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ROBERT E. JONES, Editor
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THE NEGRO VOTES FOR DECENCY

The alleged cause for the elimination of the Negro from politics is that he is not a discriminating voter; that he is a tool for corrupt partisans and corrupt movements; that his vote is purchasable. If these charges were true the elimination would be justifiable for the perpetuity of a free government rests upon the purity of the individual ballot. But as a matter of record the Negro's vote is about as pure as that of the average American. Will the American people believe this? To have the friends bear testimony is legitimate but such testimony is somewhat at a discount because it comes from friends, but to force a favorable testimony from an open foe is noteworthy. This is just what the Negro has done recently and what he has heen doing all along. The Negro by his achievements has disarmed and silenced many an enemy.

The Negro, by the order of a good providence, will have his chance and he will make good. His chance came recently in the municipal election of Atlanta, Ga.

Some weeks ago James G. Woodward was nominated in the white primary for the office of Mayor.

Mr. Woodward had been Mayor of the city twice before. In spite of his ability as an administrator he had disgraced the city more than once by public drunkenness, and was held partly responsible, in public opinion, for the Atlanta riot. Not long after his recent nomination Mr. Woodward was found in a state of intoxication in the red light district of Atlanta, and the full details of the affair were published by one of the Atlanta papers. The publication aroused the city to action, and, after full consultation by representative men of all classes, Robert F. Maddox, a prominent young banker of Atlanta, a man of high ideals and clean life, was nominated by a mass-meeting of citizens.

The campaign that followed was brief but terrific. Practically the only issue discussed was the moral integrity of the candidates. The Maddox faction held up the shortcomings of the former Mayor. The Woodward faction, to shield the weakness of its candidate, made counter charges against the independent candidate, Mr. Maddox. The single issue was the personal moral decency of the candidates.

The disfranchisement of the Negro vote did not go into effect until the first day of January of the present year. So that between the time that the statue to eliminate the Negro vote was passed and the time he law went into effect the Negro had a chance to prove that his suffrage was not altogether venal, indiscriminate and unreliable. The Negro chose the better part and allied himself squarely with the reform element and cast his vote almost solidly for Mr. Maddox and decency.

The *Atlanta Journal* is Hoke Smith's paper—his mouthpiece. Mr. Smith and the *Journal* are largely responsihle for Georgia's law eliminating the Negro vote. But so commendable was the Negro's conduct in the recent municipal election that the *Journal* was forced to give a word of commendation. Says the *Atlanta Journal*:

"The Negro voters of Atlanta are entitled to the appreciation of the public for the high sense of citizenship they exhibited yesterday in supporting Mr. Maddox and the cause of good morals. It is an evidence of the esteem in which the best element of our population hold the duties of citizenship, and a growing regard for higher civic and domestic ideals."

The statement compared with the previous utterances of the *Journal* in its campaign to disfranchise the Negro would make interesting reading.

THE YOUNG NEGRO HAS MADE GOOD

It is sometimes alleged that the young Negro is worthless and as compared with the old Negro he shows up to a disadvantage. This is a grave charge and if it were true would go a long way to prove that the freedom of the Negro is not an unmixed blessing. So serious is this proposition that the New York *Times* has made an investigation of it, taking as a basis property accumulation to find out the facts. The Negroes of the State of Georgia were those selected for the test. The Empire State of the South holds one-eighth of the entire Negro population of the country. The New York *Times* holds, after a careful investigation, that the property holdings of the young generation of Negroes in Georgia has increased within five years from $14,196,735 in 1891 to $23,750,219 in 1906, or an increase of 67.3 per cent. The older generation had increased their property holdings from $5,183,398 to $12,322,003. During the decade from 1885 to 1896 the increase of the property valuation of Negroes was 17.42 per cent.

Property is not accumulated without industry, frugality, sobriety, economy and thrift, certainly not an increase from $15,000,000 to $24,000,000 in five years. And this is exactly what the Negroes of the younger generation of Georgia have done. The truth of the matter is this, the young Negro is a superior character to the old Negro. He cares more for home, for family ties, for personal cleanliness, for educational ideals, for civic righteousness than did the old Negro. These things he is called upon to face and accept or reject, and if the young Negro were not a better man in life and in spirit under the beneficent direction of schools and churches and the ideals of civilization all about him then all the efforts in his behalf would not be worth while and it might be successfully alleged that the world's plan for civilizing and christianizing the weaker races is a failure. The young Negro ought to be a better man than the old Negro because he has better chances. That he is less subservient, will resent insults, demands his rights under the constitution, and protects the sacredness of his home at times with his own life should not in the least dicount his achievements along moral and material lines.

In this connection it might he well to give a few other interesting facts that are quoted from the New York *Times* concerning the holdings of the Negroes in the State of Georgia. The *Times* says:

"Negroes own 82,822 out of 224,300 farms in the State, comprising one-fifth the area under cultivation. Their holdings are divided as follows:

"Seventy-two Negroes own more than one thousand acres each, 368 own hetween 500 and 1,000 acres each, 1,475 own between 200 and 500 acres each, 3,540 own hetween 175 and 260 acres each, 10,372 own between 100 and 175 acres each, 19,076 own between 50 and 100 acres each, 39,652 own between 20 and 50 acres each."

In closing its observations upon these important figures the *Times* makes this very significant statement, which is worthy of thoughtful consideration:

"The sons of white farmers throughout the country are quitting the farms for the cities. Agricultural land, on which the nation depends, is cheap. The Negroes may improve their opportunity. When the reaction from the cities sets in, as it surely will, the whites will find respectable Negro competitors."

THE ELIMINATION OF SENATOR FORAKER

By the terms of agreement between the Republican forces of the State of Ohio, Congressman Theodore E. Burton will be elected to represent the State of Ohio in the Upper House of Congress, succeeding Senator Joseph B. Foraker, whose term expires March 4, 1909. What promised to be an exciting and prolonged contest between the Hon. Charles P. Taft, hrother to President-elect Taft, Senator Foraker and Congressman Burton thus comes suddenly and peaceably to a close in the interest, it is stated, of party harmony. Mr. Foraker is thus practically eliminated from politics in the State of Ohio and from public life. He has been especially objectionable to the Roosevelt administration, having opposed a number of the measures of the President. But, perhaps, for more than any other reason Mr. Foraker's elimination comes from the expose of certain letters by Mr. William R. Hearst which had passed hetween Senator Foraker and the Standard Oil Company. The country was in no temperament to accept any such relation between a United States Senator and the corporation that is so thoroughly in public disfavor as the Standard Oil Company. That Mr. Foraker has made his mistakes we have no doubt and for which we attempt no apology whatever. We want to record, however, our unqualified approval of the stand Mr. Foraker took in the Brownsville affair and express to him our sincere thanks for his devotion to the cause of the discharged soldiers. It has been stated that Mr. Foraker's sole interest in this affair was political selfishness; that he simply took the defense of the soldiers to fight the President for whom he has no special love. Let it be granted that Mr. Foraker is a politician and let it be assumed that he was an advocate in behalf of the soldiers for selfish political reasons, the fact, nevertheless, remains that the case of the soldiers was in strong hands and that he made a strong advocate. Whatever may be Mr. Foraker's career hereafter he has the admiration and the good-will and the gratitude of the American Negro for his persistency in the seeking to rectify the mistake made by President Roosevelt in the unprecedented and uncalled for dismissal of the black battalion. It was a mistake. The Negro people of this country think so and multiplied thousands of others believe that Mr. Roosevelt acted hastily and without judicial procedure. The last message of the President to Congress purposed to have given the confession of certain soldiers revealing the identification of those who were directly responsible for the shooting up of Brownsville was unworthy of a great executive of a great nation. But it is the same sort of testimony in spirit that has heen given throughout the affair. This is the fifth time that Mr. Roosevelt has attempted to justify his action. If now he has gotten conclusive evidence why doesn't he bring to civil trial or before a court martial the individual or individuals who are guilty of the blackest sort of murder, try and execute them? Mr. Roosevelt cannot wash his hands of the blood shed in Brownsville by indefinitely fixing the responsibility upon men without trying them and giving them just punishment. If they are murderers then their dismissal is not a sufficient punishment. However this may be Mr. Foraker's fame is assured even though his career may be infamous in the sight of others.

THE PROHIBITION TIDAL WAVE

Prohibition is gaining ground daily and with the opening of the New Year almost half of the entire territory of the South becomes absolutely dry. On the first day of January state wide prohibition laws became operative in North Carolina, Mississippi and Alabama. In other states prohibition has made a very substantial advance. Most of the territory in the states of Texas, Arkansas, Louisiana and Kentucky have transferred into the dry column. Georgia is having "near prohibition" and with the elim-

(*Continued on Page Eight.*)

A Crusade for Our Christian Advocates

By Bishop J. F. Berry

The Methodist Episcopal Church is moving on. The growth of her various activities is wonderful.

What an era of church-building we are in. Fine modern church edifices arise in city and village and rural region. In many communities the Methodist Episcopal Church is now conspicuous for its size and beauty.

There is also remarkable growth in our educational institutions. New buildings go up rapidly, and endowment dollars are being gathered by hundreds of thousands.

Many churches are adding to the salaries of the pastors. The increased cost of living is being met by generous increase in the annual stipend.

Besides, the gifts of our people to the great benevolent boards are growing apace. We are pouring our gold into these treasuries by millions—yes, by millions! And plans for the coming year contemplate still larger contributions.

All this is great and glorious!

But there is one thing in our denominational life which does not move onward. It moves backward. With one or two exceptions every weekly paper in the Church has a decreasing subscription list.

Why is it so?

It is not because our papers are not well edited. They are well edited. They were never conducted with greater ability than just now. Thy reflect credit upon the editors and upon the Church.

It is not because the price is too high. It is lower than the papers of the same class published by other Churches. Considering the present cost of production the subscription price is amazingly low.

How, then, can we account for the comparatively small subscription lists of our Advocate family?

Well, to some extent undenominational papers of very cheap quality and price have been allowed to crowd into the homes of our people and to crowd out our own. But aside from this a strange indifference to the success of our own publications has come over many of our pastors and people. In one annual conference twenty-one pastors take no Advocate! In the same conference there were last year thirty Churches with not a subscriber to any Advocate among their official members. These statements are hard to believe. They are startling—appalling! Can it be possible that this large conference fairly represents the other conferences of the Church?

The truth is we are face to face with a most serious situation. Every bishop, every superintendent, every pastor, every official member should awake to its real gravity. What does it mean? It means a steady trend away from Methodist ideals. It means decreasing intelligence, decreasing loyalty, decreasing sympathy toward our connectional institutions. The pastor who is not thoroughly familiar with the life of his own denomination as reflected in its literature is only half equipped for the responsibilities of leadership. And a church member who is not brought into weekly contact with the spirit and achievements of his own church cannot be as intelligent and useful as he ought to be. Are we not running a fearful risk in allowing the circulation of our papers to run down?

Men, and brethren, what shall we do?

We MUST do something. And we must do it in haste.

I would have a great church-wide campaign of two weeks in behalf of our papers. We could well afford, for the time being, to drop everything else. Two weeks of eager, persistent campaigning would accomplish wonders. Every interest in the church is affected by the circulation of our literature, and we could not invest time to better advantage. Such a movement, entered into with downright earnestness, would succeed beyond our most sanguine expectations, and would yield the hundredfold harvest.

It ought to be understood that a Methodist Episcopal minister who does not push the circulation of our paper has gone mentally and spiritually astray, and that a Methodist church member whose home is not supplied with at least one of the Advocates is in disgrace.

Shall we have the great campaign? Shall publishers, and editors, and superintendents, and pastors, and Epworth League workers, and official members, and all the rest of us not pull off our coats and go at this task with all our might? "This one thing I do." That is a good motto for the present crisis. Let us preach about it, exhort about it for two weeks and see what will happen. Let our presses turn out carloads of sample copies, and let them be scattered like the leaves in autumn time. Let every Methodist home into which no Methodist paper goes be placed under siege. Let the siege not be lifted until unconditional surrender is secured. Such a campaign would be glorious. It would win. It would be the most beneficent movement in our Church for many a year. It requires no special insight to see that it would confer benedictions upon hundreds of thousands of our homes, and would stimulate every department of our Church life. I said Methodism is now moving on. So it is. But how much more rapidly and victoriously would it move if it had the inspiration of a fourfold increase in the circulation of our incomparable papers!

Shall we have a two weeks' Advocate crusade? Shall it begin on the first day of the New Year? Will you join? Are you ready? Forward, march!

Sergeant W. H. Carney's Story of the Charge on Fort Wagner

This was Sergt. Carney's own story of the action at Fort Wagner:

"On July 18, 1863, about noon, we commenced to draw near the fort, under a tremendous cannonading from the fleet. When we were within probably a thousand yards of the fort we halted, and lay flat upon the ground, waiting for the order to charge.

"The brave Col. Shaw and his adjutant, in company with Gen. Strong, came forward and addressed the regiment. Gen. Strong said to the regiment, 'Men of Massachusetts, are you ready to take that fort tonight?' And the regiment answered 'Yes.' Then followed three cheers, proposed by Gen. Strong for the regiment, three cheers for Col. Shaw, three cheers for Gov. Andrew and Massachusetts, and three cheers for Gen. Strong.

"We were all ready for the charge and the regiment started. We had got but a short distance when we were opened upon with musketry, shell, grape and canister, which mowed down our men right and left.

TOOK THE COLORS

"As the color bearer became disabled I threw away my gun and seized the colors, making my way to the head of the column, but before I reached there the line had descended the embankment into the ditch and was making its way upon Wagner itself.

"While going down the embankment our column was stanch and full. As we ascended in the breastworks the volleys of grape shot which came from right and left, and the musketry in front, mowed the men down as a scythe would mow the thick grass. In less than 20 minutes I found myself alone, struggling upon the ramparts, while all around me were the dead and wounded, lying one upon another. Here I said, 'I cannot go into the fort alone,' and so I halted and knelt down, holding the flag in my hand.

HELD POSITION ALONE

"I held the position alone, while the musket balls and grape shot were flying all around me, and as they struck the sand it would fly in my face. I knew my position was a critical one and I began to watch to see if I would be left alone. Discovering that the forces had renewed their attack further to the right, and the enemy's attack being drawn thither, I turned and discovered a battalion of men coming toward me on the ramparts of Wagner. They proceeded until they were in front of me, and I raised my flag and started to join them, when from the light of the cannon discharged from the fort I saw they were enemies.

"I wound the colors around the staff and made my way into the ditch, which was without water when I crossed it before, but was now filled with water that came up to my waist.

"Out of the number that came up with me there was no man moving erect save myself, although they were not all dead, but wounded. In rising to see that I could determine my course to the rear, the bullet I now carry in my body came whizzing like a mosquito. I was shot.

REFUSED COLORS TO ANY SAVE 54TH

"Not being prostrated by the shot, I continued on my course, yet had not gone far before I was struck by a second shot. Soon after I saw a man coming toward me, and when within halting distance I asked him who he was. He replied: "I belong to the 100th New York,' and then inquired if I was wounded. Upon my replying in the affirmative he came to my assistance, and helped me to the rear. 'Now, then," said he 'let me take the colors and carry them for you.' My reply was that I would not give them to any man unless he belonged to the 54th regiment.

"THE OLD FLAG NEVER TOUCHED THE GROUND"

"So we passed on, but did not go far before I was wounded in the head. We came at length within hailing distance of the rear guard, who caused us to halt, and, upon asking us who we were and finding I was wounded took us to the rear and through the guard. An officer came, and after taking my name and regiment, put us in charge of the hospital corps, telling them to find my regiment. When we nearly reached the latter the men cheered me and the flag. My reply was, 'Boys, the old flag never touched the ground.'

"The truest courage and determination were manifested on both sides at Fort Wagner. There is no longer a question as to the valor of the northern Negroes. The assault on Fort Wagner completely removed all prejudices in the department. Gen. Gilmore issued an order forbidding all distinctions to be made among the troops in his command, so that, while we lost hundreds in our numbers, we nevertheless were equal in all things save the pay. However, while the government refused to pay us equally, we continued to fight for the freedom of the slaves and for the restoration of our country. We did this, not only at Wagner, but also in the battles on James island, Honey hill, Olustee and Boykins mill."

Mr. N. P. Howell, writing ot the *Boston Transcript,* gives the following account of the charge upon Fort Wagner and the part played by Sergeant Carney:

"A very gallant man has passed away, the victim of an elevator accident at the State House. Sergeant William H. Carney was one of the color bearers of the Fifty-Fourth Regiment, Massachusetts Volunteers, when the famous assault upon Fort Wagner, S. C., was made at twilight on the evening of July 18, 1863. In that assault Colonel Robert Gould Shaw fell dead upon the parapet. Captains Russell and Simpkins and other brave men fell while keeping the embrasures free from the enemy's gunners and sweeping the crest of the parapet with their fire. Lieutenant Colonel Edward N. Hallowell reached the parapet. Desperately wounded, he rolled into the ditch, was again hit, and with great difficulty managed to crawl to our lines. An unknown number of enlisted men were killed within the fort. The State flag, tied, unfortunately, to the staff with ribbons, was lost. The staff itself was brought off. The national colors planted upon the parapet were upheld and eventually borne off by Sergeant William H. Carney, whose wounds in both legs, in the breast and right arm attest his devotion to his trust. His words: "The old flag never touched the ground, boys!" are immortalized in the pages of history, and the verses of poetry. The regiment went into action with twenty-two officers and six hundred and fifty enlisted men. Fourteen officers were killed or wounded. Two hundred and fifty five enlisted men were killed or wounded. Prisoners, not wounded, twenty. Total casualties, officers and men, two hundred and sixty-nine, or forty per cent. The character of the wounds attest the nature of the contest. There were wounds from bayonet thrusts, sword cuts, pike thrusts and hand grenades; and there were heads and arms broken and smashed by the butt-ends of muskets.

"It is fit that the last act, the act which cost his life, should be one of courtesy. In stepping aside to make room for another his leg was caught and crushed. Sergeant William H. Carney was a gentleman. Peace to him!"

Heroism and Adventure of Negro Young People

By Prof. J. Beverly F. Shaw, Ph. D.

The Negro is a much mooted man. Ever since he first set foot on American soil he has received a large share of public attention. Out of him playwrights and actors have made their fortunes and their fame. Through him orators and poets have received their inspiration. On account of him battles have been fought. Newspapers are filled with his deeds and about him books have been written.

The reason is not far to seek. This is a white man's country. Indeed the modern world is a white man's world. His ships plow almost all the seas, his railroads belt the continents, the ends of the earth are alive with the hum of his machinery, and the tick of his telegraph. The white man's writings are read around the world, and the heathen in his blindness is beginning to worship the white man's God. There is hardly anything worth while in human history but the record of the white man's deeds. But now comes a man, who, during the entire historical period, had contributed almost nothing toward the world's progress. He leaps across the centuries, rises from barbarism to civilization in one generation, buys lands, builds railways, establishes towns, organizes banks, writes books, paints a picture worthy to be hung in the Luxembourg in Paris, writes poetry, makes literature, and actually leads the entire world in the idea of manual culture as a part of scholastic training. Certainly the Negro is much talked of. Why should he not be talked about? He is a curiosity, a monstrosity. When the white man hears the story of this ex-jungle man's progress he can not believe his own ears; when he sees the Negro's achievements, he fears that his own eyes do not prove him true. Hence arises prejudice—not necessarily hatred—prejudice, pre-judgment, the formation of conclusions without evidence, conclusions based on previous experience, or on no experience.

When the Negro presents himself to the white man the white man's reasoning runs thus: "This is a Negro, an ex-slave, a man whose ancestry has never done anything worthy the man. He has invented no alphabet, built no ships, sailed no unknown oceans, discovered no continents, tamed no lightning, written no books, tunneled no mountains, made no history,—this is a Negro, therefore he is not worthy of much consideration." And so the Negro starts with the presumption against him. The writer once talked with a white man, a northern white man, who had seen Frederick Douglass and had heard him speak. On being asked what he thought of Mr. Douglass as an orator, the white man replied, "He could speak all right, but of his ability as a composer I cannot say. It is possible, you know, for people to deliver speeches written by others." He seemed clearly to imply that the speeches of Mr. Douglass might have been written by others. His pre-judgment of the capabilities of the Negro would not allow him to believe witnout reserve that the speeches of Mr. Douglass were the product of a Negro's brains.

But the subject of this writing is the young Negro. The word young being a purely relative term, it might well be asked, Who is the young Negro? For the present purpose those Negroes will be considered young who were born since 1863. That is to say, Negroes born since the days of slavery.

This would include such Negroes as Dr. H. Roger Williams, of Mobile, Ala., who is so wealthy and philanthropic withal that he gave a three thousand dollar pipe organ to the Methodist Episcopal Church of that city; Dr. S. D. Redmond, of Jackson, Miss., one of the wealthiest men in the State without regard to race; Professor L. J. Roan, President of the State Agricultural and Mechanical College; Mr. B. J. Davis, Editor of the *Independent*; President Potts of the Mississippi Theological and Industrial College at Holly Springs; Mr. Ira D. Jackson, Electrician, Alexandria, Egypt; Professor John W. Gilbert, of Augusta, Ga., graduate of the American school in Athens, Greece, who advanced a theory on the Demes of Attica that has not been refuted by any of the Greek scholars of the world; Miss Nannie Burroughs, lecturer of Louisville, Ky.; Mrs. Josephine S. Yates, Mrs. Mary Church Terrell, Mrs. Booker T. Washington, Mr. George E. Haynes, Secretary International Committee of the Young Men's Christian Association; Mr. Alain LeRoy Locke, a Rhodes scholar at Oxford, England; Professor Roscoe C. Bruce, Assistant Superintendent of Education of the District of Columbia; Mr. Emmett J. Scott, Secretary to Dr. Booker T. Washington; Mr. Chas. Banks, first Vice President of the National Negro Business League; Dr. I. Garland Penn, Assistant General Secretary of the Epworth League, of the Methodist Episcopal Church; Drs. A. P. Camphor, Griffin G. Logan, C. C. Jacobs, E. M. Jones, Matthew W. Dogan, R. S. Lovinggood, P. O'Connell, Robt. E. Jones and Professors Matthews and Molin of the Methodist Episcopal Church; Mr. John Mitchell, of Richmond, Va.; Professor R. R. Wright, Jr., Fellow in the University of Pennsylvania; The Rev. R. H. Bowling, pastor of the finest colored church in Virginia; Mr. William H. Lewis, of Boston; The Rev. William H. Sheppard, perhaps the most successful missionary in the interior of Africa, Fellow of the Royal Geographical Society of London, and perhaps the most honored man in the Southern Presbyterian Church without regard to race; Dr. H. H. Proctor, the leading colored man and one of the leading men in the Congregational Church in America; Attorney F. L. McGhee, of St. Paul, Minn.; Mr. L. M. Heishaw, Washington, D. C.; Judge George H. Woodson, of Ohio; Professor Turner, a Ph. D., of The University of Chicago, and a recognized authority on Ants; The Rev. Sutton E. Griggs, Author, Nashville, Tenn.; Mr. W. T. Vernon, Register of the Treasury of the United States; Professor William Pickens, the first Negro to win the Ten Eyck prize in Yale; Dr. Silas X. Floyd, an author of good reputation; Professor Kelly Miller, the recognized scholar and author; Mr. Henry O. Tanner, who painted a picture that hangs in the Luxembourg in Paris, and Professor W. E. B. DuBois, a Berlin scholar known in two continents as an accurate scholar and as a writer on sociological subjects with few superiors.

The virtues of their fathers and mothers—and God forbid that they shall ever perish from the earth—and the all round worthlessness of their sons and daughters are talked about throughout the length and breadth of the land. The younger Negroes are not altogether worthless. Indeed they are advancing in all the essentials of good citizenship. If some of the above named Negroes and others shall be introduced, all of whom were born since 1863, to show the troubles they have seen, the conflicts they have passed, and the achievements they have attained, in order that the generation now rising may profit by their progress, the purpose of the present writing will have been realized.

Emancipation Day

By W. H. Clark, A. M., Dean of the Kentucky Normal and Industrial Institute

Great God! What is this news I hear that rends the sky above?
Can it be that blest message to announce the Savior's love?
Can it be true that from this day no shackles more shall bind
These hands and feet God gave to me to serve him and mankind?
Can it be true that I no more shall bow to any knave
Whose skin perchance is white and mine is black—marked thus a slave?

Thank God! the mighty day bas dawned, the day of liberty,
The day when yonder Stars and Stripes proclaim that we are free!
When Northern states and Southern, glad the civil feuds are o'er,
Accept the situation and declare the slave's no more.
New England, reaching forth her hand to grasp the mighty West,
Exclaims, hurrah for Freedom in the land our Fathers blest!

The sturdy sons of ancient Ham, once bowed in slavery's chain,
May rise and shout till sun and moon no more shall wax and wane:
Hurrah for Freedom in our Land! again we say, hurrah!
No more shall North, South, East and West go forth to cruel war;
No more shall this great land of ours, once the poor bondman's hell,
Hear distant bloodhounds baying or the slaver's frightful yell.

God bless the day when bondage passed forever from the land;
God bless th' immortal hand that signed: "No slavery on our Strand."
Ten million freemen raise their voice and shout from sea to sea,
Praise God for Mr. Lincoln! Praise Him that we are free;
Praise Him that, forty years ago, the nation half enslaved
Threw off her filthy bondage rags—her honor thus she saved.

Her Statesmen saw the fearful rock that sundered ancient Rome;
They saw the grand old Ship of State hurl'd onward to her doom.
They sought with all their might and main to stem the heavy tide;
Called from the woods of Illinois her Chieftain for their guide;
And when the dreaded shock came on, when doom seeemd but decreed,
The voice of Mr. Lincoln called: "The slave must now be freed!"

'Twas done; the great transaction that has made four million slaves
Stand up, shake off their bondage, fill the vaulted architraves
With praises to the God of Hosts for men like Garrison,
Like Phillips, Fred'rick Douglass and like Abraham Lincoln:
Those gallant braves whose mighty deeds, forever in the land
Point this and coming ages to the heights 'pon which they stand.

Great God! the day is dawning when the shackles from the mind
Shall burst: Messiah's teachings are dispensed to all mankind.
The sons of Ham and Japtheth and Shem drink from the same fount,
And rally to the mandates of the Lord upon the Mount;
Each morn sees some new problem, but each eve lights up the sky
With Justice, Truth and Freedom that were not born to die.

You never do a good thing in your life without making an effort. There are no people who are good by accident.—*Rev. John Grimshaw.*

No time of seeming inactivity is laid upon you by God without a just reason. It is God calling you to do his business by ripening in quiet all your powers for some higher sphere of activity which is about to be opened to you.—*Stopford A. Brooke.*

When the worries and cares of the day fret you and begin to wear on you, and you chafe under the friction—be calm. Stop, rest for a moment, and let calmness and peace assert themselves. If you let these irritating outside influences get the better of you, you are confessing your inferiority to them by permitting them to dominate you. Study the disturbing elements, each by itself, bring all the will power of your nature to bear upon them, and you will find that they will, one by one, melt into nothingness, like vapors fading before the sun. The glow of calmness that will then pervade your mind, the tingling sensation of an inflow of new strength, may be to you the beginning of the revelation of the supreme calmness that is possible for you.—*William George Jordan.*

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It is not because the price is too high. It is lower than the papers of the same class published by other Churches. Considering the present cost of production the subscription price is amazingly low.

How, then, can we account for the comparatively small subscription lists of our Advocate family?

Well, to some extent undenominational papers of very cheap quality and price have been allowed to crowd into the homes of our people and to crowd out our own. But aside from this a strange indifference to the success of our own publications has come over many of our pastors and people. In one annual conference twenty-one pastors take no Advocate! In the same conference there were last year thirty Churches with not a subscriber to any Advocate among their official members. These statements are hard to believe. They are startling—appalling! Can it be possible that this large conference fairly represents the other conferences of the Church?

The truth is we are face to face with a most serious situation. Every bishop, every superintendent, every pastor, every official member should awake to its real gravity. What does it mean? It means a steady trend away from Methodist ideals. It means decreasing intelligence, decreasing loyalty, decreasing sympathy toward our connectional institutions. The pastor who is not thoroughly familiar with the life of his own denomination as reflected in its literature is only half equipped for the responsibilities of leadership. And a church member who is not brought into weekly contact with the spirit and achievements of his own church cannot be as intelligent and useful as he ought to be. Are we not running a fearful risk in allowing the circulation of our papers to run down?

Men, and brethren, what shall we do?

We MUST do something. And we must do it in haste.

I would have a great church-wide campaign of two weeks in behalf of our papers. We could well afford, for the time being, to drop everything else. Two weeks of eager, persistent campaigning would accomplish wonders. Every interest in the church is affected by the circulation of our literature, and we could not invest time to better advantage. Such a movement, entered into with downright earnestness, would succeed beyond our most sanguine expectations, and would yield the hundredfold harvest.

It ought to be understood that a Methodist Episcopal minister who does not push the circulation of our paper has gone mentally and spiritually astray, and that a Methodist church member whose home is not supplied with at least one of the Advocates is in disgrace.

Shall we have the great campaign? Shall publishers, and editors, and superintendents, and pastors, and Epworth League workers, and official members, and all the rest of us not pull off our coats and go at this task with all our might? "This one thing I do." That is a good motto for the present crisis. Let us preach about it, exhort about it for two weeks and see what will happen. Let our presses turn out carloads of sample copies, and let them be scattered like the leaves in autumn time. Let every Methodist home into which no Methodist paper goes be placed under siege. Let the siege not be lifted until unconditional surrender is secured. Such a campaign would be glorious. It would win. It would be the most beneficent movement in our Church for many a year. It requires no special insight to see that it would confer benedictions upon hundreds of thousands of our homes, and would stimulate every department of our Church life. I said Methodism is now moving on. So it is. But how much more rapidly and victoriously would it move if it had the inspiration of a fourfold increase in the circulation of our incomparable papers!

Shall we have a two weeks' Advocate crusade? Shall it begin on the first day of the New Year? Will you join? Are you ready? Forward, march!

Sergeant W. H. Carney's Story of the Charge on Fort Wagner

This was Sergt. Carney's own story of the action at Fort Wagner:

"On July 18, 1863, about noon, we commenced to draw near the fort, under a tremendous cannonading from the fleet. When we were within probably a thousand yards of the fort we halted, and lay flat upon the ground, waiting for the order to charge.

"The brave Col. Shaw and his adjutant, in company with Gen. Strong, came forward and addressed the regiment. Gen. Strong said to the regiment, 'Men of Massachusetts, are you ready to take that fort tonight?' And the regiment answered 'Yes.' Then followed three cheers, proposed by Gen. Strong for the regiment, three cheers for Col. Shaw, three cheers for Gov. Andrew and Massachusetts, and three cheers for Gen. Strong.

"We were all ready for the charge and the regiment started. We had got but a short distance when we were opened upon with musketry, shell, grape and canister, which mowed down our men right and left.

TOOK THE COLORS

"As the color bearer became disabled I threw away my gun and seized the colors, making my way to the head of the column, but before I reached there the line had descended the embankment into the ditch and was making its way upon Wagner itself.

"While going down the embankment our column was stanch and full. As we ascended in the breastworks the volleys of grape shot which came from right and left, and the musketry in front, mowed the men down as a scythe would mow the thick grass. In less than 20 minutes I found myself alone, struggling upon the ramparts, while all around me were the dead and wounded, lying one upon another. Here I said, 'I cannot go into the fort alone,' and so I halted and knelt down, holding the flag in my hand.

HELD POSITION ALONE

"I held the position alone, while the musket balls and grape shot were flying all around me, and as they struck the sand it would fly in my face. I knew my position was a critical one and I began to watch to see if I would be left alone. Discovering that the forces had renewed their attack further to the right, and the enemy's attack being drawn thither, I turned and discovered a battalion of men coming toward me on the ramparts of Wagner. They proceeded until they were in front of me, and I raised my flag and started to join them, when from the light of the cannon discharged from the fort I saw they were enemies.

"I wound the colors around the staff and made my way into the ditch, which was without water when I crossed it before, but was now filled with water that came up to my waist.

"Out of the number that came up with me there was no man moving erect save myself, although they were not all dead, but wounded. In rising to see that I could determine my course to the rear, the bullet I now carry in my body came whizzing like a mosquito. I was shot.

REFUSED COLORS TO ANY SAVE 54TH

"Not being prostrated by the shot, I continued on my course, yet had not gone far before I was struck by a second shot. Soon after I saw a man coming toward me, and when within halting distance I asked him who he was. He replied: 'I belong to the 100th New York,' and then inquired if I was wounded. Upon my replying in the affirmative he came to my assistance, and helped me to the rear. 'Now, then," said he 'let me take the colors and carry them for you.' My reply was that I would not give them to any man unless he belonged to the 54th regiment.

"THE OLD FLAG NEVER TOUCHED THE GROUND"

"So we passed on, but did not go far before I was wounded in the head. We came at length within hailing distance of the rear guard, who caused us to halt, and, upon asking us who we were and finding I was wounded took us to the rear and through the guard. An officer came, and after taking my name and regiment, put us in charge of the hospital corps, telling them to find my regiment. When we nearly reached the latter the men cheered me and the flag. My reply was, 'Boys, the old flag never touched the ground.'

"The truest courage and determination were manifested on both sides at Fort Wagner. There is no longer a question as to the valor of the northern Negroes. The assault on Fort Wagner completely removed all prejudices in the department. Gen. Gilmore issued an order forbidding all distinctions to be made among the troops in his command, so that, while we lost hundreds in our numbers, we nevertheless were equal in all things save the pay. However, while the government refused to pay us equally, we continued to fight for the freedom of the slaves and for the restoration of our country. We did this, not only at Wagner, but also in the battles on James island, Honey hill, Olustee and Boykins mill."

Mr. N. P. Howell, writing ot the *Boston Transcript,* gives the following account of the charge upon Fort Wagner and the part played by Sergeant Carney:

"A very gallant man has passed away, the victim of an elevator accident at the State House. Sergeant William H. Carney was one of the color bearers of the Fifty-Fourth Regiment, Massachusetts Volunteers, when the famous assault upon Fort Wagner, S. C., was made at twilight on the evening of July 18, 1863. In that assault Colonel Robert Gould Shaw fell dead upon the parapet. Captains Russell and Simpkins and other brave men fell while keeping the embrasures free from the enemy's gunners and sweeping the crest of the parapet with their fire. Lieutenant Colonel Edward N. Hallowell reached the parapet. Desperately wounded, he rolled into the ditch, was again hit, and with great difficulty managed to crawl to our lines. An unknown number of enlisted men were killed within the fort. The State flag, tied, unfortunately, to the staff with ribbons, was lost. The staff itself was brought off. The national colors planted upon the parapet were upheld and eventually borne off by Sergeant William H. Carney, whose wounds in both legs, in the breast and right arm attest his devotion to his trust. His words: "The old flag never touched the ground, boys!" are immortalized in the pages of history, and the verses of poetry. The regiment went into action with twenty-two officers and six hundred and fifty enlisted men. Fourteen officers were killed or wounded. Two hundred and fifty five enlisted men were killed or wounded. Prisoners, not wounded, twenty. Total casualties, officers and men, two hundred and sixty-nine, or forty per cent. The character of the wounds attest the nature of the contest. There were wounds from bayonet thrusts, sword cuts, pike thrusts and hand grenades; and there were heads and arms broken and smashed by the butt-ends of muskets.

"It is fit that the last act, the act which cost his life, should be one of courtesy. In stepping aside to make room for another his leg was caught and crushed. Sergeant William H. Carney was a gentleman. Peace to him!"

Heroism and Adventure of Negro Young People

By Prof. J. Beverly F. Shaw, Ph. D.

The Negro is a much mooted man. Ever since he first set foot on American soil he has received a large share of public attention. Out of him playwrights and actors have made their fortunes and their fame. Through him orators and poets have received their inspiration. On account of him battles have been fought. Newspapers are filled with his deeds and about him books have been written.

The reason is not far to seek. This is a white man's country. Indeed the modern world is a white man's world. His ships plow almost all the seas, his railroads belt the continents, the ends of the earth are alive with the hum of his machinery, and the tick of his telegraph. The white man's writings are read around the world, and the heathen in his blindness is beginning to worship the white man's God. There is hardly anything worth while in human history but the record of the white man's deeds. But now comes a man, who, during the entire historical period, had contributed almost nothing toward the world's progress. He leaps across the centuries, rises from barbarism to civilization in one generation, buys lands, builds railways, establishes towns, organizes banks, writes books, paints a picture worthy to be hung in the Luxembourg in Paris, writes poetry, makes literature, and actually leads the entire world in the idea of manual culture as a part of scholastic training. Certainly the Negro is much talked of. Why should he not be talked about? He is a curiosity, a monstrosity. When the white man hears the story of this ex-jungle man's progress he can not believe his own ears; when he sees the Negro's achievements, he fears that his own eyes do not prove him true. Hence arises prejudice—not necessarily hatred—prejudice, pre-judgment, the formation of conclusions without evidence, conclusions based on previous experience, or on no experience.

When the Negro presents himself to the white man the white man's reasoning runs thus: "This is a Negro, an ex-slave, a man whose ancestry has never done anything worthy the man. He has invented no alphabet, built no ships, sailed no unknown oceans, discovered no continents, tamed no lightning, written no books, tunneled no mountains, made no history,—this is a Negro, therefore he is not worthy of much consideration." And so the Negro starts with the presumption against him. The writer once talked with a white man, a northern white man, who had seen Frederick Douglass and had heard him speak. On being asked what he thought of Mr. Douglass as an orator, the white man replied, "He could speak all right, but of his ability as a composer I cannot say. It is possible, you know, for people to deliver speeches written by others." He seemed clearly to imply that the speeches of Mr. Douglass might have been written by others. His pre-judgment of the capabilities of the Negro would not allow him to believe witnout reserve that the speeches of Mr. Douglass were the product of a Negro's brains.

But the subject of this writing is the young Negro. The word young being a purely relative term, it might well be asked, Who is the young Negro? For the present purpose those Negroes will be considered young who were born since 1863. That is to say, Negroes born since the days of slavery.

This would include such Negroes as Dr. H. Roger Williams, of Mobile, Ala., who is so wealthy and philanthropic withal that he gave a three thousand dollar pipe organ to the Methodist Episcopal Church of that city; Dr. S. D. Redmond, of Jackson, Miss., one of the wealthiest men in the State without regard to race; Professor L. J. Roan, President of the State Agricultural and Mechanical College; Mr. B. J. Davis, Editor of the *Independent*; President Potts of the Mississippi Theological and Industrial College at Holly Springs; Mr. Ira D. Jackson, Electrician, Alexandria, Egypt; Professor John W. Gilbert, of Augusta, Ga., graduate of the American school in Athens, Greece, who advanced a theory on the Demes of Attica that has not been refuted by any of the Greek scholars of the world; Miss Nannie Burroughs, lecturer of Louisville, Ky.; Mrs. Josephine S. Yates, Mrs. Mary Church Terrell, Mrs. Booker T. Washington, Mr. George E. Haynes, Secretary International Committee of the Young Men's Christian Association; Mr. Alain LeRoy Locke, a Rhodes scholar at Oxford, England; Professor Roscoe C. Bruce, Assistant Superintendent of Education of the District of Columbia; Mr. Emmett J. Scott, Secretary to Dr. Booker T. Washington; Mr. Chas. Banks, first Vice President of the National Negro Business League; Dr. I. Garland Penn, Assistant General Secretary of the Epworth League, of the Methodist Episcopal Church; Drs. A. P. Camphor, Griffin G. Logan, C. C. Jacobs, E. M. Jones, Matthew W. Dogan, R. S. Lovinggood, P. O'Connell, Robt. E. Jones and Professors Matthews and Molin of the Methodist Episcopal Church; Mr. John Mitchell, of Richmond, Va.; Professor R. R. Wright, Jr., Fellow in the University of Pennsylvania; The Rev. R. H. Bowling, pastor of the finest colored church in Virginia; Mr. William H. Lewis, of Boston; The Rev. William H. Sheppard, perhaps the most successful missionary in the interior of Africa, Fellow of the Royal Geographical Society of London, and perhaps the most honored man in the Southern Presbyterian Church without regard to race; Dr. H. H. Proctor, the leading colored man and one of the leading men in the Congregational Church in America; Attorney F. L. McGhee, of St. Paul, Minn.; Mr. L. M. Heishaw, Washington, D. C.; Judge George H. Woodson, of Ohio; Professor Turner, a Ph. D., of The University of Chicago, and a recognized authority on Ants; The Rev. Sutton E. Griggs, Author, Nashville, Tenn.; Mr. W. T. Vernon, Register of the Treasury of the United States; Professor William Pickens, the first Negro to win the Ten Eyck prize in Yale; Dr. Silas X. Floyd, an author of good reputation; Professor Kelly Miller, the recognized scholar and author; Mr. Henry O. Tanner, who painted a picture that hangs in the Luxembourg in Paris, and Professor W. E. B. DuBois, a Berlin scholar known in two continents as an accurate scholar and as a writer on sociological subjects with few superiors.

The virtues of their fathers and mothers—and God forbid that they shall ever perish from the earth—and the all round worthlessness of their sons and daughters are talked about throughout the length and breadth of the land. The younger Negroes are not altogether worthless. Indeed they are advancing in all the essentials of good citizenship. If some of the above named Negroes and others shall be introduced, all of whom were born since 1863, to show the troubles they have seen, the conflicts they have passed, and the achievements they have attained, in order that the generation now rising may profit by their progress, the purpose of the present writing will have been realized.

Emancipation Day

By W. H. Clark, A. M., Dean of the Kentucky Normal and Industrial Institute

Great God! What is this news I hear that rends the sky above?
Can it be that blest message to announce the Savior's love?
Can it be true that from this day no shackles more shall bind
These hands and feet God gave to me to serve him and mankind?
Can it be true that I no more shall bow to any knave
Whose skin perchance is white and mine is black—marked thus a slave?

Thank God! the mighty day has dawned, the day of liberty,
The day when yonder Stars and Stripes proclaim that we are free!
When Northern states and Southern, glad the civil feuds are o'er,
Accept the situation and declare the slave's no more.
New England, reaching forth her hand to grasp the mighty West,
Exclaims, hurrah for Freedom in the land our Fathers blest!

The sturdy sons of ancient Ham, once bowed in slav'ry's chain,
May rise and shout till sun and moon no more shall wax and wane:
Hurrah for Freedom in our Land! again we say, hurrah!
No more shall North, South, East and West go forth to cruel war;
No more shall this great land of ours, once the poor bondman's hell,
Hear distant bloodhounds baying or the slaver's frightful yell.

God bless the day when bondage passed forever from the land;
God bless th' immortal hand that signed: "No slavery on our Strand."
Ten million freemen raise their voice and shout from sea to sea,
Praise God for Mr. Lincoln! Praise Him that we are free;
Praise Him that, forty years ago, the nation half enslaved
Threw off her filthy bondage rags—her honor thus she saved.

Her Statesmen saw the fearful rock that sundered ancient Rome;
They saw the grand old Ship of State hurl'd onward to her doom.
They sought with all their might and main to stem the heavy tide;
Called from the woods of Illinois her Chieftain for their guide;
And when the dreaded shock came on, when doom seeemd but decreed,
The voice of Mr. Lincoln called: "The slave must now be freed!"

'Twas done; the great transaction that has made four million slaves
Stand up, shake off their bondage, fill the vaulted architraves
With praises to the God of Hosts for men like Garrison,
Like Phillips, Fred'rick Douglass and like Abraham Lincoln:
Those gallant braves whose mighty deeds, forever in the land
Point this and coming ages to the heights 'pon which they stand.

Great God! the day is dawning when the shackles from the mind
Shall burst: Messiah's teachings are dispensed to all mankind.
The sons of Ham and Japtheth and Shem drink from the same fount,
And rally to the mandates of the Lord upon the Mount;
Each morn sees some new problem, but each eve lights up the sky
With Justice, Truth and Freedom that were not born to die.

You never do a good thing in your life without making an effort. There are no people who are good by accident.—*Rev. John Grimshaw.*

No time of seeming inactivity is laid upon you by God without a just reason. It is God calling you to do his business by ripening in quiet all your powers for some higher sphere of activity which is about to be opened to you.—*Stopford A. Brooke.*

When the worries and cares of the day fret you and begin to wear on you, and you chafe under the friction—be calm. Stop, rest for a moment, and let calmness and peace assert themselves. If you let these irritating outside influences get the better of you, you are confessing your inferiority to them by permitting them to dominate you. Study the disturbing elements, each by itself, bring all the will power of your nature to bear upon them, and you will find that they will, one by one, melt into nothingness, like vapors fading before the sun. The glow of calmness that will then pervade your mind, the tingling sensation of an inflow of new strength, may be to you the beginning of the revelation of the supreme calmness that is possible for you.—*William George Jordan.*

THE CHRISTIAN LIFE

My Guest

The day is fixed that there shall come to me
A strange, mysterious guest;
The time I do not know, he keeps the date,
So all I have to do is work and wait
And keep me at my best,
And do my common duties patiently.

I've often wondered if that day would break
Brighter than other days?
That I might know, or wrapped in some strange gloom,
And if he'd find me waiting in my room,
Or busy with life's ways;
With weary hands, and closing eyes that ached.

For many years I've known that he would come,
And so I've watched for him,
And sometimes even said, "He will come soon,"
Yet mornings pass, followed by afternoon,
With twilight dusk and dim,
And silent night-times, when the world is dumb.

But he will come, and find me here or there,
It does not matter where,
For when he comes, I know that he will take,
In his, these very hands of mine that ache
(They will be idle then),
Just folded, maybe, with a silent prayer.

Yes, he whom I expect has been called Death,
And once he is my guest,
Nothing disturbs of what has been, or is;
I'll leave the world's loud company for his,
As that which seemeth best,
And none may hear the tender words he saith.

As we pass out, my royal guest and I,
As noiseless as he came,
For naught will do, but I must go with him,
And leave the house I've lived in, closed and dim.
I've known I should not need it by-and-by!

And so I sleep and wake, I toil and rest,
Knowing when he shall come
My Elder Brother will have sent for me,
Bidding him say that they especially
Have need of me at home,
And so, I shall go gladly with my guest.

—*New York Observer.*

The World's Great Ones

The man who drives right on, regardless of others, gets things done; the man who weighs and considers, who consults others and avoids antagonisms, gets himself loved. Which course shall we choose. In a measure the choice is made for us by temperament. We are such as we were born—men of action or men of deliberation. Yet it is possible judiciously to combine the two opposing tempers. A man may be like a flint in his devotion to principle and a perfect tornado of energy in bringing things to pass and yet be gentle and sympathetic and considerate in his dealing with people. It is the men who by nature or by grace succeed in welding itno one these contrary elements who are the world's great ones.—*Nashville Christian Advocate.*

Work Well Done

REV. WILLIAM DICKIE

Everything we do well brings satisfaction. It satisfies our inner craving or hunger for perfection, for the ideal. Our Lord himself taught us this, though his followers have been slow to learn it. On one occasion he sat exhausted by the well, while his disciples went to buy food. On their return they were surprised that the signs of exhaustion had vanished. They wondered among themselves whether "any man brought him aught to eat." What did he say? I have meat to eat that ye know not of." And what was his meat? What was it that fed and satisfied his soul? Work is food. "My meat is to do the will of him that sent me, and to finish his work." It is the truth of all life. The task which exhausts the body comes back to feed the soul. We do not need to crave the moral wage. It is paid with promptitude and exactitude by the law of God; for the higher nature is replenished in virtue and joy by the exhaustion of the lower in work and weariness.

When we look at work in this light it is no longer a curse but a blessing. It is a divine ordinance, a sacrament, which ministers grace to the soul. The sweat of the brow is the worker's aureole, as much a symbol of worth and glory as ever that which circled the head of a saint. It is said of Amiel that he went to his desk as to an altar. In the same spirit we may go to the counter and the bench, the factory and the yard, to do humble tasks in a great spirit, believing that there we serve God and receive the best discipline of our life.—*From "Life's Ideals."*

The love of goodness is to the child always the love of a good person.—*Mr. J. L. Paton, M. A.*

Life's Real Meaning

Jesus found childhood in a peasant home a large enough place for the living out of his divine life. If only some young people understood life's real meaning they would find room enough in the lowliest conditions to work out divinest ideals. Robert Browning represents Gabriel taking the place of a poor boy and working for him at his trade, as contentedly as if engaged in the highest service. But here is something sublimer than even the poet's fancy. Should any true-hearted child, however great his gifts, consider his place in the lowliest home too small, since the Son of God found room in a peasant home for the development of his glorious humanity? Canon Farrar says, "A life spent in brushing clothes, washing crockery, and sweeping rooms—a life which the proud of the earth would have treated as the dust under their feet—a life spent at the clerk's desk, a life spent in the narrow shop, a life spent in the laborer's hut, may yet be a life so ennobled by God's loving mercy that for the sake of it a king might gladly yield his crown."—*J. R. Miller, D. D.*

Alone, Yet Not Alone

There are, within the range of everyone's life, processes of life which must be solitary; passages of duty which throw one absolutely upon his individual moral forces, and admit of no aid whatever from another. Alone we must stand sometimes; and if our better nature is not to shrink into weakness, we must take with us the thought which was the strength of Christ: "Yet I am not alone, because the Father is with me." The sense of right can more readily indurate the tender than melt the rocky soul, and that is the moset finished character which begins in beauty and ends in power; that leans on the love of kindred while it may, and when it may not, can stand erect in the love of God; that shelters itself amid the domesticities of life while duty wills, and when it forbids can go forth under the expanse of immortality, and face any storm that beats, and traverse any wilderness that lies beneath that canopy.—*James Martineau.*

The fearful never inherit the mysteries; it is men of faith who see the invisible. To them God reveals his secrets and manifests himself in light and love and fellowship.—*Rev. Cecil H. Wright.*

It might please God to keep me poor, but I trust it will never please him to keep me idle.—*Fleming Stevenson.*

Abiding

Do you abide in God? Is God the main thought of your life, the chief delight and object of your being? If it be not so, I earnestly invite you by the Spirit's help to make it so. You must engage your heart to come to God in Christ. There is no coming to God without sincere resolve and eager desire. Are you engaged to such an end? Alas! it may be you are drawn elsewhere. Are you engaged? Alas! some are engaged to Madame Bubble; some are engaged to Belial; some are engaged to self; some are engaged to mammon; some are engaged to the very devil of the pit. Be wise and break these unlawful engagements. Let your covenant with death be broken and your league with hell be disannulled. Though you be weary of my words, yet would I stir you up to the interest in this all-important matter. Break those deadly bonds asunder. God help you, by sudden energy which He shall give you, to snap your fetters once for all, and then at once firmly engage your hearts to Christ.—C. H. Spurgeon.

A Grace for the New Year

BY E. F. HOWARD

Lord, for what we have received,
Learned and loved, unlearned, achieved;
For our measure of success,
Failures, cares and fears no less;
For the joy and stress and strife,
All that truly counts as life;
For the kindness and the grace
On each friendly human face;
For a larger trust in Thee—
May we truly thankful be!
And for what, if we should live,
We are going to receive;
For the rapture and the pain
Certain to be ours again;
For the future, still unseen,
And the veil that hangs between,
For the knowledge all is right,
Though the darkness hide the light,
Though Death himself should draw his sword—
Make us truly thankful, Lord.

—*The Watchman.*

The Still Hour

Sometimes at the end of the day, when its cares have sped and the quiet night is around us, how sweet it is to be with Jesus. To be alone with Him and to feel at home with Him! What a refreshment it is, a well in the desert, the shadow of a great rock in a weary land. The home feeling is everything. How the cares of life ebb away, and the sorrows of yesterday are as the clouds that swiftly pass to come no more. We can almost welcome the trials of life, for if they lead to such fellowship, they have been as the dew to Israel. We can tell our dear Saviour things we would not care to whisper to another, knowing that in the secret of His tabernacle He will hide us. He will understand where others either cannot or will not. But here, what a refuge! He knows. He will not misunderstand. He will be pitiful and merciful for He remembers that we are dust. His presence is light, as when the night is gone and we raise the blinds and let in the sweet and gentle morning. There is no otherwhere like this, and as one might turn aside where the springs are full and the flowers are in bloom and the birds are singing sweetly, and there is a peace above expression and a fragrance that touches the soul, so here when the day is done there wait the sweet repose and blessing. It is a time when patience comes back, and sympathy, broad as humanity, comes with it. Hatred, with its vulture wings, flies out into the night, and the dove-like presence that hovered above the Nazarene fills all the hour with an ineffable love. With Jesus! Is there any tryst that will stir the best that is in us like that? The day is not half so dull and the night is bereft of its darkness. If there has been a casket in the home, and the dear face within it has looked unresponsive into ours, we can look into the face of Jesus and understand that it is well. The night shall be as the morning. The grave becomes the portal of the Saviour's happy home and the grief of the rent heart is turned to the sweetness of the holiest hope. We are very near to heaven and the coming glory when we are alone with Jesus.—*United Presbyterian.*

OUR YOUNG PEOPLE

Tired Mothers

A little elbow leans upon your knee,
Your tired knee, that has so much to bear;
A child's dear eyes are looking lovingly
From underneath a thatch of tangled hair.

Perhaps you do not heed the velvet touch
Of warm, moist fingers, folding yours so tight;
You do not prize this blessing overmuch;
You are almost too tired to pray to-night.

But it is blessedness! A year ago
I did not see it as I do to-day—
We are so dull and thankless, and too slow
To catch the sunshine till it slips away.

And now it seems surpassing strange to me
That, while I wore the badge of motherhood,
I did not kiss more oft and tenderly
The little child that brought me only good.

And if, some night, when you sit down to rest,
You miss this elbow from your tired knee,
This restless, curling head from off your breast,
This lisping tongue that chatters constantly;
If from your own the dimpled hands had slipped,
And n'er would nestle in your palm again;
If the white feet into their grave had tripped,
I could not blame you for your heartache then.

I wonder so that mothers ever fret
At little children clinging to their gown.
Or that the footprints, when the days are wet,
Are ever black enough to make them frown.

If I could find a little muddy boot,
Or cap, or jacket, on my chamber floor,
If I could kiss a rosy, restless foot,
And hear its patter in my home once more;

If I could mend a broken cart to-day,
To-morrow make a kite to reach the sky,
There is no woman in God's world could say
She was more blissfully content than I.

But, ah! the danity pillow newt my own
Is never rumpled by a shining head;
My singing birdling from its nest has flown;
The little boy I used to kiss is dead.

—May Riley Smith

The Mission of a Flower

By Maggie Shaw Fullilove

Just inside a certain garden a tall hardy chrysanthemum grew. It was a very rare plant, yielding blooms measuring over seven inches in diameter. This beautiful plant was tended by a lad who measured only half the height of the plant. He gave it his tenderest care and loved it with his whole heart. There was none other like it in the whole village. Its great crimson blooms attracted the attention of all who passed by. Little children stopped to gaze for hours at its beauty. Young ladies cried out, "Oh, what a wonderful plant!" whenever their eyes beheld it.

Its owner, when asked from whence it came, always opened his big soulfull eyes and said, "Why, God sent it, of course." To him it was a gift sent directly from God; for one morning he had found it, its dark green leaves peeping out from the weeds and grasses. Carefully he cleared away the grasses and weeds and dug a fresh bed for it, making the bed loose and rich.

Once when his father was cutting away the tall weeds the hoe was raised to cut the young chrysanthemum; but the lad threw himself upon the ground and shielding the tender stalk with both his arms he begged, "Please, father, spare it. God sent it to me!" "Oh, it's only a weed," said his father, but the child's pleading eyes were too much for the father and the plant was saved.

It was no wonder the lad loved it. He would watch its tender leaves as they unfolded in the sunshine and, at last, when the flowers came his cup of joy was full. All during the long hot summer months he had watched for them. He had often wondered what kind of blooms it would yield. He couldn't always tell whether he wanted it to "bloom white" or "bloom red." Those were his favorite colors. Tenderly he would stroke the velvet petals murmuring, "Mother." He was sure his mother must have asked God to send it from Heaven's garden. It was the only thing which filled the lonely place in his heart since mother went away to Heaven. It was the only friend he cared for except father and Miss Helena.

Miss Helena lived a half mile from Virgil's home and Virgil had often been to see her. Once she took him up to her room and gave him toys to play with. She called him, "Little Brother," and kissed him many times. She was a beautiful lady with a face that looked like a saint. Virgil always thought of his mother whenever she looked at him.

One day when the chrysanthemum was in full bloom, Miss Helena took suddenly ill. For five whole days she spoke to no one but lay quite still with her face all pale and lifeless. Virgil's heart was nearly broken. He had never seen her look like that before. He would have given anything to have her all well again. One day he stole into her room. This time she lay smiling at him in her old beautiful way. He stood near her, his little heart throbbing with a great unselfish love.

"Oh, little Brother," she whispered, "How good it is to see you again and ot see the beautiful sunshine once more. Oh, if it was only spring so you could bring me wild flowers from the wood." Virgil threw himself down by his beloved lady crying: "I am so awful glad you are wake again. I thought you would go away to Heaven without seeing me again and I do love you so, Miss Helena."

The doctor came in then telling Virgil he must not worry the lady, so he slipped away.

When Virgil reached h[illegible] thing which he saw were the crimson ch[illegible]emum blooms. Virgil stopped short. He love[illegible]iss Helena and he loved the flowers. He remembered how she had longed for flowers only a few moments before. He tried to think how the garden would look with the flowers gone. How often he had tended it and he had saved its life when it was only a tener stalk. It was God's gift from Heaven too he thought.

"Oh, I cannot give them up," said the selfish part of him. "How happy Miss Helena would be," said the unselfish part of him.

The plant seemed more beautiful than ever standing there overlooking the grass and weeds like some great monarch over his many subjects. "I'll give her just one, thought Virgil. Reaching up he plucked only one, the smallest of the three. He looked at it long. It seemed so small and mean. Surely she would be pleased to get that, for she had no flowers at all, he thought. Yet it did seem so small a thing for Miss Helena. "I'll give her two then." He plucked the next largest. The last one stood out alone defiant in its beauty. What would Miss Helena say when she should see the best kept there while she received the poorest. Up went the little hand bringing with it this time the last one. How lovely they all looked as Virgil went flying down to Miss Helena's house. Timidly turning the door knob he opened the door and rushing over to Miss Helena's bed he laid the three crimson blooms close to her astonished face, his own little face beaming with the joy of unselfishness and devotion. It almost took Miss Helena's breath away so quickly was it done. He put the flowers there, then rushed back out of the door.

"Com back, Virgil," Miss Helena called. "Come back, Little Brother!" Virgil came back and went shyly up to the bed. Miss Helena put her hand on his head, murmuring: "Dear little brother, how good of you to bring me your only flowers and you loved them so too. What a great little man you are!"

A few months later Miss Helena sat on the doorsteps; Virgil sat at her feet. Now and then he felt her hand upon his head. She still called him "Little Brother." She was his big sister now since father went away to Heaven. Over the garden fence big red chrysanthemums nodded and swayed to and fro in the Autumn breeze.

Virgil looked upon them with eyes brim full of love; for did they not bring him Miss Helena to be his sister and did they not bring him a comfortable home as well.

Lord Bless My Pennies

A little girl six years old was desirous of putting her pennies into the missionary box with others. When saying her prayers at her papa's knee, she hesitated for a moment and then added, "Lord, bless my two pennies for Jesus' sake, Amen." After the child had gone to bed, her father asked his wife, "What made Gracie say that?" "She has prayed thus every night since giving her pennies to the missionary box," was the mother's reply. Do you, dear young reader, pray, "God bless my pennies," when you give your mite to some ragged school child? If not, pray earnestly for the blessing, and you will find that prayer will do more than your pennies.—Selected.

Fine in Fine Use

"He puzzled me at first," said a physician who had engaged a young college student to take some care of his office. "He put actual headwork into his sweeping and dusting, and he showed remarkable carefulness and dexterity in handling articles, never disarranging or misplacing them. I found that he is studying music as well as Latin, and aims to be a pianist one of these days. Do you see, he simply applied the skill he had attained in a finer art to the rougher work he did for me? It speaks well for his future that he did it?"

This ennobling and harmonizing of the coarser task by means of the skill acquired at a finer one, marks the difference between cheap work and expert work. The careless man never sees the connection between two varieties of labor, but the man who does not mean to waste the least of his talents puts his whole mind, all his hard-earned mental quickness and manual skill into whatever necessary task is set before him. *And this application of skill to diverse* ends heightens in itself that very force of skill, so that the man who uses the best he has for each new need becomes a stronger and more able man.—*Young People.*

Give yourself to God when he wants you, and God will give himself to you when you want him. —*Mr. J. Girling.*

What God Does for Boys

God wants the boys, all kinds of boys,
To love Him, serve Him, do His will;
He wants those boys that make a noise,
And those who keep so very still.

God calls the boys; yes, every one—
Those that are in and out of school;
Though jumping, shouting, full of fun,
He leaves none out; that is His rule.

God loves the boys of every kind,
The rich and poor, the short and tall;
Even for wicked ones, you'll find
His grace is given to one and all.

God gives the boys a tender heart,
And says, just so they all can hear,
"Will you not choose the betetr part
Just now, while Jesus is so near?"

Christ died for boys; He knows their need
Of all His precious blood can do;
The "Bread of Life" their souls will feed,
And gives them "living water," too.

—*Standard.*

The Beginnings of the Christian Church

International Sunday School Lesson for January 17, 1909

Golden Text: "They continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers."—(Acts 2: 42).

(Verses 32-42 only are printed.)

DAILY HOME READINGS

Jan. 11	Monday	Acts 2: 22-36.
12	Tuesday	Acts 2: 37-47.
13	Wednesday	Psalm 16.
14	Thursday	Hebrews 1.
15	Friday	Isa. 55: 6-13.
16	Saturday	Rom. 10: 1-13.
17	Sunday	Eph. 4: 1-15.

TIME: Probably on Sunday, May 28, A. D. 30. The same day as our last lesson, and the days following.

BY REV. E. B. BURROUGHS, LL. B., A. M.

All great movements have had small beginnings. It was so with the Christian Church. It did not spring into life as we now see it. Its beginning was small, but its growth has been marvellous. It is no longer confined to Jerusalem, to Galilee, to Palestine. It is world-wide. It has found a place in every clime, and among all the nations of the earth. But this growth has been in keeping with certain well defined principles, and the observance of "the doctrinal contents" of the "first apostolic proclamation." That proclamation is the Golden Text for to-day. The early church "continued steadfastly in the apostles' doctrine." The doctrines of the inspiration of the Old Testament, the Trinity, the Resurrection of Jesus, Repentance, Baptism, the Second Advent of Christ, were accepted without question. Thus was laid a sound doctrinal foundation, a foundation that has stood the test of the ages and against which the gates of hell shall not be able to prevail.

The next thing it did was to practice and encourage "fellowship." Every member was looked upon as a brother, and "on an equal footing of love and respect." No arbitrary social lines were drawn. It was simply a brotherhood of mutual rights and obligations. Thus was evidenced its belief in the Fatherhood of God and the Brotherhood of man. With this belief we do not wonder that there was a constant "breaking of bread" among its members. This breaking of bread was the observance of the Eucharist both daily and weekly. It was necessary that it should be thus. It had been so commanded. It is necessary now, for "the breaking of bread is one of the indispensable rites of the true church."

And they continued "in prayers." Geiger says they "were partly new Christian prayers, restricted to no formula, partly psalms . . . especially having reference to the Messiah and his kingdom." They realized the need of constant prayer. The church of to-day must do the same. Woe to that church that fails to continue steadfastly in proyer.

In our last lesson we witnessed the outward and visible effects of the descent of the Holy Ghost. They were simply marvellous. The ignorant and foolish mocked the disciples and charged them with drunkenness. This caused Peter to make an address and to deny the charge. He showed them that the promised Messiah had come and that what had taken place was but the the fulfillment of prophecy. Many believed his words and accepted his doctrines. Their consciences were awakened. They askd him, "What shall we do?" Peter made answer that they must confess and repent of their sins, and believe upon the Lord Jesus Christ. This they did. They were then baptized and united with the company of believers. Our lesson to-day shows what followed.

LIGHT ON THE TEXT

32. *This Jesus.* The one whom you crucified. *Hath God raised up.* Here Peter would have them know that the body of Jesus had not been stolen and spirited away, but that it actually had, through the power of God, been raised from the dead. *Whereof we all are witnesses.* That is, of the truth of this statement we personally know. We have both seen and talked with the risen Christ.

33. *Therefore being by the right hand of God exalted.* As a result of all that preceded He has ascended. *Having received of the Father the promise of the Holy Ghost.* The descent of the Holy Spirit having been promised. *He hath shed forth this.* Hath sent the Holy Spirit. *Which ye now see and hear.* The manifestation of which you have both seen and heard.

34. *For David is not ascended into the heavens.* The prophecy under discussion had no reference to David's exaltation. David was buried, and his sepulcher was well known to them. *But he saith himself.* David said. *The Lord said unto my Lord.* Jehovah said unto the Messiah. *Sit thou on my right hand.* Be thou exalted at my right hand.

35. *Until I make thy foes thy footstool.* It was a custom among ancient kings to set their feet upon the necks of their conquered enemies. Thus would Jesus do at the time of His final victory and at the beginning of His eternal reign.

36. *Therefore.* Because of all this. *Let all the house of Israel.* The members of the chosen people. *Know assuredly.* Without the possibility of doubt. *That God hath made that same Jesus.* The one whom you unjustly and ignominiously crucified. *Both Lord and Christ.* "Your crucified victim is your triumphant Lord."

37. *Now when they had heard this.* When the force of the apostle's preaching came upon them. *They were pricked in their hearts.* Pierced to the heart. *And said unto Peter and to the rest of the disciples.* Naturally they thus turned unto them from whose lips they had just heard such astounding things. *Men and brethren, what shall we do?* Remorse for their sin, and terror at its consequences caused them to thus inquire.

38. *Then Peter said unto them.* The apostle began to advise them. *Repent.* Change your minds from hostility to Jesus to full faith in His name. *And be baptized.* Put on the outward sign of Christian acceptance. *In the name of Jesus Christ.* No other name would do. *For the remission of sins.* Forgiveness of sins. *And ye shall receive the gift of the Holy Ghost.* Shall receive the same power which you have seen come upon us.

39. *For the promise is unto you.* The promise contained in verse 21, and this even though you did crucify the Lord. *And to your children.* Not only unto you is the promise, but also unto your descendants. *And to all that are afar off.* To the Gentiles and to all nations to the end of time.

40. *And with many other words did he testify.* Made other explanations and affirmations. *Saying.* Beseeching them. *Save yourselves.* Perform now the conditions necessary to salvation. *From this untoward generation.* This perverse, crooked generation.

41. *Then they that gladly received his word.* Those who believed. *Were baptized.* Thus publicly put on the outward form of Christian fellowship. *And the same day.* The day on which the apostle preached. *There were added unto them about three thousand souls.* The number that was baptized that day.

42. *And they continued steadfastly.* Without break. *In the apostles' doctrine.* The instruction given them by the apostles. *And fellowship.* In harmonious communion. *And in breaking of bread.* Eating together, including the Lord's Supper. *And in prayers.* Public as well as private prayers.

Charleston, S. C.

How We Know the Father

The Epworth League Devotional Topic for January 17, 1909

Scripture Text

(Matt. 11. 27; John 6. 38-46; 14, 8-11; 17. 4, 5).

BY ROBERT JOHNS TREVORROW

The Theme and the Scripture

Matt. 11. 27. Jesus here declares himself to be indispensable to the soul who wishes to know God. He tells us that knowledge of himself is the necessary prelude to knowledge of God. He first asserts his own dependence upon God; that the Father is source and authority for all things in his life. Because of this intimate relation with God and the knowledge which comes from it he claims a unique position of power toward other men. He not only has control by divine authority over all things, but from his divine-human nature he is able to reveal God as Father to men; and he is the only one who can do so. Many parallel passages repeat the substance of the verse.

Natural men may have some rudimentary ideas of a supreme power, but in their unaided mental and spiritual weakness they are unable to grasp the final ideal of God as "the God and Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort." Christ alone has power to reveal to men the nature and attributes of such a God.

John 6. 38-46. Here we have in larger statement the meaning of our first reference. Christ came from heaven with a pre-arranged purpose— to do the will of God. The Father's will is that everyone should see the Son, believe on him, and have everlasting life, being raised up at the last day. Christ is the sole agent whereby that plan shall be worked out.

The murmuring of the Jews grates harshly, but causes no retraction of what had just been said. The answer was as if Jesus had said: "Never mind. You never can understand. Only spiritually-minded people, taught of God, can enjoy fellowship with me, and only those who are spiritually inclined will come to me and my Father." Here is announced the need of a prepared heart for those who would enter fully into communion with God by way of Jesus Christ.

John 14. 8-11. These familiar words embody the beautiful fact that God is like Christ at work. Christ of the healing hands and gentle speech, of the tender heart and quick sympathy, is the best portrait of God the Father that the world has ever seen. We must say it reverently, "God was made flesh and dwelt among us." If we want to know what God is, we must study the life of Christ. The atmosphere of this whole context is so calm and restful that one absorbs new strength from every reading of it. Here are no philosophical definitions. Christ did what he alone can do. He said: "He that hath seen me hath seen the Father." His conduct had been the perfect definition of God. And here is a spiritual ambition for us all—to strive that more than ever our lives may be the definition of the gospel of Jesus. Living definitions are the ones the world best understands, anyway. What a benediction would fall upon mankind if the lives of his followers were the perfect explanation of his gospel!

John 17. 4, 5. This is in anticipation of the "It is finished" on the cross. Like Saint Paul Christ had fought the good fight and looked away to the victor's crown. The work which Christ had finished is described in the preceding verses as giving "eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God." The business of Christ in the world, then, was to give men the vision of God. This work, he says in this wonderful prayer, he has finished. So that, in Christ's earthly life of tears, miracles, teachings, there must be the complete revelation of God to man. All that we can bear now to know of God Christ has given us while here in fashion as a man. He then becomes the way, the truth, and the life to all true seekers after God.

Prayer in the Meeting

Prayer is very vitally connected with getting knowledge of God, and is practically the very foundation of personal communion with the Father. It therefore should have a generous share of the time of the meeting.

Pray for light upon the references, for the interpretation of Christ's message, and for the presence of the Holy Spirit in the meeting.

Pray for a deeper study of the life of Christ and a better living of his teachings.

Pray for the self-sacrifice necessary for the setting aside of time to think alone with God.

Pray for the increase of faith to trust God when the way is obscured, and for the sensitiveness of spiritual perception to gain all possible advantage from the daily fulfillment of promises and from the common human experiences. "Every bush is aflame with God."

Remember "if any man lack wisdom, let him pray," but let him also try to answer his own prayers. Pray carefully, for "God answers sharp and sudden on some prayers and thrusts the thing we have prayed for in our face, a gauntlet with a gift in it."

Ways of Taking Part

Tell the story of the "Morning Watch"—fifteen minutes alone with God, if possible, before breakfast.

Tell of personal knowledge gained and of promises personally proven by obedience and faith.

Mention instances where prayers for direction and light have been answered.

Give your own method of private communion with God.

How did you come first to know the Father? Tell it.

Give the hymn or Scripture verse which has helped you to know God.—From *Notes on the Epworth League Devotional Meeting Topics.*

The Coming Lincoln Centennial

It is at once an evidence of the gratitude of the American people, and a manifestation of the growing unity of the North and the South, that the whole Nation is planning to do honor to the man who literally gave his life that the nation might be preserved, that the slave might be free, and that the government of the people, for the people and by the people should not perish from the earth.

The Emancipation Proclamation was Lincoln's greatest work. That act rallied the patriotism of the country as nothing else could do, and was the master-stroke of the great statesman for liberty and union. Any celebration of this event, therefore, would be inadequate without some reference to the task of completing Lincoln's work by making of the Negro a useful and intelligent citizen. In accordance, therefore, with the request of the General Conference, your General Committee, composed of all the Bishops of the Church, together with fifteen ministers and fifteen laymen, representatives of the General Conference Districts, and fifteen members from the Board of Managers of the Freedmen's Aid Society, unanimously recommend that the Sunday nearest Lincoln's birthday be observed in every church in the interest of this work, and that an effort be made to raise $300.000 as a special thank-offering—$100,000 for needed improvements and expansion, $100,000 for endowment, and $100,000 to clear up the present indebtedness. We ask that this cause, on this occasion, in all our churches, be given the right of way.

In no mission field of the church, either at home or abroad, has there been such marvelous results as we have achieved among these people here in our own country. Thousands of ministers, teachers, physicians, trained nurses and mechanics have been prepared for their work, and are to-day living examples among their own people of the better way.

It is highly encouraging that our Negro members of the South last vear gave $29,085.89 for the Freedmen's Aid Society, and now for the coming Lincoln Centennial year, even out of their poverty, they have undertaken to raise one dollar per member for the Christian education of their people and youth.

In what more appropriate or better manner can the great Christian churches of the land celebrate the one hundredth anniversary of the birth of the Great Emancipator than by helping these colored people in their struggle against the slavery of ignorance, poverty and sin.

The time is ripe for an advance movement. Without exception, all the prominent leaders of this race are Christian men. They are the product of the Christian school, and are firm believers in its power to do for the whole race what it has done for them.

This $300,000 thank-offering will give these men the buildings and equipment now so sorely needed to accommodate the thousands of young men and women who are appealing to the Church for that training of the hand, and head and heart which shall fit them for citizenship in the greatest republic of all time, and for service in bringing the black man to Jesus Christ.

For and by order of the General Committee.

DAVID H. MOORE,
JOSHUA STANSFIELD,
R. S. LOVINGGOOD,
M. C. B. MASON,
P. J. MAVEETY.

Magnificent and glorious as is the liberty of the press, the purity of the people is vastly more important.—*Bishop of Carlisle.*

HEALTH PAPERS

The Care of the Teeth---I

BY J. A. EMERSON, D. D. S., LOUISVILLE, KY.

The dental field for the colored man is a pioneer one, and the majority of my people do not seem to know the value of preserving their teeth: therefore I feel that it is my duty to present them a few facts which I think and hope will be helpful in the proper care of the mouth and teeth.

Almost from time immemorial dentistry has been practiced in some form. It is older than the Egyptian mummies, for in the mouths of many exhumed mummies are found teeth filled with wood and covered with gold. In Rome, early as the laws of the twelve tables, there existed artificial teeth and other signs of the dental profession. These facts show that dentistry had its place before our combined art and science had a definite history. The learned Herodotus, who traveled so extensively, makes special mention of dentistry in his writings. Erasistratus, about 300 B. C., deposited the first dental forceps in the Temple of Delphian Apollo; and Celsus, who was a contemporary of Christ and Cæsar, first introduced the use of the file in the mouth to remove irritating edges of the teeth. Galen, a celebrated Greek physician, taught that teeth were true bone and that the canines were the eye teeth, because they get a branch from the optic nerves. This accounts for the patient at the present day, who so often drops into the dental office with an aching canine tooth, remarking, "Doctor, this is my eye-tooth, and I cannot have it filled, because I will go blind." After the Arabian domination of the then civilized world, great attention was given to the care of the mouth and teeth. And Albucasis, about 1100 A. D., gave directions for replacing the teeth in the mouth with natural ivory. At Salernum, the most celebrated medical school of the middle ages, special attention was given to dentistry; and Fauchard of Paris, in 1728, wrote the first complete work on dentistry.

Notwithstanding all the attempts to elevate the dental profession, it suffered besetments by men who took it up as a trade; and surgery suffered the same besetments, but now surgery is upon a higher plane, and dentistry is following in its path.

The practice of dentistry is no longer left to the charlatans, the barbers and the blacksmiths, as the practice of medicine is no longer left to the root-doctors and holy-faith-curers.

To-day dentistry is studied and practiced by men of the ablest minds and highest types. There is scarcely any branch of the applied sciences that calls for greater qualification or greater combination of mental endowment and manual dexterity than dentistry; for it is two-fold, in that it is a science and an art.

The days of Solomon have passed, when one man knew everthing about all things, and in this age of research and progress, it is demanded that one man know everything about all of one thing; therefore the dentist must take a full course in medicine and specialize on the teeth, as the oculist, obstetrician, surgeon, etc., do in their respective fields.

The teeth belong to the alimentary tract, and are the hardest substance in the body, being composed largely of mineral matter. Their main function is the mechanical subdivision of substances used for food, preparatory to its digestion and assimilation. The elements of the teeth's function are prehension, incision, and as adjuncts, articuate speech, and to bear esthetic relation to the face.

The teeth may vary extensively from the typical forms. These variations may be due to a number of causes, though through all the degrees of variation, the type is still preserved, unless the tooth form is destroyed by some pathological cause. Some of the causes of the variation in the forms of the teeth are incomplete development and disuse, also a reversion to the primitive types, which seems to be a zoological legacy observed in the lower animals, as the baboon and other carniverous animals. And still other forms of teeth that could be mentioned, illustrating the working of the laws of atavism, by which parts once lost in evolution may reappear.

The dentist is no longer a tooth destroyer, but a tooth saver, and it is wisdom to consult him before it aches. If the teeth ache, do not go to the dentist and insist upon his pulling them, when they can be saved, but insist on having them filled; for they were not placed in the mouth by mere accident. They were not made to be pulled out and thrown away for the sake of doing it. Had the teeth not been given for a special place and purpose, it would be a common thing to see people with teeth in the palms of their hands or anywhere else upon the body; even in the tongues of women.

There is a class of people who keep shy of the dentist until a tooth aches, then come and have it treated and filled; of course, that is the correct thing to do, but it is better to have it filled before it aches. There is another class who will come and insist upon having the aching tooth extracted, even though the aching can be stopped and the tooth filled. There is still another class who will suffer intensely and not consult the dentist at all.

The majority of my people seem not to understand that an ounce of time, spent in time, in the dental chair is worth a ton of restless days and nights spent with an aching tooth.

When the teeth are neglected and allowed to decay, the food is not properly masticated and mixed with the digestive secretions of the mouth; the food being swallowed in bolts, gives the stomach an over amount of work, thereby impairing its functions. Thus nutrition is somewhat cut off, assimilation impeded, and the vitality of the system lowered; then neuralgia, rheumatism, lagrippe, pneumonia, consumption and, in fact, all of the diseases to which the human family is heir find an easy prey.

The teeth ought to be examined and polished by the dentist every six months, and wherever the minutest cavity is found, let him fill it; hence arresting the decay, preserving the teeth, retaining facial expression, not an offensive breath, not ashamed to laugh, the ability to pronounce words and thoroughly masticate the food, which aids in giving strong vitality; all of this means good health.

There is an old adage common to all, which states that bad teeth give bad health. There was never a truer statement made, and he who suffers bad health from bad teeth—or bad teeth, for that matter—is foolish.

The majority of my people will not consult the dentist, claiming that they cannot stand the pain; yet they stand severe burns or some other pains which are very much more painful than all the dental work that can possibly be done in the mouth. Of course, one need not expect to have dental work done in the mouth and it feel as ice cream and cake taste. Science has enabled the dentist to operate in the mouth almost painlessly, and the little pain he does give is overbalanced by the great good done. Again, the longer the patient waits to have decayed teeth filled, the more money for the dentist; but the conscientious, reputable dentist does not wholly strive for pecuniary gain, but to help his fellow man as well.

Some people declare that their teeth (when it happens they have never ached) are perfectly sound and need no attention from the dentist; while the truth is that every person living, even children, need to keep in close touch with the dentist. The more fortunate race is well acquainted with the dentist, while the less fortunate, as a rule, know little or nothing of him; and this accounts for the prevalent idea that all colored people have perfectly sound teeth, while the fact is, they have very unsound teeth. And again, the contrast between the complexion and the teeth helps to carry out this erroneous idea.

The Church is missionary, as it is spiritual. The Church at Antioch "ministered to the Lord and fasted," and to it the Spirit said, "Separate me Barnabas and Saul for the work whereunto I have called them,' 'and the first missionaries went forth. The Church to-day is said to be lacking in spirituality. Does this explain its failure to appreciate the present missionary need and opportunity?—*Rev. W. H. Gibbs.*

Southwestern Christian Advocate

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3—When the ADVOCATE does not arrive regularly, notify us promptly.
4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

THE PROHIBITION TIDAL WAVE

(*Continued from Page One.*)

ination of the sale of whisky arrests from drunkenness has been reduced from sixty-two per cent to thirty-nine per cent. In the state of North Carolina absolute prohibition went into force on the first of the New Year, not only the prohibition of the sale but the prohibition of the manufacture of intoxicating liquors. The State of Kentucky, the state made famous by its brands of whisky, has only four counties out of one hundred and nineteen where whisky is sold by permission of the law. The first of this year the Gay-Shattuck bill in the State of Louisiana became operative and the corner grocery and the saloon divorced. The law provides for the removal of all saloons within three hundred feet of church and school houses and separation of races in saloons and prohibition of the sale of whisky to minors. If these features of the law actually become operative Louisiana will have made a substantial advance in temperance reforms.

INCONSPICUOUS SERVICE

In our services for the Master it is not always given to us to occupy conspicuous places. Sometimes the most important service is that of the boy at the dyke which saves the lives of thousands of people. And God calls us as distinctly to serve in the inconspicuous and what is to us insignificant places as he calls men to the larger and influential roll. Michael Angelo painted the Frescoes of the Sistine Chapel with the okra dug from the garden of the Vatican with his own hand. In the hand of the master painter Jesus Christ, we may be the material out of which he may construct his masterpiece and though insignificant we may consider ourselves to be and though inconspicuous may be the place we occupy in the sight of the world, nevertheless in the eye of the Master builder our position will be magnified. We must not be slow to forget that it is recorded in the Judges that Shamgar slew six thousand Philistines with an ox gourd and delivered Israel. We must not be slow to forget that David with his shepherd's sling won a triumphant victory over Goliath; we must not be slow to forget that with trumpets and the pitchers and lamps three hundred of the faithful servants of the Almighty led on by the trustful Gideon, who went in the might of Him who sent him, won an unprecedented victory. Sometimes God takes the weak things of the earth to confound the mighty. And if God calls us, if we will permit him he will qualify us; and if we are qualified for the service however insignificant it may appear to us, nevertheless in the sight of Him who is just and the rewarder of every good and faithful deed will give unto us a crown we deserve. James Buckham has a beautiful poem which is appropriate and in point here:

Ah, grand is the world's work, and noble, forsooth;
The doing one's part, be it ever so small!
You, reaping with Boaz, I, gleaning with Ruth,
Are honored by serving, yet servants of all.

No drudge in His corner but speeds the world's wheels;
No serf in the field but is sowing God's seed—
More noble, I think, in the dust though he kneels,
Than the pauper of wealth, who makes scorn of the deed.

Is toil but a treadmill? Think not of the grind.
But think of the grist, what is done and to do,
The world growing better, more like to God's mind,
By long, faithful labor of helpers like you.

The broom or the spade or the shuttle, that plies
Its honest task in its own honest way,
Serves heaven not less than a star in the skies—
What more could the Pleiades do than obey?

Of General Interest

PROHIBITION AN ASSET

Those interested in the manufacture and sale of alcoholic liquors are at great pains to show the financial loss resulting from the operation of prohibition in any given community. An interesting report comes from Jefferson county in the state of Mississippi, where local option laws have been in effect for a year. The Grand Jury found from investigation of jail records that there had been an average of seventeen prisoners less on the jail roster per month which caused a saving to the county of six thousand dollars in the item of jail board alone.

So well pleased are the citizens at this showing that they have promised to show greater interest than ever before in putting all blind tigers out of business in that county.

EARTHQUAKE DISASTER IN SICILY

One of the greatest earthquakes in modern history occurred on the coast of the Island of Sicily, on the morning of December 28th. The total death list is estimated at nearly 200,000. In Messina, the second largest city on the Island more than 90,000 were reported dead out of a population of 100,000; and at Reggio, which is just across the strait of Messina the dead numbered 40,000. In addition to these large cities there are a number of villages in the province of Calabria where the destruction was relatively as great. There was felt a continuation of shocks which added to the terror of the panic stricken survivors. There were also heavy rains which made difficult the work of rescue and added to the suffering of the living. Many thousands were buried in the ruins where it was utterly impossible to rescue them. The King and Queen of Italy went to Messina and other places to personally organize and superintend the work of rescue. The Queen has displayed rare heroism. Her devotion to the wounded in the hospitals has won her the title of "Our Lady of Mercy." This terrible calamity has made the brotherhood of man appear very real, for all Christendom is responding nobly to the appeals for help for the wretched survivors. Congress has voted the munificent sum of 800,000 dollars for relief work. There is now great danger of the death list being augmented by pestilence and starvation.

AS TO NEGRO EDUCATION

The Southern Educational Association which met last week in Atlanta, Ga., devoted an entire day of its session to the discussion of the educational requirements of the Negro. They considered the best methods to be pursued in the training of Negro youth and many of the speakers manifested a sympathetic interest in the uplift of the race. While all agreed that education is necessary, there were divergent views of just the kind of education best suited to the needs of the race.

Chancellor David Barrow, of the University of Georgia, suggested that advantage should be taken of the great love of the Negro for music. He thought that the Negro could be trained through music and that it ought to play a large part in his education along with the elementary branches of a common school education and the Ten Commandments. Dr. J. H. Dillard, of New Orleans, General Agent of the Jeans' fund, stated that much of the money being spent on the education of the Negro was thrown away because of the carelessness of School Boards in employing ignorant teachers and the looseness of supervision given Negro public schools. Many of the speakers had evidently given great thought to the question and seemed honest in their efforts to bring about a better condition for our people—especially in the common school.

OUR CRIMINAL RECORD

It is the practice, if not custom, of the *Chicago Tribune* annually, to collect records of crime in this country, and report its findings as compared with those of other countries. In its last report some startling and serious facts are given out. The number of homicides occurring during the past year excluding the victims of mob violence and self-murder, is shown to be largely increased over that of the previous year. To be exact the number is 8,953, which is much larger than the record of any other country and perhaps one hundred times that of England in the same time. One of the causes for the enoromus criminal record as given is the lack of enforcement of the laws which pertain to the carrying of concealed weapons. It is estimated that at least three thousand of the deaths occurring might have been prevented had the laws been rigidly enforced.

The highway murders committed reach a total of 712 besides the death of 198 highwaymen in the attempt of crime.

These are serious facts not to be dismissed casually.

Speaking along this line Judge Buckley, of the Tenth District Judicial Court of Mississippi recently said: "This country is fast getting a wide reputation for crime, which is, indeed, very unenviable. Homicides are becoming more numerous." He gives as one of the causes for the increase of crime the tendency of the courts to excuse the criminals on technicalities.

It is the desire, or at least should be, of every honest, good thinking person that all criminals, whoever they are, shall be brought to justice.

REASONS FOR HOME MISSIONS

If there is any question as to whether there is a distinct appeal to be made in behalf of Home Missions let the reader consider the following facts:

In the Western part of the state of Washington more than half of the children have no Sunday School and only 209 places out of 1,136 have any religious organizations of any kind.

In Montana 1,600 school districts are without any pastoral oversight. A missionary from Africa, now Superintendent of Montana, says he found no greater needs on the dark continent.

In Oregon the large populations in the valleys are churchless. One county with 1,500 square miles and 2,500 people has no religious service.

Think of this. In Idaho there are young people in the mountain districts who have never heard a sermon.

In Colorado there are whole counties without a church.

In New Mexico town after town is without a church.

There is but one answer to these startling statements—an increase in the Home Missionary collections.

ELECTIONS BY THE BOARD OF BISHOPS

Commission on the Subject of Pastoral Support: J. A. Patten, R. V. Watt, J. G. Shepherd, R. T. Miller, W. L. Woodcock, H. B. Williams, James W. Pearsall, W. C. Herron, G. F. Washburn, J. E. Leaycraft.

Member at Large on the Epworth League Board of Control: J. L. Bristow, of Kansas.

Trustee of Clifton Springs Sanitarium: Bishop Wilson, vice Bishop Foss, resigned.

As Representatives on the General Committees: For the Ninth District, E. A. Schell; vice J. C. Willits, removed from the territory included in that District; for the Thirteenth District, William Albrecht, vice John A. Kost, resigned.

On the General Deaconess Boards: W. H. Wilder representing the Woman's Home Missionary Society, vice Mrs. Moores resigned.

W. R. Wedderspoon at Large, vice W. H. Wilder, elected as Representative of the Woman's Home Missionary Society.

Board of Managers of the Freedmen's Aid Society: E. B. Rawls, for the term to expire 1916.

L. B. WILSON, *Secretary.*

LOUISIANA CONFERENCE EDUCATIONAL RALLY

Wednesday night of the approaching conference week at Baton Rouge will be given to education. Addresses will be delivered by the President of the University and other educationalists. Excellent music will be provided. All monies apportioned to the charges for the University annex not paid in before conference will then be reported. A plan will be inaugurated whereby the conference may take a larger and more effective part in the work of the University. Our educational institution is having a good year.

IMPERFECT IN ORIGINAL

People of Interest

Bishop Harris has sailed for Japan.

Bishop Mallalieu was eighty years of age December 11.

Bishop Neely holds the Upper Mississippi Conference this week at Tupelo, Miss.

Dr. Homer Eaton will visit the Upper Mississippi, Mississippi, and Louisiana Conferences.

Bishop McDowell is East filling preaching engagements at Princeton, Yale and Wesleyan.

Mrs. Newman, widow of Bishop Newman, has returned to Jerusalem to continue her mission work there.

Dr. William Downey is the new editor of the *Philadelphia Methodist,* succeeding Dr. S. W. Thomas.

President J. O. Spencer, of Morgan College, Baltimore, is hustling to raise $50,000 to secure another $50,000 promised by Andrew Carnegie.

Dr. W. W. Lucas delivered a stirring message to the Colored Young Men's Christian Association on the last Sunday in the old year on "Personal Culture."

Bishop Hughes, the resident Bishop of San Francisco, is to lead a revival campaign in that city during the last week in February and the first week in March.

During a recent dinner of the Ohio Society in New York City, Gov. Hughes said, "Tactful, able, fearless, tried—that spells Taft." Good spelling, indeed.

Dr. C. M. Stuart, of Garret Biblical Institute, Evanston, Ill., has been editing the *Northwestern Christian Advocate* since the death of Dr. D. D. Thompson.

Bishop J. M. Walden was in Nashville last week looking after the interests of Walden University and in Chattanooga also where church affairs claimed his attention.

At the opening of the Africa Diamond Jubilee in Metropolitan Church, Washington, D. C., on January 17, Vice President Fairbanks will preside and the principal address will be delivered by President Roosevelt.

Bishop and Mrs. Berry are comfortably situated in the Episcopal residence at Buffalo, New York, which has undergone repairs recently to the amount of $3,500 and which originally cost $25,000. Buffalo appreciates having an episcopal residence.

If you believe in the redemption of Africa and the plans for the Africa Diamond Jubilee send Bishop Hartzell a word of cheer and congratulations on January 18. Address him that day care of Metropolitan Methodist Episcopal Church, Africa Diamond Jubilee Celebration, Washington, D. C.

The Board of Conference Claimants is now established in its new office, Room 922 in the Western Methodist Book Concern Bldg., 57 Washington Chicago, Ill., and the Corresponding Secretary would be pleased to meet any of the preachers and laymen whenever they can conveniently call.

Bishop Quayle has a farm two miles from Baldwin, Kan. The name of the nearest station on the Ottawa Branch of the Atchison, Topeka & Santa Fe Railroad has recently been changed from Hillson to Quayle, in compliment to the Bishop, who has made the farm somewhat famous in his books on Nature.

During a recent visit of Dr. Ward Platt, Secretary of the Board of Home Missions and Church Extension, to this city he spoke three times (once each an American white, Italian and colored audience) on Sunday and spent several days in studying home mission problems in this the greatest city in the South.

Dr. J. M. Buckley and his assistant, Dr. J. R. Joy, of the *Christian Advocate,* recently put to a test the reasonableness of President Roosevelt's order that naval officers be required to walk fifty miles in twenty hours, the walking to be done on three consecutive days, about seventeen miles in less than seven hours each day. Drs. Buckley and Joy walked for three days, making fifty-two miles in eighteen hours.

The *Christian Advocate,* writing upon the Africa Diamond Jubilee, referring to Bishop J. C. Hartzell, says: "He was a hero when he accepted the missionary bishopric for Africa and he has been a hero every day in every journey to and from and in that country. His plans are large, but he has brought many things to pass: interested the governments of Europe that are dominating the different parts of that great continent, and philanthropists of every school."

The *Christian Advocate* says: "Bishop Warren informs us of a coincidence of great significance. Without special attention on the part of the bishops in the assignment of conferences to his jurisdiction, he found that according ot the order the first five of his conferences introduced him to five different languages: first, American; second, Swedish; third, Japanese; fourth, Chinese; fifth, German; *all in the United States.* If the bishops had desired simply to do so, the list might have represented five more languages. The Methodist Episcopal Church is far on the way to preaching the gospel to 'every kindred, tribe and tongue.'"

The entire race is indebted to Mr. Emmett J. Scott for the recent order that was issued by President Roosevelt in harmony with a previous order so that the Negro regiments will soon have colored band masters. This is an important position in the army life and pays well. This matter Mr. Scott took up some time ago with Mr. Taft when he was Secretary of War, and an order was issued upon the same. Now the President instructs that wherever there is a vacancy in a white regiment a white bandmaster shall be transferred to fill that vacancy from a colored regiment, and the vacancy thus made in the colored regiment shall be filled by a colored man.

RECEPTION TO BISHOP NEELY

An elaborate reception is being planned for Bishop Thomas B. Neely, D. D., LL. D., Resident Bishop for New Orleans. In this welcome the Upper Mississippi, the Mississippi, Texas, West Texas, Central Alabama and the Louisiana Conferences will participate. The dates fixed for this occasion are January 20-21. A Ministers' Institute will begin Wednesday afternoon, January 20. On the evening of January 20 a Methodist Mass Meeting will be held. Two sessions of the Ministers' Institute will be held—Thursday morning and afternoon—January 21, and on the evening of Jan. 21 a public reception will be given to Bishop Neely. The Sessions of the Ministers' Institute will be held in Simpson Memorial Church and the public reception will be held in the chapel of New Orleans' University. All visitors will be entertained without cost. The definite program and participants will be announced next week.

The following local committees have been appointed under direction of the Methodist Preachers' Meeting of New Orleans:

GENERAL COMMITTEE OF ARRANGEMENTS: R. E. Jones, J. F. Marshall, H. Taylor, Pierre Landry, V. Chapman, W. Scott Chinn, M. S. Davage.

COMMITTEE ON PROGRAM: R. E. Jones, Pierre Landry, W. Scott Chinn, H. Taylor, J. F. Marshall.

COMMITTEE ON SOCIAL FUNCTION: J. F. Marshall, J. A. Lindsay, J. O. Richards, J. E. Rolax, John McKee, Wm. Robinson, Arthur Robinson, T. B. Cooper, H. Taylor.

COMMITTEE ON HOMES: V. Chapman, H. Daniel, D. M. Seals, H. Taylor, F. T. Chinn.

COMMITTEE ON PUBLICITY: W. Scott Chinn, F. B. Smith, H. Taylor.

COMMITTEE ON DECORATION: H. Taylor, M. R. Hite, Mrs. I. E. Mullon, Sarah Jones, L. F. Murray, E. P. Damon, Florence Mayo, Bertha Green, Beulah Joto, Austin Young, Lavinia Boykin.

COMMITTEE ON SIGHT-SEEING: Pierre Landry, B. M. Hubbard, W. J. M. Price, P. W. Clark, J. J. Obee, J. W. Turner, J. O. Brown.

COMMITTEE ON MUSIC: M. S. Davage, Miss Nellie Landry, Mrs. Ophelia B. Gould, Mrs. H. Daniels, Miss Stella Brazeley, Mrs. S. Fields, Miss Edna Williams, Mrs. O. B. Milo, Mrs. C. E. O'Gilvie, Miss M. E. Collins.

A MOVE IN THE RIGHT DIRECTION

In view of the fact that so few of our people have access to libraries, or even to good book stores, the District Superintendents of the South Carolina Conference have established a Circulating Library, with headquarters at Claflin University.

All ministers of the Conference are authorized Agents and are in possession of the list of books in the Circulating Library and the rate of postage on each book. Any preacher, officer, member, or any responsible person, can borrow a book for a limited time by paying postage both ways.

Renew your subscription at once.

News Paragraphs

The American National Red Cross to date has collected over $300,000.00 for suffering Italy.

Gifford Pinchot, the government forester, estimates that 4,000,000 Christmas trees were used in America during the Christmas season.

There were 21,329,819 males of voting age in the United States at the last census. Only 13,969,274 of them voted in the census year.

It is expected that President-elect Taft will call a special session of the National Congress soon after his inauguration to consider the question of tariff.

The Supreme Court of the United States declined to review the decision reversing Judge Landis in his $29,000,000.00 fine of the Standard Oil Company.

The total immigrants to this country for 1908 was 400,000 as against 1,170,285 in 1907. The record of newcomers for 1908 was smaller than in many years.

President Roosevelt has decided to call a conference of prominent persons interested in caring for dependent children to be held in the White House January 25.

Aroused by an appeal of the Rev. W. B. Wallace 1800 young people in the Epworth Memorial Church, Cleveland, pledged to live two weeks as Jesus would live.

Ex-Gov. Cepriano Castro of Venezuela underwent an operation in Berlin this week. He is practically in exile. It is reported that he will make his home in the future in Berlin.

The Emperor of Germany has decided upon greater economy in living and has adopted a simple life He is to sell some of his castles and since he has 52 provincial residences he can do this and then live in great luxury.

Judge Lawlor, of San Francisco, has imposed the maximum penalty of 14 years' imprisonment upon Abraham Ruef the notorious grafter and briber whose fame as the political boss of San Francisco is so well known.

Pope Pius X of the Roman Catholic Church, claims to have seen recently in a vision Virgin Mary who spoke to him. In addition to this improbable claim the papal secretary claims that the Pope has performed miracles.

Arrangements have been completed for evacuation of Cuba by American troops. It is believed that under the direction of Gov. Magoon that a stable government in Cuba has been effected, with General Gomez as President.

New Orleans had a jolly(?) Christmas. Two hundred and seventy persons were arrested and locked up. One Recorder had 155 cases for "drunkenness" or "drunk and disturbing the peace." One 13-year-old boy was found lying in the street "dead drunk."

Two revolutionists recently entrenched in a villa in Moscow, twice repulsed police and soldiers, and the ville was only was taken by artillery, and after they [illegible] about twenty hours. Baron Cotte, chief of the secret political police, was killed and Col. Muraki was wounded.

The Methodist, Presbyterian and Lutheran churches of Parkston, S. D., have entered into an agreement to use the Methodist Church building as a common place of worship and to employ only one pastor, thus saving the salaries of two preachers and the maintenance of two church buildings.

Frederick B. Knight, son of Dr. Frederick H. Knight, formerly president of New Orleans University, was recently awarded by unanimous decision a prize of twenty-five dollars, offered by the Massachusetts State Daughters of the Revolution for the best essay written by a High School pupil on "The Part Taken by the New England Colonies in the Revolution After the Declaration of Independence." The winner of the prize is a junior in the Melrose (Mass.) High School and is but seventeen years of age.

The annual meeting of the trustees of the American University has just been held. At the close of the meeting several of the older members of the board declared that the University enterprise never before has been on so satisfactory a business basis with so promising an outlook. Among the trustees present and taking part in the deliberations were Vice President Fairbanks, Senator Dick of Ohio, Mr. Charles C. Glover, president of the Riggs National Bank, Mrs. J. Frank Robinson, of Rock Island, Ill., Mr. Robt. B. Ward and Dr. Thos. N. Boyle, of Pittsburg; Dr. J. G. Bickerton of Philadelphia and Drs. David H. Carroll and Chas. W. Baldwin, of Baltimore.

IMPERFECT IN ORIGINAL

Texas Annual Conference

The forty-third session of the Texas Annual Conference convened in Mt. Zion Methodist Episcopal Church, Paris, Tex., December 10, 1908, with Bishop Quayle, D. D., of Oklahoma City, presiding. The opening devotional exercises conducted by the Bishop were entered into very heartily by the entire Conference. The following Conference officers were elected: The Rev. Freman Parker, Secretary; The Rev. Thomas Cole, Statistical Secretary; The Rev. K. W. McMillan, treasurer.

The business of the Conference was dispatched quite rapidly, as very little time was taken up in useless discussion.

The Bishop was at all times in the best of humor and his sunny smile and brotherly bearing soon gained for him the highest respect of every member of the Conference. On several occasions the coming storm was turned into a calm as the good Bishop threw out on the "disturbed elements" a little of his characteristic wit. In his ruling it was clearly shown that complaining, fuming and fussing backed up by a loaded gavel is not the most effective method of controlling an assembly.

The Bishop's addresses, lecture and sermon were among the best ever heard in our Conference, and this is saying much when it is remembered that such leaders as Bishops Joyce, Fowler, Wilson, McCabe, Mallalieu and even Simpson have been among us.

The reports showed a slight increase in both membership and benevolences, although many of the brethren have met with reverses of various kinds. The total membership of the Conference is about 18,000 and benevolences for the year amounted to over $8,000.

The interest in Wiley University continues unabated. More than $3,200 was raised for the Boy's Dormitory last year, $3,600 was voted for the coming year. In the reports of the different brethren to the Conference, they not only told the amount of money raised for Wiley, but gave the number of students in Wiley from their several churches.

The Rev. P. J. Maveety, D. D., corresponding secretary of the Freedmen's Aid Society, was present and not only made two splendid addresses, but raised $70.00 for the Freedmen's Aid cause. The Rev. E. M. Jones, D. D., Field Agent of the Board of Sunday Schools, delivered an interesting address, touching his work and mingled freely with the brethren. The Rev. I. L. Thomas, D. D., Field Secretary of the Board of Home Mission and Church Extension gave an address on the work he represents and preached the closing sermon Sunday night. Great crowds flocked to hear him. Rev. J. C. Floyd, D. D., Assistant Secretary of the Foreign Missionary Society gave a pleasing address on the Foreign Mission field. Prof. M. S. Davage, Business Manager of the SOUTHWESTERN, Goliath, presented his publication in his several addresses and secured nearly two hundred cash subscriptions, and $55.00 to go toward furnishing the Southwestern office. The Rev. G. G. Logan, D. D., Field Secretary of the Foreign Missionary Society, came late but not too late to deliver a short message that delighted his audience. These and other lectures gave us a feast of good things.

TEXAS CONFERENCE APPOINTMENTS

Houston District, J. M. Johnson, District Superintendent, P. O. Houston, Texas.

Beaumont, St. James, J. F. Barnes; McCabe Chapel, M. Fountain; Columbia and Anchor, William Mack; Deep Water and Laporte, to be supplied; Dickerson and Harrisburg, Wm. Josey; Galveston, St. Paul, L. S. Blakeney; West Tabernacle, G. A. Deslandes; Houston: Boynton, R. H. Warren; Dowling St. Mission and Mallalieu, E. Lee; Mt. Vernon, K. W. McMillan; St. James, C. C. Minegan; St. Marks, W White; Sloan Street, D. C. Halley; Trinity, W. H. Logan, Kendelton, M. C. Gillespie; Kounzo, L. E Mitchell; Liberty, Gabriel Felder; Orange, W. A. Fortson; Richmond, H. C. Watson; Thompson, Jessie Gilder; Roweville Circuit, E. D. Hubbard; Wallesville, James Jordan; Voth, Supplied by Ed. Somers.

Huntsville District, W. H. Jackson, District Superintendent, P. O. Conroe, Texas.

Bonware and Burksville, P. A. Dismuke; Camilla, Cary Davenport; Conroe, W. E. Hutcherson; Dodge, G. S. Helm; Fostoria and New Caney, D. A. Runnels; Huntsville, J. H. Kelley; Huntsville Circuit, C. M. Moore; Jasper and Newton, E. D. Blacknell; Laurelia, T. S. Pryor; Livingston, P. L. Jackson; Lovelady, J. H. Anderson; Onalaska, A. Parbam; Rayford and Keenan, to be supplied; Shiro, S. D. Hackett; Spring, W. M. Brooks; Trinity and Oakhurst, J. L. Blue; Willis, W. L. Duncan; Woodville and Townbluff, J. H. Anthony.

Marshall District, J. O. Williams, District Superintendent, P. O. Marshall, Texas.

Daingerfield, Aaron Taylor; Gilmer Circuit, to be supplied; Harleton, R. Hillory; Hawkins, A. R. Luster; Jefferson, C. S. Williams; Kildare and Mt. Carmel, to be supplied; Lasater, J. E. Epperson; Lodi Circuit, J. P. Belcher; Longview and Tyler, E. A. Gibbs; Marsball, Ebenezer, J. E. Bryant; Mallalieu, J. E. Beal; Wiley Chapel, M. W. Dogan; Marsbali Circuit, R. V. Doakes; Mineola and Quitman, T. Scott; Pittsburg, O. H. Hervey; Queen City, G. R. Turner; Texarkana, E. H. Holden; Woodlawn, Jesse Jones.

Navasota District, B. M. Taylor, District Superintendent, P. O. Navasota, Texas.

Anderson, E. Mischeaux; Belleville, W. A. Parks; Brenham, B. R. Booker; Brenbam Circuit, R. E. Dyer; Brenbam Mission, to be supplied by J. T. Shield; Brookshire, G. W. Gill; Caldwell and Zionshill, L. S. Barnett; Clay and Cbew Bottom, supplied by Charles Pratt; Hockley, Thomas Cole; Hempstead, Freeman Parker; Hempstead Circuit, supplied by J. M. Morgan; Millican, F. W. Johnson; Navasota, A. W. Carr; Navasota Circuit, W. W. Randall; Sealy, San Felipe and Wallis, James Clark; Somerville and Lyons, E. W. Hayes; Wallis, S. A. Kelley; Yarboro, M. M. Muldrew.

Palestine District, M. Q. A. Fuller, District Superintendent, P. O. Palestine, Texas.

Bryan, S. W. Johnson; Bryan Circuit, J. P. Patrick; East Calvert, A. L. Garbiel; East Mexia and Teague, J. A. Tillory; Fairfield, Wesley Robinson; Herne, P. H. Jenkins; Hemphill, S. A. Pryor; Jacksonville, L. L. Neal; Jewett and Buffalo, G. M. Stewart; Leona, G. W. Carter; Madisonville, R. B. Reed; Nacogdoches, supplied by Henry Hall; Oakwood and Butler, G. W. White; Palestine, H. R. Smith; Pineland Mission, supplied by Charles Davis; St. John and Bechley, S. M. Thurman; San Augustine, Gabriel Todd; Winkler, Brown McDaniel; Wortham, supplied by Eldridge.

Paris District, J. I. Gilmore, District Superintendent, P. O. Paris, Texas.

Bagwell Circuit, W. Wesley; Brookston and Cedar Hill, Bailey Owens; Chicota Circuit, Charles Wofford; Clarksville, S. M. Bolden; Clarksville Circuit, Hilliard Garrett; Dekalb Circuit, P. H. Hailey; Free Hope Circuit, W. D. Lewis; Greenville, W. J. King; Honeygrove and Bonham, C. C. Sapp; Medill Circuit, supplied by Jefferson Davis; Morgan's Chapel and West Paris, D. T. Young; Paris, W. G. Alston; Paris Circuit, E. B. Hocker; Red River and Cooper, E. D. Hobbs; Sulphur Springs and Winsboro, G. Moore; Terrell and Rosser, A. B. Evans; Wolfe City and Ladonia, Jas. Hauts.

Wm. Bartley, Conference Evangelist; R. Beaver, Conference Evangelist; G. E. Belcher left without appointment to attend Gammond Theological Seminary. J. H. Hubbard, Secretary Gammon Theological Seminary.

Junior Worker's Quarterly

The publication of the Junior Worker's Quarterly has been transferred to the Central Office of the Epworth League. The continuation of this valuable publication and the enhancement of its value by contemplated improvements call for increased support from Junior workers. No one can afford to be without it. Our subscribers have found it indispensable but we shall make it still more so.

It is deemed best that all subscriptions shall expire with December, those subscribing during the year paying ten cents for one quarter, twenty for two and twenty-five for three. All subscriptions for 1909 should be sent to the Central Office of the Epworth League, 57 Washington Street, Chicago, Illinois, at once in order that subscribers may have the benefit of the January issue. Price 30 cents a year.

The Quarterly will be continued to all whose subscriptions have not expired.

Spring Conferences, 1909

Plan of Episcopal Visitation January-June Conferences in the United States.

[N. B. The first eleven conferences are from tbe Fall Plan of 1908.]

(CHRONOLOGICAL)

SPRING CONFERENCES

Conference.	*Place*	*Date*	*Bishop*
St. Johns River	Miami, Fla	Jan. 7	Cranston
Upper Mississippi	Tupelo	Jan. 7	Neely
Louisiana	Baton Rouge	Jan. 13	Neely
Mississippi	Meridian	Jan. 13	McIntyre
Arkansaa	Siloam Springs, Ark.	Jan. 21	Spellmeyer
So. Fla. Mission	Tampa	Jan. 21	McIntyre
Hawaiian Mission	Honoluiu	Feb 10	Smith
Little Rock	Clow, Ark	Jan. 28	Nuelsen
Florida	Fernandina	Jan. 28	McIntyre
Porto Rico Miss'n	Ponce	Feb. 4	Warren
Delaware	Csmbridge, Md	Mch. 10	Warren
New Jersey	Camden	Mch. 10	Wilson
Kansas	Clay Center	Mch. 10	Quayle
Wilmington	Milford, Del	Mch. 17	Moore
Philadelphia	Philadelphia	Mch. 17	Hamilton
St. Louis		Mch. 17	Anderson
Lincoln	Boley, Okla	Mch. 17	Nuelsen
South Kansas	Coffeyville	Mch. 17	Quayle
Wyoming	Plymouth, Pa	Mch. 24	Moore
Central Penn'a	Harrisburg	Mch. 24	Hamilton
Washington	Alexandria, Va	Mch. 24	Berry
Lexington ?	Indianapolis, Ind	Mch. 24	Anderson
So'thwest Kansas	Kingman	Mch. 24	Nuelsen
Northw't Kansas	Belleville	Mch. 24	Hughes
New York East		Mch. 31	Goodsell
New Hampshire	Concord	Mch. 31	Moore
Baltimore	Baltimore	Mch. 31	Hamilton
New England	Lowell	Mch. 31	Berry
New York		Mch. 31	McDowell
New Eng. So'th'n		Mch. 31	Wilson
Newark	Newark	Mch. 31	Neely
North Indiana	Greenfield	Mch. 31	Anderson
Cent. Missouri	Fayette	Mch. 31	Hughes
East German	Schenectady, N. Y.	Apr. 1	Nuelsen
East Maine	Ellsworth	Apr. 7	Wilson
Vermont	Hardwick	Apr. 14	Goodsell
Troy	Gloversville, N. Y.	Apr. 14	Berry
Northern N. Y.	Potsdam	Apr. 14	McDowell
Eastern Swedish	Worcester, Mass.	Apr. 15	Qnayle
Maine	Berlin, N. H.	Apr. 21	McDowell

FOREIGN CONFERENCES

Mexico	Mexico City	Feb. 25	Spellmeyer

AFRICA

East Africa	Umtali	July 10	Hartzell
Liberia	Clay, Ashland	Feb. 3	Scott
West Africa	Malange	Dec. 2	Scott

CHINA

North China	Peking	Oct. 7	Bashford
C. China Mission	Kinkiang	Oct. 21	Bashford
Foochow	Foochow	Nov. 4	Bashford
Hinghna	Hinghna	Nov. 18	Lewis
W. China Mission	Chungking	Feb. 3, '09	Lewis

EUROPE

Italy	Venice	May 12	Cranston
France Mission	Grenoble	May 20	Burt
Switzerland	Biel	Jnne 3	Cranston
Sonth Germany	Stnttgart	Jnne 9	Burt
Nerth Germany	Chemnitz	June 16	Cranston
Denmark	Fredrikshaven	Jnne 24	Cranston
Norway	Porsgrund	June 30	Cranston
Sweden	Uppsala	Jnly 14	Cranston
Finland and St. Petersburg	Abo	Jnly 22	Bnrt
Bulgaria	Pleven	Ang. 26	Cranston

KOREA

Korea Conf.	Seoul	June 23	Harris

SOUTH AMERICA—BISHOP BRISTOL

Bolivia Mission, Chili Conference, Eastern South American Conference, North Andes Mission. Places and dates to be announced later.

SOUTHERN ASIA

South India	Bangalore	Dec. 10	Robinson
Bengal	Asansol	Dec. 17	Warne
North India	Moradabad	Jan. 6	Warne
Central Province	Jabalpnr	Jan. 6	Robinson
Northwest India	Muttra	Jan. 14	Warne
Bombay	Nadiad	Jan. 14	Robinson
Burma	Rangoon	Jan. 22	Oldham
Malaysia	Singapore	Feb. 5	Oldham
Philippine Islands	Manila	Feb. 26	Oldham

Adopted by the Bishops at Indianapolis, Indiana, November 2, 1908.

L. B. Wilson, *Secretary.*
1026 Arch Street, Philadelphia, Pa.

Brotherhood in Christ

I will not quarrel with you about opinions. Only see that your heart is right toward God, that you know and love the Lord Jesus Christ, that you love your neighbor and walk as your Master walked, and I desire no more. I am sick of opinions, I am weary to hear them.

Give me solid and substantial religion; give me a humble, gentle lover of God and man, a man full of mercy and good fruits, a man laying out himself in the work of faith, the patience of hope, the labor of love. Let my soul be with these Christians, wheresoever they are and whatsoever opinions they are of. Whosoever thus doeth the will of my Father in Heaven, the same is my brother and sister.

—*John Wesley.*

The message of Methodism to this century as to the past two centuries is regeneration, inward and spiritual, but involving also the moral.—*Rev. William Perkins.*

Gleanings from the Field

ALABAMA.

Cedar Bluff.—Our first quarterly conference was held on the Cedar Bluff Circuit, Anniston District, at Cedar Bluff, December 19-20, with the Rev. R. J. Buckner, D. D., our District Superintendent, in the chair. The devotional services were conducted by the Superintendent. Roll was called and each officer that was present reported his work, the most of them making good reports. Every interest of the church was looked after with care. We had a most pleasant session. All enjoyed Dr. Buckner's presence and his strong sermon on "Sowing and Reaping" at 11 a. m. and administered the Lord's Supper to a large number of Communicants. He met the Sunday School at 3 p. m. and lectured to them, giving some wholesome advice. At 7 p. m. Dr. Buckner preached again a splendid sermon. Raised for our Superintendent this quarter, $10.05.

Wm. Perry, Pastor.

Wetumpka.—On November 28-29 our first quarterly conference was held in New Style Methodist Episcopal Church. The Rev. J. A. Halliday, District Superintendent, presided; almost every officer was present with written report, also the Ladies' Aid made a splendid report. The new pastor, the Rev. P. C. Ramean, Ph. D., preached two able sermons on Sunday. At 11 o'clock Sunday the District Superintendent administered the Lord's Supper to 90 communicants, assisted by the Revs. C. D. Dickerson of Pleasant Hill, S. L. Damons of Benson Mission, R. S. Taylor of Elmore and Shorter. Paid the District Superintendent $23.75; paid pastor $3.05; total amount, $26.80.

P. C. Rameau, Pastor.

Castleberry Circuit.—At the Sparta Hill church on November 8 was held a service that will be long remembered. A splendid sermon was preached at 11 a. m. Instrumental duet by Mr. A. L. and Miss S. A. Washington. Collection, $15.—I. S. Autry, pastor.

ARKANSAS

Park Place.—Park Place Charge is pushing to the front. Our rally on the first Sunday in November was a grand success. At 11 a. m. we had with us the Rev. C. B.Brown, the Moderator of Philip and Lee Co. Association. At 3 p. m. we had with us tho Rev. Z. T. Fleels, our pastor at Mariana. At 7:30 p. m. we heard the Rev. Mr. Humphrey of the African Methodist Episcopal Church. He was at his best. At 11 a. m. Dr. J. W. Johnson and J. A. Ritchson came forward and the collection amounted to $111.06; at 3 p. m., $4.20; at night, $16.65; grand total for the day. $130.-91. Amount rasied by the trustees up to date, $200; raised by the stewards, $213.75; total amount for the year up to date, $413.25. This is the best year's work in the history of our church. The people and the pastor are working in harmony and are doing well along all financial lines. The people ask for the return of their present pastor. Peter J. Green.

Forrest City.—On Thanksgiving day, November 26, the pastor, the Rev. J. W. Jackson, reached a delightful sermon which was enjoyed by all; text, I Cor. 9:27. The theme of his discourse was "Right and Wrong Choices and what Comes of Them." We had with us the Rev. Polks' congregation of the African Methodist Episcopal Church of this city. After the sermon little Mabel Hodges, age 9 years, came forward and presented to Rev. J. W. Jackson a purse containing $19.82.

Wabbaseka.—The fourth quarterly conference convened at Wabbaseka December 5-6, with the Rev. S. McDonald, Superintendent, in the chair. This was the best quarter ever held here. Every one was very proud to see the Superintendent after an illness of more than two months. Sunday at 12 o'clock Superintendent McDonald preached an instructive sermon to a large congregation. It is said by both white and black that S. McDonald is the greatest preacher that has ever come to this place. At night the Rev. S. J. Saxton, our pastor at Clarendon, the eloquent young preacher, held the congregation spellbound for 30 minutes. At the close of the meeting the Superintendent was greatly surprised by three of the ladies of this church, who presented to him a purse of $4.60, namely, Mesdames Ann Davis, Amandy Pruett, Marrie Stenfield. Paid Superintendent $20; for benevolence $7; for the day, $31.60.—Lee Nelson, pastor.

Lewisville.—We are succeeding nicely, though but few in number. In October we held our election and the following officers were elected: M. H Bobo, president; C. Gaint, vice-president; Charlotte Bobo, treasurer; Mamie Brown, secretary. We had a nice program Thanksgiving Day, rendered under the direction of the chairman of my literary society.—M. H. Bobo, president.

Helena Station.—We had a pleasant time in the fourth quarter. All the brothers paid up. The Superintendent gave a practical and instructive talk. L. McGruder, L. R. Greenwood, S. Lee, Taylor Duncan, Board of Stewards; Mrs. Lucinda Carter, President Ladies' Aid Society; the Rev. J. S. Saxton, L. R. Greenwood, Secretary.

J. W. Williamson, Pastor.

GEORGIA.

Warren Methodist Episcopal Church.—This church has grown very rapidly under the pastorate of the Rev. E. H. Oliver, D. D. The membership has increased during his pastorate of two years from two hundred and thirty to five hundred and fifty. The benevolent collection has been more than doubled. The church building was a plain chapel, but under the leadership of this pastor it has been enlarged and it now has ladies' and gentlemen's dressing rooms with lavatories and everything that goes to make a convenient church. It is possibly the most beautiful church in the Atlanta Conference. We think one thing that has helped much in the growth of this church is the missionary spirit in it. This church has four mission stations in the slums of the great city of Atlanta. These missions are named as follows: John A. Patten Mission named for that much beloved layman of our church at Chattanooga, Tenn.; Bowen Mission named for Dr. J. W. E. Bowen of Gammon Theological Seminary; Sybil Abbott Mission, named for that first missionary sent out by the Woman's Home Missionary Society of our church: the Young Peoples Mission, thus named because a young man of this church, a railway mail clerk, R. C. Tompkin by name, has charge and the church looks to the young people to keep this mission going. These missions reach over three hundred people who never hear the Word of God only as it is given by these good people every Sunday afternoon as they go out from this church to teach and to preach to them. It is very strange that in a great work like this help can't be given to make possible the largest success. This church, unaccustomed to such work, has had and is now having a hard time paying house rent. Four rooms at two dollars and fifty cents each makes it quite a burden for this church with its own expenses to carry, especually during these winter months. We know whereof we speak. Anything given to this cause will be worthily placed. Needs of this work: 1. Your prayers. 2. Money to pay house rent. 3. Clothes for the needy children. Anything sent to Dr. E. H. Oliver, pastor, So. Atlanta, Ga., will be acknowledged through the columns of this paper.

Gainsville.—I was assigned here as pastor by Bishop Anderson from the conference held at Warren Chapel, Atlanta, December 3-7, 1908. The appointment came to me as a disappointment, for I never dreamed of coming to Gainsville. However, I accepted it as coming from those authorized to make it. I made my first trip to Gainsville on December 11 and was met at the train by Bros. Robert Haywood, L. H. Haywood, Oliver and others. They had a two horse hack there waiting for me. We drove to the home of Mr. and Mrs. Syphers who kindly entertained me during my stay of two days. I spoke six times on Sunday, though sick; first to the Sunday School at 10 a. m.; preached at 11 a. m.; spoke to Y. M. C. A. at 2 p. m.; preached at 3 p. m.; spoke to Epworth League at 4:30 p. m.; preached at 8 p. m. Returned home Monday and Friday, December 18, with my family I boarded the train for Gainsville. Reached here at 4:30 p. m.. We were met at the train by a large delegation of members and friends led by Bro. Haywood, Sisters Molone, Strickland, Haywood and others. Three two-horse hacks were in waiting also and we were conveyed to the parsonage where the good sisters had a nice supper prepared and the home well furnished for the night. After supper we went into class meeting where 68 persons assembled. After meeting returned to the parsonage for a night's rest, but a short while after the door was closed a band of 30 or 40 quietly gathered outside and began to sing. The door was opened; they marched in to the dining room and left the table groaning beneath its load. Gainsville is all right.—J. A. R.

INDIANA.

Shelbyville.—The Woman's Home Mission of Wiley Chapel beautified their church to entertain the District Conference on August 19-23, 1908, which was largely attended, the visitors and delegates for the largest day numbered 115, and all were nicely cared for. The conference brought us new inspiration. The trustees have built a new five room parsonage since that time at the cost of $600. The pastor moved to the new parsonage the 20th of November. On Saturday, the 29th of November, there was a storm from the members and friends, with many donations. On the 1st of December the fourth and last quarterly conference was held by the Rev. D. E. Skelton, the District Superintendent. He preached two able sermons; it always inspires us to have him present. The Superintendent was paid in full for the year. We feel that we will not have any blanks in our report at the Annual Conference. Last Sunday was rally day for our pastor. We realized $50. The Rev. Mr. Allen is a good Christian man. He has given efficient work. By keeping his shoulder to the wheel he has brought success to the work.—"Correspondent."

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Jeffersonville, Wesley Chapel.—Under the pastorate of the Rev. W. C. Statesman is progressing rapidly. He has and is holding the esteem and respect of the people at large. There is an addition to the church at least two Sundays per month. The Union Thanksgiving service was held here at 10:45 a. m., sermon preached by the Rev. W. A. Clark, pastor of the Zion Methodist Episcopal Church. At night there was a grand concert given by Mrs. W. C. Statesman to a well filled house. On Friday night after the class meeting the pastor was given a surprise led by Mrs. Nannine Brown. The Ladies' Aid Society of the church has put in new stained glass windows which adds greatly to the appearance of the church. The Christmas exercises were held on Christmas Eve, represented by a wheel which was well filled with presents for both young and old. Just before Santa Claus came in to deliver his presents about 30 of the members marched in, led by Mr. James Holloway, laden with different articles for the pastor and family; presentation speech made by Mr. B. F. Holloway, Superintendent of Snnday School. Response by pastor. Remarks by the Rev. C. Warren. Bnt amidst our joys the grim reaper death has visited our ranks this year and taken loved ones from the fold. The Rev. A. J. Spears, a local preacher and a faithful one, passed to the great Beyond in the full triumph of faith. Miss Nannie L. Green was found dead in her home and two children of the Sunday School were taken to their reward. The Rev. Mr. Statesman's success as a pastor in Jeffersonville is, we believe, because he is a man whom God has sent and his heart is in the church work. He has won the hearts of the majority of the people here, not only of our church but the churches generally.—A "Steward."

New Books Reviewed

THE COSTS OF CHRISTIAN CONQUEST, by the Rev. William N. Brewster. Eaton and Mains, New York, Publishers.

This little volume answers from the view-point of a practical missionary of the Methodist Episcopal Church as to what it will cost in men and money to evangelize the world within the next thirty years. Now that's an interesting subject and the answer is given in a very interesting way. Doctor Brewster is one of our successful missionaries in China and his suggestions are worthy of consideration.

THE LESSON HAND-BOOK FOR 1909, by Dr. Henry H. Meyer, with an introduction by Dr. John T. McFarland, Eaton and Mains, New York, Publishers, is becoming an annual necessity. Here is much in little. It is a very concise commentary upon the Sunday School Lessons.

DREW SERMONS ON THE GOLDEN TEXT for 1909, edited by Prof. Ezra Squire Tippie, D. D., of Drew Theological Seminary. Eaton and Mains, New York, Publishers. Price, $1.25.

In 1907 Doctor Tippie put out a volume of Drew Sermons which met a most cordial reception. Last year he issued a volume of Drew Sermons on the Golden Texts for that year. The reception was so cordial as to demand the present volume. It is in fact a piece of literature upon Sunday School Lessons for the year and one of the most comprehensive volumes that can be secured. Each Sunday's lesson is discussed in a sermonic form by some graduate or professors of Drew, whose eminence as a scholar leads one to expect large things of this volume. President Henry C. Buttz, Professor Tippie, Bishop Burt, Bishop Anderson, Bishop Robinson, the Rev. Charles H. Fahs, the Rev. Morton C. Hartzell and Dr. William I. Haven are among the preachers who discuss the Sunday School Lessons for 1909. This is one of the best commentaries upon next year's Sunday School lesson that we have seen.

THE VINCENT CALENDAR FOR 1909, arranged and edited by Frank Winslow Adams. Eaton and Mains, New York, Publishers. Price, 10c.

This volume contains besides a memoranda calendar for the year, quotations from Bishop Vincent's writings, recent expressions about the Chautauqua movement and other interesting data. The volume is sold for ten cents per copy, postpaid.

Publishers: National Baptist Publishing Board, Nashville, Tenn.

"THE BLIGHTED LIFE OF METHUSELAH."

(A treatise from Genesis v:27, showing the many opportunities which Methuselah had for making a Christian record, and how by letting them pass unnoticed for nine hundred and sixty-nine years, he died and was lost), by H. Roger Williams, M. D.

POSTAL CARDS.—The Book Concern has fallen into the way of the postal card fad and has issued a series of beautiful cards appropriate for the use of the Cradle Roll Department of the Sunday School. Price $.25 per dozen, postpaid.

January Magazines

THE CENTURY

Princeton's Great Loss

"Those who live in Princeton have found it a slow process to adjust themselves to the fact that Mr. Cleveland is gone from our sight and now dwells with us only in memory," writes Andrew F. West, dean of the Graduate School, Princeton, in the January *Century*, in his sympathetic appreciation of the late ex-president, entitled "Grover Cleveland: A Princeton Memory." "His presence for over eleven years had become one of the fixed traditions of the place, an accepted possession, something that again linked Princeton with the permanence of national history—something unobtrusive, yet pervading, known indeed to be transient, like all mortal concerns, and yet taken as though it would abide indefinitely."

LIPPINCOTT'S MAGAZINE

Among the novelists whose work has been secured for 1909 are Carolyn Wells, Marie Van Vorst, Will Levington Comfort, Katharine Metcalf Roof, Maarten Maartens, Mary Roberts Rinehart, and Dorothea Deakin.

Lippincott's promises some important and exclusive articles for this year in addition to its rich yield of fiction. Among these will be "The Woman's Problem," two remarkable posthumous papers by "Ouida." This magazine bought the manuscripts with the understanding that they should not be published until after the author's death. Surely "Ouida" was gifted with the spirit of prophesy, so well do these keen accusations hit the present causes of unrest and rebellion among members of her own sex. The first first article is called "Shall Women Vote?" and the second "Love Versus Avarice," both being written with the utmost frankness. Another topic of interest will be the literary reminiscences of General Charles King, entitled "Thirty Years of Pencraft." The General here exposes some intimate facts relating to his early struggles as an author. Other special articles will include a short series on present educational methods, by Joseph M. Rogers, to follow his excellent papers on "Preparatory Schools," which attracted much attention in *Lippincott's* last year; and interesting contributions from popular sources such as Mrs. John Van Vorst, George L. Knapp, Day Allen Willey, and many others.

Lippincott's has set its colors at the pennant's top in the matter of short-stories. It avoids the lugubrious so far as possible. Among the 1909 contributors occur the names of Elizabeth Jordan, John Kendrick Bangs, Adele Marie Shaw, Wilmot Price, Marion Hill, Ella Middleton Tybout, Will Levington Comfort, Mabel Nelson Thurston, Thomas L. Masson, Minna Thomas Antrim, Elsie Singmaster, George Allan England, Augusta Kortrecht, Jane Belfield, Ella Wheeler Wilcox, Clifford Howard, W. J. Lampton, Walter Pulitzer, H. C. Bailey and Edwin L. Sabin.

The poetry found in *Lippincott's* from month seems to guarantee its selection not merely as a "filler," but for its merit. Among its sweet singers are Florence Earle Coates, George Herbert Clarke, Mary Byerley, Aloysius Coll, Clinton Scollard, Mazie V. Caruthers, Theodosia Garrison, Charles L. O'Donnell, Carlotta Perry and a host of others.

MEN



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THE REVIEW OF REVIEWS

Is noteworthy for its treatment of topics related to the movement for the conservation of natural resources. There is a sketch of Gifford Pinchot, the leading personality in the December conference at Washington. An article by Dr. David T. Day, the world's foremost authority on the subject, gives an account of the petroleum resources of this country, embodying much material never before published on this highly important subject. An instructive paper on State control of water-power, by Curtis E. Lakeman, is followed by an illustrated article on "Power from the Farm Brook," by Donald Cameron Shafer, who shows that an enormous quantity of water-power is permitted to go to waste every year.

In this issue Postmaster-General Meyer makes a cogent plea for postal savings banks, meeting with spe force the arguments advanced aga the scheme by the banking interest

Besides the editorial discussion th are three contributions to the t discussion in the January *Review Reviews*—a letter from the Hon. J Tawney, a vigorous indictment of existing tariff by H. E. Miles, of Manufacturers' Association, and a per on "How Canada Looks at An can Tariff-Making," by Andrew phail.

METHODIST MEN

In the December number of *Met ist Men*, the official magazine of Methodist Brotherhood, is an ar on the work of the Board of Co ence Claimants, by Dr. Joseph Hingeley, Corresponding Secretar that body. Dr. Fayette L. Thom of Lindell Avenue Church, St. L contributes his annual sermon to entitled: "With Him; a Band of M William B. Patterson, the General retary of the Brotherhood, disc the matter of clubs, leagues and men's societies, and their eligibili membership in the Methodist Bro hood. The semi-annual session o Brotherhood Managing Board i ported, and workable plans for ters are outlined. There is al strong article by Lynn Harold H "The Appeal of Christ to Men."

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The New Discipline---190

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WRITE FOR LITERATURE.

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WOMAN'S WORK

It is a woman's work to look after the house, but, for some strange reason, woman's work is much harder on a woman, than man's work on a man.

This explains why so many women are wrecks before 30 and in their graves before 50.

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Just read what Mrs. Sarah J. Hoskins, of Cary, Ky., says, in a recent letter: "I believe that Cardui saved my life. I suffered from various troubles for 9 years. I was irregular and would nearly cramp to death, every month. My back and side would nearly kill me. I tried everything to get relief, but failed, till I took Cardui. Now I can wash all day and do my housework with all ease." Try Cardui.

WOMAN'S HOME COMPANION

The current issue of this most progressive woman's publication contains two unusual art reproductions. At the Royal Academy last summer, a painting of Christ, entitled "Follow Me," by a hitherto unknown woman painter, proved to be the sensational canvas of the exhibition. So remarkable was this unusual and spiritual picture that it was at all times completely surrounded by groups of interested and reverential people. "Follow Me" is reproduced in America for the first time in the January *Woman's Home Companion*.

Howard Chandler Christy's "The Wooing of Lorna Doone," also in the January *Woman's Home Companion*, is the first of a series of love scenes from famous novels that are being painted for this magazine by the most celebrated artists of the day. Another attractive and unusual art feature consists of portraits of the "Beauties of a Thousand Years," collected all over the world for *Woman's Home Companion* by William Armstrong.

In addition to the continued stories by Anna Katharine Green, Florence Morse Kingsley and Juliet Wibor Tompkins, there is a story by Anne Warner, entitled "Dan Rabbit, Cupid;" Marie Manning's "The Scandal of the Bottle Boy;" "The Pride of a Girl," by Mary Hastings, and a charming baby story, entitled "The Story of a Very Little Person," by Albert White Vorse and Mary Heaton Vorse.

Lucy Green, a seventeen-year-old girl who landed in Philadelphia one day not long ago, looking for work, with only five dollars in her pocket, relates her experiences in the Quaker City.

Everett T. Tomlinson, one of the most expert trainers of boys in America, writes on the habits of the boy.

In addition to the many special articles, there are contained in this issue a dozen complete departments, including dress-making, by Grace Margaret Gould; cooking recipes for mid-winter receptions, by Fannie Merritt Farmer, and "Problems of the Business Girl," by Anna Steese Richardson.

Conference Notices

Special Notices

CENTRAL MISSOURI CONFERENCE

A word to District, Local Presidents and Cabinet Officers of the Epworth League, Central Missouri Conference: Let the District Presidents and cabinets get in touch with the local presidents and cabinets, the primary object being to stimulate each and every League to organize and foster Bible and Mission Study Classes. The League properly operated in all or part of its departments is a moral as well as a religious force in any community. It is a work that must begin internally, work externally and keep everlastingly at it in order to keep going.

W. H. WHEELER,
Central Missouri Conference Pres.

Excursion Rates to Baton Rouge

The Y. and M. V. Railway will sell tickets to Baton Rouge on January 17 good for return on the 18th, on account of the Louisiana Annual Conference, for $1.50 round trip. The train leaves 7 a. m., arriving in Baton Rouge in time for the Bishop's sermon and to hear the reading of the appointments. Round trip tickets on account of the Conference will be on sale January 11 to 14, good for return on the 21st, for $3.50 round trip. This is the same as the regular clergy rate and ministers not having received already their clergy permits should avail themselves of this round trip rate.

District Rounds

FLORENCE DISTRICT

FIRST ROUND

Mullins, Jan. 2-3; Marion, 4; Springville, Locklin, 4; Latta, 7; Mars Bluff, 9-10; Florence, 10-11; Salem, Wesley, 12; Timmonsville, 13; St. Luke, 14; Bulah, 15; Lake City, 16-17; Cades, 21; St. Mary, 22; Kingstree, 23-24; Black River, 25; Kingstree Ct., 26; Turkey Creek, 27; Greelyville, 30-31; Lanes, Feb. 1; Georgetown (Wesley), 5; Brook Green, Feb. 6-7; Georgetown (St. Paul), 8; McLellanville, 10. Brethren: I rejoice that your heroic efforts and faithful devotions to God and Methodism saved the day at Spartanburg and established more thoroughly than ever, the superior strength of our district and the determination of its pastors to lead the other districts of the conference. While I am glad of the recent victory, I must call your attention to the great work that, with Divine help, must be accomplished during 1909. There ought to be a revival of religion throughout the district. Since soul-saving is the test of the call to the ministry, and since the best financial results follow the greatest spiritual awakening, I plead for a special effort in this direction by every minister. This conference year—the Centennial of Abraham Lincoln—is to be the greatest of our Freedmen's Aid work. Every member is asked to give $1.00 and every pastor is expected and urged to do his best work in getting students and money for our dear old Claflin University. We welcome and hail with pleasure the new pastors who have come to labor with us, and wish for them a most successful year. I trust that every pastor will begin now to raise his benevolences that there may be an increase for all claims in every charge. To put off everything for fall is to be disappointed. Now is the time to begin. I wish you a Happy New Year, and pledge you my sympathy and help.

I. H. Fulton,
District Superintendent.

WINSTON DISTRICT

SECOND ROUND

Wilksboro, Jan. 23-24; Jonesville and Elkin, 30-31; Mt. Airy Station, Feb. 6-7; Mt. Airy Circuit, 9-10; Kernersville, 13-14; Winston, Boston, 14-15; Advance, 20-21; Midway, 21-22; Winston, Mt. Pleasant, 27-28; Winston, St. Paul, 27-28; Trinity and Liberty, Mar. 6-7; Randelman, 7-8; Asheboro and Mitchell, 13-14; High Point Sta., 20-21; South High Point, 20-21; Thomasville and Lexington, 27-28; Salisbury, 29; Cornells and Hunters, April 3-4; Moresville and Mayhew, 3-4; Statesville and Philadelphia, 10-11. Brethren: Let us come up to the top with the Winston District in conversions and benevolences. Don't forget the SOUTHWESTERN. Get all the officers to take the paper. Collect the balance of the money on president's home at Bennett College. Let us have every cent.

Robt. Smith,
District Superintendent.

BRISTOL DISTRICT

SECOND ROUND

Tip Top, Jan. 30-31; Gate City and Tazewell, Feb. 6-7; Gate City and Big Stone Gap, 13-14; Castlewood, 20-21; Shell Creek, 20-21; Johnson City, 27-28; Mountain City, March 6-7; Bristol, 13-14; Glade Spring, 13-14; Abingdon, 20-21; Marion, 27-28; Rural Retreat, April 3-4; Wytheville, 10-11; Kingsport, 10-11. Dear Brethren: The reports of the benevolence of the Bristol and Pulaski Districts last year were even dollars, so there is no banner District. What will be the result next year? Let us come to the front. We can—we will. Take all the collections. Leave no blanks. Please do not forget the SOUTHWESTERN, a paper that is wielding a sentiment in favor of the colored race as no other in this country.—I. R. Hill, District Superintendent.

Malaria Makes Pale, Sickly Children.

The old Standard Grove's Tasteless Chill Tonic drives out malaria and builds up the system. For grown people and children. 50c.

STARKVILLE DISTRICT

The second session of the Starkville District Conference for 1908 convened at Ackerman, Miss., November 25, 1908, with Rev. J. H. Everett, D. D., District Superintendent, in the chair. Rev. W. T. Wright was elected secretary; Rev. F. G. Wilbon, D. D., was elected statistical secretary. Reports from the District Superintendent and pastors showed marked improvement on all lines of church work. Superintendent Everett is a leader of men. He knows how to bring things to pass. The district is in better condition than ever before. The following visitors were present and spoke in the interest of the causes they represented: Dr. G. G. Logan, Field Secretary of the Foreign Board of Missions; Dr. W. H. Gilliam of Rust University; Mr. H. J. Mason, of the SOUTHWESTERN CHRISTIAN ADVOCATE, and Mrs. B. H. S. Ferguson, of the Woman's Home Missionary Society. The following pastors preached good sermons: G. W. Hunt, Dr. Gilliam, D. M. P. Hasley, E. D. Montgomery, L. B. Kiner, A. D. Sherman, E. A. Boyd, and the District Superintendent. Amount raised during the conference, $410; amount raised for benevolence, $1,000.—W. T. Wright, Secretary.



These figures tell exactly what we are doing—selling a $20.00 watch for $5.45. We don't claim that this is a $40.00 watch or a $50.00 watch, but it is a $20.00 watch. A leading watch manufacturer, being hard pressed for ready cash, recently sold us 100,000 watches—watches actually built to retail at $20.00. There is no doubt that we could wholesale these to dealers for $12.00 or $13.00, but this would involve a great amount of labor, time and expense. In the end our profit would be little more than it is at selling the watch direct to the consumer at $5.45. This **Evington Watch** which we offer at **$5.45**, is a **rubied jeweled**, finely balanced and perfectly adjusted movement. It has specially selected jewels, dust band, patent regulator, enameled dial, jeweled compensation balance, **double hunting case, genuine gold-laid** and handsomely engraved. Each watch is thoroughly timed, tested and regulated before leaving the factory and both the case and movement are **guaranteed for 20 years.**

Send us your name, post-office address, and nearest express office and name of this paper. Tell us whether you want a ladies' or gents' watch and we will send the watch to your express office at once. If it satisfies you after a careful examination, pay the express agent $5.45 and express charges and the watch is yours, but if it doesn't please you return it to us at our expense.

A 20-year guarantee will be placed in the front case of the watch we send you, and to the first 10,000 customers we will send a beautiful gold-laid watch chain, Free.

NATIONAL CONSOLIDATED WATCH CO.
DEPT. 790 CHICAGO

Gleanings from the Field

The Rev. W. A. Hinton, pastor of Portland Methodist Episcopal Church, 818 35th street, Louisville, Ky., has been sick and confined to his bed for five weeks. He was at first under the care of Dr. C. Harris, one of the best physicians of Falls City, who gave up the case and now a Negro doctor, Dr. Wm. Smith, has the case and is doing all possible to effect a cure. Any amount of money, however small, from the brethren of the district would be highly appreciated.

Green Jolly, Katie Dalmon, Annie Thomas, Stewards.

W. A. Hinton, Pastor,
3513 2nd Ally, Louisville, Ky.

OKLAHOMA

Boley.—District Superintendent Dr D. G. Franklin held our fourth quarter December 19-20 in Prewett's Chapel. Nearly all the officers were present with reports which showed advances along all lines. The District Superintendent was paid in full. The trustees had raised over $200. The benevolences were not all raised but the committees promised to raise the entire claim and more. Fifteen persons have been received into the church this quarter; 12 SOUTHWESTERNS are taken, and we are striving to put that paper into every home possible. The District Superintendent preached as the "Spirit gave him utterance" to large and appreciative audiences. Over half the membership communed. A glorious waiting in the presence of the Lord was enjoyed by all. The choir rendered soul-stirring music. Peace and harmony prevails in Zion. Our District Steward, Charles D. Jackson and Miss Hattie Doss were united in marriage December 16, 1908, in the presence of a large audience by the pastor. The church is busy preparing to entertain the Lincoln Conference, which is to convene here March 17, 1908. All persons not members of the conference who expect to attend, will please notify the pastor at least one month before the convening of the conference.

A. W. Talbert, Pastor.

Gleanings from the Field

LOUISIANA

Godman Chapel.—We are closing up a good year's work and will meet conference with a good report. The members are standing well by the pastor. They gave him a suit for conference that cost $31. The price for the same was raised by Sister Lyddey Harrel, and C. E. Armelin and others to whom the pastor desires to express his thanks. The District Superintendent, Dr. B. M. Hubbard, closed his fourth quarterly conference on the 4th and 5th of November and preached a strong sermon to the delight of all that heard him. He urged them to stand by the church and pastor. We have a good people on this charge; they will stand by the church. God bless and keep them.—Thos. Williams, Pastor.

McKinley.—Sunday, November 22, was a high day at St. Peter Church, this place. The officers of McKinley Lodge No. 97 of Knights and Ladies of Honor were installed. Mrs. Turner, wife of Rev. J. W. Turner, District Superintendent, was present. Mrs. Turner is the grand deputy. Clinton Lodge No. 717 and Amelia Turner No. 52 were also present. Rev. Robert Jones preached the sermon.—A. Johnson.

Waxia.—There was given a grand benevolent rally at the St. Paul Methodist Episcopal Church November 29, 1908, and it was in every way a success. The ministers who were with us and helped in the meeting were J. W. Pierce, James Smith, La Rose, Arthur Johnson and others. The total collection was $17.30. We are coming up to the Annual Conference with a round report.—E. W. Jackson, Pastor

Spring Creek.—Thanksgiving day. November 26, at the St. Mark Colored school, under the leadership of Olia Hayes, teacher, a well prepared program was rendered by the pupils. Exercises began at 12 o'clock, recess at one. At one-thirty dinner was served to the large number of parents, pupils and teacher. The program continued in the afternoon. Several good lectures were delivered by the pastor, the Rev. J. D. McCain, and others. A grand entertainment was given Thanksgiving night by teacher and pupils for the benefit of the school. God bless our school.—L. J. James, P. J. Johnson.

Bastrop.—At Mt. Neho Methodist Episcopal Church, Thanksgiving Day was observed. At 11:30 the service opened with general speaking meeting and the spiritual tide ran high. At 2 o'clock Sister Candles Mitchel presented a fine table cover to the church. At night Brother S. L. More, the pastor at Woods, preached a stirring sermon. We take this method to thank the Ladies' Aid and many freinds for their gifts; they brought us 350 pounds November 26. The host was led by Sister Jennie Matthew, president of Ladies' Aid; Sister H. A. Matthew, C. Mitchel, Mr. Watson Jones and many of the members of the Colored Methodist Episcopal Church.

C. L. Angrum, Pastor.

Fouche.—This has been a prosperous year for Casper Church at this place. Twenty have been added to the church; ten subscriptions to the SOUTHWESTERN sent in. Paid the Superintendent in full. Two new classes made and the benevolence has been advanced $10. Our pastor is looking for a great conference at Baton Rouge.

Mary O. Runcel.

Melville.—I take this method to thank the members and friends of Melville Methodist Episcopal Church. On Tuesday night, November 24, 1908, I was somewhat disturbed by the arrival of a host of friends at the parsonage. Upon opening the door the company marched to the table with one hundred pounds of choice groceries and the pastor was presented with a purse. The band of friends were led to the church by the writer, where words of appreciation for the kind act were delivered by the pastor; Brother P. J. Adams responded in an admirable manner and also Brother McGee, after which refreshments were nicely served by Mesdames Johnson, D. Harva, M. L. Roberts, Dawsy and Messrs. G. V. Johnson and M. Johnson.

S. Green, Pastor.

Magnolia.—St. Luke and Plain View are in full bloom. On November 24-25 the fourth quarter was held with the Rev. J. W. Turner, District Superintendent, in the chair and all officers present. The reports indicated some improvements. Paid District Superintendent, $19.20; paid pastor, $52. The Revs. D. Shelby and B. R. Jackson preached able sermons. The sisters made the stay of all pleasant. Mrs. D. V. Williams and I. O. Foster gave the exegesis of the Sunday School Lesson. The Rev. E. V. Taylor, our pastor, must be in good shape to make a good report at the forthcoming conference.—Mrs. D. V. William.

Slidell.—Our fourth quarterly conference convened Saturday night, November 28, with the Rev. W. J. M. Price in the chair. The reports showed a marked advancement along all lines. The pastor's report showed an increase of eight members by conversion, 5 marriages, 29 infants and 8 adults baptized. The Stewards reported through their recording steward, Pastor's salary estimated for 1908 $500. Paid pastor up to November 28, $493; estimated for District Superintendent, $50; paid $50. The trustees reported value of church property $3,300, with only $112 indebtedness, secured by personal notes. The hustling committee reported to pastor Sunday, November 29, that they had ordered for him to wear to conference one suit of clothes, $31 value; paid on same, $17. Presented to pastor through Mr. Williams, a sinner gentleman, a hat, value $5. Presented by Mr. Joseph Tousainty a pair shoes, $4. The Annual conference will be met with all things looked after.—A. B. Harris, Pastor.

Napoleonville.—The fourth quarterly convened in Wesley Methodist Episcopal Church. November 27, with the Rev. Dr. B. M. Hubbard presiding. Most of the officers were present and rendered good reports. A few new officers were elected. Sunday night, the Doctor preached an able sermon from I Cor. 14:15. The sermon was an inspiring one and every one felt benefitted. The people of Napoleonville are proud of Dr. Hubbard, he being our ex-pastor. Our prayers and best wishes for his success in the noble cause follow him.

(Miss) Carrie C. Brooks.

Spider.—Our fourth quarterly conference convened December 12-13 at Shady Grove Methodist Episcopal Church, with the District Superintendent, T. J. Johnson, in the chair. All officers present with written reports Raised this quarter $255; paid District Superintendent $46.81; our benevolence is $54.45, an increase of $8.55 up to date.—N. R. Randolph, Pastor.

MISSOURI

Springfield.—The Union Thanksgiving service was held in Pitts Methodist Episcopal Church. The Rev. J. S. Dorsey, pastor Washington Ave. Baptist Church, delivered the sermon. It was pronounced by all as an able, instructive and convincing discourse. Mrs. Ora V. Ford, in a very eloquent manner read the President's proclamation. The gathering was one of the largest if not the largest, audience that has participated here, by request of the President, in a Thanksgiving service. Thanksgiving offering, $26.11. The day was, indeed, an ideal one. A beautiful dinner was served by Pitts Chapel, under the auspices of the Woman's Home Missionary Society, with Mrs. E. C. Johnson, president, and the Ladies' Aid Society with Mrs. Clara Mitchell, president. These two societies, through the faithful efforts of their respective members, had each an appetizing table that fairly groaned under their respective burdens. The young men of the church in their white costumes, looked after the interest of the patrons, and all went away feeling that they had gotten more than value received. These societies, on this occasion, expended their energy and time in behalf of the Board of Stewards. They proved a great factor toward helping them realize from the day about $30. The third quarterly meeting was held on Sunday previous. District Superintendent W. H. Smith preached three able sermons. Amount raised $35.

W. H. Wheeler, Pastor.

Armstrong.—Grant's Chapel is in a prosperous condition. All departments of the church are taking on new life. The Sunday school, under the leadership of W. W. Grant, is growing in attendance and usefulness. A number of the older people are attending. The Thanksgiving entertainment was a success in every way. Much credit is due Mrs. Bell Miller and Mrs. Lenora Williams for such wonderful results; realized $20. This charge has six students attending the Geo. R. Smith College, whom we greatly miss in our church work, but we gladly give them up in order that they may prepare themselves for future usefulness in life. The fourth Sunday of December is our benevolent rally day and the second Sunday of January, 1909, is the day set apart as our SOUTHWESTERN rally day. We hope at least to double our subscriptions on this charge.—H. T. Reeves, Pastor.

California Circuit.—The third quarterly meeting was held December 21-23. The Rev. W. H. Smith, District Superintendent, was present and rendered valuable services. The meeting was a success along every line of church work. The pastor during the year has been greatly hindered by illness, having been under the care of a physician for almost four months. Yet the membership on this circuit have been loyal to the work of the church and to the interests of the pastor. On the first evening of the meeting a large delegation of members and friends of the church at Tipton gave their pastor a substantial surprise, consisting of many good things, such as canned fruits, dry goods, groceries of all kinds and money. For which the pastor and his wife are very thankful and pray God's blessings upon them. The church is in a good condition and the finance in every department is being collected. A good report will be made at conference. Our motto is no blanks.—Green Ergard, Pastor.

NEBRASKA

Lincoln.—District Superintendent J. J. Cabbell was with us on the 22nd and 23rd of November, to hold our third quarter. The quarter was one of the most successful the church has had for a year or two. The Rev. Mr. Cabbell's sermons were forceful and instructive. There were several visiting preachers present in the afternoon, chief among whom were the Rev. Mr. Phelps of the Mt. Zion Baptist Church and the Rev. Mr. Taylor of the African Methodist Episcopal Church. The reports at the quarterly conference were very commendable; $90 was collected for all purposes. The Superintendent was paid in full. Thanksgiving day was duly observed. Preaching at 11 a. m. Dinner served and a program carried out at night. The chief speakers at night were the Revs. Haynes, Hollinger and Maston. The Rev. Mr. Haynes' subject was the "Progress of the Church;" the Rev. Mr. Hollinger, the "Landing of the Pilgrims," and the Rev. Maston's the "Growth of the Sunday School since the Landing of the Pilgrims." A thank offering was taken for the Episcopal Fund. The Rev. Mr. Haynes has the work well in hand and the same is progressing under his administration.—G. A. Maston.

CHARCOAL PURIFIES ANY BREATH

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Pure willowy charcoal will oxidize almost any odor and render it sweet and pure. A panful in a foul cellar will absorb deadly fumes, for charcoal absorbs one hundred times its volume in gas.

The ancients knew the value of charcoal and administered it in cases of illness, especially pertaining to the stomach. In England to-day charcoal poultices are used for ulcers, boils, etc., while some physicians in Europe claim to cure many skin diseases by covering the afflicted skin with charcoal powder.

Stuart's Charcoal Lozenges go into the mouth and transfer foul odors at once into oxygen, absorb noxious gases and acids and when swallowed mix with the digestive juices and stop gas-making, fermentation and decay.

By their gentle qualities they control beneficially bowel action and stop diarrhoea and constipation.

Bad breath simply cannot exist when charcoal is used. There are not ifs or ands about this statement. Don't take our word for it, but look into the matter for yourself. Ask your druggist or physician, or better still, look up charcoal in your encyclopedia. The beauty of Stuart's Charcoal Lozenges is that the highest pharmaceutical expert knowledge obtainable has been used to prepare a lozenge that will give to man the best form of charcoal for use.

Pure willow and honey is the result. Two or three after meals and at bedtime sweeten the breath, stop decay of teeth, aid the digestive apparatus and promote perfect bowel action. They enrich the supply of oxygen to the system and thereby revivify the blood and nerves.

Stuart's Charcoal Lozenges are sold everywhere in vast quantities, thus they must have merit. Every druggist carries them, price, twenty-five cents per box, or send us your name and address and we will send you a trial package by mail, free. Address F. A. Stuart Co., 200 Stuart Bldg., Marshall, Mich.

Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

MIDDLETON.—Mr. Thomas F. Middleton, a member of Canny Church, Sardis, Miss., died December 9, 1908, leaving a wife and five children and many relatives to mourn. Funeral was conducted by Rev. J. H. Tolbert, assisted by the Rev. J. R. Lumkins.—W. H. McCarty, pastor.

HINESMAN.—Salina Hinesman, a member of Union Chapel Methodist Episcopal Church, La Grange, Ga., died Saturday morning, November 21, 1908, aged forty-six years. She took sick in bed September 17 and gradually grew worse till death relieved her. A month before her death she had a severe spell and during the time she shook hands with those around her bedside and pointed upward and said to them, "Good-bye." She joined the Branch Hebron Baptist Church at the age of fifteen and lived a faithful member of the same ten years. She then united with the Methodist Episcopal Church to be in the church with her husband, the Rev. R. B. Hinesman, a superannuated preacher of the Savannah Conference. She lived a faithful member in the church thirty-one years. Sister Hinesman was beloved by both Baptists and Methodists, as was evidenced hy the large number at the funeral. The funeral sermon was preached November 22 by the writer, W. H. Brown, pastor.

PILES CURED AT HOME BY NEW ABSORPTION METHOD.

If you suffer from bleeding, itching, blind or protuding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write to-day to Mrs. M. Summers, Box 176, South Bend, Ind.

Miscellaneous Notes

District Superintendent Hubbard and wife take this means to thank the Rev. R. A. Taylor of Sorrell for a Christmas turkey.

Mr. T. W. McKinney, a prominent member of the Methodist Episcopal Church, Springfield, Mo., and his industrious wife pay taxes on six or more houses. The same they rent to both white and black.

The Sunday School Festivity at New Iberia was very good under the management of Misses A. L. Parson, N. Pbarris, O. N. Bourgeois, L. Boutte, E. Cloud, M. Waters, V. Christian, G. Eaton, L. Myles, M. Holmes, R. Holmes, C. Holmes, G. Christian, H. Amos, E. Brown and others.

Mr. John Haywood, to the credit of the Negro race of the city of Springfield, Mo., and elsewhere, is proprietor of one of the leading (if not the leading) barber shops here. He employs 8 or 9 barbers, always attired in white costumes while on duty. He and his good wife are prominent members of the African Methodist Episcopal Church.

On the evening of November 26 a grand surprise party was given Miss Willie Viola Earls, the ten year old daughter of S. S. Earl, Principal of Plaquemine, La., school, and Miss Viola received many presents from the club. The party was given by the Blue Ribbon Club of the school. Several recitations were rendered by members of the little group, after which the table was spread and all partook of the refreshments that had been prepared by the club. Miss Viola and her little brother George were made members of the club. The little guests were then treated to a duet by Mr. and Mrs. S. S. Earls.

A Most Valuable Agent.

The glycerine employed in Dr. Pierce's medicines greatly enhances the medicinal properties which it extracts from native medicinal roots and holds in solution much better than alcohol would. It also possesses medicinal properties of its own, being a valuable demulcent, nutritive, antiseptic and antiferment. It adds greatly to the efficacy of the Black Cherry-bark, Bloodroot, Golden Seal root, Stone root and Queen's root, contained in "Golden Medical Discovery" in subduing chronic, or lingering coughs, bronchial, throat and lung affections, for all of which these agents are recommended by standard medical authorities.

In all cases where there is a wasting away of flesh, loss of appetite, with weak stomach, as in the early stages of consumption, there can be no doubt that glycerine acts as a valuable nutritive and aids the Golden Seal root, Stone root, Queen's root and Black Cherrybark in promoting digestion and building up the flesh and strength, controlling the cough and bringing about a healthy condition of the whole system. Of course, it must not be expected to work miracles. It will not cure consumption except in its earlier stages. It will cure very severe, obstinate, hang-on, chronic coughs, bronchial and laryngeal troubles and chronic sore throat with hoarseness. In acute coughs it is not so effective. It is in the lingering hang-on coughs, or those of long standing, even when accompanied by bleeding from lungs, that it has performed its most marvelous cures.

Prof. Finley Ellingwood, M. D., of Bennett Med. College, Chicago, says of glycerine:

"In dyspepsia it serves an excellent purpose. Holding a fixed quantity of the peroxide of hydrogen in solution, it is one of the best manufactured products of the present time in its action upon enfeebled, disordered stomachs, especially if there is ulceration or catarrhal gastritis (catarrhal inflammation of stomach), it is a most efficient preparation. Glycerine will relieve many cases of pyrosis (heartburn) and excessive gastric (stomach) acidity."

"Golden Medical Discovery" enriches and purifies the blood curing blotches, pimples, eruptions, scrofulous swellings and old sores, or ulcers.

Send to Dr. R. V. Pierce, of Buffalo, N. Y., for free booklet telling all about the native medicinal roots composing this wonderful medicine. There is no alcohol in it.

Literary Notes

NEW BOOKS RECEIVED

A PRIMER OF HOMILECTICS, by the Rev. Jonathan Edwards. Jennings & Graham, publishers, Cincinnati. Price, $1.00.

The Rev. John Edwards, author of "A Primer of Homilectics," has trained hundreds of young preachers for pulpit services in connection with the Union for Biblical and Homiletic Study, of Hull, England, where he has been instructor for many years. Here is what a friend writes of Mr. Edwards' own preaching: "He is sound, clear, and interesting. He preaches what he is convinced of; one feels that there is no speculation, but clamly reasoned, forceful putting of the great truths of Christianity. His sermons are not essays, either on Scriptural or moral and social topics, but simply preaching salvation through Christ. Though a preacher of the oldest ruths, he is fresh and bright. This is due to the fact that he is a student still and his mind is progressive."

THE THREE CROSSES, by James William Falcner. Jennings & Graham, Cincinnati Publishers.

James William Falconer, author of the rich little devotional gift-book, "The Three Crosses," is now occupying the Chair of New Testament Greek at the Theological College, Halifax, N. S. As the son of a Presbyterian clergyman and missionary, his boyhood was spent in such widely differing scenes as Nova Scotia and Port of Spain, Trinidad, W. I. His education was obtained in Edinburgh and Leipzig.

CHRISTIAN ESSENTIALS, by Frank Ballad, D. D., M. A. Eaton and Mains, New York, Publishers. Price, $1.50 net.

The writer says that the main purpose of this volume is to set forth in full, all the newest theology, as well as all the latest naturalism—a reasoned summary of what seems to the writer really essential in outlining such Christian as deserves the name." The fundamental principles inherent in the Christian faith in their relation to modern, theological thought are discussed in the most practical and scholarly way. The writer evinces genuine scholarship without being pedantic; practical without being puerile. He holds essentially to the Christian essentials in direct opposition to the onslaught of modern thought which seeks practically the destruction of Christianity as a divine and inspired institution.

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Marriages

CAIN-HARVEY.—December 10, 1908, Dr. G. A. Cain of Shreveport, La., to Mrs. Ceceli E. Harvey of Pass Christian, Miss., at the home of J. M. Soujorner. The Rev. W. R. Butler of Shreveport officiated.

RANDALL-SHUMPERT.—Dr. James L. Randall and Miss Daisie A. Shumpert were quietly married at the residence of Mrs. R. L. Hand, December 24, 1908. Dr. Randall has a very good practice as a physician and is doing a good drug business in this city. Miss Daisy is the beautiful and accomplished daughter of Rev. L. L. Shumpert of the Mississippi Conference. She is one of the teachers in the city public school of Hattiesburg. The writer read the marriage ceremony.—I. L. Pratt.

WILKINSON-BOWLS.—At the bride's home in New Iberia, La., December 18, 1908, Mr. Marshall Wilkinson and Miss Bertha Bowls, the Rev. D. J. Price officiating.

PATON-TOLBERT.—Mr. P. Paton and Miss Beulah Tolbert at Sardis, Miss., December 16, 1908, the Rev. W. H. McCarty reading the ceremony.

WHITAKER-MATTHEWS.—In the parlor of Gilbert College at Baldwin, La., December 23, 1908, Prof. D. F. Whitaker and Miss Edna C. Matthews. Prof. Whitaker is a graduate of Southwest Kansas College, and is foreman of the printing department of Gilbert College at the present. Miss Matthews is the daughter of the Rev. J. H. Matthews, of the Atlanta Conference, and is one of the present teachers of Gilbert. The ceremony was read by the Rev. O. J. Harvey.

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We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

Crescent City Notes

A host of relatives and friends visited the residence of J. H. Evans Thanksgiving evening and he was presented with a suit, the subscription price of which was $25; a hat valued at $3 and many choice groceries. Good music was furnished by Messrs. Price, Peters, Burch, Lacy, Mrs. E. L. Craton and Miss Porter. Refreshments were served in abundance. Mr. Evans sincerely thanks his friends for their substantial tokens of appreciation.

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Malaria Causes Loss of Appetite.

The Old Standard Grove's Tasteless Chill Tonic drives out malaria and builds up the system. For grown people and children. 50c.

Gleanings from the Field

NORTH CAROLINA

Laurinburg.—I received my appointment to this charge at the hand of Bishop Frank M. Bristol, October 19 and on the 24th day of the same month I entered the field. On the morning of the 24th I met a number of the brethren of the charge at the station, among them being Brothers H. Morgan, M. Shaw, Samuel Duglas, E. L. Fletcher, G. H. R. Gleaves and others. They made it pleasant for me. Sunday, the 25th, at 11 a. m. I preached to a crowded house. At 2:30 p. m. I met the Sunday school; there were 133 persons in Sunday school. Bro. Samuel Duglas is superintendent. At 7:30 we preached again to a packed house. Collection, $23.14. Our first quarterly meeting was held November 23 by the Rev. G. W. Morehead, District Superintendent. Nearly all the quarterly conference members were present, also quite a number of visitors. The Rev. Mr. Morehead preached two excellent sermons. Collection, $38.10. November 26 at 11 a. m. a Thanksgiving service was conducted at Galilee Methodist Episcopal Church, the pastor presiding. A splendid congregation, marked impression for good. The ladies of the Home Missionary Society laid upon the altar many good things for the pastors table. Cash collection, $3.15. We have been able to get two yearly subscribers to the SOUTHWESTERN; others to follow soon.—G. W. Brower, pastor.

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M. J. Bullock.

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It is well worth trying.

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ROBERT E. JONES, Editor
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NEW ORLEANS, JANUARY 14, 1908

Vol. 43 No. 2

AFRICA'S DAY HAS COME

The heart of David Livingstone buried on the banks of Lake Bangweolo has created an undying interest, which is world-wide, in the "Dark Continent." By the devotion of Livingstone and his martyrdom the whole world has been wedded to the land of darkness not to be put asunder until every human soul from

"Afric's sunny fountain
* * * * * * * *
Has learned the Messiah's name."

Africa's almost unlimited and valuable natural resources have stood her in good stead. The ships of commerce ply her waters and anchor in her harbors for trade and find lavish returns upon invested money and energy. While commercial contact with the outside world has not been an unmixed evil for Africa it has served to turn the attention of the world to the possibilities of the "unknown land," so that men everywhere are studying the people, climate, products and topography of the country as never before. Edward Blyden, the scholarly Liberian, says: "The country is studied with almost martyrlike devotion."

Africa's place in the world life is being recognized. The world needs Africa. It has something to contribute that cannot be gotten elsewhere. God's purpose for this continent—though not clearly seen now "will ripen fast, unfolding every hour."

The Negro has a part as a distinct race in the world civilization which will not be complete until the native African contributes his little or much to the sum total. Around this character in the drama the greatest excitement rests. What will be his role? What will he contribute? The present does not hold definite answers to these queries and prophecy is hazardous. Nevertheless God's kindly interest no less in the millions of Africa than in the sparrow assures us that the Almighty will some day vindicate the making of the great continent and the millions of trustful souls thereon. Who knows but that the religious fervor of the Church and the Abrahamic type of faith are to be preserved in the heart of Africa. It may yet be the conservator of the religion of Jesus Christ. As the Saviour found safety in His infancy among the valleys and hills of Africa so now it may furnish an arena for His greatest activities. God is bringing this continent with its people to the consummation of their purpose. What means the lives of Livingstone, Stanley and Taylor; the discoveries of Speke, Baker, and Schweinfurth; the missionary journey of Moffat; Mackay's fourteen years in Uganda; the partitioning of the continent among the great nations of earth; the establishment of the Republic of Liberia; the prayer of Melville B. Cox, "Let a thousand die rather than Africa be given up"; the founding of the Stewart Missionary Foundation; the sending of Bishops Hartzell and Scott, unless God has a purpose yet to be realized in that "Lost continent"?

The world has at last reached a point which spells large things for Africa. We now see the great truth that if Africa is not redeemed, if black paganism is not swept from the earth, that it will poison the life of all other nations. Unless the darkness of Africa is dispelled the sky of America may be clouded. The human race is a unit and no part is stronger than the weakest. As those who are degraded by sin and superstition are led into and up to the higher life at the same time will all human kind be lifted into a purer atmosphere. So long as India, China, and Africa remain in paganism just so long will civilization everywhere feel the deteriorating effects thereof. "No man liveth unto himself." No man liveth unless affected by all other men.

Dr. E. A. Schell in his book, "The New Generation," referring to Africa's millions, says: "Their total extinction would not affect the world; its material development would go on unhindered without them and its spiritual progress would suffer no loss." Can this be true? Such a feeling on the part of the Christian Church would indicate a spiritual lethargy and heartless indifference born of the grossest selfishness. We could not wipe out the destinies of two hundred millions of human souls and not affect the world. To do so would chill many a Christly heart; angels would hang their harps in despair and all heaven would weep.

This is not the time for indifference. Africa's day has come. Fifteen thousand are dying daily in darkness, feticism and cannibalism. The going out of such thousands is an impeachment of the missionary zeal of the Christian Church. This task is a large one, but it cannot be shirked or passed on to unborn generations. We must face it.

What is the Negro's duty? While the white man will have a hand in a general way in the uplift of the heathen populations of the dark continent, the Negro must be the real missionary for that land. Some one has said that "Christianity never secures thorough entrance and complete authority in any land save by the use of men and minds somewhat native to the soil." All things else being equal, "black lips for black ears" are decidedly preferable. The American Negro must bring Africa to the light. There is more than passing significance in the almost contemporaneous opening up of Africa and the emancipation of the American Negro. The open doors for missionary work are in the direct line of progress of the American Negro, and to refuse to enter would be nothing less than open rebellion. Blood, humanity, open-doors, self-development, conscience, duty, love and obedience to God, demand of the American Negro to go forward and possess the land.

The psychological moment has come. The native is ready to embrace the Gospel. He has been made accessible through the governmental control, of the continent by the leading nations of the earth and the progress in transportation and communication. Men and means alone are necessary for an advance movement. The men and the women stand ready to answer the call. In the final analysis the only thing lacking is the money with which to put the machinery into operation. The purpose of the Africa Diamond Jubilee is not only to inform the Church as to Africa's needs and the thus far success of our missions the Commission hopes to realize at least $300,000 for immediate work in the dark continent, and our colored people ought to have a very large hand in the raising of this amount. It will be a spiritual blessing to every one who gives to this purpose. And every one should give however small the contribution. On Monday and Sunday of next week the Diamond Jubilee opens in the city of Washington and the principal address will be made by President Roosevelt. This is significant. Surely Africa's day has come.

TYPICAL NEEDS

$15-$50 will support a boy or girl in school for a year.

$5 will buy a clock or lamp for a native chapel-school.

$15 will buy a bell for a station in one of the kraals.

$25 will buy a corn mill for a native station.

$150 will build a chapel-school building.

$50-$250 will support a native pastor-teacher for a year.

$250 will equip a native station with chapel-school building, residence for native worker, bell, clock, and corn mill.

$250 will pay for the maintenance of a native press for a year.

$1,000 will furnish medical supplies and support medical work in a principal station for a year.

$500 to $5,000 will erect a church in one of the principal stations.

$1,500 will provide for the outgoing and support for two years of an unmarried missionary.

$2,500 will provide for the outgoing and support for two years of a married missionary.

$2,500 to $5,000 will erect a school building in one of the principal stations.

Information concerning the places where these gifts are needed can be had from the Africa Diamond Jubilee Commission, 150 Fifth Avenue, New York.

AFRICA THEN AND NOW

Africa since the day that that almost matchless civilization was buried beneath the scorching sands has been known as the "open sore of the world," the "withered arm of humanity." For centuries it has stood as an enigma. Its peoples unknown and its rivers, lakes and mountains were but the outcome of imagination. Thirty-five years ago the world possessed a more nearly correct map of the moon than of Africa.

If our grandfathers had wished to learn about Africa, a hundred years ago, they would have found something written about Egypt and the conditions along the north coast; they could have learned a little concerning the tribes on the west and east coasts and in the extreme south. The encyclopedias of that date say: "Practically nothing is known about the whole vast interior of Africa." It was then, not one of the undiscovered, but one of the unknown sections of the world. Even 30 years ago one would have read in the Encyclopedia Britanica: "The Congo region of central Africa is the greatest unknown part of the world." How strange the contrast to-day. It is now a "new world," with a new map; a new hope; a new continent among the greatest. Explorers and missionaries have penetrated to the innermost parts of the continent, and to-day in encyclopedias and books and magazines, there is a wealth of information concerning this continent, and there are thrilling stories of dauntless heroism on the part of explorers and missionaries. Africa is no longer the unknown continent.

What changes have been wrought since Methodist Episcopal missionary work was commenced in Africa seventy-five years ago! Methodism's first missionary, the heroic Meville B. Cox, necessarily stopped on the coast. He did not penetrate one hundred miles into the interior. But had he attempted to push his way on into Central Africa and do missionary work among native tribes there, what difficulties he would have encountered. He could not have been certain that there were any tribes in Central Africa at all. Nobody had ever seen them. He would have known nothing about the roads—there were no roads—nothing but winding paths through the almost impenetrable tropical growth of the jungles. Of barriers, mountains and rivers, he

(*Continued on Page Eight.*)

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Africa's place in the world life is being recognized. The world needs Africa. It has something to contribute that cannot be gotten elsewhere. God's purpose for this continent—though not clearly seen now "will ripen fast, unfolding every hour."

The Negro has a part as a distinct race in the world civilization which will not be complete until the native African contributes his little or much to the sum total. Around this character in the drama the greatest excitement rests. What will be his role? What will he contribute? The present does not hold definite answers to these queries and prophecy is hazardous. Nevertheless God's kindly interest no less in the millions of Africa than in the sparrow assures us that the Almighty will some day vindicate the making of the great continent and the millions of trustful souls thereon. Who knows but that the religious fervor of the Church and the Abrahamic type of faith are to be preserved in the heart of Africa. It may yet be the conservator of the religion of Jesus Christ. As the Saviour found safety in His infancy among the valleys and hills of Africa so now it may furnish an arena for His greatest activities. God is bringing this continent with its people to the consummation of their purpose. What means the lives of Livingstone, Stanley and Taylor; the discoveries of Speke, Baker, and Schweinfurth; the missionary journey of Moffat; Mackay's fourteen years in Uganda; the partitioning of the continent among the great nations of earth; the establishment of the Republic of Liberia; the prayer of Melville B. Cox, "Let a thousand die rather than Africa be given up"; the founding of the Stewart Missionary Foundation; the sending of Bishops Hartzell and Scott, unless God has a purpose yet to be realized in that "Lost continent"?

The world has at last reached a point which spells large things for Africa. We now see the great truth that if Africa is not redeemed, if black paganism is not swept from the earth, that it will poison the life of all other nations. Unless the darkness of Africa is dispelled the sky of America may be clouded. The human race is a unit and no part is stronger than the weakest. As those who are degraded by sin and superstition are led into and up to the higher life at the same time will all human kind be lifted into a purer atmosphere. So long as India, China, and Africa remain in paganism just so long will civilization everywhere feel the deteriorating effects thereof. "No man liveth unto himself." No man liveth unless affected by all other men.

Dr. E. A. Schell in his book, "The New Generation," referring to Africa's millions, says: "Their total extinction would not affect the world; its material development would go on unhindered without them and its spiritual progress would suffer no loss." Can this be true? Such a feeling on the part of the Christian Church would indicate a spiritual lethargy and heartless indifference born of the grossest selfishness. We could not wipe out the destinies of two hundred millions of human souls and not affect the world. To do so would chill many a Christly heart; angels would hang their harps in despair and all heaven would weep.

This is not the time for indifference. Africa's day has come. Fifteen thousand are dying daily in darkness, feticism and cannibalism. The going out of such thousands is an impeachment of the missionary zeal of the Christian Church. This task is a large one, but it cannot be shirked or passed on to unborn generations. We must face it.

What is the Negro's duty? While the white man will have a hand in a general way in the uplift of the heathen populations of the dark continent, the Negro must be the real missionary for that land. Some one has said that "Christianity never secures thorough entrance and complete authority in any land save by the use of men and minds somewhat native to the soil." All things else being equal, "black lips for black ears" are decidedly preferable. The American Negro must bring Africa to the light. There is more than passing significance in the almost contemporaneous opening up of Africa and the emancipation of the American Negro. The open doors for missionary work are in the direct line of progress of the American Negro, and to refuse to enter would be nothing less than open rebellion. Blood, humanity, open-doors, self-development, conscience, duty, love and obedience to God, demand of the American Negro to go forward and possess the land.

The psychological moment has come. The native is ready to embrace the Gospel. He has been made accessible through the governmental control, of the continent by the leading nations of the earth and the progress in transportation and communication. Men and means alone are necessary for an advance movement. The men and the women stand ready to answer the call. In the final analysis the only thing lacking is the money with which to put the machinery into operation. The purpose of the Africa Diamond Jubilee is not only to inform the Church as to Africa's needs and the thus far success of our missions the Commission hopes to realize at least $300,000 for immediate work in the dark continent, and our colored people ought to have a very large hand in the raising of this amount. It will be a spiritual blessing to every one who gives to this purpose. And every one should give however small the contribution. On Monday and Sunday of next week the Diamond Jubilee opens in the city of Washington and the principal address will be made by President Roosevelt. This is significant. Surely Africa's day has come.

TYPICAL NEEDS

$15-$50 will support a boy or girl in school for a year.

$5 will buy a clock or lamp for a native chapel-school.

$15 will buy a bell for a station in one of the kraals.

$25 will buy a corn mill for a native station.

$150 will build a chapel-school building.

$50-$250 will support a native pastor-teacher for a year.

$250 will equip a native station with chapel-school building, residence for native worker, bell, clock, and corn mill.

$250 will pay for the maintenance of a native press for a year.

$1,000 will furnish medical supplies and support medical work in a principal station for a year.

$500 to $5,000 will erect a church in one of the principal stations.

$1,500 will provide for the outgoing and support for two years of an unmarried missionary.

$2,500 will provide for the outgoing and support for two years of a married missionary.

$2,500 to $5,000 will erect a school building in one of the principal stations.

Information concerning the places where these gifts are needed can be had from the Africa Diamond Jubilee Commission, 150 Fifth Avenue, New York.

AFRICA THEN AND NOW

Africa since the day that that almost matchless civilization was buried beneath the scorching sands has been known as the "open sore of the world," the "withered arm of humanity." For centuries it has stood as an enigma. Its peoples unknown and its rivers, lakes and mountains were but the outcome of imagination. Thirty-five years ago the world possessed a more nearly correct map of the moon than of Africa.

If our grandfathers had wished to learn about Africa, a hundred years ago, they would have found something written about Egypt and the conditions along the north coast; they could have learned a little concerning the tribes on the west and east coasts and in the extreme south. The encyclopedias of that date say: "Practically nothing is known about the whole vast interior of Africa." It was then, not one of the undiscovered, but one of the unknown sections of the world. Even 30 years ago one would have read in the Encyclopedia Britanica: "The Congo region of central Africa is the greatest unknown part of the world." How strange the contrast to-day. It is now a "new world," with a new map; a new hope; a new continent among the greatest. Explorers and missionaries have penetrated to the innermost parts of the continent, and to-day in encyclopedias and books and magazines, there is a wealth of information concerning this continent, and there are thrilling stories of dauntless heroism on the part of explorers and missionaries. Africa is no longer the unknown continent.

What changes have been wrought since Methodist Episcopal missionary work was commenced in Africa seventy-five years ago! Methodism's first missionary, the heroic Meville B. Cox, necessarily stopped on the coast. He did not penetrate one hundred miles into the interior. But had he attempted to push his way on into Central Africa and do missionary work among native tribes there, what difficulties he would have encountered. He could not have been certain that there were any tribes in Central Africa at all. Nobody had ever seen them. He would have known nothing about the roads—there were no roads—nothing but winding paths through the almost impenetrable tropical growth of jungles. Of barriers, mountains and rivers, he would

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IMPERFECT IN ORIGINAL

Africa's Day Has Come

By Bishop Joseph C. Hartzell, D. D., LL. D.

Africa's day has long been delayed, but it has come at last. The silent and mysterious Sphinx of Egypt is no longer the symbol of Africa. For long millenniums the whole continent, except a little part along the Mediterranean, some fringes along the coasts and in extreme South Africa, was veiled in mystery. But that veil has been lifted. Not simply has a nation been born in a day but a continent! The explorer has traversed nearly every part of her vast domain; modern science is mastering its tropical



BISHOP JOSEPH C. HARTZELL, D. D., LL. D.

diseases, developing its agriculture, making the mines of gold and other minerals of untold value. Diplomacy has parceled out the continent, and everywhere there will soon be protection and opportunity for all races; hundreds of steamships belt its coasts and float on its lakes and rivers, taking to the continent hundreds of thousands of tons of merchandise, and, in turn, bringing away the products of African fields and forests and mines and mechanical ingenuity. The barbaric and Mohammedan millions of Africa are sharing in the world-wide awakening that has come to all people. They are anxiously waiting for something better. They may not know what it is, but they do know it is in the possession of nations outside themselves, and we know that civilizations are never indigenous. The heathen of the world will never have Christ unless taken to them by the missionaries of the cross.

What shall be the answer of the Church to this call of God? During twelve years I have gone around and across that continent and have grown larger and better in my understandings of God's providence as I have witnessed the development of railroads and mines and agriculture, the building of cities, and the organization of hundreds of companies for exploiting the riches of vast areas. I have met many men who in the interests of secular things could command millions for any scheme which promised a fair profit. The only thing in all the continent of Africa which seems to fail in realizing the call of God is the Christian Church. But that day will pass. The problems of Africa are coming to be better known, and the Christian Church will rise to its duty.

Near Khartoum, on the Nile, there is a monument to Gordon. He sits on a camel, dressed in the garb of a Soudanese, and is looking with steady gaze toward the heart of the continent. A traveler was studying the monument, and asked a resident why they had not placed it in the city, and why his face was toward the desert. The reply was that the purpose had been to give expression to the longing faith of that man of God for the salvation not only of the Soudan but of all Africa. So to-day my plea is that the Church of God may turn its face, as never before, toward that continent, and, hearing the command of our Divine Master, plan largely and wisely for the redemption of its millions.

The Open Door in Liberia

By Bishop Isaiah B. Scott, D. D., LL. D.

As much as I thank God for what has been accomplished, I appreciate more the doors that stand wide open before a hesitating Church—the ease with which we may now reach those who were formerly so difficult of approach. O, that our King who owns the silver and the gold, and the cattle upon a thousand hills, would send us the men and the money to carry forward the work that we may save dying men and thus glorify God. My only desire is to be able to do my part in saving the heathen world, but it is a waste of time and a useless sacrifice of life and health to ask men and women to go to the front to do the Master's work and yet leave them without resources necessary for the prosecution of the same. The appropriation is far too small for advance movements, or even the proper support of what we have. In this connection I am reminded of an incident which is said to have occurred on one of the principal rivers of Liberia. Several European traders were being conveyed up the river in a surf boat, which was pulled by some native boys. In an altercation between one of the traders and one of the boys the trader received a severe blow on the head. They determined at once to cast the native overboard. On being asked if he could swim, he said he could. "Well, then," said one of the traders, "we will tie your hands and see if you can." And this they did. The boy was thrown overboard and when it looked as though he would surely drown some one plunged in and rescued him. The great Methodist Episcopal Church elected me for the work I now have, and sent me into the wilds of Africa. I know full well what is expected of me and have been trying with all my might to meet the expectation. But to put even a Bishop in Africa without adequate money and equipment is to tie his hands and cast him overboard. I have twenty-five native schools and churches unhoused and without equipment. I need at least fifteen workers from the home field and have not the money to provide even one-third of them.

If I could have five hundred $15 scholarships, twenty-five native workers provided for at $40 each, $1,000 a year to carry out and support an evangelist, and even $2,000 a year to equip some of my native stations, we should very soon be able to double the present membership. O, Church of God, untie my hands, untie my hands!

My only plea is for the Church to give me a fair chance to show what can be done. I beg of you to forget the color of my skin, forget the past history of my people, forget that Africa has not hitherto proven as productive a mission field as some others, and hear once more the voice of the Master as he cries, "Go ye into all the world and preach the gospel to every creature."

Is It Worth While?—A Typical Case

By the Rev. E. H. Greeley

In 1904 the Rev. R. Wodehouse visited Maranke's Reserve and obtained the consent of the king to open a mission in his land. In 1905 a company of missionaries selected the site, and the Conference of that year sent a missionary there to begin work.

The site chosen was on the side of Mount Makomwe, near the king's kraal, 49 miles from the nearest white settlement, and midway between the Sabi and Odzi Rivers. Here was a heathen people almost untouched by the influences of civilization and almost strangers to the visits of the white man. The people were nearly naked. They were dirty. They oiled their bodies more than they washed them. They drank beer till they were drunk. No meat was too old or dirty to be eaten. They sang meaningless heathen songs and played as only drunken heathen can play. Their huts were so low that they were obliged to crawl into them on their hands and knees. They did not want our learning or religion. They were afraid of the white man, who had come to live among them. Here a mission house was built and the work begun.

At first all were curious to see the missionary and his goods and they soon became more interested to hear him sing and see him pray to the Creator of men, with his eyes shut. Then they began to think it was nice to have a missionary near them, for he healed their ulcers. He gave them medicine for



BISHOP ISAIAH B. SCOTT, D. D., LL. D.

the itch and let them taste his strange foods, which they said were sweet. But their amazement was greatest when they were convinced that it was possible to write words on paper which another could read, or as they said, make a paper talk.

As soon as possible a day school was begun with three Christian boys who came with the missionary, and from time to time others joined with them. Early in the morning—just at dawn the first bell rings, which is the signal for all to rise and fold their blankets, wash, etc. At sunrise the second bell rings and all gather for morning prayers. Soon after this, the day school begins—often as early as half past six, so that they may get to their gardens early. At the same time the sick and lame gather at the veranda of the mission house for treatment. This is a blessed work and one which wins souls for God. Although the missionary is not a physician, yet he had from five to fifteen calls a day and is able to help many suffering ones. Medical treatments for a single day may include fevers, cough, skin diseases, dysentery, cuts, burns, ulcers, eye and ear diseases, stomach troubles, and others, some of which are so bad that they require months of treatment. About noon school is finished and the afternoon is spent in work in the gardens or on the mission buildings, which is a necessary part of their education. At sundown the bell rings for evening prayers to which all resort for about half an hour. Often passers by on their way home stop and join in the service.

Three years have gone by. The work is still being conducted by the missionary who began it. The land has been cleared and planted with fruit, trees, etc., which are now bearing. A well has been dug and stoned up. The first building, 29x35, of poles and mud with a veranda all round, was built for a dwelling house for the missionary, but for over a year had to be used also for church and school and dispensary. Then God sent the money for a church, 25x40 with 11 ft. walls and six large windows. This also is of poles and mud and has been in constant use for church and school. Later the Medical Missionary visited the mission and seeing the danger of treating contagious and other loathsome diseases in the missionary's home, built, with the aid of the boys, an admirable dispensary with four rooms. A Boys' Dormitory has also been built by the boys themselves. It serves present needs. Other buildings include four huts for Chris-

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Shall Africa Be Saved?

By the Rev. Ralph Welles Keeler, Secretary Africa Diamond Jubilee Commission

The spectacular always appeals to people who live in the rush and hurry of American life. This is not strange, because the pressure of many duties and demands on our life creates a condition which is oblivious to anything that has not a little of the startling in it.

It is because of this lack of the spectacular that many people do not realize the importance of the appeals which are made by men and women who are working in Africa for the establishing of the Kingdom of God.

Too many people—disciples of Jesus Christ, have come to think that the missionary is carrying on work similar to Christian work in our own country, only in a far distant land. So far as it goes, this feeling is correct. But it stops far short of a statement of "the truth, the whole truth, and nothing but the truth."

The difficulty lies in the fact that the whole truth cannot be spread on printed page. Conditions are too revolting. Men and women go forth not merely to build churches and get congregations for them. That is an after product. They go to lift up the wretched people to the level of men. The terrible immoral conditions—in many places men and women being lower than dumb brutes—must be changed. Women must be freed from sex slavery and be given womanhood; men must be taught the worth of humanity and take their right place in their village community. The very rudiments of civilization must be given to these poor people.

But would this not mean that the missionary is the apostle of civilization? It would mean this and it does. And it civilization is prized by men in our own land, are not its blessings to be desired for the native African, ridden by superstition, and bound by the chains of ignorance and a daily life that knows not the beautiful, the good and the true.

Sentimentality never saved a drowning man. Nor will sentimentality saved our brothers and sisters who made like as we are in the image of God, know not what fellowship with their Creator can make them.

Let us make the fulfillment of seventy-five years of Methodist Episcopal Missions—years of the manipulation of God's powers, the cause of a real Jubilee! Let us pray without ceasing for Africa's uplift! Let us give of our money with the joy of sacrifice, that our prayers may have large answer! For if Africa is to be saved from her sin—we must provide the way! Study the conditions, pray for a change, and provide the means. What will you do?

New York.

Mohammedan Missionaries in Africa

BY HARRISON S. ELLIOTT

More inhabitants of pagan Africa have been won to Mohammed during the last fifty years than have been won to Christ. This is the result of modern missionary movement of Mohammedanism. Both Mohammedans and Christians have been attempting to win the central African pagan, and thus far numerically, the Mohammedans have the better of the contest.

It will not do to make the excuse that the conversion to Mohammedanism is the mere form of repeating: "There is but one God and Mohammed is his prophet." It will not do to offer the excuse that Mohammedanism has made use of the sword and has coerced the native tribes into allegiance to the prophet of Islam. These statements are true. It is further true that Christianity uplifts and transforms the native African, while the faith of Mohammed merely encourages him in his vices. But the fact still remains that Mohammedanism missionaries and traders have won in pagan Africa more converts to their faith during the last fifty years, than have all the missionaries of all the Christian churches in the world. And the fact that Mohammedanism is a curse rather than a blessing to the native African, makes this fact all the more serious.

Surely Christians are not willing to admit that because of laxness, Mohammedanism can win in the contest. It is true that Mohammedanism leaves untouched, the main hindrances to the advance of Christianity in Africa—polygamy, immorality and native superstitions. But wherever a serious attempt has been made, Christianity has won. When Mackay and the other early missionaries of the Church Missionary Society went to Uganda, Mohammedan missionaries and traders put forth every effort, fair and foul, to hinder the work and win King Mtesa and his people. For a time they partially succeeded. But a whole tribe won for Christ, in spite of Mohammedan opposition, is the record of the Uganda Mission. Nay, nay, it is not because Christ is powerless before Mohammed. The sad truth is that in large sections of pagan Africa, where Mohammedanism is winning the most of its converts, the Christian Church is making little or no effort.

In the early centuries, Christianity was making wonderful progress in winning the North Africa pagans to Christ. But Mohammedanism, backed by military power and with its fanatical zeal met Christianity and not only won the pagans, but overcame Christianity itself, and finally won North Africa. To-day a similar contest is on in Central Africa. Unless the Christian church awakes she will find large portions of pagan Africa won to Mohammedanism, and their Christianization made more difficult. Surely the Christian Church will not allow a semi-pagan faith to surpass it in the number of converts won. Shall not this Mohammedan missionary zeal arouse the Christian Church, and especially the Methodist Episcopal Church in this Jubilee year 1909, to increased gifts and renewed efforts, so that the pagan African may be saved from the error of Mohammedanism, and may be won to the blessed life that is found in Jesus Christ?



AFRICA, THE BLACK MAN'S CONTINENT—A NATIVE FUNERAL DANCE NEAR THE LUCALLA RIVER

"Today the one overshadowing question in Africa is the native problem. It presents itself in acute forms on every hand. In government the questions are, To what extent can the native be recognized as the citizen, and how soon? and, How best can the authority of law be extended and barbarism be displaced by civilization, so that there will be a minimum of hardships to the subject races? In every form of industry the problem is to teach the native races the dignity and necessity of labor as a means to higher social and intellectual conditions. No one thing has impressed me more during conversations with many prominent and leading men representing England, Germany, France, and other nations who are face to face with these problems in Africa than the manifest seriousness with which these native questions are approachod."—Bishop Joseph C. Hartzell, D. D.

"I know how difficult the struggle is to keep a blithe heart and a cheery demeanor amid the tribulations that beset the best-guarded lives. But, I repeat, there are helps at every hand for those on the lookout for them."

Have you ever noticed that there is usually a dearth of good and kind words for the absent one when his name is mentioned in conversation? There may be words of criticism and fault-finding, but how few the words of commendation! The golden rule suggests that we speak of the absent one as we would have others speak of us. It will have a wholesome influence on those with whom we come into contact if we cultivate a spirit of thoughtfulness and charity in speaking of absent ones. "Excuse him, speak well of him, and put the best construction on everything." We will all do well, no doubt, to learn the eighth commandment a little better.—Dr. Loy.

Keduku, The Little One

By Helen R. Springer

Keduku, as we called him, had the distinction of being the first boy in the school. Small beginnings must not be despised by a missionary. Mr. Greeley started the school at Old Umtali in 1900 with the one pupil who was working as second boy in his kitchen. Long Jake soon doubled the school numbers. The next year there were six or more. Then came a lot of piccaninies from Mtassa's and so on until the last report in 1903 showed about 125 boys and 75 girls.



A NATIVE EXHORTER CONDUCTING A SERVICE NEAR UMTALI, RHODESIA

Keduku was not the first convert; that blessing was Charley Potter's. But he was *one* of the first converts and certainly one of the noblest Christian characters we had.

He came to the Mission straight from the kraal and wanted to work. He knew nothing about school but he did know about money and wanted it. So he was engaged and set to scrubbing floors which he did with the same energy which was manifested in everything through his short life. Soon he got to be the cook in the house and the interpreter in the mission, the first one we had. He was wonderfully clever in his studies. No boy could come near him in his knowledge of English. But he was hopeless in mathematics and Daniel who only knew half as much and taught by main strength was worth two of him as a teacher.

He was a funny shaped little fellow. In a nice shirt and snowy loin cloth, he passed as a fine looking boy. But the rusty black suit and not too well fitting pants exaggerated his peculiar build and made him almost grotesque in appearance.

His was one of the sunniest dispositions I ever knew. He was always cheerful and laughing up to the time he became formally engaged to Mukonyerwa whose tall, well built figure accentuated his own shortness.

The trouble was that her mother and uncle being of the royal family did not consider Keduku as her equal. Moreover there had been some difficulty in years gone by due to an inter-marriage of the two families and the feud had been handed down. Keduku's own people were the first to raise their voices against the match. His father and mother and uncle came down to the Mission to see him about it for they feared the king would make trouble for them. Then they wanted Keduku to come up to his kraal where the matter could be talked out. He went up with them, a distance of twenty-five miles and he was not very used to walking on the trail. That night when he ought to have slept, they all gathered round him and the whole family history was rehearsed over and over again. They told him that if he married Mukonyerwa they must give his sister to Mtasa for one of his wives. They told of threats of the king's which had reached their ears. They related most horrible stories of blood-curdling witchcrafts which had been known to be visited on those who committed a similar offense to that of Keduku marrying Mukonyerwa.

Could he but have laid down and snatched even an hour's sleep, his sunny spirit and faith in God would have risen above it all. Perhaps they knew it so they kept tormenting him until he promised that he would go back to Old Umtali the next morning and cancel the engagement.

It was almost dusk when he arrived, his whole body shaking with nervousness, his eyes bloodshot and his talk almost incoherent. It was impossible to follow what he said. He knew no English to express the situation and even tripped and stumbled over his mother tongue.

We did our best to help him and get affairs straightened out but it was useless, as we knew afterwards. That fifty mile walk and that horrible night had got in their work. He complained continually of being tired and often showed signs of being very dull. We could not think what was the matter with him. To all outward appearances, he and Mukonyerwa were on as good terms as ever. With her usual strength of character, she had refused to pay any attention to the objections of her mother or uncle. Mr. Springer finally sent the boy to the best physician in Umtali who gave him a thorough examination but could find nothing serious the matter with him. Still he continued to droop. He no longer was able to take any pleasure even in his old bicycle which had been his most boyish delight.

It is more than probable that the curses which his people kept hanging like Damocles' sword over his head began to affect his brain which in a few months gave way entirely. We gave him the best treatment we could at the Mission but without avail.

Then his father and mother arrived and said that once he had had a similar attack before ever he came to the Mission and they could cure him. Muledzwa also came urged that he be allowed to go home with his parents. She seemed most solicitous for him. So we let him go.

A week or so later a messenger came in with a note from Benjamin who had been sent up to see how Keduku was getting along. "We got here just in time to see Keduku die. We want you to come quick. We do not want Keduku to have a heathen burial. We want him taken to Old Umtali."

A half hour later, Mr. Springer sprang into the saddle and pushed the mule with all possible haste to the kraal where the loyal Mission boys were staying with Keduku's body. The next night, they bore his corpse onto the Mission grounds amid a great hush of sorrow which swelled every heart.

In the morning we gathered in the little chapel where Keduku had so often acted as interpreter. There were not only our own Mission boys and girls but a large number of visitors from Keduku's neighborhood, natives who were attending a Christian burial for the first time.

The coffin was covered with plain white muslin and heaped with beautiful flowers gathered and placed there by the pupils themselves. The hymn was announced and the congregation solemnly arose to its feet and began singing in an exquisite minor, "Thou, O God art Our Saviour," but the tune wavered and at times almost broke as one after another voice failed.

Emotion nearly overcame the preacher as he started to give a short talk over this his first Christian funeral. Mukonyerwa's head was bent and she was weeping silently.

It was a touching scene. And yet how different from that heathen funeral we had witnessed at Mtasa's where frantic hopelessness had sway. As we turned back from the newly made grave, there was ringing in our ears, "I am the resurrection and the life; he that believeth on me, though he were dead, yet shall he live."

We planted a scarlet hybiscus on his grave in token of our Hope. Nearly every week Mukonyerwa placed a bouquet of flowers there. He being dead yet speaketh and his testimony in his death may be more forcible than any sermon he might have preached while alive.

Umtali, Rhodesia, Africa.

The Meaning of the Theme

Since Jesus came to earth men have had an approach to the Father through Him. Often in the history of the church the way to God has seemed to be forgotten, and men have come to feel that they must earn their way to heaven by penance or perhaps by philanthropy, and it has been necessary for Luther to bring us back to the truth. Or, men have become indifferent of their responsibility both to God and man, until Wesley, by the aid of the Holy Spirit, has shown them the sinfulness of sin. And while during the centuries there was no open door for the gospel in heathen lands, there has always been an open door to God.

But now, in our own day, it seems as if every barrier in the way of spreading the gospel has been removed. This in itself constitutes an opportunity, and to accept this opportunity and make the most of it calls for a new consecration of every man and woman who claims Christ as a Saviour. Not only must those who go to enter these open doors be separated under the guidance of the Holy Spirit, but also those who stay. It is not a problem of either Home or Foreign Missions; it is a world problem, and because we cannot go to the ends of the earth does not free us in the slightest from our obligation to be the means of spreading the gospel there as well as here.



FACULTY AND PUPILS OF CAPE PALMAS SEMINARY, LIBERIA

A missionary does not go to the foreign field that he may make a sacrifice for Christ. He goes to spread the gospel, and accepts cheerfully whatever sacrifice is incident to his work. Exactly the same spirit should actuate those at home. Do not sacrifice for its own sake, but feel keenly what part God has given you individually in spreading his gospel, and be willing to make cheerfully any sacrifice incident to that end.

The Last Will and Testimony of John Malagus

By A. L. Buchwalter

I had just arrived at Umtali after a hot and dusty walk of twelve miles, and was planning my afternoon work, when a man appeared and told us that John Malagus believed his end was near and wished some one to come at once as he wished to make a will.

John Malagus was a native of Cape Colony. Converted thirty years ago at Grahamstown and since that time has been active in Christian work; preaching for a time in his native town, later at East London and Koakstod and finally was employed by the Methodist Episcopal Mission at Umtali. At each of the above places souls were born into the kingdom as a result of his labors.

Wondering what it could be that the brother had to dispose of, I picked up some paper and trying to force my thoughts to revive some legal phrases, hastened to the sick man's house. On reaching his home I was taken into a small room and found the man very sick indeed. His body was much swollen and his voice almost gone so he could not speak above a whisper. Soon after I entered the room a severe fit of coughing seized him, robbing him, it seemed of his little remaining strength, and I felt that I had come into the presence of death.

I asked him a few questions as to his experience and of God's power to sustain him. Through an interpreter he answered me: "I am at rest and my God is near, but the presence of Jesus is with me and my heart is cleansed in the blood of the Lamb." In his joyful experience he repeated the 23rd Psalm in English.

Fearing his strength might soon fail him I reminded him of his request and told him I was ready to write what he had to tell me. His face brightened and he began to speak in his native tongue in short concise sentences as follows: "My end has come. My work is finished. Soon I am going above where God is. I want to leave this testimony that it may be told to my brothers, both white and black. God called me to the work of preaching the Gospel. I have done the best that I could. My work is now finished. There is nothing between me and God. My soul is in peace and my heart is washed in the blood of the Lamb. I have nothing against any man. The white men know me, the black men know me, I love them all and have nothing against any one. I was glad to preach the Gospel to as many as I could. Now my end has come. I can do no more. God is with me and I am very happy. I have seen the heavenly temple. It was not a dream. I saw a great house. There were no doors, I saw many people, they were of all colors, and each one had an open book in his hand. Although there were so many, yet the house was not full. As I looked up it became bright, so bright and shining, I could not look at it. It was God's temple. The home he has prepared for me."

He ceased speaking and we knelt at his bedside in prayer. After several prayers had been offered a moment of silence rested upon us. Suddenly his voice broke out with great fervor and boldness as he praised God and thanked Him for His great love and the goodness He has bestowed upon him, praying that the people who yet sit in darkness may be brought to the light as it is in Jesus. I left him then. He was in great peace ready and waiting to go home. God permitted him to linger for a few weeks longer and then took him home to Himself.

Mtambara Mission,
August 12, 1908.

Angola's Great Idol

BY ROBERT SHIELDS

The following letter from Joao Gracia will be of interest to many:

"Throughout Engola, there is one idol, considered by idolatrous people as the greatest of all idols. It is known by five different names, 'NgangaKasenda,' 'NgolaLemba,' 'KaauluMbata,' 'Kiondongolo,' 'Muenexi.'

"This idol, thus variously called, is worshipped by each succeeding generation on the mother's side; for the idols are the mothers' inheritance. If the mother is a slave, her children must worship the idols, belonging to her master's wife.

"He who guards Nganga Kasenda, is shown the utmost respect; for the reputation of this idol is very great. Should the person who guards Nganga Kasenda enter any room where persons are assembled, all seat themselves on the ground, for as guardian of this famous idol he must be seated alone. The wonder working power of this idol is so great that any desiring its aid, are obliged to pay from $15 to $20 to the witch doctor. It is these divinations that keep the people in poverty, by wasting months at a time in attendance upon them. Their fields are neglected and all raiment and live stock which they possess go toward invoking the power supposed to be invested in Nganga Kasenda.

"This great idol is so well hidden, that not one of the generation possessing it can see it. All are threatened with 'Whoever dares to look upon Nganga Kasenda will become blind.' This idol is regarded by all as a grandfather and is kept in a sack or box, two or three feet long.



DEDICATION CONGREGATION AT MT. MAKOMWE. EAST CENTRAL AFRICA

"By God's grace and power, on the second of this month, a man by name Domingos de Souza, appeared with Nganga Kasenda. He had unearthed it from a place near his house. He showed it to all. Great was our surprise when we beheld an iron covered with rust. This, it was, that had been revered and feared by those to whom it belonged.

"This fearless exposure of Nganga Kasenda has been the means of the conversion of two women of this village heretofore unyielding to the Gospel. One of them is the Christian chief's sister. These two women have brought all their idols to be burned saying: "Since seeing Nganga Kasenda being passed from hand to hand, even to the children, that they might see him and nothing happening therefrom, we are persuaded that before God, idols are as nothing.'"

Angola, Africa.

In An African "Want Column"

The "Inhambane Christian Advocate," one of our Africa mission publications, runs a "Want" column on the last page of each issue. Unlike the "Wants" published in our papers in the United States, the following want, taken from many, ought to interest some of the readers of "The Southwestern Christian Advocate" to the point of answering the "Want."

"WANTED, for thirty boys and twenty girls, with pinched and wan faces and bare bodies, but bright eyes, ranging in years from seven to twelve, fifty Sunday Schools, to send fifteen dollars a year for five years, to fill out these thin faces, and clothe these bare bodies, and teach them about Jesus the Children's Friend."

Inquiries concerning this "Want" and scores of others will be answered by the Africa Diamond Jubilee Commission, 150 Fifth Avenue, New York, N. Y.

Seed by the Wayside

BY LOUISE M. WODEHOUSE

It was noon and we stayed at a kraal to rest, there were none but women and children there, the men were all away at a beer-drink. Call the women and children round that they may for once hear the word of life, here they come, some withered old hags, bent with years of toil in the fields, and bearing babies on their backs; what hopelessness in their faces, not one old heathen woman have I seen with a peaceful countenance, but all as if they were facing the shadow of the unknown and dreading what may await them; the younger women with their careless outlook of life are gay and smiling, making the best of their hardships, but as I looked at them I thought, "and you too will all come to this cheerless, hopeless old age unless the Gospel light penetrates your darkness." We told them of Jesus, the sympathizer and burden-bearer of women; the word seemed to fall on heedless ears, but who can tell? In the night watches to some poor weary soul the Spirit may take the word to bring a ray of comfort, a ray of hope.

Umtali, Rhodesia, Africa.

The Witness of a Native

Muti Sikobela is the name of a native preacher on the Inhambane District, Portugese East Africa. Muti, as he is commonly called, can read and speak English very well. In a letter to Bishop Hartzell, he says:

"The work is going on so well that it needs more workers, well educated teachers and men of God who are called of God to this work here. Our teachers have done good work. They have made the country to read and to know God and to know that learning is a good thing, but they cannot do more than they are doing. We are thankful to all the people of America for sending these missionaries to tell us of Jesus Christ our Savior.

"A big school here is needed badly. We have a good place at Kambini ready for a boys' school, and we have lots of ground to do anything a mission can do. I have taken a little money to buy a whole river and lots of land at Kambini so that this place may be used to have a school to train our people. We can build where we like now for nobody has a right to drive us off, for we bought from the government. We trust that you as Bishop for us will help us in this special need."

Can the church resist this appeal from one of the native preachers, who is seeking for the uplift of his people in that dark land? The school of which he speaks is indeed a great necessity, and most urgently do we need more workers to go out to this great field in East Africa to help redeem the millions there for Christ.

As in America so in Africa the people must pay a poll tax, or one that is placed on each head or individual. When the poll tax was due and the matter was being explained to one of the natives that the head tax was taken in order to repair the roads and bridges, etc., he objected the more strongly, saying that he did not see why his head should be taxed for that purpose, for it was not his head that wore out the road, but his feet.

All the world over the natives of Africa are noted for their lack of dress or the articles which are used to adorn, rather than to hide their flesh. The Africans are very fond of brass rings which they wear around their arms and legs. When in Durban, we saw a sign over the walk bearing the words, "Tailor Shop" but all we could see was a number of natives sitting tailor fashion making the brass rings so much worn by the natives. This seemed to be a funny tailor shop and wonderingly, I looked closer and saw in the rear one Suleman sewing on some cloth. Possibly the sign had reference to this part of the business, but it was so eclipsed by the larger part of the trade that I mistook the label.

Support of Pastor-Teachers

Each of the sub-stations in our Africa Missions is put in charge of a native worker, who is both teacher and pastor. Africa can never be evangelized and Christianized without the aid of these native helpers. The missionaries who are few in numbers can only be leaders; the work in the kraals and villages must be manned by natives. The support of a native pastor ranges from $50 to $250 per year, depending upon his capabilities and whether he is married or single. For each native station equipped, a native worker must be supported, and here is an opportunity for churches and Epworth Leagues to make a native station in Africa a part of their home church parish, equipping the station and then supporting the native pastor-teacher. The donor will be assigned a definite native pastor-teacher and be kept informed of his work through the missionary in charge. During the next five years the following number of pastor-teachers should be supported: In Liberia, 25; in Angola, 30; in the Madeira Islands, 5; in Portuguese East Africa, 100; in Rhodesia, 75.

For further information write to Africa Diamond Jubilee Commission, 150 Fifth Avenue, New York, N. Y.

Kingship in Africa

Passing through a very large village one day, we found the king seated on his throne, with the head men gathered around him, while the other inhabitants were entertaining the dignitaries with a dance. The king was elderly, decrepit and lame and gave one the impression that the days of his kingship were almost at an end. He was dressed in his kingly robe, composed only of a blanket, that resembled somewhat an American Indian blanket. The throne was a dry goods box, while the seats for the head men were those that nature had provided. The king seeing us approach; left his throne and laid aside his business and came hobbling toward us to greet and to shake hands with us, which honor we very much appreciated. After we had passed on, he returned to his seat and the business of the day was resumed.

Scholarships

The need of native leaders cannot be overestimated. The source of these native pastor-teachers is the school. To train a boy in one of our schools is probably to prepare a native Christian, pastor, or teacher, who will aid in the evangelization of the continent. To supplement what the boys themselves earn by industrial work, $15 to $50 is needed to support a boy in school for a year. Donors will be kept informed of the boy they are supporting. For the next five years, the following annual scholarships of from $15 to $50 per year should be provided: Liberia, 400; Angola, 500; Madeira Islands, 20; Portuguese East Africa, 600; Rhodesia. 650. These are for the College of West Africa, St. Paul River Industrial School, Sinoe Industrial School, Garraway School, and Cape Palmas School in Liberia; for the schools in Loanda, Quiongoa, Pungo Andongo, and Quessua, as well as out-stations, in Angola; for schools in Funchal, Mt. Faith, and Machico, in the Madeira Islands; for schools in Inhambane, Ikoke, Kambini, Makadweni, and several out-stations in Portuguese East Africa; for the Old Umtali Industrial School, and schools at Umtasa's, Penhalongo, M'Ronki's, M'tabara, and other native kraals in Rhodesia, and schools in Tunis and Algeria, in North Africa.

For further information write to Africa Diamond Jubilee Commission, 150 Fifth Avenue, New York, N. Y.

One of the Inhambane girls whose sweetheart has but recently gone to the mines to work for money to buy her for a wife, received her first letter from him a while ago, which she hastened to answer. She came to get a stamp and as usual the natives expect you to affix the stamp, so while doing it I noticed that there was no name on the envelope, merely the address. I naturally inquired where the name was. She replied with a giggle, "O the name is on the inside."

The conscience never dies. It is always true to its origin and its function.—Rev. E. T. Carrier.

Missionary Transportation in Africa

One of the practical problems District Superintendents and Missionaries in charge of work in Africa have to face is transportation. The districts cover immense areas, there are no means of travel,



"WILL YOU WALK"

often roads are bad, and the sun is a hot, tropical one, rendering walking dangerous. In localities around lakes or on rivers, a motor boat would be a wonderful help for itinerating, and would greatly increase the efficiency of the evangelistic work. In



"OR BE CARRIED BY A HAMMOCK

other places, a buckboard and mules are needed, while in still others, only donkeys can be used. Money contributed for transportation on the district results in the saving of time as well as health, and to save time, is to increase the efficiency of the mis-



JOSE. NATIVE WORKER IN ANGOLA

sionary and the amount of work he can accomplish.

For further information write to Africa Diamond Jubilee Commission, 150 Fifth Avenue, New York City.

Domestic slavery in Africa emanates mainly from parental authority, every man being salable by father or mother, according to the character of the union between the parents and the consequent status of the mother; also by a species of pawning for debt. Captives of war are slaves and also all children of slaves.

Life is simply the declaration of the plan of life, and not its perfectness.—Rev. G. Beesley Austin.

He Went About Doing Good

The Rev. Walter B. Williams, of Angola, West Africa, in discussing the native method of treating the sick tells of a splendid young girl about 14 years old, whose arm was so badly swollen as to cause her great pain. Her foolish father had taken charcoal and white chalk and painted her in spots as regular as a Zebra, and then sat down to await the spirits' pleasure in the matter, leaving her arm to rot off without care or medicine. This missionary of Jesus Christ was able to bring some relief but unable to stay until she was cured. This medical treatment brought lots of people from surrounding villages, which gave him an opportunity to tell of God's love for sinful men. Two head men of good sized villages offered to build a good house if he would stay among them. Thus does healing the body give opportunity for healing the soul!

Stirring Up a Good Work

The Roman Catholic priest in charge of their station near our Mt. Faith Mission, Madeira, has recently begun to read the Bible to his people. When Mattheus, our Bible reader, said to him one day as he met him in a mountain path, "I am very glad to see you are reading the Bible to your people," he replied, "Yes, I have to do it because the Protestants give the people the truth and my congregation requests it then of me."

This recalls Paul's words in Phil. 1:15, concerning those who preach truth through envy.

What's in a Name

When one hears a child's name in America, one can almost immediately tell whether the child is a boy or a girl, but it is not so in Africa. No one can tell except by acquaintance to whom such names as "Shilling, Sixpence, Penny or Pound" belonged. One can hardly imagine that "Donkey, In the Was, Let Us See, and Me," could be names of children but so goes the style of nomenclature. With very little difficulty you could say, "England, Sunday, Waistcoat, Basket and Office," were boys and that Lea, Rose, Miriam and Ladywatch" belonged to the girls. But even one learned in the art of naming children in Africa, would be at a loss to pick out the children by such names as "In the Sack, In the Bush, In the Dirt, Pinetown, To Tremble and Watch no Good." There are a few names which are common to both sexes, such as "Charlie, Soap and Table;" and some are called by the very suggestive names "She is Dead," and "We Die for Charlie."

Is It Worth While?—A Typical Case

(Continued from Page 2.)

tian families, a trading hut, a guest hut, buildings for sheep and goats, etc.

Today, in that heathen land, there is a day school with an enrollment of nearly a hundred, an average Sabbath congregation of nearly 100, fifteen full members, 40 probationers, a Sabbath School Class Meetings, Mid-Week prayer meeting; many people who are drawing near to salvation; two native teachers, many doing Christian work in the native villages, preaching on Sundays to the heathen and preparing themselves for usefulness.

The changes wrought are almost incredible Many now wear clothes. Christian men have taken Christian women for wives. They are sending their children to school. They are making large gardens. They are writing letters. They are reading the Bible in their own language. They come to church with clean bodies and clothes. Some are making their own clothes. Their times of rejoicing are without beer. They love to sing and pray and learn. They are buying soap and nails and tools, sugar and cloth, books and slates. The hills and valleys often resound with the hymns of the church as the shepherds return at evening with the cattle and sheep. Twelve sons and daughters of the king are in school, some of whom will be teachers. The heathen see how happy the Christians are —that their easts are withotu drunkenness and that they are prospering because God is with them. Mount Makomwe is truly a lighthouse in a dark land. God has graciously blessed Mt. Makomwe Mission.

Mount Makomwe Mission,
Umtali, Rhodesia, Africa.

THE CHRISTIAN LIFE

Judge Not

Judge not; the workings of his brain
And of his heart thou canst not see;
What looks to thy dim eyes a stain
In God's pure light may only be
A scar—brought from some well-won field
Where thou wouldst only faint and yield.

The look, the air, that frets thy sight
May be a token that, below,
The soul has closed in deadly fight
With some infernal fiery foe—
Whose glance would scorch thy smiling grace
And cast thee shuddering on thy face!

The fall thou darest to despise—
May be the angel's slackened hand
Has suffered it, that he may rise
And take a firmer, surer stand;
Or, trusting less to earthly things,
May henceforth learn to use his wings.

And judge none lost; but wait and see,
With hopeful pity, not disdain,
The depth of the abyss may be
The measure of the height of pain,
And love and glory that may raise
This soul to God in after days.

—*Adelaide Anne Proctor.*

Uncrowned Kings

BY JAMES WILLIAM JACKSON

When David met and successfully opposed Goliath, King Saul was struck with curiosity and demanded to know "Whose son this stripling is?" There was one truthful answer that would have made King Saul start up in utter astonishment, an answer that would have made the whole army of Israel come to attention with the most reverent respect. The King never dreamed of that answer. He could not read the future.

Here was an unknown, unaccredited, ruddy-faced boy, with faith and courage to face the enemy of his country and his country's religion. And though evidently he was not a rich man, not a soldier, not a statesman, not even a man in stature, not anything; in fact, measured by worldly standards, yet his courage and faith had this day done great things for his country. No wonder Saul was curious and begged a little information about this unknown.

What a dramatic moment it would have been that day for us if we could have stood before King Saul, knowing as we know now that the Prophet Samuel had been to visit David's father and had solemnly anointed David himself—what a dramatic moment it would have been as we answered Saul: "This stripling? Why, this is the uncrowned king of all Israel! chosen of God directly and already anointed!"

Little did the army think that the ruddy-faced boy was the king-elect. Little do we think what God is doing amid the multitudes of those who, measured by the world's standards, are not rich or great or brilliant, not big in any way. How the world would wonder if you, a sheep-herder, a shop boy, an errand-boy, as David was that day, if you should with courage and faith stand up against the enemies of your religion.

Perhaps your brother would accuse you of trifling, as David's brother did him; perhaps some prototype of Saul would venture an opinion that you were neither big enough nor strong enough to stand up against such powerful enemies, and say that it takes a better and a greater man to cope with the foe which defiantly threatens the prosperity of religion.

Yet if, like Sir Galahad and David, you have but the pure purpose of good in your heart, your strength will be as the strength of ten. Goliaths and all ignoble things will fall away before you. Your "betters" may wonder at your power, and ask, "Who is this person—this nobody?" Whether or not there be anyone at hand the answer will be just the same as on that day when Saul wondered. "This is an uncrowned king—of God—among men."
—*In The Epworth Herald.*

Not untll we realize the love of God can we receive chastisement joyfully.—Rev. John Grimshaw.

It takes love to see. Love saw more in Matthew than anybody; and sees more in you than anybody else; and if no one wants you; He does; and if no one loves you He does. If no one cares, He cares; and if you think there is not a friend in the world, you have more friends than you think, and they are closer than you dream.—Gipsy Smith.

Reaching the Multitude

Why is it one preacher will reach a multitude and another will not? That is a question which it is seldom easy to answer, because there is no "secret" of success, unless we use the nebulous term "personality," and that does not answer. For who can tell us what personality is? The "secrets" are multiplex, and many of them escape analysis. But among them all, in the successful preacher we shall always find this:—When he looks out over his congregation on Sunday morning "he has compassion on the multitude," as Jesus had; he puts himself in their place. No man with a heart in him can be formal or cold or unimpressive when he can say to himself at such a time, and feel it, "Here is a company of struggling men and women, each one the center of a history; each one in some undefinable way longing to be better than he is; each one stifling his own sob and fighting his own battle. And each one of these trouble-tossed men and women is silently pleading for some word of courage and hope." That is the "secret," if there is any secret. He sits where they sit. And this same "secret" of influence runs all through life. Whether our pulpit is in the church or the workshop, the school house or the home, we can never really help others until, by the power of just such sympathy as the Master Himself felt, we have put ourselves in their place. Thus, one teacher in the school is more successful than another. They may have the same equipment, and often have. But the first has learned to become in spirit a little child, to sit where the scholars sit. You want to help somebody. Then learn to sit where he sits. The last thing that the good Samaritan gave was his money.—George Thomas Dowling.

The Weakest Point

The whole life is to be guarded and protected, because no man is stronger than his weakest point, and we may actually be weakest where we suppose ourselves to be strongest. It is possible to be careful about the mouth and yet to allow the eye wide and perilous liberty. Alas! we can practice wickedness in silence. The eye can be enjoying a very harvest of evil whilst the mouth is fast closed, and not one sign is given by speech that the soul is rioting at the table of the devil. . . . It is of infinite consequence that we should direct our exertions to the right point; otherwise our lives may be spent in mere frivolity under the guise of great industry and faithfulness. We may be watching at the wrong gate, or we suppose that only certain gates are to be closed, and that others may be left open without danger. . . . It is not the front door that needs to be attended to, but the gate at the back of the litele window in some obscure part of the house. When the enemy comes as a housebreaker, he does not seek as the strongest part of the castle, but for its very weakest parts.—Joseph Parker.

We cannot truly care for the individual either at home or abroad without concerning ourselves to produce a social environment which is Christian in its principles and influence.—Rev. J. Scott Lidgett, M. A.

A Spiritually Present Child

REV. EDWARD J. KNOX, D. D.

Jesus is not the revealer of truth. He is "the Truth." He is not the revelation of God. He is "God manifest in the flesh." God through him is seeking his rebellious wandering children. When Jesus was about to be taken from his disciples he spoke these things. They imperfectly understood them. He had told them that if he went away he would come again. The church throughout the weary ages has watched and waited for his coming. It has often overlooked the present tense of his legacy of "Peace," and has fixed its eye on the future, and has made the end of the world the goal of its hopes. Centuries passed before men truly read here that the way to heaven is not outside of this world, but in it. Their eyes were holden to what Dante so clearly saw, that there is a coming of Christ into every believer's soul, and that the surrendered will becomes the seat of Christ's kingdom. It is not a Christ after the flesh, but a spiritually present Christ that is revealed to us.

His farewell words, "These things I have spoken unto you, that in me ye may have peace," are expressive of completeness. The promise of the coming of the Comforter, the Spirit of truth, did not mean that another system of truth or a Saviour different from the one the disciples saw and heard was to be revealed. "For he shall speak not o himself. . . . He shall glorify me; for he shall receive of mine ,and shall show it unto you."—From "Drew Sermons on Golden Texts, 1909."

Revival an Adjuster

"A revival of religion has always been a moral and ethical adjuster. The great revivals led by Luther and Wesley produced moral and spiritual revolutions. Ecclesiastical and social bigotries were exposed and many were converted to the principles and teachings of the Nazarene, who summarized the whole duty of man to God and his fellow-man: 'Thou shalt love the Lord thy God with all thy heart and mind and soul and strength and thy neighbor as thyself,' whether he be a tanner or a prince. 'For God hath made of one blood all the nations of men.' It is not a question of tanning, shipbuilding or statesmanship, but it is a matter of obedience and faith; right relations to God and man. These things make any man an 'heir of God and joint heir with Jesus Christ.' Moreover, when Peter tarried many days with Simon, the tanner, he went a great way toward encouraging every winner of souls for Christ. During these days the people would talk about the preacher of Jesus lodging with a tanner by the seashore and they might declare if there was any real dignity or sense of propriety about the evangelist he would certainly know better than to stay at the home of a despised tanner. But Peter was following the example of his Master of whom it was said: 'He is a friend of publicans and sinners and eateth with them.' The very fact that Peter 'tarried many days with one Simon, a tanner,' is encouragement to every missionary of the Cross and every worker in the Church of Christ. This truth Peter announced in relation to Cornelius, saying: 'Of a truth, I perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is accepted with him.'"—George Adams, D. D.

The Still Small Voice

Conscience punishes our misdeeds by revealing to us our guilt and ill desert. It will not permit us to enjoy the love of one whom we have secretly betrayed. It will not suffer us to take pleasure in the esteem of our fellows, when we have fallen below the standards which they cherish. It cannot be put off, or cheated, or bribed. For it is inside us: it is an aspect of ourselves; and to get away from it is as impossible as to get away from or around ourselves. Repentance, confession, and attempted restitution are the only offerings by which offended conscience can be appeased.—William De Witt Hyde.

Jesus is in himself aware of every human pain. He feels it also. In him, too, it is pain. With the energy of tenderest love he wills his brothers and sisters free, that he may fill them to overflowing with that essential thing, joy. For that they were indeed created. But the moment they exist, truth becomes the first thing, not happiness; and he must make them true.—George Macdonald.

Southwestern Christian Advocate

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

AFRICA THEN AND NOW

(*Continued from Page One.*)

have been ignorant. He would have been traversing an unknown region. More than this, his life would have been entirely at the mercy of the superstitious pagan tribes.

Even thirty years ago, while more was known about the interior of the continents, conditions were little improved. Could any difficulties surpass those that Mackay of Uganda encountered in attempting to get from Mombasa to the Kingdom of Mtesa on Lake Victoria? He and his companions brought the tools and equipment for opening an industrial mission. Native porters, carrying forty pounds each on their heads, were used to transport these supplies. No small part of the baggage were the bolts upon bolts of bright calico cloth and the pounds, almost tons, of beads and cowry shells, which had to be carried along as money to pay the carriers. Swamps and impenetrable woodlands, hindered the advance; porters deserted by the way; finally Mackay was compelled to return to the coast on account of fever. Before starting again, he determined to build a road to avoid the difficulties of native porters. He spent three months in untiring energy in having this road constructed one hundred miles. No oxen had ever been harnessed to carts so it cost him several weeks more of patience to get the oxen and the drivers trained. The rainy season came on. Ten days were required to cover the first ten miles. The native drivers were inexperienced, and continually the carts were getting stalled in ruts or smashing against the trees. Finally the tsetse fly attacked the oxen and they died one after another, until there were not enough left to drag the carts. Six months of tireless activity were spent with nothing accomplished. He had to return to the coast and start all over again. Such were some of the difficulties of the early missionaries.

More than this, after reaching the native tribes, the missionaries found witchcraft, human sacrifices and canibalism hindering their labors. They found inter-tribal wars and lack of law and order rendering life and property unsafe. They found the fearful slave trade desolating the whole interior. Missionary activity was replete with hardships and difficulties and full of discouragements.

What is the condition to-day? The difficulties have by no means vanished. But there is marked improvement. The 600 miles from Mombasa to Uganda, which cost Mackay such fearful labor to traverse, is now covered by a modern railway and steamship line. Railroads are being rapidly built in all parts of the continent and including the roads, either built or building, Africa has a railroad system in length one half the distance around the world. Telegraph lines are under construction or completed, and altogether the whole continent is rapidly being opened up. In addition, Africa has been divided among the European nations. Whereas the early missionaries had no security of life or property and were hindered in their work by inter-tribal wars and the slave trade, foreign governments to-day are preparing the way of the Lord in Africa. It remains for the church in America to send the messengers who shall go over these beaten highways and tell the story of the cross to the native African.

Prof. C. W. Luckie, for a number of years connected with the Prairie View State Normal of Texas, and one of the most progressive and scholarly educators of the South, died recently at Prairie View, Texas. A full account of his splendid career will appear in a later issue.

Of General Interest

THE PRESIDENT REBUKED

The country is familiar with that part of the message of President Roosevelt to Congress bearing upon the Secret Service, and which has been the subject of so much comment. In spite of the President's subsequent message bearing upon this question, and which was particularly mild and considerate, the House considered this message as evading the real point at issue and not at all withdrawing the insult of the first message. The matter came up for consideration on Friday of last week and the House by a vote of 212 to 35 rebuked the President by tabling so much of his message as reflected on members of Congress in connection with his recommendations regarding the Secret Service detectives, and also declaring it to be the sense of the House that it shall decline to consider any communication from any source which is not in its own judgment respectful. This is an unusual proceeding in American history. It is seldom that Congress asserts itself to the point of administering a rebuke to the chief executive. While Mr. Roosevelt will have many things to his credit which are most commendable, nevertheless he undoubtedly must feel this rebuke which was not at all a party measure, but which is supported alike by Republicans and Democrats. The exact wording of the resolution of the rebuke is as follows:

"Resolved, That the House, in the exercise of its constitutional prerogative, declines to consider any communications from any source which is not in its own judgment respectful; and, be it further

"Resolved, That the special committee and the committee of the whole House on the state of the Union be discharged from any consideration of so much of the President's annual message as relates to the Secret Service as is above set forth, and that the said portion of the message be laid on the table; and be it further

"Resolved, That the message of the President sent to the House on January 4, 1909, being unresponsive to the inquiry of the House and constituting an invasion of the privileges of this House by questioning the motives and intelligence of members in their constitutional rights and functions, be laid on the table."

NIGHT RIDERS CONVICTED

On Thursday evening, January 7, at 8:45, the jury on the celebrated "Night Riders'" case brought in a verdict finding six men guilty of murder in the first degree "with mitigating circumstances." Two were found guilty of murder in the second degree with the punishment of twenty years in the penitentiary The punishment for the six was left to the court. The Judge ruled they could see no reason for the jury finding the defendants guilty, with "mitigating circumstances" and therefore sentenced the six men to death. It required courage on the part of the jurors to present such a verdict. Likely enough they have taken their lives in their hands in thus serving their country. The "Night Riders" is a powerful organization and is relentless in its efforts to do away with those who interfere with their movements. The particular crime for which these men were convicted was committed on October 19, 1908, near a small hotel at Reelfoot Lake, in the Northwest corner of the state of Tennessee. At this time Captain Rankin was brutally murdered and Colonel R. Z. Taylor escaped under most extraordinary circumstances. The strongest testimony for conviction came from four members of the "Night Riders," who turned state's evidence and revealed the secret oaths and workings of this murderous organization. It is said that these four witnesses will be pardoned but their safety in the community of Reelfoot Lake cannot be secured, and they, therefore, will have to find homes in a distant part of the country. No organization of late has so thoroughly terrorized a section of the country as the "Night Riders," and the conviction of the eight men will have a savory effect upon lawlessness throughout the country. Governor Patterson, the judge who presided in the case, the jurors and the citizens in general in Tennessee, deserve credit for the fidelity with which they pushed this case. It is understood that the "Night Riders" will take an appeal on the ground that one of the jurors was sick toward the end of the trial and therefore was incompetent to weigh the testimony. We sincerely trust that there will be no granting of a new trial, but that these men shall expiate their crime, and thus teach the mob element of Tennessee as well as the mob element of the country, that the law is still sovereign.

ROOSEVELT-TILLMAN CONTROVERSY

On last Friday night President Roosevelt made public the details of an investigation by postoffice inspectors and Secret Service agents of Senator Tillman's connection with an alleged land grab in Oregon. The President charges "That Mr. Tillman used his influence as a Senator in an effort to force the government to compel a railroad corporation to relinquish its control of land grants from the United States in order that he and his family and his secretary, J. B. Knight, might profit through the purchase of some of the land; that the Senator used his government franking privileges in numerous instances for the conduct of private business."

This special message of the President's was more than 3,000 words in length and in connection therewith there were appended numerous exhibits, including copies of letters written by Senator Tillman and his agent, William E. Lee, showing that he did make an effort to secure several quarter sections of the Oregon land. There were also reports of the postoffice inspectors who investigated the transaction of the land agents. On Monday of this week, immediately after the opening of the Senate with pray-

MAKE A NATIVE STATION IN AFRICA A PART OF YOUR CHURCH PARISH

Will you not make a native mission station in Africa a part of your church parish? For an initial expense of $250 to equip the station and an annual payment of from $50 to $250 per year for the support of the native pastor-teacher, a native station can be maintained in Africa.

EQUIPMENT OF STATION.

$150 for building for school and chapel. This will be constructed of poles, mud, and thatch.

$25 for benches and desks, for blackboard and school supplies and other equipment for the building.

$15 for a bell. The native people have no clocks, and some of them live at a distance from the chapel. A bell that can be heard for some distance is necessary to call the children to school and the people to church.

$5 for a clock. An idea of the value of time is lacking in the native African. The clock thus becomes an object lesson of value, and it is further a necessity in regulating the time of the ringing of the bells for school and church. As these stations are far removed from a place where repairs can be made, it is essential that the clock be a good one.

$5 for a lamp. A hanging lamp, that will enable evening services to be held, is the kind that is needed.

$25 for a pole, mud and thatch house for the native pastor-teacher.

$25 for a corn mill. The natives grind their corn and other grain by rubbing it on stones. A modern corn mill is very popular, and many are willing to bring their grain and pay a small toll for having it ground. The school children do the work, and the mill thus becomes a source of income to support from ten to twenty children in school, as well as an object lesson in industry and in improved industrial methods for pupils and people alike.

SUPPORT OF PASTOR-TEACHER.

$50 to $250 annually, depending upon his capability and whether he is married or single, will support the native worker in charge of a station. He is both preacher and teacher.

Here is an opportunity for a church to have a world parish, for an Epworth League or Sunday School to have a representative at work on the other side of the world, or for individuals to aid in the advancement of the kingdom. Equip a native station in one of the kraals of Africa and then furnish the support of the pastor-teacher from year to year.

For further information, write to Africa Diamond Jubilee Commission, 150 Fifth Ave., New York City.

er, Senator Tillman arose to a question of personal privilege and made an extensive reply to the charges of the President, his address being a mixture of argument and invectives. Among other things Mr. Tillman said:

"In my public work here I have not hesitated to criticise and comment on the official actions and utterances of President Roosevelt, and I have doubtless given him good cause to seek revenge. I have, at various times, arraigned him in the Senate for tyrannical invasion of the rights of Congress, for usurpation of authority not given him by the Constitution, for disobedience of the law and the neglect of duty, and, particularly in the case of Mrs. Morris, for brutal and cruel conduct toward a helpless woman. I was not aware that these darts of mine had quivered in the executive hide and stung him so, but the eagerness and intensity with which he has presented his case against me, his making a precedent when none has existed before, his taking from the Committee to which he has forwarded the papers and giving them to the press before that committee had considered them, indicates that Theodore Roosevelt enjoys to the limit the feeling of getting even with Ben Tillman, and lays on the 'big stick' with the keenest relish, doubtless believing that the 'pitchfork' has gone out of business."

On next Monday the Africa Diamond Jubilee opens in Metropolitan Methodist Episcopal Church, Washington, D. C., Dr. John Reid Shannon, pastor. The principal address will be delivered by President Roosevelt. Permit us to suggest that our friends throughout the South wire Bishop Hartzell on that day, in care of Doctor Shannon, offering him congratulations upon the opening of the Jubilee, and sending him a word of encouragement for the large task that he has undertaken.

ADVOCATE BUILDING FUND

Previously acknowledged	$661.40
Dr. G. W. Arnold, Atlanta, Ga.	5.00
Rev. P. F. Robinson, Hank, Miss.	1.00
Rev. J. E. Rolax, New Orleans	2.00
SIMPSON MEMORIAL, NEW ORLEANS—	
H. Taylor, pastor	$1.00
Mrs. M. West	.25
Sidney Johnson	.50
C. J. Ennis	.50
M. R. Hite	.50
D. West	.50
W. Harris	.75
E. Decouge	.25
E. Freeman	.25
Mrs. Wells	.25
Miss Estelle Dixon	.50
Mrs. Brown	.25
C. L. Guechard	1.00
Mrs. Young	.25
Mrs. J. W. Turner	.25
Mrs. Alexander	.25
Miss S. Jones	.50
T. Mugger	.50
Prof. Morrison	.25
J. C. Rogers	.25
Mrs. Moore	.25
Mrs. L. M. Murray	1.00
Public collection	4.00
	14.00
Total	$683.40

People of Interest

Bishop and Mrs. Burt are now at home in Zurich, Switzerland.

Mrs. Charles C. McCabe is spending the winter at Ironton, Ohio.

Bishop Bristol has a son in St. Paul, Minnesota—L. D. Bristol, M. D.

Bishop Nuelsen holds the Little Rock Conference January 28, at Clow, Arkansas.

Admiral George Dewey, of the United States Navy, was seventy-one years of age December 26.

Bishop and Mrs. F. M. Bristol have sailed for South America. They will reside in Buenos Aires.

Bishop Mallalieu is a member of the committee of twenty-five appointed by Mayor Hibbard for the Lincoln Centenary in Boston.

Bishop Berry dedicated a new Methodist Church at Corfee, N. Y., on January 14. The Rev. William W. Robinson is pastor.

The Rev. J. H. South has the full sympathy of all his friends in the great sorrow which comes to him through the death of his wife.

Mrs. E. E. Peterson is now the National Superintendent of the Woman's Christian Temperance Union for work among colored people.

The Rev. Dr. Isaac Crook, a well known and representative Methodist, has relinquished active ministerial work and is located in Spokane, Washington.

The issue of the *Northwestern Christian Advocate* for January 6, 1909, appears for the first time since 1901 without Doctor David D. Thompson's name as editor.

Dr. S. W. Thomas, until recently editor of the *Philadelphia Methodist,* has been elected corresponding secretary of the Tract Board of the Philadelphia Conference.

Bishop Foss is steadily improving in health. He spoke before the Philadelphia Preachers' Meeting on a recent Monday morning and received a most cordial reception.

Bishop Charles W. Smith was given an enthusiastic reception and banquet by Portland Methodism upon his arrival in the city of his residence, the evening of December 7.



THE REV. RALPH WELLES KEELER,
Secretary of the Africa Diamond Jubilee Commission

Both Bishop Eugene R. Hendrix, president, and the Rev. E. B. Sanford, secretary, of the Federal Council of the Churches of Christ in America, are graduates of Wesleyan University.

Bishop Harris was advised by the Federal authorities not to go to Japan by the way of San Francisco lest an attempt might be made upon his life because of his pro-Japanese views.

The Rev. Charles L. Goodell, D. D., pastor of Calvary Church, New York, has written a book, title, "My Mother's Bible," that has met public approval. The second edition is now off the press.

Mr. R. T. Brown, a graduate of Samuel Huston College, Austin, Texas, has recently been appointed to the position of clerk in the office of the Chief Quartermaster of the United States Army at San Antonio, Texas.

Mrs. E. L. Knostman, Secretary of the Bureau of the Southwest for the Woman's Home Missionary Society, is in the city looking after the interest of Peck Home. Mrs. Knostman is accompanied on this trip by Mr. Knostman.

Bishop McDowell dedicated First and Immanuel, Norwegian-Danish, Methodist Episcopal Church, Chicago, Illinois, December 20. This is said to be the finest church building of our Norwegian-Danish membership in this country.

President R. S. Lovinggood, of Samuel Huston College, at the State Teachers' Association held in San Antonio, Texas, recently, pressed state wide prohibition and succeeded in getting a resolution through endorsing such a movement.

Dr. M. C. B. Mason will speak at the First Methodist Episcopal Church, Anderson, Indiana, on Lincoln's birthday, February 12. The proceeds from the lecture will go towards helping the Second Methodist Episcopal Church, of which the Rev. I. F. White is pastor.

Bishop Goodsell while looking through the pigeon holes and drawers of the large desk in the Bishop's room at 150 Fifth Avenue, New York City, found the watch and spectacles of Bishop Asbury. These two relics are of great historic value and will no doubt be preserved with care.

The Interdenominational Council of Women for Home Missions was formally organized November 20, 1908, when representatives from eight Boards and Societies met in New York City. Its purpose is to promote greater uniformity and unanimity in Home Mission work. Standing committees were appointed on text book, Summer conferences, Home Missionary literature, Home Mission study classes, Day of Prayer and comity and co-operation. Our own church is represented on the executive committee by Miss Alice M. Guernsey who is chairman of the committee on the day of prayer.

News Paragraphs

The new term of New Orleans University will begin January 25th.

Eighty-two colored students are said to be attending the University of Michigan.

There have been more than 9,000 cases and 3,999 deaths from cholera in St. Petersburg to date.

The Japanese government contributed $45,000.00 toward the relief of the Italian earthquake sufferers.

The United States Senate passed a bill appropriating $90,000 to buy the Sequoia Grove of big trees in California.

The *Methodist Advocate Journal* comes to us this week in a new dress and is quite presentable in its appearance.

Agitation has been started in Japan against several anti-Japanese bills now pending before the California legislature.

According to an exchange, of the 447 new students in Wesleyan University only three are not members of the church.

Port Arthur, Texas, is to have a memorial hospital to Mrs. Mary Gates, which is made possible by a gift of $100,000 coming from her son, John W. Gates.

Under the direction of the Department of Agriculture the United States government will spend $450,000 fighting the boll weevil in Louisiana and Mississippi.

Secretary of the State Newberry recommends to Congress the building of four battleships to be the largest in the world, costing from eight to ten million dollars each.

General Stoessel, Admiral Nobogatoff and other high Russian officers confined in the forts of Sts. Peter and Paul have applied for pardon or commutation of sentence.

One thousand dollars has been donated recently to the Preachers' Aid Society of the Philadelphia Conference in memory of the late Rev. Jefferson Lewis by an unknown friend.

The Russian Steamer Sviatoslov collided with the Greek steamer Poseidon on January 6 and sank with the result of 34 lives lost out of 38 on the Russian boat. The Greek steamer was able to continue its voyage.

A large McKinley memorial organ, costing $8,000 was installed recently in the Metropolitan Temple, New York City. The opening sermon was preached Sunday morning, December 13, by the Rev. Dr. J. M. Buckley.

Dr. E. P. Dennett, pastor of Wesley Church, San Francisco, says that there are nearly 90,000 children in San Francisco between the ages of five and seventeen. Not more than one-half of these are in Sunday-school or receiving any religious education.

The appeal of O. W. Reid, a member of one of the Negro companies dismissed by President Roosevelt, who sued to recover his pay, has been dismissed by the United States Supreme Court. It is stated that the amount of his pay involved was $222 and the sum necessary for Supreme Court jurisdiction is $3,000.

The Interdenominational Day of Prayer for Woman's Home Missionary Societies will be held the last Thursday in February. For several years it has been the custom to hold such a service and the programs have been prepared by different denominational Boards in rotation. This now comes under the new Council of Women for Home Missions. The program this year has been prepared by the Woman's Home Missionary Society of the Baptist Church. It is a most comprehensive and excellent program and may be ordered from denominational Boards at 50 cents per 100.

The Lame Man Healed

International Sunday School Lesson for January 24, 1909—(Acts 3:1-26)

Golden Text: "His name, through faith in his name, hath made this man strong, whom ye see and know."—(Acts 3:16).

(Verses 1-16 only are printed).

DAILY HOME READINGS

January 18	Monday	Acts 3: 1-11.
19	Tuesday	Acts 3: 12-26.
20	Wednesday	Luke 5: 17-26.
21	Thursday	Matt. 10: 1-15.
22	Friday	Isaiah 5.
23	Saturday	I John 1.
24	Sunday	John 3: 9-21.

BY THE REV. E. B. BURROUGHS, LL. B., A. M.

That there is a great deal in a name no one will deny. The name of Caesar was a source of inspiration and courage to his legions, and of dismay and terror to his enemies. The name of Napoleon thrilled the hearts of his grenadiers and moved them to dare, to do, and to die. But that was all. It could do no more. Not so, however, with the name of Jesus. That name is the sweetest, the most inspiring, the most powerful, that ever fell upon mortal ears. It is the only life-giving name known among men. It is through that name that life and immortality have been brought to light. Hence the angels in announcing His coming said ,"thou shalt call his name Jesus; for he shall save his people from their sins." Herein lies the secret of the greatest name known in heaven or on earth. It means Saviour. It means that in that name alone salvation may be had. Thus Paul cries, "Wherefore God also hath highly exalted him, and given his a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth." Why? Because it is the only name under heaven given among men whereby we must be saved. Thus convinced Peter preached, and "through faith in his name" the lame man was healed. It must be the same with us. If we would be saved from our sins and be made spiritually whole we must call upon the name of Jesus. Faith in that name will bring us peace and joy and life.

Our last lesson was an account of the beginnings of the Christian Church. Our lesson to-day tells us of one of the signs and wonders that took place at that period. It brings out most prominently the great truth that God is ever in readiness to place the stamp of His approval upon the work of those who labor in His cause. The preaching of Peter would, perhaps, have amounted to but little, but for the miracle herein recorded. The performance of that miracle was an evidence of the Divine presence, and that Jesus, though ascended into heaven, still had power upon the earth. It also convinced the people that the Apostles were divinely commissioned to carry on the work begun by the Master.

1. *Now Peter and John.* The two most prominent of the Apostles. "The eldest and the youngest, probably, of the whole twelve." *Went up together.* They were together at the last supper, and together at the last breakfast, at which time "they had received from Jesus an intimation of their respective futurities." *Into the temple.* Into the great court where the Gentiles were permitted to come. It was while crossing the court of the women, or going in that direction, that they came upon the lame man. *At the hour of prayer.* The Christians, like pious Jews, still attended upon the services of the temple. *Being the ninth hour.* Three o'clock in the afternoon.

2. *A certain man lame . . . was carried.* That is, was being carried. *Whom they laid at the gate of the temple.* This was the daily task of those who carried him. They placed him in the way along which the charitably inclined were accustomed to walk. *Beautiful.* It was also called Nicanor's gate. It was of Corinthian brass, plated with gold, and seventy-five feet high. *To ask alms of them that entered into the temple.* The purpose of his being there.

3. *Who seeing Peter and John.* Caught sight of the apostles. *About to go into the temple.* Crossing toward the court of the women. *Asked an alms.* Appealed to them for a gift.

4. *And Peter.* The foremost and elder of the two. *Fastening his eyes upon him.* Looked upon him with pity and "as if conscious of being prompted, perhaps even impelled, by the Spirit, with a power to perform a miracle upon this perfectly hopeless lame-born." *Said, look on us.* Commanded his attention.

5. *And he gazed hard unto them.* Complied with the request. *Expecting to receive something of them.* It was natural that he should thus think.

6. *Then Peter said.* Having received his attention the apostle addressed him again. *Silver and gold have I none.* What you are expecting me to give I shall not for I haven't it. *But such as I have give I thee.* While I am penniless I have something that will profit you more and that you shall have. *In the name of Jesus Christ of Nazareth rise up and walk.* In the name of the Messiah rise up and walk.

7. *And he took him by the right hand.* Not only as an expression of sympathy and a willingness to help but also as an aid to faith. *Immediately his feet and ankle bones received strength.* He was at once endowed with the power to obey the apostle's command.

8. *And he leaping up stood and walked.* Sprang up and then stood as "if to be sure of himself" and walked like anybody else. *And entered with them into the temple.* Accompanied the apostles into the house of the Lord. *Leaping and praising God.* Thus showing his gratitude for the great blessing he had received.

9. *And all the people saw him.* The miracle was not performed in a corner, but in public, before crowds of people.

10. *They knew that it was he.* He was well known among the people. *And they were filled with wonder and amazement.* Greatly surprised with what had happened.

11. *The lame man which was healed held Peter and John.* The man was so grateful that he clung to the apostles and thus unconsciously pointed them out as the authors of what had taken place. *All the people.* The outcoming worshippers, those who had not witnessed the miracle. *Ran together.* Assembled in a great crowd. *Greatly wondering.* Astonished at what they heard had just occurred.

12. *And when Peter saw it.* Beheld the vast concourse of astonished people. *He answered unto the people.* Addressed them. Ye men of Israel, *why marvel ye at this?* Ye seed of Abraham, why express astonishment at the miracle just performed? *Or, why look ye so earnestly on us?* Why regard us in the light you do? *As though by our own power or holiness we had made this man to walk?* As if by some magical power we have transformed the lame man to one of strength?

13. *The God of Abraham.* Your God, who had done so many wonders for your fathers. *Hath glorified his Son Jesus.* Hath glorified the Messiah. *Whom ye delivered up.* Apprehended. *And denied him in the presence of Pilate.* Would not, at the Roman's judgment-seat, confess Him to be the promised Messiah. *When he was determined to let him go.* Pilate would have freed Him but you would not so consent.

14. *But ye denied the Holy One and the Just.* Rejected the Messiah. *And desired a murderer to be granted unto you.* Preferred the release of Barrabis.

15. *And killed the Prince of life.* Crucified the Saviour of the world. *Whom God hath raised up from the dead.* But God raised Him from the dead. *Whereof we are witnesses.* Of which fact we gladly testify.

16. *And in his name.* His name as uttered by us was the immediate cause. *Through faith in his name.* Because we believe in this name. *Hath made this man strong.* Changed this weak man into one of strength. *Whom ye see and know.* He is no stranger unto you, for you have both seen and known him for years past. *The faith which is by him hath given him this perfect soundness in the presence of you all.* The exercise of faith both on our part and of the lame man hath brought about this great change in him, and it hath been done in the sight of you all.

Charleston, S. C.

Light That Cannot Be Hidden

The Epworth League Devotional Topic for January 24, 1909

Scripture Text

(Matt. 3:17; 17:5; 16:15; Mark 5:7; 14:61; 15:39.)

BY JOSEPH M. M. GRAY

The Theme and the Scripture

Matt. 3:17; 17:5; Mark 5:7;15:39. These passages need no explanation. They tell us what God, demons, and a man could affirm about Jesus. It is a striking coincidence that they all affirmed the same thing: He *is* the Son of God.

Mar 14:61. This is the inquiry of the high priest, the representative of God on earth. He was not asking for information; he was cross-examining a prisoner in order to convict him on his own testimony. What Jesus said or might have said made no difference; the high priest had prejudged the case. The echoes from the morning inquest have been flinging back the fragments of the question: Christ, the Son of the Blessed—Son of the Blessed—Blessed!

Matt. 16:15. Here is a verse which, for our study, we may take out of its chronological order, and read it last. God is affirming the peculiar relationship and character of Jesus, demons are hailing him as the Son of the Most High, and a multitude of wondering men and women whose names have not come down to us are publishing to one another their convictions concerning Him. The company of disciples have talked among themselves, but they have made no open acknowledgment of their belief. Jesus will bring them to decision, will force them to the discovery on which His purposes depend; and so He puts the question direct: "But who do ye say that I am? Elijah? One of the prophets? Messiah?" Simon answers with a leap of vision: "Thou are the Christ, the Son of the living God."

Is it not a suggestive fact that the contemporaries of Jesus are remembered because of their relations with Jesus? because they *were* His contemporaries? The world outside of technical Old Testament scholarship knows of only two high priests: Aaron, the first of the line, and this later official, whose only claim and ground of remembrance is that he condemned Jesus. How many governors of Judea does the world recall? Only Pilate. He sent Jesus to the cross. How many fishermen does the world remember? Only those four from Galilee: Simon and Andrew and James and John. They followed Jesus. How many revenue collectors? Only Levi. He arose and followed Jesus. How many centurions? This one who watched the cross and saw in his own victim the Son of God, and Cornelius who sent for Peter that he might hear about the cross. And who can prove that these two are not one and the same, this Cornelius being centurion "of a band called the Italian"? The others, even of the Bible and classic history, "dim as the figures of a dream they pass." And though all the world knew of God and bowed before Him in various attitudes of reverence and fear and fawning, the consolation and glory of the world is now that it knows Him as the Father of our Lord Jesus Christ.

Prayer in the Meeting

Pray for a new or renewed vision of Jesus as Saviour, redeeming us unto Himself.

Pray for a new or renewed vision of Jesus as Lord, to whom we owe unreserved allegiance.

Pray for a new or renewed vision of our duty, by which we witness our redemption and express our allegiance.

Pray for a new or renewed gift of power, that we may seize upon our duty with the joy of certain victory, being content to lose our lives that we may gain them unto life eternal.—*From "Notes on the Epworth League Devotional Meeting Topics.*

We shall find that the love of nature, wherever it has existed, has been a faithful and sacred element of human feeling; that is to say, supposing all the circumstances otherwise the same with respect to two individuals, the one who loves nature most will be always found to have more capacity for faith in God than the other.—**Ruskin.**

Gleanings from the Field

CHANGE OF ADDRESS.

The Rev. A. Parham from Canary, Texas to Onalaska, Texas, Box 56.

The Rev. Freeman Parker's address is Hempstead, Texas.

PERSONAL MENTION.

The Rev. and Mrs. J. C. Eusan, of Yorktown, are proud parents of a fine baby boy. Congratulations.

Mr. Robert Bryant and family are now domiciled in their neat and attractive home recently erected at Lawtonville, Ga., on a tract of land containing 277 acres.

Mrs. Marie Caver gave in marriage her daughter, Annie L. Caver, to the Rev. G. F. Stevens, on Thursday evening, November 12, at Union Methodist Episcopal Church, Wedowee, Ala. The Rev. A. B. Evins officiated. They are now domiciled in Mobile, Ala.

GOOD FOR THE CHILDREN

Vitae-Ore, which is advertised on the last page of this paper for sick men and women, is also an ideal children's remedy that puts health in their little bodies. If your children are poorly, read the advertisement on last page and get a package on trial.

LOUISIANA.

At Maringouin, on a recent Sunday in December, especially uplifting and helpful services were held. The speaking meeting was indeed an hour of spiritual feasting and the sermon at night brought joy and comfort to many hearts. The Holy Sacrament was administered to seventy-four communicants. The Rev. A. B. Venable is pastor.

Lake Providence.—At Joyce Chapel, the fourth quarterly meeting was held December 1-2, by the Rev. J. O. Brown, District Superintendent. Strong and helpful sermons were preached by the Rev. J. O. Brown and the Rev. R. B Rindle, of the Baptist Church. Raised this quarter $37.10. The church is now nicely enclosed with wire fencing. We laid the corner stone in October.—J. C. Clark, Pastor.

Glencoe.—The annual watch night service was held at Mount Zion Methodist Episcopal Church. The audience was large. The service began with speaking meeting at 9 p. m., continuing for an hour and a half. The Rev. T. P. Norris, pastor, was requested to preach a special sermon, which he did after the close of the speaking meeting, text 2 Samuel, 14:14. He preached to the delight of all. The Rev. Mr. Norris has certainly given satisfaction to the officers and members of Mt. Zion and community during his first year at this place. He has been successful in gaining a number of souls for the kingdom of our Lord, and of that number there were fourteen present on Watch Meeting night. One child was baptized. Public collection $8.85. Mrs Norris, wife of our beloved pastor, has taken a great deal of interest in the church. She is a Christian woman, full of zeal and courage.

Emancipation Day was celebrated January 19, 1909, for the first time in thirty years. The Rev. T. P. Norris opened the meeting. He spoke on the events of slavery. O E. Baysmore's subject was "The Negro's Progress Since Slavery," followed by the singing of "America." The next speaker was George C. Hayward, subject "A Man to His Word." Bro. Hayward is a young local preacher of First Street Methodist Church, and since his stay here has proven himself a Christian man. The people of Crawford and Glencoe are not expecting a change They desire the return of their pastor. —O. E. Baysmore.

MISSISSIPPI.

Escatawpa.—The Rev. S. H. Cannon, District Superintendent, held his last and fourth quarter in Escaptawpa on December 11. We had a very nice quarter. The Superintendent visited each church and preached for the people. They were uplifted and their souls made glad. The people are always glad to have District Superintendent Cannon with them. Great good has been accomplished this year because of the wise instructions of our Superintendent, who seems to have his work at heart and is doing all he can for the upbuilding of his work in general. The good people have paid Mr. Cannon his assessment this year, except a few dollars, and they are planning to raise the balance by Annual Conference.—A. Lee, pastor.

Columbia.—The Columbia Valley charge is yet on the upward march along the road of progress. Our fourth Quarterly Conference was held on the 28th and 29th of November. Dr. G. W. Smith was on time and held the chair with ease. Reports from the officers showed that every part of our church work had been carefully looked after. Sunday was a high day with us. Our District Superintendent delivered two strong sermons to the delight of all who heard him. He is a strong preacher and a wise leader. He is the right man in the saddle, let him ride on. Forty-one partook of the Lord's Supper, and one soul was happily converted and added to the church Paid the District Superintendent in full. Raised in the quarter, $19.45. A grand reception was tendered Mrs. M. C. Smith on her arrival home after a three-weeks visit at the home of her sister, Mignonie Smith, of Fernwood, Miss. The band was led by Mattie Brown, Carrie Marshall, Mary Woodson, Mahala Aurett, Anna Marshall and others. May God bless these good sisters.—F. Smith, pastor.

Starkville.—The members and friends of Griffin Methodist Episcopal Church, this city, presented their beloved pastor, the Rev. E. C. F. Troupe, a tray, with $10.00, which was a most pleasant surprise. The presentation was made by Mrs. Rosebud Bell, on Sunday evening, January 3. The same was given Brother Troupe as a small token of our friendship and gratutude to him for his most sacrificing service and loyal devotion.—Rosebud Bell.

West Point.—Our fourth Quarterly Conference convened November 26th, Superintendent F. H. Henry in the chair. The pastor and all the officers were present with good reports. Since the last quarter we have raised, for the pastor, $201.00, and for all purposes, $280.00. On the fifth Sunday the Rev. Mr. Tolbert preached two able sermons. The work is alive both financially and spiritually. Too much praise cannot be given to the set of willing workers in our church. The body as a whole seems to have the pastor's and the church's interests at heart. We pray God's blessing upon this people.—J. W. Byrd, pastor.

Chunkey.—This is my third and best year on th[illegible] charge. In spite of the p[illegible]mands have done exceedingly [illegible] Benevolence and pastor's salary. The steward at Mt. Zion and his co-workers deserve special credit for the interest they take in pastor's salary. On the fifth Sunday in November the steward asked all to stand who would pay 50 cents on that day, and the following responded according to promise: A. Reese, Fannie Reese, Noah Reese, H. S. Thompson, Janie Thompson, C. L. Johnson, Lizzie Gales, Handy Gales, Marich Temples, Maggie Temples, Amie Rosenbaum, L. Rosenbaum, Lucy Thompson, Evaline Jenkins, Dan Adkins, Will Adams. Total for the day, $15.28. Brother Handy Gales is an exceptional local preacher, and Brother L. Rosenbaum is an exhorter who stands by him in every interest of the church. Brother H. S. Thompson, President of the Epworth League, and also District Steward, is doing grand work in the League. Mrs. Lucy Thompson, his wife, is President of the Ladies' Society. Too much credit cannot be given to Sister Thompson and her work.—C. G. Gavin, pastor.

Ellisville.—Our fourth Quarterly Conference was held at St. Paul Methodist Episcopal Church, Laurel, Miss. District Superintendent Brooks delivered a soul-stirring sermon at 11 a. m. The Rev. R. N. Jones preached at night a wonderful sermon. Collection during the day, $44.00. We are planning the third Sunday to pay our pastor up the small amount due, so we can start clear with the new year. Trustees made a good report. Same board of trustees elected at St. Paul, Laurel; same board at Dudley Chapel. Stewards paid pastor, $226.38; paid Superintendent Brooks, $25.00. The following amounts were collected by class leaders: Ellieville Leaders—Sister Eugenia Lang, $2.10; Sister B. Kinslow, 75c.; Sister C. A. Pickens, $3.30; Sister Sarah Gates, 90c.; Mr. Baker, 80c.; A. Moody, $1.70; Laurel leaders—G. A. Britton, 80c.; I. H. Malone, $2.05; A. E. Edwards, 90c.; W. J. Grant, $1.00; T. Jones, $1.05; F. M. Jones, $4.55; Sister Magee, $2.90; A. W. Griffin, $4.50. I am glad to say we have accomplished good work this year. All departments of the work have prospered since we have had the Rev. R. N. Jones with us. He has put new life into the work and has added many souls to the church. I trust that he may live long to preach God's Word. —E. D. Pickens.

FOR HEADACHE—Hicks' CAPUDINE

Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c., 25c. and 50c. at drug stores.

Good News for the South

HEALTH SPECIALIST SPROULE

The Great Catarrah Specialist Explains

HIS METHOD of TREATMENT



CATARRH SPECIALIST SPROULE, B. A., English Specialist in Catarrh and Chronic Diseases.

Nineteen years ago a young, but highly honored Surgeon in the British Royal Navy astonished his friends by suddenly leaving the service and entering on private practice. That Surgeon was the now famous Catarrh Specialist Sproule, B. A. His keen brain had early seen in the then new disease Catarrh a menace to the life and happiness of the civilized world. While other physicians were neglecting it as unimportant, Specialist Sproule studied its nature and the means of cure. He labored in office, hospital and laboratory. He mastered the subject.

As Specialist Sproule had foreseen, Catarrh spread with frightful rapidity. Twenty years ago Catarrh was almost unknown. Now no age, sex or condition is exempt from it. No climate or locality is a cure for it. Catarrh is to be more dreaded than yellow fever or smallpox. It is, in the large majority of cases, the forerunner of Consumption. Vital statistics show that deaths from Consumption in this country have increased more than 200 per cent in the last five years. Nearly all of these cases have been traced back to Catarrh as their starting point.

Specialist Sproule makes the treatment of Catarrh a specialty. He cures Catarrh. Specialist Sproule, the first to make Catarrh a Specialty, has perfected the only scientific, constitutional and PERMANENT cure. The widely advertised so-called "Catarrh cures" do not and never can cure Catarrh. They often do harm by driving the Catarrh germs deeper into the system. CONSUMPTION, BRIGHT'S DISEASE, PAINFUL STOMACH DISORDERS are liable to result.

Catarrh is a disease of the mucous membrane and is curable only through the blood, and by medicines prepared for each case. Medicine that will cure one will often harm another. Specialist Sproule's method drives every germ out of the body. It clears the head, stops the hawking and spitting, sweetens the breath, strengthens the eyes, restores the hearing. It purifies and enriches the blood. It invigorates and tones up the entire system. It gives new life, energy and ambition. The hardships of life seem easier to bear. Work becomes a pleasure. The man feels as if made over.

Specialist Sproule's name is revered as that of a benefactor in thousands of homes. If you have any symptoms of Catarrh, the doctor earnestly invites you to write to him and tell him all about it. It will cost you nothing. He will give the the most valuable

MEDICAL ADVICE FREE

He will diagnose your case without charge and tell you just what to do to get cured. Do not delay. In such cases every moment is precious. Do not neglect yourself. Above all do not give yourself wrong treatment. The results may be fatal.

CATARRH OF THE HEAD AND THROAT.

The most prevalent form of Catarrh results from neglected colds.

1. *Do you spit up slime?*
2. *Are your eyes watery?*
3. *Does your nose feel full?*
4. *Does your nose discharge?*
5. *Do you sneeze a good deal?*
6. *Do crusts form in the nose?*
7. *Do you have pain across the eyes?*
8. *Does your breath smell offensive?*
9. *Is your hearing beginning to fail?*
10. *Are you losing your sense of smell?*
11. *Do you hawk up phlegm in the morning?*
12. *Are there buzzing noises in your ears?*
13. *Do you have pains across the front of your forehead?*
14. *Do you feel a dropping in back part of throat?*

If you have some of the above symptoms your disease is Catarrh of the head and throat.

DISEASES OF BRONCHIAL TUBES.

When catarrh of the head and throat is left unchecked it extends down the windpipe into the bronchial tubes, and in time attacks the lungs and develops into catarrhal consumption.

1. *Do you take cold easily?*
2. *Is your breathing too quick?*
3. *Do you raise frothy material?*
4. *Is your voice hoarse and husky?*
5. *Have you a dry, hacking cough?*
6. *Do you feel worn out on rising?*
7. *Do you feel all stuffed up inside?*
8. *Are you gradually losing strength?*
9. *Have you a disgust for fatty food?*
10. *Have you a sense of weight on chest?*
11. *Hove you a scratchy feeling in throat?*
12. *Do you cough worse night and morning?*
13. *Do you get short of breath when walking?*

If you have some of these symptoms you have Catarrh of the bronchial tubes.

Answer the above questions, yes or no, write your name and address plainly on the dotted lines, cut out and send to Catarrh Specialist SPROULE, B. A., (Graduate in Medicine and Surgery, Dublin University, formerly Surgeon British Royal Naval Mail Service), 432 Trade Building, Boston. Be sure and write to-day.

NAME .....

ADDRESS .....

.....

$3 a Day Sure Send us your address and we will show you how to make $3 a day absolutely sure; we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of $3 for every day's work, absolutely sure. Write at once. ROYAL MANUFACTURING CO. Box 1091 Detroit, Mich.

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If a Money Order post office or Express Office is not within your reach, your postmaster will register the letter you wish to send us, on payment of eight cents. Then, if the letter is lost or stolen, it can be traced.

We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

Crescent City Notes

Mrs. John Alberts, of 1922 Palmyra street, donated a trunk of clothes to the King's Daughters of Wesley Chapel, and the contents of the same were distributed to the poor in the neighborhood. We, as a body, kindly thank Mrs. J. Alberts for her liberal donation. Committee: Mrs. R. L. Andrews and S. Castry.

The officers and members of the Board of Control of Lafon Old Folks' Home desire to thank the officers and members of the I. B. M. A. A. for their liberal donation of $10, that will go so far to help them in their good work.

THE NEW ORLEANS PREACHERS' MEETING

Will meet at Simpson Memorial Church Tuesday, January 18, at 12 M. sharp, to perfect arrangements for the reception of Bishop Neeley. Let all the committees be read to report in detail.

PIERRE LANDRY, President.
W. SCOTT CHINN, Secretary.

Mrs. E. L. Knostman, Secretary of the Southwest Bureau, Woman's Home Missionary Society, who is here in the interest of the rebuilding of Peek's Home, will address the women of the city churches at Simpson Memorial Church on Wednesday, January 20, at 10 a. m. Let each church send a delegation of no less than 10 representatives. All officers are expected to be present.

(Mrs.) D. C. Mead, President.
(Mrs.) C. Haymen, Cor. Secretary.

The Decoration Committee on the Bishop Neeley reception is requested to meet next Tuesday afternoon, January 19, in Simpson Memorial Church.

Marriages

WALKER-NORMON.—Mr. Joseph L. Walker and Miss Della Normon, both of whom are of Holly Springs, Miss. The groom is a successful, skillful and safe business manager and is doing a large and creditable merchandise business in Holly Springs. He is a graduate of the State Normal School. The beautiful bride, one of Holly Springs' most popular young ladies, and a graduate of Rust University, is the daughter of the late Rev. H. C. Normon.—J. W. Golden.

STEPPS-HILL.—At West Point, Miss., November 25, 1908, at the home of the bride and in the presence of many witnesses, Miss Willie Hill and Mr. Stepps. The value of their presents amounted to $75. Both are leading spirits in their circle of young people.

ROBERTS-WILLIAMS.—On November 25, 1908, Mr. Tolley Roberts and Miss Rosalene Williams, at Washington, La., by the Rev. D. G. Taylor, who was assisted by the Rev. S. Green. Mr. and Mrs. Roberts are popular young people of this community and are members of the Baptist and Methodist Churches, respectively.

MEACHAM-BIBBS.—The Hon. G. W. Meacham and Mrs. Bibbs, on the 26th of November at West Point, Miss. Mr. Meacham is one of the leading politicians of the county and a trustee of the Methodist Episcopal Church. God spced them onward. The Rev. J. W. Byrd officiated.

CROCKETT-HENDERSON.—At Corinth, Miss., Mr. L. B. Crockett and Miss Mattie Henderson, on the 26th of November, 1908, by the Rev. J. M. Thompson.

BUTLER-TAYLOR.—At the parsonage of the Methodist Episcopal Church, Clinton, Miss., December 9, 1908, Mr. George Butler and Miss Maggie Taylor, a prominent member of our church, the Rev. W. N. G. Lipscomb, pastor, reading the ceremony.

TAYLOR-WASHINGTON.—On Thursday evening, December 4 1908, at Collision, Louisiana, by the Rev. H. C. Wilson, Mr. John Taylor and Miss Gertie Washington, at the residence of the bride's parents. The bride is a young woman of high standing, a Christian and a member of Casper Methodist Episcopal Church. Mr. and Mrs. Taylor were the recipients of many useful tokens.

H. C. Wilson, Pastor.

BURRELL-HOLMES.—Mr. Joseph Burrell and Miss Amelia Holmes of Jackson, Mississippi, November 9, 1908, the Rev. Dr. J. M. Shumpert officiating.

ROBERSON-JOHNSON.—Near Mason, Tenn., at the home of the bride, Mr. Eddie Roberson and Miss Cassie Johnson. The Rev. J. M. Moody, pastor at Covington, Tenn., officiated.

A Pointer.

As a relish with meat, and especially with turkey and other fowl,

LEMON Jell-O

is delightfully refreshing and appetizing. The clear, clean and agreeable tart flavor is devoid of the tang that an unskillful combination of sugar and fruit juices presents in the *ordinary jellies.* It can be made in a minute.

Jell-O desserts can be prepared from the seven choice flavors in a hundred different ways, each so distinct from any other that they never pall on the appetite.



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you can use it right now—to buy things that you need. You can make many extra dollars this month—next month and every month by accepting the agency for the great PONPANIC MEDICINES—the medicines that sell like wild fire today—tomorrow—every day the year round. We want just a few more agents for these wonderful medicines, and we offer you the proposition—you are qualified to fill the position, it does not require experience—your standing in your own community will assure us of a worthy representation among the people who will buy the great PONPANIC MEDICINES.

We do not require any reference from you. Just fill out application blank below and mail to us today and we will send you 16 bottles of PONPANIC LINIMENT to sell at 50 cents each. When sold send us $4.00 and keep $4.00 for yourself. In the box of Liniment we will add free 2 extra bottles of Liniment to cover the express charges, and will also add free 18 boxes of PONPANIC PILLS. This is done to introduce the pills—the best of liver pills. To each purchaser of one bottle of Liniment give FREE one box of PONPANIC PILLS and you will sell out quickly and clean up $4.00 in profits. We furnish circulars, testimonials and advertising matter to help you make sales. This offer is open for only a few days. Act today and be sure of securing the agency.

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Conference Notices

Special Notices

NOTICE.

A special car will be on the regular train of the T. & P. R. R. for the accommodation of the preachers and laymen attending the Louisiana Annual Conference at Baton Rouge, January 13, 1909. The train will leave Shreveport at 3:35 a. m., January 12, reaching the Capital City at 3:40 p. m. the same day.

W. R. BUTLER,
622 Caddo St., Shreveport, La.

LITTLE ROCK CONFERENCE.

Application has been made to the proper authorities for reduced rates for all who will attend the Conference at Clow, January 28, 1909. Those who attend will purchase tickets and get receipts from ticket agent for same. Get receipt at every junction where ticket is purchased and deposit said receipt with Conference Secretary on arriving at Clow. Blanks for reports will be on hand Wednesday morning, January 27th.

J. L. WILSON,
Secretary.

Excursion Rates to Baton Rouge

The Y. and M. V. Railway will sell tickets to Baton Rouge on January 17 good for return on the 18th, on account of the Louisiana Annual Conference, for $1.50 round trip. The train leaves 7 a. m., arriving in Baton Rouge in time for the Bishop's sermon and to hear the reading of the appointments. Round trip tickets on account of the Conference will be on sale January 11 to 14, good for return on the 2st, for $3.50 round trip. This is the same as the regular clergy rate and ministers not having received already their clergy permits should avail themselves of this round trip rate.

District Rounds

ANNISTON DISTRICT.

SECOND ROUND.

Anniston First Church, Feb. 5-7; St. John, 6-7; Oxford, 19-21; Asheville, 27-28; Collinsville, March 6-7; Attalla, 12-14; Gadsden, 13-14; Cedar Bluff, 17-18; Centre, 20-21; Heflin, 27-28; Sylacauga, April 3-4; Talladega, 3-4; Pulliam, 5-6; Ashland, 10-11; Wedowee, 17-18; Lamar, 17-18; Roanoke, 24-25; Weaver, 24-25. Brethren: We must make this the best year of our Christian ministry. Let us strive to have a round report. Be sure and observe every anniversary of the church. Don't fail to make Lincoln's birthday, February 12, a great day for our Freedmen's Aid Society. Let us lead in our Easter offerings. Let each pastor keep soul-saving and our SOUTHWESTERN CHRISTIAN ADVOCATE ever before our people. Do your best to have all our benevolent collections raised by the District Conference, which will be at Sylacauga, July 7, 1909.—R. J. Buckner, District Superintendent.

CUT OUT THE COUPON

Turn to the last page of this paper and cut out the coupon in the Theo. Noel Company advertisement. It offers health to the sick, without a penny risk.

Deaths

EUBANKS.—Mary Ann Eubanks died on the 21st of November, 1908, at Winona, Miss. She was 62 years old. She leaves a husband, four sons and three daughters to mourn. The funeral was largely attended.—G. J. Dobson, Pastor.

RODGERS.—Rose Rebecca Rodgers was born in Mississippi, March 27, 1849, and on Auguet 15, 1863, when in her fourteenth year, married Mr. J. C. Rodgers. Mrs. Rodgers lived a faithful wife for forty-five years. She was the mother of six children, four of whom have preceded their mother to glory. One son and one daughter now live in Hattiesburg. The daughter is a true and faithful member of St. Paul Methodist Episcopal Church. Mre. Rodgers joined the Methodist Episcopal Church in 1877 under the pastorate of the late Rev. L. P. Brown; and lived a true member until the Lord called her spirit home, December 14, 1908. Sister Rodgers held many places in the church, and at her departure was Chaplain for the Woman'e Home Missionary Society. At the time of her funeral the chair she used in their meetings was deeply draped in mourning. A great woman is taken from us. "Servant of God, well done."—I. L. Pratt, pastor.

SHANKS.—Richard Shanks died at the home of his oldest son in De Soto, Miss. He was 75 years old, and was a member of the Methodist Episcopal Church for sixty years. A large concourse followed the remains to its last resting place. He leaves six sons, five daughters and a host of friends. Funeral service conducted by the writer.—C. Washington.

DAVIS.—Lillian Davis, daughter of Mr. and Mrs. Elizabeth Davis, of Pittsfield, Ill., died November 20, 1908, at Pittsfield. She died as she lived, a servant of God. She was a faithful member of the Methodist Episcopal Church. Her presence will be greatly missed in Sunday School and Epworth League. The funeral was conducted by the pastor, the Rev. W. W. Goff, assisted by the Rev. Mr. Chapman, pastor of the First Methodist Episcopal Church.—W. W. G.

STEWART.—Mattie Stewart, a member of Mt. Moriah Methodist Episcopal Church, Corinth, Miss., dropped dead recently of heart failure.

SMITH.—Sister Fannie Smith, one of the oldest and most faithful members of Mt. Moriah Methodist Episcopal Church, Corinth, Miss., died recently in full triumph of faith. She was about ninety years old.

NELSON.—Lula Nelson, of Yazoo City, Miss., after a long, protracted illness, died November 7, 1908, in full hope of the crown of life. She leaves an only daughter, a brother and sister to mourn her demise.—J. C. Hibbler, pastor.

LEONARD.—Birdie Leonard, after a few months of illness, died at Yazoo City, Miss., November 14, 1908, leaving a baby two weeks old, two other children from two to four years old, and her husband to mourn their great loss. She was perfectly resigned to death, saying that she was raised without a mother and some one would take care of her children.—J. C. Hibbler, pastor.

HOLLOWAY.—Allie Holloway, a faithful member of Mt. Zion Methodist Episcopal Church, Pulaski, Ga., died Nov. 25, 1908. She leaves a husband and six little children, including an infant less than three months old. Her last words to her pastor were: "I am all right. I have no doubt at all." She was a true, Christian woman. The life she lived impressed all who knew her that she is at Rest. The funeral was conducted by the pastor, the Rev. W. M. Bellinger.—W. M. B.

LACY.—Millie Lacy, a faithful member of the Mount Zion Church of Mexia (Texas) Circuit, died November 15, 1908. She was a devoted mother and had raised a nice family—men and women of strong Christian character. She was the mother of a noble meseenger of the gospel, the Rev. D. C. Lacy. As a member we miss her; as a Christian mother, guide and counsellor, her children miss her. She united with the Methodist Episcopal Church about forty years ago. Mount Zion has lost a faithful member, but heaven has gained a precious jewel. The church joins with the relatives in mourning.—M. T. King.

PERKINS.—Tena Perkins, wife of Brother T. L. Perkins, died at her home, December 25, 1908, in Cedar Bluff, Alabama. She leaves husband, seven children, three sisters and one brother. She had been a member of the Farrell Methodist Episcopal Church for twenty-six years, and a wife for sixteen years. She had lived a life that was pleasant in the sight of God.—Wm. Perry, pastor.

CONWAY.—Sue Willie, daughter of Mr. M. A. Langeton, of Carthage, Miss., married Mr. Conway about nine months ago and was a devoted wife. She joined the church when about twelve years old, and lived a faithful member of the same. She died in the full triumph of Christian faith.—C. H. Johnson.

JOHNSON.—Our dearly beloved and honored brother, Dr. R. H. Johnson, of Savannah, passed peacefully away on December 16, 1908. He was a conelstent Christian and ever loyal to hie church. He has gone from labor to his reward. We repress the tears we might ehed and smile when we think of his victory, of his great and eternal gain.—(Mrs.) Hattie Lewis.

PHILLIPS.—Emily Phillips, one of the oldest members of Solomon Tempie Methodist Episcopal Church, Cary, Mies., died at Smedes, Miss., December 25, 1908, in the Chrietian faith. She leaves husband, son, daughter and a host of friends. The funeral, which was largely attended, was conducted by the Rev. A. H. Lathan, pastor.

LYONS.—Josephine Lyons, a member of Union Methodist Episcopal Church, Morgan City, La., died December 24, 1908, aged 67 years. She was a model Christian mother, an honest and loving woman, one who was good and kind to her pastors and loyal to her church. In her home the ministers and their families were welcome visitors. She leaves three sons, two daughters, a number of grandchildren and other relatives and friends. The funeral service was held in Union Church by the Revs. Mrs. Murrel, Nelso and M. S. Goins, Pastor.

ANTOINE.—Mr. Predolph Antoine died at Jeanerette, La., December 14 1908. He leaves a host of friends.

E. B. Richards.

GREENFIELD.—Garrett Greenfield, for more than thirty years local preacher and class leader of the Methodist Episcopal Church, died December 9th, at his home in Shepherdstown, W. Va.; age, 74. He died in the triumph of faith. For the past thirty-five years I have known him, and in that time I have never known the day or the hour that one could not get a word of consolation from him. He was a man of God and let his light shine before men. He lived for others and through his influence many souls have been saved. His place in the church and community can never be filled as he filled it. For more than thirty years I have known him to be a class leader, and it seemed that one word from him would give a weary traveler a brighter hope and inspire him to cling closer to the cross. With all of his afflictions, he grew stronger in grace. I talked with him on one occasion and he told me that he was willing to bear his affliction if it was God's will. He also told me when I met his members to tell them that he had a desire to be with them in the class room once more, but was not able, and if he never met them again in a class room on earth, he would meet as many as were faithful in Heaven. He is survived by his widow, two sons and two daughters, all of Shepherdetown, W. Va.—Samuel D. Hopewell.

HUSBAND INSISTED

Some ladies allow a simple little trouble to grow into a big one, just for lack of the right medicine.

Too much trouble; too much expense; don't know what medicine to take.

All excuses; and poor ones, too.

Such ladies need some one, with their own best interests at heart, who will see to it that they begin to take Cardui at once.

Now, Mrs. Rena Hare, of Pierce, Fla., luckily for her, had a husband, who, she says, "insisted on my taking Cardui."

In describing her plight, she uses these words: "I was a sufferer from severe female trouble. I had pains in my side, drawing pains in legs, fainty spells, could not sleep. In fact, it was a general break-down. I found no relief till I took Cardui, when the first bottle helped me and now I am almost well."

Your druggist will gladly sell you a bottle of Cardui, with full directions for use.

It is purely vegetable, non-intoxicating, and reliable remedy, for all women, young and old, who suffer from any of the common female troubles. Try Cardui.

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5318 St. Charles Avenue, New Orleans, La.

Gleanings from the Field

MISSISSIPPI

Ackerman.—Our church is spiritually and financially alive. Our pastor, the Rev. J. Burton, has wrought splendid work here this year. The District Conference was a great uplift to our people. Brothers Mason and Troupe were our delegates.—Eliza Martin.

Shuqualak Church.—Our fourth Quarterly Conference convened at St. Peter, Saturday, December 5, with the Rev. F. H. Henry in the chair. After prayer Brother Ivry Jordan, a local preacher, was elected secretary. All save a few of the brethren were present and all had well prepared reports. The District Superintendents were well pleased with the Circuit and the improvements made on the church at St. Peter, as it had been filled with new pews and nicely painted. Since the third quarter we raised: $80.00 for painting church; for pews, $30.00; paid pastor $55.00; paid District Superintendent, $18.00. It was said by former pastors that this could not be done at St. Peter, but by God's help I have succeeded in accomplishing the much-needed work at St. Peter. Brother Toney Dew, Jr., and Sisters S. A. Jordan, Rhoda Jordan and others deserve great credit for their pluck and vim in this great work. I am glad to say Peter desire the return of their pastor for the fourth year. The good people of the circuit are preparing to get their pastor a suit of clothes and finish raising the $100.00 balance due. The District Superintendent left no stone unturned in presenting the claims of the church and pastor. The Rev. Mr. Henry is a model District Superintendent. He is the man for the District. The Lord's Supper was administered to thirty-six. Collection for the quarter, $32.00. We are working hard trying to get ready for Conference.—G. W. Baker, pastor.

THE MINISTERS' WIVES' PROTECTIVE ASSOCIATION, VICTORIA, TEXAS.

Met during the session of the West Texas Annual Conference. Much business of importance was transacted. The sisters met conjointly with the annual conferences for mutual benefit and improvement. The annual dues were paid, $1.00 each, by the following: Sisters E. M. Wyatt, A. L. Carper, W. E. Blackson, M. A. Mason, L. H. Richardson, L. B. Kirkpatrick, N. J. Johnson, D. C. Lacy, S. A. Duncan, J. S. Wyatt, Vina Hutchinson, D. W. Swann, Rosa Robinson, G. H. Hutchinson, L. A. Ponton, J. T. Carper. The following new members were enrolled at that session: Sisters Elia Johnson, T. S. McMorris, J. N. Madison, Minnie Sanford, M. M. Westbrooks, G. H. Hutchinson, E. Roberts, —. Pleasants. The Treasurer has a list of all members who have not paid their annual dues. We hope they will send the same to Sister W. E. Blackson, Goliad, Texas, who will give receipts. Among other important actions taken by the association, one was to give to the little orphans being reared by Sister Lynch a neat sum, expressive of the sympathy and love of a band of Christian women for the children left in the parsonage without a mother.

(Mrs.) E. M. Wyatt, President.
(Mrs.) M. M. Westbrooks, Secretary.

TO THE TEXAS CONFERENCE.

Greeting: We have opened our Gospel campaign, and the following engagements are for ten days each: With the Rev. A. W. Carr, Dec. 27, 1908; Jan. 15, 1909, Fowler, Cal., the Rev. L. V. Harrison, pastor; Feb. 1, Los Angeles, Cal., the Rev. G. R. Bryant, pastor; Feb. 12, Seattle, Wash., the Rev. James N. Wallace, pastor; thence back to the Lone Star State: Feb. 27, Beaumont, Texas, the Rev. M. Fountain, pastor; March 7, the Rev. L. S. Blakley, pastor; St. Paul, Galveston, ten or twelve days; March 18th, Dr. W. H. Logan, pastor, Trinity, Houston, fifteen days. Four months on Marshall district, namely, May, June, August and September. This is the slate as it now stands. Address 918 West End Street, Brenham, Texas.—Your servant, Wm. Bartley, Conference Evangelist.

We congratulate our brethren of the Texas Conference upon having the opportunity of securing the services of the Rev. Wm. Bartley in their revival efforts this year. We have been very closely connected with the Rev. Mr. Bartley in religious work for nearly twenty years, and during all these years years, as pastor or presiding elder, he has been an eminent success. e therefore expect nothing less of him in his new field as Conference Evangelist. The brethren will find him a very smooth and thorough worker in revivals. I take great pleasure in recommending him to the brethren throughout the connection. Address him at Brenham, Texas.

A. W. Carr,
Pastor, Navasota, Texas.

BEAUTIFY YOUR COMPLEXION.

Drive Away Liver Spots, Blotches, Pimples, and Make Your Skin Clear and White.

Trial Package Sent Free.

If you want a beautiful complexion, free from liver spots, pimples and freckles and other discolorations, purify your blood.

Stuart's Calcium Wafers cleanse and clear the blood, remove all poisonous and irritating influences and permit it to flow gently and uniformly all through the veins. These little wafers are famous for their beautifying effects and every lady may use them with perfect freedom.

They do their good work remarkably fast, owing to the wonderful power of the ingredients which they contain. Here they are: Calcium, Sulphide, Quassia, Eucalyptus, Golden Seal and an alterative and laxative. Ask your doctor what he thinks of these as blood purifiers. He prescribes them many times every year.

The popularity of Stuart's Calcium Wafers is great and growing constantly every year. They do a wonderful work with apparently little effort and do not necessitate suffering and expense as so many complexion cures occasion.

You may enjoy a fair complexion if you will use these little wafers. They are taken after each meal and go into your blood, just like food. They do your entire system a great good. They help your intestines and relieve constipation, thereby giving the system the power to remove and exclude poisonous gases and fluids which filter through the intestines into the system and contaminate it.

Don't despair if your complexion is muddy. Write to-day for a free trial package of Stuart's Calcium Wafers or go to your druggist and buy a box. Price 50c. Simply write your name and address and a trial package will be sent you by mail without cost. Address F. A. Stuart Co., 175 Stuart Bldg., Marshall, Mich.

WHY IS SUGAR SWEET?

If sugar did not dissolve in the mouth you could not taste the sweet. GROVE'S TASTELESS CHILL TONIC is as strong as the bitterest tonic, but you do not taste the bitter because the ingredients do not dissolve in the mouth, but do dissolve readily in the acids of the stomach. Is just as good for Grown People as for Children. The First and Original Tasteless Chill Tonic. The Standard for 30 years. Price 50c.

Marriages

Boddie-Dixon.—At Covington, Tennessee, Mr. James Boddie and Miss Italia Dixon, members of Pleasant Grove Methodist Episcopal Church, the Rev. J. M. Moody officiating.

Wilkin-Holliday.—Mr. M. Wilkin of Haynes, Ark., and Mrs. Sarah E. Hilliday of Cotton Plant, Ark., Sunday, November 22, 1908, the Rev. J. T. Hawkins officiating.

Septime-Frederick.—At the home of the bride in Napoleonville, Louisiana, by the Rev. J. L. Augustus, Mr. Septime and Miss Lula Frederick, December 9, 1908.

A WOMAN'S APPEAL.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pain in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you address Mrs. M. Summers, proof South Bend, Ind.

TEN-SECOND EGG-BEATER

Greatest household article ever invented. Can be used as an egg-beater, cream whipper, cake mixer, butter churn and ice-cream freezer. Sample 25c. Agents wanted. Rose Novelty Co., Dept. 132, 2191 Park Ave., Chicago, Ill.

Mme. Turner's



GREAT FRENCH SYSTEM

FOR THE HAIR AND COMPLEXION.

is used in our Beautifying Parlors on hundreds of ladies and gentlemen. Mme. Turner's Medicated Hair Grower will cure any scalp trouble and stimulate the growth of hair, no matter what its condition may be. Price, $1.00. We give the kind of soap we want you to use.

Mme. Turner's Mystic Face Bleach will cure every, any and all kinds of spots, marks or blemishes in 8 or 10 days, giving you a youthful, clear, sweet complexion. Price, $1.00. Soap free. We have a full line of wigs and switches of all colors.

MRS. M. C. TURNER,
1488 Canal St. New Orleans, La.

The New Discipline---1908.

THE NEW EDITION OF THE DISCIPLINE HAS BEEN THOROUGHLY REVISED TO COVER THE CHANGES ORDERED BY THE GENERAL CONFERENCE. SOME OF THESE CHANGES ARE IMPORTANT.

EVERY PREACHER, EXHORTER, TRUSTEE, STEWARD, CLASS-LEADER AND ALL LOYAL, WIDEAWAKE MEMBERS SHOULD HAVE THE NEW DISCIPLINE.

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WRITE FOR LITERATURE.

F. E. BATTURS, Gen. Pass. Agt.
New Orleans, La.

Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

THE REV. HOWARD BUCKNER.

The Rev. H. C. Buckner, a memher of the Lexington Conference, died Nov. 30, 1908, of chronic neuritis, after suffering for many years. The Rev. Mr. Buckner was born Septemher 10, 1849. His chiidhood days being spent in slavery, he was deprived of an early education. But, leaving for Ohio ahout the time that the War of the Rebeliion was breaking out, he had an opportunity to attend school for some time at Xenia, Ohio, where he was inspired with an earnest desire to develop his mind. About the year 1875 he feit a cali to the ministry, and connected himself with the Lexington Methodist Episcopal Conference at Springfieid, Ohio, in 1881, and hy steady promotion reached the highest grade in the itineracy. He served the following charges with credit: Cleveland, where he built a church; Oxford, Washington, Monterey, where he raised a mortgage of $500 and repaired the church; North Middietown, Winchester, Gunn Cbapel, Lexington, at which point a heavy debt was canceiled, and Shelbyville, ail in the State of Kentucky. He was an abie preacher of the gospel and an earnest worker in the Master's vineyard. His last days were spent in deep meditation on nobier things than the fleeting and sbifting scenes of life.

MRS. ELIZA HENRY

Mrs. Eiiza Henry, wife of the Rev. J. S. Henry, pastor of Horton Methodist Episcopal Church, Hartford, Ky., died Decemher 10, 1908, at 4 p. m. Mrs. Henry was a Christian woman, her life was worthy of imitation. She was loved by every one who knew her. She was a modest, honest and loving woman, one of goodness, sweetness and ioyalty to the man of her choice. She was a good worker in the Ladies' Aid Society. Aithough sick, her body racked with pain, she fuifilied the Scripture—she did what she could; she helped to purchase a new bell for the church. The body was carried iack to Lexington, Ky., for buriai. Sbe was a member of Asbury Methodist Episcopal Church and aiso a member of Queen Bourbon Lodge at North Middietown, which met the remains at Lexington, Ky. The funeral was at Asbury Methodist Episcopal Church, the Rev. R. W. Simmons officiating, assisted by the Rev. L. M. Hagood, District Superintendent, the Rev. W. H. Stevens, the Rev. Mr. Bush and the Rev. Mr. Hickman. She leaves one sister, two aunts, two brotbers and a host of friends.—Mrs. Emma Short.

BUFORD.—Charley Buford, twenty-six years old, accidentally shot and killed himself on December 16th. He professed reiigion at the age of 15 and joined the Methodist Episcopal Church at Sardis, Miss., under the pastorate of the Rev. H. B. Hart. He was stepgrandson of the Rev. J. C. Ciemons, a pioneer and superannuate of the Upper Mississippi Conference. His death causes many to mourn. Weep not; the Lord's will be done. He leaves mother, brother, sister, child, and a host of friends to mourn.—N. H. Isom, pastor.

SCOTT.—Susan Scott, wife of the late Robert Scott, died Decemher 15, 1908. She was one of the oidest members of Branch Hill Methodist Episcopal Church, Byington (Tenn.) Cbarge. The funeral services were conducted hy the Rev. F. A. Hatcher.—F. A. H.

KNIGHT.—Susie Knight, a true Christian girl, died at her home in Leesville, La., December 4, 1908, ieaving a bereaved mother to follow.—Mary Samuel.

SMALL.—Laura Small, of Yazoo City, Miss., aunt to Mrs. Birdie Leonard, who died at that place November 14, died very suddenly the following Saturday morning, November 21, 1908.—J. C. Hibbler, pastor.

CARD OF THANKS.

I take this method of thanking my officers, members and friends of both Baptist and Methodist Churches and the different Lodges, the K. of P. and the Odd Fellows, Courts of Calanthe, Masons and the Eastern Star of this town, for the benevolence given me at the death of my wife. I want to thank Sister Sadie Johnson, wife of the Rev. T. J. Johnson, also Mrs. Matilda Howard and the King's Daughters and Sons, for the concert given for my benefit. May God bless them and keep them always. I want to also thank the Rev. J. L. Augustus and the Rev. C. Spears for the services at his church at Napoleonville, as well as Dr. G. H. Nelson and Miss Carrie C. Brook, the officers members and friends, for their kindness. I am also grateful to the brethren and friends for their letters of sympathy, which have been of strength to my soul.

J. A. LANDRY,
Mansfield, La.

For COLDS and GRIP:

Hicks' CAPUDINE is the best remedy—relieves the aching and feverishness—cures the Cold and restores normal conditions. It's liquid—effects immediately. 10c., 25c. and 50c. at drug stores.

Bad Symptoms.

The woman who has periodical headaches, backache, sees imaginary dark spots or specks floating or dancing before her eyes, has gnawing distress or heavy full feeling in stomach, faint spells, dragging-down feeling in lower abdominal or pelvic region, easily startled or excited, irregular or painful periods, with or without pelvic catarrh, is suffering from weaknesses and derangements that should have early attention. Not all of above symptoms are likely to be present in any case at one time.

Neglected or badly treated and such cases often run into maladies which demand the surgeon's knife if they do not result fatally.

No medicine extant has such a long and numerous record of cures in such cases as Dr. Pierce's Favorite Prescription. No medicine has such a strong professional indorsement of each of its several ingredients—worth more than any number of ordinary non-professional testimonials. The very best ingredients known to medical science for the cure of woman's peculiar ailments enter into its composition. No alcohol, harmful, or habit-forming drug is to be found in the list of its ingredients printed on each bottle-wrapper and attested under oath.

In any condition of the female system, Dr. Pierce's Favorite Prescription can do only good—never harm. Its whole effect is to strengthen, invigorate and regulate the whole female system and especially the pelvic organs. When these are deranged in function or affected by disease, the stomach and other organs of digestion become sympathetically deranged, the nerves are weakened, and a long list of bad, unpleasant symptoms follow. Too much must not be expected of this "Favorite Prescription." It will not perform miracles; will not cure tumors—no medicine will. It *will* often *prevent* them, if taken in time, and thus the operating table and the surgeon's knife may be avoided.

Women suffering from diseases of long standing, are invited to consult Doctor Pierce by letter, *free*. All correspondence is held as strictly private and sacredly confidential. Address Dr. R. V. Pierce, Buffalo, N. Y.

Dr. Pierce's Medical Adviser (1000 pages) is sent *free* on receipt of 21 one-cent stamps for paper-covered, or 31 stamps for cloth-bound copy. Address as above.

Marriages

KING-SPRY

On the 20th of Decemher, 1908, at 4 o'ciock p. m. the Rev. R. L. King and Mrs. Eilen Spry were united in marriage at the home of the bride, by the Rev. S. McDonaid, pastor of the Lumberton, Miss., and Beauty Spot churches. Tbe marriage was witnessed hy many of the hest people, white and colored, of the community. The wedding tahle was laden with the best of the season and the occasion was greatly enjoyed hy all present.

Correspondent.

McEWEN-CLAY

The contracting parties, the Rev. B. T. McEwen and Miss Julia Theresa Clay. The groom, a college graduate of Rust University, is a specimen of the hghest type of the Negro ministry, and at present is pastor of the St. Paul Methodist Episcopal Church, Aherdeen, Miss. His ministry has been quite successful with this splendid congregation which, when considered in many respects, is the leading church in the conference. His bride, formerly Miss Julia T. Clay, is an accomplished young woman and a student of Rust University. She holds a first grade license and is one of the leading teachers in Monroe county. She is at present teacher in tbe city school of Aberdeen. Her Christian piety and splendid talent for music will be of great help to the Rev. Mr. McEwen. Mrs. McEwen is held in very high esteem by all. This was shown hy the very great interest the memhers and friends of St. Paul Church took in decorating the church and the large number of tokens presented to this young couple. Tbe church was most profusely decorated with beautiful ferns and numerous sweet flowers. The congregation was large, both white and black heing present to witness the marriage. At 8 o'clock the ushers, Mr. E. D. Coleman and D. A. Harroid opened the doors, while Mrs. Mary Clay Longstreet played the march. Following the ushers came Mr. and Mrs. Washington, who presented the contracting parties at the aitar. The Revs. W. C. Clay, District Superintendent of the Tupelo District and F. H. Henry, District Superintendent of the Aherdeen District, officiated.

F. H. Henry.

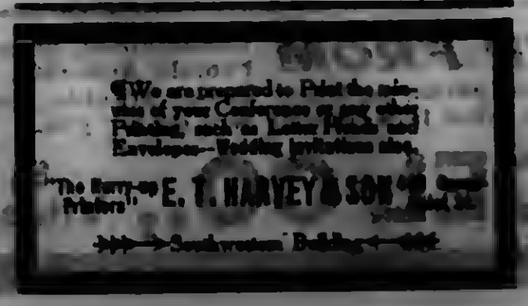
HARRIS-WILLIAMS.—Mr. Henry Harris and Miss Virginia Wiiliams, both of New Orleans, December 10, 1908, by tbe Rev. J. F. Marshall.

ARNOLD-WALLA.—At Corinth, Miss., Decemher 4, 1908, Mr. Horace Arnold and Miss Hattie Walia, by tbe Rev J. M. Thompson.

SMITH-WILLIS.—Near Shoccoe, Miss., Mr. Lessie Smith and Miss Rossie Eila Wiiiis, January 4, 1909, the Rev. P. W. Baldwin officiating.

NURSING MOTHERS AND MALARIA

The Old Standard Grove's Tasteless Chill Tonic, drives out malaria and builds up the system. For grown people and children. 50c.



FORD'S

HAIR POMADE

Formerly known as

"OZONIZED OX MARROW"



New Orleans, La.

DEAR SIRS:—Please send immediately on receipt of 50c, one bottle of yonr pomade. It has done my hair all the good, stopped it from falling out and makes it soft and easy to comb.

MRS. LILLY FOSTER,
1240 Barrone St.

Fifty years of success has proved its merits. The use of Ford's Hair Pomade makes stubborn, harsh, kinky or curly-hair soft, glossy, pliable and easy to comb, so you can arrange it in any style you wish consistent with its length.

Removes and prevents dandruff, invigorates the scalp, stops the hair from falling out or breaking off and gives it new life and vigor.

Absolutely harmless—used with splendid results even on the youngest children.

Delicately perfumed, its use is a pleasure, as ladies of refinement ever ywhere declare.

Ford's Hair Pomade has imitators. Don't buy anything else alleged to be "just as good." If you want the best results, buy the best Pomade—it will pay you. Look for this name

Charles Ford Preist

on every packsge.

If yonr druggist will not supply you with the genuine, send us, express or postal money order, 50 cents for regular size or 25 cents for small size bottle. We will forward bottle prepaid to any point in U. S. A. by return mail on receipt of price. Address:

The Ozonized Ox Marrow Co.,

153 East Kinsie St. Chicago, Ill.

FORD'S HAIR POMADE is made only in Chicago by the above firm.

Agents Wanted Everywhere.

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Strong courses in Agriculture and Mechanical Branches. Strong Faculty, excellent facilities for practical education. Successful graduates.

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For Catalogue and further information, address

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Four or five good printers are needed at once at the Tuskegee Normal & Industrial Institute, Tuskegee, Ala. For information apply to the Principal, Booker T. Washington, or R. R. Taylor, Director of Industries.

Vitae-Ore

DO YOU KNOW IT?

Do you know what Vitæ-Ore looks like, what it tastes like, what it does? Do you know that you can get a full-sized $1.00 package of Vitæ-Ore to try for thirty days, to see what it is, to see what it does, without paying a penny. Do you know that hundreds of the readers of this paper have tried it and are using it? Do you know that many of your own neighbors have tested it and "swear by it?" Do you know that Vitæ-Ore has been curing sick and ailing men and women of all kinds of diseases for over twenty-five years and is doing it every day of the week? If you don't know all this, we want you to know it. That is why we pay a lot of money to print this big advertisement in this paper, so YOU WILL KNOW IT, so you will get to know Vitæ-Ore itself, so you will profit by its use, as have thousands.

Try It At Our Risk!

We want you to get a full-sized One Dollar package, on thirty-days' trial. All you need to do is to write us a few words—three short words will do. Just say "I WANT IT" and the full-sized package of Vitæ-Ore will be sent to you, enough to last you for one month's time, with everything prepaid, and you need not pay one single penny if it does not benefit you—not one cent. If you do not care to write a letter, just fill out and send us the coupon printed near the bottom of this page. All we want to know is that you will try Vitæ-Ore, that you will give it a test as many of your friends and neighbors have done, and we will be glad to send it to you. Don't send us any money, for we want no money until you have tried it, until you are satisfied with the good work it does for the sick. Read our thirty-day trial offer, read what Vitæ-Ore is, read what it has done for others and send for it today. Don't delay a moment, for you may lose this advertisement or forget our address. Do it now! Send today and give Vitæ-Ore a chance to cure you.

READ WHAT VITAE-ORE IS.

Vitæ-Ore is a mineral remedy, a combination of substances from which many world's noted curative springs derive medicinal power and healing virtue. These properties of the springs come from the natural deposits of mineral in the earth through which water forces its way, only a very small proportion of the medicinal substances in these mineral deposits being thus taken up by the liquid. Vitæ-Ore consists of compounds of Iron, Sulphur and Magnesium, elements which are among the chief curative agents in nearly every healing mineral spring and are necessary for the creation and retention of health. One package of this mineral substance, mixed with water, equals in medicinal strength and curative, healing value, many gallons of the world's powerful mineral waters, drunk fresh at the springs.

(For Both Internal and External Use.)

Was Nothing But Skin and Bones.

NEEDMORE, N. CAR.—I was taken sick with a Cold two years ago and had some kind of a wheeze at the pit of my stomach. I thought perhaps I was going to have Consumption; I never was so sick before in my life. I tried everything and finally was examined by the best Doctors. Some told me I had Stomach Trouble, then Asthma; I thought my time was short. Every Spring and Fall I would have these attacks. My husband paid out over $100.00 for different medicines. I felt as though I was nothing hut skin and bones. I could not even carry a pail of water or stoop to put wood in the stove. My husband had to assist me wherever I walked, I was so very weak. Then I was taken sick with La Grippe and Bronchitis; and all thought I was going to die. I saw the Vitæ-Ore advertisement and my husband wrote for it. When it came I stopped all my doctor medicine. The second dose of Vitæ-Ore made me so hungry I had to eat between meals. My appetite continued to get better and I could eat meat, onions and corn bread. Before taking Vitæ-Ore I only weighed 107 pounds; since taking it I gained 25 pounds. Everybody is surprised to see me so stout and strong and I am better than I have been in the last two years. I work in the garden, milk my cow and do other chores.



MRS. A. H. WELCH.

Rheumatism Cured at 80 Years.

MENOMINEE, MICH.—About six years ago I had an attack of Rheumatism in my shoulder, which caused me considerable pain in my neck, and my arms were badly swollen even to the ends of my fingers. The pain passed to my other shoulder, and I suffered so terribly I could hardly turn over in bed and could not put on my clothes without great difficulty. The Vitæ-Ore advertisement attracted my attention four years ago and I decided to give it a trial. Before I had used an entire package I felt much improved, but to make the cure entirely sure I used another package. Vitæ-Ore cured me, even though I was 80 years old. I recommend Vitæ-Ore with pleasure and think it is the greatest preventive of sickness and disease. It would be a great blessing if everybody would give it a trial. I know it has helped me wonderfully; gave me an appetite, vigor and strength. I am now 84 years old, feel well and enjoy working every day. People say it is wonderful at my age and I give the credit to Vitæ-Ore. O. F. BUELL.



Suffered Terribly With Kidneys.

Passed Large Kidney Stones, Had Palpitation of the Heart and Was Always Tired.

EDDY, TEX.—Vitæ-Ore has proven to be a wonderful medicine for me. I was terribly bothered with my Kidneys and had tried different kinds of medicine until I had decided that none of them would do me any good. There is no telling how many stones I passed; the last one was mighty large and Oh! so painful. No one can realize what I suffered but those who have had this kind of Kidney trouble. I also had Palpitation of the Heart and could not sleep on my left side at all. It seemed like my heart would jump out through my side. I was always tired and could not do anything I wanted to do.



I saw the Vitæ-Ore ad, like a drowning man catches at a straw, and when I read "We leave it to you to judge," I thought it was good enough for me, and wrote for a package. I had used it but a short time when I could tell a difference and when the month was up I sent for more. The second week after I commenced it I got back to doing some of my work and honestly believe that I walked twenty-five miles a day for a week, felt all right and slept well at night. Now I cannot praise Vitæ-Ore too much, for it has been a God-send to me. I feel almost like a new man, better than for four years past. I eat well, do my work and sleep on my left side. W. T. CURRY.

This is Our 30-Day Trial Offer!

If You Are Sick we want to send you a full-sized $1.00 package of Vitæ-Ore, enough for 30 days' continuous treatment, by mail, postpaid, and we want to send it to you on 30 days' trial. We don't want a penny—we just want you to try it, just want a word from you asking for it, and will be glad to send it to you. We take absolutely all the risk—we take all chances. You don't risk a penny! All we ask is that you use V.-O. for 30 days and pay us $1.00 if it has helped you, if you are satisfied that it has done you more than $1.00 worth of positive, actual, visible good. Otherwise you pay nothing, we ask nothing, we want nothing. Can you not spare 100 minutes during the next 30 days to try it? Can you not give 5 minutes to write for it, 5 minutes to properly prepare it upon its arrival, and 3 minutes each day for 30 days to use it. That is all it takes. Cannot you give 100 minutes time if it means new health, new strength, new blood, new force, new energy, vigor, life and happiness? You are to be the judge. We are satisfied with your decision, are perfectly willing to trust to your honor, to your judgment, as to whether or not V.-O. has benefited you. Read what Vitæ-Ore is, and write today for a

$1.00 Package On Trial.

Use This Coupon

If You Do Not Wish to Write a Letter.

THEO. NOEL CO., Vitæ-Ore Bldg., CHICAGO.

Gentlemen—I have read your advertisement in *Southwestern Christian Advocate* and want you to send me a full-sized One Dollar package of Vitæ-Ore for me to try. I agree to pay $1.00 if it benefits me, but will not pay a penny if it does not. I am to be the judge. The following is my address, to which the trial treatment is to be sent by mail, postpaid:

NAME _____

TOWN _____

STATE _____

Street or Rural Route _____

CURED OF INDIGESTION.

BRIMSON, GA.—I was sick with Indigestion for five years, not able to do anything hut sit and wish for death's relief. I had three of the best doctors, but all shook their heads and said I had it so bad that Heart Trouble had taken hold. I tried Vitæ-Ore and in five days I could eat anything and have been in good health ever since. One package cured me two years ago and I have not spent one cent on doctors since. MRS. TULA COWART.

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Southwestern Christian Advocate

ROBERT E. JONES, Editor
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EMANCIPATION IS CONTINUOUS

At the entrance of the Negro building at Atlanta, Georgia, Exposition, held in 1895, stood a statue, the creation of a Negro artist, representing a Negro form of strong muscles, with a questioning look upon his face, the shackles upon his wrists broken, but not off. This is a literal interpretation of the condition of the ex-slave to-day. The shackles of slavery were broken by the great emancipator, but the effect of slavery in many phases remains. Ignorance and poverty prevail and poverty largely because of ignorance.

It is said that when Abraham Lincoln was discussing the feasibility of issuing the proclamation at one time with Bishop Matthew W. Simpson, of our church and in the course of that conversation Bishop Simpson urged vigorously Mr. Lincoln to sign the proclamation. Said the Bishop, "Sign it, Mr. President, sign it." And in thus urging the issuance of the proclamation Bishop Simpson stood sponsor for the Methodist Episcopal Church and thereby brings to us as a denomination a relation to the problem which the proclamation created that we cannot shirk.

Lincoln's great stroke of emancipation would have been useless without it having been followed up with the second emancipation, which is as essential as was the first, namely, the emancipation of the soul of the ex-slave. By the first emancipation the slave was given freedom of the body and brought into the realm where he could control his own labor and the output thereof. The second emancipation has to do with the larger life, the bringing of the ex-slave into the kingdom of the freedom of the will, so that he has absolute control of himself in thought, in choice and aspiration. So long as there are ten millions of Negro people in this country who are in an undeveloped state as to religion, morals, education and economics, no church that seeks to fulfill the commandment of the Master to disciple all nations, can justify itself if it fails to face this America's most difficult and far-reaching problem. Lincoln's emancipation of the slave did not solve the problem of the weaker race. It made the problem more difficult of solution. If slavery could have been justified in the sight of God and man, there would have been no need of emancipation of the slave, the problem would have been solved. Upon the basis that the Negro was a human being with certain rights and privileges as such, with a soul to save, with a life to be refined and a mission to fulfill, slavery could not long endure. The emancipatiin of the slave only changed the viewpoint by which we were to approach the solution of the problem. Instead of solving a problem by emancipation Lincoln thereby created the largest problem that the American nation has had to face. And because the slaves have been freed in obedience to the dictates of an aroused American conscience and in harmony with the principles of the Declaration of Independence the American people assumed the task of the upliftment of the Negro, which cannot be set aside until every phase of it has been satisfied and satisfied upon the basis of the work so gloriously begun by the great President.

In its effort to give the Negro Christian education and prepare him for citizenship the Methodist Episcopal Church is doing the only logical thing that could be done in following up the Emancipation Proclamation; anything else would be illogical. And the service that it is seeking to render the Negro is not only in obedience to the call of the Master, but it is equally urged by patriotic sentiment. There must be the equipment of schools which shall maintain the best possible faculties to the end that the emancipation so well begun by Lincoln may be continued. Lincoln was thoroughly wedded to the idea of gradual emancipation, and this term broadly considered recognizes that there is no such thing as immediate emancipation. There was an immediate termination of physical bondage. But full and complete emancipation from all the effects of slavery can only be by gradual process which recognizes emancipation as continuous. Lincoln did not complete the job; he began it. The completion thereof has been left to us, and as we revere the name of Lincoln and his heroic work in the saving of this country, and recognize the wisdom of his position on the question of slavery, we will resolutely set our faces to the completion of the task which he has left us. School houses, therefore, in every valley and on every hill-side, comfortably equipped and efficiently manned by good faculties are the demand of the hour. And this particular work of the Church has been committed to the Freedmen's Aid Society, which should not have a stingy and meagre support, but should receive large gifts from the Church for this very important work.

Surely the Church which Lincoln said had sent more soldiers to the battle field, more nurses to the hospitals and more prayers to heaven than any other Church for the freedom of the Negro, will be no less zealous now in this larger work which we have inherited.

OUR IMMEDIATE AND IMPERATIVE DUTY

The Freedmen's Aid Society through its special appeal made in this issue of the SOUTHWESTERN is testing the appreciation and gratitude of the Negro for the freedom that has come to him.

We are approaching the centennial anniversary of the birth of Abraham Lincoln, and celebrations will be held in all parts of the country. It is appropriate that the President of the United States and representative citizens should visit the birth place of Abraham Lincoln in Kentucky on February 12 and dedicate that spot once for all as the "Mecca" of Americanism and turn the eyes of the Republic and the world toward it. Celebrations in other parts of the country will take various forms. Large meetings will be held, the praise of the great emancipator will be sung and his great work will be lauded. These and other forms of celebrations are eminently appropriate. But what will be the nature of the celebration on the part of our colored people? While addresses and the songs are especially appropriate they will not suffice for us. Our celebration of that great event must not be only a large outpouring with no practical results. *It is eminently fitting that the Freedmen's Aid Society should at this time push its claim upon our people and urge upon every member of our colored Conferences to give at least one dollar to this cause.* We are frank to say that no form of a celebration of the Abraham Lincoln centennial will be so practical and so wise for us as the carrying out of this suggestion. And if we appreciate in the measure we should our freedom from bondage we will not hesitate to give at least one dollar in recognition of Mr. Lincoln's hundredth birthday. For be it remembered that but for the emancipation that came to us through Mr. Lincoln none of the blessings that we enjoy would have been possible.

Our people have accumulated a great deal, and in some cases their accumulations have been phenomenal; so that we are able to give and if we were not able we certainly can afford to make the sacrifice and give at least one dollar. If the Negroes of our church were to rise up in the strength of their might and at least two hundred thousand out of the three hundred thousand members that we have were to give one dollar each to the cause of the Freedmen's Aid it would send a thrill through the heart of the Church as nothing else. It would do more, it would awaken the entire American nation and revive the interest of the American Churches once again in an effort to help the Negro get upon his feet. *We are frank to say that for this particular year the Negro members of our Church should give one dollar each for Freedmen's Aid, and give it on the day appointed for this purpose on the Sunday nearest the birthday of Abraham Lincoln, which is February* 14. Now there must not be any indifference in this matter. A great principle is involved.

In this calling for money for our schools our gratitude will be put to test, but the time is ripe for the success of such a movement. In the first place no character in American history appeals to the Negro so much as that of Abraham Lincoln. And when we celebrate his birth we will be happy, shouting happy, and will feel like doing something—something in a tangible way in recognition of Lincoln's great service for us. If we really appreciate our freedom, and if we are worthy of all that has come to us there must be no hesitancy on the part of any man or woman, boy or girl to contribute at least one dollar to this mighty work. Not only because this work is fundamental to our success and is a part of the program for our own complete emancipation, but also because we want to manifest in some very substantial way our interest in Mr. Lincoln. There stands in Lincoln Park in Washington City a monument. This monument was erected by public subscription, the first of which was given by an ex-slave, and nobody can read that inscription without a thrill of soul and somehow feel the spirit of that Negro woman, who out of gratitude of soul gave of her meagre earthly store a part to write the name of Lincoln in bronze. Is there is not somewhere within us that feeling that will respond to this request of the Freedmen's Aid Society? In the first place the schools need it; and if they did not need it we ought to give it anyway to commemorate this great event like the which will not come again in our life time.

It has now been forty-six years since Lincoln issued the proclamation and we are twice grown and three years more, if twenty-one years is the baiss for the reckoning of maturity. When an individual reaches maturity he ought to be self-sustaining, he ought to be prepared to provide himself. Now if we are twice grown we ought to be willing at least to make an effort toward self-support and as large an effort as possible. Our colored membership should contribute one dollar per member and this can be done without strain upon any one. On the other hand there are many of us who are prepared to do more. Some are prepared to give by the ten and by the hundreds and thousands of dollars to this great work. May this celebration of the birthday of Abraham Lincoln, which has become a fixture in our Church life, mean the realization of a large sum for the promotion of the work under the auspices of the Freedmen's Aid Society.

The Relation of the Freedmen's Aid Society to the Redemption of Africa

By Bishop I. B. Scott, D. D., LL. D.

To an unprejudiced mind it is really astonishing to contemplate the extent to which the Freedmen's Aid Society of the Methodist Episcopal Church has contributed to the present degree of devolpment at-



THE REV. P. J. MAVEETY, D. D.

ttained by the Negro in America. What it has done stands out now so prominently, and has proven so indispensable and practicable that one feels prompted to ask himself the question, what would the race have done without its kindly and timely offices? Not only has it furnished thousands of teachers and raised the intellectual standard of the pulpit in every church now influential among Negroes, but sent out a large percentage of all the lawyers and a vast majority of the hundreds of physicians that minister to their physical ailments. The fact is that representatives of this organization, in a professional or other capacity, touch the race in nearly every phase of its existence. It can place a physician of its own training at the bedside of the new born babe, furnish a teacher to instruct him when old enough to need such service, a preacher to provide for his spiritual wants, a dentist to direct as to the proper care of his teeth, a pharmacist to compound such medicines as may be prescribed by the physician, a lawyer to protect his rights in the courts, and more important still an educated mother to bear him into the world and watch over his interests till able to care for himself. In this we refer only to those in professional life, but think of the thousands in the equally important though humble avocations.

On first thought it would seem that what we have thus mentioned concerns the Negro in America only. But this is a mistake. The work already done and being done by the Society's representatives in Africa is indisputable evidence as to what the uplift of the Negro in America means for his brothers in Africa. The scope of the Freedmen's Aid Society's work in this country has been so far-reaching in its influence that it is easy to see that if the Negro in America takes any part whatever in the evangelization of Africa, this Society is certain to bear a most prominent part in such movement. For while other organizations are doing much to educate the Afro-American, none have operated on so broad and comprehensive a scale—none are so fully prepared to meet the demands of the hour. Whether the call be for a preacher of the gospel, a teacher, either literary or industrial, or a medical missionary, this Society is prepared to respond. Yea, it has already done so and by the help of God will continue so to do. Hence he who contributes ot this cause gives twice. He gives both for Africa in American and for Africa beyond the seas.

A Lincoln Centennial Thank-Offering

By Secretary M. C. B. Mason, D. D.

The movement, which has already been indorsed by all the colored Conferences in the South, whose sessions have been held up to the present time, to raise one dollar per member as a special thank offering for the Freedmen's Aid Society during the Lincoln centennial year is highly significant. It is a recognition of the fact that the work carried on by the Freedmen's Aid Society is fundamental to all the work the churches are doing in the South, and that in a large measure the equipment for useful service has been secured through these institutions.

Up to this writing the following Conferences, whose sessions have been held, have adopted the movement with unusual unanimity: the North Carolina, Tennessee, East Tennessee, South Carolina, Atlanta, Savannah, Central Alabama, Texas and West Texas. The District Superintendents in these Conferences are enthusiastic, and will vie with each other as to who will raise the largest amount per capita in their several districts. The District Superintendents of the South Carolina Conference held a special meeting at Claflin University a few days ago, and formulated plans to make "the dollar per member movement" a great success. The remaining colored Conferences, whose sessions have not been held, will in all probability take similar action, and the movement for one dollar per member will be general all over the South.

Inasmuch as our graduates and former students have been so largely helped by the Freedmen's Aid Society, arrangements will be made as far as possible to take a separate contribution from them, and while it is hoped the whole South will average a dollar per member, it is understood that scores, and we hope hundreds, will give much more than that. These larger gifts ought to come from the ministers and teachers and many others in responsible positions who have been prepared for their work by these schools.



ON THE WAY TO MARKET

The present student body also will be given an opportunity to contribute. Accordingly, a collection on Friday, February 12th, the one hundredth anniversary of the birth of the martyred president, will be taken in all our schools throughout the South.

What our colored Conferences have already done in the matter of self-support is a sufficient guarantee that this movement is not merely emotional or spasmodic, but is a deep-rooted conviction in the hearts of the people to show their gratitude for what has been done for them, and the Lincoln Centennial offers them a splendid opportunity.

Our General Committee, composed of all the Bishops, thirty representatives from the fifteen General Conference Districts, together with fifteen members from the Board of Managers, has issued an appeal to the Church for a special gift of $300,000 —$100,000 for urgent needs and expansion, $100,000 for endowment, and $100,000 for paying off the present indebtedness. In order that our schools, which are in such great need for more buildings and more teachers, may be helped by this movement of one dollar per member, our Board is now considering the importance of giving to each school at least one-half of the amount that is raised by the Conference in its bounds, to meet these local needs. This we hope will be an additional inspiration for a complete success of the movement.

The Lincoln Centennial year offers a splendid opportunity to inspire our people to this splendid achievement, and they will have the entire year in



THE REV. M. C. B. MASON, D. D.

which to push it forward. The Emancipation Proclamation was Lincoln's greatest work. It was the master stroke by which the patriotism of the country was rallied as nothing else could have done. It gave freedom to the slave, and at the same time saved the union and brought the war to a successful close. Let us have this same spirit to meet duty as mighty Lincoln did, when, in the presence of stirring events, he said: "As God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle, and for the widow and his orphan; to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations."

Lincoln did his duty. Let us do ours. Nothing will inspire the Church in the North for continued and increased help for work more than such a movement for self-help among our own people.

A Lincoln souvenir button has been made, at our special request, which will be given to every one who gives at least one dollar. These will be furnished the District Superintendents and pastors on request, and our office will co-operate in every possible way to make this significant movement a great success.

The Freedmen's Aid Society Solving the Problems

By Bishop John L. Nuelsen, D. D.

No country has a more complicated race problem to solve than America. In a higher degree than even in the past, its solution will in the next few decades, tax the statesmanship, self-control, and wisdom of all her citizens. Not only is the economic and civil development of the Southland largely dependent on the future of the Negro population, but our whole national life is influenced by the Afro-American element.

I know of no more potent agency to promote harmony of ideals, between the races and community, than the work of the "Freedmen's Aid Society." It fosters the spirit of genuine Christianity, of patriotism, of self-reliance, of service, in fine of all the traits that make or manliness and usefulness. Only by patient, slow, persistent work along the lines of broad, firm, consistent religious principles can we hope to draw out the best that there is in the black man. As patriots, we must give him the untram-

(*Continued on page 3, Column 3.*)

The Day of Prayer for Colleges

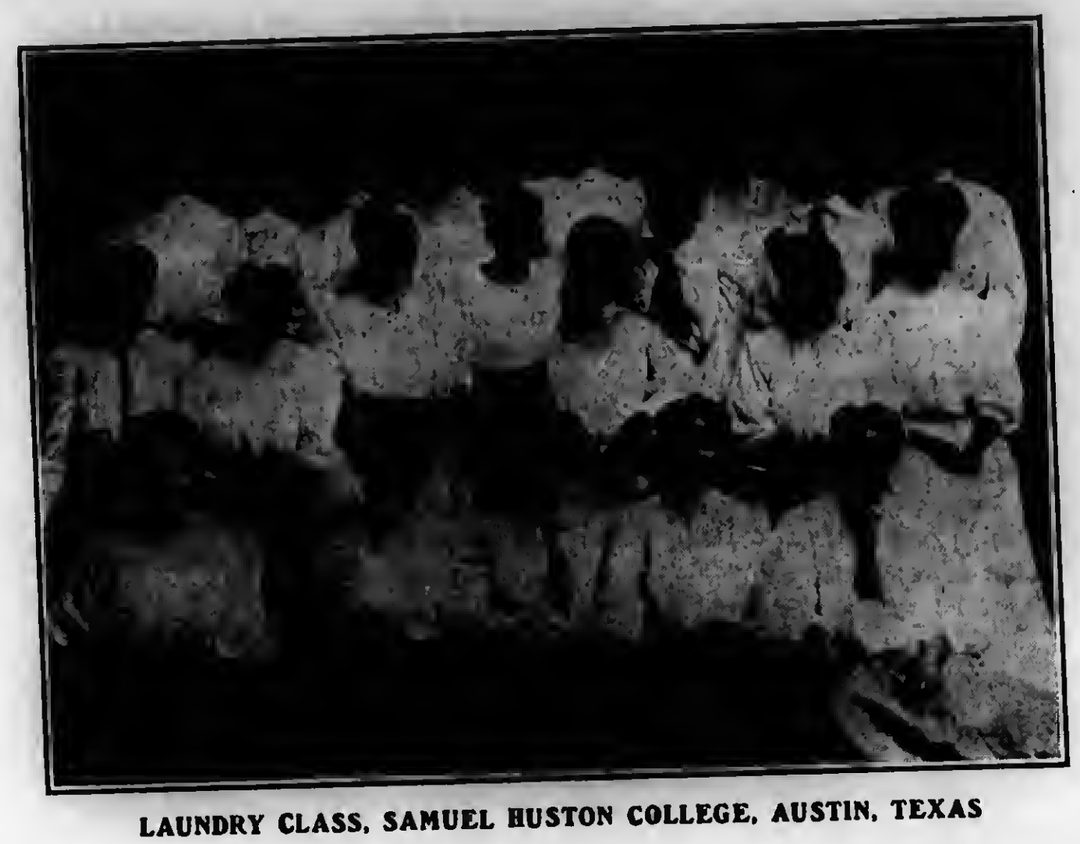
By the Rev. Thomas Nicholson, LL. D., Corresponding Secretary of the Board of Education of the Methodist Episcopal Church

In the Christian Student for November, President Geo. H. Bridgman has an interesting article on "The History of the Day of Prayer for Colleges" in which he states that the great proportion of the candidates for the ministry formerly came from the Christian colleges which were founded with an especial purpose of meeting that need. When the time came at which the number of those offering themselves for this work decreased, the fact was regarded with alarm by the churches and they decided to hold a "Concert of Prayer" on a specific Sunday, that the Holy Spirit might come upon the colleges. Very soon thereafter extensive revivals occurred in several of the colleges; there was a wonderful quickening of the religious life of the students, and more young men than in any previous year of the history of the church offered themselves as candidates for the Christian Ministry. The "Concert of Prayer Sunday" was finally replaced by the Day of Prayer for Colleges now observed in all the Colleges and secondary schools under the auspices of the Methodist Episcopal Church, on the last Thursday in January.

In some of our colleges, the Day of Prayer is a great event. Meetings continue through ten days or two weeks and many students are converted. Such meetings have a sound psychological basis and a proved value. Preoccupation is arrested, attention is secured, the emphasis upon and the reiteration of religious truth makes a deep and lasting impression upon many, a white heat weld is given to Christian experience which has seldom been given in any other way, and scores are led to begin a new life. Whatever defects such services may have had, and whatever excesses may be charged upon them as a result of occasional unintelligent, or imprudent leadership, their permanent value is abundantly attested by hundreds of ministers, missionaries, and Christian leaders in all parts of the earth, and by thousands of earnest lay workers who date their most powerful impulses to such work from meetings of this character. Prominent ministers in the pulpits of other denominations, not a few, are the trophies of our Christ, gained in such meetings, held under Methodist auspices.

We are not disposed to dispute with any one, however, on a question of method. While this writer has been a joyful participant in many such meetings, the valuable and permanent results of which cannot be gainsaid, he is not disposed to "call down fire" on those who believe the times demand other methods. Pertinent and powerful addresses, group meetings conducted by the Christian Associations, the individual appeals of judicious personal workers, the earnest interest and activity of individual teachers among their students, and a score of other methods are feasible and practicable. The superficial, mercenary, irreverent evangelist has no place and, fortunately, almost no influence with a body of students. The earnest, thoughtful man of noble character, breadth and catholicity of spirit, who is himself the living embodiment of the Christ ideals and who has the yearning spirit of the Master for the souls of men, will find ways and means adapted to his own community. The much heralded "saving of souls" is in simple, modern language, *the saving of lives for time and for eternity.*

One of the best methods of doing such work in our day, is that of Bible Conferences. Lucid expositions of the most vital and spiritual portions of the Bible, put in terms of twentieth century life and thought, get an increasingly respectful hearing We have a deepening conviction that this fact is suggestive of the method of the "next great awakening." Whatever the method, our colleges should make much of the Day of Prayer, and of the days nearest it. There is a tendency to secularize even in our Christian colleges. No one demand of our times is more urgent than that for spiritual power. We feel sure that our college faculties will plan to give personal attention to this important matter, to deepen the spiritual life of their Christian students, to seek the conversion of the unconverted and to aid scores to decide their life work problems in an atmosphere of intense religious devotion. Only those who make good use of the opportunity can properly judge of its excellence.



LAUNDRY CLASS, SAMUEL HUSTON COLLEGE, AUSTIN, TEXAS

The Second Emancipation League

BY THE REV. H. BUTLER

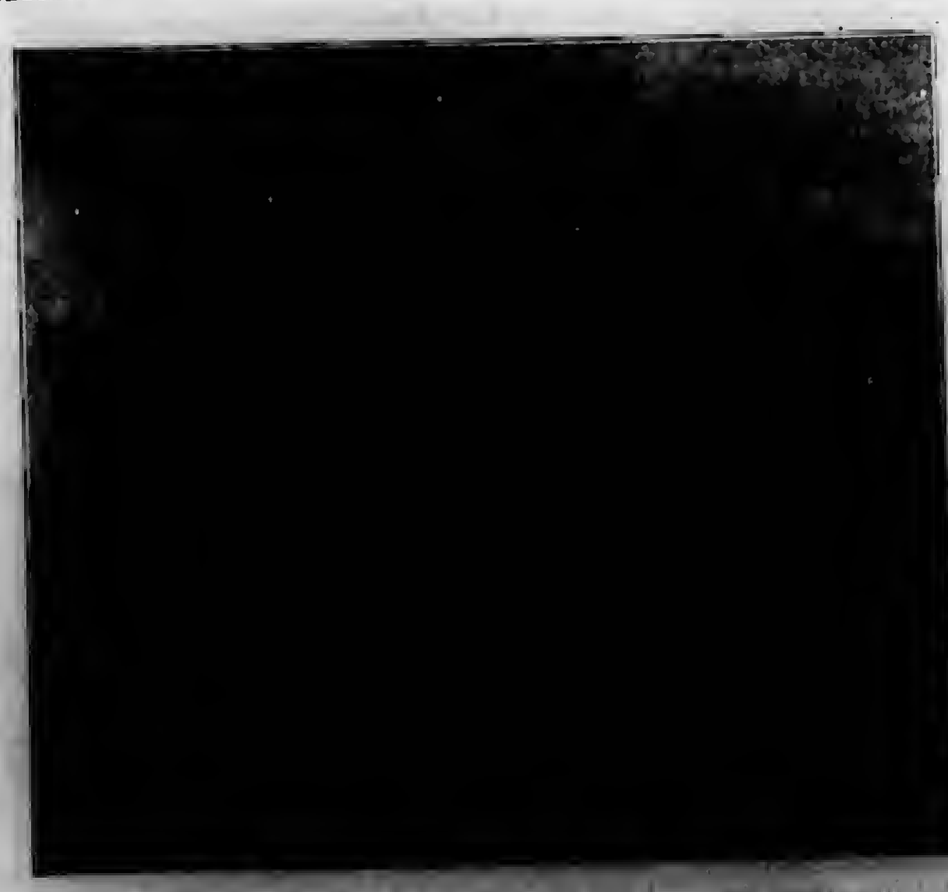
All movements that look to the betterment of our people ought to receive our encouragement. We are in need of help from all sources in order that a better condition of affairs might be brought about. The opportunity is great and along different lines there is ample room for all to work. Different schools of thought on the race question may differ as to methods but in essentials for the improvement of the people we ought to be one. The noted and gifted pastor of Calvary Methodist Episcopal Church, Philadelphia, Dr. C. Albert Tindley, not only is devoted to the work of the great church of which he is the beloved pastor but takes a keen interest in affairs other than spiritual among his people and is the honored president of the Philadelphia Home Extension Society which is doing a herculean work in securing homes for our people in that city and of the Second Emancipation League which is seeking the betterment of our people morally, intellectually and financially. The second annual convention of the League was recently held at Ezion Methodist Episcopal Church, Wilmington, Del., and was largely attended by delegates from the immediate territory occupied by the Delaware Conference. Nearly all the denominations of religion, the different fraternal organizations and cooperative business enterprises were represented. The Revs. H. A. Monroe, J. H. Scott, F. J. Handy, D. D. Turpeau, L. Y. Cox, M. V. Waters, C. Y. Trigg, A. L. Martin, Emory Nichols, E. E. Parker, E. O. Parker, Dr. Samuel G. Elbert, Mr. W. E. Grinnage, Mrs. M. E. Jackson, R. William Fickland, J. E. Jefferson, B. T. Moore and others were among the number present.

The Programme involved a two days session which was helpful and inspiring. Optimism was the keynote of each address and the declaration of principle was for doing rather than talking along all lines that tend to emancipate the race from poverty ignorance and sin.

The press of Wilmington gave unstinted praise to the movement and to Dr. Tindley's annual address which was a gem in the annals of platform literature. The *Morning News* of Wilmington printed the address in full.

The league proposes to institute an aggressive campaign in the towns on the Delarvia peninsula for the improvement of our people and Dr. Booker T. Washington is to be invited to make a tour of the famous Eastern Shore of Maryland and Virginia as he did of Mississippi. Presiding Elders and pastors are in sympathy with the movement and there is no doubt as to its ultimate success.

Montclair, N. J.



MAKING FARM ROADS AT CLAFLIN UNIVERSITY

The Freedmen's Aid Society Solving the Problem

(Continued from Page 2.)

meled opportunity to fulfill the obligations which citizenship in a free country entails upon every individual citizen, and as Christians, the opportunity to contribute his full share in building the Kingdom of God.

Life's Trifles.

"Learn to entwine with your prayers the small cares, the trifling sorrows, the little wants of daily life. Whatever affects you—be it a changed look, an altered tone, an unkind word, a wrong, a wound, a demand you cannot meet, a sorrow you cannot disclose—turn it into prayer, and send it up to God. Disclosures you may not make to man you can make to the Lord. Men may be too little for your great matters; God is not too great for your small ones. Only give yourself to prayer, whatever be the occasion that calls for it."

Prayer is so mighty an instrument that no one ever thoroughly mastered all its keys. They sweep along the infinite scale of man's wants and God's goodness. —Hugh Miller.

The year begins; and all its pages are as blank as the silent years of the life of Jesus Christ. Let us begin it with high resolution; then let us take all its limitations, all its hindrances, its disappointments, its narrow and commonplace conditions, and meet them as the Master did in Nazareth, with patience, with obedience, putting ourselves in cheerful subjection, serving our apprenticeship. Who knows what opportunity may come to us this year? Let us live in a great spirit, then we shall be ready for a great occasion.—*George Hodges.*

THE CHRISTIAN LIFE

Recognized—At Last

The Master came at the dawning,
When the shadows were lying deep;
But I failed to discern His thorn-marred brow
For my eyes were heavy with sleep.
And so, with a scanty greeting,
I dismissed Him from my door;
And sadly He turned His face away,
As oft He had done before.

He came again at the noontide,
On the busy, crowded street;
But my mind was on the hurrying throng,
And I saw not His pierced feet.
And so I brushed rudely by Him,
In haste to be on my way,
Not knowing the joy I might have had,
If I'd walked with Him that day.

I often had said I was longing
For the Master's presence near;
And told of the royal welcome
I'd give Him, should He appear.
I never supposed for a moment
That the very One I sought
Had touched me as He passed along,
Unnoticed, by word, or thought.

He came again in the twilight,
When the toil of the day was past;
And I saw the prints of nails and spear,
My vision was clear at last.
He entered my humble dwelling,
His presence brought light and cheer;
But I wept as I thought of the lonely day,
When I might have had Him near.

I asked Him to stay with me alway,
And promised to serve Him well;
The joy that His answer gave me,
Is beyond my power to tell.
He crowns my life with His blessings,
He walks with me day by day;
And my heart is filled with gladness,
For the Master has come to stay.

—*S. Otis Roe, in Congregationalist.*

God and Sinners

It has ever been true that God has shown that he has been exceedingly merciful to sinning people in his dealing with them less severely than they deserved to be treated. Were he to punish sinners according to their just deserving, and without any measure of mercy, they would suffer infinitely greater than they now do. No sinner has the right to say that God has not the power to inflict upon him just such penalties and just as great severities as he chooses to inflict. What is any man's power as compared with the limitless power of God? Nothing. Let brazen rebels against God's authority and law beware. If he were to treat them as they deserve to be dealt with they would be at once consumed. The psalmist had the right conception when he said: "It is of the Lord's mercies that we are not consumed, because his compassions fail not." That last clause is the gracious reason why wicked people are not presently receiving the full punishment for their iniquities. God's mercy and compassion restrain him from meting out to sinners the penalties which they now deserve. See what the godly and truth-discerning Ezra said of the sinning Israelites: "After all that has come upon us for our evil deeds and for our great guilt, seeing that our God hast punished us less than our iniquities deserve, and hast given us such a remnant, shall we again break Thy commandments?" God did indeed punish them much less than they deserved to suffer. They had sinned against the God who had done everything to encourage them to pursue the right ways. He had given them all needed light, with repeated promises of continued light and leading, yet they stubbornly went on in their own course of evil-doing. Surely they deserved to be forever cast off by God, but he blended mercy with justice and judgment and more time was given them to repent and turn to God. Unsaved one, where would you now be if God were to treat you as you deserve to be punished? While His mercy is being offered to you, accept it as your only safety.

C. H. WETHERBE.

When a man, instead of possessing gold, is possessed by it, he is in a desperate condition.—*Rev. J. Ossian Davies.*

Strength for Purpose

Prune thou thy words, thy thoughts control,
That o'er thee swell and throng;
They will condense within thy soul
And change to purpose strong.

—*John Henry Newman.*

The Best Service We Can Give

THE REV. LOUIS ALBERT BANKS, D. D.

There is a very precious comfort in the assurance that if we bring the best service we can to God, however humble it may seem, in the light of God's love it will be glorified. There is a simple old Eastern legend which very beautifully illustrates this thought. This Oriental legend tells of a king who, on his birthday, sat on his throne among his subjects, while his subjects brought their presents to him, to show how much they loved him. The merchant brought his pearls from the sea, and the man who had great possessions brought tithes of his possessions and laid them at his feet. The rich came to bring him their wealth, and the scholar came and brought the first fruits of his learning. And all made their tribute offering to the king. But there was one poor woman who had nothing in the world to give. All she had was but a farthing, and she said: "I cannot take him that." Then she thought, "Yes, I will take him that, for he is wise. He will not think I only love him a farthing's worth." So she went to the king, sitting on his throne, and he held out his hand, and she dropped her farthing in, and turned her head away and went on. But she had not gone far before she felt a hand on her shoulder; and she saw it was the king who held out his hand. There was a gold coin in it, and he said, "You gave me this?" "No," she said, "I did not give you that; I have not seen one of those for ever so long." "O," he said, "but you did; I have held it in my hand ever since." "No," she answered, "I did not give you that." "Well, take it in your hand." And she took it in her hand, and it was nothing but a farthing. And she put it in the king's hand, and it was a gold coin again!

That old legend is full of beautiful meaning as illustrating our theme. Our lives sometimes seem very valueless when we keep them for ourselves selfishly; but when we put them in the King's hand and see what he does with them, and how they are transfigured and transformed, we are amazed at what we behold. Let us put ourselves completely in the hand of God. If we will do that, he will multiply us a hundredfold. Let us not hold back that which it is within our power to give to carry the gospel to the heathen, or lift the burden from the shoulders of God's poor. Though it seems little in our hands, if with loving purpose we put it in the hands of God it shall be multiplied under his touch of infinite love. The word of sympathy it is our chance to speak, though it be as humble as the "cup of cold water" that Jesus blesses, becomes a great thing when the loving countenance of God shines upon it.—*From "Sermons Which Have Won Souls."*

The Noblest Culture

I will this day try to live a simple, sincere, and serene life; repelling every thought of discontent, anxiety, discouragement, impurity, and self-seeking; cultivating cheerfulness, magnanimity, charity, self-control, and the habit of holy silence; exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity to every trust, and a childlike trust in God.—*From a calendar by Bishop John H. Vincent.*

The Better Choice

To let go of those things that hinder in the race set before us: the loveless word, the thoughtless deed, the trivial thought, the thankless spirit; satisfaction with material things, neglect of things spiritual.

To strive after the things hat abide raher than those that perish with the using: A large heart rather than a large purse; a trained will rather than a crammed brain; worth rather than fame; undying deeds rather than fleeting words; power to win souls for Him rather than to win friends for myself; faith rather than doctrines, hope rather than satisfactions, love rather than achievements.

To remember: That, as God is in the material world fashioning his universe, so is he in each human soul fashioning a man after his likeness; that all things, whether joy or sorrow, success or disappointment, visions of the truth or veilings of the truth, are but elements in that universal travail which is destined to work out a far more exceeding weight of glory than has yet been revealed, even the glory of the only-begotten Son of the Father.—*Thomas Curtis Clark, in Evangelist.*

The Christ of Promise

Jesus is the Christ of promise also in that He is the present Christ. The glad Advent joy that thrilled wise men of the East and simple shepherds tending their flocks in the field was the blessedness of a realized nearness of God to men. "Emmanuel"—"God with us"—was the blissful conviction that seized upon the minds of devout men as they kneeled at the manger. God to them had always been remote in His majesty, inapproachable in His dignity, inscrutable in His purposes, and seemingly distant in His manner. All that restraint of divinity, if it may be so expressed, was, as we now see, for educational purposes. Israel, and through Israel the world, was to be taught the sublime truths of the Oneness of God, His ineffable glory of being, His holiness of character, and His intolerance toward sin. But when that truth had been learned it became equally necessary to show that God had a redemptive thought for man, that He yearned over sinners with the seeking love of a father, and that He was as much the Lord of love as the Creator of life and the Judge of character. Jesus Christ came to show to men what God is like, and to give them, in all their struggles against sin, the timely support of a close companionship and of a helping hand upward and onward.—*New York Observer.*

The Great Guest Comes

While the cobbler mused there passed his pane
A beggar drenched by the driving rain.
He called him in from the stony street
And gave him shoes for his bruised feet.
The beggar went, and there came a crone,
Her face with wrinkles of sorrow sown;
A bundle of fagots bowed her back,
And she was spent with the wrench and rack.
He gave her his loaf, and steadied her load
As she took her way on the weary road.
Then came to his door a little child,
Lost and afraid in the world so wide—
In the big, dark world. Catching it up,
He gave it the milk in the waiting cup,
And led it home to its mother's arms,
Out of the reach of the world's alarms.
The day went down in the crimson west,
And with it the hope of the blessed Guest.
And Conrad sighed as the world turned gray:
"Why is it, Lord, that your feet delay?
Did you forget that this was the day?"
Then soft in the silence a voice was heard:
"Lift up your heart, for I kept My word;
Three times I came to your friendly door,
Three times My shadow was on your floor:
I was the beggar with bruised feet;
I was the woman you gave to eat;
I was the child on the homeless street."

—*Edwin Markham.*

OUR YOUNG PEOPLE

An Oak Leaf Crown

By Mabel Earle

A dozen of them were gathered on the Academy steps, waiting for news of the football victory as it came in, bit by bit, from the neighboring city, where the battle was being fought. That it would be a victory was certain, of course, to every one of the dozen. The score already stood high in favor of the Academy team; and had not Gordon, and Powell, and Langley snatched glory from the very jaws of defeat in other days?

"I'm so sorry we couldn't go with the crowd this time!" Mildred Purcell exclaimed. "Of course, there were plenty without us; and it's fun to be here, too, hanging breathless on the possibilities of every minute. There's the 'phone, Perry! They're calling you again. Oh, hurry!"

Perry Doane went inside to the telephone in the hall.

"Twenty-six to six!" they heard him repeat, jubilantly; and then: "Oh, I say! No! Why, you don't—Not Gordon?"

"Perry, what is it?" Mildred demanded, pushing past the others, who stood suddenly struck silent by the change in his voice. "Is there some bad news? Is anybody hurt?"

"Gordon," Perry answered briefly, putting the receiver in her hand. "Here, you take it. See if you can make them answer. Oh, how dreadful! Gordon!"

He stumbled out toward the group on the steps, which had begun to break up, and to drift in toward the telephone.

"What is it? How was he hurt?" they questioned, surrounding him.

"I couldn't make out. It was Jimmy Powell's voice. He gave me the score, and then he said, 'But Gordon's done for'—and then the thing began to buzz and snap, and I heard 'serious,' and 'unconscious'—I think that's what he said—and then somebody else rang in on us—and—there! Mildred's got them."

They pressed up to hear what Mildred was saying, but not much could be learned from her brief answers Presently, she hung up the receiver, and turned to them.

"Yes, it's Tracy Gordon. And the doctor thinks it is serious—something about the spine. The other team all are heavier than our boys, of course—they were getting desperate, when they saw they were losing, in spite of their weight—and Jimmy thinks there was some slugging, but he isn't sure, nobody was sure. They're going on with the game. Gifford Langley takes Tracy's place—and, oh, I thought I heard them cheering, while Jimmy was talking! Cheering with Tracy lying there."

Mildred put her hands up to fasten her fur collar.

"They'll all be in on the five-thirty train," Perry Doane suggested. "We can go down and meet them. The fellows were going to have a torchlight procession and a bonfire to-night. Say, why did it have to be Gordon?"

The little crowd that gathered on the station platform at five-thirty was not suggestive of victory, although the Academy team had won, after all, roused to superhuman effort by their rage at Tracy Gordon's injury. The president of the Academy stood silent beside Perry Doane. Keith Gordon, Tracy's uncle, came out of the telegraph office shivering as the far off whistle of the train sounded beyond the bluffs They were bringing Tracy home—so much was known by this time. Whether he was coming to live or die, the surgeons would not say.

The train rolled in, clanging and clattering under the arches of the station. The captain of the eleven was leaning forward from the steps, swinging himself down before the wheels came to a stand. Bareheaded, and grave-faced, the others followed him; and then, somewhere ahead in the crowd, Mildred saw a stretcher lifted down, and a motionless shape, under a blanket, carried out to a waiting ambulance.

"O Jimmy, is he suffering? Does he know?" she asked Jimmy Powell, who had paused to answer the president as Keith Gordon hurried on.

"Not now, I reckon," Jimmy answered. "They've had two doctors with him right along. At first—oh, don't ask about that! If they only can get him through! But even if he lives, he may be done for all the rest of his life. They can't tell. But you ought to have seen him there, before it happened! There isn't a fellow on the team like Gordon! He was handling those fellows like babes, for all their size! and he'd slip out from their hands like butter. They saw they'd have to fix him if they wanted a ghost of a chance. Of course they didn't mean it as bad as this."

"They say he'll be tied to a wheel chair as long as he lives," Perry Doane confided to Mildred, one glorious morning when the air was full of frost and sunshine, and the tingle of it was enough to stir any boy's blood with ambition and sheer delight of life "Tracy Gordon in a wheel chair! That's beyond me I can't see why God let it happen."

"Maybe I'm wrong, but I don't believe that God is—is to blame for it," Mildred said hesitatingly. "If people will be rough and brutal and reckless—and if even the good people will take perfectly reckless risks—Oh, I'm only a girl. I can't be expected to feel as boys do about a game! But if God and Tracy Gordon together don't make something splendid out of a wheel-chair life—then I shall be more disappointed in Tracy than I ever expect to be!"

The winter went on, and the surgeons had no better word to give. In the spring, Keith Gordon took his nephew away to consult a famous specialist in New York. Commencement time came and passed, and another year rolled by before the Gordons returned. And then, just as his class was about to be graduated, Mildred, and Perry, and Jimmy Powell, and the dozen others who had been closest to him for two years of work and fun and heart-stirring ambition—when the shadow of the vines began to grow thick and cool over the grey tower, and the last essay was handed in before the final day of judgment and prize-giving, Tracy Gordon came back to the Academy.

Mildred was coming up the walk with a huge bunch of snowballs for the reception-room when she saw him first, surrounded by a score of the students at the foot of the grey steps where they had waited that day for news of the football game. He held out his hand to her across the arm of his wheel chair.

"Hello, Mildred!" he said, with the old boyish laugh. His face was thinner and paler, and nothing could conceal the pitiful misshaping of the figure under the gay afghan. But the eyes that laughed up at her were Tracy's own, undaunted by this hard fate, as they had once been undaunted by a tough bit of geometry or an unexpectedly bulky opponent in the game.

"You're going to pin one of them in my buttonhole, you know," he said. "The biggest one. I'm going to wear our colors still, the white and green, if I have to rob all the snowball bushes in town."

And when she pinned on the absurd decoration, he threw his head back with asumed pride, and called on the others to admire the effect.

"You'll be here for the exercises, will you, Tracy?" Mildred asked, with eyes suspiciously bright, and slightly-shaking voice as the laugh died down.

"Sure!" he answered. "That's what we hurried back for. I had to be here when the class went out. They wouldn't make a decent exit without me."

"I dont see how he can bear it!" Jimmy Powell confided to Mildred, half an hour later. "To be here and see the other fellows, strong and big and well as he used to be, and to see them just now, when the air's full of everything that they're going to be and do, and that he never can have a hand in! It's plucky of him."

More than one boyish heart echoed Jimmy's words as the days of that week went by. The class insisted that Tracy should sit with them on the platform, and receive a certificate for the two years' work, which he had finished at the time they received their diplomas. More than a few of the audience wiped their eyes when he bowed and smiled as the parchment roll was handed to him; and the ushers, hurrying up with armfuls of flowers, had more than time to arrange them about his chair before the storm of applause died down.

That evening, while the groups of students and friends and teachers were strolling over the grassy slopes of the campus, fluttering about the tables where ices were being served, and offering their services to light the Japanese lanterns in the trees as dusk came on, Mildred had a chance for the ten-minutes' talk with Tracy, which she had wanted ever since his return. His uncle wheeled him up beside a bench where Mildred and two other girls were resting, and left him with a laughing word about "better hands than his." Presently the two girls were called away to assist at one of the tables.

"Now, Tracy, tell me!" Mildred said.

"What about?"

"All these months. You've had a harder problem than we ever worked out together here, or down yonder in the grammar school. I want to know about the solution."

"Oh!" Tracy said; and then, after a minute, "Well—I got the answer, just as it is in—the Book."

"It was mighty tough figuring, at first. A fellow doesn't know anything about those things, until he's there, in the grip of them. I used to wish it all had stopped at once, back there that day when six of those fellows piled on top of me."

"But you don't feel that way now?"

"Now? I told you I'd got the answer."

The president's little girl came up just then, with her hands full of smooth, bright oak leaves, broken from one of the trees near by as the lanterns were being hung.

"Make a wreaf," she pleaded. "A trown to do on my head." She sat still for a minute, as Mildred began to pin the leaves together with fragments broken from their stems, lapping one over the other in a lengthening band; and then rising with a twirl of her white skirts, she announced that she would "tum bat and det it pretty soon," and took herself off.

"An oaken crown, eh?" Tracy remarked, reaching over for one of the leaves. "Seems to me I used to hear about such a decoraton, somewhere—Athens, or Rome, or where was it? Some mighty high honor, if a fellow had done something supergorgeous, wasn't it?"

"I don't remember," Mildred confessed. "Let's see—it was palm branches for victory, and laurels and olive leaves for success—yes, I think I've heard about the oak-leaf crown, as if it meant all that and more. But Tracy, you were telling me about what you did in New York."

"What I did! I didn't do much. I let the doctors do."

"Did it hurt?"

"Does it signify?" Tracy flashed back, with an echo of her tone, exactly like his old boyish mimicry. "Little boys mustn't cry. After a while I could sit up, and read a little bit every day, and do things, a little."

"What did you do?"

"Oh! Well, at first it was in the hospital; and there was a fellow upstairs in the Clifton ward, that had been hurt pretty much as I was, and liked to have me go up there—and they let me take the mandolin, and he'd lie there and sing college songs. And then one of the young surgeons asked me if I'd go along with him to his boys' club, down in one of the slum parts—that was when I was a lot better, of course; and I said I'd go, because he was a nice chap, and he would have it that he really wanted me. I got to liking it pretty well, down there. They were little chaps, you know, and up to all sorts of didos; and they took to me pretty well because I could show them tricks and keep them amused, I reckon. But I couldn't be down there without seeing things. That's where I saw the answer."

"What was it, Tracy?"

"Oh, its in the Book! Go and look it up! I couldn't figure on it as steadily as I'd have liked to, because I'm not good for more than three or four hours a day yet, sitting up. By-and-by, they say I can have more. I'm stretching it a little bit now for commencement, because, of course, I'm in the class. But I can see two or three steps ahead, by this time. It's a pretty good road; fair wheeling, I guess I'll say."

"Which way does it turn?"

"You won't tell?" The first trace of self-consciousness came across the boy's bright, brave face. All the boys at the Academy told secrets to Mildred; but Tracy hesitated yet a moment.

"Of course, I don't mind your knowing. But I haven't talked about it yet, with anyone but that young surgeon chap; not even Uncle Keith. They

(*Continued on Page Seven, Column Three.*)

THE TRIAL OF PETER AND JOHN

International Sunday School Lesson for January 31, 1909

Golden Text: "They were all filled with the Holy Ghost, and they spake the word of God with boldness."—(Acts 4: 31.)

(Verses 5-20 only are printed.)

DAILY HOME READINGS.

Jan. 25	Monday	Acts 4: 1-12
26	Tuesday	Acts 4: 13-31
27	Wednesday	Luke 21: 5-15
28	Thursday	Dan. 3: 8-18
29	Friday	I Cor. 3. 1-11
30	Saturday	Matt. 21 33-44
31	Sunday	II Tim. 1: 1-12

BY THE REV. E. B. BURROUGHS, LL. B., A. M.

To be courageous in the conflict between right and wrong, in the struggle between sin and righteousness, is altogether different from being courageous in mortal combat. There are many who would not fear to face a cannon, but who would fear to take a positive stand for right against wrong. On the night of the trial of the Master Peter was weak and vacillating. He denied his Lord. But on the occasion of our lesson for to-day he was strong and courageous. He hesitated not to declare the word of the Lord with boldness and with power. What, do you ask, brought about such a remarkable transformation? Our Golden Text answers. He was "filled with the Holy Ghost." This wonderful change attracted the notice of the people, for "when they saw their boldness, they marvelled, and they took knowledge that they had been with Jesus." This was the secret. They no longer went forth in their own strength, but in the strength of the Lord. This was also the secret of the growth of the apostolic church. "It was made up of brave, courageous men and women," men and women who dared to do and, if need be, to die for the cause of Christ. It is true that they were called enthusiasts, fanatics and the like. But for such epithets as applied ot them they cared not. Luther, Calvin, John Knox, Wesley, and scores of the fathers were similarly branded. But to such terms they gave no heed. They were "filled with the Holy Ghost." And so must it be with the church of to-day. Grave national perils are upon us. The powers of darkness are abroad in the land. The church must be strong and brave. It must not temporize. It must speak out boldly. It must be courageous. Let it remember that a lack of courage indicates a lack of faith. If it would witness for Christ as did Peter and John it must be "filled with the Holy Ghost." Likewise must the individual Christian. Be brave. Be uncompromising in your devotion to the Master, and boldly witness for Him wherever you may go. Let this be your song:

"O that the world might taste and see
The riches of his grace!"

The healing of the lame man, as recorded in our last lesson, naturally caused considerable talk among the people. They were astonished beyond measure. But the apostles continued on in the even tenor of their way and made the most of the opportunity possible. They continued to preach to the crowds that had gathered in Solomon's porch, when they were interrupted and arrested by the authorities. They were put in prison and kept there until the next day, because it was too late to call together he Sanhedrim, it being illegal for that tribunal to sit except by daylight. Our lesson for to-day tells of the trial and the great sermon preached by Peter during the same.

LIGHT ON THE TEXT.

5. *And it came to pass on the morrow.* The day following their apprehension and arrest. *Their rules* The chief priests. *Scribes.* Teachers and interpreters of the law.

6. *And Amos the high priest.* He was the high priest elected and so acknowledged by the people. *Caiphas.* Son-in-law to Amos, who was the high-priest appointed by the Romans. *And John and Alexander.* Just who these two characters were history has left us in doubt. *And as many as were of the kindred of the high-priest.* Relatives, probably, of the two high-priests, who were members of the court. *Were gathered together at Jerusalem.* "Coming in, perhaps, from their country homes to attend this session."

7. *And when they had sat them in the midst.* The Sandhedrin formed a semi-circle. The Apostles must have stood in the center, facing the high-priest. *They asked.* Made inquiry. *By what power.* By what art, magic, or authority. *Or, by what name.* Incantators were supposed to perform their prodigies in the name of some mighty one. *Have ye done this?* Performed this great miracle.

8. *Then Peter.* Naturally bold and impetuous. *Filled with the Holy Ghost.* Divinely inspired. *Said unto them.* Made answer. *Ye rulers.* Secular magistrates. *Elders of Israel.* "The religious representations of the old theocracy."

9. *If we this day be examined.* Have to give an account. *Of the good decd done.* The miracle performed. *To the impotent man.* The lame and helpless man. *By what means he is made whole.* How he was made strong.

10. *Be it known unto you all.* I declare unto you. *That by the name of Jesus Christ.* That not by the name of Solomon or Raphael, but of Jesus, the Messiah, the Sent of God. *Whom ye crucified.* Put ignominiously to death. *Whom God raised from the dead.* Would not suffer to see corruption. *Even by him.* By the power of the name of this same Jesus. *Doth this man stand here before you whole.* Instead of sitting helpless as he once did, he now stands in your midst perfectly strong.

11. *This is the stone which was set at naught of you builders, which is become the head of the corner.* This is a quotation from Psalm 118: 22. Jesus quoted the same passage in Matt. 21: 42. The Jews sat Christ at naught by rejecting Him. Because of His work of Redemption He shall become Lord of Lords and King of kings.

12, *Neither is there salvation in any other.* "As the building cannot be saved without the cornerstone, so the world cannot be saved without this name. *For there is none other name . . . whereby we must be saved.* For man there is but one Saviour, Jesus Christ the Lord. His atonement alone brought salvation.

13. *Now when they saw the boldness.* When they beheld the courage of the Apostles. *And perceived that they were unlearned.* Remembered that they had had no scholastic training. *They marvelled.* Were greatly surprised. *They took knowledge . . . that they had been with Jesus.* Reached their intimacy with the Master.

14. *Beholding the man which was healed.* Noticing the presence of the once weak and lame, but now strong and healed man. *They could say nothing against it.* Could not deny that a great miracle had been performed.

15. *When they had commanded them to go aside.* Directed them to temporarily withdraw in order that they might hold a consultation. *They conferred among themselves.* Discussed the miracle and the sermon.

16. *What shall we do with these men?* What action, if any, shall we take? *For that indeed a notable miracle.* A great work, or act. *Hath been done by them.* Accomplished. *Is manifest to all.* Is clear to all. *And we cannot deny it.* Cannot say contrawise.

17. *But that it spread no further.* Not the miracle but the doctrines preached by the Apostles. *Let us straightly threaten them.* Warn them. *That they speak henceforth to no man in this name.* That they cease performing miracles and preaching in the name of Jesus.

18. *And they called them.* Bade them to come into their midst. *And commanded them.* Forbade them. *Not to speak at all nor teach in the name of Jesus.* Neither to speak privately nor publicly.

19. *But Peter and John answered . . . them.* At once made reply. *Whether it be right in the sight of God to hearken unto you more than unto God.* Who had the greater right to command, they or God? "No man has a right to sin against God because he is so ordered by a human government." *Judge ye.* Judge for yourselves.

20. *For.* Because of their greater obligation to God. *We cannot but speak the things which we have seen and heard.* Cannot leave off speaking the doctrines of Jesus.

FOR LOVE'S SAKE

The Epworth League Devotional Topic for January 31, 1909

Scripture Text, John 3. 16-18.
(Missionary)

BY J. G. TUCKER

The Theme and the Scripture

Saint John outlived all the other apostles. Somewhat late in his life he sat in the dawning radiancy of the eternal world soon to break upon him, full of wisdom and of the Holy Spirit, rich in the experiences of a long life of devoted service and worship of Almighty God through Jesus Christ his Son. He had before him the writings of the first three evangelists, Matthew, Mark, and Luke, and of Saint Paul. With the vision of a seer and the grip of a master conscious of the then present and future needs of the church he penned his Gospel, which is a superb setting forth of the Sonship of Jesus Christ. "These are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name." (John 20. 31).

No other where in the Scriptures do the realities of the spiritual world come so near the surface and to so perfect revelation as in John's writings. Jesus is the eternal Son of God. His kingdom is a spiritual realm unseen but real. All men may become citizens of that kingdom—sons of the Most High God. The new birth is the gate of entrance into that kingdom. The bowing down from the heavens of the eternal God through Jesus Christ his Son is in order that such citizenship may be possible. The material and spiritual realms are subordinated to the will and power of Jesus. Life, eternal life, is for all who will accept the divine bounty through belief in Jesus Christ. Condemnation and death is for all who reject the divine bounty by refusing to believe in "the only begotten Son of God." These are the high themes treated by this Son of Thunder, the last of the apostles of our Lord.

"Saint John had the insight," wrote the late Principal Reynolds, "which enabled him to preserve discourses and sayings of Jesus Christ, to see in his human life the fullness of grace and truth, and the glory as of the only begotten of the Father." "If the Son of God did say and do the things recorded in this document, then everything in the universe, every fact in the history of the world, the conclusions of all philosophy, the meaning of all scientific discovery, the future of the world, and the goal of humanity, must be affected by its disclosures . . . . We hail the teaching of the fourth Gospel as establishing for us the inspiring persuasion that the divine and the human are not separated by an impassible chasm, but are in their innermost essence one; that, in the portraiture of the Logos made man, humanity at its best, is nothing less than the clearest and most gracious revelation of the Eternal God, and that divinity at its greatest has been manifested through the human."

The verses selected for this lesson are an essential part of a larger passage—chapter 3, 1-21, which should be studied in connection with them. It is the conversation of Jesus and the Pharisee Jew, Nicodemus. The disclosures made by Jesus in the conversation preceding these verses properly lead up to the sublime disclosure herein set forth. Jesus would tear away whatever covering remained and show this Pharisee, and all men, the throbbing heart of Divinity. And that disclosure is the theme of this lesson.

1. God loves. Whether men love him; whether they are lovable; Jews, Greeks, hated Romans, despised Samaritans, fortunate and unfortunate, prodigals astray and dutiful sons at home, clean and unclean, all races and conditions of men he loves. Hard doctrine for this Jew to receive. Do we receive it today?

2. God gives. It is of the essence of love that it gives. Having loved man and determined upon his redemption, he counted not the cost, but gave, paid, a prace the mere contemplation of which staggers the human intellect. "He gave his only begotten Son."

3. His benevolence creates and places upon men an awful responsibility. They must accept his love

(*Continued on Page Seven, Column Three.*)

HEALTH PAPERS

The Care of the Teeth---II

BY J. A. EMERSON, D. D. S. LOUISVILLE, KY.

There are three general classes of decayed teeth: first, the black, which progresses slowly; second, the brown, which progresses more rapidly; third, the white, which progresses still more rapidly and is very painful to the touch.

There are many causes of tooth decay, and the primary one is due to not keeping the mouth cleaned, which causes the fermentation of lactic acid in the mouth. That is to say, bread crumbs and other food stuff left in the mouth and between the teeth decompose and generate lactic acid; this acid dissolves, loosens the enamel rods of the teeth, and the secretions of the mouth carry in germs, which destroy the more animal part of the teeth, leaving the mineral part standing as though nothing was going on beneath. This process goes on for months and sometimes years, and because the patient experiences no trouble and cannot see the cavities in the teeth, swears they are perfectly sound and need not the attention of the dentist. But after a while the outside walls get weak and crumble, showing cavities in the teeth; then the patient thinks they came all at once, whereas they had been coming for months; and had the dentist been consulted every six months, this stage of decay would have been prevented and the teeth filled without pain and at a small cost.

The hereditary cause of tooth decay is quite natural, since like begets like, and the offspring very often inherit the vices as well as the virtues of the parents. At certain periods the mother's system is very often deficient in lime salts, which gives bone structure to the offspring, and at those periods the mother should consult the family dentist or physician, who will prescribe medicine to be taken internally, thereby causing the child to have sound teeth.

My observation leads me to believe that very few people know how to properly care for their mouth and teeth.

There are thirty-two teeth in the normal mouth of an adult, and to properly care for them, on should ascertain from the dentist the name of the best dentifrice, and what shape of the best tooth-brush to be used, and procuring them same, keep them always on hand. Then just before retiring at night. the mouth should be cleansed by using the tooth-brush from the gums towards the cutting edges of the teeth, also rotating it on the tops of the jaw teeth, thereby disloding the food stuff from between and out of the natural depressions of the teeth, which if left there, and the jaws at rest while asleep, the warmth of the mouth will cause the food stuff to ferment and generate lactic acid. Of course the mouth should be cleansed every morning the same as at night, but if either time is neglected, let it be the morning, because while awake the working of the mouth and the flow of the secretions will largely prevent the decomposition of the food stuff left there; whereas at night all the parts are quiet, which favors decomposition. Again, the tooth-brush is very often improperly used by rubbing around the necks of the teeth where the dentin and enamel join, the friction causing holes in which are established hotbeds for germs, thus, decay.

After each meal the mouth should be well rinsed, and while polite society has discarded the tooth-pick from the table, it is highly necessary that it be used after each meal.

The teeth should not be picked with pins, pocket-knives or any kind of metallic instrument; nor should nuts be cracked, weights raised and threads bitten with the teeth. Medicines containing lactic acid or iron in liquid form should be taken through quills.

The food should be chewed first on one side of the mouth and then the other; this will help to keep the teeth clean and prevent the collection of tartar and other calcereous matter from around the teeth; also will help to develop the jaws and teeth in young persons.

When the gums are sore and swollen, bleed if attempt to clean the teeth, some of the teeth loose and their necks showing, this condition shows that either the stomach, the saliva or blood is out of order, and the dentist should be consulted at once, who will begin local treatment and prescribe medicine to be taken internally, which will remove the cause. There are a great many people who wear plates and allow them to become clogged with food-stuff, which decomposes, causing the breath to be very offensive. The mouth and plate ought to be cleansed after each meal, remembering never to place the plate in hot water, for that warps the plate and loosens the teeth. Plates should be handled with care, because very often when dropped on the floor or stepped on they break.

There are a great many of our people who are very impatient in having dental work done. They should not insist upon the dentist making a plate directly after the teeth are extracted, unless able financially to wear a temporary one, but should wait until the gums are thoroughly healed and firm, because if the plate is made too soon it will not stay in place when the gums do get firm, after which it cannot be worn.

Again, some people are too impatient in having teeth filled. They expect to have decayed teeth with exposed pulps filled at one sitting, which is, in some cases, impossible to do successfully. When such people delay consuting the dentist until a tooth reaches its last stage of preservation, it very often requires several weeks and sometimes months to treat and cure it. Then these people complain of being tired coming to the dental office. Just as the physician calls several times to the bedside of a sick patient before curing him (and sometimes, after all, the patient dies), just so it is that a person sometimes has to call several times to the dental office with a sick tooth before it is cured; and very often it fails to yield to treatment and has to be extracted.

When the teeth are once filled, do not get the idea that they will never decay any more, for they very often decay around the edges of the fillings, causing the fillings to lose their hold and come out; then the patient ought to go at once to the dentist and have them replaced. When gold work turns dark in the mouth, it is very often due to excessive acidity of the blood, which the dentist can remove by prescribing medicine to be taken internally. Mercury in amalgam fillings has a great affinity for gold, and sometimes it attacks the gold crowns and fillings in the mouth, which turn dark; but it can be easily removed by the dentist.

A few words to the mothers about the children's mouth and teeth. I cannot well vouch for my race in the statement that the hand that rocks the cradle rules the world; but I do know that the hand that spanks the baby makes the biscuits. Solomon says, "Train up a child in the way he should go, and when he is old, he will not depart from it.

The nursing babe's mouth should be cleansed out at least once a day with a rag wrapped around the little finger, and the gums occasionally massaged. This properly carried out, the child will have little trouble in teething, and besides there will be established in its very nature the habit of cleanliness. There are twenty deciduous (temporary) teeth in the normal mouth of a child, and the following table will show approximately when they appear:

The	4	central incisors	from 4 to 9	months.
"	4	lateral	" 6 to 11	"
"	4	first molars	" 11 to 17	"
"	4	bicuspids	" 14 to 21	"
"	4	second molars	" 19 to 37	"

Because these temporary teeth will be replaced by permanent ones, a great many parents think it is useless to have them filled. They ought to be filled so as to keep them until nature removes them, thereby the permanent ones will come in their proper places, causing the child to have a perfectly formed set of teeth, a well-shaped mouth and a beautiful face. If the child's teeth are allowed to rot out or pulled out before it is time to shed them, the permanent ones will appear out of line and the arch of the mouth contract, and the formation of the face entirely changed.

Again, nature sometimes fails to remove the temporary teeth at the proper time, and the permanent ones appear too far outward or inward, making a very ugly set of teeth and mouth. All of this can be prevented if the child is kept in close touch with the dentist. The following table will show about when the permanent teeth appear:

The	4	central incisors	6th to 8th	year.
"	4	lateral	7th to 9th	"
"	2	lower canines	8th to 10th	"
"	4	first biscuspids	9th to 10th	"
"	4	second "	10th to 12th	"
"	2	upper canines	11th to 12th	"
"	4	first molars	5th to 5th	"
"	4	second molars	12th to 14th	"
"	4	third molars (wis.)	17th to 30th	"

The two above tables are worth keeping by the majority of my people, and if these few facts herewith presented are heeded, the future generation, through the process of evolution, will develop into a much higher race.

Epworth League

(*Continued from Page Six.*)

and his gift or forfeit all excellence. "He that believeth . . . is not condemned; . . . he that believeth not is condemned already."

This benevolence in God the Father is duplicated in Jesus the Son. "I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." "My meat is to do the will of him that sent me, and to finish his work" (John 10. 17, 18; 4. 34).

Ways of Taking Part

Have someone show clearly the moral and religious status of men and women in Moslem homes. See The Moslem World.

Bring concrete illustrations touching these same items from the pagan populations of China, Japan, Korea, Africa.

Wherein is the religion of Jesus superior to other religions?

Present the teaching of Saint Paul concerning "Love," in 1 Cor. 13.

Explain Saint John's doctrine of "Belief," in 1 John 5. 9-13.

How may we love our neighbor as ourself"?

What is meant by "He that believeth not is condemned"? (See John 3. 19-21; 5. 24; 1 John 3. 16-24; Rev. 21. 8.)

An Oak Leaf Crown

(*Continued from Page Five.*)

might try to discourage me, because they'd think it wasn't the thing—but Dr. Lloyd says it can be done if I've got the grit to stay by it. And if the fellows knew, they'd talk it up just to encourage me, and there'd be something about that that I couldn't stand, any way, at all! But if you won't tell"—

"Of course—I can't do—what I used to think about—Parliament maybe, and all that. Most likely I never could have done it. But you see—I reckon this thing was better to happen to me than to most any other boy in school; because—well, it doesn't make quite so much difference if I can't make a lot of money. And Dr. Lloyd says if I'll work it up, slow and easy, I can read law, a little bit at a time; and his father'll fix it so I can work in his office, just a few hours every day—because he'll understand it can be but a few hours, you see. And, by-and-by, I can be admitted to the bar, if I can pass—and I reckon I can. And then Lloyd's shown me how much a fellow can do that will go down there and help those folks on those streets, that are being ground down into the earth by men that have the upper hand—just because the others are too ignorant to know the law, and too poor to hire a lawyer to fight for them. You see, I could help—if it wasn't but for a few hours a day; it would be something."

The brave voice stopped, half breathless with the intense feeling behind it. Mildred could supply all the rest, that the broken sentences had left unsaid—the agony of the young soul that found itself set apart suddenly from life, and health, and the years of splendid manhood which had seemed so full of promise; the slow groping in the darkness, and the finding of the answer at last. Something tightened across her throat as she listened. Her own words came back to her, "If God and Tracy Gordon together don't make something splendid out of even a wheel-chair life."

"Mildred!" called a teacher's voice from the table; and she rose, with the finished crown in her hands.

"I will leave it with you," she said, trying to laugh, though her voice shook again. "You know—what we said it meant"—and she dropped the crown on his head.—*Forward.*

Southwestern Christian Advocate

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3—When the ADVOCATE does not arrive regularly, notify us promptly.
4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

THE REV. WILLIAM DAVIS GODMAN, D. D.

Sometime ago we referred to the death of that loving friend of the Negro race who passed away in great peace. We have secured a few facts concerning his last illness which we give in connection with a recent photograph. From St. Augustine, Florida, —where he had gone to escape the northern winter —on Christmas day he heard his Father's call and went to join his loved ones in the blessed land. He had but two regrets: first, that he must leave his daughter here alone; second, that the literary work upon which he had spent the energy of the last five years was ont quite finished.

William D. Godman was born in Marion, Ohio, September 8th, 1829. He was the eldest of five brothers and because of his literary ability the delight of his father's heart. At fourteen years of age he entered college taking examination which placed him in the Sophomore class. At seventeen he graduated with high honors, the only member of his class.

Instead of entering the field of literary labors he joined the Methodist ministry and traveled a circuit, riding horse-back through many miles of forest to preach to sturdy western settlers. Afterward he was Professor in his alma mater—Ohio Wesleyan University, Professor in the Northwestern University at Evanston, Illinois, Tutor in Dickenson College, Carlisle, Pennsylvania and President of Baldwin University, Berea, Ohio. From this last position he answered God's call to the Southland and spent twenty years with his energetic, faithful wife in building up the educational work among the Negroes in Louisiana. It is rare indeed that a man of such high abilities and attainments is found in such a position.

When his health failed as a result of the climate and heavy work his wife and daughter took him North and nursed him bacn to comfortable health, but he never became strong enough to undertake vigorous work again. His wife's long illness and death proved a heavy strain, but under the care of his daughter he lived on in comparative comfort for four years cheering the home with his bright spirit and working eagerly upon the book he so ardently hoped would help to refute the doctrine of materialism. Four months previous to his death he suffered a slight attack of gastritis from which he did not fully recover. Thereafter he grew steadily weaker although he was up and about as usual and enjoyed the trip to Florida. But the weakness increased and without special disease or suffering he sank quietly to sleep on Christmas night.

In the early spring of 1894 Dr. Godman was very ill and passed near to the gates of death. Upon his recovery he told his wife that God had given him—like Hezikiah—fifteen years more. In passing years he spoke often of this, telling his friends the details of the vision and exulting in God's goodness and power. In the spring of 1908 he suffered a severe attack of rheumatism and determined to go South before cold weather came again. All through the summer he carried on his literary labors and made the home bright with his cheery spirit. In early September he had a little pull-back and did not regain his strength, his appetite also began to fail. Still he was about the house, helping to put things in order for the winter, and pack for the trip. He enjoyed the traveling on the steamer very much and rested in great contentment on the porch of the little seaside cottage they had rented at St. Augustine for the Winter.

No disease appeared but he grew weaker every day and seeing that the end must soon come his daughter notified his friends. All who were free and near enough came to him to minister to his needs, but they were few. He had no pain, his brain was clear and strong, and his brave spirit held triumphant to the end.

Christmas morning about 11 o'clock Dr. Martin, the pastor of Grace Church, St. Augustine, called and Dr. Godman greeted him with outstretched hand and beaming eyes.

He called his daughter from the next room to get a cushion for Dr. Martin's chair and leaning back upon the pillows talked earnestly of his book and his desire to see it published.

As Dr. Martin left he said: "I trust you may be quite comfortable."

"I shall be more so if I may feel your hand frequently," said the ever-courteous old man. Then, "Tell them I am weak in the body, but strong in the Lord," and his voice rang through the house like a trumpet. Twelve hours later he fell peacefully asleep without a struggle.

There seemed no real reason for his death, no disease or failure—but God's fifteen years had passed and He called him home.



THE REV. W. D. GODMAN, D. D.
From His Last Photograph Taken a Short Time Before His Death

Doctor Godman possessed a rare spirit that was noticeable by every one from the dentist who cared for his teeth to the little child who smiled up to his greeting on the street; from the learned scholar to the ignorant laborer by the wayside.

May God grant that this spirit may rest upon the youth his presence blessed in Louisiana.

Of General Interest

METHODISTS HEAR PRESIDENT ROOSEVELT.

At a Diamond Jubilee mass meeting held at Washington President Roosevelt, dubbed the "Apostle of the Square Deal," in his introduction by Bishop Cranston, spoke to a vast audience congregated in the Metropolitan Memorial Methodist Episcopal Church of that city of which the late President McKinley was a member. Mr. Roosevelt fitly said that he would not have come before a Methodist gathering if he had not attempted to give them a square deal.

In his address the President said: "In addition to the square deal in our own country, I want the Methodists and others to help me see to it that in doing this our citizens are protected.

"I am not a sentimentalist. I am not afraid of invoking the "big stick" whenever it may be necessary. Our national government has reached an agreement with Japan by which there can be a satisfactory solutions to every question which may be at issue between the United States and Japan."

In closing his address the President said:

"The responsibility of America toward Africa is emphasized because of our past history, and because of the number of our citizens who are of African descent. As a result of the African slave trade, that crime of the ages, and of two and a half centuries of slavery in America, the United States has nearly ten million of colored people as a part of its citizenship. No other country outside of Africa has so large a Negro population; and, what is more, there are no other 10,000,000 Negroes in the world who own as much property and have as large a per cent, who are intelligent, moral and thrifty. The education and uplift of the American Negro now going forward should be accompanied by the increase of the missionary and Christian forces on the continent from which his ancestors came. The number of those who go as missionaries to Africa will increase, and it is not unreasonable to suppose that a large share of the leadership for the evangelization of the continent will be furnished from among our own colored leaders in America.

"In the redemption of Africa all sections of the Christian Church must be united, but Methodism, because of the vast numbers it represents and the spirit and methods of its movements, should have a share of especial note. The spirit of Methodism is the spirit of expansion and of world-wide conquests in the kingdom of righteousness. John Wesley's motto was: "The world is my parish." I hope the Methodists of to-day will make this statement good."

PRESIDENT-ELECT IN GEORGIA

Amid the unstinted hospitality of Georgia's citizens during the past week President-elect W. H. Taft found much occasion for expressions of good feeling and high respect for the South. In the course of his address at Atlanta he declared he had not hoped to win the South, but that the South had won him.

During his visit in Atlanta Mr. Taft addressed the Negro citizens.

Mr. Taft bears the distinction of being the only president who carried his campaign below the Mason and Dixon line. He urges the South to divide on political lines. He believes that two strong parties are necessary for this section.

Mr Taft spoke at each place along the route at which his train had occasion to stop. His trip through Georgia was one continuous ovation. The people declared that they respected, admired and loved Judge Taft.

FINED AND OUSTED

The ouster suit of the State of Texas against Waters-Pierce Oil Company was affirmed by the Supreme Court of the United States and the heavy fine of $1,623,500 was confirmed. So that the company leaves the State under an enormous burden. The property of the company was turned over to the State receivers.

In discussing the effect of the decision of Justice Day, the Attorney-General said: "I am very much gratified over the results of this suit. It is a tremendous victory for the people. Law must triumph over wrong. The strong must yield to the same force that the weak are compelled to obey. We have fought the hardest legal battle in the history of the State and everyone on whom responsibility has rested has discharged his full duty."

IMMIGRATION FOR 1909

As shown by the annual report of the Commissioner General of Immigration the total number of aliens coming to this country for 1908 was 782,870 being 502,479 less than last year. During the year 10,902 were rejected. Of the aliens admitted, 630,671 were between the ages of fourteen and forty-four years. Of those admitted 172,293 could neither read nor write and 2,310 could read but not write. Therefore, about 26 per cent were illiterate, a decrease of 4 per cent in comparison with 1907. The total amount of money brought into the country by arriving immigrants was $17,794,226, an average of almost $23 a person. During the year there were turned back at the ports 10,902 aliens—about 1 3-10 per cent of the total number applying for admission. Russia furnished 64 per cent of the total, the remainder coming from Italy, Austria-Hungary, Greece, Turkey and the small principalities surrounding them. During the year 2,906 aliens were rejected on account of physical, 370 on account of mental and 311 on account of moral defects, to which should be added 870 rejected for minor physical or mental defects sufficiently grave to affect ability to earn a living.

The number of criminals apprehended and de-

ported increased from 11 in 1907 to 41 in 1908. Two alien anarchists were refused admission. There was great activity in the suppression of the importation of alien women for immoral purposes. Of these women, 124 were rejected; 43 procurers were denied admission, while 44 alien immoral women and two procurers were deported from the country; 14 procurers were convicted and sentenced to terms of imprisonment and fine. A systematic campaign was inaugurated during the year against the importation of immoral women, and the results have been gratifying. While investigations into the "white slave" traffic are difficult, the success attendant upon them has been satisfactory.

During the year 1908, 18,941 Japanese aliens were admitted. The report of the Commissioner urges: The report urges the government to take effective means to prevent the congestion of arriving aliens in the great centers of population. During the year 32 per cent of the aliens arriving at United States ports were destined to New York, over 14 per cent. to Pennsylvania, over 7 per cent. each to Illinois and Massachusetts, and over 4 per cent to New Jersey.

People of Interest

Bishop Nuelsen was forty-two years old on January 19.

The Kaiser is said to be the latest recruit to the temperance ranks.

Bishop John H. Vincent is delivering a lecture on "The Country Schoolhouse."

Bishop T. B. Neely, D. D., LL. D., has been elected a trustee of New Orleans University.

Bishop Smith sails from San Francisco the 23rd inst. He is to preside over the Hawaii Islands Mission.

President-elect Taft spoke to the Colored Young Men's Christian Association at Augusta, Georgia, January 19.

Bishop Quayle will present his impersonation of "Hamlet" at Monument Street Church, Philadelphia, January 25.

Herbert S. Hadley, inaugurated Governor of Missouri, January 1, is the first Republican to occupy that office since 1871.

Count von Bernstorff, the German ambassador to the United States, succeeding the late Baron Sternberg, is in this country.

D. M. C. B. Mason's lecture before the Louisiana Conference on "Napoleon at Waterloo,, drew a large crowd in spite of the heavy rain.

President-elect Taft delivered an address on the influence of the church before the Protestant Ministers of Augusta, Georgia, on January 5.

Bishop Henry W. Warren was visited by eighty-two ministers and their wives on January 4, who called to congratulate him on his birthday.

Dr. John F. Goucher leaves on his trip to Egypt January 22. He will go first to Alexandria and thence to Mount Sinai and Palestine by caravan.

General William Booth, commander of the Salvation Army, recently underwent a critical operation for the removal of a cataract, which proved successful.

Bishop W. F. McDowell, while in Nashville, recently, filling an engagement with the Methodist Training School, was the guest of Dr. and Mrs. Collins Denny.

The late Rev. Charles E. Hill, of the New Jersey Conference, was grand chaplain of the Grand Army of the Republic, Department of New Jersey, for fifteen years.

The Rev. J. J. Martin, D. D., pastor of the Methodist Episcopal Church in Lamar, Missouri, is the newly elected chaplain of the Missouri House of Representatives.

Prof. Abbott Lawrence Lowell, the Harvard lecturer on European and American governments, succeeds President Eliot, resigned, to the presidency of Harvard University.

Miss Lilavati Singh, of the Isabella Thoburn College, Lucknow, India, is to give three lectures at the session of the Woman's Foreign Missionary Society, of New York, this month. She will appear in native costume.

The Rev. J. N. C. Coggins, B. D., is representing the claims of the Epworth League this month before the Conferences in our territory. Dr. I. G. Penn being detained on account of ill health, Brother Coggins is doing the job well.

Mr. Frank Hartzell, brother of Bishop Hartzell, died at Los Angeles, January 1, in his fiftieth year. Mr. Hartzell had been well known in business circles in California for the past twenty years, and was the organizer of the Golden City Bank of California.

Dr. Joseph Horner, for forty-one years manager of the Depository of the Book Concern in Pittsburg, which position he resigned last December, remains in the employ of the Pittsburg Book Concern as superintendent of the Depository Building. Doctor Homer is eighty-six years of age.

Dr. Homer Eaton, of New York City, spent several days in the city last week looking carefully into the remodeling of the new home of the SOUTHWESTERN CHRISTIAN ADVOCATE, 633 Baronne Street. Doctor Eaton manifested keen interest in the enterprise and made several changes in the plans which will add to the comfort and attractiveness of the building.

Howard University, Washington, D. C., has just closed a very satisfactory term's work. The College of Liberal Arts has an attendance of 172. Dean Miller is gratified over the largest Freshman class in the history of the University. The Teachers' College has more students of college grade than ever before. The Faculty has been strengthened by the addition of two efficient teachers.

The Rev. C. C. Stahlmann, Superintendent of the Children's Home Society of Missouri, and a member of the St. Louis German Conference of the Methodist Episcopal Church, has been invited by President Roosevelt to attend a conference to be held at the White House January 25-26 in the interest of caring for "children who are destitute and neglected, but not delinquent."

The editor of the *Baltimore Methodist* recently visited Rust Hall, Washington, D. C., and writes most appreciatively concerning it. He says of Dr. Wilder that he is "alert, aggressive and earnest, with a grasp on the work that will undoubtedly make for a large success in the year to come." The editor congratulates the institution upon having secured this "thoroughly capable and consecrated man for this important work."

Mrs. F. S. Hoyt, wife of the Rev. F. S. Hoyt, who was formerly editor of the *Western Christian Advocate,* entered upon eternal life December 18, 1908, at the ripe age of 81 years. She was one of the founders of the Woman's Home Missionary Society and had much to do in shaping its policy. For many years she served as its first vice-president, and her clear thought and excellent judgment were greatly appreciated by her fellow workers.

The holiday greeting sent out each year from the deaconess department of the Woman's Home Missionary Society is quite as beautiful this year as heretofore and full of inspiration and encouragement. It is a beautiful custom to send such a greeting to each of the four or five hundred deaconesses working under the auspices of this society. This little token of affectionate appreciation often comes as a real uplift to the hard worker who gives her days to earnest toil for the lowly of earth, and too often mingles with her dreams as to how she may most helpfully strengthen and bless them. The letter this year bears the names of Miss H. A. Bancroft, Mrs. D. L. Moors and Mrs. M. C. B. Mason.

January 8th, 1909, is the centennial anniversary of the birth of Major George L. Stearns, who was a prominent member of all the important Anti-Slavery organizations, the editor of two important newspapers, and a man whose money and influence aided in every way possible in bringing about the abolition of slavery. Major Stearns was instrumental during the Civil War, also, in recruiting in Massachusetts three regiments of colored men; and rendered similar service in Pennsylvania, Maryland and Tennessee. He received from Hon. E. M. Stanton, Secretary of War, a special commission as Major, and received from many sources cordial expressions of thanks for his devoted services in behalf of the slave. The memory of such men as Major Stearns deserves to be commemorated by the Negro people. It is to such rare souls as he that the Negro is indebted for his present opportunities.

Representatives of the American Baptist Missionary Union, Friends' Foreign Missions Association of Great Britain, Missionary Society of the Methodist Church of Canada, and the Board of Foreign Missions of the Methodist Episcopal Church meeting in our mission rooms in New York City last fall to consider plans for establishing a Union Christian University in Chentu, West China, adopted a declaration of principles to be submitted to the various Boards represented for their approval. This statement of principles was adopted by the Board of Managers. Inasmuch as this agreement provides "That a joint commission in the home lands, consisting of five members appointed by each participating Board, be constituted by these Boards to represent them in all correspondence and conferences relating to the University; and that an Executive Commission be created consisting of two representatives of each of the participating Boards," the following nominations were made by the Committee on China and were approved: Bishop William F. McDowell, Dr. John F. Goucher, Dr. Bradford P. Raymond, Mr. William Hoyt Webber, and the First Assistant Corresponding Secretary of the Board of Foreign Missions to represent the Methodist Episcopal Church on the joint commission; Dr. John F. Goucher and the First Assistant Corresponding Secretary of the Board of Foreign Missions as an Executive Committee of this Commission.

News Paragraphs

The annual Negro Conerence will be held at Tuskegee, February 17-18.

The Senate has voted a raise in the salary of the House of Representatives to $15,000.

One thousand nine hundred and one saloons have been closed in Ohio during the last year.

The Senate Committee on Finance reported favorably on the plan to increase the salary of the President from $50,000 to $100,000.

Georgia has manufactured 10,000 gallons of moonshine whiskey in six months, and this in spite of the law to prevent the manufacture of liquors.

Twenty persons were killed and many seriously wounded in an accident on the Denver and Rio Grande Railroad Saturday, January 16, at a small station in Colorado.

The Methodist Episcopal Church has within its ranks 14,075 local preachers. Foreign countries claim 1,956 of this number, 4,128 are colored, and 7,781 are in the white conferences at home.

It now appears that the new states of New Mexico and Arizona will not be created at this session of Congress. One of the reasons given is that there is not enough time remaining for this Congress to enact the necessary legislation.

President Roosevelt again suggests that the nation honor the memory of General Robert E. Lee by giving some testimonial that would be in harmony with his wishes and aspirations. General Lee was born one hundred and two years ago, January 19.

The anniversary of the birth of Edgar Allan Poe, the noted American poet of international reputation, born in Boston, January 19, 1809—one hundred years ago—is being celebrated in many parts of the country. He died in Baltimore, October 7, 1849, being sixty years of age.

As a result of the hat manufacturer's order to discontinue the union label, fifteen thousand hatters in one hundred factories throughout the country have gone on a strike. From all indications the men will stay out until an arrangement satisfactory to the organization is made.

The last public speech to be made in the City of Washington as President of the United States was delivered by President Roosevelt at the opening of the Africa Diamond Jubilee in the Metropolitan Methodist Episcopal Church. Bishop Cranston introduced the President as the "apostle of the square deal."

In the will of the late Senator William F. Vilas of Wisconsin he made the following provision: "In using the income from the endowment fund, it is provided that the university establish ten professorships to receive not less than $5,000 nor more than $10,000 a year with a pension upon retirement (after fifteen years or more) of $2,500 a year. After the establishment of the professorships, the regents shall provide for fifty undergraduate scholarships at $300 to $400 per year, and it is required that for one-fifth of this number of scholarships, those of Negro blood shall be preferred."

The SOUTHWESTERN desires to continue a weekly visitor to the homes of thousands of our people in the South. About 3,000 subscriptions expired the first of January. These should renew at once.

A Visit to the Mecca of Methodism

By the Rev. J. A. Simpson

To get to Africa from America one is obliged to follow the high way of commerce, and that is by New York to Liverpool or some other English port. The good ship "The Lusitania" on which we sailed from the American Metropolis landed us safely in the harbor at Liverpool, December 3rd. Being anxious to reach our field and post of duty before Christmas we found it necessary to go across the Island of England, to take a ship scheduled to be at Monrovia, Africa, by December 23rd. Enroute from Liverpool to Dover we must needs go by London, England's Metropolis and the world's greatest city. This occasion presented to us the long desired opportunity of visiting "The Mecca of Methodism."

On Friday afternoon, December 4th, we walked for the first time through the streets of that great and historic city with its seven millions of people who are watched and officered by fifty thousand policemen. How strange, and how odd London appears compared with the cities of America. For a few moments we thought that we felt, and looked stranged, but as we belonged to the English speaking people, we soon found ourselves at home and introduced ourselves to some of the many sights and wonders which that city has for a stranger to look at and study. Of the countless attractions which came before us there were none of so great interest to us as the birth place and cradle of Methodism; even the British Museum with its marvelous collections of relics from the four corners of the earth, and with all of its history and historic wonders, did not concern us so much as did Wesley's Chapel. To see that historic and sacred place was the chief object of our stop-over in London.

Sunday morning, December 6th, about ten o'clock as the fog enveloped the city and the clouds occasionally poured down rain, four of us, Mrs. N. J. Warner and child, Mrs. Simpson and myself walked from the Oxford hotel, where we were stopping toward the place where John Wesley wrought so wonderously for God and humanity in the city of London. At length we reach that sacred spot, Wesley's Chapel; we were there in time to help sing a part of the first hymn. The preliminaries of the service were a little strange to us—being somewhat ritualistic, yet very much like that order of worship prescribed by the Founder of Methodism, therefore with the books in hand we were able to take a part, and feel ourselves at home "In our own father's house." The hymns and prayers being ended and notices given the pastor, the Rev. Dr. D. Young, took for his text these words: "Sirs we would see Jesus." The sermon was a masterly one. It charmed, filled and thrilled all hearts and we thought it was good to be there, that day. After the service we were conducted to the several places of great interest and history in and about that great church. We were invited to stand in the same pulpit where that wonderful man of God once stood and preached the Living Gospel to a perishing nation. While standing in that most holy and exalted place my heart was moved and my soul breathed a prayer to God. And we then sang the Doxology in John Wesley's pulpit.

The next object to which our attention was called is the Communion Rail. This historic piece of church furniture was consecrated by the prayers of England's most prayerful, saintly, and consecrated son and subject. At this altar we knelt and prayed that we might be more effectual in the vineyard of the Lord in Africa. Near by we saw John Fletcher's study chair and the Baptismal font that was used in his church. Our guide pointed to the seven beautiful marble pillars of many colors which support the gallery. He told us that each pillar was a gift from a branch of the Methodist family. "They help to support their mother," he said. We looked and there on a bronze plate near the foot of each we saw the name of the donor: The Australian Methodist Church, The South African, The West Indian, The Irish Conference. The American Methodist Church. The Methodist Episcopal Church, and the Methodist Episcopal Church South. Truly these columns representing the Children of Methodist do honor to the Mother Church and the first place of worship, City Road Chapel.

In the rear end of the edifice, within the chancel there are three stained glass windows, the one to the left is the gift of the Primitive Methodist Church, the United Methodist, the Wesleyan Reform Union, and the Methodist New Connection. The one on the right of the chancel is the gift of the Methodist Episcopal Church in memory of Bishop Mathew Simpson, the greatest preacher in the history of American Methodism, and a Bishop without an equal. On the South side of the Chapel there are two other windows, one for William Arthur and the other for William Arthur and the other for Hugh Price Hughes. John Wesley Chapel is the scene of hallowed associations, of gospel triumphs, of sacred memories; and as we tread its aisles we bowed our head in reverential respect; for in deed and in truth this is "holy ground."

Through an open door into the pastor's study we were conducted, and requested to write our names, in the large register, as visitors and pilgrims to that sacred shrine. On the walls of that room can be seen the pictures of all the Superintendents from Wesley to the present. Out through another door and we are in the back yard. This is the burying ground. There is Wesley's grave marked by a strong monument upon which are inscribed the date of his birth and some of the great events of his life, and the date of his death. We looked at it, read the inscriptions and thought of him who passed away saying: "The best of all God is with us." Within the same grave the dust of several others sleep with his, viz.: his Sister Patty, Duncan Wright, John Richardson, John Murlin, Thomas Olivers, Dr. Whitehead and Walter Griffith. Around his tomb and near by are the graves of some of his most faithful helpers, both ministerial and lay. There is the last resting-place of Adam Clark; and that of Joseph Benson and not far away is that of Richard Watson. There are many unmarked graves. In some of the vaults the last remains of five or six persons lie resting. We were told that nearly six thousand persons have been laid to rest in that small spot of ground, all of whom were closely connected with Mr. Wesley and his work. Peace be to their ashes while their successors go marching onward with the Cross.

Wesley Chapel is situated a few rods from the street called "City Road." and is historically known as "City Road Chapel." The space between the building and the street, the people there call it "Forecourt of the Chapel." In this open space as you inter the gate there is Wesley's Statue lifted high on a square pedestal of polished Aberdeen granite. It represents him in the act of preaching in the open air, with his field Bible in his left hand, while his right is stretched out as though pleading ot his hearers. Not many yards away is the very spot where he once stood and addressed the multitudes that flocked to hear him in the open air. We were told that this statue is a tribute from the little children, for Wesley was a great lover of children.

Within a few rods from this impressive object there is the obelisk of Sicilian marble. 14 feet high, erected to the memory of Susannah Wesley, the real mother of Methodism.

The day was growing cold and the heavy rain and dense fog made the city dark before the sun went down; so we thought it wise to return to our hotel and call again to take a view of many other things of deep interest. On Monday the weather was not more inviting than it was on Sunday, but we were curious to see on the inside of Wesley's house, and to look at the relics made dear to all Methodist by the touch of that wonderful man of God. By ten o'clock we knocked at the door of the house where the Founder of Methodist use to live. The Curator gave us a cordial welcome and invited us up stairs to see Wesley's Study Room. Its size is 16x13 ft. 9 in. and is lighted with three large windows. This room is now used as a museum. There is Wesley's book case with its glass doors through which we saw many of that great man's books and papers. On one side of the fireplace is Wesley's study chair and his Conference chair, in the former I sat and thanked God for the blessing of seeing these sacred and historic things. Under a glass top case is Wesley's "Tea pot," presented to him by Wedgwood. the celebrated potter. On the mantle piece is Wesley's study candlestick. Close by is Charles Wesley's hymn-book with six hymns in his own handwriting. and the old Lovefeast cup used by the early Methodist. In the middle of the room is a glass case, standing on a table brought from the Old Foundry, and containing many objects of interest; among them is a needle case made by Wesley's mother; some old lovefeast tickets, the last writing pen—a goose quill —that Wesley used on his death bed; a candle stick of pewter used by him in his bed room; a copy of the document which he gave to Dr. Coke when he ordained him general superintendent and sent him to America to organize the Methodist people into a church. There is more in this room than time and space will allow me to tell about. The next place of interest and wonder into which we went is Wesley's Bed-Room. On the wall of this room is a glass case containing fifteen of Wesley's letters; over this case is a printed picture representing the death-bed scene of the dying saint and hero. There is that same bureau, in the draws of which that man who was all pocket to give to the poor, used to keep money especially for the needy. As we look about the walls of that chamber we thought we heard them echoing the following words: "'Our friend Lazarus sleepeth'; 'I the chief of sinners am, but Jesus died for me'; and those triumphant words appeared to be accented, *'The best of all God is with us.'"* Out of the room where the spirit of that effectual servant of God went home, we entered another, but smaller room; 8 feet 2 inches by 6 feet 9 inches. This was Wesley's "Prayer Room." Here we paused, bowed our knees to the floor and prayed that we might become more and more the children of prayer, and learn to plead with God as that mighty man of grace once prayed. "A holier place this than many bedizened shrine with stained windows, flowers, altar, burning candles, statues and crucifix." Right there, in that little room, by prayer, the fire was kindled which burns today in the heart and homes of millions who like the Founder of Methodism, have had their hearts strangely warmed up. Let us pray for that fire to burn in Dark Africa.

En route to Africa, Dec. 21, 1908.

The Year Book of 1909

R. T. MILLER

Among the dozen or more "Editorial Notes" in the opening pages of this very remarkable book is the following enlivening bit of humorous sarcasm:

"Few persons are inclined to explore the arid realm of statistics; but we observe that the results obtained by the man who laboriously marshals the ten little numerical symbols are eagerly sought after and scrutinized by the very people who 'hate figures.'"

This enlivening bit of characteristic humor fitly presages what follows in seven chapters of historical statistical and instructive compilation so woven together as to present in a few brief pages not only a masterful conspectus of the work of the Church, but a most fascinating story as well. The editor has won his spurs as a field marshal in arranging "the ten little numerical symbols" into so pleasing a tale.

The matter presented in pages 30 to 39 may well "give us pause." No student of present conditions can afford to be without these pages, and no pastor or layman can afford not to get this remarkable book, or, having it, can afford not to study it carefully.

A very unusual feature is the index, at the close of the book. It unerringly points the reader to that particular page on which appears the very item for which he seeks—thus saving time and tedious search.

Dr. Ford has shown himself to be a master of condensation and discriminative selection, as well as an encyclopaedist of rare ability.

Every Methodist churchman who would know his Church and what it is doing should secure this book at once. No pastor could do his own people and the Church at large a better service than secure the name of every layman in his charge for this book. So certain is it to prove satisfactory that the publishers may safely sell it on a guarantee.

Cincinnati, O.

Opportunity Is the Measure of Responsibility

"The prayer of a righteous man availeth much." Especially is this true when the righteous man, having finished his prayer, looks up to see what God would have *him* do to help in the matter.

There are men who feel that their own prayers does not avail. Very often it is because when God shows them the opportunity to be a worker together with Him, they fail to measure up to their new responsibility.

As men and women with a keen interest in Africa and its people we have prayed for salvation in that continent. *What have we given to help answer that prayer!*

Our Christian work is not nervous beneficence, but sure witness.—*Dr. Forsyth.*

The Annual Meeting of the Board of Education of the Methodist Episcopal Church

The annual meeting of the Board of Education of the Methodist Episcopal Church was held in New York City December 10 and 11. This was the first regular meeting of the Board as constituted by the General Conference of 1908, which increased the membership from twelve to thirty-six members. Bishops Goodsell, McDowell and Anderson were present, and only half a dozen members of the entire thirty-six were unable to attend. Those absent were detained either by illness or by business or professional engagements which made attendance absolutely impossible.

The report of the Corresponding Secretary showed a gratifying condition of the Children's Day Fund. During the past year the Board has assisted 2,082 young people, an increase over last year of 113. The amount of money disbursed directly for the school year ending July 1, 1908, was $120,184.32, while the amount actually paid out to beneficiaries for the fiscal year was $131,384.61. This was a large increase over the amount thus disbursed in any previous year, and represented an overdraft on the funds of the year of $6,384.61. The total Children's Day collections for the year was $89,342.43, an increase over last year of $9,377.75, the advance being chiefly in the Fall Conferences of this year.

The Board adhered rigidly to the instruction of the last General Conference in preserving not only all former Children's Day Fund, but in making provision that the current and future collections from Children's Day shall be sacredly kept for the aid of needy students. In the revised system of accounting, adopted to meet the necessities of the enlarged function of the Board, provision was made for keeping the Children's Day Fund absolutely straight and for a rigid auditing by an expert accountant in each year, such as would make it impossible for any of this fund to be diverted to the aid of institutions.

The income from returned loans for the year was $40,998.70, being about $10,000 less than the income from the same source last year. This showed the influence of the recent financial depression. The interest received on outstanding loans, on annuities, and from various other sources showed a total of $16,978.59. After payment of salaries, operating expenses, and incidentals, this interest is added to the total amount bestowed upon applicants for loans. The grand total of available receipts for the year reached $148,848.90. One gratifying item was the increased number of beneficiaries intending to enter the ministry and missionary work. They showed a total increase of 43 as compared with last year. The Board has aided up to July 1, 1908, an aggregate of 16,609 students.

Preparatory to entrance upon the new and larger field of work, laid out for this Board by the last General Conference, a firm of registered accountants was engaged to make the most thorough examination of every detail of the business management of the Board from its inception in 1866 to the present time, to classify the funds, to check every account and note to date, and to make suggestions as to the most thorough business management for the future, as expert advice might provide. The report of these accountants, given by the treasurer, Mr. J. Edgar Leaycraft, in connection with his treasurer's report, was one of the most interesting items of the session. The Board ordered the report published as a supplement to an early number of the Christian Student, the regular published magazine of the Board. It shows a most careful management on the part of former secretaries and of the former Board, and will be of great interest to the church.

Much time was given to a discussion of matters relating to the schools for people of the white race in the Southern States, recently committed to the care of this Board. Secretary Nicholson and President John H. Race reported minutely their observation during a recent tour of visitation, and Bishop Anderson, resident bishop at Chattanooga, gave much valuable information. The Secretary exhibited maps showing the location of each school, giving an account of their buildings, teaching force, equipment, etc., and the Board spent the most of a half day on this subject. We have really a great field in the mountain regions of the states of Tennessee, Alabama, Georgia and North Carolina. Fully three-quarters of a million people are accessible to the Methodist Episcopal Church and must, in the nature of the case, look to it for religious educational advantages. The University of Chattanooga is doing a noble work, and its progress in the last ten years is gratifying in the extreme. As the head of our educational work in the South, liberal provision was made for it and much attention given to it. A series of seven or eight affiliated academies were provided for on a slightly more liberal basis than formerly.

Much attention was given to the detail work of loans, of new problems raised by the relations of the Board to the deaconess problem, to the problems of home and foreign missions; and the apportionment for the Children's Day collections for the ensuing year was fixed at 10 per cent of the apportionment in each charge for foreign missions—that is, 10 per cent of $1,500,000 asked by that Board.

The report of the Corresponding Secretary treated the subjects of the future policy of the Board, problems of religious work in our colleges, of an enlarged scope of publications under the direction of the Board, of questions relating to the relations of the University Senate and the Board; and, in general his suggestions were approved and important standing committees were raised on each of these questions.

Another subject treated was that of a greater and more intelligent attention to the care of young people from Methodist homes, who are students in the state universities and non-Methodist colleges. An able committee, of which Bishop W. F. McDowell is the chairman, was appointed to consider these problems, to have charge of the work for the year, and to make a report to the next annual meeting.

The records and discussions made it manifest that the administration of the retiring secretary, Dr. (now Bishop) William F. Anderson, during the trying and unsettled period of consolidation, had been characterized by an honest, prudent diplomacy, and statesman-like policy and vision which enabled him to render a really great service to the church.

The Board authorized an appeal to the church for $50,000 to be raised by a proportionate addition to the Public Educational Collection on each district, for the purpose of caring for our schools for people of the white race in the South; and also authorized the Corresponding Secretary to issue an appeal to the Church for a permanent fund of $250,000, to be raised during the quadrennium, the interest on which shall be used for the aid of institutions.

Provision was also made for a Local Executive Committee at New York.

Quite a large number of other questions were discussed and many matters of detail passed under review. The two days' session of the Board was characterized by an expeditious business dispatch, a series of able discussions on important topics, and the outlining of numerous important policies.

Interdenominational Home Mission Publicity Campaign

The Home Mission Council consisting of the Home Mission Boards of the Evangelical Denominations throughout the United States is planning for an extensive Publicity Campaign which will be conducted in two series, the first being as follows: Brooklyn, January 25th and 26th; Hartford, January 26th and 27th; Buffalo, January 27th and 28th; Cleveland, January 28th and 29th; Pittsburgh, anuary 31st and February 1st; Baltimore, February 1st and 2nd; Atlanta, February 3rd and 4th; Philadelphia, February 9th and 10th. The second series will be in the Central West as follows: Cincinnati, March 21st and 22nd; Nashville, March 22nd and 23rd; St. Louis, March 23rd and 24th; Kansas City, March 24th and 25th; Omaha, March 25th and 26th; Minneapolis, March 28th and 29th; Chicago, March 29th and 30th.

A two days' conference will be held in each city. Beginning with the afternoon of the first day and closing with the afternoon of the second day the following subjects will be discussed: "Today's Outstanding Problems of Home Missions;" "The Unity of the Church in Its Mission to America"; "A Christianized America—for Nation Building"; "A Christianized America—for World Redemption"; "The Backward People"; "Our Expanding Frontiers"; "The Immigrating and Emigrating Peoples"; "The Church and Its Resources—the Men and the Means"; "City Evangelization"; "The Church and the Labor Movement." The evening of the second day will be devoted to denominational rallies which will be arranged for by the various Denominational Home Missionary Societies.

Among the speakers who have already consented to take part in this campaign are the following: The Rev. Charles E. Jefferson, D. D.; The Rev. H. L. Morehouse, D. D., LL. 4.; The Rev. C. L. Thompson, D. D., LL. D.; Ex-Governor R. B. Glenn; The Rt. Rev. Ethelbert Talbott, D. D., LL. D.; Bishop E. R. Hendrix, D. D., LL. D.; The Rev. James I. Vance, D. D.; Hon. Joshua Levering, LL. D.; Bishop Luther B. Wilson, D. D., LL. D.; Commissioner Robert Watchorn; The Rev. John E. White, D. D.; The Rev. Arthur S. Lloyd, D. D.; The Rev. W. C. Bitting, D. D.; The Rev. H. C. Herring, D. D.; The Rev. L. C. Barnes, D. D.; The Rev. A. W. Fortune, D. D.; The Rev. Frank Mason North, D. D.; The Rev. Charles Stelzle; The Rev. W. S. Holt, D. D.; The Rev. Howard B. Grose, D. D.; Mr. J. Ernest McAfee; The Rev. F. H. Wright; The Rev. Howard J. Melish; The Rev. W. D. MacKenzie, D. D.; The Rev. Floyd Tomkins, D. D.; and Bishop Alexander Walters.

It will not be the primary purpose of this campaign to raise money, but to present to the churches of America the importance of the Home Mission Enterprise particularly as it has developed in recent years. While the old phases of Home Mission work remain in all their cogency, while the great West is still a vast field and needs mightier forces for its evangelization, while incoming population from lakes to gulf and river to sea call for moral and spiritual help—new problems, East and West, North and South, present such an appeal for missionary thought and endeavor as has never come to the nation before.

The congestion of cities, the perils and opportunities of immigration, the rising socialism with its possible conflict of classes, and the aggressions of fanaticism and superstition all combine to give a new scope, meaning and urgency to home missions.

The Executive Committee having the affairs of the council in charge constitutes: Charles L. Thompson, D. D., Chairman; J. Brownlee Voorhees, Secretary; Hubert C. Herring, D. D.; R. A. Hutchison, D. D.; Arthur S. Lloyd, D. D.; H. L. Morehouse, D. D.; A. L. Morris, D. D.; Robert Forbes, D. D.; S. L. Queen, D. D.; C. Whitney, D. D.; A. Stewart Hartman, D. D.; John R. Nelson, D. D.; William J. Wright, D. D.; B. D. Gray, D. D.

The Societies comprising the Council follow: American Baptist Home Mission Society; General Conference of Free Baptists; Home Mission Board, Southern Baptist Convention; Missionary Board of the Christian Church; The American Christian Missionary Society; Congregation Home Missionary Society; American Missionary Association; Domestic and Foreign Missionary Society, Protestant Episcopal Church; Board of Home Missions and Church Extension, Methodist Episcopal Church; Missionary Board, Free Methodist Church; Board of Home Missions, Methodist Protestant Church; Board of Missions, Methodist Church, South; Board of Home Missions, Presbyterian Church in the United States of America; General Assembly's Home Missions, Presbyterian Church in the United States (south); Board of Home Missions of the United Presbyterian Church; Board of Domestic Missions of the Reformed Church in America; Home Missionary Society, United Brethren in Christ.

The soul cannot sing when God is defied.—*Rev. J. H. Jowett, M. A.*

Wesley wrote in 1776: "When Christian perfection is not strongly and explicitly preached there is seldom any remarkable blessing from God; and, consequently, little addition to the society, and little life in the members of it. . . . Till you press the believers to expect full salvation now, you must not look for any revival." The words are as true to-day as when first they were uttered, and it is because ministers and people give so little heed to them that a paralysis of worldliness and formality has fallen upon the Church. Only let the old [illegible] and the old power will return.—*Dr.* [illegible].

Conference Notices

Special Notices

TO THE MEMBERS OF THE TENNESSEE ANNUAL CONFERENCE:

We are trying to build a church at Shelbyville. I have succeeded in getting enough brick since my appointment to complete the building and some to spare, at a very small sum. The church at this place was in poor condition, but at the present every department is at work. After my return from the District Conference we mean to begin work. To get the church to where it is has cost much labor, time and sacrifice since my stay of eight weeks. But with your prayers and a small sum from each of you, the Annual Conference will sit in the new chapel. I only ask that each brother of this conference will pledge himself to send me one dollar as early as possible. I. N. Collier.

District Rounds

TUPELO DISTRICT

FIRST ROUND

Pontotoc, Jan. 22-24; Pontotoc Ct., 23-24; New Albany, 30-31; Cotton Plant, Feb. 6-7; Ripley, 13-14; Ripley Ct., 20-21; Corinth, 26-28; Corinth Ct., 27-28; Tupelo, March 5-7; Tupelo Ct., 5-7; Nettleton, 13-14; Amory Ct., 20-21; Amory, 27-28; Okolona, April 2-4; Okolona Ct., 3-4; Belle Ct., 10-11; Union Grove, April 17-18; Houston, 23-25; Houston Ct., 24-25.

Edward F. Scarboro,
District Superintendent.

HOLLY SPRINGS DISTRICT

FIRST ROUND

Byhalia, Jan. 23-24; Oxford, 29-31; Oxford Ct., 30-31; Potts Camp, Feb. 6-7; Abbeville, 13-14; Alesville, 20-21; Holly Springs, 26-28; Holly Springs Ct., 27-28; Water Valley, March 4; Elliott, 5-7; Duck Hill, 6-7; Grenada, 12-14; Grenada Ct., 13-14; Batesville, 19-21; Sardis,20-21; Hernando and Love, 27-28; Olive Branch, April 2; Mt. Pleasant, 3-4; Waterford, 10-11.

N. R. Clay, District Superintendent.

CLARKSDALE DISTRICT

FIRST ROUND

Money, Jan. 23-24; Phillip, 30-31; Townes Chapel, 29-31; Shellmound, Feb. 6-7; Minter City, 13-14; Bedford, 20-21; Webb, 27-28; Drew, March 6-7; Ruleville, 13-14; Duolin, 20-21; Clarksdale, 27-28; Clarksdale Ct., April 3-4; Coahoma, 10-11; Tunica, 17-18. Dear Brethren: Each of you made good reports last year. I congratulate you upon your good work. Let us start in to do a better year's work than we have ever done. Aim to have a revival in every church. Put the SOUTHWESTERN in every home and raise all of your benevolent collections.

B. F. Woolfolk,
District Superintendent.

MERIDIAN DISTRICT

FIRST ROUND

Scooba, Jan. 30-31; DeKalb, Feb. 2; Lauderdale, 4; Chunkey, 6-7; Lake, 9; Meridian, St. Paul, 12-14; Meridian, Haven Chapel, 13-14; Hickory, 16; Forest Ct., 18; Forest, 20-21; Lillian, 23; Garlandsville, 27-28; Vale, March 2; Spring Hill, 3; Trenton, 4; Meridian Ct., 6-7; Daleville, 11; Ft. Stevens, 13-14; Philadelphia, 16; Coy, 18; Rose Hill, 20-21; Meehan, 27-28; Meridian, Southside, 26-28; District Stewards meeting at Meridian, St. Paul, Feb. 12, 10 o'clock a. m. Dear Brethren: Let us make up this year for our decrease in benevolence last year. Start now to make Easter Sunday the best and most successful for benevolent interest in history of each charge. Let the cry be heard everywhere, 50 cents that day from each member of the church. Send for programs. Wm. McMorris,
District Superintendent

HATTIESBURG DISTRICT

FIRST ROUND

State Line, Feb. 6-7; Waynesboro, 9-10; Shubuta Ct., 11; Ucutta, 12; Shubuta, 13-14; Liberty Hill, 13-14; DeSoto, 16; Mathewsville, 18; Enterprise, 19; Mt. Jordan, 20-21; Vossburg, 23; Paulding, 24-25; Vernon, 26; Heidelberg, 27-28; Laurel, March 10; Bay Spring, 13-14; Mt. Rose, 15; Richton, 16; Ellisville Ct., 19; Ellisville, 20-21; Magee, 23; Sumerland, 25; Bentley Chg., 25-26; Hattlesburg, 27-28.

J. B. Brooks, District Superintendent.

FOR HEADACHE—Hicks' CAPUDINE

Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c., 25c. and 50c. at drug stores.

Free $1.00 Package

It Removes Dandruff. Stops Falling Hair and Itching Scalp. Grows New Hair and Changes Gray or Faded Hair to its Natural Color.

Men whose hair or beards are straggling or all gone, women whose tresses have been thinned by fever or hall falling out requiring the use of switches; little children, boys and girls whose hair is coarse and unruly; all find in this great remedy just the relief that they want.



Foso grows hair, thickens eyebrows and lengthens eyelashes, changes gray or faded hair to its natural color, prevents thin hair, stops itching, removes dandruff, scurf of scalp, pimples, and makes the hair of any man, woman or child long, heavy, silky and beautifully glossy. Fill out free coupon and mail to-day.

FREE $1.00 PACKAGE COUPON

Fill out the blank lines below, cut out the coupon and mail to J. F. Stokes, Mgr., 8727 Foso Bldg., Cincinnati, Ohio. Enclose ten cents in stamps or silver as an evidence of good faith and to help cover packing, postage, etc., and a full $1.00 package will be sent you at once by mail prepaid free of charge.

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Give full address—write plainly.

THE CHILDREN

will eat anything that is good, but they have their preferences, as their elders do. They all like

JELL-O



and it is good for them. Seven flavors: Raspberry, Strawberry, Lemon, Orange, Chocolate, Cherry and Peach. Approved by Pure Food Commissioners. 10c. a package, at all grocers.

Illustrated Recipe Book, free.

The Genesee Pure Food Co., Le Roy, N. Y.

Gleanings from the Field

GEORGIA

Waycross.—Our first quarterly conference was held. The District Superintendent was at his post and preached two good sermons to a crowded house. One joined the church. Raised during the day $15.61. The church is alive on all lines. Our pastor, the Rev. J. C. Williams, has our prayers. He did great work the three years he was with us in Waycross. King Solomon always will have a warm heart for them. Our present pastor, the Rev. W. M. Daniels, we have thus early learned to love. He is at his post.

J. S. Mays.

KENTUCKY

North Middletown.—The work here progresses. We note the success of the Christmas tree managed by the Rev. Mr. Asher, Prof. H. C. Buckner and Mrs. H. C. Buckner, the organist, who rendered excellent help in arranging the program and rendering music for the occasion. It was a success. A large crowd was present. The choir was at its best and rendered music to the delight of all present. We cleared $8.—Joel Perkins, Pastor.

KANSAS

Coffeyville.—Among the places in our Methodism, where the year closes encouragingly, is Coffeyville, Kans. Indifference caused by misunderstandings and factional prejudices, have been brushed aside and it looks like a "pull all together" until March 17, when we meet at Boley, Okla., to report our labors for this conference year. Despite the panic which was felt her as only a factory town could feel it, we have reseated the church with new chairs, which add much to the interior view of things, as well as to the comfort of the congregation. The Ladies' Aid Society is actively engaged raising money to remodel the altar to suit modern architecture. Carpet for same and the aisles of the church has been ordered. To that end, the Society gave a bazaar during the holidays, which netted a neat sum. Too much praise cannot be given this band of heroines who have excluded from their vocabulary the word fail. Through their labors before conference time we shall have a place to worship worthy of loyal Methodists. While the Ladies' Aid Society is working to beautify the church, the young ladies of the congregation, under the leadership of Mrs. E. M. Radcliffe, are looking after the pastor's salary. The greatest event of the season was their "All nations bazaar," at Odd Fellow's Hall December 30. Greatest, in point of attendance, greatest in general interest, greatest in financial receipts. If this entertainment is repeated a few times, as promised, the pastor will go to conference with both sides of his salary account balanced. At our fourth quarterly conference we were able to report three additions to the church by conversion for the quarter. We are working to get finances out of the way, so that the last two weeks of the year may be given to a revival effort. Pray for our success.

H. T. S. Johnson, Pastor.

CAMBRIDGE, MARYLAND.

Cambridge is delighted in the fact that Bishop Warren is to preside at the next session of the Delaware conference at Cambridge, Md., March 10. Let all pray for the baptism of the Holy Spirit upon the conference. We are also delighted to learn many of our representative men and women will be present, hence a delightful session is anticipated. Might say to all visitors coming: Board and lodging may be secured at about 75 cents and $1.00 per day, varying in proportion as it may suit one to lodge and take their meals, the place, number of meals, etc., being considered. The outlook for homes looks bright. Many may be secured after reaching Cambridge

CHARCOAL PURIFIES ANY BREATH

And In Its Purest Form Has Long Been Known as the Greatest Gas Absorber.

Pure willowy charcoal will oxidize almost any odor and render it sweet and pure. A panful in a foul cellar will absorb deadly fumes, for charcoal absorbs one hundred times its volume in gas.

The ancients knew the value of charcoal and administered it in cases of illness, especially pertaining to the stomach. In England to-day charcoal poultices are used for ulcers, boils, etc., while some physicians in Europe claim to cure many skin diseases by covering the afflicted skin with charcoal powder.

Stuart's Charcoal Lozenges go into the mouth and transfer foul odors at once into oxygen, absorb noxious gases and acids and when swallowed mix with the digestive juices and stop gas-making, fermentation and decay.

By their gentle qualities they control beneficially bowel action and stop diarrhoea and constipation.

Bad breath simply cannot exist when charcoal is used. There are not ifs or ands about this statement. Don't take our word for it, but look into the matter for yourself. Ask your druggist or physician, or better still, look up charcoal in your encyclopedia. The beauty of Stuart's Charcoal Lozenges is that the highest pharmaceutical expert knowledge obtainable has been used to prepare a lozenge that will give to man the best form of charcoal for use.

Pure willow and honey is the result. Two or three after meals and at bedtime sweeten the breath, stop decay of teeth, aid the digestive apparatus and promote perfect bowel action. They enrich the supply of oxygen to the system and thereby revivify the blood and nerves.

Stuart's Charcoal Lozenges are sold everywhere in vast quantities, thus they must have merit. Every druggist carries them, price, twenty-five cents per box, or send us your name and address and we will send you a trial package by mail, free. Address F. A. Stuart Co., 200 Stuart Bldg., Marshall, Mich.

GRATEFUL THANKS

"I write you a letter of grateful thanks," says Mrs. Fannie Rogers, of Pages Mills, S. C., "for the good that Cardui has done me. One day, I was taken all of a sudden and truly thought Death had struck me. My head felt like it was frozen and my limbs felt like they were burning up. I kept getting worse and the doctor only gave me temporary relief. I had chills and fever, bad appetite, bad feelings, bad dreams, was irregular, and suffered from other female troubles. At last I began to take Cardui and almost found relief in the first dose. I continued to take it and can truthfully testify that it is worth its weight in gold to any suffering woman. Now I am regular, can eat, sleep, and work every day, and feel good. Oh! What a God-send your medicine was to me!"

Try Cardui. Your druggist sells it. It is a gentle, curative remedy, for women's ills. Cardui cannot do you any harm, and is nearly *sure* to do *great good*. Get a bottle today.

to suit your convenience. Unity reigns supreme.

MISSISSIPPI.

McLain.—Our program for the Emancipation celebration was carried out in full. It was a new thing for our people here, as nothing of the kind has been here before. Others who were not on program, that spoke—the Revs. H. B. Black of the Baptist Church; C. H. Lindsey and F. S Woods, of the Methodist Episcopal Church, Prof. C. E. Crutcher and others. Program follows: Music; Prayer by Mr. T. McCarty; Music; Address, "Education," Prof. H. D. Hartfield; Solo, "The Harvest Field," Mrs. L. Bradley; Address, "Advancement of the Negro," Prof. J. H. Brooks; singing of "America;" Address, Mrs. N. McCarty, McLain High School. Thanksgiving Offering, $3.25. Miss J. E. Kenedy, organist, gave us good music. The Rev. D. Ray, master of ceremonies.

CAPUDINE for "THAT HEADACHE."

Out last night? Headache and nervous this morning? Hicks' Capudine just the thing to fit you for business. Clears the head—braces the nerves. Try it. At drug stores.

OKLAHOMA

Boley.—The parsonage of Prewett's Chapel was struck by a mighty storm on Tuesday night, December 29, 1908, just after class meeting. Mrs. Carrie L. White and Miss C. M. Taylor controlled the storm forces. The pastor and wife, Mrs. M. E. Talbert, never witnessed such storm before for seven years. The parsonage table fairly groaned under its burden of good things brought by the party. "The clouds were big with mercy and broke in blessing on our heads" and hearts. Addresses were made by Mr. H. Taylor, Prof. P. C. McKay, Miss C. M. Taylor, C. L. White, Hon. E. P. Blakemore, T. Holland, Mrs. C. Burrows, Dr. S. L. Brown, J. T. Irvin, Mrs. L. Taylor and Mrs. F. A. Blakemore, who recited one of Paul Lawrence Dunbar's poems. Response made by pastor and wife. The party consisted of some of the best citizens of Boley. The clouds dispersed, leaving pastor and family rejoicing.—A. W. Talbert, Pastor.

TENNESSEE

The Leesburg Methodist Episcopal Churcho f the McMinnville Circuit held a two weeks' revival beginning December 7, 1908, assisted by Mrs. Lue Allen, the evangelist of Nashville, Tenn. It was a great awakening to both saints and sinners of the entire neighborhood. Many have said that it was the greatest revival known at that place for years. It resulted in the salvation of twelve souls. At the close, fifteen came forward and cast their lot with the church of God. The Rev. H. W. Rucker is pastor in charge.

Davie Gardener.

South Pittsburg.—Our first quarterly meeting was a very profitable session. District Superintendent E. J. Cox left, after preaching two splendid sermons, well satisfied. The Ladies' Aid Society is working nicely with the trustees and have helped to furnish a room for the pastor. We have raised and paid out $35.90.—J. M. Hogans, Pastor.

Hill City.—The 1st quarterly conference convened on the Hill City Charge Jan. 9-10, the Rev. E. J. Cox, District Superintendent, presiding. Quite a number of the members were on time with their reports, showing great interest in the church. The Superintendent presided with grace and tact and with a keen eye looking into every part of the work, which was pleasing to all. Sunday the Superintendent preached two strong sermons. Collection, $15.22.

W. M. Johnson, Pastor.

Cumberland Furnace—A storm arose south of the parsonage on November 19, and the result of it was groceries of almost every kind to the amount of $7. The party was led by the Rev. J. Standfield and Bro. Shurdon Bradley. Men, women and children took an active part in the affair. Many thanks to these good people. May the Lord bless them.—S. J. Boone, Pastor.

Lawrenceburg.—the first quarterly conference was held November 22, with Dr. S. M. Utley, District Superintendent, in the chair. Our first quarter was a decided success. Only one month since the Annual Conference with our new pastor, Dr. J. W. Richmond, and we paid our Superintendent $25, and raised for all purposes $73.50, more than we have ever accomplished in a month. They say we have here the hustler of the conference and we believe we have. The Rev. Mr. Richmond has put us in a new organ at a cost of $75, and soon we will have electric lights in our church. Our pastor is the preacher among preachers. We thank Martin for letting us have him and his dear wife as well as we thank the Bishop for sending him.

Anna Holt.

Savannah.—We came to this place on the 19th of December and found the work rather dull, but we can say with truth that we are now alive along all lines. On Tuesday night, after we srrived, the good sisters and brothers of our connection and also some of our friends of the Baptist Church visited the parsonage and left us groceries to the amount of about 25 pounds, and they continued to come through the holidays with cakes and fruits of various kinds. We have a plan of a hard year's work before us; we want our church repaired and an addition made to the parsonage. We ask the prayers of our co-workers and our friends for our future success. God bless the good members and friends of Savannah. We are encouraged to do a great work this year, God being our helper. Our pastor is well pleased.

(Mrs.) R. L. Williams.

Ramsey.—Pierce's Chapel is alive again. Our new pastor arrived on the fourth Sunday in October, after the adjournment of the Annual Conference held at Nashville. He preached a good sermon. The Rev. Wm. Neal is a wide-awake young man, looking after all departments of the church. Raised for thank offering, 62 cents; only a small membership at this point, 13 in number. We are planning for a rally on the fourth Sunday for church improvement and the pastor.

G. W. Davis.

Paris.—I arrived here on my new work Saturday, October 24, from the Annual Conference at Nashville, October 14, 1908, on Paris Circuit with new zeal for the Master's cause. I found a good reception at each point. I preached at Providence Chapel, 13 miles from Paris the fourth Sunday, October 25; at Paris the fifth and the first Sunday; at New Bethel Church November 13, and on the second Sunday, November 8, the Rev. J. M. Lyte, District Superintendent, held our first quarterly with success at New Providence Chapel. Paid the District Superintendent $10.25. This circuit bids fair for the future.

Jesse P. Price, Pastor.

Prof. E. T. Barksdale, A. B., of the Class of 1908 Clark University, Atlanta, Ga.

The subject of this sketch is the Principal of the Haven Academy, Waynesboro, Ga. He has taken up the work with zeal, earnestness and with a determination to make the school just what that community is in demand for. He has viewed the situation from every viewpoint; has discovered that the school is situated in the blackest and most ignorant belt



of Georgia; and that the community as a whole is suffering for the need of education. He puts promptness, ability and character into his efforts. It is believed that he is going to be a power in that community, and that the right man has found the right place. Let us encourage him in his efforts and pray mightily for his success. Also let the preachers talk Haven Academy to all of their congregations as well as do all they can financially.

TEXAS

A host of Methodist and Baptist friends visited the residence of the Rev. E. Micheaux, the new pastor on the Anderson Circuit, the night of January 10, 1909. They left many choice groceries to the amount of 100 pounds. The host was led by Brother J. V. Land, Prof. Washington of the Baptist Church and many other members of that church. God bless the good people of Anderson.

Brenham.—The work of the Methodist Episcopal Church starts off very brief at this place. The Rev. B. R. Booker returned from conference, organized his forces and has started off well. On Watch night we had a glorious meeing and the officers and members promised to do more in the future for their church than they have done in the past. We have a splendid set of officers here and they are standing nobly by their church. The first Sunday was general class meeting day and surely we received the Pentecostal showers. Paid the pastor that day, $20. We are looking forward now to the first quarterly conference which will convene January 15-17. Our people have promised the pastor to stand by the church paper and a batch of subscribers will go to the SOUTHWESTERN office in short. The church here is looking after the benevolence the first of the year and we expect to raise our apportionment on Easter. The pastor and officials have great plans ahead and by the help of the Lord we expect to realize the same.—Reporter.

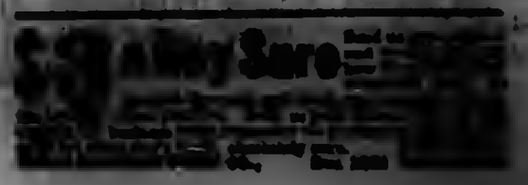
Goliad.—On returning to my work for the fourth year a great storm struck the parsonage Monday night, December 7, about 9 o'clock, led by Miss M. M. Treadwell. In the wake of this demonstration came two others directed by Mrs. A. E. Powell and Mrs. I. B. Sanders. When those great storms met you may know what happened in the parsonage; anyway the pastor and his wife are happy.

Andersen.—The first quarterly meeting of the Anderson Circuit was held January 9-10, the Rev. B. M. Taylor, District Superintendent, was present. The committee fixed the pastor's salary at $500. Anderson has taken on new life. Sunday the Rev. B. M. Taylor was at his best. Peace and good will prevail between white and colored at Andersen. Many of our people own their homes. Paid Superintendent, $17.55; paid pastor, $22.50.

E. Micheaux, Pastor.

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Gleanings from the Field

ALABAMA.

Mason City.—On the evening of December 28, at 10 o'clock, voices were heard singing at our door. There was a knock and the pastor, the Rev. Jas. A. Curry, opened the door and in came a "storm party." They passed through to the dining room and filled the table with fruits and groceries. Prayer was offered by the Rev. C. H. Brown and the merry crowd dispersed singing, "God be with you till we meet again." We use this method to thank the brothers, sisters and friends.

Talladega.—On January 2-3 our first quarterly conference was held by Dr. R. J. Buckner, District Superintendent. He preached two heart-stirring sermons which greatly invigorated the charge. We highly appreciate him as our District Superintendent and will prove it by pushing our work on to victory. If the Lord will help us we want to make a round report at the second quarter. Paid District Superintendent $13; paid pastor, $15; missions, $2.

S. E. Reeves.

Wedowee.—On watch night we met in Wesley Chapel on Hamilton street, at 8:30 o'clock. The pastor preached a short sermon, the meeting was then turned into a prayer-meeting. The congregation was large and several persons testified for God. The church is awakening spiritually.

G. F. Stevens, Pastor.

Heflin.—On Christmas day services were held at New Bethel Church. After services, while the Rev. and Mrs. Kirk were sitting around their fireside the following persons, Mrs. Loss Davis, Mrs. J. D. Austin, Mrs. Emma Bibby and Mr. J. Hamp, walked in with baskets laden with good things to eat. They set the table and invited the pastor and wife in to dinner. The Rev. Mr. Kirk returned thanks to them for their kindness and Mr. Hamp made interesting remarks. Mrs. Kirk sang "His Yoke is Easy, His Burden Light." All enjoyed a delightful dinner and were invited to come again.

J. H. Hamp.

ARKANSAS

Van Buren.—The Emancipation Proclamation was celebrated at Mt. Olive Methodist Episcopal Church, January 1. The Emancipation Proclamation was read by Miss Ollie Elum. The following old soldiers took an active part in the discussion: Randall Moxey, George Randolph, John Rillie, the Rev. John L. Smith, and Mrs. Caroline Stewart, Mrs. Martha Moore and Mrs. Eliza Buckly. These give us the dark side of the slave question. Miss Minnie Brady and Miss Rosia Mack gave us the light side, which showed that there has been a wonderful progress made from slavery until now. The choir rendered fine music for the occasion, with Miss Myrtle Mack as organist. The people said it was the best we ever had here.

A. T. Stephens was master of ceremonies.

GEORGIA.

Eastman.—The sisters whose names appear below met at the parsonage January 1, with well filled baskets of delicious fruits and groceries, for which they have my hearty thanks. Sisters Irene Maltzby, Elizabeth Edwards, Fannie Wallace, Minnie Gainey, Laura Reinhart, Misses Lula Edwards, Dorcas Wallace, Roberta Wallace.

W. H. Odum, Pastor.

Ceylon.—On the Satilla Bluff Charge our first quarterly conference was held in Brown Chapel, January 2-3, the Rev. E. D. Giddens, District Superintendent, presiding. The reports from pastor and class leaders show the work in a growing and prosperous condition. Sunday at eleven o'clock our District Superintendent was at his best. Text, Acts 9:11. Our District Superintendent is a wide-awake preacher. He looks well into every interest of the church. Paid District Superintendent up in full. Collection $13. Mrs. Daisy Green, our organist, rendered excellent music.

Peter W. Rock.

Tallapoosa.—Our first quarterly conference on the Tallapoosa Charge, Rome District, was held January 2-3. The Rev. C. W. Adams, District Superintendent, was present and attended to the work of the quarter with much dignity. The majority of the officers were present and rendered their reports, showing an outlook for future prosperity. The District Superintendent spoke to the conference with words of wisdom, which lifted our minds to greater things for the future. On Sunday morning he was at his best as he preached to a crowded house; his sermon was uplifting and inspiring. The collection for the day was $18. The District Superintendent was paid out in full for the quarter and a nice sum left for the pastor. We also received two subscriptions to the SOUTHWESTERN. The work of the Tallapoosa charge is looking forward to greater things in the future.

E. G. Allison, Pastor.

Savannah.—The Christmas exercises at Asbury Methodist Episcopal Church on Monday night, December 28, were very beautiful. The presents were numerous and valuable. The ladies were very generous in their distributions to all, but they were especially kind to Mrs. Lennon, the pastor's wife, having presented her a handsome suit made to order, and a beautiful hat to correspond. Mrs. Lennon was agreeably surprised and delighted at the presentation. The Rev. and Mrs. Lennon desire to thank these friends most heartily for their very generous favor.

Atlanta.—My reception at Fort St. Methodist Episcopal Church was greeted with acclamation of praise and joy by our loyal people and friends. And no stone has been left unturned in making it pleasant for us. A day before Christmas good things began to pour into the parsonage and the wheel of fortune has continued to turn in our favor. At the Christmas tree Monday night, the 27th, we were literally showered with very valuable presents, and when we thought the thing was over, a party of Junior Leaguers and friends, under the leadership of Mrs. H. C. Henderson, Superintendent, stormed us; when the storm ceased, the wreckage and rubbish made an abundant heap. It took several to remove it to the parsonage. We more than appreciate such storms. The work moves on smoothly. The prospects are very bright for a great year for our Master. Six conversions and accessions since conference and $55 raised.

E. R. Miller.

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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

ROSTON.—Lina Roston died in great peace at Jeanerette, Louisiana, December 28, 1908. She leaves a husband, nine children, father, three brothers three sisters and a host of friends The Revs. T. Norris, D. Sloan and R. Taylor took part in the service.

E. B. Richards.

MCCUINE.—Hannah McCuine was born in Fayette county, Mississippi, in 1840, and was brought to Ellis county, Texas, by her master in the flesh. She was led to Christ by her 11 year old daughter, Tennie Williams, who found Jesus first. Mrs. Williams was born in 1865. Both mother and daughter died within six hours of each other. Sister McCuine too sick in September.

WILLIAMS.—Mrs. Williams, her daughter, left her home in Hubbard, Texas, to come to Waco to care for her mother. While here, just before Christmas, she took sick and was compelled to go home, where she died December 31, 1908, at 6:30 p. m. Sister McCuine died December 31, 1908, at 11:30 p. m. Thus ended two useful lives, leaving a large host of relatives to mourn their loss. Both funerals were attended by the pastor at the same time and place, and both rest together, side by side, in First Street Cemetery. Peace be to them.

L. H. Richardson, Pastor.

JACKSON.—Catherine Jackson died, strong in her faith in Jesus, on December 19, 1908, at Jeanerette, Louisiana. She is survived by her husband, seven children, mother, and three sisters.—E. B. Richarde.

HINESMAN.—A well-known, loved and respected citizen of La Grange, Georgia—Mrs. Hinesman—entered into Rest November 20, 1908. The deceased joined the Baptist Church when ten years of age; ten years later she joined the Methodist Episcopal Church, as she desired to be with her husband. For thirty-five years she was a devoted Christian and a worker for good in His cause. She leaves to follow her devoted husband, several children, two grand-children and many friends. The funeral services were conducted by the Rev. W. H. Brown, of La Grange. Mrs. Brown was a member of Union Methodist Episcopal Church on the La Grange Circuit, of which the Rev. W. A. Hill is pastor.—E. V. Pulling.

RAINEY.—The memorial service of the late Mrs. Hester Rainey was held in St. Mark Methodist Episcopal Church, Baton Rouge, La., Sunday. Deceased was born November 8, 1823, died December 19, 1908. A native of Tennessee. She was a faithful Christian and a devoted mother, and leaves to mourn her loss three children, Mrs. T. B. Cooper, Mrs. R. Balls, Mr. Wm. Taylor. The services were conducted by the Revs. F. T. Chinn, W. Taylor and S. Williams. "Blessed is he that sleepeth in the Lord."

WINTON.— Elles Edker Winton, oldest son of George Winton, died December 13, 1908, after an illness of almost two years. He was a faithful member of Samona Methodist Episcopal Church on the Manchester, Tenn., Circuit. The funeral was attended by the pastor, the Rev. S. M. Carmicheal, assisted by the Rev. T. B. Blackman. His wife and two children have lost their best earthly friends, the church has lost a faithful worker.

PEGUES.—Mr. Charley Pegues died at Longstreet, La., December 30, 1908. He found Christ on his death bed and although he lived a sinner up to this time he died with full hope of glory. He leaves a wife, three little children and other relatives and friends to mourn their loss. The funeral was attended by the writer.

D. H. Young, Pastor.

MICLE-PATTEASON-GREEN.—In memory of three of the oldest members of Mallalleu Methodist Episcopal Church, St. Martinsville, La. They are not for God took them, namely, Julia Micle, age 92 years, Andrew Patterson, 77 years, Frank Green, 57 years, died in the triumph of the Christian faith, leaving a host of children, grandchildren and friends. Servants of God, well done.

E. Hutchinson, Pastor.

NESBY.—Moses Nesby, an old and faithful member of St. James Methodist Episcopal Church, West Pascagoula, Miss., died December 13, 1908, in full triumph of faith. He died as he lived. He was a member of the church for over 30 years. The church loses a good and faithful member. He was 101 years of age.—S. Jossel; Pastor.

COMMON SENSE

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Marriages

VEAL-HARBOR.—January 6, 1909, Mr. Eugene Veal and Miss Rosa Harbor, both of McCrea, La., at the residence of Mr. D. Alexander, the writer reading the marriage ceremony.—John H. Wise.

WALKER-WILLIAMSTON.—On December 15, 1908, at St. Luke Methodist Episcopal Church, Mr. D. S. Walker and Miss Mary Williamston. The church was elegantly decorated by Mrs. I. O. Foster and P. Taylor. Mr Walker is one of our best young men. He is a steward and class leader of our church. Miss Williamston is a fine young woman. Solo by Mrs. D. V. Williams. Messrs. P. Taylor, P. Gray, I. O. Foster, E. Burgess, Foster and William Gray were ushers. Mr. and Mrs. Walker will make their home in Denham Springs, where he has charge of an oar factory. The Rev. E. V. Taylor officiated.

HEFFNER-BAOWN.—Mr. William Heffner and Mrs. Amanda Brown, at Vaiden, Miss., the Rev. W. S. Leake officiating.

HEFFNER-CAIN.—Mr. Charlie Heffner and Miss Levia Caln, members of prominent families. Mr. Heffner is a well-to-do farmer and a dutiful member of Martin Grove Methodist Episcopal Church, on the Vaiden (Miss.) Circuit.

WATERS-JENNINGS.—Miss Mary Waters, a member of St. John Methodist Episcopal Church, Canvill Circuit, Tenn., and Mr. William Jennings, Sunday, December 13, 1908. The Rev. J. H. C. Means performed the ceremony at the bride's home. A host of friends witnessed the ceremony.—J. H. C. Means.

BRANTLY-WHITE.—At the home of the bride on December 17, 1908, Mr. William Brantly and Miss Eddie White. Both are members of Mt. Sinai Methodist Episcopal Church, Hazlehurst, Miss. The Rev. I. C. Rucker performed the ceremony.

LLOYD-BOYER.—In New Orleans, December 12, 1908, Mr. James Lloyd and Miss Eleanor Boyer. The Rev. J. F. Marshall officiated.

KNIGHT-WRIGHT.—At the residence of Mr. James T. Jordan, 2814 Dryades street, New Orleans, Mr. Frederick H. Knight of the Philippine Islands and Miss Gertrude H. Wright, daughter of the Rev. and Mrs. Henry J. Wright of Shreveport, La. The bride was dressed in a beautiful traveling costume of blue silk. Mr. James T. Jordan acted as guardian for the bride, while Mrs. Margaret Thornton acted for the groom. The wedding was private and without cards, so only a few select friends were present. Mr. and Mrs. Knight will make the Bronx, New York, their home. They carry with them the best wishes of their many friends.—W. Scott Chinn.

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MRS. LURANIA AMBLER.

One of the largest funerals ever seen in this city was that of Mrs. L. Amber who was buried from Newman Memorial Methodist Episcopal Church last Sunday. It is said that while the hearse, bearing the remains was crossing the traffic bridge, carriages were yet standing in front of the church on Seventh Street, which is more than seven blocks away. The enlogies were delivered by the Rev. J. W. Reese, Presiding Elder of the African Methodist Episcopal Church and the Rev. R. C. Worsham, her pastor. The hymns and prayer were said by the Rev. D. A. Anderson of the Colored Methodist Episcopal Church and the Rev. P. A. King of the African Methodist Episcopal Church. The following appropriate and touching resolutions were presented by Rose of Sharon Baptist church and read by Prof. W. R. Wright:

"Whereas, the sad intelligence of the death of Mrs. Lurania Ambler has come to these Christian organizations, and, whereas, Mrs. Ambler while she lived was a true and tried friend to our church and young people, and as proof of the magnanimity of her Christian character and the genuineness of her sympathy for our church and its affiliated organizations she presented to our B. Y. P. U's, at the dedicatory services of the church, through her devoted son-in-law, Prof. C. C. Raymond, a handsomely bound volume of the Holy Bible. The most precious book the world contains. Therefore, be it resolved, that we severally and jointly give expression to our high esteem of the splendid womanly qualities, and exalted Christian character of our departed friend and large-hearted benefactress. Be it further resolved, that we deeply regret and lament her sudden and unexpected death, away from "sweet home" and devoted loved ones, and we extend to the grief-stricken family our heart-felt sympathy in this their hour of bereavement and bitter sorrow.

H. A. DeLacey,
Superintendent of Sunday School.
W. R. Wright,
Committee on Resolutions.
H. J. White, Pastor.
H. C. Chamber, Pres. B. Y. P. U.

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Gleanings from the Field

TEXAS

Olmus.—A welcome visitor was BrotherJohn E. Pitts, who drove up to our gate about noon on January 2, and unloaded his buggy, the contents of which made the table groan under its heavy burden. He brought many good things, amounting to 75 or 100 pounds and a nice purse of money. Bro. Pitts left the inmates of the parsonage rejoicing. We are moving along nicely with our second year's work and the outlook is fine. All say they are going to do better than ever before. They mean to pray more, pay more and serve God better. There is always room for improvement.—(Mrs.) C. A. Townsend.



MRS. ELIZA HITE

Mrs. Eliza Hite, mother of M. R. Hite, of this city, departed this life December 24, 1908. Her life was worthy of imitation. She was an honest and loving woman, one whose goodness, sweetness and loyalty to her children made her an ideal mother. She had lived the life of a Christian and so met death unafraid. She was born in Baltimore, Md., in 1803, came to Louisiana when quite a child and lived in Assumption parish at Woodlawn, La. There she was among the first to plan for the building of a church. Three children, thirty-one grandchildren, fifty-one great-grandchildren and one great-great-grandchild and a host of friends are left to mourn her demise.

LINCOLN CENTENNIAL NUMBER

Southwestern Christian Advocate

ROBERT E. JONES, Editor
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ABRAHAM LINCOLN---AN APPRECIATION

To write an appreciation of one to the throbbings of whose big, human, Christly heart we are so near and who at the same time by the greatness of his personality and his manifold strength stands so far above us is hazardous. The heart of Abraham Lincoln, coming as he does out from among the common people—in spite of all of his growth he never lost identity with the common people—brings him so near that we may be blind to his imperfections and thus lavish undue praise upon him. On the other hand his towering strength of mind and of heart and of will and of motive places him at a dazzling height, and the distance between us may render us unfit to form a satisfactory estimate. But when gratitude dictates there is no debating of the attempt.

* * * *

His sobriquet was "Honest Abe," and by this name he was during his day and now during our day familiarly known. Every school child is familiar with the acts which illustrate his strictest honesty, the dealings with the patrons at the village postoffice where he was most exacting—(one evening walking miles to return change due)—and his honesty in the country grocery store which failed, leaving him greatly in debt. These debts he honored, every one of which he paid dollar for dollar after he had attained a degree of prominence as a local politician. These instances illustrate his rugged honesty. But this is not all the honesty that there was in the character of Abraham Lincoln. This was but the expression of something that was deeper in his soul. There was no tinsel about him. He was no sham. He did not "put on." He was made of honest stuff. He had honest motives. His convictions were honestly conceived. He dealt honestly with his clientele. He dealt honestly and openly with his avowed enemies. He did not use underhand and shrewd methods. He was not a party to schemes or tricks. It is said that as a lawyer he would not accept any case he could not conscientiously defend. This illustrates the man—and of this type of honesty may we have considerably more. This phase of his life should receive very much emphasis during this centennial celebration.

* * * *

There is a chance to go astray when we study Abraham Lincoln's attitude on slavery. Notwithstanding his pronounced convictions uttered prior to his election to the presidency against slavery, when he came to power his utterances seemed to contradict his former attitude. But this was not the case. Lincoln subordinated his personal views to a judicial interpretation of the Constitution as it stood. He reverenced law and order. The concrete expression of the majority rather than his own individual opinion he had sworn to uphold; and this he did. A study of this situation in the life of Lincoln will reveal one of the greatest points of strength. Here was a man who absolutely harnessed himself to the respect of the Constitutional enactments against which his inner soul rebelled. He was waiting for the time to "hit the thing and hit it hard." He did not subvert the Constitution to his own personal conviction; because he did not believe in anarchy, despotism, tyranny or the overthrow of the majority by a minority. This accounts for what appears to be the inconsistent attitude of Lincoln on slavery. His attitude was not inconsistent but paradoxical. He knew that the perpetuity of this Government rested upon the safeguarding of the rights of the majority. He further knew that if the Confederacy succeeded that slavery would be perpetuated in the new republic without opposition and that the Union would have absolutely no jurisdiction over that territory. Hence, the continuation of slavery under a regularly established form of Government and in juxtaposition of another Government which did not believe in slavery, to say the least, would have been a vexatious situation. The perpetuity of the Union therefore, was the first step toward the emancipation of the slaves. Lincoln was a prophet in that he saw that the majority would come to his way of thinking and thus he would accomplish his avowed purpose and at the same time perpetuate the Government of the people, by the people and for the people.



ABRAHAM LINCOLN—THE FIRST AMERICAN

"A blend of mirth and sadness, smiles and tears;
A quaint knight errant of the pioneers;
A homely hero, born of star and sod;
A peasant Prince; a masterpiece of God."

Lincoln was preeminently a statesman and upon this phase of his life alone his fame would have rested secure for all ages. He was preeminently a statesman in spirit and in method. He was not a reformer of the radical type. Reformers are usually revolutionists. Lincoln was not a revolutionist; but a constitutionalist. He did nothing but that he first looked at it from a statesman's viewpoint. Abraham Lincoln was one of the greatest statesmen that the world has ever produced.

* * * *

Washington is put down in our Nation's history as the father of his country; and he deserves the title. But Lincoln more than Washington had the father heart. If Washington created this Republic by the strength of his statesmanship and the strategy of his soldiery; Lincoln saved it by statesmanship no less wise and a soldiery no less brilliant. And in addition thereto Lincoln had a father's heart for the Republic the throbbing of which Washington never knew. It is doubtful whether Washington was capable of the heart interest in the Republic even though he had its fostering care in its infant days as did Lincoln in the days of Civil strife. Washington was the father of his country in a technical and historical sense; but Lincoln more than the first President was the father of his country because of his father heart.

The burdens which Lincoln bore called for a collossal character, a frame that had weathered the storms of a western pioneer life and a mind that had been watered from the fountains of the world's best literature. Not much literature; but the best literature. Lincoln's task as compared with Washington's was of greater moment; it called for larger strength and larger heroism. Washington had practically an undivided constituency; the Colonies were almost unanimous in their effort to overthrow British tyranny; and it was only here and there that a Royalist could be found. But when Abraham Lincoln took charge of the Government he not only found a divided country but men who were among the strongest, familiar with the internal workings of the Republic had joined the ranks of its opposers. Many of the soldiers who became famous as generals of the army of the Confederacy were [illegible] of the Government and were [illegible] that the country had. And their [illegible] weakened the Government but made the [illegible] more formidable. The army was [illegible] tegrated when Lincoln took hold of it.

(*Continued on Page Eight*)

TRIBUTES TO ABRAHAM LINCOLN

His Opportunity

By Bishop H. W. Warren, D. D., LL. D.

Emerson says the way to spell America is o-p-p-o-r-t-u-n-i-t-y. So great an opportunity never came to any other man since the creation as came to Abraham Lincoln. A stroke of his pen not only affected millions of slaves, but many more millions of freemen. Every man in the world is different in rights and inspirations for that stroke of the pen. He did it alone. Almost half the nation doubted its wisdom. Some of his constitutional advisers were opposed. But he said, "I promised God I would do it," and put his pen to paper.

Men of lower stature of mind might never have seen the opportunity, or, seeing it, let it pass. How did he come to such greatness? It was by obediently facing every duty for all the previous years. In smiting the lion and the bear David got courage and power to smite Goliath. Faithful in that which is least is the condition and preparation for being faithful in that which is greatest. Abdiel was not faithful for the first time when among the faithless. It was because Moses was faithful in all God's house that God spake to him face to face without dark speeches. It is because faithfulness is so high a quality that it is often spoken of as an attribute of God.

The richest promises of God are to the men faithful in all things. These promises are not merely to the persons themselves, but through them blessings shall come to others. Thus, all they that be of faith are blessed with faithful Abraham. Gal. 3:9. When God finds a character that can be trusted, He provides the opportunity. There is still need of more Abraham Lincolns. Who is a candidate?

His Poverty

By Bishop W. F. Mallalieu, D. D., LL. D.

Thank God for that wonderful revival of religion that swept over all the Northern States in the winter of 1857 and 1858 and made it possible to elect Abraham Lincoln President of the United States!

Thank God—ten thousand thanks to Him!—that on the first day of January, 1863, Abraham Lincoln signed his immortal name to the Proclamation of Emancipation, that changed 4,000,000 of slaves to freemen, and removed from our fair land the curse and shame that had so long afflicted us.

Abraham Lincoln was the child of poverty. He was born in a rude log cabin. Schools and churches were few and far between in the backwoods country of the home where he was reared. Books were scarce and not easily obtained. He gained his early education by diligently reading and rereading the few books that came to his hands. Fortunately they were good books and not trash.

The poverty and the hardships of his youth made him the friend of the friendless and the helper of the helpless. His unfaltering and unselfish patriotism made him ready to do and to die for his country. In four short years, and a few added days, he wrote his name among those who in all the centuries have done the best and bravest work for God and humanity. His fame is forever sure. Men will honor and love him as long as the world endures.

His career and achievements ought to encourage the poorest boy in this country of ours to follow his example, shunning every evil thing, and standing square and strong for all that is pure and true and good.

His Name Inseparably Linked With Freedom

By Dr. Booker T. Washington

The name and memory of Abraham Lincoln are inseparably linked in the minds of the Negro people with freedom. To other people of this country he will, perhaps, be remembered as the man who saved the Union and prevented the disaster that would in all probability have overtaken both sections of the country if the cause of secession had succeeded; to the Negro people he will ever remain the great liberator of their race.

The masses of the Negro people of the South were never so ignorant that they did not fully realize that the condition of slavery in which they were held was both unnatural and wrong. While many of the slaves sympathized with the sufferings which their masters endured during the Civil War and remained faithful to them for the most part during the struggle, they nevertheless prayed in their cabins for the success of "Massa Lincoln," as they called him, and the Union Army.

Lincoln died when his great task of liberation of the Negro race was but half completed. No portion of the population has suffered more as a consequence of his death than the Negro people, for it should not be forgotten that if mistakes were made after the war, it was the colored people who suffered for those mistakes.

My prayer is that the celebration of the Lincoln Anniversary may serve to revive and to dedicate anew to the solution of the task that Lincoln began that spirit of reverence, patience, and sympathetic good-will in which Abraham Lincoln lived and worked.

Exalted Above All Thrones

By the Hon. Jonathan P. Dolliver, United States Senator

Within less than half a century Abraham Lincoln, once despised, once derided, once distrusted and maligned, has been transfigured, in the light of universal history, so that all men and all generations of men may see him and make out if possible the manner of man he was. His life in this world was not long—less than threescore years—only ten of them visible above the dead level of affairs.

Yet into that brief space events were crowded so stupendous in their ultimate significance that we find ourselves laying down the narrative which records them with a strange feeling coming over us, that maybe after all we are not reading about a man at all, but about some mysterious personality in the hands of the higher powers, with a supernatural commission to help and to bless mankind.

It took his countrymen the full four years to find Abraham Lincoln out. By the light of the camp fires of victorious armies they learned to see the outline of this gigantic figure, to assess the integrity of his character, to comprehend the majesty of his conscience; and when at last they looked upon his care-worn face as the nation reverently bore his body to the grave, through their tears they saw him exalted above all thrones in the affection of the human race.

The Great President

By the Rev. James Mudge, D. D.

For many years the memory of the great President has been kept green and the lessons of his life conned afresh with each recurring February. What wonder, then, that now, when the hundredth anniversary of that birth occurs, the whole world shall bestir itself in some measure, and this land which owes him so much shall take all pains to do him honor. North, South, East, West, let the bells ring and the flags fly, and the children declaim, and the story be rehearsed. It will do good, much good, only good. For he was a marvelous man. His fame grows with the years. There seems no end to the volumes that pour from the press in illustration of every possible feature of his career. People do not tire of reading or hearing about him. The more he is known the better he is liked. And his influence upon men of all classes and conditions, as it continually increases, must tend to their upbuilding in all honorable and righteous and noble qualities.

What a man he was! He was honest, in the fullest sense of that word. He was strong, easily dominating the great men of his cabinet and of the nation. He was tender, with a heart so large and sympathetic that he was hardly fit to be entrusted with the pardoning power, could scarcely bring himself to sign a warrant for execution however clearly proved was its necessity. He loved truth and liberty and justice, and so, from very early days, was the sworn foe of slavery, declaring, at his first view of its abominations, "If I ever get a chance to hit that thing, I will hit it hard." His integrity was unimpeachable. No breath of scandal in money matters ever came near him. The grafter or briber would have shrunk from his presence with an instinctive sense of fear and shame. He was the soul of honor, with a lofty scorn for meanness and selfishness of every kind. He cared for nothing but the public good. He was the most magnanimous of men. There were many who abused him, for, of course, he had enemies, but he scarcely ever recognized the fact. He took no precautions against them, carried no grudges, harbored no ill-wills. He overlooked everything personal for the sake of the interests of his country.

And he was thoroughly religious. When, starting for Washington, he bade good-bye to his fellow-townsmen of Springfield whom he was never to see again, he said, "I feel that I cannot succeed without the same Divine aid which sustained Washington and in the same Almighty Being I place my reliance for support, and I hope you, my friends, will all pray that I may receive that Divine assistance without which I cannot succeed, but with which success is certain." This was the spirit which he maintained throughout the struggle that followed. He was a man of much prayer. He lived in the presence of his Creator, and his heart was ever open to the impress of the unseen world. He said to a friend, in the midst of the war, "I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go." He knew the way to the throne of grace, and he found much help from the Mightiest. He was a close friend of Bishops Simpson and Ames, of our church, and often sought their counsel. Well known are his words, ever memorable, to the deputation of Methodist ministers from the General Conference of 1864: "God bless the Methodist Church! God bless all the churches. And blessed be God who in this our great trial giveth us the churches."

A few more of his potent phrases. How rarely skilled he was in wielding the tongue of Shakespeare and of Milton, this man who scarce knew any school at all, and whose early manhood was one of fierce, unremitting toil. He said, "Let us have faith that right makes might; and in that faith let us, to the end, dare to do our duty as we understand it." "As I understand the spirit of our institutions, it is designed to promote the elevation of men. I am, therefore hostile to anything that tends to their debasement." "We will speak for freedom and against slavery, until everywhere, on this wide land, the sun shall shine, and the rain shall fall, and the wind shall blow upon no man who goes forth to unrequited toil."

In the Ode recited at the Harvard commemoration, July 21, 1865, James Russell Lowel says of Lincoln:

"He knew to bide his time,
And can his fame abide,
Still patient in his simple faith sublime,
Till the wise years decide,
Great captains with their guns and drums,
Disturb our judgment for the hour;
But at last silence comes;
These all are gone, and, standing like a tower,
Our children shall behold his fame.
The kindly-earnest, brave, farseeing man,
Sagacious, patient, dreading praise and blame,
New birth of our new soil, the first American."
Malden, Mass.

Lincoln's Sayings

That some are rich shows that others may becom rich.

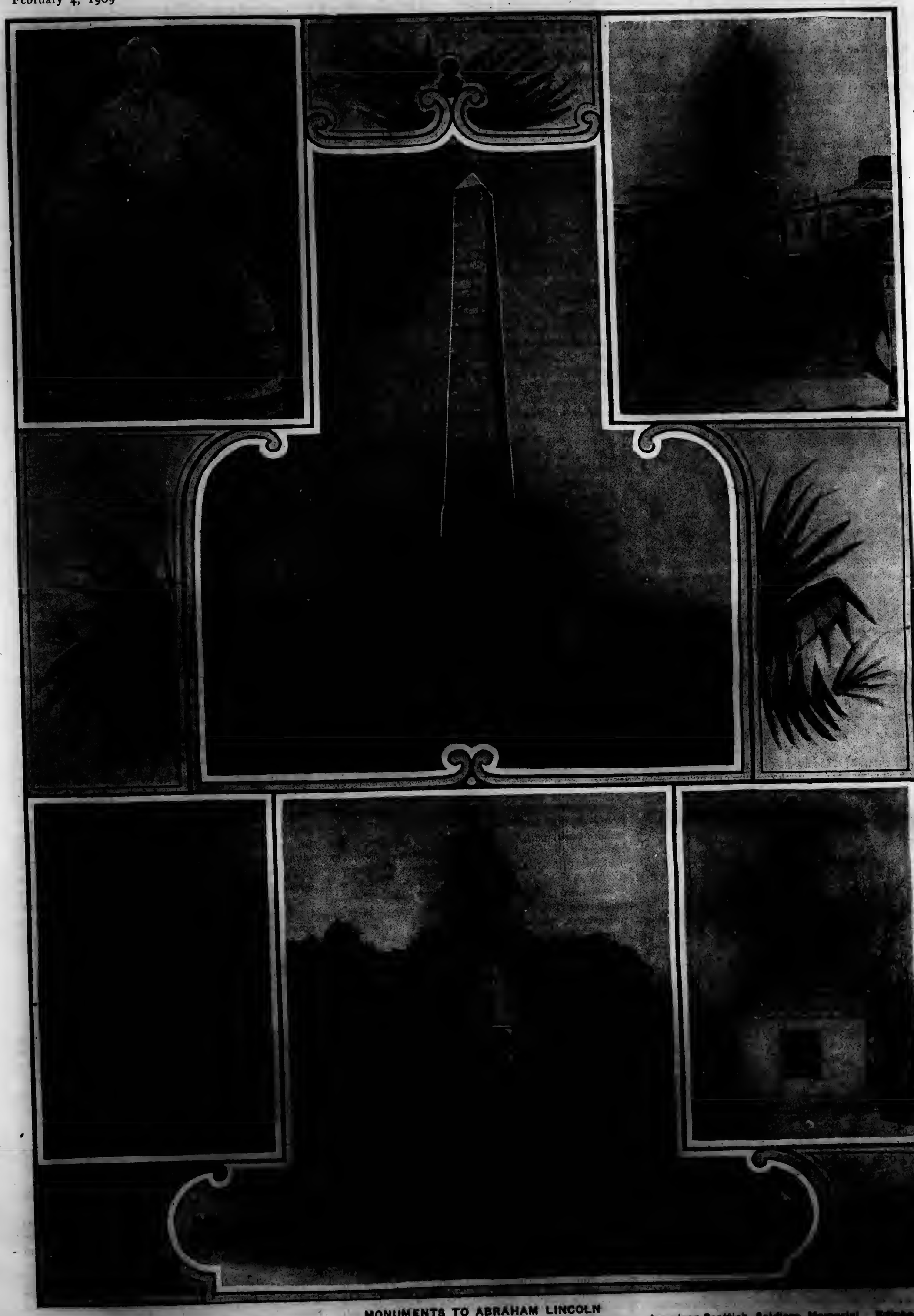
God bless my mother! All I am or hope to be owe to her.

Be sure you put your foot on the right place, th stand firm.

If men never began to drink, they would nev become drunkards.

A private soldier has as much right to justice a Major-General.

"Meet face to face and converse together"—t best way to efface unpleasant feeling.



MONUMENTS TO ABRAHAM LINCOLN

Statue of Emancipation, Florence, Italy, Saint Gaudens, Lincoln Park, Chicago, Ill.

The Lincoln Memorial and Tomb, Springfield, Ill.

Statue in Fairmount Park, Philadelphia, Pa.

American-Scottish Soldiers Memorial, Edinborough, Scotland.

Emancipation Group, Lincoln Park, Washington, D. C.

Lincoln the Emancipator

By the Rev. G. W. Henderson, D. D., Dean of the Theological Department, Fisk University, Nashville, Tenn.

By universal consent Lincoln's is one of the few, the immortal names, that were not born to die. Even in the South there is a growing appreciation not only of the great qualities of the man, but also of the work which he accomplished.

Yet it is a singular fact that both the man and his work are misunderstood and even disparaged by not a few members of the race who owe their liberty to his supreme statesmanship. They ascribe the emancipation edict to Providence and regard Lincoln as only an unwilling instrument, driven to give the slaves freedom, rather than suffer the shame of defeat.

If this were the attitude only of ill-informed, peripatetic lecturers, or of young and ambitious writers, it might be viewed with more or less unconcern; it is a matter of serious importance, however, to discover that the youth in our highest schools of learning are in danger of falling into the same error. It has not been my fortune to learn or hear of any adequate treatment of Lincoln's part in the great drama of freedom of which he is really the central figure, in any of the celebrations on Emancipation day, whether held in our schools of learning or by the colored citizens in general. I have recently heard the worthy mayor of a great southern city declare in a public address that while emancipation itself was right, Lincoln's part in it was a mere act of expediency.

I admire the piety which recognizes the hand of Providence in this the greatest event in our history, but quite otherwise is my feeling toward those of our race who would deny Lincoln's supreme merit in the great transaction.

Undoubtedly the confusion arises primarily from a failure to distinguish between Lincoln the man and Lincoln the President. It may be granted at once that in issuing the emancipation the end in view, and its justification, was to save the union; it would be quite otherwise than true to say the principle of the act was contrary to his personal wishes and convictions.

This then is the question: Did Lincoln believe that as a matter of right the colored man ought to be freed? That liberty was the birthright of all men irrespective of race or color?

It is hardly possible to read the life of Lincoln by any reputable author without being amazed that any one should go astray on this subject.

In a letter a year after the emancipation had been issued occurs this statement: "I am naturally anti-slavery. If slavery is not wrong, nothing is wrong. I cannot remember when I did not so think and feel." . . .

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When we come to consider the policy he pursued in opposing the institution, new elements enter into the problem. Lincoln was not a mere reformer like Garrison or Phillips who sees nothing but the injustice of a thing and who is impatient of all obstacles in the way of its immediate removal or destruction.

In profession he was a lawyer, in method a statesman. As a lawyer, he had a certain reverence for law, as law; as a statesman, fixing his mind upon the end to be reached, he endeavored to attain it by evolution rather than by revolution. With Seward and Sumner he fought slavery within the constitution and not outside of it. He sought to turn the sentiment of union and nationality against the only evil that jeopardized either. The Constitution protected slavery in the states wherein it then existed; it gave the national government no right to interfere. On the other hand it gave Congress complete control over all the national territory. Lincoln's position then was, to let slavery alone where it had a constitutional right to be but to prevent its introduction into any territory over which Congress had control. His hope was that by confining it strictly within these limits public sentiment would ultimately destroy it. He saw with prophetic insight that a house divided against itself could not stand; that the contest was between liberty and slavery and that slavery must ultimately go to the wall. Lincoln was not an abolitionist; for the abolitionists were not statesmen; rendering invaluable aid to the cause of freedom by an appeal to conscience, their position was too radical to reach the mass of men and was utterly devoid of practical aim and method.

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In other words, the war itself and the possibility that the outcome would be unfavorable to the national government gave Lincoln the authority to abolish slavery to prevent the dissolution of the Union.

This then was the situation. As a man Lincoln had always been profoundly and unutterably opposed to slavery; as President he had no authority to interfere with it in the states where it existed till the military situation became such that it was evident not only to him but to the whole country that either slavery or the Union must perish.

Wherein then has Lincoln merit? Would not a pro-slavery President have done the same? Was he not a mere passive instrument in the hands of Providence, acting under a necessity which he had not created and could not resist?

In the first place had Lincoln been friendly to slavery, the South would not have seceeded. In the second place both his open and avowed hostility to the institution and his management of the war itself tended to create this very necessity, which justified the act by virtue of which his name will be carried down to the latest generations.

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I commend the serious study of Lincoln's life to all our youth. He was not only the colored man's friend, but one of the world's great figures. The South with the aid of the Supreme Court sought to get the Negro out of the Declaration of Independenc and therefore out of the category of humanity. Read Lincoln's speech on this subject and feel the thrill of its inspired eloquence. Lincoln not only kept the colored man in the Declaration of Independence but put him in the Constitution of the country, for the 13th Amendment was passed during his administration to complete the work of the Emancipation edict, whose constitutionality eminent lawyers questioned, but he was the first public man of importance to suggest giving the Negro the election franchise nearly six years before the principle was embodied in the 14th and 15th amendments.

Lincoln and To-Day's Lesson

By Prof. W. L. Bulkley, Ph. D.

Abraham Lincoln! What power there is in that name! How it stirs the emotions and enkindles the enthusiasm!

And why? Not because he worked his way up from ignorance and poverty to renown. Other men have done that. Not because he was eloquent. Other men have held vast audiences spellbound with their words. Not because he was full of wit and humor. During even his life time our country produced greater humorists than he. Not because he was courageous. History records countless instances of disregard of pain or of death. Not because he was honest. The world has been blest with the lives of a host of spotless characters. Why, then, does the whole world pay tribute to the memory of this man? Because, while he was all these, he was even more. Throughout the ages, when wrongs have grown so great that even Divine patience has reached its limit, the Almighty has sent into the world some man, usually born in very humble circumstances, to execute His will. Abraham Lincoln seemed to be the one sent from God to do the great deed of crushing an accursed institution.

When he first awoke to his divine mission, history does not record. It may have been at the time when in the city where this paper is now published, he witnessed the sale of a slave girl upon the auction block. His pure soul revolted at the ribaldry of the half-drunken crowd that gathered round this blushing, imploring, helpless creature. He said, what seemed an empty threat, "If I ever have a chance, I will hit that hard." Here was a mission. To this end he devoted his years. Because of this he sacrificed his life.

When he was thirty years of age, in a remarkable address delivered in Springfield, he said with reference to the slave power, "Broken by it I too may be; bow to it I never will." The probability that we may fall in the struggle ought not to deter us from a cause that we deem to be just. "It shall not deter me."

Twenty years after he said, in one of his famous debates with Stephen A. Douglass: "Certainly the Negro is not our equal in color—perhaps not in many other respects; still, in the right to put into

(*Continued on Page Ten.*)

ABRAHAM LINCOLN AND SOME OF HIS PORTRAITS

By Francis D. Tandy, Secretary Lincoln Educational League

As we get separated from Abraham Lincoln more and more by the lapse of time and the passing away of his contemporaries, there is danger that his memory will be surrounded by all sorts of traditions and errors tending to idealize and deify him. The American people can never forget Abraham Lincoln, but it is a pity to transform their love of the actual man



[*By permission of The Century Company.*
WOOD ENGRAVING AFTER THE DAGUERREOTYPE OF 1848. THE FIRST KNOWN PHOTOGRAPH.

into worship of a fabulous ideal and so rob posterity of the lesson of his humanness.

The only way to avoid this is to return to the man himself, not as he is seen through the eyes of partial biographers, but as he actually was in all his thoughts and actions. In this sense he is best to be found in a study of his writings and portraits. They tell the story of the development of his mind and character and are the touchstone by which the future historian must determine the truth or falsity of much that has been written about him.

Taken at different times and under the stress of varying circumstances, his portraits reveal the sensitiveness of his nature and the gradual development of his character. Sometimes bowed down by a profound melancholy, sometimes with the light of laughter in his eyes, sometimes with the fighting element depicted in every line of his bearing, sometimes with the glow of sympathy dominating all his features, his various portraits inspire the thoughtful with such an admiration for the mobility of expression, that the rugged uncouthness of his features is forgotten in love for the spirit which shone through them.



[*Copyright by Francis D. Tandy Company.*
HESSLER PHOTOGRAPH, 1857

Among all the portraits of him which are now known there are three which are especially interesting. Each of them is characteristic of one of the three periods into which Lincoln's life seems to divide itself.

While there are certain reproductions of drawings showing Lincoln splitting rails or working on a flatboat, or alleged portraits taken early in life, these are all imaginative pictures based upon later portraits, and are of value only as showing the ingenious imagination of the artists who drew them. The first authentic portrait of which any record is known is a Daguerreotype, made about 1848, and now owned by his only surviving son, Hon. Robert T. Lincoln.

Lincoln was a member of Congress when this portrait was taken. It shows him as he was towards the close of the first period of his life. Here is the Western Congressman after a year or more of life in Washington. In spite of all the superficial crudeness, there are in the face characteristics which were destined to develop and to make him the best-beloved President this country ever had. There are the same features throughout as in the later and better known portraits—the same dogged determination in the mouth, tempered by the sympathy and humor of the eyes. In short, the picture is just about what might have been expected. The raw backwoodsman had already accomplished more in life than he had had any reason to hope. By his industry he had acquired a good deal of education. By his integrity, his largeness of heart and his humor, he had gained a widespread popularity in his own State and had made many staunch friends. From the most abject poverty he had risen to be a well-known member of the Illinois bar. He had even been chosen to represent his State in the National Congress. He had reason to be proud of his achievements and to look forward to the future with confidence. The prestige of having been in Congress, added to his local popularity and professional reputation, almost assured him a modest competency in the practice of law, with the hope of a good deal more if fortune should be kind to him. He had had his share of political honors. He meant now to devote his energies to providing for his increasing family, by building up as good a practice as he could in his far western home. Perhaps some day he might be elected to the bench, or even to the Governor's chair—but those are things which must be left to the distant future. For the present the problem of making a living must engross his attention to the exclusion of dreams of political ambitions which may never be realized.

Though this picture looks almost youthful when compared with most of his portraits, he was thirty-nine years of age. In fact, as is not uncommon with men who are nearing forty, he thinks of himself almost as an old man. On July 10th, 1848, he writes to Herndon:

"I suppose I am now one of the old men; and I declare, on my veracity, which I think is good with you, that nothing could afford me more satisfaction than to learn that you and others of my young friends at home are doing battle in the contest, and endearing themselves to the people, and taking a stand far above any I have ever been able to reach in their admiration. I cannot conceive that other old men feel differently. Of course I cannot demonstrate what I say; but I was young once, and I am sure I was never ungenerously thrust back. I hardly know what to say. The way for a young man to rise is to improve himself every way he can, never suspecting that anybody wishes to hinder him. Allow me to assure you that suspicion and jealousy never did help any many in any situation. There may sometimes be ungererous attempts to keep a young man down; and they will succeed, too, if he allows his mind to be diverted from its true channel to brood over the attempted injury. Cast about, and see if this feeling has not injured every person you have ever known to fall into it."

His speeches and letters are just what might be expected from the original of the picture. They are the words of the active politician, rather than of the social philosopher. They are catchy rather than profound. They deal with the problem of the moment in the most practical way, rather than by referring them to the fundamental principles and causes. On the other hand, they are always written in the clear literary style and unmistakable English of which Lincoln was a master. They are often humorous, sometimes pathetic, and always full of that sympathy which sprang from his own sufferings.

In the years which followed, his portraits became more common, especially in 1858 and 1860. There was one taken early in 1857 by Hessler of Chicago, at the request of some of the members of the Illinois bar, which still shows the earlier Lincoln. The story goes that when he posed for this picture, one of his friends said, "You don't look natural, Abe;



COOPER INSTITUTE PHOTOGRAPH.

your hair was never as slick as that." "Is this any better?" said Lincoln, as he ran his hands through his hair. It is said that when he was nominated, this was the only photograph of him to be found in Chicago, and so the newspapers used it as the basis of the old-fashioned wood-engravings. When Lincoln arrived in Chicago shortly after the convention they say the first thing he saw as he got off the train was a newsboy running down the platform with one of the hideous wood-cuts in his hands and shouting: "Here's a picture of your candidate. He ain't handsome, but he looks better when his hair is brushed." The negative of this photograph was lost in the Chicago fire, but the stories have survived and perhaps have grown with the passing years.

Of all the portraits which were naturally made about the time of his nomination, the ambrotype taken on August 13th, 1860, about three months after his nomination for the Presidency, is the most striking. The original was presented to the miniature artist, J. Henry Brown. After his death it was sold to Major William H. Lambert, of Philadelphia who now owns it. It fortunately escaped unharmed from the fire which destroyed Lincoln's desk and chair and did much other irreparable damage to Major Lambert's invaluable collection of Lincoln literature a couple of years ago.

Twelve years have passed over the head of the



AMBROTYPE, AUGUST 13, 1860

Lincoln the Emancipator

By the Rev. G. W. Henderson, D. D., Dean of the Theological Department, Fisk University, Nashville, Tenn.

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Yet it is a singular fact that both the man and his work are misunderstood and even disparaged by not a few members of the race who owe their liberty to his supreme statesmanship. They ascribe the emancipation edict to Providence and regard Lincoln as only an unwilling instrument, driven to give the slaves freedom, rather than suffer the shame of defeat.

If this were the attitude only of ill-informed, peripatetic lecturers, or of young and ambitious writers, it might be viewed with more or less unconcern; it is a matter of serious importance, however, to discover that the youth in our highest schools of learning are in danger of falling into the same error. It has not been my fortune to learn or hear of any adequate treatment of Lincoln's part in the great drama of freedom of which he is really the central figure, in any of the celebrations on Emancipation day, whether held in our schools of learning or by the colored citizens in general. I have recently heard the worthy mayor of a great southern city declare in a public address that while emancipation itself was right, Lincoln's part in it was a mere act of expediency.

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This then is the question: Did Lincoln believe that as a matter of right the colored man ought to be freed? That liberty was the birthright of all men irrespective of race or color?

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This certainly is clear enough and strong enough to settle the question. Not even Garrison could say more. What then has the influence of these convictions upon his public life? Was he faithful to them? The question is easily answered.

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By Prof. W. L. Bulkley, Ph. D.

Abraham Lincoln! What power there is in that name! How it stirs the emotions and enkindles the enthusiasm!

And why? Not because he worked his way up from ignorance and poverty to renown. Other men have done that. Not because he was eloquent. Other men have held vast audiences spellbound with their words. Not because he was full of wit and humor. During even his life time our country produced greater humorists than he. Not because he was courageous. History records countless instances of disregard of pain or of death. Not because he was honest. The world has been blest with the lives of a host of spotless characters. Why, then, does the whole world pay tribute to the memory of this man? Because, while he was all these, he was even more. Throughout the ages, when wrongs have grown so great that even Divine patience has reached its limit, the Almighty has sent into the world some man, usually born in very humble circumstances, to execute His will. Abraham Lincoln seemed to be the one sent from God to do the great deed of crushing an accursed institution.

When he first awoke to his divine mission, history does not record. It may have been at the time when, in the city where this paper is now published, he witnessed the sale of a slave girl upon the auction block. His pure soul revolted at the ribaldry of the half-drunken crowd that gathered round this blushing, imploring, helpless creature. He said, what seemed an empty threat, "If I ever have a chance, I will hit that hard." Here was a mission. To this end he devoted his years. Because of this he sacrificed his life.

When he was thirty years of age, in a remarkable address delivered in Springfield, he said with reference to the slave power, "Broken by it I too may be; bow to it I never will." The probability that we may fall in the struggle ought not to deter us from a cause that we deem to be just. "It shall not deter me."

Twenty years after he said, in one of his famous debates with Stephen A. Douglass: "Certainly the Negro is not our equal in color—perhaps not in many other respects; still, in the right to put into

(*Continued on Page Ten.*)

ABRAHAM LINCOLN AND SOME OF HIS PORTRAITS

By Francis D. Tandy, Secretary Lincoln Educational League

As we get separated from Abraham Lincoln more and more by the lapse of time and the passing away of his contemporaries, there is danger that his memory will be surrounded by all sorts of traditions and errors tending to idealize and deify him. The American people can never forget Abraham Lincoln, but it is a pity to transform their love of the actual man



[*By permission of The Century Company.*
WOOD ENGRAVING AFTER THE DAGUERREOTYPE OF 1848. THE FIRST KNOWN PHOTOGRAPH.

into worship of a fabulous ideal and so rob posterity of the lesson of his humanness.

The only way to avoid this is to return to the man himself, not as he is seen through the eyes of partial biographers, but as he actually was in all his thoughts and actions. In this sense he is best to be found in a study of his writings and portraits. They tell the story of the development of his mind and character and are the touchstone by which the future historian must determine the truth or falsity of much that has been written about him.

Taken at different times and under the stress of varying circumstances, his portraits reveal the sensitiveness of his nature and the gradual development of his character. Sometimes bowed down by a profound melancholy, sometimes with the light of laughter in his eyes, sometimes with the fighting element depicted in every line of his bearing, sometimes with the glow of sympathy dominating all his features, his various portraits inspire the thoughtful with such an admiration for the mobility of expression, that the rugged uncouthness of his features is forgotten in love for the spirit which shone through them.



[*Copyright by Francis D. Tandy Company.*
HESSLER PHOTOGRAPH, 1857

Among all the portraits of him which are now known there are three which are especially interesting. Each of them is characteristic of one of the three periods into which Lincoln's life seems to divide itself.

While there are certain reproductions of drawings showing Lincoln splitting rails or working on a flatboat, or alleged portraits taken early in life, these are all imaginative pictures based upon later portraits, and are of value only as showing the ingenious imagination of the artists who drew them. The first authentic portrait of which any record is known is a Daguerreotype, made about 1848, and now owned by his only surviving son, Hon. Robert T. Lincoln.

Lincoln was a member of Congress when this portrait was taken. It shows him as he was towards the close of the first period of his life. Here is the Western Congressman after a year or more of life in Washington. In spite of all the superficial crudeness, there are in the face characteristics which were destined to develop and to make him the best-beloved President this country ever had. There are the same features throughout as in the later and better known portraits—the same dogged determination in the mouth, tempered by the sympathy and humor of the eyes. In short, the picture is just about what might have been expected. The raw backwoodsman had already accomplished more in life than he had had any reason to hope. By his industry he had acquired a good deal of education. By his integrity, his largeness of heart and his humor, he had gained a widespread popularity in his own State and had made many staunch friends. From the most abject poverty he had risen to be a well-known member of the Illinois bar. He had even been chosen to represent his State in the National Congress. He had reason to be proud of his achievements and to look forward to the future with confidence. The prestige of having been in Congress, added to his local popularity and professional reputation, almost assured him a modest competency in the practice of law, with the hope of a good deal more if fortune should be kind to him. He had had his share of political honors. He meant now to devote his energies to providing for his increasing family, by building up as good a practice as he could in his far western home. Perhaps some day he might be elected to the bench, or even to the Governor's chair—but those are things which must be left to the distant future. For the present the problem of making a living must engross his attention to the exclusion of dreams of political ambitions which may never be realized.

Though this picture looks almost youthful when compared with most of his portraits, he was thirty-nine years of age. In fact, as is not uncommon with men who are nearing forty, he thinks of himself almost as an old man. On July 10th, 1848, he writes to Herndon:

"I suppose I am now one of the old men; and I declare, on my veracity, which I think is good with you, that nothing could afford me more satisfaction than to learn that you and others of my young friends at home are doing battle in the contest, and endearing themselves to the people, and taking a stand far above any I have ever been able to reach in their admiration. I cannot conceive that other old men feel differently. Of course I cannot demonstrate what I say; but I was young once, and I am sure I was never ungenerously thrust back. I hardly know what to say. The way for a young man to rise is to improve himself every way he can, never suspecting that anybody wishes to hinder him. Allow me to assure you that suspicion and jealousy never did help any many in any situation. There may sometimes be ungererous attempts to keep a young man down; and they will succeed, too, if he allows his mind to be diverted from its true channel to brood over the attempted injury. Cast about, and see if this feeling has not injured every person you have ever known to fall into it."

His speeches and letters are just what might be expected from the original of the picture. They are the words of the active politician, rather than of the social philosopher. They are catchy rather than profound. They deal with the problem of the moment in the most practical way, rather than by referring them to the fundamental principles and causes. On the other hand, they are always written in the clear literary style and unmistakable English of which Lincoln was a master. They are often humorous, sometimes pathetic, and always full of that sympathy which sprang from his own sufferings.

In the years which followed, his portraits became more common, especially in 1858 and 1860. There was one taken early in 1857 by Hessler of Chicago, at the request of some of the members of the Illinois bar, which still shows the earlier Lincoln. The story goes that when he posed for this picture, one of his friends said, "You don't look natural, Abe;



COOPER INSTITUTE PHOTOGRAPH.

your hair was never as slick as that." "Is this any better?" said Lincoln, as he ran his hands through his hair. It is said that when he was nominated, this was the only photograph of him to be found in Chicago, and so the newspapers used it as the basis of the old-fashioned wood-engravings. When Lincoln arrived in Chicago shortly after the convention they say the first thing he saw as he got off the train was a newsboy running down the platform with one of the hideous wood-cuts in his hands and shouting: "Here's a picture of your candidate. He ain't handsome, but he looks better when his hair is brushed." The negative of this photograph was lost in the Chicago fire, but the stories have survived and perhaps have grown with the passing years.

Of all the portraits which were naturally made about the time of his nomination, the ambrotype taken on August 13th, 1860, about three months after his nomination for the Presidency, is the most striking. The original was presented to the miniature artist, J. Henry Brown. After his death it was sold to Major William H. Lambert, of Philadelphia who now owns it. It fortunately escaped unharmed from the fire which destroyed Lincoln's desk and chair and did much other irreparable damage to Major Lambert's invaluable collection of Lincoln literature a couple of years ago.

Twelve years have passed over the head of the



AMBROTYPE, AUGUST 13, 1860

raw Western Congressman since his first picture was taken. The "old man" of nearly forty, looking forward to ending his days tranquilly as a comfortable Western lawyer, is now past his fiftieth year. But he has found himself. He has a purpose in life. The



HESSLER PHOTOGRAPH, 1860

repeal of the Missouri Compromise on May 30, 1854, "aroused him as he had never been before." He delivered a speech at the first Republican State Convention, held at Bloomington, Ill., on May 29th, 1856, which, we are told, so carried away his audience that even the newspaper reporters forgot their errand and failed to report it. (A version of this "Lost Speech" was issued in 1896 by Henry C. Whitney but this has since been repudiated by many who heard the original.) He had received 110 votes for the nomination for the Vice-Presidency at the first Republican National Convention in 1856, and had been nominated for the United States Senatorship from Illinois in 1858. He had delivered his "House Divided against Itself" speech in Springfield and had engaged Douglas in the debates. He had electrified a New York audience at the Cooper Union. He had received the nomination of his party for the highest position within the gift of his countrymen, and he is now engaged in a greater fight than he had ever dreamed it would be possible to fall to the lot of the ignorant, neglected Kentucky boy. The light of battle is in his eye. Every line of his figure shows him ready for the fray. These are the lips which thundered out: "We do not want to dissolve the Union; you shall not!"

The knowledge of what he had accomplished to raise himself to his present position, the honesty of his convictions, the battles he had fought and the victories he had won, gave him the poise of self-confidence. The determination to make good his promise of 1858, "If it is decreed that I should go down because of this speech, then let me go down linked with the truth—let me die in the advocacy of what is just and right," made him an absolutely fearless and almost irresistible force. Forgotten for the time was that undertone of melancholy which so dominated him at times. Neglected for the moment was the pleasant humor which had helped to make him popular. Serious things of national importance hung upon the issue of the contest and men cannot fight well whose minds are taken up with the laughter of the jest or the cry of despair.

His opponents had ridiculed his "six feet four of awkwardness." He would show them that this raw-boned body was made of good fighting stuff. They had shouted "abolitionist" at him, they had exhorted him to patriotism, they had quoted the great names of history, they were already threatening dire calamity for the future. He would prove to them that he, who never ranted about the glory of the flag, who recognized the existence of evils in his country and was ready to lay down his life to remedy them, was a better, truer patriot than those who were threat-



[*Copyright by Francis D. Tandy Company.*
GARDNER PHOTOGRAPH, MARCH 9, 1864

ening to disrupt the country and throw it into civil war if the reins of power should be taken from their grasp.

There were numerous portraits of him made about this time. A photograph by Brady of New York at the time of the Cooper Institute speech shows him in much softer mood. But probably the best known beardless photograph is the profile by Hessler, of Chicago, in 1860. Another very striking ambrotype, which shows all the fighting spirit, was made for Marcus L. Cole in Springfield, on May 20th, 1860, two days after his nomination for the Presidency.

A number of paintings and engravings were also made about the same time. Many of these were crude, being executed generally for campaign purposes. The fact that he was elected in spite of them, is the best evidence of the strength of himself and his principles. He grew his beard at the end of 1860 or the beginning of 1861, and many of the engravers of his earlier pictures altered the plates so as to bring them down to date. The effect can hardly be described.

His portraits as President are numerous and show him in many different humors. The one which is most familiar is a photograph by Brady in 1864, showing a three-quarter view of his face to the left. It is said that Hon. Robert T. Lincoln considers this the best portrait of his father. It shows the quiet, thoughtful, dignified President, sitting serene and undisturbed among all the tumult of the Civil War—unshaken by the threats of his enemies—impervious to the demand of the petty politicians and office-seekers. Another photograph by Brady, taken in 1864, showing a three-quarter view looking to the right, is also very interesting and shows much of the same characteristics

His portraits of this period are too numerous for especial notice. Many of the full-length portraits, both sitting and standing, show the poise of the figure and carry their lesson to those who are trained to



BRADY PHOTOGRAPH, 1864

study character therein.

Among the groups a romantic interest naturally attaches to those taken in camps of the army, while homelier feelings surround the family portraits. Of the latter, the one in which the President is depicted showing a book to his son "Tad" is probably the most popular. One group shows him seated between his two private secretaries, John C. Nicolay and John Hay. The President evidently consented to have the picture taken to please the two younger men, and is more or less bored, while his two secretaries show by their bearing that it is one of the proudest moments of their lives. There has been much discussion as to the date of this photograph. Hon. John Hay, however, says: "The portrait of the younger man of the group is myself. The other, with the beard, is Mr. Nicolay. The photograph was made, I think, in the year 1863." (From a letter to Mr. Judd Stewart, February 12, 1904.) Mr. Nicolay gives even more convincing evidence: "On looking over my papers I have been fortunate enough to find a memorandum of the exact date, November 8, 1863." (From a letter to Mr. Truman H. Bartlett, May 28, 1892.)

Of all the portraits of the Presidency, the most sympathetic is the photograph which was taken by Gardner of Washington, on March 9th, 1864, to commemorate the appointment of Ulysses S. Grant as Lieutenant-General and Commander of all Armies of the Republic. Only three and a half years

(*Continued on Page Thirteen.*)



[*By permission of The Century Company.*
WOOD ENGRAVING BY T. COLE AFTER AN AMBROTYPE TAKEN FOR MARCUS L. WARD IN SPRINGFIELD, MAY 20, 1860, TWO DAYS AFTER HIS NOMINATION FOR THE PRESIDENCY.



PRESIDENT LINCOLN AND HIS PRIVATE SECRETARIES, MESSRS. NICOLAY AND HAY

LINCOLN'S GETTYSBURG SPEECH

(Facsimile of the Copy Made by the President for the Soldiers and Sailors Home in Baltimore, in 1864)

Address delivered at the dedication of the Cemetery at Gettysburg.

Four score and seven years ago our fathers brought forth on this Continent, a new nation, conceived in Liberty, and dedicated to the proposition that all men are created equal.

Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battle-field of that war. We have come to dedicate a portion of that field, as a final resting place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this.

But, in a larger sense, we can not dedicate — we can not consecrate — we can not hallow — this ground. The brave men, living and dead, who struggled here have consecrated it, far above our poor power to add or detract. The world will little note, nor long remember what we say here, but it can never forget what they did here. It is for us the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us — that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion — that we here highly resolve that these dead shall not have died in vain — that this nation, under God, shall have a new birth of freedom — and that government of the people, by the people, for the people, shall not perish from the earth.

Abraham Lincoln.

November 19, 1863.

A Parallel Between Abraham Lincoln and Booker T. Washington

By the Rev. Bradley Gilman, D. D.

President Roosevelt has said, on at least one occasion, that he could desire no greater glory for himself, in the eyes of posterity, than to be thought to resemble our great martyred president, in his aims and efforts. The friends of our strenuous President can see certain resemblances between him and the predecessor in the White House whom he so greatly admires; but in the accident of birth, at least, a wide chasm separates them; one was born with most of the advantages of family prestige, and took, as a matter of course, the full long course of school and college education which opened to him; the other, from the beginning, was opposed by adverse conditions, and was compelled to struggle earnestly and bravely forward, to reach the position of power which at last he obtained.

Yet, in the quality of "simplicity of nature," which both these great men show, in an admirable measure they much resemble each other; and this same unspoiled elemental quality is noticeable in Booker T. Washington; lesser men, men of talent, merely often strain themselves up to an unnatural height, and obtain only pomposity and pretense, when they aim at greatness. Some really great man is nearly always simple, approachable, sincere, even humble. Such a man is Booker T. Washington, a man who I consider to be more vitally important, in the polity of this country, than any one man now living; other great men and good men—Roosevelt, Taft, and others—could be in a measure replaced by others; but no other man could do what the great wise leader of the Negro race is now doing for his people. As there were true Isaiahs in Old Testament literature so there are true Lincolns; the first one freed the black race, in the South, from physical fetters; the second one is teaching them how to free their minds and souls from the fetters of ignorance and indulgence—the fetters which restrict all childhood, of individuals or races.

One of the sentences in Chittenden's book on Abraham Lincoln (I have not read it for twenty years, but it impressed me deeply) was this: Chittenden was private secretary to Lincoln, and saw much of him, and made notes about him; but he says in his book of recollections: "If I had known when I was with Mr. Lincoln so constantly, how great he was, I could have made far more numerous notes upon his words and acts."

Thus we see confirmed the old saying that no great man is great to his valet; no, nor to his private secretary. But we know, now, that Mr. Lincoln was a very great man; perhaps the highest type which this country has ever produced; for George Washington was only in fact emancipated from the life and thought and customs of Old England; but Lincoln was a "new man," a characteristic product of the new world; and was a prophecy of what men might be, in the freedom of this great land.

Not only do we see an unspoiled simplicity in Booker T. Washington, which resembles that of Lincoln, and abides in the man despite the praise and honor showered upon him, by white and black peoples, in this country and abroad, but the sincerity of the two great men is of one and the same convincing stamp. Both of them show it, in private life and conversation, and in public life, on the platform, also. It is often a question, with the political managers of state and national campaigns, whether or not the numerous and long speeches of famous orators do much to turn the current of public opinion. But it is on record that Lincoln, in his public addresses did materially change the opinions of his listeners; this was strikingly true in his speech, made at Manchester, New Hampshire, before the Civil War. And the same kind of effect is produced by Dr. Washington, before northern audiences and before southern audiences, of either or both races; he does convince them of his honesty and wisdom, and they follow his judgment. He does not so much dazzle his listeners with oratorical display; but, like Lincoln, he convinces them of his honest belief in what he is saying, and in the justice and wisdom of the cause he is advocating.

A third way in which Booker T. Washington resembles Abraham Lincoln is in possessing a great capacity for growth. Lincoln, the country lawyer, was by no means the Lincoln of the White House; those who knew him in both environments testify to the unfolding and expanding which took place in his nature. The same is true of another great man, the late lamented Grover Cleveland; he was a very different man, as president from what he had been as a New York aspirant for the governorship Some men, and at times, great men, are as great at thirty as at fifty; but men like these I have named have attained new wisdom with the passing years, and have performed easily in mature life. tasks for which their youthful strength but little fitted them.

In these three points, I find resemblances between Abraham Lincoln and Booker T. Washington; both retained their sincerity and unspoiled simplicity, all along a path which has led under arches of triumph, with the praises of the people sounding in their ears; and both of these great men have manifested in their natures the characteristic which the world of material things and of human beings have stamped upon it from the hand of the Creator and Guiding God—the characteristics of progress, [illegible]; whichever word you use, the [illegible] same; and it is the mark of the [illegible] whether in a planet or a human soul.

Southwestern Christian Advocate

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3—When the ADVOCATE does not arrive regularly, notify us promptly.
4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

ABRAHAM LINCOLN---AN APPRECIATION

(*Continued from Page One*)

and armories had been siezed and the Government in its army life had been weakened at several points. Not only was this the case but there was dissatisfaction and warring even among those who were Unionists. The Federal forces were by no means united. There were at least four elements. Lincoln said that "there were those who were for the Union with, but not without slavery—those for with, but not without; those for with or without, but who preferred it with; and those for it with or without but who preferred it without." In addition to the difficulties, already named, Lincoln had to face political enemies constituting the opposing party. There was but one party during Washington's time and he was at the head of it. There was not only a divided country when Lincoln came to power, but the section which he represented was divided. And not only was the section from which he came divided but within the ranks of his own party there were those who believed that he did not have the executive ability and were fearful lest the power placed in untrained hands was misplaced. There were even those in his cabinet who mistrusted his ability. Never was there a man in the life of the American Nation who has had such arduous task as this man. Washington had grave difficulties to face in waging the war for the establishment of the Republic and of directing its organization in its infancy, but he had no such difficulties as Lincoln had to face. That this raw Westerner was equal to the task and did not prove recreant to a single trust makes him the strongest character that the world has ever known.

MONUMENTS TO ABRAHAM LINCOLN

On page three will be found five monuments erected to Abraham Lincoln. Two of these are in Europe, the statue of Emancipation in Florence, Italy, and the American-Scottish Soldiers Memorial at Edinborough, Scotland. The monument located in Lincoln Park, Washington, D. C., is properly known as "Freedom's Memorial." It was erected by the Western Sanitary Commission of St. Louis, Missouri, with funds solely contributed by emancipated citizens of the United States, who were declared free by the proclamation of President Lincoln. The first contribution of $5.00 was made by Charlotte Scott an ex-slave of Virginia, her contribution being the first earnings in freedom and consecrated, by her suggestion and request on the day she heard of President Lincoln's death, to build a monument to his memory.

The page of monuments reproduced on heavy enameled paper ready for framing will be sent on the receipt of 10 cents in coin or stamps.

AN ACKNOWLEDGMENT

In presenting this issue to our readers we must acknowledge our debt to our contributors who have written for us without financial remuneration. In this issue will be found the names of Bishops Warren and Mallalieu, Principal Booker T. Washington, Senator John B. Dolliver, Dr. James Mudge, Dr. G. W. Henderson of Fisk University, Prof. William L. Bulkley, of the Public Schools of New York, Dr. Bradley Gilman, a graduate of Harvard University in the class with President Roosevelt and a personal friend of the President, Mr. Charles W. Chestnut, author of the "Conjur Woman" and "The Marrow of Tradition," Dr. Ezra Squier Tipple, of Drew Theological Seminary, Dr. James A. Foust of Boston, and Mr. Francis D. Tandy, secretary of the Lincoln Educational League of New York City. But for the kindness of these friends we would not be able to present our readers such strong and helpful articles.

LINCOLN CENTENNIAL PROGRAM

In all of our churches on Friday evening, February 12, and on Sunday afternoon or Sunday evening, February 14, our people in all our churches should celebrate the centennial of the anniversary of the birth of Abraham Lincoln. This program could be made exceedingly interesting and if no other matter is at hand this week's SOUTHWESTERN CHRISTIAN ADVOCATE furnishes enough for a program of variety and of interest. There should not be a church even on the furtherest point of a circuit but that would do honor to this occasion. The four tributes found on page two, by Bishop Warren, Bishop Mallalieu, Dr. Booker T. Washington and Senator Dolliver, could be used as prose recitations to be delivered by young men or young women of High School grades. On page nine we are printing some of the very best poems inspired by the life of Abraham Lincoln. By all means Walt Whitman's poem "My Captain," should be presented, also Edwin Markham's poem. The truth is all the poems printed are worthy of a place on the program. Then one of the most prominent educators in the community should deliver Lincoln's Gettysburg address. It is found on page seven. This is a classic, one of the finest pieces of English in existence and it is most difficult to properly present. No mistake should be made in assigning this to a boy or a girl. Some mature man or woman should be selected who could put himself or herself into this address and thus make it one of the principal features of the program. There should also be an address of twenty minutes and the articles found in other parts of the paper will easily suggest a line of thought. There is plenty of material in this issue which may serve as a basis for an address.

As to the music, the "Battle Hymn of the Republic" and "America" would be especially appropriate Bishop Mallalieu is kind enough to furnish us a poem especially for this occasion. This should be sung in all of our churches. It is written to the tune of "America." We give it herewith.

A SONG OF FAITH AND HOPE

BY BISHOP W. F. MALLALIEU

I.

Eternal God above,
Reveal to us Thy love,
Inspire our song;
Uplift us by Thy might,
Defend and guard the right,
Thy grace prolong.

II.

We wait the coming day
That sweeps all shames away,
And crowns the right;
Break the oppressor's arm,
Save every soul from harm,
Let tempests change to calm,
Let there be light.

III.

Our fathers cried to Thee,
And Thou didst set them free
With outstretched hand;
Great God, once more arise,
Subdue our enemies,
While lawless outrage flies
Far from this land.

IV.

With steadfast hearts and brave,
Knowing that God will save
The good and true;
Joyous we march along,
Heaven echoes back our song
Jehovah smites the wrong,
Day dawns to view.

KING MENELIK

The King of Abyssinia who has been reported seriously ill and at one time dead, now appears to be neither dead nor in as bad condition as was thought at one time. It is a fact, however, that the ruler is a chronic invalid and should he suddenly succumb to the pangs of his affliction it would not be alarmingly surprising. In the event of his death an uprising is feared and France, Italy and Great Britain have provided for the emergency in the matter of safety of all Europeans in Abyssinia.

Of General Interest

THE PACIFICATOR

Judge Taft, who is now on the Isthmus of Panama on official business, is also acting the role of a peacemaker. Mr. Taft has established for himself quite a reputation in the matter of bringing about amicable relations between opposing factions; and now that the post election factional feeling down in Panama is somewhat intense he is exerting his influence to re-establish peace and harmony. He has extended invitations to both President Obaldia and Senor Arias, at one time opponents for the Presidency, to the dinner and reception planned in honor of the President-elect.

After leaving Panama Mr. Taft will visit New Orleans. Quite elaborate preparations are being made for his entertainment. While here it is hoped that he will be given an opportunity to say a few words of encouragement to the colored people of this city.

OUR FLEET

Now that the fleet is about to complete the most remarkable and unprecedented tour of its kind not only in its own history but in the history of all naval manoeuvres, the public eye is again turned upon it Monday, February first, salutes were exchanged by the fleet with the Forts and foreign ships in the port of Gibraltar. The British, French, Russian and Dutch war vessels all joined in the salutation. Rear Admiral Sperry went ashore and officially visited the Military Governor, escorted by guard of honor to the Naval residence of the Governor.

Among some of the comments passed upon the fighting qualities of the American fleet the official Chronicle in a laudatory article remarked that the American navy now ranks next to the British.

The fleet will be escorted into Hampton Roads where it will arrive February 22 by Admiral Arnold's Squadron.

When the voyage is finished it is estimated that the expenditure of about two millions of dollars will have been made.

IN CONGRESS

Among the things which will occupy the greater part of the sessions in Congress this week are chiefly the consideration of the Brownsville affray—the terms of re-enlistment of the Negro soldiers who were discharged without honor for the alleged shooting up of the town of Brownsville, Texas. It seems quite probable that the question will not reach an immediate conclusion for it is expected that a good deal of opposition from the Democratic side of the House will be brought to bear for the prevention of any bill looking to the re-enlistment of the colored soldiers. Mr. Foraker is still persistent in his fight for the soldiers.

The Candaian Waterways boundary treaty too will come in for much closed door consideration as well as the treaties with Colombia and Panama. On Saturday the Senate will adjourn out of respect for the late Senator Allison, of Iowa.

The House will again take up the matter of appropriations for the next fiscal year, the army supply bill and the Indian bill.

CUBAN SELF-GOVERNMENT

The threatened clash between the chief and his second in Cuba came to a show down when the proposal was made to appoint Ricardo Arnauto chief of the secret police in the place of Jose Jeret. Vice-president Zayas was successful in preventing this appointment. President Gomez yielded to the threats of Zayas to resign in the event of the appointment of Arnauto and to the urgent remonstrances of the people and consented to appoint Jose Jeret as Chief of Secret Police. Although peaceful and cordial relations are a little uncertain yet it is believed that Vice-President Zayas and his followers are satisfied with the appointment.

President-elect Taft sent the following message to Cuba's new ruler:

"I congratulate you on your induction into office as president of the Cuban Republic, and I congratulate the Cuban people on their independent government. I hope and pray that it will prove stronger and stronger; more and more prosperous."

President Gomez cabled an acknowledgement and his thanks to Mr. Taft.

It will be remembered that Cuba has just assumed the reins of self-government and the Republic will be watched with a good deal of interest by the world powers.

ABRAHAM LINCOLN AS POETS SAW HIM

LINCOLN, THE MAN OF THE PEOPLE

BY EDWIN MARKHAM

When the Norn-Mother saw the Whirlwind Hour,
Greatening and darkening as it hurried on,
She bent the strenuous Heavens and came down
To make a man to meet the mortal need.
She took the tried clay of the common road—
Clay warm yet with the genial heat of Earth,
Dashed through it all a strain of prophecy;
Then mixed a laughter with the serious stuff.
It was a stuff to wear for centuries,
A man that matched the mountains, and compelled
The stars to look our way and honor us.

The color of the ground was in him, the red earth;
The tang and odor of the primal things—
The rectitude and patience of the rocks;
The gladness of the wind that shakes the corn;
The courage of the bird that dares the sea;
The justice of the rain that loves all leaves;
The pity of the snow that hides all scars;
The loving-kindness of the wayside well;
The tolerance and equity of light
That gives as freely to the shrinking weed
As to the great oak flaring to the wind—
To the grave's low hill as to the Matterhorn
That shoulders out the sky.

And so he came.

From prairie cabin up to Capitol,
One fair Ideal led our chieftain on.
Forevermore he burned to do his deed
With the fine stroke and gesture of a king.
He built the rail-pile as he built the State,
Pouring his splendid strength through every blow,
The conscience of him testing every stroke,
To make his deed the measure of a man.

So came the Captain with the mighty heart:
And when the step of Earthquake shook the house,
Wrenching the rafters from their ancient hold,
He held the ridgepole up, and spiked again
The rafters of the Home. He held his place—
Held the long purpose like a growing tree—
Held on through blame and faltered not at praise.
And when he fell in whirlwind, he went down
As when a kingly cedar green with boughs
Goes down with a great shout upon the hills,
And leaves a lonesome place against the sky.

THE COMMEMORATION ODE

BY JAMES RUSSELL LOWELL

How beautiful to see
Once more a shepherd of mankind indeed,
Who loved his charge, but never loved to lead;
One whose meek flock the people joyed to be,
Not lured by any cheat of birth
But by his clear-grained human worth,
And brave old wisdom of sincerity!
They knew that outward grace is dust;
They could not choose but trust
In that sure-footed mind's unfaltering skill,
And supple tempered will
That bent like perfect steel to spring again and thrust.
His was no lonely mountain-peak of mind,
Thrusting to thin air o'er our cloudy bars,
A sea-mark now, now lost in vapors blind;
Broad prairie rather, genial, level-lined,
Fruitful and friendly for all human kind,
Yet also nigh to heaven and loved of loftiest stars.

. . . . . .

He knew to bide his time,
And can his fame abide,
Still patient in his simple faith sublime,
Till the wise years decide.
Great captains with their guns and drums,
Disturb our judgment for the hour,
But, at last, silence comes;
These all are gone, and standing like a tower,
Our children shall behold his fame,
The kindly, earnest, brave, foreseeing man.
Sagacious, patient, dreading praise, not blame,
New birth of our new soil, the first American.

THE EMANCIPATION GROUP

BY JOHN GREENLEAF WHITTIER

Amidst thy sacred effigies
Of old renown give place
O, city Freedom-loved! to his
Whose hand unchained a race.

Take the worn frame that rested not
Save in a martyr's grave—
The care-lined face, that none forgot,
Bent to the kneeling slave.

Let man be free! The mighty word
He spoke was not his own;
An impulse from the highest stirred
These chiseled lips alone.



STATUE IN THE ROTUNDA OF THE CAPITOL, WASHINGTON, D. C.

The cloudy sign, the fiery guide
Along his pathway ran,
And nature, thru his voice, denied
The ownership of man.

We rest in peace where these sad eyes
Saw peril, strife and pain;
He was the nation's sacrifice,
And ours the priceless gain.

O symbol of God's will on earth
As it is done above!
Bear witness to the cost and worth
Of justice and of love.

Stand in thy place and testify
To coming ages long,
That truth is stronger than a lie
And righteousness than wrong.

O CAPTAIN! MY CAPTAIN!

BY WALT WHITMAN

O Captain! my Captain! our fearful trip is done,
The ship has weathered every rock, the prize we sought is won,
The port is near, the bells I hear, the people all exulting,
While follow eyes the steady keel, the vessel grim and daring;
But, O heart! heart! heart!
O the bleeding drops of red,
Where on the deck my Captain lies,
Fallen cold and dead.

O Captain! my Captain! rise up and hear the bells;
Rise up—for you the flag is flung—for you the bugle trills,
For you bouquets and ribboned wreaths—for you the shores a-crowding,
For you they call, the swaying mass, their eager faces turning;
Here Captain! dear father!
This arm beneath your head!
It is some dream that on the deck,
You've fallen cold and dead.

My Captain does not answer, his lips are pale and still,
My father does not feel my arm, he has no pulse nor will,
The ship is anchored safe and sound, its voyage closed and done,
From fearful trip the victor ship comes in with object won;
Exult, O shores and ring, O bells!
But I with mournful tread
Walk the deck my Captain lies,
Fallen cold and dead.

THE HAND OF LINCOLN

BY EDMUND CLARENCE STEDMAN

Look on this cast, and know the hand
That bore a nation in its hold;
From this mute witness understand
What Lincoln was—how large of mold.

. . . . . .

The hand of Anak, sinewed strong,
The fingers that on greatness clutch;
Yet lo! the marks their lines along
Of one who strove and suffered much.

For here in knotted cord and vein
I trace the varying chart of years;
I know the troubled heart, the strain,
The weight of Atlas—and the tears.

Again I see the patient brow
That palm erewhile was wont to press;
And now 'tis furrowed deep, and now
Made smooth with hope and tenderness.

For something of a formless grace
This molded outline plays about;
A pitying flame, beyond our trace,
Breathes like a spirit, in and out.

The love that cast an aureole
Round one, who, longer to endure,
Called mirth to ease his ceaseless dole,
Yet kept his nobler purpose sure.

Lo, as I gaze, the statured man,
Built up from yon large hand appears:
A type that nature wills to plan
But once in all a people's years.

What better than this voiceless cast
To tell of such a one as he,
Since through its living semblance passed
The thought that bade a race be free!

Lincoln's Courtships

By Mr. Charles W. Chestnut

A great man is in a way a human document, and whatever concerns his life is of interest, if not all of equal importance; and, since a man's life is a unit, it cannot be properly viewed, or his character correctly estimated, without a knowledge of it all or its most important phases.

Mr. Lincoln was a very human person, all sides of whose nature were developed, though perhaps not equally, and in the matter of love and courtship his experience was very interesting and perhaps unusual. He was not a handsome man, and was deficient in some of those charms of manner which make men attractive to women. His stature and strength, however, his energy and ambition, and a certain frank sincerity, a longing for sympathy and encouragement, rendered him in his youth not only popular with men, but equally attractive to the other sex.

His first love affair of which there is any record was that with Anne Rutledge, a slender, blue-eyed blonde, nineteen years old, a very lovely and universally admired and generally fascinating girl, of South Carolina descent, whose father kept the village tavern at New Salem, Illinois, where Lincoln had moved from the farm. Miss Rutledge had been engaged to another man, who went away and did not return. Lincoln was postmaster and to him she went every day for the letters which came so rarely and finally not at all. He became interested in her sorrow, and sought after a while to comfort her, with the result that she promised to marry him. But she could not banish her love for the other man; memories, doubts and fears, and a tender conscience, lest she might have misjudged her absent lover, preyed upon her mind, and shortly after her betrothal to Lincoln, she was teken ill and died. Her death was a great shock to Lincoln, and it is said that the melancholy which was so conspicuous in his disposition, dates from the time of this bereavement. This is the most touching and romantic of Lincoln's love affairs.

But when one is young, nature abhors an empty heart. In time Mr. Lincoln recovered from his grief sufficiently to look around for some other object upon which to bestow his affections. Some two years before the death of Anne Rutledge, he had made the acquaintance of Miss Mary Owens, of Kentucky, who had come to New Salem to visit her sister, a Mrs. Able. She remained in New Salem four weeks after which she returned to her Kentucky home. Some three years later, and about a year after Anne's death, Mrs. Able went on a visit to Kentucky, and before leaving, laughingly suggested to Lincoln that she would bring her sister back with her if Lincoln would marry her. He replied, in the same strain, that he would. He remembered Miss Owens as a tall, slim, handsome, witty and vivacious girl, liberally educated and considered wealthy.

But alas! the first interview dissipated some illusions on both sides. The lady had grown stout—distressingly stout. Some of her roses had fled; she was now twenty-eight, a year older than Lincoln, and the difference, not so apparent when he had first known her, had become more pronounced with the passing years. Nor is it likely that he was all that her imagination had pictured him. He was a diamond in the rough, and the speech and manners of the Illinois frontier did not compare favorably with the more polished graces of Kentucky society. They both seemed to have taken the promise to Mrs. Able seriously, and were soon absorbed in a formal courtship—formal in more ways than one, since it seems to have been singularly lacking in warmth. Indeed, Lincoln was never a very ardent wooer. He debated with himself and with his friends whether he should marry Miss Owens, and when he finally made his marriage proposal, it was couched in the form of a letter, and was more like a legal document than the outpouring of a loving heart. He set out very frankly his circumstances and his shortcomings, which he feared might prevent his finding favor in the lady's eyes. The lady, who seems to have been equally practical, accepted his view of himself and declined his proposal. She was known to have stated, in substance, years afterwards, that Mr. Lincoln was not in her social class, and that the marriage would probably have resulted unhappily. Neither of them seems to have suffered from their disagreement. Miss Owens made a presumably happy marriage with another man. And Mr. Lincoln was frank in congratulating himself upon his escape. One of his letters on this subject throws some side lights upon his character—his conscientiousness, his sense of humor, and the homely directness which characterized all his speech and actions. He dwells upon his disappointment upon Miss Owens' changed appearance, and continues:

"But what could I do? I had told her sister that I would take her for better or worse, and I made it a point of honor and conscience to stick to my word, especially if others had been induced to act upon it, which in this case I had no doubt they had; for I was now fairly convinced that no other man on earth would have her, and hence the conclusion that they were bent on holding me to my bargain."

And in another letter he says, speaking of his rejection: "I was mortified, it seemed to me, in a hundred different ways. My vanity was deeply wounded by the reflection that I had so long been too stupid to discover her intentions, and at the same time never doubting that I understood them perfectly, and also that she whom I had taught myself to believe nobody else would have, had actually rejected me with all my fancied greatness. And to cap the whole, I for the first time began to suspect that I was really a little in love with her."

There was a period of several years following the affair with Miss Owens, during which we know nothing of Lincoln's love affairs. He was now past thirty, and had begun to make a reputation as a writer and speaker, and was gaining a foothold in politics, when he met his fate in the person of Miss Mary Todd, of Springfield, Illinois. She was twenty-one years old, came of a good family, had been well educated and was a social favorite. Her portraits do not show her to have been beautiful, but she possessed many social graces, by the standards of the community, and an imperious disposition which compelled a certain amount of respect and admiration. She was distinctly Mr. Lincoln's superior from a social point of view.

Mr. Lincoln, though he found the society of ladies attractive, and seems to have paid attentions to quite a number of them at this period of his life, seems always to have shrunk from the ultimate step. This was no less true with Miss Todd than it had been in the case of Miss Owens. After a courtship lasting a twelvemonth they became engaged. Shortly after his engagement he fell into a panic, and without any lovers' quarrel or unpleasantness of which there is any record, he told the lady that he did not love her. She did not prove, however, so reasonable as Miss Owens; perhaps she was more in love. She burst into tears; Mr. Lincoln was moved by her distress, caught her in his arms and kissed her. This was accepted by both as a renewal of their engagement, and things continued upon their old footing.

The wedding day was fixed for January 1st, 1841, and the usual preparations were made and the guests invited and the supper spread. But while Lincoln had been susceptible to the shafts of Cupid, he seems to have had a singular disinclination for the noose of Hymen. The lady waited, the guests came, but the bridegroom came not. Messengers were sent out to search for him, but in vain. Finally the guests departed, the lights were put out, and the lady went to bed with broken heart and shattered nerves. Some biographers deny this episode, but none of them ignore it, and the weight of evidence seems in favor of its correctness.

Mr. Lincoln seems to have suffered not less than the lady. A constitutional melancholy, which dated from his unfortunate love affair with Anne Rutledge, laid stronger hands upon him after the fiasco of his wedding with Miss Todd. He very wisely left Springfield and remained away some time. His conduct in connection with this affair has been much criticized. It only bears out the proposition that no man can be uniformly great or wise or strong—even the sun has spots upon it; and, after all, a man's conduct in so intimate a personal matter cannot be rightly judged unless one could put himself exactly in another's place. Mr. Lincoln's friends said that at this time he was indeed scarcely himself; his melancholy was at times so profound as to leave him scarcely responsible for his actions. Indeed, Miss Todd's friends put his failure to appear upon this ground.

But both his affections and those of Miss Todd had been too deeply engaged to be lightly broken. Through the mediation of a friend they were brought together, and about two years later they were quietly married. Those who care to look up in the libraries the biographies of Lincoln, will find that some interesting social events took place in the society where they moved, at about that time, which assisted in their reconciliation. But not even yet had Mr. Lincoln recovered from his gloom, and he is said to have acted very singularly on the evening of the ceremony—that from his manner he might have been attending a funeral rather than a wedding There is no doubt that the lady was ambitious and took, more or less, she and her friends, the initiative in the affair. But she made him a faithful and affectionate wife, and he was never known to express any subsequent regrets. They lived together happily enough, and her ambition and energy undoubtedly contributed to his advancement.

During the twelve years which followed his marriage, Mr. Lincoln lived at Springfield, practiced the profession, and was active in politics, serving one term in Congress. Upon his election to the presidency, his wife and he were suddenly transferred from the simple social life of the still undeveloped West to a city where society had long been dominated by Southern aristocracy tempered by New England culture. Mr. Lincoln was absorbed in affairs of tremendous import, and had little time to cultivate social amenities. Mrs. Lincoln, in spite of her many amiable qualities, was at a disadvantage compared with other ladies in Washington society and was not always popular. But the married life of Mr. Lincoln and the story of his family is not within the scope of the subject upon which I have been asked to write, and I shall therefore leave it to some other pen.

One might see, in Mr. Lincoln's mental attitude toward the important question of marriage, a forecast of his position with regard to most of the great questions which came to him for solution during the Civil War. A full appreciation of all the difficulties involved, and yet a strong sense of what was right and what duty demanded—both elements were present in every instance.

Cleveland, Ohio.

LINCOLN IN TO-DAYS LESSON

(*Continued From Page Four*)

his mouth the bread that his own hands have earned, he is the equal of every other man, white or black. In pointing out that more has been given you, you cannot be justified in taking away the little that has been given to him. All I ask for the Negro is, if you do not like him, you let him alone. If God gave him but little, that little let him enjoy."

And then, finally in his second inaugural, just a few days before the assassin's bullet did its deadly work, he said, "Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away. Yet if God wills that it continue until the wealth piled by the bondsman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid with another drawn with the sword, as was said three thousand years ago, so still it must be said, 'The judgments of the Lord are true and righteous altogether.'"

Great, noble soul! His mission was ended. His task was done. Like Paul he could say, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day."

And, now, what is the lesson to us? Is there not something in the life of this great exemplar that we can emulate? Certainly this, if we see wrong and have a chance to do it, hit it hard. Or, in the words of another, when a young man came to him for advice as to a life work, "Espouse some righteous, unpopular cause." It is ours to do our duty; it is God's to do the rest.

We cannot have free government without elections; and if the rebellion could force us to forego or postpone a national election, it might fairly claim to have already conquered and ruined us. . . . But the election, along with its incidental and undesirable strife, has done good too. It has demonstrated that a people's government can sustain a national election in the midst of a great civil war. Until now, it has not been known to the world that this was a possibility.

LINCOLN AND METHODISM

By the Rev. Ezra Squier Tipple, D. D.,
Professor of Practical Theology, Drew Theological Seminary





Abraham Lincoln was not a Methodist, but he owed much to Methodism, perhaps even more than he realized, generous as he was in his acknowledgment of his personal obligation to the denomination as well as of the debt of the nation to it.

From time to time there have taken place in this country some remarkable western migrations, and in one of the earliest of these, toward the close of the eighteenth century, a certain Abraham Lincoln moved from his home in Virginia out through the Cumberland Gap, and thence by a trail known as the "Wilderness Road" into a rich region called Kentucky. He was one of the many restless pioneer settlers who saw in that western country the realization of their dreams of fortune and who were willing to risk even life to attain their desires. But there were others besides fortune-seekers who made that perilous journey to the land "beyond the mountains." Fortunate indeed was it for this country of ours that along with the adventurous settlers, and even ahead of them, went the itinerant preachers of Methodism. As early as 1784, the year of the organization of the Methodist Episcopal Church, and about the time Abraham Lincoln, the grandfather of *our* Lincoln, went to Kentucky, Methodist local preachers found their way thither, both as settlers and as pioneer preachers. Stevens tells of one such, a man by the name of Tucker, who while descending the Ohio in a boat with some of his kindred was fired upon by Indians, and though mortally wounded, prayed and fought until the boat was rescued. His blood became the seed of our church in Kentucky. American Methodism raised up an incomparable native ministry. Forty-eight preachers were admitted on trial in 1788 alone, the year Lincoln's grandfather was murdered by the Indians, and among this number were two, William McKendree and Valentine Cook, both destined to exercise a large influence in Kentucky and elsewhere in the West. The former was in reality the chief founder of Methodism in that western country, and great as he was—and his abilities were conspicuous—he was never greater than when he was leading the itinerant hosts along the far frontiers. He was elected bishop in 1808, the year before Lincoln was born. But McKendree is not the only one deserving mention who labored in this region. There was Henry Williams, who, although sinking under pulmonary consumption, energized by his irrepressible ardor the work of the church throughout two-thirds of its territory. And who has not heard of William Burke and Judge Scott and Governor Tiffin, of McCormick, Quinn, Lakin, Young, and Gatch, of Finley, Swayze, Judge McLean and Peter Cartwright, all men peculiarly adapted for pioneer work, of defiant energy, unyielding zeal and matchless courage, who laughed at hardships, welcomed perils and triumphed over the indescribable difficulties of an unsettled and undeveloped country. These and others whose names are forever shrined in the history of this country were prohpets of civilization, education and patriotism on the frontiers; they inculcated respect for law and created ideals for righteousness and citizenship along the mountain roads and through trackless forests where Civilization walked with slow but conquering step; by the triumphs of the gospel which they preached they saved that whole western region from the barbarism which threatened it. Abraham Lincoln was born into conditions far different from what they would have been except for the Methodist itinerants.

His parents, Thomas Lincoln and Nancy Hanks, were married, I am inclined to believe from documents I have seen, though I have not yet been able to establish the fact, by a Methodist preacher, one Jesse Head. Both in Kentucky and in Indiana, to which the Lincolns moved in 1816, the Methodist itinerant was a familiar figure. He was the *traveled* man, the man who came from the great outside world, and who knew what was going on. Some of the earliest knowledge which Lincoln acquired was imparted by the itinerant preachers of Methodism, and from them he learned the effectiveness of extemporaneous speech. William Butler, who was a long-time friend and with whom Lincoln boarded at one time, tells that when Lincoln was a farm-hand at Island Grove, Peter Cartwright came by, electioneering for himself for the Legislature, and Lincoln at once engaged him in debate in the corn-field, in which the great itinerant "was equally astonished at the close reasoning and the uncouth figure of Mr. Brown's extraordinary hired man." Lincoln was also a contestant in that election, but was defeated. Cartwright was one of the four elected. That was in 1832, when Lincoln was twenty-three. The great circuit-rider was older, having been born in 1785. For nearly twenty years he had been traversing the country, and was universally popular. It is not surprising that he proved a successful vote-getter. In 1846, by a somewhat singular coincidence, these two sturdy pioneers, one a preacher, the other a lawyer, were again competitors. Cartwright was now past sixty years, and, it is said, in the height of his popularity. He had a remarkable following throughout all the region, but even his great popularity could not elect him as against Abraham Lincoln. It is more than likely that he was not treated with the consideration which a minister of the gospel might reasonably expect and which is usually shown him, but having entered the arena, he had to take the blows which fell upon him. There were told exaggerated stories of his wicked pugnacity and worldliness; he was charged with double-mindedness and with hypocrisy. Even Democrats looked with disfavor upon his candidacy, saying that by mixing politics he was degrading his office and hurting the church. I cannot find that Lincoln took any unfair advantage of him or made any unworthy appeal for support, but he was determined to win and the fact that he did win by such a decisive majority—his majority was 1,511, while Clay's majority in that district in 1844 had been but 914—against so strong and so popular an opponent gave him unusual prestige and undoubtedly contributed to his political advancement.

When Lincoln became President, and found himself immediately in the maelstrom of Civil War, as Crooks, in his "Life of Bishop Simpson" says, "he discovered very quickly that, the issues of the war being moral, the support of the churches was of the last importance to him. He well knew that no men understood the people so thoroughly as the Methodist bishops, who, being without dioceses, were continually passing over the length and breadth of the land. With Bishop Simpson his relations became especially close." Lincoln and Simpson at the time of the war were both Illinois men and it is claimed that frequent conferences took place between them in the winter of 1860-61 at Lincoln's home in Springfield. Throughout the war Bishop Simpson's services were invaluable. Time and again he was sent for to come to Washington. Bishop Bowman, now senior bishop, and who during the latter part of the war was Chaplain of the United States Senate, tells that on one occasion with two or three friends he was conversing with the President in the famous "Blue Room," when unexpectedly the door opened and Bishop Simpson entered. "Immediately," he says, "the President raised both arms and started for the Bishop almost on a run. When he reached him he grasped him with both hands and exclaimed: 'Why, Bishop Simpson, how glad I am to see you!' In a few moments we retired and left them alone. I afterwards learned that they spent several hours in private, and this was one of the times when the Bishop had been especially asked by the President to come to Washington for such an interview." It may well be doubted if any man in the hour of the nation's peril exercised a more beneficent influence than did Simpson. Everybody in Washington seemed to know him, to love him, to have confidence in his judgment and to lean upon him as upon a strong arm. Stanton, who was the son of a Methodist and had been reared in the Methodist faith, sent for him again and again, and it is said that their long conferences were ended oftentimes, at Stanton's request, with earnest prayer. It was Bishop Simpson who suggested to the President that there should be some recognition of God in the Emancipation Proclamation, and his great speech on "The State of the Country," which he delivered many times during the war, it is declared, "was worth to the nation thousands of men." But not alone was this great leader of service to the President and to the nation, but the entire church was loyal to a remarkable degree. In an address which Doctor, afterwards Bishop, Newman delivered in New Orleans in 1864, he makes, as Lincoln's best-qualified biographer states, this well-founded claim: "The Methodist Church has been unanimous and zealous in the defense of the Union. Her bishops, her ministers, and her laity have nobly responded to the call of their country in this hour of her peril. The voice of Simpson has been heard pleading eloquently for the union of the country. Ames, as patriotic as wise, has not hesitated to lend his aid to our unfortunate prisoners in Richmond and to give his sons to the army. Janes has found no narrow field for his philanthropic heart in the labors of the Christian Commission. All our church papers and periodicals have given an uncompromising, zealous, persistent support to the Government, and have thrown the whole weight of their influence, intelligent as it was potent, on the side of the Union." The same biographer says: "No church was more ready or powerful in its support of the Government than the widespread Methodist Episcopal Church. From the beginning it took ground firmly and unanimously for the national cause; the Western armies especially were filled with the young and vigorous fighting men of that connection." The General Conference of 1864 met in Philadelphia, and a committee, of which Bishop Ames was chairman, was appointed to wait upon President Lincoln and say to him that the Methodists "are with him heart and soul for human rights and free institutions." Shortly after that the committee went to Washington, saw the President, assured him of the continued and loyal support of Methodists, and received that famous reply which has become a classic in our denominational literature: "Nobly sustain-

(*Continued on Page* 12, *Columns* 3 *and* 4.)

Lincoln as a Christian

By the Rev. J. A. Foust, D. D.

"Now he belongs to the ages" said Secretary Stanton at the deathbed of Lincoln. He might better have said now he belongs to God and humanity. If the voice of the people is the voice of God Abraham Lincoln was not only found righteous in his generation, but was then the world's first Christian and is to-day heaven's first saint, one of the tallest and noblest among the sons of God. Twenty-five millions of people, friends and foes, mourned at Lincoln's funeral and testified of the man as the highest and best type of modern Christianity. Judging him by what he did and what has been said of him both by contemporaries and impartial historians he was one of the world's greatest men of any age, and the secret of that greatness was his goodness and the subtle wisdom with which he applied that goodness by way of moulding and influencing the social conditions of his time. Garfield in the following words compared him with our Lord: "Fellow citizens, they have slain the noblest, most generous spirit that ever put down a rebellion in this world. It may be almost impious to say it, but it does seem to me that his death almost parallels that of the Son of God who cried out, 'Father, forgive them for they know not what they do.'" Aside from the Son of God Lincoln is and was the best loved man that ever lived. No other man in history was so much loved in his own day and generation. The love for no other man in history is so persistent as that for Lincoln. It grows with the ages. If it appears to any that Lincoln has outstripped the Son of Man in getting and holding the love of men they must remember that Lincoln kept His commandments and therefore did greater works than He. But you say, Lincoln never belonged to any church. I answer, true, not to any church, but the whole church. Hear what Miss Tarbell in her truly great life of Lincoln says about that: "Though he never joined any church it is certain that he regarded the church and the Bible with deep reverence. He was a regular attendant upon religious services."



LINCOLN'S PEW
(On the Central Aisle, on the Left of the Pulpit, about the Third or Fourth from the Front)

Bishop Simpson believed Lincoln a man called of God as will be seen from the following statement: "I believe . . . that by the hand of God he was especially singled out to guide our government in these troublesome times and that the hand of God may be traced in many of the events connected with his history."

The Bishop's faith in Lincoln's Christian experience is equally implicit but more cautiously stated: "Abraham Lincoln was a good man. He was known as a temperate, forgiving man, a just man. As to his religious experience, I cannot speak definitely. This I know, however, he read the Bible and loved it for its great truths and profound teachings. He believed in Christ the Saviour of sinners and I think he was sincere in trying to bring his life into harmony with revealed religion."

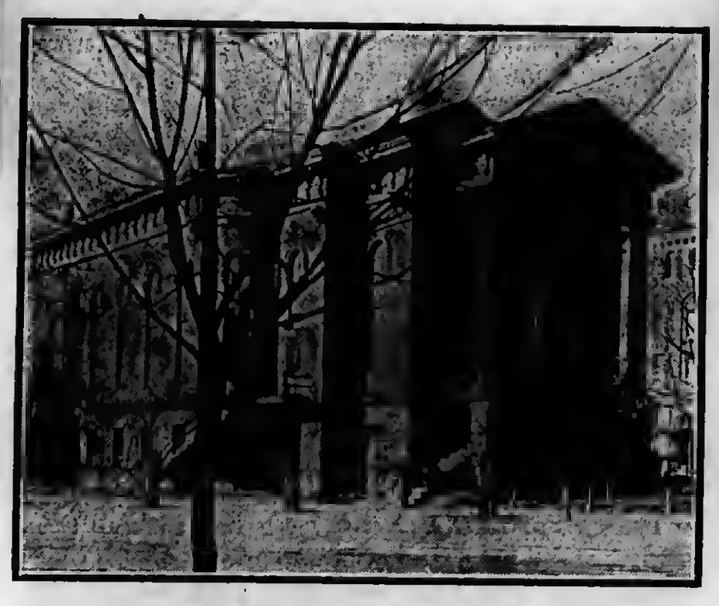
The wonderful thing about Lincoln is that while many people differed from him in what he did and in the way he did it, everybody believed him free from deception, honest, and right at heart. "He is honest yet careless in forms, but conscientious in essentials" is the general verdict of his time. A Christian can receive no higher compliment. It is not only what people said about Lincoln but it is what he did that so thoroughly exemplifies his Christian life. What man ever wielded so much power without abuse as Lincoln? Whoever went to Lincoln on an errand of mercy and left without satisfaction? Look over the dispatches to the generals in the field and see with what gentleness he dealt with deserters, the worst criminals known to martial law. Everywhere it is either reprieve or stay of execution.

Bryant summed up his use of power thus:

"Oh, slow to smite and swift to spare;
Gentle and merciful and just,
Who in the fear of God, didst bear
The sword of power, a nation's trust.

"Speak for thyself, for out of thy mouth will we judge thee, O Lincoln.

Hear him on slavery, the great sin of his age: "By the power of slavery I may be broken, but bow to it I never will." Well known sayings on this subject need not be quoted here.



NEW YORK AVENUE PRESBYTERIAN CHURCH, WASHINGTON, D. C.
(Attended by Lincoln)

To an address of a large religious body he replied: "Thanks be unto God, who giveth us the churches." To a minister who said he hoped the Lord was on our side he said: "It gives me no concern whether the Lord is on our side or not, I know he is always on the side of right," and added with deep feeling, "God is my witness that it is my constant anxiety and prayer that both myself and this nation should be on the Lord's side." Again his faith is evidenced when he says to his friends of Springfield, Illinois, concerning Washington: "He never would have succeeded except for the aid of Divine Providence upon which he at all times relied. I feel that I cannot succeed except through the same Almighty Being who always sustained him. I place my reliance upon Him and hope



INTERIOR OF NEW YORK AVENUE PRESBYTERIAN CHURCH

that you, my friends, will all pray that I may receive that Divine assistance without which I cannot succeed, but with which success is certain."

There is much more that can be said but suffice it to say that what remains to be said is so much better than what has been said that the not saying it will but add to the depth and volume of his glory. Thus lived and died the man of so few faults and so many virtues. If he had been a king of Israel it would have been said of him, he did that which was right in the sight of the Lord more than all they that went before him. Ancient Greece would have reckoned him a god. Rome would have placed his statue on the first pedestal in the Pantheon. The faith and love of Christendom has enthroned him first among the blood redeemed sons of God.

Boston, Mass.

Lincoln and Methodism

(*Continued from Page Eleven.*)

ed as the Government has been by all the churches, I would utter nothing which might in the least appear invidious against any. Yet, without this, it may fairly be said that the Methodist Episcopal Church, not less devoted than the best, is, by its greater numbers, the most important of all. It is no fault in others that the Methodist Church sends more soldiers to the field, more nurses to the hospitals, and more prayers to heaven than any other. God bless the Methodist Church. Bless all the churches, and blessed be God, who in this our great trial giveth us the churches."

Much else might be said, and at least this must be said, that in the gravest hour which our country ever faced—I refer to the days immediately preceding the election of 1864—it was to good Bishop Simpson that the Republican leaders turned. There were grave fears that the election might result in the defeat of Lincoln, and with deliberate purpose Matthew Simpson was asked to speak in the Academy of Music in New York City, just before the fateful day. Mr. Mark Hoyt, one of the most generous-hearted and best Methodist laymen which the metropolis has known, who was in charge of the preparations for the meeting, wrote to him thus: "All your friends agree that you should speak before the election. Speaking at that time with the full report in the *Tribune, Times, Herald* and *Evening Post* is equivalent to speaking to the nation." And what voice in all the land could be so potent in such an hour, when the destiny of a nation was in the balance? From one end of the continent to the other Matthew Simpson was known. In every section of this great land he had lifted up an honest voice; he had preached by the Pacific Sea, and men had said it was the voice of God; he had preached on the shores of Lake Michigan, and had carried men away from themselves; he had preached in New England, and Father Taylor, the sailor-preacher, had said, "He has swallowed me up." He had preached in Indiana and his word had been with unparalleled power. Everywhere he was honored; everywhere he was beloved. In the mountain cabin in Kentucky, in miners' shacks among the Rockies, in the farmhouses on the prairies, in the palaces of the rich, everywhere he was a welcome guest. Who could lift up his voice in such a crisis and be listened to by such a vast mlutitude of men about to pass judgment upon Lincoln's administration as Bishop Simpson? No man can say what part his speech in the Academy of Music played in the final result of the election, but as on the wings of the wind his throbbing, burning words were carried to hamlet and town, and there was only one thing that men who believed in Matthew Simpson could do when they heard or read those stirring words in which pulsated his sublime faith in God, and that one thing they did, they "rallied around the flag" and re-elected Lincoln, and the end of the rebellion and disunion was not far off. Matthew Simpson's part, Methodism's part, in the preservation of the Union, will never be known, but that it was no insignificant part may safely be affirmed, and what could have been more fitting, therefore, when the great Emancipator had been laid low by the cowardly hand of an assassin than that this matchless Methodist preacher should have been summoned to Washington for consolation and counsel, and that when Lincoln was finally laid to rest in Springfield, Illinois, the last words to be spoken above his grave should have been spoken by one of Methodism's greatest leaders?

Madison, New Jersey.

To be able to stand up and look God in the face is worth all the experience the world can give.—Rev. John Grimshaw.

THE APOSTLES IMPRISONED

International Sunday School Lesson for February 14, 1909

(Acts 5:17-42.)

Golden Text: "Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven."—(Matt. 5:10.)

(Verses 17-32 only are printed.)

DAILY HOME READINGS.

M.—Acts 5:17-28; T.—Acts 5:29-42; W.—Jer. 26:8-16; Th.—Matt. 10:16-22; F.—1 Pet. 3:8-18; S.—1 Pet. 4:12-19; Su.—Matt. 5:1-16.

Time—Between A. D. 30 and 34. *Place*—Jerusalem.

BY THE REV. E. B. BURROUGHS, LL. B., A. M.

It has ever been the lot of the good to be persecuted. Joseph in prison, Daniel in the lions' den, the three Hebrew boys in the fiery furnace, Jeremiah in the dungeon, and hundreds of others had to suffer because of their loyalty to truth. Not even the Christ was spared. Though without spot or blemish, He, too, had to endure the persecutions of the wicked. Likewise did the Apostles and the fathers of the early Church. They were stoned, mobbed, driven into exile and, in many instances, suffered death. They had to seal their faith with their blood. Why? Because of the antagonism of right against wrong, of truth against error. To maintain truth and right against error and wrong is to bring upon yourself the persecution of those who cling to and maintain the latter. "Such is the enmity of the human heart to everything of God and goodness, that all those who live godly in Christ Jesus shall suffer persecution in one form or another."

But there is a compensation for all who suffer thus. Our Golden Text assures us that our sufferings shall not be in vain. If we are true to God, loyal to Christ, and faithful unto death, we shall receive a crown of life that fadeth not away. Knowing this to be true, our flag should never come down. We should ever bear in mind that ours is a holy cause and that regardless of difficulties and obstructions it shall prevail. If, then, in assisting in the propagation of the truth and the permanent establishment of the Church, we are called upon to suffer persecution, let us do so most gladly, for great shall be our reward in heaven.

After the death of Ananias and Sapphira the Church made great progress. So powerful and convincing were the doctrines taught that hundreds, realizing their great need of salvation, accepted the terms of the Gospel and became followers of Christ. This, naturally, aroused the rulers. They saw that by the new teaching they were losing power and influence. Something had to be done. Accordingly they had Peter and John arrested and put into prison. Our lesson for to-day tells the story.

LIGHT ON THE TEXT.

17. *Then.* "But." *The high priest rose up.* The high priest was Cinnos. The thought is not that he arose from his seat, but that he aroused himself from his indifference and inactivity. *And * * * the sect of the Sadducees.* Because of their great power and influence. They did not believe in angels, nor in a future life. *And were filled with indignation.* The Revised Version has it "jealousy."

18. *And laid their hands on the Apostles.* Caused their arrest. *And put them in the common prison.* In order that they might be on hand when the time set for their trial should come.

19. *But the Angel of the Lord.* One of God's "ministering servants or spirits." See Heb. 1:14. *Opened the prison doors and brought them forth.* Not through the force of an earthquake, but silently. The guards, confident in the strength of the prison, were either asleep or lax in their vigilance.

20. *Go, stand and speak.* Thus, a new commission, as it were, was given them. They were not to flee to other lands, nor keep themselves in hiding, but to go about their duty as if nothing had happened. *In the temple.* The place of their former arrest. *To the people.* The multitude. *All the words of this life.* The Gospel of Jesus; the life which the Master said He had come to give unto men; spiritual life here, eternal life hereafter.

21. *And when they heard that.* The command of the angel. *They entered into the temple early in the morning.* At daybreak they entered the temple *and taught. But.* Then. *The high priest came * * * and called the council together.* Called together the Sanhedrim. *And sent to the prison to have them brought.* Ordered that the Apostles be brought in for trial.

22. This verse tells of the performance of this duty by the officers.

23. *The prison truly found we shut with all safety.* The angel not only opened the doors and let the Apostles out, but also closed them after their departure. Thus the proof of the intervention of a supernatural agent. * * * *but we found no man within.* The keepers were on the outside before the doors, but the prisoners had made their escape.

24. Here we have related the perplexed condition into which the high priest and the council were thrown. They realized that they had a difficult case on their hands.

FIELDS FOR CHRISTIAN SERVICE

(Luke 4. 18, 19)

The Epworth League Devotional Topic for February 14, 1909

(Lincoln Sunday)

The Theme and the Scripture

Luke 4. 18, 19. If ever there was a scripture which had special reference to the work of the church among the black people of the South, this is it. The whole spirit of that work is an outbreaking of this word of Jesus. He lifted it out of prophecy and made it a fact in his own time. Our schools among the Negroes are making it live again in the lives of the modest bue gloriously dedicated teachers, who believe and know that they have been anointed to preach the gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, and to preach the acceptable year of the Lord.

See how this is almost literally fulfilled. They are preaching the gospel to the poor. Although the Negro has made marvelous progress in one generation, considering his opportunities, he is still one of the world's poor.

They heal the broken-hearted. The message of the teacher in a school like those maintained by our Freedmen's Aid Society is a message of hope to those who would otherwise utterly despair.

They preach deliverance to the captives. This people, which forty years ago came up out of slavery is yet largely in bondange to ignorance. The Christian school breaks the shackles of that slavery.

They preach recovering of sight to the blind. For if ignorance is slavery, then living for to-day only is blindness. These schools open the eyes of their pupils to the possibilities of to-morrow.

They arouse ambition and aspiration.

They set at liberty them that are bruised. The world is always bruising those who through ignorance do not know their own strength. To teach them the extent and at the same time, the limitations of their powers, is a truly Christlike thing.

Last of all, they preach the acceptable year of the Lord. They make known to these thronging mulaitudes of eager Negro youths that all liberty and all knowledge and all aspiration, to be worthy, must have in it the purpose to put itself under the mastery of Jesus Christ, the great and final Deliverer.

Some Illuminating Facts

The Freedmen's Aid and Southern Education Society was organized in August, 1866. It began with "a good constitution and $1,500 borrowed money."

The first schools were among those black folk who had just come out of slavery. There was no far-reaching plan to do great things, but a simple, faithful attempt to meet the urgent need of the moment.

Churches had been organized among the former slaves, and were attracting thousands of people. The Board of Church Extension was providing church buildings. The Missionary Society was helping to support the preachers. But there was sore need of training for these preachers. They must at least be taught to read and to explain the Bible. There must be Christian teachers and other workers, if help for the Negro was to be provided in any thorough and permanent form. So the schools which were begun by the new Society were absolutely necessary to the entire program of bringing the gospel to the newly emancipated race. Nothing lasting could have been done without them.

The forty years and more which have passed since that humble but useful beginning have seen the making of an amazing record. Over two hundred thousand pupils have been taught in the schools of the Freedmen's Aid Society. Most of these pupils have in some way or other been centers of helpful influence, reaching millions of people.

More than three thousand of these students have become ministers of the gospel, and there is now among the colored people of our church a membership of nearly three hundred thousand. What would it have been without this steady stream of trained preachers and pastors through a generation and more?

The Christian teacher has done more in the South since the war than can be reckoned. The Freedmen's Aid Society has trained over twelve thousand teachers, and in this way has helped to maintain the common schools for Negro children, which would otherwise have been impossible. These teachers have had a great in the reduction of illiteracy among the colored people from nearly one hundred per cent to forty-five per cent.

LINCOLN AND HIS PORTRAITS

(*Continued from Page Six.*)

have passed over his head since the ambrotype of August 13, 1860, was taken, but the picture shows that they were some of the most awful years man ever went through. Here he has truly "passed from a young to an old man." There is the same indomitable will and energy, but softened and mellowed by the melancholy and the sympathy of the eyes. The history of the Civil War is written upon his face. Every defeat of the Union armies, every sign of treachery in those he had trusted, every indication of incompetence in those he had placed in positions of responsibility, had furrowed his face and seared his heart. But they left him still unconquered—still unembittered. The war, which he had expected would last but a few months, had dragged out for years. It had cost the country millions of dollars and a host of human lives. One General after another had failed him. He was now placing the command in the hands of a man who had accomplished much, but would he prove strong enough to bring the war to a speedy end and save the sacrifice of so many lives and such untold human suffering? If he should fail, where could the man be found who should lead his armies to victory? He had had to face threatened intervention from foreign powers. At home the extreme abolitionists on the one side, and the Southern sympathizers on the other, had assailed his course. Petty politicians and office-seekers had pestered him incessantly. Even members of his own cabinet had to be handled with the utmost care and diplomacy to keep them to their tasks. Obstacles which would have broken the spirit of a weaker man only served to strengthen his purpose. Bitter disappointments and petty irritations, which would have made a less noble man morose, suspicious and vindictive, only helped to develop his marvelous sympathy and patience.

This is the Lincoln who is never too busy to spend his time investigating cases of obscure soldiers condemned to death—never too occupied to listen to the cry of distress. This is the man who wrote that touching letter to Mrs. Bixby, the mother whose five sons were reported to have been killed in the war. This is the author of the Gettysburg Address and the Second Inaugural Speech. This is the Lincoln whose greatness has made him admired, but whose gentleness must make him beloved as long as human sympathy endures. Just as the [illegible] of 1848 is typical of earlier stages of [illegible] the ambrotype of August 13, 1860, [illegible] coln of the Debates, this photograph [illegible] suffering President, who a year later was to fall a prey to the assassin's bullet. New York



Conference Notices

District Rounds

NEW ORLEANS NORTH DISTRICT

FIRST ROUND

Scott Chinn, Feb. 2-3; Mallalieu, 4-5; Malden, 7-8; Thompson, 10-11; St. Matthew, 13-14; Pleasant Plains, 17-18; Gretna, 20-21; Covington, 25-26; Mandeville, 27-28; Mt. Zion, March 3-4; Simpson Memorial, 10-11; Darrow, 13-14; Asbury, 16; Union, 17-18; Kenner, 19-20; Camp Parapet, 20-21; Haven, 23-24; Carrollton Mission, 25-26; Slidell, 27-28; Ponchatoula and Springfield, April 3-4; Franklinton and Hockley, 10-11; Bogalusa and Lees Creek, 16; Angie and Circuit, 17-18; Lutcher, 23-25; Central, 24-25; Laplace and Montz, 26-27. Brethren: It is gratifying to know you did so well last year. Not a man of you failed, but some went far ahead of the year before. The district holds its own; but we may advance to the head of the list. Let us do our best this year to get many converts, and to raise and report at least half of our benevolent money to the District Conference at Mallalieu on July 21. Bishop T. B. Neely, D. D., LL. D., will preside.

W. J. M. Price,
District Superintendent.

THE OPELIKA DISTRICT

SECOND ROUND

Wetumpka Circuit, Feb. 28-Mar. 1; Bethel and Eclectic, March 6-7; Lomax, 13-14; Smith's Mission, 15; Elmore and Shorters, 16-17; Rockford Circuit, 20-21; LaFayette Station, 26-28; LaFayette Circuit, 27-28; Central and Riverside, April 3-4; Benson's Mission, 10-11; Five Point Circuit, 17-18; Leanett Station, 23-25; Leanett Mission, 24-25; Jackson's Gap and Mt. Godfry, May 1-2; Dadeville and Kellyton, 8-9; Pleasant Hill and Sundayleville, 15-16; Alexander City Sta., 22-23. Brethren: You will please remember that we promised in our last Annual Conference we would raise $1.00 per member during this year for the Freedmen's Aid Board. I know that many of you are planning to raise a nice sum of this money on the second Sunday in February, on which day the church asks that every charge and church celebrate the anniversary of the great Lincoln's Birthday. We can all raise $1.00 per member if we will only put a little energy and push behind well laid plans. The Board is in need of this money and cannot get along well without it. Raise the money and send it in to the Board at Cincinnati. Now, my dear brethren, let us send for our Easter programmes and Easter Mission cards and envelopes in due time. We must exceed any Easter in raising our missionary money; if we fail to raise the same on Easter Sunday we will meet the coming Annual Conference with excuses and with but very little of our missionary money. Let us see nothing but success and let us succeed. Now there are some among you who know not failure; this can be the record of all if we will only put sufficient energy and interest in our church work. Let us convince our great church that we are of some importance by bringing things to pass. Each brother is responsible for the success of his own individual charge, excuses do not accomplish anything for him nor the church. I am with and for every brother who is determined to succeed. Let each pastor send up two new subscribers to the SOUTHWESTERN as a result of his Easter effort.

J. A. Holliday,
District Superintendent.

SHREVEPORT DISTRICT

FIRST ROUND

Longstreet, Jan. 30-31; Logansport, 31-Feb. 1; Keithville, Feb. 2-3; Friarson, 5-7; Robeline and Victoria, 8-9; Marthaville, 9-10; Pleasant Hill, 11-12; Benson, Pleasant Valley, 13-14; Zwellea and Bayou Sea, 15-16; Many and Fort Jesup, 17-18; Columbia and Negrett, 20-21; Mansfield, 22-23; Bonchest and Holly, 24-25; Fairfield, 27-28; Flournoy and Round Grove, March 1-2; St. Paul, 7-9; St. James, 13-14; Daniel Church, 4-5; Johnson Church, 6-7; Gahagan, 9-10; Grand Bayou and Scarbrough, 11-12; Vanceville and Scott, 14-15; Rocky Mount, 16-17; Asbury, 18-19; Shady Grove, 20-21; Belcher, 22-23; Grand Cane, 24-25; Cane City, 26; Jewellar, 28; Asbury and Horton, 30-31; Allen and St. Paul, Apr. 3-4; Provincial, 5. Brethren: Our district made a very happy advance last year. Let us do more this year. Start on your claims now. I am with you in the forefront of the battle to help and to encourage. Brethren, you who can, begin your revivals and ask God to help. Let us have round reports at the next Annual Conference.

T. J. Johnson,
District Superintendent.

Another Delicious Sunday Dessert.

For your Sunday dinner make this delightful

Jell-O Dessert.



PRUNE SOUFFLE.

Make one pint stewed prune pulp. Dissolve one package Chocolate JELL-O in one pint boiling water; when it begins to thicken add the prune pulp and one teaspoonful cinnamon, and beat into one cup whipped cream. Pile into custard cups and serve with whipped cream.

Every member of the family will be delighted with this dish.

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Illustrated Recipe Book, Free.

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If sugar did not dissolve in the mouth you could not taste the sweet. GROVE'S TASTELESS CHILL TONIC is as strong as the bitterest tonic, but you do not taste the bitter because the ingredients do not dissolve in the mouth, but do dissolve readily in the acids of the stomach. Is just as good for Grown People as for Children. The First and Original Tasteless Chill Tonic. The Standard for 30 years. Price 50c.

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FOR THE HAIR AND COMPLEXION.

is used in our Beautifying Parlors on hundreds of ladies and gentlemen. MME. TURNER'S MEDICATED HAIR GROWER will cure any scalp trouble and stimulate the growth of hair, no matter what its condition may be. Price, $1.00. We give the kind of soap we want you to use.

MME. TURNER'S MYSTIC FACE BLEACH will cure every, any and all kinds of spots, marks or blemishes in 8 or 10 days, giving you a youthful, clear, sweet complexion. Price, $1.00. Soap free. We have a full line of wigs and switches of all colors.

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A Square Deal

Is assured you when you buy Dr. Pierce's family medicines—for all the ingredients entering into them are printed on the bottle-wrappers and their formulas are attested under oath as being complete and correct. You know just what you are paying for and that the ingredients are gathered from Nature's laboratory, being selected from the most valuable native medicinal roots found growing in our American forests and while potent to cure are perfectly harmless even to the most delicate women and children. Not a drop of alcohol enters into their composition. A much better agent is used both for extracting and preserving the medicinal principles used in them, viz.—pure triple refined glycerine. This agent possesses intrinsic medicinal properties of its own, being a most valuable antiseptic and antiferment, nutritive and soothing demulsent.

Glycerine plays an important part in Dr. Pierce's Golden Medical Discovery in the cure of indigestion, dyspepsia and weak stomach, attended by sour risings, heart-burn, foul breath, coated tongue, poor appetite, gnawing feeling in stomach, biliousness and kindred derangements of the stomach, liver and bowels.

Besides curing all the above distressing ailments, the "Golden Medical Discovery" is a specific for all diseases of the mucous membranes, as catarrh, whether of the nasal passages or of the stomach, bowels or pelvic organs. Even in its ulcerative stages it will yield to this sovereign remedy if its use be persevered in. In Chronic Catarrh of the Nasal passages, it is well, while taking the "Golden Medical Discovery" for the necessary constitutional treatment, to cleanse the passages freely two or three times a day with Dr. Sage's Catarrh Remedy. This thorough course of treatment generally cures the worst cases.

In coughs and hoarseness caused by bronchial, throat and lung affections, except consumption in its advanced stages, the "Golden Medical Discovery" is a most efficient remedy, especially in those obstinate, hang-on coughs caused by irritation and congestion of the bronchial mucous membranes. The "Discovery" is not so good for acute coughs arising from sudden colds, nor must it be expected to cure consumption in its advanced stages—no medicine will do that—but for all the obstinate, chronic coughs, which, if neglected, or badly treated, lead up to consumption, it is the best medicine that can be taken

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If your druggist will not supply you with the genuine, send us, express or postal money order, 50 cents for regular size or 25 cents for small size bottle. We will forward bottle prepaid to any point in U. S. A. by return mail on receipt of price. Address:

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HELPED HER SISTER

Young girls, at the critical age, often require the help that Cardui will give.

Cardui acts gently and safely, in a way that will mean much for health in future years.

Cardui has been found to relieve or prevent female pains, such as headache, backache, sideache, etc., and to act effectively on such symptoms as fitful temper, nervousness, tired feeling, and other symptoms that are common to young women.

Mrs. Mary Hudson, of Eastman, Miss., writes: "My young sister, while staying with me and going to school, was in terrible misery. I got her to take a few doses of Cardui and it helped her at once.

"I have taken Cardui myself and believe I would have been under the clay, if it had not been for that wonderful medicine. I was in a rack of pain, in my back and low down, but the first dose of Cardui helped me, and now I am in better health than in three years."

Try Cardui. It is a purely vegetable, gently medicinal, extract, especially recommended for female troubles. Sold by all druggists.

STARKVILLE DISTRICT

FIRST ROUND

Ackerman, Feb. 20-21; Bellfountain, March 23; Belle, 13-14; Bradley, Feb. 27-28; Cedar Bluff, April 1; Calhoun City, —; Eupora, 23-25; Eupora Ct., 24-25; French Camp, 29; Fentress, —; Hopewell, March 20-21; Kosciusko, Feb. 6-7; Kosciusko Ct., Jan. 30-31; Liberty Hill, April —; Louisville, 10-11; Maple Springs, 17-18; Maben, 27; Rock Hill, March 27-28; Starkville, 12-14; Starkville Ct., Feb. 13-14; Weir, March 6-7; Whites, Jan. 23-24; Mantee and New Cumberland, April —. My dear pastors, we did well last year; now let us push every interest of the church this year. The church expects more of us this year than last; raise all of your benevolence on Easter and Children's Days. Let us do our best this conference year. Put the SOUTHWESTERN in every home. Have good revivals.

J. H. Everett,
District Superintendent.

ALEXANDRIA DISTRICT.

FIRST ROUND.

Maringouin, Jan. 30-31; Wiley and Lotta, Feb. 4-7; Cottonport, 9-10; Melville, 12-13; Palmetto and Big Cane, 16-17; Teche, 18-19; Waxia, 20-21; Opelousas Cir., 26; Washington, 27-28; Opelousas, 28-Mar. 1-2; Eola, 6-7; Bunkie, 10-11; Cheneyville, 13-14; Lecompte and Richland, 16-17; Boonville, 20-21; Alexandria Mission, 23-24; Pineville, 24-28; Alexandria, 26-28;. Rigolets and Kateland, 30-31; Boyce and Village, April 2-4; Boyce, St. Paul, 3-4; Colfax, 6-8; Clarence and Mt. Zion, 9-11; Campti, 11-12; Campti Cir., 13-14; Newtown, 15-16; Cane River, 17-18; Natchitoches, 18-19; Old River, 20-21. Dear Brethren: Begin now and do your whole duty as men of God and Methodism. Observe Freedmen's Aid Day which is 14th day of February. Take collection and forward to the proper place and secure voucher. Easter Day is for Foreign Missions. Please observe the whole day as the Discipline directs and send on the amounts collected to Dr. Homer Eaton, Treasurer, 150 Fifth Ave., New York. Plan well and begin the Spring revivals. Let's go in for the greatest year's work of our lives. Yours for success.—Joshua J. Obee, District Superintendent.

WOMAN'S HOME MISSIONARY SOCIETY

Texas Conference

Pastors and Sisters: Begin now to collect your membership dues as well as other monies you are due to raise for the Woman's work this year. Send this and all other money to the Conference Treasurer of the Woman's Home Missionary Society, Mrs. M. A. Johnson, of 515 E. Fannin street, Marshall, Texas. Remember, sisters, your auxillary or charge did not come up last year. Do better this year. Raise yourp art of the delegate expense and send the same on time. Have it raised by August at least; send it to Mrs. M. A. Johnson; State what it is for. Sisters, do your best and God will bless you.—Mrs. M. A. Johnson, Conference Treasurer.

BATON ROUGE DISTRICT.

FIRST ROUND.

Mt. Carmel, Jan. 30-31; Macedonia, 31-Feb. 1; Asbury, Feb. 2; St. Paul Cir., 3-4; Norwood, 5; St. Peter, 6-7; Clinton, 7-8; Rylander, 9; Deerford, 10; Slaughter, 11-12; Wesley and Wilson, 13-14; Stoney Point Cir., 16; St. Luke and Plainview, 17-18; Mt. Zion, 19; Jackson, 20; Albert Cir., 26-28; Baker, 28-Mar. 1; Pine and Beach Groves, Mar. 16-17; Jones Creek Cir., Mar. 2-3; Prairieville, 4; Conrad, 5; Union, 6-7; Lettsworth, 7-8; Mason, 9; Batchelor, 10-11; New Roads, 13-14; Morgan City, 14; Lobdall Cir., 18-19; Port Allen, 20-21; Baton Rouge, Wesley, 28-29; Baton Rouge, St. Mark, 28-30; Shiloh, April 2; Rosedale, 3-4. Brethren: Start the first of the year and raise your benevolent collections. Observe Lincoln's birthday, February 12, 1909. Send the money at once to Dr. M. C. B. Mason and get receipt. Be sure to observe every anniversary of the church. Don't keep the money until the end of the year, but send it off as you raise it. Go in for soul-saving. Put the SOUTHWESTERN in every home. Stand by our school at Baton Rouge, La. —John W. Turner, District Superintendent.

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Gleanings from the Field

NORTH CAROLINA

Oberlin-Raleigh.—Our first quarterly conference convened in Wilson's Methodist Episcopal Church in West Raleigh (Oberlin) December 18-20 with our much beloved District Superintendent, the Rev. M. M. Jones, D. D., present, according to appointment, with his keen, scrutinizing gaze looking after and into every interest of the church. His presence with us is always inspiring. Notwithstanding it being so near the Christmas holidays, the reports were generally good. The money raised during the quarter is as follows: Paid to pastor $44.94; to District Superintendent $12.50; benevolence $7; total, $64.44. The Doctor seemed to be at his best on Sunday. He preached two able sermons to the delight of the large congregations that heard them, and administered the Sacrament of the Lord's Supper to 90 persons. This charge is on the upward grade. Have added $150 to pastor's salary in the last two years. From $250 then to $400 now. I believe the other sides of the church work are keeping pace with the financial side. We have a growing Sunday School, church membership and congregation. We are in a great strain here now to comfortsbly accommodate our members and friends. This is why we are so hard at work for a new church building. We need it, and if we had it to hold our services in our greatest need would be supplied.—S. P. West, Pastor.



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Southwestern Christian Advocate

419 CARONDELET STREET.

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Entered at the Post Office at New Orleans, La., as Second-Class Matter.

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Six Months..... .75
Three Months..... .50
Invariably in advance. $1 a year to pastors

Crescent City Notes

THOMPSON CHAPEL.—The services were very good last Sunday. The trustees are making the church and parsonage attractive by painting, etc., for the reception of the new pastor, the Rev. D. J. Price.

MALDEN CHURCH.—The Rev. Calvin S. Stanley was received with the highest cordiality on his return to Malden Church by the members and friends of the same, who tendered him a grand reception on his arrival. The welcome address was delivered by Miss Edna Williams, one of the bright young ladies of the church, and also superintendent of the Sunday School. The committee of arrangements was as follows: Mesdames Carrie Hite, Antoinette Joseph, Olivia Anderson, Daisy McCarther, and Lillie M. Peppers. The Rev. Mr. Stanley is feeling pleasant over the hospitable way he was received, and he wishes to express to the members and friends his appreciation for the same.

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If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write to-day to Mrs. M. Summers, Box 176, South Bend, Ind.

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For further information, address E. T. BARKSDALE, A. B., Haven Academy, Waynesboro, Ga., Box 92.

Gleanings from the Field

INDIANA

Terre Haute.—The progress of the Epworth League of Saulters' Chapel for the year 1908; we worked hard for success. And were successful along all lines. We have asked ourselves the question, Have we done our best, Answer, no. Our aim is to lead the Indiana District. We want this year one hundred on the roll. And want to raise $1.00 per member.—George E. Ward, president.

For COLDS and GRIP.

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TEXAS

Willis.—The Third Sunday after the Annual Conference, December 26-27, 1908, the popular District Superintendent, the Rev. W. Hartley Jackson, held our first Quarterly Conference at Willis, in Saint Thomas Methodist Episcopal Church. Although the people had not gotten over the Christmas Holiday they rallied just the same. The reports from class leaders and others were excellent. On Sunday, the Superintendent preached three excellent sermons. He has the ear of the people and ministers. Collection was good.—W. L. Duncan, pastor.

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A box containing a complete line of the celebrated Wrang Tang Liniment Company's remedies, the retail price of which amounts to $11.10, will be rushed to you by return express. When sold, sendus $5.55 and keep $5.55 for your profit. We do not require any reference from you—no money until you sell the goods—your word is good. 2 extra bottles of liniment will be added free to cover express charges. There are nine different remedies in the box we send you, and every one a good seller.

This is a wonderful chance for the man with a family to get his medicine at wholesale prices. You can easily sell enough among your relatives and friends to get all your remedies for home use free. Any of the remedies sent you in the first shipment can always be exchanged for any other kind. If you are not satisfied with the remedies after receiving them, we will take them back. There is everything to gain and nothing to lose under our extraordinary introductory offer. Just fill out application blank below and mail to us to-day.

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DREW THEOLOGICAL SEMINARY FEB 5 1909

Southwestern Christian Advocate

ROBERT E. JONES, Editor
EATON & MAINS, Publishers

NEW ORLEANS, FEBRUARY 11, 1909

Vol. 43 No. 6

A PRACTICAL RECOGNITION OF THE LINCOLN CENTENNIAL

In our effort next Sunday celebrating the centennial anniversary of the birth of Abraham Lincoln why not in our Freedmen's Aid collection do something that is worth while? The occasion is a great one. The nation will be stirred as it recalls the heroic and stalwart life of "the first American," Abraham Lincoln. No program that is constructed in his honor can evade Lincoln's interest in the Negro and his proclamation that freed four million of slaves and that created a responsibility that the nation cannot shirk. Next Sabbath the church is calling upon its membership to contribute one dollar per member to the cause of Christian education. The education of the Negro is as necessary as was the Emancipation Proclamation which Abraham Lincoln issued. If Christian education is not provided then the proclamation is almost worthless.

Dr. Ward Platt, Secretary of the Board of Home Missions and Church Extension, made a visit through the South recently, studying conditions, and in a brief article makes two very striking statements. He says: "If Methodism knew what the Freedmen's Aid Society is doing to solve the race question and how it is really succeeding the contributions to that cause would be tripled in one year." He then adds: "If a man will be a patriotic, statesmanlike, Christian; if he faces squarely every issue of the age in which he lives, one of which is the uplift of the Negro race, then let him enthusiastically and liberally support the Freedmen's Aid Society.

Next Sunday is a chance for us to demonstrate that we possess the real essence of manhood and of womanhood. That we do we have no doubt, but that we should have a tangible expression which all the world can see and thereby be convinced is necessary. Charlotte Scott, an ex-slave, gave the first five dollars she earned in freedom on the day she heard of Lincoln's death toward the erection of a monument to his memory. She was moved by gratitude, and this deed, though small, should be told to our children over and over again, and especially should it be emphasized next Sunday.

Our people have a chance to do something and to do something that is really worth while. We should raise an average of one dollar per member. There are well-to-do persons in our congregations who owe their success largely to the advantages given them in the schools of the Freedmen's Aid Society, and there should be no hesitancy on their part to give liberally. Some of them ought to give hundreds of dollars. The pastors next Sunday should not pervert the collections to their own interest however tempting it may be and however pressing may be their needs; the Church has designated next Sunday as the day for the strengthening of the Freedmen's Aid work. We must be true to our trust. The cause must have a fair chance. The collections should not be omnibused but placed fairly on its merit. Let us do something that is really worth while; something that will thrill the Church and make us proud of ourselves.

Under the inspiration of the Lincoln celebration there will be no trouble to secure good results. An average of one dollar per member should be the minimum amount sought. Any Negro who appreciates the glory of freedom and the large service rendered by Abraham Lincoln in making that freedom possible can afford to give one dollar.

Not only are we to be moved next Sabbath because of a grateful remembrance of the great emancipator and in celebrating his centennial, but we must realize that his work will be in vain if we do not seek to complete it. What is more, we will be greatly at a disadvantage if we do not educate, and the more we contribute to our own uplift, the stronger we will be to bear the burdens of life. Methodists everywhere are called upon, therefore, to observe the Lincoln birthday Sunday. To fail to do so would be disloyal to the requests of the Church and unappreciative of the fundamental needs of the race. The Bishops at the meeting held in Indianapolis in November thoroughly endorsed this proposition in the following resolution:

"Resolved, That the Bishops of the Methodist Episcopal Church recommend that February 12, 1909, the centennial of the birth of Abraham Lincoln, be observed throughout our entire Church, and that our preachers take special notice of the day, and that our Epworth Leagues and Sunday Schools give emphatic attention to the celebration of this day for the purpose of forwarding the work of our Freedmen's Aid Society.

"L. B. WILSON, *Secretary.*

"Adopted Nov. 2, 1908, Indianapolis, Ind."

LYNCHINGS FOR 1908

The *Chicago Daily Tribune* issues each year tabulated statements which are exceedingly valuable. Among these is to be found a record of lynchings. About a column is devoted to this subject and some interesting facts are brought out. During the year 1908 there were one hundred lynchings. This was an increase of twenty-seven over 1907, and is the largest number since 1903. However much we may dislike to discuss this question, it is so national in its scope that we cannot justly evade it.

The *Tribune* gives these lynchings by months: December has only 1 to its credit; May, 3; April, and November, 5 each; September, 6; January, February and July, 8 each; March, 11; August, 13; June, 14; October leads with 17.

The table of lynchings for the last twenty-four years will be of interest in the study of this subject; we give it:

1885	184	1897	166
1886	138	1898	127
1887	122	1899	107
1888	142	1900	115
1889	176	1901	135
1890	127	1902	96
1891	192	1903	104
1892	235	1904	87
1893	200	1905	66
1894	190	1906	69
1895	171	1907	63
1896	131	1908	100

The *Tribune* gives the number of lynchings in various states and territories as follows:

Alabama, 4; Arkansas, 1; California, 1; Florida, 4; Georgia, 16; Illinois, 2; Kentucky, 10; Louisiana, 8; Mississippi, 22; North Carolina, 1; South Carolina, 1; Tennessee, 8; Texas, 21; Virginia, 1, or South, 97; North, 3. Of the total number 93 were Negroes and 7 whites.

The crimes alleged were as follows:

Murder, 34; criminal assault, 12; attempted criminal assault, 12; arson, 5; murderous assault, 6; making threats, 4; expressing sympathy with murder, 4; complicity in murder, 3; suspicions of arson, 3; by night riders, 2; robbery, 2; race rioting, 2; disappointment at a colored entertainment, 1; suspicion of murder, 1; mistaken identity, 2; conspiracy to do violence, 1; offensive language, 1; complicity in criminal assault, 1; highwayman, 1; unknown, 1; insulting white woman, 1.

We call attention to the fact that criminal assault is not the one reason for lynching. In this statement it will be found that there were 12 cases of criminal assault and 12 cases of attempted criminal assault; while there were 34 cases of lynching for murder. We call attention to this fact because it is a general impression that whenever lynching takes place some Negro is guilty of criminal assault. There is no apology at our hands for this crime of crimes and no atempt to minimize the offense and the gravity of the crime, if there were only one case out of a hundred. But as a matter of fact lynching generally is not for criminal assault. In the record of 1908 the largest number of cases were for murder.

These figures mean a great deal and should be studied carefully.

THE BEST BUGLE CORPS IN THE WORLD

A correspondent to the *Army and Navy Journal,* referring to the Ninth Cavalry Trumpet Corps, which is at present located with its regiment at Camp McGrath, Batangas, Philippine Islands, pays the following tribute:

"The 9th Cavalry Trumpet Corps has the reputation of being the best in the Army, each man well instructed in music, a bugle corps that can play at concerts and serenades and give the public something new and interesting. Chief Trumpeter James H. Willis was instructor of the Trumpeters' School at Fort Riley when his regiment was ordered to the Islands. It was said by officers of other countries visiting Manila during the carnival that the 9th Cavalry has the best bugle corps in the world. It is rumored here that the corps may be designated to take part in the Inauguration parade and go to the United States, to arrive about February 30."

Cardinal Gibbons of the Roman Catholic Church in discussing the proposed disfranchisement in Maryland says:

"I have no hesitancy in saying that I believe it to be both unjust and impolitic. Unjust because it is designed to deprive a certain class of our fellow men of the rights duly conferred upon them by the highest law of the land; impolitic, because, in my opinion, it must ultimately injure the political organization which favors it, by stirring up bad blood and creating dissension within the ranks of that party.

"Laws have recently been enacted in this State which, if properly enforced, will stamp out this undoubted menace to the purity of our State and municipal governments. Apply these laws with equal impartiality to all corrupt voters, whether they be black or white, and I venture to predict that the demand for the disfranchisement of the so-called ignorant voter will no longer be insisted upon by those who have the honest administration of our public affairs really at heart.

Seventy-five years of continuous publication as a high-class religious journal is the record of the *Pittsburg Christian Advocate.* In the issue of February 4 the *"Pittsburg"* celebrates its seventy-fifth anniversary, giving historical account of its seventy-five eventful years, with photographs of all its editors and with kindly salutation from Bishops of the Church and others. The *Pittsburg* is one of the strongest members of the *Advocate* family and fills its own place admirably, is a credit to the Methodist Episcopal Church and to universal religious journalism. It achieved its highest standard of efficiency under the long term service of Bishop [illegible] W. Smith, which efficiency is being [illegible] under the present editorial management of [illegible] J. Wallace. Here's a hearty [illegible] distance to the *Pittsburg* and the [illegible] without number may be added to its [illegible]

President Roosevelt's Address at the Washington Mass Meeting of the Africa Diamond Jubilee, January 18, 1909

Bishop Cranston, Bishop Hartzell, men and women of the great Methodist Episcopal Church: Before beginning with the speech I have got ready for you, I want to say just a word to express the thoughts that come to me as I speak to-night to this audience and make the last public speech I shall make as President in this city. I want to thank you, I want to thank all the people of the Methodist Churches throughout this country, for the aid and comfort and inspiration they have been to me throughout the seven and one-half years of my Presidency.

The Bishop spoke of the square deal. In all seriousness, I would not come before a Methodist audience if I didn't think I had at least tried to give it. And at every turn, in every crisis that has arisen, and in all the long periods of work between the crises throughout my term as President, I have felt the touch of elbows with you Methodists. I have been associated intimately with many of the leaders of your Church. I have seen much of Bishop Cranston. I took an intense interest in what he had to say to me and what Bishop Harris had to say to me about the Orient, and just at this moment, in addition to trying to secure a square deal within our own borders, I want all of you, especially the Methodists of California and the Pacific slope, and I want all decent people, all the good Americans of California and the Pacific slope, to join in helping me to see that we give a square deal to Japan.

Now, I'll see to it that the rights and interests of our own citizens are safeguarded. You know I am not a mere sentimentalist. I am not in the least afraid of invoking the big stick, if it is necessary. But I should be ashamed to invoke it unless it was necessary. And I wish, while insisting on justice being done us, to be equally careful to do justice to others. The national government, by an agreement with the Japanese government, has been able to achieve a completely satisfactory solution of all possible difficulties, of all questions that could be at issue between our people and the Japanese people. It is only the federal government that can with wisdom and propriety deal with these questions, and I ask all good Americans to see to it that unwise men, foolish men, do not jeopardize, to their own harm and to the harm of their own localities, the arrangement that is now working out so satisfactorily between the governments of the United States and Japan. So this is by the way of prelude.

There is one feature in the expansion of the peoples of white, or European, blood during the last four centuries which should never be lost sight of, especially by those who denounce such expansion on moral grounds. On the whole, the movement has been fraught with lasting benefit to most of the peoples already dwelling in the lands over which the expansion took place. Of course, any such general statement as this must be understood with the necessary reservations. Human nature being what it is, no movement lasting for four centuries and extending in one shape or another over the major part of the world could go on without cruel injustice being done at certain places and in certain times.

Occasionally, although not very frequently, a mild and kindly race has been treated with wanton, brutal and ruthless inhumanity by the white intruders. Moreover, mere savages, whose type of life was so primitive as to be absolutely incompatible with the existence of civilization, inevitably died out from the regions across which their sparse bands occasionally flitted, when these regions became filled with a dense population; they died out when they were kindly treated as quickly as when they were badly treated, for the simple reason that they were so little advanced that the conditions of life necessary to their existence were incompatible with any form of higher and better existence. It is also true that, even where great good has been done to the already existing inhabitants, where they have thriven under the new rule, it has sometimes brought with it discontent from the very fact that it has brought with it a certain amount of wellbeing and a certain amount of knowledge, so that people have learned enough to feel discontented and have prospered enough to be able to show their discontent. Such ingratitude is natural, and must be reckoned with as such; but it is also both unwarranted and foolish, and the fact of its existence in any given case does not justify any change of attitude on our part.

There have been very dark spots in the European conquest and control of Africa; but on the whole the African regions which during the last century have seen the greatest cruelty, degradation and suffering, the greatest diminution of population, are those where the native control has been unchecked. The advance has been made in the regions that have been under European control or influence; that have been profoundly influenced by European administrators and by European and American missionaries. Of course, the best that can happen to any people that has not already a high civilization of its own is to assimilate and profit by American or European ideas, the ideas of civilization and Christianity, without submitting to alien control; but such control, in spite of its defects, is in a very large number of cases the prerequisite condition to the moral and material advance of the peoples who dwell in the darker corners of the earth. Where the control is exercised brutally, where it is made use of merely to exploit the natives, without regard to their physical or moral wellbeing, it should be unsparingly criticized, and there should be resolute insistence on amendment and reform; but we must not, because of occasional wrongdoing, blind ourselves to the fact that on the whole the white administrator and the Christian missionary have exercised a profound and wholesome influence for good in savage regions.

Let me illustrate what I mean by particularly alluding to three cases, Algiers, India and the Philippines. The North African coast was a mere nest of pirates during the first decades of the nineteenth century. Punitive expeditions were sent against these pirates again and again, but they could not be permanently suppressed by such expeditions, and all the great commercial nations were forced to pay them a more or less thinly disguised tribute or blackmail. The United States was among the number. It was the French conquest of Algiers which put a final stop to this blackmail, and it also put a stop to the unspeakable barbarism and cruelty inevitably attendant upon the slave hunting piracy of the dwellers in the independent North African states. In other words, the independence of these states was a menace to every peaceful people, and incidentally it meant dreadful wrong and injustice within the states themselves.

In India we encounter the most colossal example history affords of the successful administration by men of European blood of a thickly populated region in another continent. It is the greatest feat of the kind that has been performed since the break-up of the Roman Empire. Indeed, it is a greater feat than was performed under the Roman Empire. Unquestionably mistakes have been made; it would indicate qualities literally superhuman if so gigantic a task had been accomplished without mistakes. It is easy enough to point out shortcomings; but the fact remains that the successful administration of the Indian Empire by the English has been one of the most notable and most admirable achievements of the white race during the last two centuries. On the whole it has been for the immeasurable benefit of the natives of India themselves. Suffering has been caused in particular cases and at particular times to these natives; much more often, I believe, by well intentioned ignorance or bad judgment than by any moral obliquity. But on the whole there has been a far more resolute effort to do justice, a far more resolute effort to secure fair treatment for the humble and the oppressed during the days of English rule in India than during any other period of recorded Indian history. England does not draw a penny from India for English purposes; she spends for India the revenues raised in India, and they are spent for the benefit of the Indian themselves.

Undoubtedly India is a less pleasant place than formerly for the heads of tyrannical states. There is now little or no room in it for successful freebooter chieftains, for the despots who lived in gorgeous splendor while under their cruel rule the immense mass of their countrymen festered in sodden misery; but the mass of the people have been and are far better off than ever before, and far better off than they would now be if English control were overthrown or withdrawn. Indeed, if English control were now withdran from India the whole peninsula would become a chaos of bloodshed and violence; all the weaker peoples, and the most industrious and law-abiding, would be plundered and forced to submit to indescribable wrong and oppression, and the only beneficiaries among the natives would be the lawless, violent and bloodthirsty. I have no question that there are reforms to be advanced—this is merely another way of saying that the government has been human; I have also no question that there is being made and will be made a successful effort to accomplish these reforms, but the great salient fact is that the presence of the English in India, like the presence of the English in Egypt and the Soudan, of the French in Algiers, of the Russians in Turkestan, of the Germans in Southwest Africa and East Africa (and of all these people and of other white peoples in many other places), has been for the advantage of mankind. Every well wisher of mankind, every true friend of humanity, should realize that the part England has played in India has been to the immeasurable advantage of India and for the honor and profit of civilization, and should feel profound satisfaction in the stability and permanence of English rule. I have seen many American missionaries who have come from India, and I cannot overstate the terms of admiration in which they speak of the English rule in India and of the incalculable benefits it has conferred and is conferring upon the natives.

In the Philippines we are constantly giving an increasing measure of self-government. Of course, in one sense of the word self-government can never be bestowed by outsiders upon any people. It must be achieved by themselves. It means in this sense primarily self-control, self-restraint, and if those qualities do not exist—that is, if the people are unable to govern themselves—then, as there must be government somewhere, it has to come from outside. But we are constantly giving to the people of the Philippines an increasing share in, an increasing opportunity to learn by practice, the difficult art of self-government. If we had abandoned them at the outset to their own devices, if we had shirked our duty and sailed out of the islands, leaving them in a bloody welter of confusion, the chief sufferers would have been the Philippine people themselves. We are leading them forward steadily in the right direction, and we are doing it because our people at home desire that they shall be treated right, and because our people in the islands, in the civil government, in the army and among the missionary representatives of the various creeds, work primarily for the advancement of the people among whom they dwell. I believe that I am speaking with historic accuracy and impartiality when I say that the American treatment of and attitude toward the Filipino people, in its combination of disinterested ethical purpose and sound comomn sense, marks a new and long stride forward, in advance of all steps that have hitherto been taken, along the paths of wise and proper treatment of weaker by stronger races.

MISSIONARY WORK IN FOREIGN LANDS.

Now, in speaking to-night I wish to lay stress upon the missionary side of the general work in the foreign lands. America has for over a century done its share of missionary work. We who stay at home should as a matter of duty give cordial support to those who in a spirit of devotion to all that is highest in human nature spend the best part of their lives in trying to carry civilization and Christianity into lands which have hitherto known little or nothing of either. The work is vast, and it is done under many and widely varied conditions. Personally I have always been particularly interested, for instance, in the extraordinary work done by the American schools and colleges in the Turkish Empire, both Turkey in Europe and Turkey in Asia—a work which has borne such wonderful fruit among the Bulgarians, among Syrians and Armenian Christians, and also among the Mahometans; and this although among the Mahometans there has been no effort to convert them, simply an effort to make them good citizens, to make them vie with them fellow citizens who are Christians in showing those qualities which it should be the pride of every creed to develop; and the present movement to introduce far-reaching and genuine reforms, political and social, in Turkey, an effort with which we all keenly sympathize, is one in

which these young Moslems, educated at the American schools and colleges, are especially fitted to take part.

Bishop Hartzell's work has been done in Africa, the continent in which of all others there has been the most need for Christian work, and in which that work shows signs of reaching its widest development. It has been indeed a Dark Continent, and some of the white men who have gone thither have by their acts deepened the gloom. Let us as a race be thankful that so many other men have gone thither to strive for the uplife of the people, to strive for the betterment of conditions. Our own country has in the past committed grave wrong against Africa for which it should amply atone, and no better atonement can be made than that which is being made by the American missionaries of every creed and church, who are now doing so much in almost every corner of Africa for the physical, the intellectual and the moral betterment of the people. I hope there will be the most hearty support of these men who in far off regions are fighting for progress in things of the spirit no less than in things of the body. Let us help them to make the missions centres of industrial no less than of ethical teaching; for unless we raise the savage in industrial efficiency we cannot permanently keep him on a high plane of moral efficiency, nor yet can we render him able to hold his own in the world.

Bishop Hartzell, I greet you; and I extend my heartiest good wishes to the great Methodist body on this Diamond Jubilee of its far-reaching work in Africa. No denomination has done more zealous and effective missionary work than the Methodists. They were in many large regions west of the Alleghanies the pioneers of missionary work in our own land; and their missionaries are now to be found in every continent and under every clime.

In Africa, on the west coast, the foreign missionary work of the Methodist Episcopal Church was begun seventy-five years ago.

From that beginning a world-wide missionary movement has developed which now involves the annual expenditure of $3,000,000 from America, besides large amounts raised on the various foreign fields. This great work includes the establishment and maintenance, in several foreign countries, of churches and hospitals, schools of various grades and kinds and far-reaching evangelistic effort. In recent years, with the opening of that continent to civilization, the work in Africa has grown to large proportions, and the Church is face to face with unparalleled opportunities and responsibilities in the strengthening of the centres it now occupies and in answering the calls for enlargement.

The missionary authorities of the Church, with the cordial approval of the Board of Bishops, have designated the year 1909 as Africa diamond jubilee year. The nearly twenty thousand pastors of the Church will present to their people the claims of Africa as a mission field and ask for jubilee offerings. The amount asked for from America is $300,000. Suitable literature is being published for wide distribution. In addition to the contributions in money, it is fully expected that a large number of well prepared young men and women will consecrate their lives to service in different parts of the Dark Continent.

A NEW AFRICA AT HAND.

The twentieth century will see and is now seeing the transformation of Africa into a new world. Within a few years its vast domain has been partitioned among various European nations. These nations are expending enormous sums of money and utilizing their best statesmanship and colonizing abilities in the development of colonial empires of wide extent and extraordinary material possibilities. Steamship lines encircle the continent. A continental system of railways and of lake and river steamboats will soon extend northward from Cape Town six thousand miles to Cairo, while branch lines will unite the east and west coasts at several points. The latest results of science are being utilized in mining and agriculture, while scholarly experts in different centres of Europe are studying the questions of native languages and religions, as well as the best methods of advancing civilization among the many millions of native peoples. The wealth of the commerce which will be developed cannot be estimated. The white man rules; but there is only one white man on the continent to one hundred others, who are either barbaric black heathen or fanatical Mahometans.

Self-interest and competition will, I believe, unite in making the government fair to the people, and the indomitable energy of the adventurous settlers and the wealth of the nations behind them will result in exploiting the vast commercial resources of the continents. But there is a question that is larger than either government or trade, and that is the moral well-being of these vast millions who have come under the protection of modern governments. The representative of the Christian religion must have his place side by side with the man of government and trade, and for generations that representative must be supplied in the person of the foreign missionary from America and Europe. Civilization can only be permanent and continue a blessing to any people if, in addition to promoting their material well-being, it also stands for an orderly individual liberty, for the growth of intelligence, and for equal justice in the administration of law. Christianity alone meets these fundamental requirements.

The change of sentiment in favor of the foreign missionary in a single generation has been remarkable. The whole world, which is rapidly coming into neighborhood relations, is recognizing as never before the real needs of mankind, and is ready to approve and strengthen all the moral forces which stand for the uplift of humanity. There must be government for the orderly and permanent development of society. There must be intercourse among peoples in the interests of commerce and growth. But, above all, there must be moral power established and maintained under the leadership of good men and women. The upright and farseeing statesman, the honest and capable trader, the devoted Christian missionary represent the combined forces which are to change the Africa of to-day into the greater and better Africa of the future.

The responsibility of America for the moral well-being of the people of Africa is manifest. Our wealth and power have given us a place of influence among the nations of the world. But world-wide influence and power mean more than dollars or social, intellectual or industrial supremacy. They involve a responsibility for the moral welfare of others which cannot be evaded.

The responsibility of America toward Africa is emphasized because of our past history, and because of the number of our citizens who are of African descent. As a result of the African slave trade, that crime of the ages, and of two and a half centuries of slavery in America, the United States has nearly 10,000,000 of colored people as a part of its citizenship. No other country outside of Africa has so large a Negro population; and, what is more, there are no other 10,000,000 Negroes in the world who own as much property and have as large a percentage who are intelligent, moral and thrifty. The education and uplift of the American Negro now going forward should be accompanied by the increase of the missionary and Christian forces on the continent from which his ancestors came. The number of those who go as missionaries to Africa will increase; and it is not unreasonable to suppose that a large share of the leadership for the evangelization of the continent will be furnished from among our own colored leaders in America.

In the redemption of Africa all sections of the Christian Church must be united, but Methodism, because of the vast number it represents and the spirit and methods of its movements, should have a share of especial note. The spirit of Methodism is the spirit of expansion and of world-wide conquests in the kingdom of righteousness. John Wesley's motto was: "The world is my parish." I hope the Methodists of to-day will make this statement good.

The Humorous Side of Abraham Lincoln's Life

By Silas X. Floyd, Author of "Floyd's Flowers," Etc., Etc.

Humor is so generally underestimated, and it is so unusual for anybody to treat seriously the funny side of a man's life, that your invitation to give some anecdotes of Abraham Lincoln almost tempts me to write you a little essay upon the philosophy of humor; but I will not do so because I know that my partiality for the theme would carry me to such extreme length that I feel sure your patience and your space would both be unduly taxed.

The humorous side of Abraham Lincoln's life, I think, should always be emphasized, because Abraham Lincoln was a man who had the keenest sense of humor. He was able to see the laughable side of everything, even of disaster. He was a great lover of jokes and stories, and was himself a very good story-teller. Some writers, to be sure, have decried this habit of Lincoln—said it was undignified—not in keeping with his high office. But Abraham Lincoln found in his sense of humor a safety-valve, an outlet for the pent-up emotions of his greatly tried soul. The man who can laugh at his own mistakes as well as at the mistakes of others, is doubly fortified for the battle of life. It is humor, and humor only, which enables a man to see the other side, for humor stands in the mind like a spectator, a good-natured critic, and gives its opinion before judgment is reached. But not all people understand this, just as it was not understood in Abraham Lincoln's case. So when Lincoln smoothed over a rough place in his official career with a funny story, fitting the case in point, he was called a trifler. And when he rounded off a logical argument with a familiar example, hitting the nail squarely on the head and driving it home, they called him a buffoon.

But whatever may have been true of others, Lincoln himself thoroughly understood the value of the keen sense of humor which he possessed. In one of the darkest hours of the war, a member of his cabinet called upon him to confer respecting some weighty matters. The president began relating a humorous anecdote. "Please, Mr. President," said the secretary remonstratingly, "I did not come here this morning to hear stories. It is too serious a time." The President paused a moment, and then said, "Sit down, sir. I respect your feelings. You cannot be more anxious than I am constantly. And I say to you now that, if it were not for this occasional vent I should die!"

No one can read any one of the many biographies of Abraham Lincoln without being impressed with the fact that humor was one of the distinguishing characteristics of the man, and no man can study Lincoln's humor thoughtfully without being impressed with the truth that there was always logic and the best sense in Abraham Lincoln's humor. Let me give one example. Toward the close of the war, some gentlemen asked Lincoln what he intended to do with Jefferson Davis. "There was a boy," said Lincoln in reply, "who bought a coon, which, after the novelty wore off, became a great nuisance. One day the boy was leading the coon through the streets and had his hands full to keep clear of the little vixen, who had torn the boy's clothes half off of him. At length he sat down on the curbstone, completely fagged out. A man, passing, was stopped by the lad's disconsolate appearance, and asked what was the matter. 'Oh!' said the boy, 'the coon is such a trouble to me!' 'Why don't you get rid of him then?' said the gentleman. 'Hush!' said the boy, 'don't you see he is gnawing the rope off now? I am going to let him do it, and then I will go home and tell the folks that he got away from me.'"

When it is recalled what did hapepn when Davis was captured, and what a white elephant he became in the hands of the Government, it will be seen that there was sagacity as well as humor in Lincoln's illustration.

Again, no matter how complicated the question and no matter how embarrassing the situation, Lincoln's humor furnished an answer and a way of escape. For instance, at one time a poor old man from Tennessee went to Washington to plead for his son. He had no friends. Almost by chance he succeeded in working his way to the President through the crowd of senators, governors, and generals, who were impatiently waiting for an audience. Mr. Lincoln looked over the papers, and told the old man that he would give him his answer next day. The anguish-stricken father looked up with swimming eyes, and said, "To-morrow may be too late! My son is under sentence of death! The decision ought to be made now!" "Wait a bit," said the President "and I will tell you a story. Col. Fisk, of Missouri raised a regiment, and made every man agree that the colonel should do all the swearing of the regiment. One of his teamsters, John Todd, in driving a mule-team over a boggy road, completely lost his patience, and burst into a volley of oaths. The colonel called him to account. 'John,' said he, 'did you not promise to let me do all the swearing of the regiment.' 'Yes, I did, colonel,' he replied, 'but the case was, the swearing had to be done [illegible] and you weren't there to do it!'"

(Continued on Page 7.)

THE CHRISTIAN LIFE

Man's Mortality

The following beautiful poem is justly considered a literary gem of the highest order. The original is found in an Irish MS. in Trinity College, Dublin. There is reason to think that the poem was written by one of those primitive Christian bards in the reign of King Diarmid, about the year 554, and was sung or chanted at the last grand assembly of kings, chieftains, and bards ever held in the famous halls of Tara. The translation is by the learned Dr. O'Donovan.

Like a damask rose you see,
Or like a blossom on a tree,
Or like the dainty flower in May,
Or like the morning to the day,
Or like the sun, or like the shade,
Or like the gourd which Jonah had,
Even such is man, whose thread is spun,
Drawn out and out, and so is done,
The rose withers, the blossoms blasteth,
The flower fades, the morning hasteth,
The sun sets, the shadow flies,
The gourd consumes, the man—he dies.

Like the grass that's newly sprung,
Or like the tale that's new begun,
Or like the bird that's here to-day,
Or like the pearled dew in May,
Or like an hour, or like a span,
Or like the singing of the swan,*
Even such is man, who lives by breath,
Is here, now there, in life and death.
The grass withers, the tale is ended,
The bird is flown, the dew's ascended,
The hour is short, the span not long,
The swan's near death, man's life is done.

Like the bubble in the brook,
Or in a glass much like a look,
Or like the shuttle in a weaver's hand,
Or like the writing on the sand,
Or like a thought, or like a dream,
Or like the gliding of the stream,
Even such is man, who lives by breath,
Is here, now there, in life or death.
The bubble's out, the look's forgot,
The shuttle's flung, the writing's blot,
The thought is past, the dream is gone,
The waters gilde, man's life is done.

Like to an arrow from the bow,
Or like swift course of water flow,
Or like that time 'twixt flood and ebb,
Or like the spider's tender web,
Or like a race, or like a goal,
Or like the dealing of a dole,
Even such is man, whose brittle state
Is always subject unto fate.
The arrow shot, the flood soon spent,
The time no time, the web soon rent,
The race is run, the goal soon won,
The dole soon dealt, man's life soon done.

Like to the lightning in the sky,
Or like a post that quick doth hie,
Or like a quaver in a song,
Or like a journey three days long,
Or like snow when summer's gone,
Or like a pear, or like a plum,
Even such is man, who heaps up sorrow,
Lives but this day, and dies to-morrow.
The lightning's past, the post must go,
The song is short, the journey so,
The pear doth rot, the plum doth fall,
The snow dissolves, and so must all.

*The poetical legend that the swan sings as it is dying. —*In "Western Christian Advocate."*

Spiritual Fellowship in Christ

Is it not manifestly true that Christian life is and must be, a spiritual fellowship? For no man surely can be constrained by the love of Christ without feeling that henceforth he is bound by new and holy ties to the whole family in earth and heaven. The first realization on the part of the human spirit is its individuality, but gradually there comes the constraint of the all-absorbing brotherhood, which the very word Christian implies. Just as country calls forth the highest recognition of the common good in patriotism, so the great brotherhood of man is to be left in the bond of Christ. What was it that impressed the world in its earliest experience of Christianity? Was it not the sense of spiritual fellowship and common service undertaken by the new cult? And is not the germination of Christianity surpassed only by its wondrous development? Individuals have been downtrodden, but the principle which held men by a holy link has survived from age to age. Forsooth, the very attempt to crush out the underlying force has added new strength and power. Flame and sword have swept in vain; the spiritual fellowship in Christ has prevailed. To-day, the same link binds men together. Society may be corrupt, our commercial systems open to crooked practices, but the calm sanctity of the Christian life preserves and unites men in the great brotherhood of the spirit. Our Sunday services serve to remind us of our common aspirations as we worship the God of our foundation, and bend the knee in acknowledgment of the great Lord and Master of our life. The whole organization of the Church is but a replica of the idea of spiritual fellowship in Christ. The very power of the Church as a community is due to the fact of our common belief in the Lord Jesus Christ. The unit, in this sense, is become part of the corporate mass, as the atoms compose the molecule. Isolation in any sense is contrary to the demands of life. No man liveth unto himself! It is as a society that we exist, and it is as a spiritual fellowship in Christ that our highest existence is made possible. In apprehending the brotherhood of man, the individual's work becomes a life-task. The great conviction of the love of Christ constrains him to hail as brother-man all souls who tread a like path. It goes further in seeking to win others to a knowledge of the Saviour's love. Christian fellowship demands, above all things, the life beyond. The limitations of this life are too circumscribed to suffice. They pant for immortality. Shall friendship, shall sympathy, shall love close with the grave? No, a thousand times no! Eternity demands their completion, and that completion in the risen Christ. Life opens avenues for spiritual fellowship in Christ, but death alone crowns and consummates the holy impulses which sir the souls of men.

Says the poet Browning:

"Be sure that God
Ne'er dooms to waste the strength
He deigns impart!"
—*The Australian World.*

Lincoln's Faith in God

BY THE REV. WILBUR P. THIRKIELD, LL. D.

As the years go by the personality of Lincoln stands forth as a pillar of fire, giving light and guidance to all men. Lincoln, the man, rises supreme even above all his achievements. As we are getting the true perspective his personality appears rooted in God. Though not formally identified with the Church, he was reverent, and a man of faith and prayer. He was free to confess that, in those night vigils, when his ears heard the cries of thousands dying on the battlefields, and his heart was crushed under the burdens and woes of a nation; distrusted of men and forsaken by all earthly powers—he turned to the Unseen for strength and guidance. The strong words of William Morris addressed to Elizabeth Fry in his "Vision of Saints" may well be spoken of Lincoln:

"O clear-eyed soul,
That saw undimmed the light above the mists
That blinded worldly eyes; because it knew
The Rule of Right—one with the Law of God!"

Standing alone on the Ship of State, which was rocking in the storm on an uncharted sea, we may liken him to Paul on the old Roman corn vessel in the jaws of that fearful Euroclydon, "when neither sun nor stars for many days appeared." Yet, while the soldiers of imperial Rome cowered in fear, Paul stands aloft, with the light of the Unseen Holy on his face, speaking of God, "whose I am and whom I serve; His angel stood by me this night saying, 'fear not, God hath given thee all them that sail with thee; be of good cheer, for I believe God." Lincoln's faith in God, in prayer and in divine guidance, and his laying hold on Omnipotence—this was "the hiding of his power."

Clear illustration and enforcement of the above may be found in the following notable expressions setting forth Lincoln's faith in God and his consciousness of Divine guidance. As to the Emancipation Proclamation, he said this to his cabinet: "I said nothing to anyone, but I made a promise to myself—and to my Maker." And again, how firm and strong these expressions: "I know there is a God, and He hates injustice and slavery. I see the storm coming. I know His hand is in it. If He has a place and work for me—and I think He has—I believe I am ready. I am nothing, but truth is everything." "Without the assistance of that Divine Being who ever attended him (Washington) I cannot succeed. With that assistance I cannot fail."

We complain of the slow, dull life we are forced to lead, of our humble sphere of action, of our low position in the scale of society, of our having no room to make ourselves known, of our wasted energies, of our years of patience. So do we say that we have no Father who is directing our life; so do we say that God has forgotten us; so do we boldly judge what life is best for us; and so by our complaining do we lose the use and profit of the quiet years. O men of little faith! Because you are not sent out yet into your labor, do you think God has ceased to remember you? Because you are forced to be outwardly inactive, do you think you, also, may not be, in your years of quiet, "about your Father's business?"....It is a period given to us in which to mature ourselves for the work which God will give us to do.—*Stopford A. Brooke.*

Suppose some cold morning you should go into a neighbor's house and find him busy at work on his windows, scratching away, and should ask him what he was doing, and he should reply: "Why, I am trying to remove the frost; but as fast as I get it off one square it comes upon another." Would you not say: "Why, let your window alone, and kindle a fire in the stove, and the frost will come off?" Let the fire of love to God, kindled by prayer, burn in your heart and the bad habits will soon melt away. *Northwestern.*

OUR YOUNG PEOPLE

Lessons in English

We'll begin with a box; the plural is boxes,
But the plural of ox should be oxen, not oxes.
One fowl is a goose, but two are called geese,
Yet the plural of moose should never be meese.

You may find a lone mouse, or a whole nest of mice,
But the plural of house is houses, not hice.
If the plural of man is always called men,
Why shouldn't the plural of pan be called pen?

The cow in the pural may be cows or kine,
But a bow if repeated is never called bine,
And the plural of vow is vows—never vine.

If I speak of your foot and you show me your feet,
And I give you a boot, would a pair be called beet?
If one is a tooth, and a whole set are teeth,
Why couldn't the plural of booth be called beeth?

If the singular's this, and the plural is these,
Should the plural of kiss be nicknamed kese?
Then one may be that, and three would be those,
Yet hat in the plural would never be hose,
And the plural of cat is cats, not cose.

We speak of a brother, and also of brethren,
But though we say mother we never say methren.
And the masculine pronouns are he, his and him,
But imagine the feminine she, shis and shim.

So the English, I think, you all will agree,
Is the queerest great language you ever did see.

—*Selected.*

Miss Mercy's Valentine

By Maggie Shaw Fullilove

"I cannot teach those urchins any longer, mother. I shall ask Mr. Lake to give me a class of girls or no class at all. I cannot teach those boys anything. The class is a failure. They will not remember the lessons from one Sunday to another." Miss Mercy threw down her Sunday School journal upon the table with a bang which greatly emphasized her words.

"Why, Mercy, dear, what's the trouble now? "You've seemed so patient with the class and so hopeful, too. Perhaps you have been trying to teach them something that is rather difficult for small boys to grasp. It takes time, you know, for children to grasp difficult truths. You must first get their interest, then, step by step, lead them to understand what you wish to teach. No doubt, my child, if we look at it rightly, you will find the fault all your own. Perhaps you need to teach the children the Sunday School lessons in a simple way."

"But they are so rough and noisy, mother, and won't be interested. They knock their feet against the floor and seats in such a manner that I can hardly hear what I'm saying myself. I talk and talk till I'm tired, and when I ask them what they have learned, they can't tell a thing. Some of them are big boys, quite nine years old, I am sure."

"Perhaps they have not yet learned to love their teacher. Have you done anything to gain their love, Mercy?"

"What can I do to make them love me, mother?"

"Love so easily begets love that you can gain the love of every one of them by loving them yourself, my child."

"It's so hard to love lazy, noisy boys, mother."

"What if I should love you less because you have failed as a Sunday School teacher, when I have had such pride in having you take a class to teach. I should be very much disappointed to have you give it up in this way, Mercy."

"I'll try it again, mother, dear, for your sake."

This class of rough little boys was the first one Miss Mercy had tried to teach. She had been such a diligent pupil herself that the Superintendent thought he would try her with this class of boys.

She was delighted at first and planned great things for "her boys"; but, alas! she found her boys more interested in balls and kites and more bent to mischief than she had hoped for.

The day after the above conversation with her mother, Miss Mercy went down town to do some shopping. Before this Miss Mercy would scarcely notice the group of urchins playing marbles near the walk, but with her head held high she would pass them without so much as a nod or a smile. This time she saw several of "her boys" playing marbles by the way, and instead of passing as usual, she nodded at this one, smiled at that one, nodded and said "Hello!" to another, till each boy received a sign of recognition.

This was a new thing to the youngsters, for they never looked for it from Miss Mercy. "She's a peach," said Fatty, who was the greatest noisemaker in the class. "She's a plum-puddin," said ragged Bill Johnson, whose highest idea of goodness was plum-pudding. "That's our teacher," they all said to the other boys.

The next Sunday Miss Mercy entered the Sunday School room with a new smile and a new determination on her face. The love charm was indeed beginning to work on her part, for she saw every little boy in a new light. They were no longer urchins to her, but each a neat, clean, beautiful little body, the home of a tender, yearning soul and each capable of becoming the very best that is possible for man to become. "So much depends upon me," she thought.

There was a decided improvement on the part of some. A few Sundays more and Miss Mercy had them almost under complete control. They would sit with open mouths listening to her stories, which she told in such a simple manner and with so much pathos that several of the older ones of the other classes would find themselves listening for what she would say next.

"You're just the best and wisest of mothers!" she exclaimed to her mother, after one of her triumphant Sundays. "I've got the best class in Sunday School."

But, alas! the next Sunday poor Miss Mercy came in and, throwing her journal upon the table with twice as much force as before, exclaimed: "Mother, I won't teach that class another day! I almost ha—"

"There, Mercy, don't let that word be spoken," said her mother, rising and putting her hand over the young girl's trembling mouth. The girl burst into a flood of such weeping that her mother was uneasy, but sat down quietly waiting for the tempest to subside.

"What is it now, Mercy?"

"O mother, I just won't go to that Sunday School again. I just can't! "Those boys are wicked hypocrites, every one of them! They disgraced me before the whole school. I pulled off my cloak, laying it across the seat, and when I put it on again, I felt something cold up my sleeve. I thought it was a stick, perhaps, but, mother, when I pulled it out, it was a snake!"

"A snake, Mercy? Impossible!"

"Yes—no—well, it was a rubber snake, mother. Of course I screamed and everybody laughed so that the whole school was thrown into confusion. I won't teach those boys again, mother. I just won't!" And she wept more violently than ever.

"There, there," mother said; "it was a mean trick."

Poor Miss Mercy made up her mind thoroughly never to teach those boys again.

The next day, like an offended queen, she held her head higher than ever as she passed one or two of "her boys" in a marble gang. She did not know that it was only one of the boys who worked the mischief and that the other nine small hearts were nearly broken over the incident. A little later, if she could have seen the huddle of youngsters in one corner of a certain street and if she could have heard the words which they were saying, she would have felt quite differently towards them.

Wednesday morning was St. Valentine's day. A cold gray mist enveloped the town. Miss Mercy was just wondering how she could bring some sunshine through the gloom. The bell rang, and she went to the door for her mail. There were a letter and one other big package which she could not account for. But Miss Mercy Holmes was written on it, and it must be hers.

"What can it be, mother?" she said, as she untied the fastenings. "Oh, mother, mother! Who could have sent it! A valentine! I had forgotten there was such a day. How perfectly lovely! I am sure it must have cost a great deal. I never saw one so beautiful! Who could have sent it?"

Searching eagerly for some clue, she at last found, down in one of its secret recesses, a tiny blue envelope. It was a rare and costly one, but there was a dirty streak clear across it which Miss Mercy did not fail to notice. She opened it and saw ten names written in ten different scrawls, with Bill Johnson's name finishing the list. Underneath it all, in the tiny space hard by wide enough to contain the sentences, there was written:

"Bill Johnson is verrie sorrer for scarin the tetcher with the snak and begs that she will luve him just the same as ever. I promus never to skeer the tetcher again."

"Oh, mother! Those dear, precious, altogether lovely boys!" was all Miss Mercy could say.

Annual Meeting of the Board of Sunday Schools

BY THE REV. B. M. HUBBARD, D. D.

The Board of Sunday Schools of the Methodist Episcopal Church in its annual session was called to order in the First Methodist Episcopal Church, Chicago, Ill., January 20, 1909, with Bishop William F. McDowell, D. D., LL. D., presiding in his characteristic way of grace and dignity. Bishops Spellmeyer and McIntyre were detained because of official duties. Two other members of the Board were not present because of illness in their families. The standing committees met on January 19, and had matters well in hand when the Board convened. The joint report of Drs. Downey and Blake was a masterful presentation of the work done since the establishment and organization of the Board. The report recorded the successes of the past and predicted a brilliant future. The report was received with hearty applause and the Correspondence Course outlined by the Secretaries was sanctioned by the Board. The Board is grateful to know that the Church is responding so heartily to the one-hundred-thousand-dollar call, and simply asks that the well begun work be kept up. The Chruch has given nearly or quite as much for the work of Sunday Schools in the past six months as in any previous year. This in itself justifies the wisdom of the General Conference in establishing the Board of Sunday Schools. The Conferences of the Northwest are rallying to the support in part or in full of Sunday School Missionaries. Nine missionaries have been employed by the Board since the July meeting. The harvest is truly ripe. Pray send on the money to the Board so that a sufficient number of laborers may be sent forth to the field.

Never before in the history of the Church has the work of the Sunday Schools received such impetus.

Dr. John McFarland, the erudite editor of Sunday School Literature, was present as an advisory member of the Board, and presented to the Board a strong paper, which certainly will prove beneficial. The paper was unanimously adopted.

The Executive Committee will meet May 13. New Orleans.

If you are going to do anything permanent for the average man you have got to begin before he is a man. The chance of success lies in working with the boy and not with the man. That applies peculiarly to those boys who tend to drift off into courses which mean that unless they are checked they will be formidable additions to the criminal population when they grow older. No nation is safe unless in the average family there are healthy, happy children. If these children are not brought up well, they are not merely a curse to themselves and their parents, but they mean the ruin of the state in the future.—Theodore Roosevelt.

STEPHEN THE FIRST CHRISTIAN MARTYR

International Sunday School Lesson for February 21, 1909

(Acts 6:1-8:3.)

Golden Text: "They stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. —(Acts 7:59.)

DAILY HOME READINGS

M.—Acts 6:1-15; T.—Acts 7:1-16; W.—Acts 7:17-34; Th.—Acts 7:35-53; F.—Acts 7:54-8:3; S.—Ex. 34:29-35; Su.—Rev. 7:9-17.

Time—About A. D. 35, 36. *Place*—Jerusalem.

BY THE REV. E. B. BURROUGHS, LL. B., A. M.

To stand up for the right costs something. It has been thus in all ages of the world. Whether it be Joseph in the house of Potiphar, the three Hebrew worthies on the plains of Deva, or Daniel in the king's palace, maintaining the right the sequel is the same. And this because the world hates the right and loves the wrong. It was this spirit that led to the persecution and crucifixion of the Man of Galilee. It also led to the martyrdom of Stephen. Likewise did it cause the death of Polycarp, Heros, and scores of others in the early ages of the Christian Church. But let it not be forgotten: they all died in the faith. Though their faithfulness to God, their loyalty to truth, and their advocacy of right cost them much suffering and, in many instances, their lives, they faltered not. They stood firm and unwavering. They knew in whom they believed. They trusted God unto the end. Thus stood, and thus died Stephen. Being "full of faith and "of the Holy Ghost," he was able to say, "Lord Jesus, receive my spirit," and to enter into the life abundant just beyond the sun-set line.

The age of persecution is still upon us. In various ways thousands of Christians are suffering the persecutions of the ungodly. At home and in foreign lands they are patiently and heroically enduring the maledictions of the wicked. But like Stephen they are willing to lay down, if need be, their lives for the King's cause. Like Paul they are able to say, "None of these things move me, neither count I my life dear unto myself, that I might finish my course with joy." "O, may their spirit be ours, their wisdom ours, their triumph ours, and their record ours."

We are to study to-day an account of the death of Stephen, the first Christian martyr. A martyr is one who is willing to suffer loss, and pain, and even death, in order to bear witness to God's truth, and goodness, and love. The increasing work for the poor and strangers at Jerusalem necessitated the institution of a new order among the disciples. This order was denominated deacons. Seven holy men were chosen thereto. Stephen was one of them. In addition to caring for and looking after the poor, he also preached. His boldness in preaching aroused the hostility of those who were opposed to the new sect. Not being able to refute his arguments in favor of the Christian religion, they fell upon and stoned him to death. Our leson tells the story.

LIGHT ON THE TEXT

8. *Stephen.* One of the chosen deacons. He was a Grecian Jew. *Full of faith.* Te Revised Version has it "grace." *And power.* Spiritual power. *Did great wonders and miracles.* Performed many "signs."

9. *Then there arose certain of the synagogue.* Members of the Jewish church. *Libertines.* Descendants, probably, of the Jews. *Cyrenians * * * Alexandrians.* Jews from Cyrene and Alexandria. *And of them of Cilicia.* Inhabitants of the southeastern part of Asia Minor. *Disputing.* Engaged in argument.

10. *They were not able to resist the wisdom and the spirit by which he spake.* They had not the strength "to withstand" his arguments, based, as they were, upon the Scriptures.

11. *Suborned men.* Hired men secretly to bear false witness. *Which said.* Who affirmed. *We have heard him speak blasphemous words against Moses.* This was regarded as a great crime. *And against God.* The Most High.

12. *And they stirred up the people.* Aroused the masses to a high pitch of indignation. *And the elders and the scribes.* Spiritual authorities. *And came upon him.* Came to where he was. *And caught him.* Laid hands upon him. *And brought him to the council.* Into the presence of the Sanhedrim.

13. *And set up false witnesses.* Men who had been previously hired and told what to say. *Which said.* Who testified. *This man.* Stephen. *Ceaseth not to speak blesphemous words.* Here they distorted certain utterances of Stephen and made them the ground of their charges. *Against this holy place.* The temple of God. *And the law.* The law of Moses.

14. *We. * * heard him say.* Heard him declare. *That this Jesus of Nazareth.* The One whom they crucified. *Shall destroy this place.* Destroy the temple. The same charge had been made against Jesus. See Mark 14:58. *And shall change the customs which Moses delivered us.* Abrogate the law of Moses.

15. *And all that sat in the council:* "Stephen now stands the focus upon which the eyes of the Sanhedric semicircle are concentrated. The victim stands, while the judges sit." *Looking steadfastly on him.* Gazed on him with intense and silent attention. *Saw his face as it had been the face of an angel.* While the charges were being made against, a great transformation was going on within him. His face was lighted up with the divine illumination of the Holy Ghost. It was God's answer to the accusations made against him.

7:54. *When they heard these things.* The accusations made against Stephen by the false witnesses. *They were cut to the heart.* Pricked. *Gnashed on him with their teeth.* A form of their indignation and anger.

55. *But he.* Stephen. *Full of the Holy Ghost.* Full of Divine power. *Looked up steadfastly into heaven.* Became indifferent to his surroundings and accusers. *Saw the glory of God.* Had an ecstatic vision. *And Jesus standing on the right hand of God.* Jesus exalted at the right hand of the Father.

56. *And said.* Stephen now speaks. *Behold.* Look. *I see the heavens opened, and the Son of Man standing on the right hand of God.* A description of the vision he had.

57. *Then they.* The council. *Cried out with a loud voice.* Gave vent to their long pent-up feelings. *And stopped their ears.* Refused to listen longer. *And ran upon him with one accord.* As one man.

58. *And cast him out of the city.* Hurried him beyond the city limits. *And stoned him.* Pelted him with stones. *The witnesses.* Those who had testified against him. This was in keeping with the Mosaic law. *Laid down their clothes.* Disrobed themselves. *At a young man's feet, whose name was Saul.* The name of the young man who had their clothes in charge. He was from Tarsus, and later became the great Apostle Paul.

59. *They stoned Stephen.* Pelted him. *Calling upon God.* Stephen continued to call upon God. *Saying.* Praying. *Lord Jesus, receive my spirit.* Committed himself unto Jesus.

60. *He kneeled down.* In prayer. *And cried. Lay not this sin to their charge.* Hold them not responsible for my death. Jesus prayed similarly. See Luke 23:34. *He fell asleep.* Gave up the Ghost.

8:1. *Saul was consenting unto his death.* Gave his consent. *A great persecution against the church.* The result of Stephen's testimony and death. *Scattered abroad throughout the regions of Judea and Samaria.* The regions in which the church has been established. *Except the Apostles.* They remained in Jerusalem.

2. *Made great lamentation over him.* Mourned Stephen's death.

3. *Saul * * made havoc of the church.* Persecuted believers.

Charleston, S. C.

THE CONDITION OF OUR DISCIPLESHIP

(John 15. 1-8.)

The Epworth League Devotional Topic for February 21, 1909

BY JAMES A. STAVELY

The Theme and the Scripture

John 15. 1-8. We are not unmindful that the fruit of the Spirit is love, joy, peace, long-suffering kindness, and kindred graces. But very evidently the fruit of which Jesus speaks in this passage, is of a different sort. Our Lord expects his followers to manifest all the graces of holy character, but he is pleading here for an increase in his kingdom. What he wants is converts. His kingdom must grow until it fills the whole earth. But to do that multitudes of new disciples must be won. The task of winning them he commits to the little company that has followed his fortunes with such patient loyalty. Now, as he returns to the Father, he expects them to complete his great unfinished task, conquering stubborn hearts and bringing the world into allegiance to himself.

Nor is it simply the little group that stands around him as he speaks, to whom he gives the message. He expects every disciple down through all the ages to tell the story of a Saviour's love until there is not one left who does not know the richness of grace in Jesus Christ. To do that—to win converts thus to the heavenly kingdom—and to do it abundantly, Jesus says is the way to glorify the Father and to prove our allegiance to the Son. For us to live at a poor dying rate, making no inroads into the ranks of sin, and adding none to the number of the redeemed, is to discount our discipleship and to dishonor him when we profess to love and serve.

It therefore becomes a question of consuming interest to know how we may bear fruit in the conversion of men. And Jesus tells us very clearly: "He that abideth in me, and I in him, the same beareth much fruit." The thing, then, that concerns us, if we would be fruit-bearers, is to see to it that we are really abiding in Christ. Unless we are fulfilling this condition no amount of activity will avail us anything. Neglect here is the secret of our past failures. We have concerned ourselves with doing things, and have forgotten that abiding in our Lord is the indispensable condition of success.

If we sincerely desire the conversion of the unsaved, there is one thing we must do first of all: we must surrender ourselves to Jesus for his indwelling. He must be given a home in our hearts. We must find our dwelling place in him. Then we have his blessed word: "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." A dead branch bears no fruit; but if it be alive and in proper relation to the vine, it asks for what it needs to produce fruit, and the vine answers all its asking. So it is with the disciple. When he is actually abiding in Christ he asks only for those things essential to fruit-bearing; and as he asks he receives them.

The Meaning of the Theme

This paragraph by Dr. Buckley leads into the very heart of our theme: "There is one distinguishing quality of spirituality which determines whether it exists or not; it is the only one by which the outer world can judge, and that is, deep interest in the spiritual condition of others. If anyone can demonstrate that spirituality is compatible with indifference to the spiritual welfare of others, he has already demonstrated that spirituality itself is a dream."

Jesus is a spiritual leader. He came to set up a spiritual kingdom. His disciple must have spirituality or he is none of his. But the quality by which the existence of spirituality is determined is interest in the spritual welfare of others. Our theme carries us one step farther; if we are indeed the disciples of Christ, this passion for saving others will bear fruit in the redemption of men. If such fruits do not follow our profession, it is time to examine ourselves to see whether we be in the faith, for fruit-bearing is the fulfillment of discipleship. On the other hand, real discipleship is the condition of fruit-bearing. The connection between winning converts to our Lord and a genuine holiness is more vital than we had thought. We do not have greater revival triumphs because we are not more holy. For us, then, the primary duty is to seek the fullness of the divine life, that we may have the strength and vitality necessary to fit us for winning men.—From *Notes on the Epworth League Devotional Meeting Topics.*

HEALTH PAPERS

The Care of Health

BY DENNIS A. BETHEA, M. D.

Emerson was right when he said, "Health is the first wealth." Truly, that man is rich who lives in a sound body, for every dyspeptic millionaire would readily give his money for a salubrious stomach. Most people do not begin to take care of their health until disease has overtaken them. There is a world of truth in the characteristic remark of Josh Billings, "When a man loses his health then he begins to take care of it."

It is vastly more important to preserve our bodily strength and vigor than it is to regain it; for the baleful microbe ever leaves his footprints on the human system. In the care of the health an ounce of prevention is worth a pound of cure. Persons who would not think of making an overdraught on their bank, will not hesitate to overdraw on their reserve of muscle and brain.

Health is the condition of the living body in which all the living tissues are in a state of soundness or integrity, and the organs perform their functions normally, while waste and repair goes on progressively. Therefore anything which interferes with these properties of the system will cause impairment of health.

The laws which regulate ordinary health are few and simple. Pure air, plenty of sleep, plain food adequate exercise, and perfect cleanliness are the only absolute essentials to being well. We have no more right to break Nature's laws than we have to break the laws of the land.

Pure air is one of the most beneficent as well as abundant gifts to man, yet how indifferent are His creatures to its use. Sleeping in stifling, ill-ventilated rooms is a prolific source of disease. Nor is this none the less true with our churches. The preacher who persists in preaching in a church with all windows closed tightly, need not wonder that his people sleep under his most carefully prepared and impassionately delivered sermons. And too, the preacher as well as people by continually breathing the impurities from each other's lungs are hastening themselves on to join that "Sleep from which none ever wake to weep."

Those who habitually retire after midnight burn life's candle at both ends, particularly if their duties require them to be early risers. Without abundance of sleep the waste places of Nature cannot be repaired. Not only should one sleep his required eight hours, but he should sleep alone. Old and delicate people should not sleep with little children General health would be far better if each individual would sleep in a single bed.

Rich food hastily eaten, stimulants and narcotics are inimical to health. It is a great blessing for one to live in a home where there is good plain food properly cooked. In this the farmer has the advantage of his city brother. The result is the farmer lives longer than any other class of men. Occasionally we will find a farmer who will sell all of his best products to the town people and eat all of his decayed vegetables and rotten apples himself in order that there may be no waste. A man who will sell all of his best productions and eat all that which is too bad to sell, is too good a man to live; so God soon calls him to his reward.

Those whose occupation requires them to be indoors most of the time should not neglect some form of out-door exercise. The morning walk or the croquet game is a tonic more potent than all of the numberless patent medicines. For lack of appetite there is hardly nothing better than the hoe in the garden or the ax on the wood-pile.

Cleanliness is said to be akin to godliness. Dirt is the sworn enemy to good health. People who neglect a daily bath and allow the pores of the skin to become clogged need not expect to be well or retain beauty. A recent writer in the *Christian Herald* says, "A man or woman who prizes good looks will either at morning or evening take a bath." A tub is not necessary; a basin of water, a sponge and rough towel meet every requirement. Cleanliness should be within as well as without. By regular habits each one should see that there is a daily evacuation of Nature's rubish, for constipation digs many a grave. The best medicine for a great many of our ills, and the best antitoxin for many of our maladies is good cheer. Worry has killed thousands of healthy men and women.

"When you are feeling grouchy, let the sunshine in;
When your face gets feelin' hard, crack it with a grin.
Don't be 'fraid of wrinkles, tear loose with your mirth;
An old face laughter-wrinkled is the sweetest thing on earth."

Terre Haute, Ind.

The Humorous Side of Abraham Lincoln's Life

(*Continued from page* 3.)

the President, as well as the old man, laughed heartily at the story. And then the President, in a few words, wrote the pardon for the boy, and handed it to the father.

At another time, it is reliably reported, Congressman John B. Ally, of Boston, going to the White House three days in succession, found each day in the outer halls a gray-haired old man silently weeping. The third day, touched by this not uncommon spectacle, he went up to the old man and found out that he had a son under sentence of death and was trying to reach the President. "Come along," said Ally, "I'll take you to the President." Mr. Lincoln listened to the old man's pitiful story, and sadly replied that he had just received a telegram from the general in command, imploring him not to interfere. The old man cast one last heart-broken look at the President, and started shuffling toward the door. Before he reached it, Mr. Lincoln called him back. "Come back, old man," he said, "Come back! The generals may telegraph and telegraph, but I am going to pardon that young man." Thereupon he sent a dispatch directing sentence to be suspended until execution should be ordered by himself. Then the old man burst out crying again, exclaiming, "Mr. President, that is not a pardon; you only hold up the sentence of my boy until you can order him to be shot!" Lincoln turned quickly, and half smiles, half tears, said, "Go along, old man; go along in peace; if your son lives until I order him to be shot he'll grow to be as old as Methuselah!"

Lincoln's famous reply to some of General Grant's critics serves not, to be sure, as an endorsement of the liquor-habit, a thing in which Lincoln did not believe and which he did not practice, but as evidence of Lincoln's great common sense. It was in the middle of the Great Mississippi campaign, which General Grant prosecuted so vigorously and so successfully. A great cry arose against Grant. Editors and politicians, and even the Secretary of the Treasury himself, began to hound the President with importunate demands for the displacement of a general whom they fervently alleged to be incompetent. In a quiet way, Lincoln paid no attention to them whatsoever—only when one of them re-iterated the gossip about Grant being drunk at Shiloh, Lincoln said, "I should like to get the brand of the liquor he uses so that I might send to some other generals a barrel of the whiskey that Grant drinks." In a word, the detractors of the silent general made little impression on the solitary President, who told them shortly and decisively, "I can't spare this man; he fights."

Of course, too, Lincoln's ability to tell a good story, and his ready supply of wit and humor, served him well not only in his executive capacity but also on the stump and at the bar. Soon after he began his series of speeches against Judge S. A. Douglass in competition for the Senatorship from Illinois, a man in the audience at one of the meetings, doubtless intending to humiliate Lincoln, asked: "Is it true Mr. Lincoln, that you entered Illinois bare-footed and driving a yoke of oxen?" After a moment's pause, Lincoln looked straight at the questioner and said, "I think I can prove it by a dozen men in this audience, any one of whom is more respectable than the man who asks the question." Instances of such staggering off-hand replies might be mentioned almost without limit, proving the ready wit and humor of the many-sided Lincoln.

The anecdotes of Lincoln's earlier life are also many and interesting. He did scores and scores of things long before he came to manhood which caused him long before he became famous even in his state to be known to all as "Honest Abe." One illustration must suffice. May 7, 1833, he was appointed postmaster at New Salem. His method of distributing the scanty mail was to put all the letters in his hat, and to hand them out as he happened to meet the persons to whom they were addressed. When he quit the office in 1836, there was a trifling balance of sixteen or eighteen dollars due from Lincoln to the Government. No accounting was made at the time of his leaving the office, because the town went out of existence at the same time that the post-office "winked out." Several years afterwards, when Lincoln was practicing law in Springfield, the Government agent appeared at last to demand a settlement Lincoln went to his trunk and drew forth "an old blue sock with a quantity of silver and copper coin tied up in it," the identical bits of money which he had gathered from the people at New Salem, and which, through many days of need in the long intervening period, he had not once touched.

I shall close this story with a final illustration showing how Lincoln's sense of humor never deserted him, even in his most serious and all-important transactions, and also showing, I think, how there is, after all, but a step between the humorous and the serious, the comic and the tragic, in life. People make a great mistake who write a man down as a foolish or a silly person simply because he likes jokes and stories and has sense enough to recognize the virtue of a good hearty laugh and has soul enough to enjoy one every day! On the 22nd day of July, 1862, Lincoln sent word to the members of his cabinet that he wished to see them. It so happened that Secretary Chase was the first to arrive. He found Lincoln reading a book. Looking up from the page, the President said: "Chase, did you ever read this book?" "What is it?" asked Chase. "Artemus Ward," replied Lincoln. "Let me read you this chapter, entitled *'Wax Wurx in Albany.'"* And so he began reading from this book of one of America's famous humorists, while the other members of the cabinet one by one came in. When he finished reading, Mr. Lincoln opened a drawer, took out a paper and said: "Gentlemen, I have called you together to notify you what I have determined to do. I want no advice. Nothing can change my mind." He then read the Proclamation of Emancipation! With a few minor additions to the document, and with the decision on the part of the cabinet that the President would wait for a victory in the field before giving it to the world, the meeting was over, and the members went their way. Mr. Chase was the last to go, and, as he went through the door, he looked back and saw that Mr. Lincoln had taken up the book of Artemus Ward and was again absorbed in the *"Wax Wurx of Albany!"*

Mississippi Conference Notes

Elder R. P. Threlkeld closed his six years service as Superintendent of the Vicksburg District and was sent as pastor to Brandon Circuit. The brethren of the District, in an appropriate speech by the Rev. L. W. Price, presented Elder Threlkeld with a $50.00 gold watch as a token of their appreciation for the faithful services which he had rendered the District. Dr. W. W. Lucas, the new Superintendent of the Vicksburg District, was received with enthusiastic applause and marked commendation. Dr. Lucas readily adjusted himself to his new position and we believe will do honor to the sacred functions committed to his trust. The Rev. Dr. Oliver, of Atlanta, Ga., visited the Conference at the request of Dr. Penn, representing the Epworth League. The Doctor's speeches and the close attention given the interest that he came to serve made a fine impression upon the Conference and it is hoped that he will come again.

J. C. HOUSTON.

Lincoln's Sayings

Take all of the Bible upon reason that you can, and the balance on faith, and you will live and die a better man.

Repeal the Missouri compromise; repeal all compromises; repeal the Declaration of Independence; repeal all past history; you cannot reapel human nature.

Let us have faith that right makes might, and in that faith let us to the end dare to do our duty as we understand it.

Southwestern Christian Advocate

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

ADVOCATE BUILDING FUND

Previously acknowledged	$875.30
A. G. Jenkins, Hickory, N. C.	5.00
Little Rock Conference—	
Bishop J. L. Nuelsen	1.00
F. J. Jacobs	1.00
W. S. Sherrill	1.00
L. G. Hodges	1.00
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M. A. Green	.50
A. S. Miller	.50
G. A. Hall	.50
J. W. Williamson	.50
H. C. Dunlap	.25
Total	$902.55

A call has been issued to our people to assemble on next Monday, February 15, at 11 a. m., in the Second Baptist Church on Melpomene Street, this city, the Rev. T. Hubbs, pastor, to organize an Interdenominational Sunday School Association. We most heartily endorse the call. We are frank to state that no point of the church life among our people needs strengthening more than that of the Sunday School. The object of this movement is to create enthusiasm for Bible study, to promote teachers' training classes, to ascertain the difficulties that now adhere in our Sunday School work and to remedy them. Sufficient emphasis is not placed upon Bible training among our people, and the Sunday School is looked upon altogether in too light a manner. We need better teachers; we need a more effective system in our Sunday Schools, and nothing could be more conducive to the well-being of the Sunday School than this interdenominational movement. It is the purpose of this Association to take a religious census of our people in the city. A census was taken recently of the white population, thereby putting the ministry and the church within touch of many who could not have otherwise been reached. Professor Wilkinson, of Tulane University, this city, is taking large interest in the organization of this Sunday School work. It is gratifying to have representative white men so thoroughly interested in the moral and religious life of our people, and they are most cordially welcomed whenever they come among us. Their coming can mean none other than our real good. We ought to appreciate the efforts of Professor Wilkinson and cooperate in every way to make the movement a success. We sincerely trust that all the members and Sunday School workers of our denomination will be present next Monday at 11:00 a. m., in the Second Baptist Church on Melpomene Street to participate in the organization of this international movement.

The President and Secretary of State are urging upon Senators and Representatives that a commission of investigation be created to look into conditions in Liberia. The President asks for an appropriation of $20,000. Conditions in the Black Republic are represented as intolerable.

Of General Interest

NEW AMERICAN DREADNAUGHT

On February sixth the great battleship Delaware was successfully launched. The weather being ideal, thousands of persons witnessed the launching. This monster sea-fighter is larger than any battlehip of any foreign country thus far completed or under construction. Her armament, consisting of 10 twelve-inch breech loading rifles, 14 five-inch rapid-firing guns and a number of smaller machine guns, will be as powerful as any known vessel of her class. Her battery guns are so arranged as to permit a broadside fire about 25 per cent. greater than that of any other ship. The Delaware is the first of a fleet of four sister ships authorized by Congress to form an indomitable squadron. The other ships are the Florida, Utah and North Dakota.

GOV. C. N. HASKELL INDICTED

Governor C. N. Haskell, together with six other wealthy men of Oklahoma, have been indicted on alleged conspiracy against the Government in connection with town site frauds in the city of Muskogee. These indictments have caused somewhat of a sensation in Oklahoma. Governor Haskell and his friends charge them to politics. He has received many assurances of support from his fellow citizens. Mr. M. L. Mott, the attorney for the Creek Nation, has asserted that he is responsible for the indictments and that politics did not figure in them at all; but rather they have come about as a result of evidence gathered in certain civil suits for the recovery of lands alleged to have been fraudulently obtained from the Indians whom he represents. Some of these suits had been started before statehood was consummated and before Governor Haskell was candidate for the Governorship.

The outcome of the trial is awaited with interest.

THROUGH TRAINS TO HAVANA

When the Key West Extension of the Florida East Coast Railway is completed, through trains will be run from New York to Havana, Cuba. Such is the announced intention of Henry M. Flagler, the owner of the road. The present terminus of the railway is Knight's Key Dock. The work of extending the line to Key West will be pushed rapidly. The construction work has been divided into sections and the engineers are vieing with each other in accomplishing results. The extension will be about forty-five miles and will cost more per mile than any railroad work heretofore completed. Thousands of laborers are being rushed to the scene of operation for the purpose of completing the line by January, 1910. Trains will be ferried across Florida straits from Key West. The time from New York to Havana will be reduced to fifty hours.

The successful completion of this work will be another triumph of the skill of the American engineer and a victory for American energy and enterprise.

PRESIDENT VETOES CENSUS BILL.

President Roosevelt has returned to the House of Representatives without his approval the bill providing for the taking of the thirteenth decennial census, because of the provision prescribing that appointments should be made on the basis of non-competitive examinations instead of through the Civil Service Commission. It is not surprising that the President should take this stand in view of his previous record as a Civil Service reformer. The bill as it now stands is regarded as a blind for the division of spoils among congressmen. The President said: "It is of high consequence to the country that the statistical work of the census shall be conducted with entire accuracy. This is as important from the standpoint of busines and industry as from the scientific standpoint. It is, therefore, in my judgment essential that the result should not be open to the suspicion of bias on political and personal grounds; that it should be open to the reasonable suspicion of being a waste of people's money and a fraud."

The President deserves and doubtless will receive the support of all intelligent and upright persons in this matter.

HOMEWARD BOUND.

On Febuuary 6th, while the bands played "Home, Sweet Home," the sixteen magnificent warships of Uncle Sam weighed anchor and began their homeward journey from Gibraltar. This will be the last lap of the now famous cruise around the world. As the ships left their moorings, courtesies were exchanged with the British squadron and the other foreign warships anchored there. It will be remembered that this great American Armada left Hampton Roads December 16, 1907. It is arranged to have it reach Hampton Roads by February 22nd, when it will be reviewed by President Roosevelt. This epoch-making cruise has been a source of great pride to all Americans and a matter of interest to the nations of the earth. Admiral Sperry has expresed himself as being greatly pleased with the results and pointh out many valuable experiences gained from the cruise. It is said that the ships are in better condition than when they left Hampton Roads fourteen months ago. The fleet has been practically self-sustaining in the matter of repairs; and the condition of the ships shows that they have received better attention than when they were dependent upon the navy yards while cruising in home waters. New standards of efficiency in practical steam engineering have been set up, while a high degree of efficiency in gunnery has been attained, as shown by the excellent records made at target practice in Magdalena Bay and Manila. Also the great interest which this cruise has attracted will doubtless encourage enlistments in the navy because of the excellent opportunity afforded for seeing the world. A hearty welcome awaits the return of the fleet.

News Paragraphs

President Roosevelt has appointed thirty distinguished artists and architects to constitute the "council of fine arts" to advise with the government on public works.

An echo of the presidential campaign was heard in the arrest of a Hearst agent by Gov. Haskell of Oklahoma on the charge of bribing and conspiring to defame the governor.

The action of the Texas courts in imposing heavy fines on the Waters-Pierce Oil Company and barring it from the State for violation of the antitrust laws was affirmed by the United States Supreme Court.

Governor Patterson, of Tennessee, vetoed statewide prohibition, but the measure was passed over his head by the Legislature—which also adopted the bill prohibiting the manufacture of liquors in the State.

The statistics of the Fall Conferences indicate that the campaign of education in behalf of the Conference Claimants has already made itself felt in an increase of the amount raised for the support of Conference Claimants.

President Roosevelt in his vigorous fashion, has focussed the attention of the entire country upon the proposed anti-Japanese bills before the California Legislature, and is bringing to bear all the influence of his administration to prevent their passage, urging that such unreasonable discrimination against visiting or resident citzens of Japan at ths juncture might have the most serious consequences.

It is proposed to build in Dayton, Ohio, a memorial church to Paul Laurence Dunbar, to cost $100,000.00. We believe in Mr. Dunbar's poetry and the permanency of his fame as one of the rare literary products of the present generation. But his religious life was not such as that his name should be connected with a church, which should represent all that is purest and best. We think a more appropriate memorial could be found.

United States Senators were elected recently as follows: Root, from New York; Penrose, from Pennsylvania; Chamberlain, from Oregon; Gallenger, from Vermont; Stone, from Missouri; Cummins, from Iowa; Clark, from Arkansas; Overman, from North Carolina; Gore, from Oklahoma; Hughes, from Colorado; Smoot, from Utah; Jones, from Washington; Brandegee, from Connecticut. A deadlock resulted in Illinois, Republican insurgents combining with Democrats against Senator Hopkins.

Another notable gift has been made to the American University. Eleven thousand dollars has been devoted to the use of the university, through the generous gift of a noble "Friend" from Ohio. This friend has already turned over to the university trustees this amount in securities and cash. This gift is to serve as the means of creating a fund which steadily will increase. For $10,000 of the principal is to be swelled by the accrued interest on a part of the university now made. The fund will bear the name of the benefactor. Through modesty, the name for the present is withheld.

THE AFRICA DIAMOND JUBILEE LAUNCHED

The launching of the Africa Diamond Jubilee in Washington, D. C., January 17, 18 and 19, 1909, will stand as an epoch-making date in the history of Foreign Missions, especially in the history of Foreign Missions of the Methodist Episcopal Church, for on these days Theodore Roosevelt, the President of the United States took part in and gave his influence and commendation to the launching of the Africa Diamond Jubilee of the Methodist Episcopal Church.

Sunday, January 17, 1909, was the day set apart for the presentation of the claims of the Africa Diamond Jubilee in the different churches of the city. At Foundry Methodist Episcopal Church, on Sunday morning, several hundred were turned away for lack of room. At this church, President and Mrs. Roosevelt, as well as British Ambassador and Mrs. Bryce and several Congressmen, attended public worship, and were earnest and attentive listeners to Bishop Hartzell's inspiring address on Africa. That the President is thoroughly interested in Africa and Africa missions was manifest by the way in which he listened to what Bishop Hartzell said about Africa. Bishop Hartzell said, in brief:

"Africa's day has come. Six hundred white men gave their lives for the exploration of the continent and it is known to the world. Africa has also been partitioned among a few nations of Europe, and that without war, a fact unparalleled in history in the partition of a continent. Colonial empires of wealth and power are being developed on that continent. Upon no other continent in no other age of the world, considering the vastness of the territory and the number of peoples and nations interested, have there occurred so many remarkable and providential events as in Africa. These events bring a great opportunity for the Christian Church, and they bring the responsibility of seeing that the African is Christianized while he is being civilized, that civilization without Christianity may only demoralize instead of help. The Africa Jubilee Campaign gives Methodists their opportunity to help Africa by their gifts."

At the other Washington churches, the Africa Diamond Jubilee was presented by Bishop Earl Cranston, the resident Bishop of Washington; Rev. W. P. Thirkield, D. D., President of Howard University; Rev. J. G. Vaughn, of Delaware, Ohio; Rev. Ralph Welles Keeler and Mr. Harrison S. Elliott, of New York City. On Monday morning, the Washington Preachers' Meeting welcomed representatives of the Jubilee and listened to brief addresses from them.

The great hour of the Washington meeting, however, was at eight o'clock Monday evening, at the Metropolitan Methodist Episcopal Church, when the President of the United States delivered his great speech in advocacy of the evangelization of the world for Jesus Christ. Admission to this mass meeting was made by ticket, each pastor having been provided with a proportionate number for the members of his church. The demand for tickets was far beyond the number that could be given out. When the hour of opening arrived, the entrance was jammed with people, and several hundred were turned away. When the hour of beginning the service arrived, Bishop Earl Cranston, chairman of the meeting, announced the hymn, "The Morning Light is Breaking," and at the conclusion of the singing read the 55th chapter of Isaiah. Prayer was then offered by the Rev. W. P. Thirkield, D. D., President of Howard University. At the conclusion of the prayer, Bishop Cranston made some introductory remarks in which he referred to Bishop Hartzell's heroism while a student in Northwestern University, and of the continuous number of heroic acts in his life since that time, and concluded by saying: "Well, the hero of the Lake Michigan disaster has become the hero of the modern movement for the uplift of Africa." Bishop Cranston then introduced Bishop Hartzell, who delivered a most impassioned address on Africa, concluding with an appeal that Africa's needs might reach the hearts of all the great Methodist churches. Bishop Hartzell referred to having heard, "My Country, 'Tis of Thee," sung at a McKinley Memorial service in Africa at the time of McKinley's death. The audience then rose and sang the national hymn. While the audience was still standing and singing "My Country, 'Tis of Thee," President Roosevelt entered the auditorium of the church, preceded by his military aide and accompanied by his secret service men. The enthusiasm and applause with which the President was received was tremendous. Bishop Cranston in introducing President Roosevelt spoke of him as the "Apostle of the Square Deal," and the President declared that he would not come before a Methodist gathering if he did not feel that he had at least honestly tried to give the "square deal."

The closing of the Jubilee celebration was given to the preachers and members of the Washington Conference. President Roosevelt could not be present at the evening mass meeting, but at 2:30 Tuesday afternoon he received 150 of the ministers and leading laymen of the Washington Conference in the East Room of the White House. The visitors went in a body accompanied by Bishop Hartzell, Dr. J. W. R. Sumwalt, and Dr. J. G. Vaughn. As the President entered, he was received with the Chautauqua salute, after which he greeted the visitors very cordially and commended Methodism for its missionary activity. President Roosevelt said that during this Africa Diamond Jubilee especially, he hoped the colored members of the church would contribute liberally in helping their brothers in the Dark Continent.

The celebration in Washington was closed with a mass meeting in Asbury Methodist Episcopal Church of all the churches of the Washington Conference in Washington and vicinity. A delegation of fifty from Baltimore were in attendance and the large church was crowded. Bishop Hartzell presided. Leading District Superintendents and preachers of the Conference were with him on the platform.

After the opening devotional exercises, Bishop Hartzell made a stirring address upon the opportunities and needs in Africa. During the course of his remarks, Vice-President Fairbanks, who was the principal speaker of the evening, entered and was received with heartiest cheers and applause. Following was a stirring paper by the Rev. D. W. Hayes, pastor Ames Methodist Episcopal Church, Baltimore, Maryland, who made an earnest appeal to the colored brethren to support work in Africa and emphasized especially the blessing such gifts would bring to their own Christian lives. Vice-President Fairbanks, the principal speaker, said in part as follows:

"It is a very great pleasure for me to be able to be with you to-night and to be presented to your kindly consideration by Bishop Hartzell. I am gratified to be here under the auspices of the Methodist Episcopal Church. It is a great church and is growing greater. Not only is it found to be doing good things in the United States, but it is extending its influence on to the uttermost parts of the earth. It is gratifying to be here because of the interesting event you celebrate and I am glad to be present among a people who have made such wonderful progress in the last fifty years. It is to me a wonderful tribute to the colored race of America, who fifty years ago were in bondage, that they are assembled to-night planning to contribute of their resources for the betterment of the benighted people away off in Africa. I am gratified to see the growth of the missionary spirit in America. It is a gratifying thing to see the people in America, the people of this great Christian country, not only supporting in a liberal way Home Missions, but reaching out unto all of the nations of the earth, unto all countries, seeking to establish the dominion of the Christian Church everywhere. There is no people that can give itself up to the Christian spirit without being exalted, without being lifted up morally, industrially, and spiritually. There is no people among whom the Christian churches have established their dominion that is not bound to go forward improving and advancing as they would not otherwise do. I hope, Bishop Hartzell, that the members of the Methodist Episcopal Church, white and black everywhere, will send to the people of Africa an evidence of their consideration and faith. I trust that you will take back to your far-off field of endeavor the good wishes and regards of the people in America, and more than that, take back in substantial form the necessary instrument for increasing and spreading and advancing your great missionary work."

Following Vice-President Fairbanks, President Thirkield, of Howard University, spoke enthusiastically of the opportunity which the Jubilee gave to the colored brethren. Bishop Hartzell closed the evening with interesting and inspiring reminiscences of his work in Africa.

Great credit is due to the Committee of the Washington preachers for the way in which they arranged and carried out their plans. Doctor J. W. R. Sumwalt, District Superintendent of the Baltimore Conference, was the chairman, and to his broad generalship, much of the success of the celebration is due.

The great work begun in Washington will be carried on all over the United States and Europe. The Africa Diamond Jubilee Commission has headquarters at 150 Fifth Avenue, New York City. Bishop J. C. Hartzell is Chairman; Bishop Isaiah B. Scott, Vice-Chairman; Rev. Ralph Welles Keeler, Secretary, and Doctor Homer Eaton, Treasurer.

All inquiries for information or literature should be addressed to Africa Diamond Jubilee Commission, 150 Fifth Avenue, New York City.

People of Interest

Miss Ruth Cranston, daughter of Bishop Cranston, is doing literary work in Vienna.

Bishop McDowell will deliver the Lincoln address at the Music Hall meeting in Cincinnati, on the 12th inst.

The Rev. T. D. Huff, our pastor at Moberly, Missouri, has withdrawn from the Methodist Episcopal Church.

Bishop Hughes is giving a series of revival sermons in San Francisco which are attracting considerable attention.

Last week was celebrated the centenary of the birth of Felix Mendelssohn Bartholdy, the noted musical composer.

Mr. S. B. Bowman, son of Bishop Thomas Bowman, is one of the leading spirits of Trinity Church, Berkeley, California.

Mrs. Berry, wife of Bishop J. F. Berry, is bereaved in the death of her mother, which occured recently at the age of seventy-eight years.

Dr. Samuel W. Thomas, Editor of the *Philadelphia Methodist,* has retired from the work because of ill health and is succeeded by Dr. William Downey.

Dr. C. W. Bennett, Superintendent of Schools of the Freedmen's Aid Society, was in the city this week making his annual official visit to New Orleans University.

The Rev. Z. K. Gowens, B. S., District Superintendent in the Atlanta Conference, has been invited and accepted the invitation to preach the baccalaureate sermon of the Alcorn College, Alcorn, Mississippi, Sunday, May 18.

Asbury Church, Washington City, is to have a new building. The plans have been drawn by Mr. William W. Cook and accepted. The congregation is in its first campaign for funds in the interest of the new church raised $1,675.35.

Colonel Elijah W. Halford, former private secretary of the late President Harrison, the recently appointed Secretary of the Laymen's Missionary Movement of the Methodist Episcopal Church, will make his headquarters in New York.

The Rev. G. G. Sanderson, D. D., retiring from the editorship of the *Indian Witness,* the official organ of the Methodist Episcopal Church in India, is succeeded by the Rev. Joseph Cutshaw, Superintendent of the Asansol District of the Bengal Conference.

Dr. T. C. Iliff has two splendid lectures, "The Boys of '61-'65, by One of Them," and "Mormonism vs. America's Sin." The Doctor is thoroughly prepared to handle his subjects as he enlisted at the opening of the Civil War when fifteen years of age and continued to the end, and was Superintendent of the Methodist Episcopal Missions in Utah for fifteen years.

Dr. J. E. Wilson has given eminent satisfaction as postmaster at Florence, S. C., a position he has held a number of years. His administration has been noted for its carefulness of detail and accurate handling of all the funds that pass through his hands. A Southern white man in referring to Doctor Wilson as postmaster says: "Well, I didn't want him, but he knows his business, and that's more than we can say about the two white men who previously held the job," to which all assented.

The Tingley Memorial Hall at Claflin University, Orangeburg, S. C., will be dedicated March 4th. Mr. S. H. Tingley, the donor of this magnificent building, will be present. Dr. J. M. Buckley, the Editor of the *New York Christian Advocate,* will deliver the dedicatory address. Dr. M. C. B. Mason, Corresponding Secretary of the Freedmen's Aid Society, and others will be present and speak. Delegates are expected from all the Circuits and Stations in the South Carolina Conference. A banquet will be served in the basement of the Tingley Memorial Hall by the [illegible] and the ladies of the near-by [illegible]

Action of the General Committee, Home Missions and Church Extension, Nov. 1908

CONFERENCES.	Asked for Home Missions and Church Extension	Appropriated for Home Missions.	Authorized for Church Extension.
Alabama	$1,890	$2,600	$5,000
Alaska Mission	1,000	6,000	800
Arizona Mission	1,200	6,217	480
Arksnsas	1,550	4,200	465
Atlanta	1,550	924	465
Atlantic Mission Conf.	1,000	2,000	500
Austin	1,800	4,175	525
Baltimore	36,000	4,065	800
Black Hills Mission	1,500	5,000	600
Blue Ridge	1,200	2,600	480
California	9,450	17,496	100,000
California German	1,800	3,360	1,800
Central Alabsma	1,350	2,860	405
Central German	8,150	3,610	1,630
Central Illinois	12,000	.....	1,100
Central Missouri	1,350	1,800	405
Central New York	31,000	896	600
Central Ohio	31,000	400	3,000
Central Pennsylvania	48,000	4,460	5,500
Central Swedish	3,150	4,660	605
Central Tennessee	1,350	3,300	405
Chicago German	4,900	3,190	980
Chinese Mission	800	9,700	2,000
Cincinnati	30,000	1,460	600
Colorado	12,000	12,418	2,400
Columbia River	8,250	11,133	4,000
Dakota	8,490	8,000	2,460
Delaware	4,900	1,680	700
Des Moines	24,000	1,200	900
Detroit	27,000	5,448	1,300
Eastern Swedish	2,000	9,830	1,000
East German	5,450	3,690	1,500
East Maine	3,600	2,100	1,080
East Ohio	38,000	4,050	1,000
East Oklahoma	2,700	10,275	2,000
East Tennessee	1,350	1,932	405
Erie	32,700	1,970	1,400
Florida	800	1,008	500
Genesee	32,700	2,570	750
Georgia	1,350	1,932	300
Gulf	2,400	5,052	1,000
Hawaii Mission	800	10,550	2,000
Holston	6,000	3,356	5,000
Idaho	3,300	5,590	2,000
Illinois	38,000	.....	750
Indiana	38,000	700	750
Iowa	21,000	290	750
Kansas	13,000	800	1,000
Kentucky	5,450	3,780	1,000
Lexington	3,000	2,054	800
Lincoln	1,100	2,373	1,000
Little Rock	1,200	2,520	480
Louisiana	3,600	2,604	500
Maine	6,000	2,611	750
Michigan	30,000	3,320	1,900
Minnesota	11,450	3,480	1,000
Mississippi	2,000	1,832	900
Missouri	11,650	3,000	1,165
Mobile	1,200	.....	720
Montana	3,200	5,975	2,000
Nebraska	11,400	2,800	900
Nevada Mission	1,200	4,840	620
Newark	36,000	3,910	1,500
New England	24,000	9,315	1,200
New England Southern	18,000	3,185	400
New Hampshire	5,000	3,315	1,000
New Jersey	36,000	400	5,000
New Mexico English Mis.	1,800	8,000	900
New Mex. Span. Miss. Conf.	1,000	10,550	500
New York	42,000	10,565	1,680
New York East	42,000	6,230	1,680
North Carolina	1,900	2,016	570
North Dakota	8,550	8,000	5,000
North German	3,250	2,580	1,300
Northern Minnesota	12,000	9,146	2,200
Northern New York	23,500	1,510	2,250
Northern Swedish	2,200	4,870	528
North Indiana	28,500	.....	750
North Montana Mission	2,150	8,122	1,750
North Nebraska	7,600	4,265	1,500
North Ohio	26,000	2,025	900
Northwest German	3,800	2,940	1,520
Northwest Indiana	24,500	420	1,225
Northwest Iowa	18,000	1,935	900
Northwest Kansas	4,900	5,990	1,000
Northwest Nebraska	1,700	2,500	510
Norwegian and Danish	3,250	8,485	780
Ohio	32,500	700	850
Oklahoma	9,800	13,400	4,900
Oregon	7,750	9,859	4,000
Pacific German Mission	1,200	4,080	400
Pacific Japanese Mission	1,100	9,700	4,000
Pacific Swedish Mission	1,700	4,075	680
Philadelphia	53,000	8,305	1,980
Philippine Isl'd Miss. Conf.	1,900	.....	800
Pittsburg	38,200	4,220	1,000
Porto Rico Mission	600	29,000	5,000
Puget Sound	9,000	10,350	4,000
Rock River	38,000	7,870	2,110
St. John's River	1,200	2,680	360
St. Louis	12,900	6,888	2,000
St. Louis German	6,000	2,820	1,800
Savannah	1,700	1,176	410
South Carolina	4,900	1,680	734
Southern California	15,800	10,032	2,370
Southern Florida Mission	600	433	300
Southern German	3,300	4,450	990
Southern Illinois	16,500	1,250	825
South Kansas	13,600	1,300	1,260
Southwest Kansas	13,600	3,200	1,260
Tennessee	1,900	1,932	760
Texas	3,800	2,940	960
Troy	30,000	500	500
Upper Iowa	30,000	1,100	500
Upper Mississippi	1,900	1,950	760
Utah Mission	2,200	13,850	780
Vermont	3,800	1,680	608
Washington	6,000	1,880	600
West Norwegian-Danish	1,900	5,295	2,000
West German	6,500	5,000	1,950
West Nebraska	3,800	5,200	570
West Swedish	2,000	4,870	600
West Texas	2,000	3,000	750
West Virginia	12,500	6,000	1,875
West Wisconsin	7,600	4,560	1,520
Wilmington	26,000	250	1,000
Wisconsin	12,000	4,192	1,500
Wyoming	30,000	1,500	1,000
Wyoming Mission	2,400	6,500	1,600
Emergency Fund Preferred Claims	.....	.....	23,770
Total	$1,500,000	$571,563	$300,000

CONFERENCES.	Asked for Home Missions and Church Extension	Appropriated for Home Missions.	Authorized for Church Extension.

The National Negro Business League

The Executive Committee of the National Negro Business League held a pre-convention meeting at Tuskegee Institute Monday and Tuesday, January 11th and 12ts, 1909, in conformity with a decision reached by the Executive Committee at Baltimore last August, so as to more fully consider matters in connection with the expansion and growth of the organization.

The following were present: Mr. J. C. Napier, Chairman, Nashville, Tenn.; Dr. S. E. Courtney, Boston, Mass.; Dr. S. A. Furniss, Indianapolis, Ind.; Dr. W L. Taylor, Richmond, Va.; Mr. W. T. Andrews, Sumter, S. C.; Mr. J. B. Bell, Houston, Texas; Mr. F. D. Patterson, Greenfield, Ohio; Mr. N. T. Velar, Brinton, Pa.; Mr. M. M. Lewey, Pensacola, Fla.; Mr. J. E Bush, Little Rock, Ark.; Dr. Booker T. Washington, President, Mr. Emmett J. Scott, Corresponding Secretary. In addition, Mr. Charles Banks, First Vice-President, Mound Bayou, Miss., was asked to be present and sit with the committee during its deliberations. Also present were Mr. W. H. Steward, publisher of The American Baptist, and Dr. C. H. Parrish, both representing the Local Negro Business League of Louisville, Ky., which is to he host upon the occasion of the next meeting to be held the coming summer. The only absentees were Mr. Gilbert C. Harris, Treasurer, Boston, Mass., and Mr. J. C. Jackson, of Lexington, Ky.

At the opening session Mr. Napier delivered a short address of great force. He was asked to repeat it again before the close of the session. It was in part as follows:

"It is the work of the League to send out pioneers in every branch of business. We as a race have scarcely gotten into the rudiments of the commercial world. It therefore devolves upon this Committee, the executive body of the League, to lead out in these fields. It is our duty to propose and to suggest new phases of business, to advise the opening up of new avenues of commerce and industry to our people. We must see to it that there is no feature of the entire makeup of our complex American civilization, the business and commercial side of it at least, that shall not be explored by Negro effort. In short, in whatever effort, in whatever business, in whatever profession, in whatever industry any other American may be engaged, the Negro must find or make for himself an opening. Whatever necessaries of life, or luxuries, or comforts are demanded hy his environments and surroundings he should make the effort and he prepared to offer and furnish in order that he may reap the profit that may accrue therefrom."

Reports from various officers of the League were read and discussed. The first decision reached was to hold the tenth annual meeting at Louisville, Ky., Wednesday, Thursday and Friday, August 18, 19 and 20.

It was decided to ask the Organizer of Negro Business Leagues, Mr. Charles H. Moore, to spend six weeks prior to the dates of the coming meeting in the territory contiguous to Kentucky arousing interest in the meeting and organizing Local Negro Business Leagues.

It was decided to appoint an Investment Committee to invest the permanent funds of the League and also to decide as to the disposition of the surplus funds. The League has on hand now $850 derived from life memberships at Topeka, Kansas, and at Baltimore, and under decision of the Executive Committee reached some two years ago, all such moneys are to be invested and the interest only used for the work of the League. The Investment Committe as appointed is to consist of the Chairman of the Executive Committee, the Treasurer, the President, and the Corresponding Secretary. The League has on hand, including the permanent fund, at this time a little more than $3,000 which is to be used in spreading the influence of the national organization through the establishment of local Negro Business Leagues and in other ways thought wise by the Executive Committee.

A tentative program for the Louisville meeting was submitted and approved. It has been decided, among other things, to have one day at Louisville to be known as Mississippi Day. The Mississippi State Negro Business League is perhaps the strongest state organization and the Negroes of that state are substantially engaged in nearly every important line of business activity. The program will be so arranged as to hear reports from the strongest business forces of that state.

The members of the committee were entertained in the homes of the officers of the Tuskegee Institute. Their presence was taken advantage of to have various members of the committee speak in the Institute Chapel to the student body and others on Sunday, Monday and Tuesday evenings. Opportunity was also offered the officers of the Executive Committee to inspect all the departments of the institution, and especially the farming operations of the Institute.

Preliminary Program of the Southern Negro Anti-Saloon Congress, Which Convenes in Atlanta, Ga., February 24-26, 1909

"The Saloon and Society"—Prof. W. E. B. DuBois, Atlanta University, Atlanta, Ga.; Prof. Kelly Miller, Howard University, Washington, D. C.

"The Saloon and the Home"—Bishop Evans Tyree, LL. D., Nashville, Tenn.

"The Saloon and Industry"—Dr. J. M. Frost, Secretary Southern S. S. Board, Nashville, Tenn.

"The Saloon and Law Enforcement"—Hon. Wm. Harrison, Attorney, Oklahoma City, Okla.

Discussion: Rev. L. G. Jordan, D. D., Kentucky; Rev. C. H. Payne, D. D., West Virginia.

"The Saloon and Demoralization"—Dr. W. B Crumpton, Montgomery, Ala.

"The Saloon and our Rising Youth"—Dr. A. S Jackson, Dallas, Texas; Dr. I. N. Ross, Atlanta, Ga.

"The Saloon and the Organized Church"—Dr. P. A. Baker, Superintendent American Anti-Saloon League, Columbus, Ohio.

"The Saloon and Intellectual Development"—Dr. Booker T. Washington, Tuskegee, Ala.

"The Saloon and Pauperism"—Mr. W. R. Pettiford, President Alahama Penny Savings Bank, Birmingham, Ala.

Discussion: Dr. R. T. Brown, Editor Christian Index, Jackson, Tenn.; Dr. C. H. Parrish, Louisville, Ky.

"The Saloon and the Negro Problem"—Dr. B. F. Riley, late Superintendent Texas Anti-Saloon League, Dallas, Texas.

"The Ethical Relation of the Negro Preacher to the Prohibition Movement"—Dr. C. T. Walker, Augusta, Ga.

Discussion: Dr. A. L. Gaines, Baltimore, Md.

"The Saloon and Mobocracy"—Ex-Gov. W. J. Northern, Atlanta, Ga.

"The Significance of the Present Movement Against the Saloon"—Prof. H. T. Kealing, Ed. A. M. E. Quarterly Review, Nashville, Tenn.

Discussion: Dr. S. A. Peeler, President Bennett College, North Carolina.

"The Saloon and Race Development"—Dr. James Dean, Jacksonville, Fla.

Discussion: Rev. N. C. Cleaves, D. D., Columbia, S. C.; Rev. James M. Conner, D. D., Ft. Smith, Ark.

"The Saloon and Criminality"—Bishop R. S. Williams, D. D., Augusta, Ga.

"The Saloon and Insanity"—C. V. Roman, M. D., Nashville, Tenn.

Discussion: Dr. R. E. Jones, Editor SOUTHWESTERN CHRISTIAN ADVOCATE, New Orleans, La.

"The Negro and his Present Opportunity"—Dr. M. C. B. Mason, Sr. Cor. Sec. Freedmen's Aid and Southern Education Society, Cincinnati, Ohio; Dr. J. W. E. Bowen, President Gammon Theological Seminary, Atlanta, Ga.

"The Negro as a Factor in Material Development"—Dr. E. C. Morris, President National Baptist Con., Helena, Ark.

Discussion: Dr. E. R. Gilliam, St. Louis, Mo.

"The Importance of Preserving Friendly Relations Between the Races"—Dr. R. H. Boyd, Cor. Sec. Nat. Bapt. Pub. Board, Nashville, Tenn.

Discussion: Dr. Julian C. Caldwell, Kansas City, Mo., Secretary Allen Christian Endeavor League.

"Literature as a Factor in the Suppression of the Saloon"—Dr. J. B. Cranfill, Dallas, Texas.

"Who Are Responsible for the Existence of the Saloon?"—Dr. N. J. Johnson, Dallas, Texas.

Discussion: Dr. L. H. Reynolds, Portsmouth, Va.

"Higher Education and the Abolition of the Saloon"—Dr. W. P. Thirkield, President Howard University, Washington, D. C.

COMMITTEE: A. R. Griggs, G. I. Jackson, N. J. Johnson, A. S. Jackson, Chairman; John T. S. White, Secretary. Box 598, Dallas, Texas.



Personals

Correspondents should address the Rev. W. A. Oates at Hazlehurst, Miss.

The Rev. F. R. Butler, pastor at Stoney Point, La., desires all correspondents to address him at Dennis Mills, La.

The new Clark Methodist Episcopal Church at Kansas City, Missouri, the Rev. Preston Overton, pastor, is completed at a cost of $2,225. It will seat five hundred people. Services were held in this church the first Sunday in February.

Pastor T. A. Hampton takes this method of thanking the Jolly Club No. 1 of Wiley and Lottie (La.) Circuit for the presentation of a purse. Presentation speech made by N. D. Deucir, in behalf of the Sinners' Club of which Mr. L. B. Bugg is treasurer, W. N. Mayes, president, and N. D. Deucire, secretary. The pastor is well thought of by the sinners of this community. God bless these boys.

The Methodist Brotherhood of Ministers composing a part of the Pulaski and Welch Districts, East Tennessee Conference, held its regular monthly meeting in Pocahontas, Va., January 7-9, the Rev. P. P. Brooks, president. The program was carried out to the letter. The sermons preached by the brethren were a spiritual uplift to the people. The next meeting will be held at Freeman, W. Va. The Rev. W. E. Mitchell is secretary.

While the bells were sending forth their Christmas chimes and the hearts of the people were overflowing with merriment, Mr. and Mrs. G. W. Johnson, of Texarkana, Texas, were celebrating the 25th anniversary of their marriage by entertaining their friends with an elaborate repast. A pleasing thought connected with the occasion is the fact that this was the first couple married by Dr. W. H. Logan, after he entered the ministry. Their beautiful cottage was tastefully decorated from dining hall to parlor. In the parlor hung a magnificent white bell, representing the one under which they stood 25 years ago in the little city of Jefferson, Texas. Mrs. Chas. Edwards of Dallas, Texas, one of their friends of long standing, was with them and took an active part in the occasion. They received many valuable presents.

Quite a number of friends were entertained at a dinner in honor of Mrs. S. E. Johnson, wife of the Shreveport District Superintendent, the Rev. T. J. Johnson, at the residence of Mr. and Mrs. A. Whitington. The table was artistic with a dainty basket of sweet-pea blossoms and ferns as a centerpiece. Besides the guest of honor there were present Mesdames C. Brady, P. Johnson, M. Pilman, M. L. Corbin, O. Tolbert, Miss L. Green and O. Hall. Mrs. Johnson's friends were delighted to have her in their midst for a few days, and to find her looking so well. She has fully recovered from her recent illness and is engaged in teaching now. She has quite a large school in Mansfield, her present home, and is doing a splendid work in the church as well as school room, taking an active part in everything pertaining to the welfare and advancement of the Methodist Episcopal Church and for the cause of Christ.

THE DISTRICT SUPERINTENDENTS, PASTORS, LOCAL PREACHERS AND LAYMEN'S COUNCIL

Convened in Hobson City, Alabama, December 30-31, to study ways and means for a better paid ministry and raising the entire benevolent claims of Anniston District for 1909. The following topics were discussed: "The Best Way of Raising Benevolences," by Prof. Ingersol of the Linesville Circuit, and others. Prof. Ingersol decided that one of the ways was to have a special layman in charges to look after the furnishing of the laymen with the needed literature for the diseminating of missionary intelligence; 2nd method offered by the Rev. L. S. Price to organize missionary societies in each home of the laymen and the friends of the church, for the purpose of monthly contributing for missions. At the close of the discnssion, Dr. R. J. Buckner, District Superintendent of the Anniston District, gave the Council a short but pointed course of instrnction concerning the various benevolent boards' plans of procedure for 1909, which was listened to with rapt attention. The various plans, as given by the Rev. R. J. Buckner, was discussed by the Rev. S. J. Jordon of Anniston, and Mr. E. J. Fisher of Oxford Lake. At the close of the first morning's session, the Rev. E. Wier, District Superintendent of the Anniston District, of the Colored Methodist Episcopal Church wss introduced to the Council, and spoke words of encouragement. The Rev. Davis, ex-mayor of Hobson City, was introduced and also addressed the council, after which the council adjourned to meet at 2:30 p. m. At the evening session the subject, "Is the Pastor's Salary a Debt or Benevolent Gift?" was opened by Mr. Edward Garner of Anniston, and discussed by I. Townsend and others, after which it was decided the salary was a moral debt, and that it should and must be paid. The subject of a "Better Paid Ministry was opened by the Rev. L. S. Price and was very ably discussed by the Rev. S. J. Jordon, I. Townsend and the Rev. E. Wier, District Superintendent of Anniston District of the Colored Methodist Episcopal Church, at the close of which a committee of three was appointed by the Rev. R. J. Buckner, District Superintendent, to wait on his excellency, Mr. Snow, the mayor of Hobson City, and invited nim to address the Council. Mr. Snow accepted. The District Superintendent's apportionment read and approved; his apportionment was placed at $286 a quarter. The Council agreed that the Discipline be carried verbatim ad literatim, also decided to organize every department of the church and set agoing at once, and to ask each member of the Anniston District to give at least one dollar for the Central Alabama College this year Benediction by District Superintendent R. J. Buckner.

Lewis S. Price, Reporter.

Hicks' CAPUDINE Cures Sick Headache.

Also Nervous Headache, Travellers' Headache and aches from Grip, Stomach Troubles or Female troubles. Try Capudine—it's liquid—effects immediately. Sold by druggists.

Gleanings from the Field

KENTUCKY.

Hartford.—District Superintendent H. W. Tate held our last quarterly meeting January 8-11. The following named presidents and class-leaders reported: Mr. G. W. Nall, Sunday School Superintendent, reported school well manned, in fine condition, several souls saved and a beautiful new clock placed in church, paid for by school money in treasury. Miss Sada Simpson, president of Missionary Society, reported the organization much alive and that the Annual Conference will hear good things of the same. The Epworth League president, Miss Alverta Sprole, stated in her splendid report that the League had been on the firing line all the year; it has bought and paid for carpet for the church, reinforcing at all times when and where most needed, each League putting the motto into practice, "Look up, lift up." Mr. Jesse Beard, president of the Young Men's Society, is about to prove to all that the young men of the church can and will do their share of the work for the Master's cause. The Ladies' Aid Society, reported by their dauntless president, Miss Marilda Walker, as a triumphant army in action 365 days in the year, paid and placed in the church a fine new bell, the best in the Lexington Conference; sick aided, souls saved and many deeds of kindness done, that will not down before the enemies of the chnrch. The class-leaders, Attress Phipps, G. W. Nall, Precilla Rucker, Lizzie Barrett and G. W. Phipps, astonished the chairman by their good reports. The Rev. J. S. Henry's (pastor) report was brimful of good things. Report showed that he had the work of the church on his heart, and his eye on every department of the church; 35 converts reported. His men all love him and the entire church asks his return. On Saturday night Miss Julia Lynch, Miss Alverta Sprole, Mrs. Eleonoro Phipps, Mrs. Eddie P. Lowrance, Mrs. Liddie Griffin and Messrs. Willie and Walter Sulenger, committee, tendered pastor and District Superintendent a grand reception, which was much enjoyed. Sunday was a great day. Sabbath school largely attended; the District Superintendent said it was well handled Preaching at 11 a. m.; class and communion at 3 p. m. At 7 p. m. preaching by District Superintendent. Collection, $33.95. Miss Marilda Walker, president of the Ladies' Aid Society at this point, after a few well timed words, presented District Superintendent Tate a purse of $3. The Superintendent thankfully responded. Benediction and the fourth quarterly conference was only a matter of history.

Marilda Walker.

THE STOMACH OF THE CHILD

Is The Organ All Parents Should Protect and Keep Normal

The stomach of a child is the organ above all others upon which the future of a child depends. Bodily development is fast in children, and the nourishment necessary to meet such development is the one essential demanded from a parent. Most mothres and fathers, jealously guard a child from the formation of bad habits, yet in this age our children early become the victims of wrong food, over eating and irregular meals.

It is most appalling to know the effect of stomach tronbles among our children.

Most children who are nervous, irritable and cross, who dream, sleep restlessly, who tire easily and have no desire for child exercise, generally have stomach trouble, indigestion and dyspepsia.

Stuart's Dyspepsia Tablets are intended to thoroughly digest food and to place the system in shape to obtain all the nourishment it needs from such food.

These tablets mix with the juices of the system, enriching them and giving to the body the ingredients necessary to build up the rapidly forming brain and body of the young.

Stuart's Dyspepsia Tablets should be given to children after each meal and at bed time They are made from pure vegetable and fruit essences and contain no harmful chemicals whatever. The use of these tablets will give greater vim to a child in its school work or at its play. They will produce appetite and soothe nerves, destroy abnormal cravings and will allay the bad effects of sweets and such improper foods as most children enjoy and will eat no matter what is done to prevent it.

It is dne the child that his stomach be protected by the parent, and if Stuart's Dyspepsia Tablets are given after meals, the habits of the child will not tear down the stomach and destroy the digestive juices nearly so rapidly. Stuart's Dyspepsia Tablets are given to each and every degree of life. Any condition of the stomach welcomes them, from the strongest to the weakest. For sale by all druggists, price 50 cents. Send us your name and address today and we will mail you at once a trial package free. Address F. A. Stuart Co., 150 Stuart Bldg., Marshall, Mich.

Conference Notices

Special Notices

THE EXECUTIVE BOARD OF PREACHERS' AID SOCIETY,
Louisiana Annual Conference

Will meet in New Orleans, La., February 24, 1909, at noon in the new "Southwestern" Building on Baronne street. The following members are expected to be present: T. A. Brown, R. C. Worsham, John McKee, B. J. Reddix, W. S. Chinn, T. H. Munson and C. W. Reeves. By order of the President, P. W. Clark.

W. R. Butler, Secretary.

CENTRAL MISSOURI CONFERENCE

The 23rd session of the Central Missouri Annual Conference will convene in St. Paul Methodist Episcopal Church March 31, 1909. All ministers intending to bring their wives with them are requested to notify the pastor. All visitors should come prepared to pay board. By order of the local committee. W. J. DeBoe, Pastor.

THE NORTH NEW ORLEANS DISTRICT PREACHERS' MEETING

Will convene at Thompson Church, New Orleans, the Rev. D. J. Price, pastor, February 24 at 12 o'clock. All preachers on district are reqnested to be present. Bnsiness of importance.

M. C. Harrison, President.
B. F. Branch, Secretary.

CAPUDINE for "THAT HEADACHE."

Out last night? Headache and nervous this morning? Hicks' Capudine just the thing to fit yon for bnsiness. Clears the head—braces the nerves. Try it. At drug stores.

District Rounds

JACKSONVILLE DISTRICT

FIRST ROUND

St. Joseph, Feb. 5-7; East Jacksonville Mission, 7; North Jacksonville and Cookman Institute, 11; Ebenezer, 12-14; Simpson Memorial Chapel, 19-21; Lincolnton and Sea Board Shops, 21; Wrightsville, 26-28; People's Chapel, March 5-7; West Jacksonville, 14; Fernandina (Trinity), 19-21; South Fernandina and Franklinton, 20-21; King's Ferry and Crandall, 22; McClenny and Ssnderson, 24-25; Switzerland Circuit, 26; Hibernia and Green Cove Springs, 27-28; Cosmo and Mayport, April 3-4; Lone Star, 4; St. Angustine (Trinity), 10-11; New Augustine, 11; East Palatka and Hastings, 12; Orange Mill and Silver Hill Mission, 14; Crescent City, 15; Palatka, 16-18; Roy and San Mateo Mission, 17; Middleburg and Orange Park Mission, 21; Clarksville and Cummer Mill Mission, April 22. Brethren: Let us start with the year. Do not put off for one time anything that is to be done. Have something to report at each quarterly conference. Let us make revival meetings a specialty this year. See to it as much as in yon lies that the membership of your church shall be increased this year. I am with you to help yon in all your work on the charge. Just call on me for any information yon may need inyonr work. I keep posted and will keep you posted: on church building or the buying of land for church and parsonage; on any one of the benevolent collections; Sunday School and Epworth League work; any book or periodical of the church; the SOUTHWESTERN CHRISTIAN ADVOCATE; the "African Diamond Jubilee," and the Centennisl celebration of Abraham Lincoln by way of collection for the Freedmen's Aid Society. I will help you in all. Let us do our best in all things committed to us by the chnrch.

J. S. Todd District Superintendent.

MONROE DISTRICT

FIRST ROUND

Jones, Feb. 6-7; Casper, 13-14; Wood, 17-18; Beulah 19-21; Mt. Sinal, 20-21; Mt. Nebo, 25-28; Big Benn, March 3-4; Bonita, 5-7; Minden, 11-12; St. Paul, 13-14; Randolph, 16-17; St. James, 19-21; Washington, 25-28; Florence, April 1-4; Bastrop, 8-11; Joyce, 14-15; Lake Providence, 16-18; Water Proof, 23-25. Brethren: Call yonr committees together; organize them, put them to work; don't wait. Remember Freedmen's Aid day, February 14. Please observe with suitable program; raise the full apportionment and send it to Dr. H. C. Jennings, 220 West Fourth St., Cincinnati, Ohio. Order Easter program in time; make Easter, April 11, a high day and come to Bastrop April 13 to the Missionary Convention with full apportionment for missions. Look well to every interest of the church and heed every call. Put the SOUTHWESTERN in every home; don't let the interest of the office die out.

J. O. Brown,
District Snperintendent.

FORREST CITY DISTRICT

FIRST ROUND

Bledsoe, Feb. 13-14; Park Place, 17-18; Marisnna, 20-21; Lagrange, 24-25; Felton and Rinville, 25-26; Oak Forrest, 27-28; Gill, 28-March 1; Palestine, March 67; Auvergne, 13-14; Augusta, 17-18; Cotton Plant Cir., 20-21; Cotton Plant, 21-22; Hunter, 24-25; Brinkley Cir., 27-28; Brinkley, 28-29; Earl and Parkin, April 1-2; Crawfordsville, 3-4; Marked Tree, 10-11; Haynes, 17-18; Caldwell, 24-25; Forrest City, May 1-2; Bonair and Madison, 2-3. L. G. Hodges,
District Superintendent.

PINE BLUFF DISTRICT

FIRST ROUND

Helena, Feb. 13-14; Marvell, 20-21; Clarendon, 27-28; Damon, March 6-7; Dumas, 13-14; McGhee, 16-17; Luna and Endora, 20-21; Wilmott and Sunshine, 27-28; Morrell and Montrose, 29-30; New Edinburg, April 3-4; Warren and Johnsville, 10-11; Dermott, 17-18; Ladd, 24-25; Tarry and Star City, 26-27; Wabaseka, May 1-2; Altheimer, 9-10; Pine Bluff, St. James, 9-10; Pine Bluff, St. Marks, 10-11; Humphrey, 12-13. Brethren: Begin at once to push and push hard, remembering that whatever evil blocks your road to victory in the work of the Master can be moved by fasting and praying.

C. W. Whitehead,
District Superintendent.

LITTLE ROCK CONFEFRENCE

FIRST ROUND

Gurden, Feb. 18-19; Caddo Gap, 20-21; Camden, 23-24; Canfield, 27-28; Lewisville, March 3-4; Texarkana, 6-7; Clow, 13-14; Bengine, 20-21; Elberta, 23-24; Center Point, 27-28; Locksburg, April 3-4; Peytonville, 10-11; Paralona, 17-18; Saratoga, 18-19; Horatio, 24-25. There will likely be some changes during this first round, resulting from the strangeness of the district. Nevertheless, let us look forward to the time appointed. The assessment for each charge will be forthcoming. Let us pray and work in harmony this year.

W. R. R. Duncan,
District Superintendent.

LITTLE ROCK DISTRICT

FIRST ROUND

Batesville, Feb. 21-22; Batesville Cir., 24; Jacksonport, 27-28; Newport, March 7-8; Lonoke, 13-14; Hensley, 20-21; Sweet Home, 27-28; White Chapel, April 3-4; Rock St., Little Rock, 11-14; Little Rock Cir., 17-18; Hot Springs, 25-26; Wesley Chapel, May 2-3. Brethren: We have just closed a very good year's work. Let us start now and our reports will be full at the next conference. W. S. Sherrill,
District Superintendent.

BIRMINGHAM DISTRICT

SECOND ROUND

Collegeville, Feb. 26-28; Woodlawn, 27-28; East Thomas, March 5-7; Sayreton, 6-7; Lehigh and Bradford, 11; Selfville and Holston, 12; Oneonta, 13-14; Vilage Springs, 20-21; Blount Springs, 27-28; Bangor and Kimberly, 30-31; Warrior, April 3-4; Corona and Lockhart, 6-7; Brownville and Irondale, 10-11; Cardiff and Horre Creek, 14-15; Tuscaloosa, 17-18; Pratt City, 19; Eneley and Wylam, 20; Mason City, 22-25; St. Paul, 23-25; West Birmingham, 29; Enon, May 1-2; Avondale, 5-6; Bessemer, 8-9; Springville, 11-12. Brothers: Make your record for benevolences on Easter. Make a steady, "Altogether and all the time" pull for the SOUTHWESTERN. We must win. Not by might nor by power, but my spirit saith the Lord." Let us do all to the glory of God and for the advancement of the cause for which He gave His Son. With His Spirit no msn nor set of men can withstand you without His Spirit you are a failure. Brethren, I beseech you to seek His presence and thereby make this the best year of your ministry, botn for the salvation of souls and for an Increase in your benevolences. Don't forget our college; we must take this school on our hearte and to our people. We must raise $1,000 this year on the Birmingham District for Central Alabama College. Dr. Camphor and his devoted wife and the corps of teachers there are doing nobly. Will you help them? We must. Work and pray for the salvation of eouls for an Increased circulation of the SOUTHWESTERN CHRISTIAN ADVOCATE, all your benevolent collections and for Mason City College. J. W. Thomas.

District Superintendent.

A Great Jell-O DISH

Many cooks and housewives delight in making up occasional desserts of more or less elaborate character.

Jell-O lends itself to just the sort of manipulation that catches their fancy.

A simple recipe that produces one of the most relishable and beautiful desserts is this one, for

NEAPOLITAN OR LAYER JELL-O.

Dissolve the contents of one package Lemon Jell-O in one pint boiling water. Pour a little more than half of it into a square quart dish or mould and set away to harden. Let the other half stand in a cool place till it just begins to set, then beat it until it is light and pour it into the mould when the Jell-O already in it is cold and hard. Next take a package of Strawberry Jell-O and prepare and divide in exactly the same way. When half is too cool to melt Jell-O already in the mould, pour it in, beating the rest same as Lemon and adding it when Jell-O in mould is hard.

Jell-O is made in 7 flavors: Cherry, Orange, Lemon, Peach, Chocolate, Strawberry and Raspberry.



10 cents a package, at all grocers.

Illustrated Recipe Book, free.

The Genesee Pure Food Co., Le Roy, N. Y.

Jell-O received first prize gold medal at St. Louis, Portland and Jamestown Expositions.

Gleanings from the Field

LOUISIANA

Robeline.—Recently a band of yonng people, consisting of some of the best people of this place stormed the parsonage. The inmates had retired when they were aroused afterwards by the

PIMPLES CANNOT LIVE

WHEN THE BLOOD IS PURIFIED WITH STUART'S CALCIUM WAFERS

Trial Package Sent Free.

Pimples, blotches, eruptions, etc., simply disappear like magic when you shut off the supply of impurities which cause them.

Stuart's Calcium Wafers go into the blood through the same channel as food. They stimulate and nourish it. They destroy foreign and unnatural bodies found there and remove all impurities very quickly.

In many cases pimples and eruptions disappear from the skin in five days.

These little wafers are so strong that immedistely after they go into the blood their beneficisl effects make themselves known. The blood is cleansed rapidly and thoroughly, the impure is separated from the pure blood and the waste matter and poisons are carried from the system.

The person who suffers the humiliation of pimples, blotches and eruptions should know and feel that the blood is in bad condition and delay is quite dangerous, and is liable to affect many organs quite seriously.

Purify your blood and you give nature the means to successfully fight all manner of disease. Calcium Sulphite is one of the ingredients from which Stuart's Calcium Wafers are made, and it is the strongest and most powerful blood invigorator known to science. This wonderful purifier is endorsed by the entire medical profession and is generally used in all doctor's prescriptions for the blood and skin.

Stuart's Calcium Wafers peculiarly preserve the strength of Calcinm Sulphide better than other methods—thus giving the most rapid cures owing to the purity of the ingredients and their freedom from decay, evaporation and chemical weakness caused by many latter day moues of preparation. Stuart's Calcium Wafers are sold by every druggist. Price 50c, or send us yonr name and address and we will send Marshall, Mich.

TERRIBLE CRAMPS

"My wife," writes Joe Moorhead, of Archibald, Okla., "had been troubled with cramps, every month, from the time she first came to womanhood. She would be in bed from four to seven days at a time.

"She tried doctor's remedies, but they did her no good, so, after many years of suffering, I gave her CARDUI, as you directed. After she had taken one bottle, she was not bothered any more with cramps, and now she has a fine boy baby.

"We recommend Cardui to all women who suffer from female troubles."

Cardui, as you know, is a popular medicine with women. It is popular because it has been found to relieve their pains, bring roses to pale cheeks, strength to weak bodies and nerves.

Its specific action is on the cause of most female ills, and thus, it is a medicine especially for women, with a record of over 50 years of success, in the treatment of troubles peculiar to women.

Cardui is sold at all drug stores, with full instructions for use.

Try Cardui.

intruders, who upon entering made known the object of the visit. The Rev Daniel Lewis made the introductory speech, which was responded to by the pastor. The prime movers were Sisters Norwood, Gilliard, Houston, Thompson and others. Many valuable things were left for the comfort of pastor and family.—George Thomas, pastor.

Cheneyville Charge.—The Rev. W. H. Long, pastor, is happy in the cordial reception shown by the members of Cheneyville charge and the friends of Cheneyville, both saints and sinners, on his return as pastor for the second year. Sunday, the 24th, was a high day; at 7:30 p. m. the church was crowded, seats were at a premium. The Rev. G. G. Golston preached a good sermon and the choir rendered good music, with Mrs. M. A. E. Pool, organist. We want to go in for a good year's work with the Lord to help.—(Mrs.) C. S. Long.

Belrose.—I take this method of thanking Sisters Georgiana Wiggins, Idel Powel, Mary Thorthy and Pauline Gibbs for their gift to me of a conference suit. May God bless the members of St. James, they are worthy to be served.—A. C. Mitchell, pastor.

Shreveport.—We wish to express our sincere thanks to the members and friends of Clinton for the kindly manner in which they showed their high appreciation to us for our love and services, while with them. We make special mention of little Earl Davis, who presented his pastor with a $4 pair of shoes upon our leaving for conference at Baton Rouge.

G. A. Payne.

Eola.—The Rev. C. H. Hayes, pastor of the Baptist Church, conducted the devotional exercises at the farewell services in Simpson Church on the eve of the departure of our pastor, the Rev. H. J. Robinson, for conference. Prayer by Bro. Lewis Jones. After a brief statement by Pastor Robinson, Miss S. M. Fulton sang a sweet solo. The Rev. Jas. Chase preached. The Rev. C. H. Hayes then spoke for his two churches, St. Joseph and New Pilgrim Baptist Churches, after which Pastor H. J. Robinson ascended the pulpit and preached his farewell sermon, text, Gen. 41-16 verse. Twenty-five sinner men and women came forward and asked prayer. Collection for the night was $14.75. The pastor spoke for the SOUTHWESTERN CHRISTIAN ADVOCATE. Three annual subscribers were taken. Thus closed one of the best meetings that has been in this church for ten years. Everybody wishes to have him returned to them again. There were five churches present; over five hundred people on the ground.

C. H. Hayes, Pastor Baptist Church, Reporter.

Monroe.—Casper Methodist Episcopal Church.—Our pastor, H. C. Wilson, entered upon his second year's work the fourth Sunday in January and was beartily received by all. The Local Preachers' Rally at the 11 o'clock hour was splendid. H. Williams, S. Jones, H. Taylor were at their best. At 7 o'clock the stewardesses' rally was a splendid success. The outlook bids fair for a prosperous year.

Tom Bailey.

MISSISSIPPI

Potter.—The members of the Antioch Methodist Episcopal Church, located on Mr. J. K. Millen's plantation, on Sunflower river, met on their pastoral day. Bros. G. W. Walls and S. Tolbert conducted devotions. The Rev. N. P. Orr, pastor, who is worthy of double honor and a Christian gentleman, read the 12th chapter of Job. Prayer by the Rev. S. C. Miller. The Rev. N. P. Orr, pastor, introduced the Rev Mr. Hayze, who took for his text the 3rd chapter of John, subject "Love," and preached a very interesting sermon on Love and Faith. The largest amounts raised by committee on conference account: Sisters R. B. Walls, $4; Sewel, $5.65; Ella Dorsey, $4.65; Freeman, $2.50. Total amount raised on suit, $25.05. Bro. S. Jones and Mr. Fanxie Belle gave one pair shoes, $4; Bros. G. D. Dorsey and Joe Harris, gifts to the amount of $1 each.

N. P. Orr, Pastor.

Itta Bena.—After eight o'clock p. m. on the 19th of January, an excellent party of members and friends came to the parsonage and greatly surprised the pastor and family by loading our table with 107 pounds of all kinds of choice eatables. Truly it was a great surprise, it being the first during these four years past. This begins our fifth year, and we intend to make this the best year of our ministry. The following are some of the leaders of the party: Mrs. C. A. Merrell, L. W. Strong, Ida Standemyer, Ella Malone, M. J. Humphry, Mattie Williams, E. T. Merrell, R. Standemyer and many others. The party listened to a few words from the pastor. They left joyfully with an invitation to come again. May the blessing of Almighty God be upon them and their families.

G. [illegible]

A WOMAN'S APPEAL.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pain in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, address Mrs. M. Summers, South Bend, Ind. proof

VISIT

MINERAL WELLS

FOR

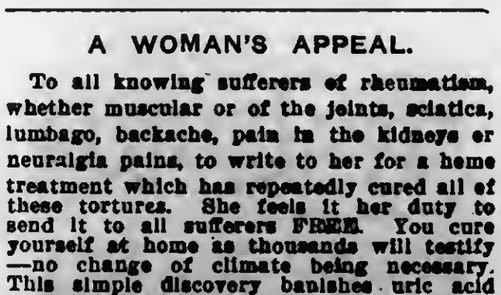
HEALTH AND PLEASURE,

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Annual report of the Board of Trustees of Jackson Street Methodist Episcopal Church, to the Fourth Quarterly Conference, held January 15, 1909, at Lynchburg, Va., Alexandria District, Washington Conference. Before reading the report we beg to say: Owing to incomplete records between the time of the fourth quarterly conference and the beginning of the present conference year, we are unable to give a full and complete report for the last year. We also desire to say that the indebtedness as reported last year was incorrect by $330. The indebtedness, therefore, in last year's report should have been stated as $12,869.39, instead of $12,531.39.

1. Number of churches, two.

2. Number of parsonages, one.

3. Probable value of churches, $43,000.

4. Probable value of parsonage, $2,000.

5. Title by which held: Jackson St. Methodist Episcopal Church.

6. Income: From Loans, Reserve Fund, Rallys, Special Gifts, Public Collections, and the Cemetery, $3,868.57.

7. Expenditures:—

To R. B. H. Lyon, balance on Church Pews	$ 606.00
To the Flanagan & Biedenweg Company, balance on window glass	566.39
To E. A. Cleland on account steam heating plant	166.38
To First National Bank, interest on bonds	540.00
To First National Bank, in payment of one Bonds	10,000.00
To J. R. Millner & Co., on carpet account	110.75
To account of repairs and furnishings	185.00
To account of Sexton, Light and Fuel	410.51
To account of Printing, Express, Telegrams and Specials	50.00
To Plumbing, Stoves and Supplies	48.00
To Water Tax and Telephone	64.89
To M. P. Moller on Pipe Organ account	66.00
To back pay of organist and chorister	20.00
Total paid out	$ 3,833.92
Cash Balance	$ 34.65

8. Repairs and improvements, $223; which amount is included in the above statement.

INDEBTEDNESS

To balance due on Bonds and Deed of Trust	$ 8,000.00
To balance due on Heating Plant, E. A. Cleland	1,475.00
To balance due on Mount Lebanon Society	275.00
To balance due on carpet, account J. R. Millner	350.00
To the Lynchburg National Bank (note)	715.00
To Dr. S. B. Hill (note)	153.70
To Reuban Harris (note)	108.70
To Insurance, Ivy & Kirkpatrick	100.00
To M. P. Moller, balance on Pipe Organ acc'nt (notes)	90.00
To Coal, account for 1907 and 1908, Adams Bros.-Paynes Co.	87.84
To P. V. Edmunds, Plumbing on Church and Parsonage.	56.05
To Sholes Bros., Paper hanging	18.69
To J. P. Bell & Co., Printing 1907 account	14.40
To W. O. Taylor	11.89
To Hughes & Co., Work on Church and Parsonage	14.25
To Irby Hudson, Electric Work and Pulpit Lamp	12.50
To balance on old printing account Liggan & Holt	12.50
To Deferred Interest, account 1907, E. A. Cleland	8.14
To Balance on Study Furnishings (Reams & Co.)	7.00
To Balance on Range, Doherty & Casey	3.50
Total Indebtedness	$11,514.16

Insurance—The churches are both insured. Jackson Street is insured for the sum of $10,000, Morgan Chapel is insured for the sum of $500. The parsonage insurance is for the sum of $1,000. In preparing this report, we have sought to meet the requirements of the Discipline, so that no matter where it may be read, it will stand for the Trustees' Report of this charge.

Respectfully submitted,

C. M. MORTON, Secretary.

DANIEL W. SHAW, Pastor.

COMPLIMENTARY RESOLUTIONS TO THE PASTOR, DR. D. W. SHAW.

Whereas, Our new pastor, the Rev. D. W. Shaw, having been with us now for a period of seven months, sufficient time for us to acquaint our selves with his plans and ability; and

Whereas, We believe a good word to a worthy workman is encouragement by the way, therefore, be it

Resolved, That we the officers of Jackson Street Methodist Episcopal Church, Lynchburg, Va., in the third quarterly conference assembled, do hereby declare ourselves eminently satisfied with the work and leadership of our pastor, who has met every expectation both as a pastor and business manager in the affairs of the church. We have seen one new plan after another set on foot by him and new tides setting in, everywhere in the church. The class and prayer meetings are better than for many years and the regular collections under his new plan have more than doubled. His fine pulpit work is attracting large audiences morning and night. We desire to affirm our faith in the Rev. Dr. Shaw as a thoroughly educated, qualified leader, with such an experience as to enable him to grasp all lines of church work, with a master hand. Our people quickly recognized in him a wise leader and have generously responded to his every appeal. We rejoice that the debt has already been reduced $1,200 so far this year and plans are on foot to pay another $1,200 before January first. It gives us great pleasure to say our church is happy, united and prosperous under Dr. Shaw's pastorate.

Resolved, That we also record our appreciation of the services of the Rev. W. C. Thompson, now District Superintendent and our regard for him as a wise and helpful presiding officer, who is succeeding in creating new life in all the Alexandria District. We congratulate him upon the holding of his first District Conference, said by all who attended it to be the best on the district for many years. We are glad also to record our high appreciation of his quarterly visits, which are always stimulating and helpful.

Resolved, That these resolutions be sent to the press, and spread upon the Quarterly Conference Journal, also the minute book of the official board.

R. D. BURTON,
J. W. HARPER,
C. H. PAYNE,
C. M. MORTON, Secretary.

October 27, 1908.

AN ACKNOWLEDGMENT

The Rev. W. A. Hinton is glad to acknowledge the following help from the field in this his time of greatest need and distress: the Rev. R. L. Dickerson, $5; the Rev. J. H. Ross, $2; the Rev. A. G. Jenkins, $2, Hartzel Methodist Episcopal Church, Hickory, N. C. I am slightly improving from day to day; have been sick for 12 weeks. Address all communications to the Rev. W. A. Hinton, pastor, Portland Methodist Episcopal Church, as help is much needed, 3513 2nd Alley, Portland Ave., Louisville, Ky.

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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

DR. WILLIAM D. GODMAN

Whereas, It has pleased our Heavenly Father to pluck from the garden of humanity one of His choicest flowers in the person of Dr. William D. Godman who founded Gilbert Academy and Industrial College, for the purpose of diffusing the light of Christian education among the colored youth of the South;

Whereas, This institution owes its wealth and prosperity to his sagacity; and,

Whereas, Dr. Godman, aided by his faithful wife and daughter, spent the best part of his life in developing Gilbert College; therefore, be it

Resolved, That we, the faculty and students of Gilbert College, extend to his daughter, Miss Inez, our profound sympathy in her hour of bereavement.

Resolved, That a memorial be erected to his honor in the most conspicuous place on the campus; be it further

Resolved, That a copy of these resolutions be sent to Miss Inez, and also that copies be sent to our leading church papers for publication.

Committee: Lillian B. Landry, E. Petronilla M'Gann, J. M. Mattnews.

MRS. HARRIET CARTER

On Friday night, November 27, 1908, a consecrated Christian woman, Mrs. Harriet Coggins Carter, of Asheboro, N. C., passed from labor to reward. She was born in the burning days of 1861, before the Negro in this Southland realized his freedom or was allowed to worship God under his own "Vine and Figtree." In early life her environments were all but pleasant, but amid adverse circumstances and criticisms this woman won for herself a reputation that will be more lasting than pyramids of gold, for character adorns the simplest acts and truth will never die. She early heard the voice of Jesus and at the age of 18 years joined God's church to be a life member. Twenty-nine years of her life were spent in the service of her Master, during which time whether on the mountain or in the vale her prayers were directed to "Israel's Shepherd" and the "world's Savior." She filled many positions of trust and honor in her church and community. She belonged to the Household of Ruth and was buried with all of the honors that the members of Lodge 975 could give. The tributes from the fraternity were simple, beautiful and pathetic. The funeral was preached by the Rev. Jno. W. Simpson, her pastor, assisted by the Rev. W. F. Allen. The Rev. Mr. Simpson was at his best and preached a sermon that will doubtless live when time and eternity are the same. Sunday night, December 20, the members of her lodge held public memorial services in St. Luke Methodist Episcopal Church, of which she was a member. Many tributes were paid by persons who belonged neither to the lodge nor church. More than 27 years ago she was married to Thomas W. Carter. She leaves to mourn their loss husband, 4 children, a sister, one brother, an aged mother and a host of friends. Her home, her husband, her children, her church constituted her world. How she will be missed! But she is not dead; she has gone to serve the Master whom she so dearly loved. She was laid to rest in the family cemetery at Freedman's Chapel, Randleman, N. C., on the eastern slope of that granite hill which overlooks the thundering waters of the great "Deep River." "Well done, servant of God." J. A. McRae.

DAVIS.—Richard Davis, age 89 years, a faithful member of the Methodist Episcopal Church at Springfield, La., was called to his reward January 3, 1909. His place will be hard to fill. It can truthfully be said he loved his church. He leaves three children, one son, two daughters and a host of relatives and friends to mourn their loss. The funeral sermon was delivered by his pastor, the Rev. B. F. Branch, assisted by the Rev. Wash Warren, of the Baptist Church.

Geo. Johnson.

TAYLOR.—Violet Taylor, a member of the Methodist Episcopal Church, Norwood, Mississippi, entered into rest December 14, 1908. In her death the church loses a staunch supporter and husband, two sons, four daughters, grandchildren and many friends are bereaved. The funeral was conducted by the pastor, assisted by the Revs. R. Jones and R. B. Sandfort.

MCKINNEY.—M. McKinney, born in Berch county, Georgia, May 18, 1835, died October 30, 1908. His was a useful career in the Christian service. His family and many friends mourn his demise. J. W. Reed.

KNIGHT.—Susie Knight, one of the best members of Mt. Zion Methodist Episcopal Church at Leesville, Louisiana, converted in the year of our Lord, 1904, died at that place December 7, 1908. She is survived by mother, three sisters, four brothers, and a host of friends. The Revs. R. E. White and Wormsley assisted the pastor in the funeral service. Eulogies were read by Mr. O. Selp and Miss Eunice R. Fulgrom.

F. M. Lashington, Pastor.

SHERIDAN.—Joes Cleodel Sheridan, the small daughter of Mr. and Mrs. J. Sheridan of Leesville, La., born October 10, 1908, died January 5, 1909.

F. M. Lashington, Pastor.

CATON.—Manuel Caton, a resident of Pleasant Hill, Louisiana, died December 22, 1908, age 49 years. To his wife and eight children who survive him he was a true husband and father, besides these, four grandchildren and many friends mourn his passing. Although the deceased had lived his life as a sinner, he turned to the Savior of all mankind when his life was drawing to a close. God is indeed merciful, and our brother departed in peace. Funeral conducted by the Rev. J S. Jones, assisted by the Revs. M. E. Harris, F. O'Neal of the African Methodist Episcopal Church, and Parker Moore, of the St. Elizabeth Baptist Church. Sallie Bryant.

WINFIELD.—Rosa Winfield, a member of the Methodist Episcopal Church at League City, Texas, died January 3, 1909, leaving husband, six sons and four daughters to mourn.

W. M. Josey, Pastor.

HALLER.—Nancy Haller departed this life January 8, 1909. She was sick only a few days with pneumonia. She was an old member of the Methodist Episcopal Church. She leaves a son and two daughters, a host of friends t mourn her demise. The Rev. T. R. Wamble conducted the funeral.

Isabella Ferguson.

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Marriages

STAMPS-BRACY.—At Harriston, Miss., December 27, 1908, at Seven Springs Methodist Episcopal Church, Mr. Angus Stamps and Miss Lovia Bracy, by the pastor, the Rev. W. N. G. Lipscomb.

REED-LIPSCOMB.—Mr. Joe Reed, a member of Crown Point Methodist Episcopal Church of Harriston, Miss., and Miss Fredie B. Lipscomb, a member Lynch Methodist Episcopal Church of Clinton, Miss., Sunday evening, Dec. 27, 1908. The bride is the daughter of the Rev. W. N. G. Lipscomb, pastor of Clinton Charge. She was attired in a handsome costume of silk. Her sister, Miss A. L. Lipscomb, played the wedding march. The church was beautifully decorated with evergreens. Quite a crowd was present to witness the marriage.

OLIVER-DUNLAP.—On December 8, 1908, at Memphis, Tennessee, Mr. Allen Oliver and Miss Eliza Dunlap, daughter of the Rev. and Mrs. H. Dunlap, the Rev. Wm. Neal reading the ceremony. The tokens were numerous and valuable.

CLEMONS-BARTON.—At the Methodist Episcopal Church, Camilla, Texas, Mr. E. C. Clemons and Miss Sallie Barton by the Rev. C. Davenport.

MCGOWEN-WRIGHT.—December 17, 1908, in the bride's home at Camilla, Texas, Mr. Gus McGowen and Miss O. Wright, the Rev. C. Davenport officiating.

MCGOWEN-MITCHELL.—Mr. Napoleon McGowen and Miss Opheila Mitchell, at the Methodist Episcopal Church, Camilla, Texas, the Rev. C. Davenport officiating.

HAYS-PEDIS.—Mr. Hamilton Hays and Miss Lula Pedis, at the home of the bride, December, 1908, by the Rev. S. M. Carr.

SMITH-DAGES.—Mr. E. L. Smith and Miss Emma Dages, at the home of the bride at Union, La., plantation, December 30, 1908, the Rev. A. C. Mitchell reading the ceremony.

WEATHERFOOT-HALL.—Mr. James Weatherfoot and Miss Margaret [illegible] recently at Natchitoches, La., [illegible] Rev. H. H. Clark.

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HONOR ROLL—H. W. Key, I. S. Thomas, J. H. Pinkney, J. Jones.

(Editorial Notice.)

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Crescent City Notes

PREACHERS' MEETING

Alexandria District.

Will meet at Bunkie, La., February 10-11, at 12 m.—M. P. Franklin, President; W. L. Amos, Secretary.

A very pleasant affair was the party tendered Miss Pancea McKee, daughter of the Rev. John McKee, on Wednesday evening, February 3. The affair was conducted by Misses Edna Williams, H. Taylor, Mesdames H. Holley, J. Brooks and a number of other prominent ladies and gentlemen and members of Haven Chapel.

PLEASANT PLAIN.—All services were well attended Sunday, the 7th inst. At 5 a. m. prayer meeting led by A. W. Wilson and P. Johnson. Excellent speaking meeting at 11 a. m. Mrs. B. M. Hubbard was with us and rendered valuable service. At 3 p. m. the Stewardesses and King's Daughters had their rally. Their effort was successful; Mrs. M. E. Ross, president King's Daughters; Mrs. D. Powers, president Stewardesses Board. At 7:30 p. m. song service, led by H. A. Dodson; solo by Mrs. T. B. Cooper. Sacrament administered to 72 communicants. Two joined the church. Collection, good.—T. B. Cooper, pastor.

MALLALIEU.—Service excellent all day Sunday. Early prayer meeting led by A. Sims and C. Williams at which service three came forward for prayers. The Sunday School observed Missionary Day and short and appropriate talks were made by the president, Jones T. Judson, and the pastor. At 11 a. m., general speaking meeting; 7:30 p. m. sacrament of the Lord's Supper. Our first quarterly conference was held Thursday, February 4. Reports showed progress. The Love Feast was held on Friday night, February 5, conducted by the District Superintendent. We are starting off in good shape. Lincoln Day will be befittingly celebrated by services at 3 p. m. and 7:30 p. m., at which time Judge Andrew H. Wilson, of the Juvenile Court will deliver an address. Plans are under way for the beginning of the work on the parsonage. Collection for the day $21.00. Visitors always welcome.—W. Scott Chinn, pastor.

On Friday night, February 5th, a reception was tendered the Rev. Pierre Landry, D. D., our popular pastor, by the officers and members of Haven Church. Welcome address on the part of the church by Mr. Edward Green. Misses Green and Williams, New Orleans University students, rendered choice vocal selections. Miss Lucile McKee presided at the organ. Mr. Cunningham recited a selection on Damon and Pythias and Mr. John Small read a paper. Among the visitors were the Revs. J. E. Rolax, Pastor Scott Chinn Church; H. Taylor, of Simpson Memorial; Wm. Harrell, accompanied by Bro. B. J. Diamond, of St. Matthew and Miss Nellie V. Landry, the cultured daughter of the pastor. The Revs. Messrs. Rolax and Taylor delivered splendid addresses. Letters from Editor R. E. Jones and District Superintendent W. J. M. Price expressing their inability to be present were read. The Rev. Dr. Landry made the closing remarks and the guests were led to the banqueting hall where all fared sumptuously. Too much praise cannot be given to the members of Haven for the manner in which they entertained the people. Mesdames Henrietta Hawley, Corene Duformax, Henrietta Taylor, Julia Park, Messrs. C. V. Dixon and Jas. Ellis, the managing committee, deserve unstinted thanks.—O. H. Vinning, master of ceremonies.

SPECIAL NOTICE.

The city pastors are urgently requested to attend a meeting of all the pastors of the city together with their Sunday School teachers on Wednesday, February 15, at 11:30 a. m., at the Second Baptist Church, Melpomene St., the Rev. A. Hubbs, pastor, for the purpose of organizing an interdenominational Sunday School Teachers' Training Association. All Sunday School workers are cordially invited to attend and help in the organization. Election of officers and assigning of the work will be taken up.—Pierre Landry, President; W. Scott Chinn, Secretary.

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Southwestern Christian Advocate

ROBERT E. JONES, Editor
EATON & MAINS, Publishers

NEW ORLEANS, FEBRUARY 18, 1909

Vol. 43 No. 7

GOVERNOR NOEL OF MISSISSIPPI DENOUNCES MOB LAW

The menace to Southern civilization is the rule of the mob. The inability of recognized government to put an end to depredations of the mob and like organizations has put our section, where lynchings are most frequent, in a bad light before the civilized world. Lynching is one of the most serious problems that the South has to deal with. In the record of last year out of one hundred men ninety-seven were lynched in the South, and three in Northern states. The effect is more than the immediate death of a specific number of victims. It affects the attitude of the people toward courts, increases disregard for the sacredness of the judiciary and discounts in a degree the rule of the majority, which finds expression in laws upon the statue books and in the men who are chosen to rule.

Not only does the rule of the mob affect Southern civilization, but it is a menace to the life, liberty and and the pursuit of happiness of the Negro. And in this the Negro is more concerned than the white man, inasmuch as the larger per cent of victims comes from his race. The likelihood of the uprising of the mob stares the Negro, whether guilty or not guilty, at every cross road. If the Negro believes that justice has gone on a far journey it is because a strong hand has not put down the mob.

At Houston, Mississippi, on Saturday, February 6, a tragedy occurred. The Rev. W. T. Houston, D. D., a Baptist minister was murdered in cold blood by a Negro boy eighteen years old. The murderer was subsequently arrested and confessed his crime. Governor Noel, in conference with the court officials, sought a speedy trial, in fact the promise had been made that the murderer would have at the earliest possible moment a trial before a jury. The Governor was ready to order to Houston sufficient troops to prevent a lynching, but was assured that no violence would be done the prisoner. In this he was mistaken. The mob proceeded with its usual methods and lynched the boy in spite of the effort on the part of the Governor to maintain the majesty of the law and the good name of the state.

Governor Noel of Mississippi was in New Orleans recently attending the reception to President-elect Taft, and was approached on the subject of lynching. The interview was based upon the lynching which took place at Houston. The Governor uttered some brave and truthful words. Seldom has there fallen from the lips of man such an arraignment of the mob. The mob is unmasked. It is shown up a nullifier of law with thorough disregard of all standards of civilization. These words coming as they do from the Governor of the state of Mississippi are significant. They will have an assuring effect upon our people in that great state as well as throughout the South. They are an indication of the effort on the part of the better element of the white people of the South to extricate themselves from the death grapples of the mob. It is a pledge to the Negro that he shall have a right to a trial before a jury. It is a proclamation to the country and to the world at large that the South purposes to rid itself of the odium brought upon it by the rule of the mob and to show that civilization is not a mockery in our part of the country. This message to the nation shows that Mississippi is controlled by men who mean to be fair, alike to white and black, to the strong and to the helpless. Mississippi has received much notoriety of late and the present declaration is in such contradistinction to that which has gone forth from that State in recent years that it makes this address, on the part of Governor Noel, all the more notable.

In an interview which took place in the Grunewald Hotel of this city on Friday, February 12, Governor Noel, referring to lynching, said:

"I am sorry to say it, but the time has come in Mississippi when there will have to be an armed clash between the military and the citizens. For the good of the State, conditions can not be allowed to continue as they are, for it will simply resolve itself into a contest of strength between the mob and the powers of the State.

"The troops have been ordered to shoot, and shoot straight into the mob, in the most effective way necessary, until they have the assurance that the prisoner is safe. Moreover, they must treat any person attacking a jail or other place in which the prisoner is in custody as an enemy of the State and deal with him accordingly."

He said that the white people of Mississippi, when they engaged in mob law, were setting a bad example for the Negroes. "The laws of Mississippi are made by the white race. The Negro has no part in their



PROF. CHARLES E. MOORE, A. M.,
National Organizer, National Negro Business League

making or their enforcement. There are no Negroes in our legislative assembly; no Negroes sit on our juries, and it is not the African race that is responsible for any of the statutes of our State. I am a thorough believer in the superiority of the white race, but the rule of the mob is far from teaching the Negro white supremacy. It shows the Negro by example that as the white man can override the law to carry out his own evil desires against the will and authority of the State, so the Negro can disregard the laws and violate the chastity of our women or commit whatever other crimes they desire to commit.

"There can be no excuse for such mob violence as that at Houston last week. I condemn it and regret it, and am having a full investigation made of the official conduct of the sheriff and his deputies to learn what they did to uphold the majesty of the law.

"In the State of Mississippi the persons who participate in mobs can not have the excuse of the law's delays. They can not say that Negroes do not receive speedy trials or that justice is [illegible] them. Negroes are tried and convicted, and it is seldom that they do not hang when the [illegible] out plainly against them. It is the [illegible] of

means and influence who evades the law and escapes his punishment. It is he who marshals the corrupt forces of the liquor seller, the blind tiger keeper, the gambler and the divekeeper together to perjure the witnesses who will assist him in cheating the gallows. I do not believe in this paranoia theory by which the rich white man is allowed to escape because he can pay large sums to alienists to swear that he is insane or was insane at the time when he committed his crime. Such a defense might have been made for the Negro boy Baskin, who was the murderer of the Houston Baptist preacher. It would hardly go with the Negro, but with a white man who just as richly deserved the hangman's noose there will be a strong possibility of his release or acquittal. I do not believe in any such business.

"But with the Negro, the believers in lynch law can not say that they complain against the law's delays, and less can they complain of it in the particular instance of the Baskin Negro. I was doing my utmost to give the Negro a speedy trial and was urging upon Judge Sykes to transfer the term of court of Ittawamba county to Houston, so that there could be a session at Houston one month earlier than the time of the regular term. There could have been no objection to such a transfer of terms, and I do not see why Judge Sykes and the district attorney of that circut objected to it. But they did. Another thing which the New Orleans press should know is that the people of Houston had assured the sheriff that they, themselves, would act as a posse to protect the Negro and prevent mob violence. I mean to see why they did not carry out that promise after they had voted almost to a man against the perpetration of a lynching. I could have had two companies of militia in Houston within two hours. There was one company in the same county, within twenty miles of the Houston jail, and a special arranged for to take it to Houston.

"Of course I do not expect to be able to convict any of those who engaged in the lynching, because they will perjure themselves and swear, and their friends will swear, that they were not there, or that they were trying to persuade the mob from breaking the law. But I mean to take charge of things in the future. There will be no more lynchings in Mississippi if I can help it. The military of the State will be sent to the scene of crimes where there is high feeling, and I shall not listen to the protests of petty officials against the soldiers. They will go to protect the prisoners, and they will go well armed. They will shoot, and shoot to kill. If the sheriff does not do his duty, I have instructed the officers of the guard that they can not think themselves absolved of their culpability in not ordering the soldiers to fire into the mob. The sheriff, of course, is in duty bound to give the order, but if he does not, it is the duty of the commanding officer of the military to have his men fire into the mob, and keep firing until it is dispersed and the prisoner is safe.

"The persons who atack a jail and drag from it a cowering wretch who has been disarmed and [illegible] erless in their hands can not be called brave [illegible] determined resistance on the part of [illegible] unduly [illegible] [illegible] [illegible] such [illegible] [illegible] [illegible] diers. They were [illegible] of the sheriff until the [illegible] and overwhelmed. At [illegible] the pleas of citizens [illegible] the law. [illegible] I have [illegible] get this situation in hand, [illegible] am Governor I [illegible] itary in the State to prevent it [illegible]

Extracts from the Speeches of Abraham Lincoln

Arranged by Dr. R. E. Parks

The House Divided Against Itself

At Springfield, Ill., June 17, 1858.

"A house divided against itself cannot stand." I believe this government cannot endure permanently half slave and half free. I do not expect this Union to be dissolved—I do not expect the house to fall—but I do expect it will cease to be divided. It will become all one thing, or all the other. Either the opponents of slavery will arrest further spread of it, and place it where the public mind shall rest in the belief that it is in the course of ultimate extinction; or its advocates will push it forward; till it shall become alike lawful in all the States, old as well as new—North as well as South.

At Chicago, Ill., Saturday evening, July 10, 1858

I have always hated slavery, I think, as much as any Abolitionist—I have been an Old Line Whig—I have always hated it, but I have always been quiet about it until this new era of the introduction of the Nebraska bill began. I always believed that everybody was against it, and that it was in course of ultimate extinction. (Pointing to Mr. Browning, who stood near by) Browning thought so; the great mass of the nation have rested in the belief that slavery was in course of ultimate extinction. They had reason so to believe.

Lincoln on Social Equality

At Chicago, Ill., July 10, 1858.

We were often—more than once, at least—in the course of Judge Douglas's speech last night, reminded that this government was made for the white man—that he believed it was for the white men. Well, that is putting it into a shape in which no one wants to deny it; but the Judge then goes into his passion for drawing inferences that are not warranted. I protest, now and forever, against that counterfeit logic which presumed that because I did not want a Negro woman for a slave, I do necessarily want her for a wife. My understanding is that I need not have her for either, but, as God made us separate, we can leave one another alone, and do one another much good thereby. There are white men enough to marry all the white women, and enough black men to marry all the black women, and in God's name let them be so married. The Judge regales us with the terrible enormities that take place by the mixture of races; that the inferior race bears the superior down. Why, Judge, if we do not let them get together in the territories they won't mix there.

"Let us Discard this Quibbling About Races"

At Chicago, Ill., July 10, 1858.

Let us then turn this Government back into the channel in which the framers of the Constitution originally placed it. Let us stand firmly by each other. If we do not do so we are turning in the contrary direction, that our friend Judge Douglas proposes, to make this one universal slave nation. He is one that runs in that direction, and as such I resist him....Let us discard all this quibbling about this man and the other man....this race and that race and the other race being inferior, and therefore they must be placed in an inferior position—discarding our standard that we have left us. Let us discard all these things, and unite as one people throughout this land, until we shall once more stand up declaring that all men are created equal.

"The Same Old Serpent"

Same as last extract.

Those arguments that are made, that the inferior race are to be treated with as much allowance as they are capable of enjoying; that as much is to be done for them as their condition will allow. What are these arguments? They are the arguments that kings have made for enslaving people in all ages of the world. You will find that all the arguments in favor of kingcraft were of this class; they always bestrode the necks of the people, not that they wanted to do it, but because the people were better off for being ridden. That is their argument, and this argument of the Judge is the same old serpent that says you work and I wait, you toil and I will enjoy the fruits of it. Turn in whatever way you will—whether it comes from the mouth of a King, an excuse for enslaving the people of this country, or from the mouth of men of one race as a reason for enslaving the men of another race, it is all the same old serpent, and I hold that if that course of argumentation that is made for the purpose of convincing the public mind that we should not care about this, should be granted, it does not stop with the Negroes. I should like to know if, taking this old Declaration of Independence, which declares that all men are equal upon principle, and making exceptions to it, where will it stop? If one man says it does not mean a Negro, why not another say it does not mean some other man? If that declaration is not the truth, let us get the statute book, in which you find it, and tear it out!

Lincoln on the Declaration of Independence

At Springfield, Ill., Saturday evening, July 17, 1858.

One more thing. Last night Judge Douglass tormented himself with horrors about my disposition to make Negroes perfectly equal with white men in social and political relations. He did not stop to show that I have said any such thing, or that it legitimately follows from anything I have said, but he rushes on with his assertions. I adhere to the Declaration of Independence. If Judge Douglass and his friends are not willing to stand by it, let them come up and amend it. Let them make it read that all men are created equal except Negroes. Let us have it decided, whether the Declaration of Independence in this blessed year of 1858, shall be amended. In his construction of the Declaration last year, he said it only meant Americans in America are equal to Englishmen in England. Then, when I pointed out to him that he excludes the German, the Irish, the Portuguese and all the other people who have come amongst us since the Revolution, he reconstructed his construction. In his last speech he tells us that it means Europeans. I press him a little further, and ask if it meant to include the Russians in Asia? Or does he mean to exclude that vast population from the principles of our Declaration of Independence? I expect ere long he will introduce another amendment to his definition. He is not at all particular. He is satisfied with anything which does not endanger the nationalizing of Negro slavery. It may draw the white man down, but it must not lift the Negro up. Who shall say, I am the superior and you are the inferior?

Superiority Doesn't Justify Oppression

At Springfield, Ill., Saturday evening, July 17, 1858.

Certainly the Negro is not our equal in color—perhaps not in many other respects; still, in the right to put into his mouth the bread that his own hands have earned, he is the equal of every other man, white or black. In pointing out that more has been given you, you cannot be justified in taking away the little which has been given him. All I ask of the Negro is, that if you do not like him, let him alone. If God gave him but little, that little let him enjoy.

Equality the Standard Maxim for Free Society

At Alton, October 15, 1858.

I think the author of that notable instrument (the Declaration of Independence) intended to include all, but they did not mean to declare all men equal in all RESPECTS. They did not mean to say that all men are equal in color, size, intellect, moral development or social capacity. They defined with tolerable distinctness in what they did consider all men created equal—equal in certain inalienable rights, among which are life, liberty and the pursuit of happiness. This they said and this they meant. They did not mean to assert the obvious untruth that all were then actually enjoying that equality, or yet, that they were about to confer it immediately upon them. In fact, they had no power to confer such a boon. They meant simply to declare the right, so that the enforcement of it might follow as fast as circumstances could permit.

They meant to set up a standard maxim for free society which should be familiar to all: constantly looked to, constantly labored for, and even, though never perfectly attained, constantly approximated, and thereby constantly spreading and deepening its influence and augmenting its happiness and value of life to all people, of all colors everywhere.

Bishop Neely's Reply to the New Orleans Christian Advocate

To the Editor of the New Orleans Christian Advocate:

Dear Brethren: I am sorry that two editorials in your issue of the 28th of January so sadly misapprehended my purpose and hence misrepresent my attitude.

I came to New Orleans with the intention of avoiding antagonisms, and in my address omitted any allusion to the old controversy between your denomination, and the one to which I belong.

In my response to the speeches of welcome, I distinctly declared that the Methodist Episcopal Church was here "not to work in opposition to any other Protestant Church, but to co-operate with all." We desire, not controversy but "to help the people." Our church had been alluded to as the "Northern" church, so we said it was not "The Methodist Episcopal Church, North," but we did not even mention the "Methodist Episcopal Church, South."

You call attention to the fact that a minister of the Methodist Episcopal Church, South, delivered an address of welcome. That we appreciated and thanked him for it more than once, but he did not speak as a minister of the Methodist Episcopal Church, South, but as the President of the Protestant Ministerial Association, and I do not recall a word of welcome in that or in any address as from the Methodist Episcopal Church, South. I do not say that there should have been any such word of welcome, but, in view of your statement that a minister of your Church delivered an address of welcome, it seems necessary to state, in order to prevent an incorrect inference, that the brother spoke merely for the Protestant Preachers 'Association.

One of the editorials that I invited Methodists into the "original Methodism" I doubt the quotation, but, letting that pass, I did not invite the members of the Methodist Episcopal Church, South, to come into the Methodist Episcopal Church. If I had, it would not have been ungracious. What I did say way, after alluding to the millions in all the Methodistic bodies in the United States, "What a mighty force when the entire Methodist family is united in one body." Surely, that is not unfraternal and no one can dispute the fact.

Your editorial states that I have "only six conferences and that is used to support the idea of sectionalism," but as a matter of fact I have eight conferences and they are in different sections of the country and might have others in other sections.

The original church was the Methodist Episcopal Church, and that original title continues to exist, and, in saying that we mean no offense.

One of the editorials says, "What may he be expected to say when he gets out among the brethren in black?" Well, it was rather ungracious for the editor to suggest that a Methodist Episcopal Bishop would say one thing to the whites and another thing to the blacks.

Regretting that you have misunderstood my fraternal desires, I am yours truly,

THOMAS B. NEELY,
A Bishop of the Methodist Episcopal Church in the United States of America.

Lincoln's Sayings

I know, as fully as one can know the opinions of others, that some of the commanders of our armies in the field, who have given us our most important successes, believe the emancipation policy and the use of the colored troops constitute the heaviest blow yet dealt to the rebellion, and that at least one of these important successes could not have been achieved when it was but for the aid of black soldiers.

With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in, to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow, and his orphan—to do all which may achieve and cherish a just and lasting peace among ourselves, and with all nations.

HEALTH PAPERS

Pure Food

BY DENNIS A. BETHEA, M. D.

Whether it be the fault of the wholesale dealer, the local grocer, or the huckster, it is an undeniable fact that we are supplied daily with adulterated food The National pure food law of 1900 was aimed at this vice, but the pure food and drug act of 1906 has done more good than any thing which has been put forth for many years.

The public has been aroused as never before to the magnitude of this evil. The local board of health of our towns and cities, urged on by public opinion. have been very zealous in enforcing these laws. The milk supply undergoes a most rigid inspection, and our meat dealers must conform to the regulations.

Notwithstanding the government instituted good pure food laws, and the boards of health have been very active in their enforcement; our people continue to die from impure food. The eteology of many of the strange diseases by which we are afflicted to-day can be accounted for by no other way except through the food.

But who is to blame for this state of affairs? The consumer is guilty as much as the human vulture who sells the products. People will purchase decayed vegetables from the street vender, stale bread from the bakery, and blemished meat from the market, because they are cheap. There is no economy in buying cheap foodstuff. While it is true that the highest price provisions may be adulterated a little, yet the percentage is at a minimum. In eating, our motto should be "quality not quantity." It would be far better for lots of folks if they would eat less and eat a better grade of food. They could do this at about the same outlay. It is a deplorable fact that too much meat is eaten by a considerable portion of our population. And to make matters worse this meat is often improperly cooked.

Very often men pay good prices and thereby get the purest food obtainable, but it is rendered objectionable to the system because it is improperly prepared. That man, who killed that donkey by striking his in the head with a biscuit, should be censured. But the woman who cooked the biscuit is not guiltless. The dangers to our health from the food supply would be appreciably lessened if our women would give more time to the art of cookery.

"We may live without friends, we may live without books,
But civilized man cannot live without cooks."

The organic foods which we must have are proteids, carbohydrates and fats. And these proximate principles are amply supplied by the ordinary foodstuffs, such as milk, cereals, bread and butter, vegetables, eggs and meat. Pasteries and highly seasoned food are not only nonessential; but absolutely harmful to our bodies. If we would have good health, we will eat in moderation of plain, wholesome, food. And this food will be carefully prepared.

One would think country people would be free from the evil-effects of impure food. They could be if they would, but alas! they are too careless along these lines. There is no hope for the farmer who sells all of his good apples and allows his family to eat the defective ones. Nor is it a bit encouraging to see a man spend all of his time growing cotton and tobacco, and neglect the cow, the pigs, the garden, the corn or the potatoes. Such a man need not be surprised when ill health and even death lurks around his home.

The great progress which has been made during the last century along the line of preventative medicine has been made possible by the pure food agitation. May the good work continue.

Terre Haute, Ind.

Our Freedmen's Schools

By the Rev. C. W. Bennett.

No one can know the progress of the Freedmen's Schools so well unless he should visit them, to study them. They bear the inspection of an experienced instructor. This is my second year as an inspector of these schools. My first year was given chiefly to a study of conditions and of the relation of the different institutions to each other, and to the church. A study constantly looking to their internal improvement. My second year is employed in a more thorough scrutiny of class work, teachers' qualifications, the training of teachers, courses of study, and the general esprit de corps of the twenty-four institutions of the Methodist Episcopal Church. Our schools grow in interest to me. Very many encouraging aspects might be given to the public. There is progress in many of these schools. There is a growing interest on the part of teachers everywhere to learn better systems of training, and to raise the scholarships of students. The Negro mind is underestimated in its ability to acquier knowledge. The stubborn disposition to criticize him unfairly is deplorable. No skilled educator can examine the growth of his intellect in these twenty-four schools, with candor and fairness, without a feeling of deep regret for the unfortunate misapprehension of the public on the great question of Negro education in the South, to say nothing of the inexcusable prejudice which exists too commonly and for want of proper information. The time is come, it seems to me, when there should be less said about the "Negro Problem," with fair opportunity he will work his own problem. But the Negro should not be considered as a problem, but a man, an American citizen. Too much misapprehension is indulged as to what is termed the "Negro Problem."

It is the condition and not the man which makes the problem. "And yet every man, regardless of race or color, presents a problem." We study environment, social order, race characteristics, relations to government and to society. These unsettled perplexities make up the problem. So that when anyone attempts to discuss the so-called "Negro Problem," which he may begin with the black man, he touches the entire question of American civilization.

The Negro race receives little credit for its actual and most significant development. The vision of the white man both North and South, more particularly in the South, is obscured by prejudice.

To the erroneous conceptions of Negro life, and the inadequacy of a fair knowledge of his experiences, the black man of America is very much misunderstood, out of which misapprehension, very many unfortunate interruptions occur to his right education and training.

So far as the Negro is concerned, there are somethings definitely settled; and one of these principles is that he is capable of education, and of a high order of it. There is a growing conviction, even in the South, that the well being of society, integrity in politics and purity of social order, depend upon the education of the youth of he land, regardless of race or color.

I am confident that the over emphasis given by some institutions in our country to industrial training for the Negro, and the well nigh exclusion of the higher culture for him is a mistaken policy. It must be admitted that for the larger portion of colored students, a college education is not essential to business. But the same statement may be made, differing only in degree, of white students North or South. The college stimulates all of school effort. It inspires all academic work in lower classes. The principle is true everywhere. Wipe out colleges from the State of Ohio, for example, for two generations and your strong high school will be of but little value. The college is a necessity to this race. We cannot build any educational scheme upon a class. To give the Negro only industrial education makes it a class question, not a race question. Therefore the great principle to be defended, and which is vital to this government and to its commonwealth, is that a man whether he be white or black shall have opportunity for education, and that when he shall prove to be meritorious he shall have the advantage of a liberal education. The institutions in the South provided by the church are of superior worth. Their value to the race of misfortune can never be estimated. There can be no question but that the Negro must have the kind of education that is good for any race. Give him the college and university. Place them within easy reach of him.

Conference Laymen's Association

BY BISHOP H. W. WARREN, D. D., LL. D.

For a long time we have had that most useful organization, The Ladies' Aid Society. The era of the Laymen's Association has now dawned. Its sphere is broader than the individual church. It embraces the whole Conference. I find them here and there over the country and always exerting a most beneficent influence. They meet at the seat of the Annual Conference and partake of the enlarging agencies of the occasion.

I have not found them unwisely prominent in insisting on appointments. They see the almost ideal working of our system that gives every effective pastor a church, and every church a pastor, much more clearly than if they remained at home and tried backsliding into the system or no system of independent churches, that leaves every church to select its own pastor. A very prominent man at work under that system lately said to me, that that system and the churches under it were doomed in the next fifty years. The perils lay in two directions: (1) New recruits would not come into such a system, and (2) those already in would be discouraged by the long periods of enforced inactivity.

Our Laymen's Associations make the connectional principle much stronger. For instance, they fix the minimum salary of a pastor giving his whole attention to the work. If the church does not pay it the Association does. It does not have to do it long. Churches are less willing to draw on men they know, than on an absentee society they do not know.

These Associations can concentrate the interest of the Conference on any needed point in the line of battle. The essential point in the recent Oregon Conference was the payment of the debt on the Willamette University. The laymen made every pastor and church feel that their honor was involved in the glorious privilege of meeting their particular assessment. It was done.

It is a great inspiration to a pastor to feel that the laymen are watching every charge. They feel and act like the soldier under the eye of his general. Every pastor in the Conference gets a letter from the Association occasionally asking pertinent questions about the work. All the stationery of the Oregon Association is headed with its seven ideals:

OUR IDEALS.

Every church member a tither;
Every Conference claimant in comfort;
Every pastor to receive a living support;
Every benevolent collection taken in full;
A *Christian Advocate* in every home;
Our Local School adequately endowed;
Every charge to have a gracious revival.

To work for any cause not only gives one a broad perception of its worth, but a high enthusiasm for its acheivements. This is peculiarly true of a cause so broad as the church of the living God. Hence these Associations, composed mostly of such men, have cordial welcome wherever organized.

Reporting Sunday School Statistics

Inquiries have come to the office of the Board of Sunday Schools concerning the proper tabulation of Sunday School statistics, and in order that there may be uniformity and accuracy in the tabulations, the attention of all our pastors is invited to the following statement:

"Statistical Blank No. 1." Item 3, "No. of scholars under Sunday Schools, should include the members of the Cradle Roll and Home Department, as well as the members of the regular school.

"Statistical Blank No. 2." Items 3 and 4, "No. of Scholars of all Grades" and "Average Attendance of all Grades," are not intended to include either the Cradle Roll or the Home Department. These items should include only the number of scholars enrolled and the average attendance in the regular school. Item 7, "Total Enrollment in all Departments," should include the number of scholars of all grades in the regular school, the Cradle Roll, and the Home Department, but not [illegible] teachers.

A careful observance of these points will [illegible] convenience and accuracy.

DAVID D. [illegible]
Corresponding Secretary

THE CHRISTIAN LIFE

The Need of the World

I know the need of the world, though it would not
have me know;
It would hide its sorrow deep, where only God may go;
Yet its secret it cannot keep;
It tells it awake or asleep;
It tells it to all who will heed,
And he who runs may read.
The need of the world I know.

I know the need of the world when it boasts of its
wealth the loudest,
When it flaunts it in all men's eyes, when its mien is
the gayest and proudest,
Oh, ever it lies, it lie!
For the sound of its laughter dies
In a sob or a smothered groan,
And it weeps when it sits alone!
The need of the world I know.

I know the need of the world when it babbles of gold
and fame;
It is only to lead us astray from the thing that it dare
not name.
For that is the sad world's way—
Oh, poor, blind world grown gray,
With the lack of a thing so near,
With the want of a thing so dear!
The need of the world I know.

I know the need of the world when the earth shakes
under the tread
Of men who march to the fight, when rivers with
blood are red,
And there is no law but might,
And the wrong way seems the right;
When he who slaughters the most
Is all men's pride and boast.
The need of the world I know.

Oh, love is the need of the world! Down under its
pride of power,
Down under its lust of greed, for the joys that last
but an hour,
There lies forever its need.
For love is the law and the creed;
And love is the aim and the goal
Of life, from the man to the mole,
The need of the world is love.

—*By Ella Wheeler Wilcox.*

The Human Element

By the Rev. Matthew Simpson Hughes

There are some of our sufferings that exclude Christ from their fellowship. To some of our familiar experiences He was a stranger. "*His* sufferings" says the text. The sorrows of committeed sin the Holy One never knew. In the endurance of the personal consequences of sin no man may lay to his soul the flattering unction that he is suffering with Christ. The indictments of an accusing conscience, the shame that dogs the heels of the wrongdoer, were no part of His experience. One of the most remarkable features of the gospel record is its revelation of the self-consciousness of our Lord. Not once in all its pages do we find a trace of the consciousness of guilt. There is never an indication of the penitence that becomes a heart alienated from God. He never descended into the depths of despair where the only relief is the sinner's cry for mercy. Throughout His whole white life He could look full and fair into the eyes of those about him with the challenge, "Which of you convinceth me of sin." He who taught His disciples to pray, "Forgive us our trespasses," never made use of the supplication in His own behalf. In all the biographies of the most wonderful character there is nothing more wonderful than the utter absence of any sense of wrong-doing. Because He was without sin, the consciousness of guilt can have no place in the fellowship of His sufferings.

There is another element in human experience that we may not reckon among "His sufferings." Though Christ tasted death for every man, He did not know that which constitutes the bitterness of death for sinful man. The naturalists have called attention to the significant fact that animals seem to have no fear of death. They possess the instinct of self-preservation, but man adds to that a fear of dissolution. The reason is that the animals know nothing of sin. They have no foreboding because of judgment prophecies in conscience. They have no memories of lost opportunities and rejected grace. They have no vain regrets; no anticipations of consequences. This gives death its somber colors in the thought of man. But all this was foreign to the experience of Christ. He was not going out through the gates of life into an unknown country. He was not carrying with Him a report of failure and disobedience. He could say, "It is finished." He could expect the verdict, "Well done!" He was returning to the glory which He had with the Father before the world was. Death for Him was going home. "The sting of death," which is sin, was not an element in "His sufferings."

Most frequently the Christian may know "the fellowship of His sufferings" in the hours of temptation. Our common conception of fellowship with Christ is associated with experiences of peace and occasions of blessing. We judge ourselves peculiarly near our Lord in those conditions free from all disturbing influences. The intervals of tranquillity, when "not a wave of trouble rolls across the peaceful breast"; the occasions of joy, when the very laughter of heaven seems to echo in our hearts; the seasons of inspiration, when the soul mounts with wings as do the eagles—these we have considered the times of fellowship with Christ. But it is good to remember that when we have lost the exaltation of worship, when joy seems only a dim memory of brighter days, when temptations crowd us, making their appeal to what we would be pleased to believe are our necessities—in such sore straits as these we may know "the fellowship of His sufferings." This assurance has been given: "For in that He Himself hath suffered being tempted, He is able to succor them that are tempted." Our blessed Lord "was in all points tempted like as we are," and, we may well believe that, knowing the sore trials of our weakness, there is never a time when Christ is nearer to His people than in their wilderness experiences.

The great temptation of all history, by common consent called "the temptation," was the fierce struggle of days preceding the inauguration of our Lord's ministry. Not that it was His only trial. No doubt He knew the comomn allurements of childhood, the universal enticements of youth, and was often sorely tried after his wilderness victory. But there he fought the decisive battle of life, and met the typical temptations of his career. The man who is led of the Spirit and tempted of the devil knows the fellowship of those sufferings. When tempted to prostitute God-given powers to selfish ends, or to place the servants of the flesh upon the throne of the spirit, let us not forget that the same seduction suggestion came to the Captain of our salvation: "Command that these stones become bread." It was enforced by the pressure of hunger and the demand of seeming necessity. Wherever there stands a disciple fronting his appetites, and in his conflict, perhaps, seeming so far from God, let him not forget that he is facing the same foe once conquered by his Lord. Resisting the attempted supremacy of the physical and nourishing the real life on the word that proceedeth out of the mouth of God, we enter the circle of Christ's fellowship.—*From "The Higher Ritualism."*

The God of the Aged

Rust has been the ruin of many a bright intellect. The celebrated Dr. Archibald Alexander of the Princeton Theological Seminary kept young by doing a certain amount of intellectual work every day, so that he should not lose his touch. He was as full of sap on the day before his death as he was when a missionary in Virginia at the age of two and twenty. He prepared and often used a prayer that was so beautiful that I quote a portion of it for my fellow disciples whose life-clock has struck three-score and ten:

"O most merciful God, cast me not off in the time of old age: forsake me not if my strength faileth. May my hoary head be found in righteousness. Preserve my mind from dotage and imbecility, and my body from protracted disease and excruciating pain. Deliver me from despondency in my declining years and enable me to bear with patience whatever may be thy holy will. I humbly ask that my reason may be continued to the last, and that I may be so comforted and supported that I may leave my testimony in favor of the reality of religion and of thy faithfulness in fulfilling thy gracious promises. And when my spirit leaves this clay tenement, Lord Jesus, receive it. Send some of the blessed angels to convey my inexperienced soul to the mansions which thy love has prepared; and, O, may I have abundant entrance ministered unto me into the kingdom of our Lord and Saviour Jesus Christ."

This beautiful petition flooded his closing years with sweet peace and a strength unbroken to the last. —*Interior.*

The Lower Lights

Mr. Moody was just finishing his sermon pleading with sinners to come to the Saviour, and with Christians to so live as that others observing them would be led to that Saviour. He told the following incident:

"On a dark, stormy night, when the waves rolled like mountains, and not a star was to be seen, a boat, rocking and plunging, neared the Cleveland harbor. 'Are you sure this is Cleveland?' asked the captain, seeing only one light from the lighthouse. 'Quite sure, sir,' replied the pilot. 'Where are the lower lights?' 'Gone out, sir.' 'Can you make the harbor?' 'We must, or perish, sir!' With a strong hand and a brave heart the old pilot turned the wheel. But alas! in the darkness he missed the channel, and with a dash upon the rocks the boat was shivered, and many a life lost in a watery grave. Brethren, the Master will take care of the great lighthouse; let us keep the lower lights burning!"

The incident, says Ira D. Sankey, in his "Story of My Life and of the Gospel Hymns," made such an impression on P. P. Bliss that he wrote the hymn:

"Brightly beams our Father's mercy
From His lighthouse evermore,
But to us He gives the keeping
Of the lights along the shore."

—*The Central Presbyterian.*

True eloquence I find to be none but the serious and hearty love of truth.—Ibid.

Lives that do not express something are of very little service in the world.—Rev. Valetine W. Pearson, B. A.

If we are on the alert for faults, peace and satisfaction of soul are impossible.—Rev. J. A. Clapperton, M. A.

Jesus Christ has never reduced his requirements from us. He claims not a part, but all.—Rev. J. Henry Greeves.

That time is the worst employed which we give up to regrets, unless we learn from the lessons for the future.—Duc de Levis.

Each of us has the power of making happier, sunnier, the little spot wherein our daily life is spent.—Archbishop of Canterbury.

OUR YOUNG PEOPLE

Our Grandmama

It is the sweetest house in all the world,
No flower forgets to blow
The flowers love her so;

Dear grandmamma, her gray hair softly curled;
Her brown eyes deep and still,
With her heart's kindness fill,
For sake of everything that lives and grows,
Yet most, it seems to me,
She loveth tenderly.

A little child, a bird, a new-blown rose.
But, ah! 'tis summer time
In summer's dearest prime,

Fair in that gentle heart, forever young:
And still 'mid household ways
Making such happy days

In the old homestead with its blossoms hung,
How many softly pray,
Dear Father, let her stay!

—*S. P. Bartlett.*

Bedroom Conundrums

If you woke up in the night thirsty, what would you do? Look under the bed and find a spring.

What would you do for a light? Take a feather from the pillow, that's light enough.

What would you do in case of fire? Go to the window and watch the fire escape.

If hungry in the night, what would you do? Take a roll.

If you wished to write a letter? Take a sheet.

If you wished a dinner? Take a spread.

If you were feeling sad, what would you do? Look on the bed for a comforter.—*Christian Register.*

Guess David Would

Four-year-old Joe is very fond of Bible stories, and evidently follows the example of his best-loved hero as to meditation "in the night watches."

He wakened his mother one night, after midnight, with the question—"Mama, where is David now?"

"In heaven, I guess, Joe."

"Will I go to heaven when I die?"

"I hope so, Joe."

"Mama," the little voice was very eager now, "do you s'pose when I get there David will just let me *hold* his sling-shot a little while?"—*The Delineator.*

Put More In

One morning, just before starting to school, little Bobbie, aged six years, was watching his mama put up his non lunch. Suddenly he said: "Mama, I wish you'd let Katie put up my lunch instead of doin' it yourself. Won't you?"

"It's no trouble, my dear."

"I know."

"Then why——'

"'Cause, mama, she's got a better appetite than you, an' she puts more in."—*The Delineator.*

Greatest Blunder of My Life

The boys and girls will be interested in a few of the "Blunders" written down by five hundred men, and to be found in the Crerar Library:

"Reading worthless books."

"Did not stick to my trade."

"Did not stick to anything."

"Did not take care of money."

"Beating some one out of money."

"Careless about my religious duties."

"When I left my church and mother."

"Not saving money when I was young."

"Refused a steady position with a good firm."

"The greatest blunder of my life was gambling."

"Was to fool away my time when I was at school."

"Thinking that my boss could not do without me."

"Would not hearken to the advice of older people."

"Not keeping my position, but grew slack in my work."

"When I left school before I was past the fourth grade."

"My greatest blunder was when I first learned to smoke."

"The greatest blunder of my life was not accepting Christ, and thereby avoiding many sorrows caused by serving Christ."—*American Weekly.*

On Keeping Our Friends

We lose our friends oftenest, perhaps, through plain laziness. We are like Martha, cumbered with service. We are busy in the household, busy with the children; worried, it may be, over the income; tired when night comes with the toil of the day. We ought to have dressed in the afternoon and gone out to make calls, but we could not get up the necessary courage, and so we deferred this agreeable duty until a more convenient season. There is a friend of whom you and I can think, who lives only at an hour's distance, and to whom we owe a visit, but four seasons have slipped by, from snowflakes to lilies, from bird-songs to silence, and the visit has not been paid. Once we were ready to make it, out we thought we would wait for a new gown or a new pair of shoes. Again our plans were all completed, and the ceiling fell, and that necessitated a period of strenuous housekeeping. Which of us has not had the experience of suddenly realizing that a year or two or three may be stretching between the time when we last saw a friend to whom a short journey by rail or steamer would easily have carried us? This is all wrong, and it is a wretched way of losing friends.

If we want to kep our friends, we must be hospitable to them in thought, receive them in our homes, visit them from time to time, write to them and answer their letters. Our friends should be in every station, of every age, in every part of our country and the globe. Life narrows perceptibly when we have new friendships and few interests. "A man that hath friends must show himself friendly." Our Lord gave us a blessed assurance when He said, "I have called you friends."—*Margaret E. Sangster, in Christian Herald.*

The rewards of great living are not external things, withheld until the crowning hour of success arrives; they come by the way—in the consciousness of growing power and worth, of duties nobly met, and work thoroughly done. Joy and peace are by the way.—*Hamilton Wright Mabie.*

Bobbie's Exchanges

I wish I owned a motor-car—a slashing big red dragon.
I'd swap it in a minute for a handsome horse and wagon.

And then I'd take that horse and cart, delaying not a minute,
And swap 'em for a new canoe with nice soft cushions in it.

And then I'd take that new canoe—I wouldn't wait a jiffy—
And swap it for a puppy dog with manners fine and sniffy.

And then I'd take that sniffy dog for fear that I'd be bitten
And swap it off with someone who preferred it to a kitten.

And then I'd take that kitty-cat and sell it for a quarter,
The which I'd swap for one big pail of fizzy soda water.

—*John Kendrick Bangs.*

The Love of Books

"I have learned to leave books alone," spoke a rather intelligent person. He continued: "I have no love for books. I know I am to blame. But when a boy of fifteen I gave up reading and by habit I am left today without a desire to read the best books. A few years ago I might have had a good position, but my knowledge was so sparse they could not employ me. I have made a grave mistake and I hope while young you will not be as unwise as I have been, for it is hard to change the habits of an old man. If I were to speak from my own experience, I would say: 'Begin early to cultivate a love for the best books, books which have influenced men, manners and matters. Not many, but a few books will work wonders in a young person's career.'"—Selected.

Watches in Old Day

There is uncertainty as to when the portable watch, as we understand it to-day, came into use. It was probably at the close of the sixteenth century. Queen Elizabeth owned a large number of watches. Mary Quen of Scots was the possessor of a skull-shaped watch. In fact, the "death-head" pattern was at that time in much vogue. Endless were the styles, for there were watches shaped like books, pears, butterflies and tulips.

The Nuremberg egg was a special shape and was first made in 1600. Those queer shapes of watches prevented their finding a place in the pocket. Now when was the fob first used in the dress of man? The German "fob" is *fuppe,* and it is believed that it came from Europe through the Puritans, "whose dislike for display may have induced them to conceal their timekeepers from the public gaze."

This conjecture is strengthened by the fact that a short "fob" chain attached to a watch of Oliver Cromwell's in the British Museum is, in point of date, the first appendage of the kind known. The watch is a small oval one in a silver case, and was made about 1625 by John Midnall, of Fleet Street. *The Philadelphia Public Ledger.*

The Secret of Success

Each life should become conscious of its own individuality and responsibility, and poise itself on its own standing ground. When a woman has learned that the center of the universe for her is where she stands, and has fully realized this idea of the central thought of being, she will comprehend that she can get no farther than her own limitations, and must be controlled more or less by her own environment. To quote from Persian anthology: "Scoop thou ever so deep in river or fountain thou can'st but fill thy pitcher."

This is the most formidable reason why women's clubs are desirable, local, state, and national, and which proves the desirability of concerted action when great interests are at stake. A focusing of force must be felt if organizations are to work in unison.

If we would not be set down as failures, let us not be in too much haste to get to the top. All good work needs long apprenticeship, and if we would be master workmen, let us grow into the

"Strength which struggle brings;
'Tis stress and strain with moth and man
That frees the folded wings."

It is well to know what we are fitted for, and then to educate that fitness into accomplishment. We think the world needs us and we try to push in all directions, only to find at last that we have scattered our forces and defeated our purposes. These lines from a woman poet hold a great truth and a much needed lesson:

"The age is too diffusive; time and force
Are frittered out and bring no satisfaction.
The way is lost to straight, determined action.
Like shooting stars that zigzag from their centers
We wander from our orbits
The side we're fitted for, to
Bring [illegible]
At last, a generation fed
There's [illegible]
[illegible]
We know this truth
The secret of success is concentration.
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THE GOSPEL IN SAMARIA

International Sunday School Lesson for February 28, 1909

(Acts 8: 4-25.)

Golden Text: The people with one accord gave heed unto those things which Phillip spake, hearing and seeing the miracles which he did."—(Acts 8: 6).

DAILY HOME READINGS

M., Acts 8: 4-25; Tu., John 4: 27-42; W., Matt. 10: 23-33; Th., Psalm 89: 7-16; F., Isa. 52: 1-10; S., 1 Cor. 1: 18-31; Su., Rom. 1: 1-16.

Time.—36 or 37 A. D.

Place.—Jerusalem and some chief city of Samaria.

BY THE REV. E. B. BURROUGHS, LL. B., A. M.

The secret of the remarkable growth of the early Christian church lies in the fact that they were of "one accord" and "gave heed unto those things which" their leaders "spake." Being thus united and obedient it was absolutely impossible to impede its progress. The threats of the Sanhedrim, the maledictions of the crowd, the prosecutions of the mob, had no effect upon it whatever. Being of one heart and of one mind, and determined upon the propogation of the principles of Christianity as expounded and advocated by the Apostles they laughed at impossibilities and said, "it shall be done." This being true we do not wonder that the Gospel found its way into Samaria and elsewhere. And as it was with the church in its infancy even so should it be with the church to-day. If the world is to be taken for our Christ the church must be united and obedient in all things essential to salvation. It must be of "one accord" and give "heed" unto those things which "are spoken unto them by those who have been divinely chosen "to carry the word."

The Jews endeavored to stop the gospel by prosecuting those who advocated it. This led to the death of Stephen. But in this they failed. Instead of stopping it the church only grew the more, because those who fled from Jerusalem went everywhere, and wherever they went they told the story of the Cross. This led to the organization of more churches, and soon the report reached the Apostles at Jerusalem that a large number of Samaritans had believed the Gospel and had been baptized. Our lesson for to-day is a beautiful account of the growth of the church in Samaria.

LIGHT ON THE TEXT.

4. *Scattered abroad.* Being persecuted at Jerusalem, the Christians fled for safety to other places.

5. *Philip.* One of the seven deacons. *Went to * * * Samaria.* The country of the Samaritans, where he felt that, at least, for the time being he would be safe.

7. *The people.* Those who were attracted by Philip's preaching and the many 'signs" and "wonders" he performed. Many accepted Christ and were baptized.

8. *There was great joy in that city.* Caused by the healing of many of their bodily and mental diseases.

9. *A certain man called Simon.* A sorcerer. He "bewitched" the people with his jugglery. *Beforetime.* Previous to the "incident about to be mentioned."

10. *They all.* The people. *This man.* Simon. *Is the great power of God.* So wonderful were his tircks that the people declared he was of God.

13. *Simon himself believed.* Accepted the teachings of Philip.

14. *Heard that Samaria had received the word of God.* The wonderful results of the preaching of the Gospel at Samaria soon spread abroad and finally reached Jerusalem. *They sent unto them Peter and John.* The two leading Apostles. They went to investigate and to strengthen those who had believed.

15. *Who * * * prayed that they might receive the Holy Ghost.* This manifestation of the Divine power had not yet come upon them.

16. *It.* He—the Holy Spirit.

17. *Laid their hands upon them.* "The Apostles supposed that the Spirit would be given in answer to prayer and the laying on of their hands." *And they received the Holy Spirit.* Their prayer was answered.

18. *Simon.* The sorcerer. He saw the wonderful effects that followed the prayers and *laying on of the Apostles' hands* and at once recognized that they possessed extraordinary power. *He offered them money.* He supposed this power purchasable, and thinking it would be of financial worth to him, wanted to obtain it.

19. This verse tells of his desire to be endowed with the power that through the laying on of the Apostles' hands had come upon the people. He wished to buy it that he might sell to others.

20. *Peter said * * * thy money perish with thee..* A form of indignation and malediction. *Thou hast thought that the gift of God may be purchased with money.* Hast wholly failed to understand that this power is of God and not of man and cannot, therefore, be obtained by purchase.

21. *Thou hast neither part nor lot in this matter.* See Duet. 10:9; 12:12. His selfish desire showed that while he professed to believe the Gospel he was far from being sincere. Therefore he had no part "in the gift of the Holy Spirit." *For thy heart is not right in the sight of God.* He was still in his sins and his heart was yet desperately wicked and deceitful.

22. *Repent therefore of this thy wickedness.* Though he had grievously erred it was yet possible for him to be saved by repentance, "a change of character and life, and by Divine forgiveness."

23. *For I perceive.* I see. *That thou art in the gall of bitterness.* The bitterest gall. *And in the bond of iniquity.* "Bound with the chain of his iniquity." Isa. 58:6.

24. *Then * * * * Simon * * said.* Aroused by the awful denunciation of the Apostle, he cries *Pray * * * for me.* Thus he shows that he believes that their prayers in his behalf would avail much by way of keeping the things which they said would come upon him, from so coming.

25. Having performed their mission the Apostles, as this verse tells, returned to Jerusalem. They afterwards *preached the gospel in many villages of the Samaritans.* "Thus re-establishing the principle that the gospel message was not intended solely for narrowed Jewish circles."

Charleston, S. C.

SHEPHERD AND HIRELINGS

(John 10. 1-16; Matt. 8. 11-13)

The Epworth League Devotional Topic for February 28, 1909

BY J. MCKENDREE REILEY

The Theme and the Scripture

John 10. 1-16. For many centuries Palestine has been a country of sheep-walks. You may find to-day descendants of the shepherds of ancient days who trod those paths, and who, true to the traditions of their tribe, still keep watch over their flocks. When our Lord traveled through Judæa and Galilee and in the country east of the Jordan he frequently saw great flocks of sheep feeding, and very probably among his auditors many times were shepherds themselves.

In Christ's declaration of truth it was his custom to make it clear to his hearers by using illustrations which immediately won their attention. In the passage before us he was about to teach a most important and interesting truth, one which was of the deepest concern to mankind. He used the Hebraism "Verily, verily," meaning " it is true, indeed." Of course every declaration the Master made was true, but there were occasions when it was necessary, either because of the blindness or the antagonism of men, to emphasize particularly the truth which was constantly meeting with false teachers. He had to combat them and assail their teaching. The Pharisees persisted in declaring that *they* were the real pastors, and that Jesus was an impostor. The Galilæan contrasted the good shepherd with the hireling, and allowed his hearers to judge which was the true pastor.

There is a vast difference between a real Shepherd and a mere keeper of sheep. In this parable Jesus vividly contrasted the two. After denouncing thieves and robbers who climb in at a window or through some breach of the wall into the sheepfold he drew their attention to the good shepherd. The threefold duties of a good shepherd are to tend, guard, and feed the flock. The Palestinian shepherd *leads,* he does not *drive,* his sheep. He knows his sheep and calls them by name. He is ever watchful of the interests of his flock. Often does he carry the smaller lambs in his bosom or under his arm or in the folds of his cloak. He seeks the foolish ones which have been scattered abroad, and because of their utter dependence upon human protection are of themselves unable to find their way back. The true shepherd carefully guards his flock from harm. He watches for lions, wolves, and panthers, which are ravenous for the destruction of the feeble ones. He will even risk his life to protect the helpless sheep. He is, furthermore, their provider. He makes them lie down in green pastures and leads them beside still waters. But when pasturage is scant "sometimes, for the sake of an armful of grass in the parched summer days, he must climb precipices almost perpendicular, and stand on a narrow ledge of rock where the wild goat will scarcely venture."

It is not unnatural that there should grow up between the man and the animal which he protects a sort of friendship. What a sharp contrast is made with the hireling! He has no vital interest in the flock. His chief concern is his wages. He thinks he should not be expected to face danger. He always counts the cost and thinks more of himself than of the flock. The prophet Zechariah gives us a description of the bad shepherd. He will not visit those that are cut off, nor seek those that are scattered, nor heal that which is broken, nor feed that which is sound. Our Lord claimed to be the Good Shepherd, and gave three proofs of his pastoral character, namely, "I know my sheep," "I am known of mine," and "I lay down my life for the sheep."

Matt. 8. 11-13. The last verse of the above passage contains Christ's prediction of one fold and one shepherd. Here in this part of Matthew there is a similar announcement. Whoever it is, Jew or Gentile, who has believed upon Jesus, he has entered his fold, which is but another name for the kingdom of God. But disobedient, unbelieving Jews will be cast away. "Children of the kingdom" here has reference to the members of the rebellious nation who would not have Christ rule over them.

Prayer in the Meeting

Our prayer life is enriched if as we speak to God we use a variety of titles. Thus, this evening think of him and pray to him as the *Good* Shepherd, who sol oved his sheep that he lay down his life for them; as the *Great* Shepherd, "who keeps his flock with unerring sagacity and untiring devotion"; as the *Chief* Shepherd, who is comang again and will reward his own, those whom he calls by name, with the crown that fadeth not away.

Pray that Christians generally may be genuine, and that they may have the spirit of their calling, that they may be enthusiastic for the religion of their Master.

Pray particularly that the lives of the Epworthians in your chapter may ring true.

The Aims of the Meeting

To show the great worth of a genuine life and the worthlessness of the timeserver.

To exalt the Christ who is the Good Shepherd.

To contribute to the enrichment of the Christian's spiritual life by emphasizing his privileges as one of the fold of Christ.

To create in the unsaved a feeling of homesickness for the presence of Christ in his life.—*From Notes on the Epworth League Devotional Meeting Topics.*

Big things are only little things put together. It is encouraging to think of this when confronted with a big task. Remember that it is only a group of little tasks, any one of which you can easily do. It is ignorance of this fact that makes some men afraid to try.—W. P. Warren.

Life is a dream. While we are in it, it seems to be long and full of matter. But when it draws to an end, we realize that it has passed while the clock was striking on the wall. "As I look back," says the old man, "it seems to me but yesterday that I first knew I was alive."—Rev. Henry van Dyke.

Woman's Christian Temperance Union

The Annual Convention of the Woman'e Christian Temperance Union, which met in the Second Baptist Church in San Antonio, was a grand success, due largely to the efforts of Mrs. Eliza Peterson, National Superintendent of Colored Work, also State President, who had charge of the meeting. All delegates and speakers were met at the train and conducted to their stopping place, the lovely home of Dr. and Mrs. Lewis, where they were delightfully entertained. Monday night was opening or children's night. A large Temperance eign was hung on the outside of the church during the Convention, that passers-by might know what body was in session. Children's night, a very appreciative audience assembled to greet them. What with singing, speaking, temperance yelle and Loyal Temperance Legion demonstrations, enthusiasm was very high from beginning to end. The songs, "The Whiskey Shops Must Go," and "Get a Long Way off from Texas" called forth the greatest applause. The children were trained by Mrs. Peterson, who deserves much credit for the success of the program. On the same night we had two etrong addresses, one by Mrs. M. J. Turner, of Conroe, who in her stately and graceful manner delivered a most excellent address on "Temperance"; the other by Miss Cora Eugene, also of Conroe. Miss Eugene is a lovely young Christian woman and her appeal to young women to consecrate their lives to the cause of prohibition was very touching. On Tuesday night the decorations had been completed and the church rostrum was a veritable flower garden, with temperance banners tastefully hung around the room, so that no matter where you looked, you were reminded of the great evil and the object of the meeting. A full house greeted the President as she arose to introduce the Rev. Mr. Kelley, of the Second Baptist Church, who in earnest, brotherly words welcomed us on behalf of his church. The Rev. M. D. Moody delivered the welcome address on behalf of his congregation. Mrs. Robinson Johnson, President of the local Woman's Christian Temperance Union, in a happy epeech welcomed the Unions on behalf of the city Unions. Mrs. J. M. Johnson, of Houston, was then introduced as the speaker of the evening and made an earnest appeal to Negro women to become factors in all moral movements, especially the Temperance Cause, that affects the race so seriously. Miss Eliza Champ, the song bird of Wiley University, accompanied by Miss Lucille Dogan with much skill, was greeted with applause as she arose to sing. She met the expectations of her friends. On Wednesday night another large audience filled the church. After praise service, which alwaye lasted fifteen or twenty minutes before each session of the Convention, the children led in singing spirited temperance songs. After this the President, Mrs. E. E. Peterson, delivered her annual address, which had been postponed by request of members from the afternoon meeting, in order that a larger number of friends and visitors might have the opportunity of hearing it. Saintly in appearance and impressive in speech, Mrs. Peterson swayed her audience as the wind sways a field of grain. This address we hope to have published later for the benefit of the public. The Rev. C. C. Coleman, pastor of the Baptist Church, was the next speaker, and his lecture will be long remembered by all who heard him. He is truly an eloquent speaker. The reporter, leaving Thursday morning, did not hear the lecture of Mr. Nolan B. Harmon, Superintendent of the Anti-Saloon League, which no doubt was fine. This meeting will go a long way towards showing our worthy white friends that we are as profoundly concerned in great moral issues as any others. Mrs. J. M. Johnson is indeed indebted to Mrs. Peterson, Mrs. Lewis and the other ladies of the Convention for their kind assietance with her two little ones.—Reporter.

Personals

Mr. Moses Knight, one of the oldest and leading members of our church at Mexico, Mo., is giving $5 as a special donation to the College of West Africa.

Mrs. El a McGinty Harris, who is speaking in the interest of the Woman's Home Missionary Society, spoke recently at Fulton and Montgomery City, Mo.

Miss Ruby Locke, one of the energetic young ladies of the church at Mexico, Mo., recently graduated from a nurse training school in New York, and is now engaged in the city at $15 per week. Let others take note.

The Rev. P. W. Clark takes this method of thanking the preachers of the Lake Charles District for the handsome suit of clothes which they sent to him at Baton Rouge, namely, Reddix, Price, Hutchinson and Sloan.

The Rev. J. M. Thompson writes from Eupora, Miss., under date of January 21, 1909: "We are greatly hindered at this point on account of small pox. We cannot have any kind of church service. I was notified as soon as I arrived that we were not to meet on Sunday."

CHANGES OF ADDRESS

The Rev. N. B. Blackman from Bradley to Weir, Miss.

The Rev. R. B. Anderson from Newton to Morton, Mississippi.

The Rev. H. J. Jordan from Summit to Columbia, Mississippi.

The Rev. B. F. Anderson, to 716 Binville street, Nashville, Tenn.

The Rev. T. H. Wyatt from Luling, to 409 Neches street, Austin, Texas.

The Rev. L. F. Jones' address is now Shuqualak, Miss., instead of West Point.

The Rev. T. S. McMorris in future at 619 Fanin Avenue, Denison, Texas, instead of Yoakum.

Echoes from the Savannah District Stewards' and Ministers' Meeting at Jesup, Ga., January 14, 1909

Our popular District Superintendent, the Rev. E. D. Giddens, presided. W. J. Hamilton was elected secretary. The Rev. E. D. Giddens is a great leader. Perfect peace and harmony prevailed all over the district. The Superintendent's salary was fixed at $1,000; Conference Claimants, $400 for the district; Bishops, $70. The District decided on a new artificial stone church in Jesup, Ga., to be named "The Hamilton Memorial Methodist Episcopal Church," on the Bishop's suggestion, to hold the next session of the Grand Annual Conference in. The District is enthusiastic for the raising of all claims for all purposes and to double the membership of the church this year. It was also resolved to place the SOUTHWESTERN CHRISTIAN ADVOCATE in 500 new homes on the District this year. New life and new inspiration seem to be the watchword of the entire District. Bishop Hamilton brought a new inspiration to us at our Annual Conference at Greenville, and all seem to catch his zeal and fire. Our Sunday School and Epworth League Convention was changed to Clio, Ga., on account of the Annual Conference coming to Jesup. The writer preached at night to a crowded house. The pastor informs me that the following Sunday was a great day with them and that Dr. Giddens was at his best. Collections, $21.00 for the session. Each one goes to the new field of labor greatly encouraged to do his full duty for a great year's work and asks the prayers of the general church. We resolved to place new preaching places and churches at every available point within our bounds this year. We also organized a Local Church Extension Board in our midst, through which we mean to build the Hamilton Memorial Church in Jesup, Ga.—A. M. Evans.

Gleanings from the Field

ALABAMA.

Birmingham.—St. Paul Methodist Episcopal Church is taking on new life and every department is at work. The Epworth League, Sunday School and the Ladies' Aid Society. The parsonage has been repaired and furnished by the untiring efforts of the Ladies' Aid Society under the management of Mrs. Rebecca Rawlston, the efficient President. The officers and members are united in their co-operation with the pastor to build and make St. Paul Church a great center for Alabama Methodism. The first quarterly conference for this charge was held January 29-31, the Rev. J. W. Thomas, D. D., District Superintendent, presiding. All of the officers were present with written reports. Dr. Thomas presided with grace and dignity, and the members are greatly inspired by having the leadership of such efficient officers of the church. The officers and members of St. Paul are a unit in their praise and appreciation of the wisdom of Bishop John L. Nuelsen and the Central Alabama Conference in the appointment of the Rev. L. D. Williams—one of the strongest young men in the Conference—as pastor of St Paul Church, and the Rev. Dr. J. W. Thomas as District Superintendent. With a united membership and these strong young men as our leaders, no interest of the great Church will suffer in Birmingham. The pastor and officers have plans on foot to start a campaign for the Central Alabama College and the SOUTHWESTERN. The ladies of the church had an entertainment in the interest of the College. Dr. and Mrs. Camphor and the students of the College took parts in the programme. $15.00 was raised for local educational interests. We are going to stand by Dr. Camphor and the Central Alabama College, and every other interest of the Church.—P. L. Reed.

Talladega.—On January 27, 1909, our first quarterly conference of Pulliam's Methodist Episcopal Church was held, with the Rev. R. J. Buckner, District Superintendent, in the chair. Reports showed that everybody was interested in the work. We hope some day that Pulliam Chapel will be one among the best churches on the District.—N. E. Correthers.

Eutaw.—Our first quarterly conference convened at St. Paul Methodist Episcopal Church, January 23 and 24, with the Rev. H. N. Brown, D. D., in the chair. The weather had been bad andthe "panic" on, but we had a good attendance and fair collection. On Monday night sweet strains of music brought the pastor to the door, when in rushed a party of members and friends with heavily laden baskets and packages of choice groceries. The party consisted of Mrs. Ella Winn, Jennie Taylor, Carry Scott, Emma Hix, Lillie Brooks, Louise More, Annas Sanders, Laura Scott and Lucy Brooks; Messrs. M. C. Scott, Allen Jordan and W. D. Scott. In addition to those in the party there were packages representing Sisters M. E. Meriwether, Lula Winn, Eliza Scott, Mamie Ward, Hattie Ivory, Minnie Gordon, M. A. Berfird, Amella Baskin, Rachel Knox, Kate Hatfield, Ritter Frisby, Meriah Fields, Sarah Ann Taylor, Roberta Winn, Charlotte Walker, Mary Henderson, Teatia Hamilton, Catherine Smith, Mamie Mitchell, Fannie Witherspoon, Corrie Colmon, and Messrs. Dunk Taylor, N. Hamilton, R. Hamilton, M. Frisby, George Gorde, Frank Rice, Anderson Taylor. The parsonage is always open to such visitors. —Wm. Jones.

GEORGIA

Blackshear.—Scott Chapel thinks the Rev. D. H. Martin the right man for the place. At the recent session of the Savannah Annual Conference Brother Martin was assigned to our work here. He came with the revival spirit, began a revival here, on January 17. He was assisted by the Conference Evangelist, the Rev. J. W. Green. Our church was greatly stirred. Many backsliders were aroused and returned to the church. Pastor Martin seems to be carrying things. On January 22 the Rev. F. R. Bridges, District Superintendent, held our first quarterly conference and delivered two powerful sermons. Collection for the day, $17.30. On Monday night a substantial storm struck the parsonage, and many tokens were preeented the inmates. The Elder was paid up in full. One member was added to the church Sunday morning The Elder secured one subscriber for the ADVOCATE.—L. Lane.

Sheffield.—Last week's services made quite an impression upon the members of Sheffield Chapel. They have had a revival long to be remembered. Fifteen converts is the result. Our pastor, the Rev. A. Gilliard, is the man we have long wanted. He knows how to run a revival and how to point souls to Christ. He preached seven nights and at eleven o'clock Sunday, and took sixteen persons into the church. May the Lord bless our dear pastor. The young men and ladies highly esteem the Rev. Mr. Gilliard. These good people presented to him a fine pair of shoes and $5.51. We are quite sure that he will carry up to the Annual Conference the best report ever presented from this circuit. The prime movers in this affair were P. Richardson, J. Minton.

MISSISSIPPI.

Indianola.—The Rev. Dr. H. B. Hart, District Superintendent of the Greenville District held his [illegible] conference at Indianola [illegible] ary 22. We had a great [illegible] in the right [illegible] but for the [illegible]

Southwestern Christian Advocate

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3—When the ADVOCATE does not arrive regularly, notify us promptly.
4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

Next week the SOUTHWESTERN will give a full account of the reception to President-elect Taft by the Colored people of this city. It is said to be the largest demonstration on the part of our people ever held here.

If you did not take your Freedmen's Aid collection last Sunday, arrange to do so at once. A church that fails to stand by this cause fails to stand by itself and is in the way of racial progress.

The Book Committee of the Methodist Episcopal Church held its first regular meeting of the quadrennium in the Book Rooms, in New York, last week. This Committee is composed of twenty-five of the most representative members of the Methodist Episcopal Church, eighteen of whom are laymen and eight ministers. There are fifteen District representatives, eight laymen and seven ministers. The local Committees at Cincinnati and New York, five each, are composed altogether of laymen.

For some years a number of persons have been laboring under a misapprehension as to the status of Wesley Chapel in the city of New Orleans. We are glad to say that Bishop Neely has made a thorough study of the matter and finds that the church is in every sense a Methodist Episcopal Church and that the property is duly deeded for the use of the said denomination and that the only church occupying that property is a regular Methodist Episcopal Church commonly known as the Wesley Chapel Methodist Episcopal Church. This settles a much misunderstood matter. The Bishop finds also that the other old church properties are equally secure.

According to an announcement in *The Atlanta Constitution* of January 18th, the first old line life insurance company to be financed and operated by Negroes was granted a charter January 28th by the Secretary of State of Georgia. Among some of the incorporators are J. O. Ross, David T. Howard, H. A. Rucker, Collector of Internal Revenue, Atlanta; M. B. Morten, of Athens, and a number of others. The organization has grown out of the discrimination as operated against Negroes taking out policies in the old line white insurance companies. The company must deposit $100,000 (as it is capitalized at $200,000) with the State Treasurer for the protection of its policy holders, as required in all cases of insurance companies chartered by the state. The aggregate wealth of the incorporations is estimated by *The Atlanta Constitution* at $300,000.

The National Negro Business League has become an important factor in the commercial life of our people and is an organization that attracts national and international attention. The National Organizer of this movement, a reproductoin of whose strong face appears on our front page, is a thoroughly competent person in whose hands this important interest has been entrusted. He has had wide experience as an educator, having received his training at Amherst College, and is recognized as one of the scholars of the race. He has held important positions within the gift of the Methodist Episcopal Church, and for a number of years was a professor and vice-president of the A. and M. College, located at Greensboro, North Carolina. Professor Moore, for that title still clings to him, especially among those of us who were his pupils and to whom his life has been a benediction, cannot forget him as a school master. That he has been called to a position in this large movement is gratifying to his many friends, and it is alike gratifying to know that during the short time he has been connected with the National Business League he has demonstrated large capacity for this sort of work. Mr. Moore is thoroughly known to our constituency in his native state, North Carolina, and has been for more than one-third of a century a loyal member of the Methodist Episcopal Church.

SOUND ADVICE TO THE NEGRO

The Tuskegee Negro Farmers' Conference, which convened on Wednesday of this week, was largely attended and sends forth declarations that are worthy of a wide reading and careful consideration. It is noteworthy that these farmers declare against the liquor traffic. This was a practical movement in the interest of temperance. The blighting curse of the Negro peoples of the South is the drink habit, and this recommendation on the part of the Negro farmers of Alabama ought to have a gratifying effect upon all Negro farmers throughout the South. The people are enjoined through these recommendations to stick to the farm, to lengthen the terms of the rural school and the women are urged to make the home attractive. The resoluions are of such practical value that we give them in full:

"1. As representatives of 700,000 Negro farmers of Alabama and of the South, we urge our people to assist in the enforcement of the laws against the liquor traffic, wherever they exist. As a people, we know the evils of the liquor business, and we should not fall into the habit, because the laws are made by some one else, of shirking our responsibility in seeing that they are enforced.

"II. To Negro farmers throughout the South, we say: Stick to the farm. The cities have proven a curse to too many of our race. In spite of hardships and special difficulties, we are making progress on the soil. In Alabama, alone, Negro farmers paid taxes ten years ago on $7,000,000 worth of property; now they pay taxes on over $15,000,000.

"III. To all our people in the rural districts we say: Stand by the rural schools. Do not let your children wander away to the cities because they cannot get proper schooling at home. We can improve our home schools. In a single year the farmers of one county of Alabama contributed $3,000 from their own pockets to lengthen their school terms and improve their school buildings.

"IV. To our women we say: Make the home more attractive. Plant flowers in your garden. See that the house is painted or whitewashed, raise chickens and improve your cooking. We are glad to note, in this respect, in some of our country schools, where we are beginning to teach sewing, cooking, and, with the aid of a school farm, practical farming in connection with the other school branches."

MRS. RUSSELL SAGE GIVES AMERICAN BIBLE SOCIETY A YEAR OF GRACE

The American Bible Society announces to all its friends that Mrs. Russell Sage has kindly agreed to extend for one year the time during which subscriptions may be received to make up the half million dollars necessary to meet her offer of another half million, the whole million to be a perpetual endowment for the Society.

During the present year very little could be accomplished until autumn, and even then the Presidential election and general business conditions were great hindrances. It is, therefore, very gratifying to know that rather more than one-fourth has been subscribed, of which amount about $60,000 has been paid in. This has been invested, and is kept as a separate fund.

The appeal to the friends of the Society has, therefore, brought encouraging response. The Auxiliary Bible Societies, many of them, have undertaken to raise specified sums. Letters addressed to the ministers of the supporting constituency of the Society have brought encouraging replies, suggestions, and promises of assistance.

A considerable number of five-hundred-dollar and thousand-dollar subscriptions have been made. Christian women have shown a sympathetic appreciation of Mrs. Sage's offer, making generous pledges, and one has subscribed and paid $25,000. A very large number of gifts have been of small amount, but betokening a self-sacrificing spirit, touching beyond words.

It is evident that Mrs. Sage's offer has awakened among men and women a sense of the necessity for more adequately safeguarding this institution, which stands for the primary duty of the Church of Christ—the translation and circulation of the Bible. The plans for raising the money are far reaching, and it has taken months to get them into operation. Now another "year of grace" is given in which to push them.

A Committee of the Board of Managers meets frequently to supervise the campaign. The Managers and officers of the Society feel confident that, with the blessing of God, the whole amount can be raised by December 31, 1909.

Of General Interest

REVIVAL CAMPAIGNS IN BOSTON AND ST. LOUIS

There has been a deep spiritual awakening in the city of Boston. It seems that all classes and conditions of people have been profoundly interested in the Boston evangelistic campaign conducted by Dr. J. Wilbur Chapman. On last Sunday, according to press dispatches, churches, halls and chapels in nearly every part of Boston were crowded by penitents and those seeking to live more consecrated lives. Dr. Chapman conducted the meeting at the Tremont Temple and addressed an audience of men numbering 3,500. During this meeting there were 1,500 conversions and nearly every man in the audience expressed a desire to lead a better life.

St. Louis was similarly stirred by a series of meetings conducted in the great Coliseum Building by Evangelist Gipsy Smith. This building which has a seating capacity of about ten thousand was jammed at each meeting; and at times thousands seeking admittance were turned away.

It may be that the time is ripe for great revivals throughout the United States.

PRESIDENT-ELECT TAFT VISITS NEW ORLEANS

President-elect and Mrs. Taft arrived in New Orleans February 11th on their return from Panama. Never was a welcome more hearty than that accorded Mr. Taft by the citizens of New Orleans. The city was gayly decorated in his honor. As he was escorted through the principal streets of the city by a large procession consisting of prominent New Orleans business men, and numerous military and secret organizations he was vociferously cheered by the thousands who had assembled to greet him.

Mr. Taft was delighted with the genuineness of the enthusiasm displayed and said: "I think New Orleans extended the greatest welcome given me of any city I have visited so far."

One of the most pleasing features of Mr. Taft's visit was the reception accorded him by the colored citizens of New Orleans under the auspices of the Colored Young Men's Christian Association. More than ten thousand progressive Negroes representing every walk in life assembled to greet the President-elect. His address upon this occasion was practical and optimistic. It is Mr. Taft's chief desire that all traces of sectionalism be removed. The keynote of his speeches is that he will be President of all the people. President-elect and Mrs. Taft departed carrying with them the prayers and best wishes of all.

LINCOLN CENTENNIAL CELEBRATION

The one hundredth anniversary of the birth of Abraham Lincoln was celebrated generally throughout the United States, in the Philippines, in Porto Rico, in South America and in several European cities. Never before in history has there been such a general observance of the birthday of any man. Impressive ceremonies were held at Lincoln's birthplace near Hodgenville, Kentucky, where President Roosevelt laid the corner stone of the marble structure which will enclose the log cabin in which Abraham Lincoln was born. The address by the President was a notable one. Secretary Wright, General James Grant Wilson and ex-Governor Joseph Folk, of Missouri, who is President of the Lincoln Farm Memorial Association, also spoke.

In the North appropriate exercises were held and in some places extended through the entire week. It seems that nearly all of our men of great National reputation participated in some way in the exercises. It is worthy of note that the South aside from its colored citizens also gave evidence of its appreciation of the character and deeds of Abraham Lincoln. In Atlanta, Ga., Confederate Veterans and members of the Grand Army of the Republic joined together in commemorating the event.

It is well for the youth of the Nation as well as for the men now serving the people in various official capacities that they should pause and meditate upon the unwavering devotion, the high ideals and the great heart of Abraham Lincoln, beyond all doubt, "the first American."

It is gratifying that our people are learning the lesson of self-support. This is right. This will bring the virtue of self-respect that otherwise would not come. We had just as well realize that more and more we must depend upon our own resources for our own uplift. However much we may regret it our cause is not as enthusiastically received at the hands of the public as in former days. Mrs. Delia L. Williams, Corresponding Secretary of the Woman's Home Missionary Society, recently writing to the *Woman's Home Missions* on this point says:

"There is unfortunately a seeming falling off of interest in the colored schools. There has never been a time when the colored people needed friends more than they need them now. Their disadvantages are immense, and they must have the moral and financial support of the stronger race, lest they lose heart. No schools have done better work, and in none are there larger returns for the money expended. These schools require a smaller per centage of help from the treasury than most of our other work, because the pupils have been made to feel that they must help themselves. They have contributed a larger per cent. in board and tuition to their own support than any other of our institutions."

Nothing is settled unless it is settled right. A former Secretary of the Navy, the Hon. John D. Long, referring to the recent press dispatches upon the Brownsville affair, says:

"According to dispatches this morning from Washington, the Secretary of War states that some of the members of the Brownsville command are innocent of the wrong-doing charged against them. Does not this emphasize the blunder that has been made in this matter? Do the people understand that 150 soldiers, some of them veterans who fought gallantly in Cuba, have been dishonored and for more than two years discharged from the Service, with the consequent loss of their livelihood? Is not this punishing ten innocent men lest one guilty man—with no certainty that even he is guilty—may escape? May it not be hoped that one of the first acts of President Taft will be to do justice to these men? Whether they are white or black is immaterial; they are citizens."

People of Interest

The Rev. Jesse E. Holmes, of Ocean Springs, Mississippi, was in the city this week.

Bishop Hughes is giving himself this month to an evangelistic campaign for San Francisco.

Bishop Berry will preside over the North Carolina Conference instead of Bishop Cranston.

Dr. J. H. Garrison, Editor of the *Christian Evangelist,* has completed his fortieth year as editor.

The semi-annual meeting of the Bishops will be held in Wheeling, West Virginia, on April 28.

Dr. J. Wilbur Chapman addressed the Methodist Preachers' Meeting of Boston Monday of this week

The amount forwarded through the Board of Foreign Missions to the Italian Earthquake Funds is now $10,541.95.

Eight hundred churches in Pittsburg, Pa., have entered into the revival work being conducted there by Gipsy Smith.

Bishop and Mrs. Goodsell were guests at a reception given by the Methodists of the Bronx, New York, on February 5.

Bishop Cranston, accompanied by his wife, sailed for Naples, January 30. He has charge of all the Conferences in Europe.

The eighth International Epworth League Convention is scheduled to be held in Seattle, Washington, July 7-12, 1909.

President-Elect Taft and party reached the Isthmus of Panama Friday of last week. He will make a final inspection of the work done.

The Senate has voted an increase of the salaries of circuit judges from $7,000 to $9,000; those of District Judges from $6,000 to $8,000.

Bishop Smith who, with his daughter, sailed January 23 for the Hawiian Islands, says the middle of March will find them in Portland again.

President W. H. Crawford, of Allegheny College, has been elected President of the Association of College Presidents of the Methodist Church.

Bishop Quayle lectured last week for the Young Men's Christian Association at Indianapolis and filled engagements at Terre Haute and Brazil, Ind.

Clarence Cameron White, the violinist, who is now studying in London, states that there are about twelve Negro-Americans in Europe studying some branch of art.

Among those who came in the city during the past week were the Rev. W. P. C. Morrison, of Moss Point, Mississippi, and Mr. S. H. Fairley, of the same place.

The Rev. W. H. Logan, D. D., of Houston, Texas, passed through the city this week enroute to New York, where he will attend the session of the Book Committee.

Eugene Allen Noble was installed President of the Woman's College, Baltimore, Md., Tuesday, February 2. Bishop McDowell conducted the installation service.

Governor Deneen was inaugurated on Monday, January 18, for his second term as governor of Illinois, the first time in three decades that an Illinois executive has succeeded himself.

President Roosevelt delivered the principal address at the Lincoln Centennial celebration in Hodgenville, Ky., where he also assisted in the laying of the cornerstone of the Lincoln Memorial.

Miss Sarah May Talbert, said to be the only colored student among the 1,000 enrolled at the Central High School, Buffalo, N. Y., won one of the prizes at the essay contest given by the school.

Dr. Joseph B. Hingeley, Corresponding Secretary of the Board of Conference Claimants, met with an accident on January 10th, rupturing the plantaris muscle of the right leg, and is on crutches for the present.

Dr. Wilbur P. Thirkield, President of Howard University, is to deliver an address on "Lincoln" before the Federal Schoolmen's Club of Washington. Dr. Elmer Ellsworth Brown, United States Commissioner of Education, is president.

The yearly expenses of the Deaconess Homes and stations under the direction of the Women's Home Missionary Society are estimated at $140,000. Supplies received by them during the past year (not a complete report) amount to $14,000.

Bishop Hendrix, of the Methodist Episcopal Church, South, owner of the MS. of the second volume of Wesley's Diary, has lent it to the Rev. Nehemiah Curnock, of London, who is editing Wesley's Journal in six volumes of 500 pages each.

The Rev. Joseph Coombe, of the Illinois Conference, accompanied by Mrs. Coombe, was in the city last week for a few days, taking in the sights. Mr. and Mrs. Coombe were enroute to Florida, where they will spend the remainder of the winter.

The pastor of Wesley Methodist Episcopal Church, San Francisco, California, Dr. E. P. Dennett, is authority for stating that there are nearly 90,000 children in San Francisco between the ages of five and seventeen, not more than half of whom are in Sunday School or receiving any religious education.

President Hill of Morristown College, visited Chicago last week. The college observed January 28 as the Day of Prayer for Colleges. Nearly two hundred students testified to their faith in Christ and fifteen students were converted. Such were the interest and spiritual uplift that the meetings were continued for two days.

Up to January 23, 1909, the amount received by Dr. A. B. Leonard for the earthquake sufferers was $8,072.27, of which $3,516.11 was given by individuals, $139.22 by Sunday schools and $4,416.94 by churches. The disbursing officer in Italy is the Rev. A. W. Greenman, treasurer, who is superintendent of the Southern District.

Gammon Theological Seminary is to celebrate its quarto-centennial beginning Sunday, April 25, and closing with the commencement day, April 29. Among the features of the celebration will be the Africa Mission Conference and Jubilee day. Bishop Warren has been engaged to preach the baccalaureate sermon and a great occasion is anticipated.

Bishop Anderson spent January 17-18 in Detroit Mich. He preached to large audiences in Central Church on Sunday, and on Monday addressed the Preachers' Meeting and the inmates of the Deaconess Home and Monday evening delivered his lecture on "The Search for the Fountain of Perpetual Youth," before a large and representative audience.

The *Cleveland Gazette* is authority for the statement that Cleveland has a colored captain in one of its largest white military organizations, a colored battalion, the Ninth; a colored police lieutenant; fifteen colored school teachers, including one in a high school; two Negro assistant superintendents in manufacturing establishments, employing white operatives, and one colored private secretary to a railroad president.

Dr. M. C. B. Mason will be in Terre Haute, Ind., from the 13th to the 16th of February. He will preach at Centenary Methodist Episcopal Church Sunday morning, at Trinity Methodist Episcopal Church in the evening, and at our own Saulter's Chapel Sunday afternoon, the Rev. J. L. Franklin, pastor. Dr. Mason will lecture at the First Methodist Episcopal Church on Monday night, February 15th, on "Africa in America and Africa Across the Sea." While in the city he will stop in the home of Dr. and Mrs. D. A. Bethea.

To commemorate the one hundredth anniversary of the birth of Abraham Lincoln, Postmaster General Meyer announced that 100,000,000 new 2-cent postage stamps will be issued on or before Feb. 12 next. The new issue was provided for by joint resolution of Congress. The design comprises the portrait of Lincoln in an elipse, the only decoration being a spray of laurel leaves and the inscription "U. S. Postage" in a straight line at the top of the stamp, with the numerals "1809—Feb. 12, 1909," at the bottom. The color design will be red, with the present 2-cent stamp.

King Industrial Home, in Marshall, Texas, under the care of the Women's Home Missionary Society, is greatly appreciated by young women who throng its doors. One of these girls writes: "Each girl considers every other girl her sister. In all our daily duties and pleasures we never forget our heavenly Father, who gave us this lovely Home. We keep our motto, "Talitha cumi," before us, and, greatest of all, our duty to God. We appreciate the good women who have made it possible for us to enjoy this Home. It has helped many a dear girl to be a help to her race."

The Woman's Home Missionary Society has a fine series of souvenir postals illustrative of its work among various classes and peoples. The Navajo boys, with their bows and arrows, the Tucson girls in their outdoor study, children in Southern and Japanese and Chinese Homes and school, the "Moon-Baby," laughing little Eskimo girls, the immigrant station at Ellis Island, and various scenes connected with the immigration problem—these and many others tell their own story of the need for help. The cards cost but 25 cents per dozen, and will carry a message to those who otherwise might not hear the call to service.

Dr. John F. Dodd, who retired less than a year ago from the position of Assistant Recording Secretary of the Board of Foreign Missions, died at the home of his son in Phillipsburg, N. J., February 2, at the age of seventy-one. When the Newark Annual Conference met for its first session, in 1858, at Morristown, N. J., John F. Dodd was the youngest of ten men who entered the Conference on trial. He served as pastor for thirty-five years, being assigned to eighteen charges located in eight different counties in the State of New Jersey, and to one charge in the State of New York. In 1871 he was elected Assistant Secretary of Newark Conference, and in 1881 as Secretary, which office he held until his death. He served as one of the delegates of the Newark Conference to the General Conference in 1892, held at Omaha, Neb. In 1892, he entered the service of the Board of Foreign Missions, in which he continued until 1908, when he was granted retirement from the position of Assistant Recording Secretary because of impaired health. In connection with an editorial notice of his retirement the following tribute to Dr. Dodd was contained in *World-Wide Missions* for September, 1908: "In the performance of his duties Dr. Dodd has been a most industrious man, a model of accuracy and an example of scrupulous fidelity. The announcement that he has found it necessary to retire will be received with genuine sorrow by a host of friends in the home and mission fields. From many lands [illegible] sympathy will flow toward this [illegible] the Church, and sincere prayers [illegible] Divine comfort and strength may [illegible] as he resigns the activities in [illegible] so long and so well." Dr. [illegible] whose home, in Phillipsburg, [illegible] curred, and a daughter, Mrs. [illegible] Andover, N. J.

Gleanings from the Field

INDIANA

Evnsville.—This charge is yet in a prosperous condition and we are doing remarkably well under the leadership of the Rev. Joel C. Carson. We have had ten additions to our membership during this quarter. Our church attendance is larger than ever. We have paid our District Superintendent in full fifteen dollars each quarter. We have paid our pastor ninety-four dollars and ninety-nine cents this quarter. On Jannary 6 and 7 we were blessed with two able sermons by the Rev. H. M. Carroll of Boonville. We were also favored by an able address on our church polity by the Rev. B. W. Kirtley of Princeton. On Friday evening, January 8, we had a missionary program which was as follows: The Rev. Charles Wagner, "Duty;" the Rev. Mac-Lee, "Conference Claimants;" papers: Mrs. Katie Loving, "Africa;" Miss Samantha Lee, "Korea and Japan;" Mrs. Sophrona Moore, "India and China;" Miss Hattie Loving, "The Ladder to Success;" Miss Ethel Lambert, "Home Missions, Church Extension, Freedmen's Aid." We had a large audience among which were some of the professional people of the city. They acknowledge that the program was the best rendered here on such an occasion. Collection for missions, $16.40. Appropriate music was rendered by the choir under the leadership of the president, Mrs. Mattie Johnson and organist, Miss Mary Meus.

Ethel Lambert.

KENTUCKY.

Flemingsburg.—On January 23-24 our fourth quarterly meeting was held. Our District Superintendent, Dr. Ziegler, was present. In spite of the dark season through which our church has passed, caused by the death of our pastor, the Rev. J. H. Stanley, who came here sick and was able to do but little before being gathered to his eternal reward, our church has under the leadership of the Rev. E. D. Miller made an unusually high record in all departments. He has proven himself a preacher, a pastor and a financier. Sister Miller and the entire family are much beloved by all the poeple. Our District Superintendent has been paid in full, $100.00; raised for benevolence, $78.00; have added two rooms to parsonage, making in all six rooms. Our average in Sunday School is 50, and the Epworth League numbers 83 active and associate members; 52 souls have been added to the church this conference year. The officers and members have asked for the return of the Rev. E. D. Miller. On Sunday Dr. Ziegler preached morning and afternoon; 168 members partook of the Lord's Supper. At 3 p. m. and at 7:30 p. m. the pastor preached. The day's collection was $34.03—Alex Williams.

LOUISIANA.

Frierson.—Our first quarterly conference was held February 7. Superintendent T. J. Johnson was present. All members made good reports. The Superintendent was well pleased. The Superintendent preached one of his best sermons to a large crowd and many souls were made happy. Paid the Superintendent in full. The Sunday School is alive under the leadership of Mrs. E. R. Williams, one of our great leaders.—G. W. Ogilvie, pastor.

Union.—We, the members of the Pilgrim Baptist Church, of which the Rev. N. Cambridge is pastor, join the St. James Methodist Episcopal Church in rejoicing over the return of their pastor, the Rev. M. C. Harrison, for another year. As soon as he arrived from his Conference he found us engaged in an eight-day meeting, lifting up the name of dead, of twenty years. He was called by our pastor to take the lead, as he (the pastor) was sick. He at once became pastor of the Pilgrim Baptist Church. So he has two churches in charge, one Methodist and the other Baptist. We must confess that the Rev. M. C. Harrison excels in the bringing of union and peace among the people. He preached the memorial sermon of two of our old ministers, Father Cook and Watt. Mitchell. The Revs. S. E. Bause and John D. Wilson, of Hahnville, preached strong sermons. Sunday was a great day. The church was crowded. A great feast was spread and three hundred people were fed. The church was dedicated clear of debt. We have a great people. We expect to work with Bro. Harrison and his good people this year, and all of the years he remains here, and we would to God they had no end. E. J. Kelly, Secretary; John Kyle; Richard Steward, S. Deacon; Gabe Ross, President; R. B. Bradley, Joe Sorrell, Trustees.

MISSISSIPPI.

Pearlington.—The Ladies of Progress Christian Circle presented to their pastor, the Rev. H. W. Woods, the sum of $26.30 in acknowledgment of his faithful service during his pastorate here. May God bless and preserve him. Club members: E. L. Daniels, president; Margaret Holmes, vice-president; M. L. A. McCoy, treasurer; M. E. McGee, secretary; Bell Kelker, Hettie Coleman, Melissa Douglas, Minervia Armstrong, John Douglas, Lou Holmes.

Macon.—It was my pleasure to be at the parsonage of St. Paul's Methodist Episcopal Church the night of January 20, and witness the reception the local people of Macon tendered the Rev. W. H. Whitlock upon his return to them as pastor for the third year. At 9 o'clock p. m. a crowd assembled, led by Mesdames P. T. Masingale, J. Gayle, Alice Brysen, Ida Bentley, Messrs. Thomas Creasy, Leon Bryan, Prof. R. L. Tate, and about fifty others, young and old, members and friends of the pastor. The crowd filed into the dining room and filled the table with good things, sufficient to supply the needs of the family for many days. The pastor made a few appreciative remarks, after which all retired. Brother Whitlock has a firm grip on his people and from all appearances there is a prosperous year ahead of him.

F. J. Talbert, Pastor.

Ocean Springs.—I had hardly arrived at my new appointment when a great storm struck the parsonage, headed by Mrs. Amanda Leftrict, Mrs. L. A. Seymoure, Mrs. J. B. Ford, W. Lyman and W. Z. Bradford. The front door was blown open and the whole force of the storm spent its might on a table at the rear end of the hall. When the mist was cleared away there lay upon the table packages of all kinds of staple groceries, bearing the names of the following donors: James Brown, Thos. I. Keys, Olevia Brown, W. Lyman, J. B. Ford, Rev. E. D. Smith, A. Leftrict, J. Seymoure, M. White, Neta Lyman, Annie Smith, R. Grayer, S. Lyman, Geneva Anderson, Louisa Smith, L. A. Seymoure, W. Z. Bradford, Rogers Smith, Rosalia Maddox, Henry Smith, Mrs. Frank Smith, A. Bradford. A welcome address and presentation by Mr. W. Z. Bradford, and a word of appreciation by the pastor closed the ceremony, and the merry party bade us good-night. The Ocean Springs people have the distinction of always raising the benevolence and paying pastor and District Superintendent—and that is great.

Jesse E. Holmes.

Morton.—Every second and fourth Sunday of each month, at 11 o'clock, prayer meeting every Thursday night; preaching at Ebenezer every third Sunday We are planning to save many souls this year. This is my first year at this place.—R. B. Anderson, pastor.

Edwards.—After being appointed to Edwards, Miss., by the Bishop of the Annual Conference that was held in Meridian, Miss., recently, I began on my new work at Edwards January 24, 1909. Under the existing circumstances I began my work as best I could. Being present with the Sunday school I spoke many words of encouragement to them. A few minutes after Sunday school was dismissed we then began eleven o'clock service. After reading the Scripture Lesson, singing and prayer, I proceeded to read the General Rules of the church. The three o'clock service and night service were good. On Monday night I called the board together. All were present and on time except one, and he was reported sick. The brethren spoke very earnestly in the interest of the work and said they would stand by the pastor and the work this year. W. N. G. Lipscomb.

Ruleville.—I arrived on my work Friday after the close of the conference and was received by the good people of this work most cordially, notwithstanding the coldness of the weather. Brother J. T. Watson met me and arranged to carry me out to Bro. Colliers' where I was royally entertained Saturday and Sunday. Sunday was a cold day but we had a grand time at Pleasant Valley, about 17 miles southeast of Ruleville. Raised $5.05. On the 24th at Ruleville, in Mallalieu Chapel, I met a warm-hearted people here; we had a glorious time and an outpour of the Holy Spirit. Added three to the church and raised for all purposes $27.90; for pastor, $23.25.

C. A. Jordan.

Holly Springs.—On my arrival at this place I was met at the train by one of my stewards, who directed me to the parsonage. We were met at the gate by the friends, who had everything in readiness for our comfort. After the grand reception, which was all our hearts could wish, we were led away to another room, where our big-hearted District Superintendent, the Rev. N. R. Clay, made us welcome to the charge and to the many pounds in store, which will keep us eating for many days. I find the church alive along all lines, and no one would expect anything less behind Dr. E. F. Scarborough. Also he has put the charge on a fine system that all our charges that have none would do well to adopt. Under this system I had only to touch a button and all the wheels in the machinery began to turn. Friends, please except my thanks, prayers, and whatever I can do to make home happy for your kindness to me.—W. H. Gilliam, pastor.



TEXAS

Littig.—The pastor and his family were very pleasantly surprised on Thursday night by the presentation of a lot of groceries. We will not soon forget the faithful Christians and friends of the church who brought the many good things that made glad our hearts.

THE CIRCLE MAGAZINE

January, 1909

Rum on the Run, By Harris Dickson.

When Grant Went 'A-Courtin', by Mrs. Emma Dent Casey.

Mr. Taft's New Year Resolutions: A Summary of his Promises to the American People.

Handling Other People's Money, by Bailey Millard.

Workers for the Common Good: Maud Ballington Booth, by Anne Forsyth.

Let's Build—When; The First of Three Practical Articles on Home Building, by Lewis Edwin Theiss.

Homes Worth Living In, Photographs by Jessie Tarbox Beals.

Folks We Used to Knok—II: The Village Minister, drawn by Denman Fink.

A New Year Reveille. A Poem, by Reginald Wright Kauffman.

FICTION

An Intervening Providence, by A. E. McFarlane.

The Little Brother, by Leo Crane.

Love Among the Chickens. A Serial Story, by P. G. Wodehouse.

His Hour of Need, by Alice Garland Steele.

Departments—The Church Circle—The Reading Circle—The Circle of Music—The Collectors' Circle—The Business Circle—The Outdoors Circle—The Chess Circle—The Photographers' Circle—The Country Home Circle—The Home Circle—The Cooking Circle—The Mothers' Circle—The Girls' Circle—The Boys' Circle—The Children's Circle—The Fun Lovers' Circle.

The Circle, published by the Circle Publishing Company, Madison Square, New York.

MISSOURI.

St. Louis.—Our great church at St. Louis is the finest Negro building of worship in the world, and ought to receive credit from the race and more especially throughout Methodism. We have just closed with a rally which netted us more than a thousand dollars. On the 13th of this month the pastor with his most efficient officers or trustees paid the interest and $1,000 on the principal which reduces the church debt from $41,500 to $19,000; this is the second payment since entering the church. When it is known that we have only been in the church about 18 months and have boiled the debt down from $41,500 to $19,000, which is over half the debt, what shall be said for the next eighteen months. The current expense of the church is at least a hundred dollars per month and is promptly paid, also the Steward Board of the church presented the pastor on Christmas day $50 as a Christmas gift. Brother William Smith, the District Steward, made the presentation speech. The pastor was all smiles, and kindly returned as a gift to the coming rally $15 of the same, which was gladly accepted by the church. The trustees of Union Memorial Church are a giant set of men. We have Sunday School twice on the Sabbath in order to reach the people, one at 10:30 o'clock and the other at one o'clock in the afternoon. Our Sunday Schools and our Epworth League in both spiritual and literary departments are helpful. Our Thursday night class meetings are good. We as good Methodists like our class meetings and more especially since Union Memorial has come upon the stage. Our pastor, the Rev. B. F. Abbott, is an able minister and well prepared to handle the people. We are in the midst of a revival and ask your prayers.

(Mrs.) Georgia A. Hall.

Louisiana.—On the 1st inst., while the pastor was holding Board meeting in the church, a band of twenty-five members of Wesley Chapel, led by Sister Mattie Covington, stormed the parsonage. After appropriate remarks by the pastor and others, and prayer, most of the band departed, leaving the table groaning under the weight of over twelve dollars worth of provisions. Several remained in the parsonage until the close of Board meeting and spent the time pleasantly with the pastor's wife and children.—S. P. Johnson.

OKLAHOMA

Meridian.—The corner stone laying took place December 27, 1908. Dr. D. G. Franklin preached an able sermon at 11 o'clock. At 3 p. m. the masons began the corner stone laying. This building is finished, seated and named St. Paul Chapel; worth $1,200. My fourth quarterly conference was held at Meridian in St. Paul Methodist Episcopal Church, the Rev. W. F. Smith, District Superintendent. Our work is on the up grade.

D. Coburn, Pastor.

TENNESSEE.

Shelbyville.—We are trying to build a new church at Shelbyville, Tenn. I have succeeded in getting enough bricks to complete the building at a very small sum. I trust that every friend of the grand old church will try and send something. I only ask each brother of the Tennessee Conference to send me one dollar as early as possible, and we will assure you that the Annual Conference will convene in the new chapel.—F. N. Collier.

TEXAS

Belton.—I came to my work the first Sunday after conference, December 6, where I met a warm reception and was the guest of Brother and Sistar Key and Mrs. Ponton. The church gave my traveling expense of $24. I returned for my family and my friends at Ft. Worth gave a social in my honor and that of the Rev. M. Smith, my successor. It was a grand affair. On Friday evening I arrived at Belton and the good people of Bsiton gave me a 75 pound "pounding," together with money. Of course. I was happy. It was led by a host of faithful workers, among whom were the Rev. and Mrs. Ponton, the Rev. Mr. Carr and others. The District Superintendent, F. L. Kirkpatrick, was with us December 20 and held his first quarterly conference. We had a good time. Raised $20.75 for Superintendent; estimated $600 for the pastor. Had a splendid gathering at the Christmas tree. Raised $23 for traveling expense. We are planning for a great harvest of souls this year.—A. Brown, Pastor.

Oakland.—We began the year's work in our new field with bright prospects. We sincerely thank the members and friends of St. Paul Church for the numerous pounds presented to us recently.

M. S. Jordan.

Daingerfield.—We are glad to enter again the work here to labor with and for the people on the Daingerfield Circuit. With the hearty co-operation of the officials and members all we hope for is large success this year.

Aaron Taylor.

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Conference Notices

Special Notices

MISSISSIPPI CONFERENCE.

Brethren—The Minutes are now in the press. They will cost us $165.00 at the least, and may cost $175.00. Now, unless all the brethren will pay up, we shall have an additional debt of about $40.00 against the Mississippi Conference. I beg of every brother to send at once his $1.50 for the Minutes, and ask the District Superintendents to collect the $1.50 from all who receive Mission Money and send to me. Brethren, you will do us a great favor by complying at once to our humble request.

L. W. PRICE, Secretary.

LINCOLN CONFERENCE.

The Board of Examiners of the Lincoln Conference will meet at Boley, Oklahoma, March 16, at 9 o'clock a. m. All under graduates and candidates for admission on trial must be there then or wait until next year.

J. C. WILLIAMS,
Chairman of the Board of Examiners.

LINCOLN CONFERENCE.

The seat of Lincoln Conference, March 17, is Boley, Oklahoma. Those coming from Eastern Kansas, Chetopa, will take M. K. & T. R. R. and change at Crowder City, taking Fort Smith & Western to Boley; Western Kansas, Colorado and Nebraska, Kansas City and Topeka, take Santa Fe to Guthrie, change to Fort Smith & Western for Boley. Those coming via Frisco from north, or from Denison, Texas, on the South, will change at Weleetka, taking Fort Smith & Western to Boley. Follow these directions and you will have no trouble in reaching the Conference at Boley, Okla., March 17th.

D. G. FRANKLIN.

District Rounds

SAVANNAH DISTRICT.

SECOND ROUND.

White Oak Ct. (at Oak Hill), March 6; Jesup (Evans), 13-14; Savannah Asbury, 14-15; Woodbine Ct. held by E. J. Kimball (at Coleburg), 13-14; Palen and Speedwell, 21-22; St. Marys (by Melton), 20-21; Waynesville (I. T. Griner), 27-28; Brunswick Grace, 28-29; Kingsland (at Cabbin Bluff by D. S.), April 3-4; Brunswick Ct., 10-11; Baxley (W. W. Clemons), 17-18; Mt. Vernon, 17-18; Soperton (at night), 19; Englishnon, 17-18; Vidalia (J. R. Wallace), 17-Eddy (A. P. Gilliard), 17-18. Owing to the fact that the Annual Conference will go to Jesup, the Sunday School and Epworth League Convention was changed to Clyo, Ga., embracing the Quarterly Conference also there April 22 and to 25. Annual sermon 8 p. m., April 22. I. T. Griner, Alternate; W. W. Clemons; Missionary Sermon, A. M. H. Evans, Alternate, A. P. Gillard, 8. p. m., April 23, Reidsville, Qr. May 2-3, Darien 9-10. The first and second quarters cover Lincoln's Birthday Centennial Jubilee Celebration February 12th or the most convenient day to it, on our African Centennial Jubilee. Ever member by vote of our Annual Conference is asked for $1.00 for the redemption of Africa. Easter Sunday will come on April 11th, our great Missionary day. Try and raise your full assessment that day. Friday before each quarterly meeting day has been proclaimed as our quarterly fast day. We invite and are expecting all of our General Conference officers at our Sunday School and Epworth League Conference at Clyo. We are urging quarterly rally days, for full paid up ministers each quarter on all claims. We ask also each circuit and station to send $10.00 to the Sunday School and Epworth League Conference cmf wcmf Epworth League Convention for our Artificial Stone Church at Jesup, named the Bishop Hamilton Memorial Church, to be dedicated by Bishop Hamilton at our next conference at Jesup, or the Bishop that presides. Let us remember Haven Normal Academy, at Waynesboro, Ga., Prof. Barksdale, Principal, in our collections. Let us put the SOUTHWESTERN CHRISTIAN ADVOCATE in every home and send also money for the Southwestern Christian Advocate Building Fund. Programs will be out for the Convention.—E. D. Giddens, D. S.

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GAINESVILLE DISTRICT.

FIRST ROUND.

Gordon New Bell, Feb. 20-21; Gordon Old Bell, 21; Stanley, 27-28; Lacross, 28; Live Oak, 28; Alachua, Mar. 6-7; Hague, 7; Branford, 8; Ft. White, 12; Mikesville, 13-14; Levyville, 13-14; Noble Hill, 20-21; Highsprings, 21; Old Town, 27-28; New Berry, April 3-4; Pineville, 5; Archer, 6; Pleasant Plain, 10-11; Cedar Key, 17-18; Otter Creek, 19; Madison, March 24-25; Sanpulaski, April 24-25; Liberty Hill, May 1-2; Arredowdo, 2; Mars Hill, 3; Bell & Williford, May 5; Cadilac, 6; Gainesville, 7-9; Union Lake, 9—J. F. Elliott, District Superintendent.

NASHVILLE DISTRICT.

SECOND ROUND.

Manchester Circuit, Feb. 20-21; Dechard Circuit, 20-21; Tullahoma Station, 27-28; Smyrna Circuit, March 6-7; Salem Circuit, 6-7; Shelbyville Station, 13-14; Eagleville (Miss.), 15-16; Christiana Circuit, 20-21; Murfreesboro Circuit, 27-28; Cainville Circuit, April 3-4; Nolenville Circuit, 10-11; Murfreesboro Station, 17-18; Clarke Memorial, 24-27; Nashville (West End Miss.), 25-26; Hubbard Chapel, May 1-2; Thompson Chapel, 2-3.—W. R. Smith, District Superintendent.

For COLDS and GRIP.

Hicks' CAPUDINE is the best remedy—relieves the aching and feverishness—cures the Cold and restores normal conditions. It's liquid—effects immediately. 10c., 25c. and 50c. at drug stores.

OCALA DISTRICT.

FIRST ROUND.

New River, February 6-7; Santos, 13-14; Citra, 20-21; Starke, 27-28; Free Gansen, March 5-7; Lawtey, 13-14; Waldo, 20-21; Ocala, 27-28; Lowell, Apr. 3-4; Lochloosa, 6; Micanopy, 10-11; Cotton Plant, 17-18; Williston, 20; St. Johns, 22; Reddick, 24-25. Brethren: I comemnd you all for the good work accomplished, the conference year just closed. But we must make this year greater on all lines for good. Endeavor to make Easter Sunday a financial success for the cause of Home Missions and Church Extension. Remember your promise for the SOUTHWESTERN CHRISTIAN ADVOCATE and the Lillie M. Whitney Memorial Fund. Keep the revival fire burning on the altar, and gain all you can for God andour Methodism. I am your for success.—J. P. Patterson, District Superintendent.

MONTGOMERY DISTRICT.

SECOND ROUND.

Theodore, March 13-14; Wesley Chapel, 20-21; Warren St., 27-28; Tensaw, April 3-4; Pensacola, 10-11; Brewton & Pollard, 17-18; Evergreen, 24-25; Castleberry, May 1-2; Montgomery, 8-9; Booth, 15-16; Troy, 22-23; Union Springs, 29-30; Aberfoil, June 5-6. Brothers: Please observe Easter and Children's Day and be able to report at least half of your benevolence at the District Conference. Collect from each local preacher his subscription for the SOUTHWESTERN and send it in according to your promise. Invite Dr. Camphor to be with you as often as he can that he may have a fair chance to represent our college.—P. G. Goins, District Superintendent.

FT. SMITH DISTRICT.

FIRST ROUND.

Danville, Feb. 13-14; Roland, 20-21; Little Maumell, 27-28; Marche, March 6-7; Conway Circuit, 13-14; Springfield Circuit, 20-21; Solgohatchie, 27-28; Morrillton and Atkins, April 3-4; Bentonville Circuit, 10-11; Fayetteville, 17-18; Vanburen, 25-26; Ft. Smith (Mal.), May 2-3; Ft. Smith (Eb.), 2-4.—Dear Brethren: Make Easter, April 11th, and Children's Day, June 13th, great rally days for the benevolence. Keep the revival spirit in your church, and win souls for God and the church. Put the SOUTHWESTERN CHRISTIAN ADVOCATE in every home. The roll will be called during Commencement at Philander Smith College. Brethren, will you be ready to answer roll call? —H. P. Coulter, District Superintendent.

MIGHTY FINE DOCTOR

"I had a mighty fine doctor," writes Mrs. Hattie Cain, "and he advised me to take Cardui for my troubles."

Mrs. Cain's case was a strange one and rather unusual, in that she had suffered so long before she obtained relief, so it makes it all the more interesting to learn how, at last, Cardui relieved her.

"For 16 years," she writes, "I suffered dreadfully. I would have to have a doctor every three months, and Oh! how I suffered! I would cramp and have convulsions, till it looked like I would die.

"My doctor said an operation was necessary, but I said I would rather die, so he advised me to try Cardui, which I did. I began to mend right away, when taking the first bottle, and now I have been well for 7 years and can do more work and walk and go where I please."

All reliable druggists sell Cardui. It is a standard remedy on their shelves, for which there is a steady demand, due to its genuine merit. Full directions for use accompany every bottle.

Try Cardui.

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A complete history of TWO history making years. Every detail of every important event in the country and throughout the world. The entire proceedings of Congress at several extra and regular sessions. TWO FULL YEARS of our new National and State Administrations. The verdict of the people at the elections of 1910. ALL THE NEWS OF ALL THE EARTH.

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OF THE

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TERMS:
Per Year.....$1.25
Six Months.....75
Three Months.....50
Invariably in advance. $1 a year to pastors

Cash Remittances

Subscriptions received February 1-6:

Central Alabama—Mobile—*S. L. Damouns; J. W. Adams; E. Frazier*, E. W. Gooden; *R. M. Davis*, D. B. V. Walthall.

Central Missouri—*W. R. Rivers*, Harrison Cason; *J. K. Rolan*, Eliza Baker; *W. C. Davis*.

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Lexington—*H. M. Carroll*, T. H. Smith, Mary Lee; *T. L. Ferguson*, Josephine Sparkman.

Little Rock—*B. F. Jordan; R. B. Henry*.

Louisiana—*D. J. Ingraham; C. W. Reeves*, H. J. Burns; *J. B. Alexander; H. A. Sorrell*, Gardner Knox.

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South Carolina.—*Mary Miller; Q. T. Townsend; J. A. Gary*, T. W. Wines.

Tennessee—East—*J. M. Lyte*, Z. A. Cowthern; *J. M. Moody*. Wilson Rhodes.

Texas—West—*R. M. Smith; J. W. Warren*, J. H. Wilkins; *J. H. Swann*, B. J. Easter, J. W. Walton; *J. H. Morris; J. E. Williams; E. H. Holden*.

Washington.—*P. B. McDonald*.

SUBSCRIPTIONS RECEIVED

Atlanta and Savannah—*A. G. Story*, E. C. Traylor; *E. E. Goode; W. C. Bryant*, T. J. Thompson; *J. J. Harrison*, G. W. Zachary.

Central Alabama and Mobile—*R. E. L. Beasley*, David Philip.

Florida—*C. R. Howard*, D. S. Bartley.

Lexington—*Joseph Courtney*, L. J. Hollins.

Little Rock—*Wm. B. Smith*, Sun Chatman; *Z. A. Fields*, G. Nelson, Handy Green, J. F. Griffin.

Louisiana—*J. B. Reed; P. M. Burke; May Traham; J. D. Brightop*, Milley Hason; *J. T. McDonald*.

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South Carolina—*Blanche Robinson; A. D. Hannis*, Wm. Isom, E. B. Bobo.

Texas and West—*A. A. Grab; H. C. Chase; J. W. McKinsie*, G. R. Smith; *A. B. Coleman*.

Washington—*G. W. Cohen*, Steven Johnson.

Honor Roll—Z. A. Fields, W. A. White.

BETTER THAN SPANKING

Spanking does not cure children of bedwetting. There is a sensible cure for this trouble. Mrs. M. Summers, Box 176, onth Bend, Ind., will send free to any mother her successful home treatment, with full instructions. and no money. Write her today if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

Cure Your CATARRH NOW!

Don't be a slave to it another day! Conquer it before it gets the upper hand of you. The longer you put off looking after it, the harder it will be to drive it out of your system. If you keep on neglecting it, the first thing you know you'll be all eaten up with Catarrh.

It's a horribly loathsome disease—is Catarrh. It makes you an object of disgust to your friends—though they're usually too kind to tell you so. As a matter of fact your hawking and spitting and constant nose-blowing fairly make them sick. They turn away nauseated by your foul, fetid breath. Such things hurt you tremendously, not only at home but also with outsiders—with the people you meet in daily life.

But Catarrh is more than a loathsome trouble—it's a fearfully dangerous one. People make a terrible mistake in saying "Only Catarrh." *It isn't "Only Catarrh"—It's CONSUMPTION if you don't stop it in time.* Once the minute, abnormally active and poisonous Catarrh germs get a foothold in the lungs, there's no hope whatever for you. You're doomed to a Consumptive's grave—there's no escaping it.

Cure your Catarrh now before it becomes Consumption. Don't be discouraged if other doctors or the widely advertised so-called "Catarrh remedies" have failed to help you. Seek aid at once from one who thoroughly understands all about Catarrh and its cure. Accept the generously proffered help of Catarrh Specialist Sproule, B. A., the greatest Catarrh Specialist the world has ever known. He will give you



Don't be a nuisance to your friends,
And that's just what you are,
With hawking, spitting, and a breath
Made loathsome by Catarrh.

MEDICAL ADVICE FREE

THIS FREE COUPON

entitles readers of this paper to medical advice on Catarrh absolutely free of charge.

Is your throat raw?
Do you sneeze often?
Is your breath foul?
Are your eyes watery?
Do you take cold easily?
Is your nose stopped up?
Does your nose feel full?
Do you have to spit often?
Do crusts form in the nose?
Are you worse in damp weather?
Do you blow your nose a good deal?
Are you losing your sense of smell?
Does your mouth taste bad mornings?
Do you have a dull feeling in your head?
Do you have pains across your forehead?
Do you have to clear your throat on rising?
Is there a tickling sensation in your throat?
Do you have an unpleasant discharge from the nose?
Does the mucus drop into your throat from the nose?

NAME .....

ADDRESS .....

.....

and explain to you just how you can be cured. For years he has studied the causes and cure of Catarrh. Today he is recognized as the leading authority of the age on this common but dangerous disease. His success in conquering it is unparalleled; yet with all the benevolence and open-heartedness of a good as well as a great man he now offers, free of charge, the benefits of his amazing skill and knowledge to all who need his help. He has saved thousands from Catarrh after all other treatments had failed to help them. They came to him sceptical and unbelieving, he cured them and their cures have been PERMANENT. He will send you the names of people, living right near you, who will tell you how successful he was in their cases. Without its costing you a cent he will gladly give you the most valuable and helpful counsel. Don't miss this golden opportunity. Answer the questions yes or no, write your name and address plainly on the dotted lines, cut out the Free Medical Advice Coupon and send it at once to

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Crescent City Notes

Thomson Chapel.—Our first quarterly conference was held February 10-11. The Rev. W. J. M. Price, District Superintendent, preached a good sermon, which was in every way instructive and inspiring. All heard him gladly Sunday, February 14, at 11 a. m.

D. J. Price, Pastor.

Thomas Chapel, Kenner.—Abraham Lincoln's one hundredth birthday anniversary was observed at Thomas Methodist Episcopal Church, Sunday evening, February 14. Devotional exercises conducted by the Rev. A. Luster of Ross Chapel. "The Battle Hymn of the Republic" was sung by the congregation, after which the pastor, in a short, appropriate address, introduced Prof. George S. Washington of Southern University, who delivered the principal address, subject, "Abraham Lincoln as a Christian." The address was intensely interesting. Closing remarks by the pastor. Collection good. Benediction by the Rev. A. Luster. Pastor Robinson wishes to express his sincere thanks and hearty appreciation to the members and friends who have labored so zealously in furnishing the parsonage, namely, Sisters Alice Banks, Mary Jackson, Virginia Williams, C. Martin, Bros. James Wilson, Alex Cook and G. Smith. May God's blessing rest upon these good people.—A Robinson, pastor.

Pleasant Plain.—On February 14 good services all day. At 11 a. m. the Rev. Thos. McCary preached to the delight of all present. At 2 p. m. a very elaborate program was rendered in celebration of the one hundredth anniversary of Lincoln's birthday. Devotional service conducted by B. D. Phillips and A. W. Wilson. Selection by the choir, Prof. Bell presiding at the organ. Address, "Lincoln's Opportunity," by H. S. Williams, solo by Miss Grayer, "Lincoln the Emancipator," by Miss Griffin, was thoughtful and inspiring; solo by Mrs. T. B. Cooper; "Lincoln, his Centennial Program," by Miss Gibson; solo, by Miss D. M. Cooper; "Lincoln, the Man of the People," by Miss V. Ross and Mr. A. W. Obee; solo, by Miss Woods; Paper by Miss Anna Cook; Address, by the Rev. H. Taylor, pastor of Simpson Memorial. Closing remarks by District Superintendent W. J. M. Price, who was elated with the program rendered. He predicts a good year for Pleasant Plain. Little Geneva Williams and Esther Bell Ridley lifted the collection; six subscribers for the Southwestern.—T. B. Cooper, Pastor.

Malaria Makes Pale, Sickly Children.

The old Standard Grove's Tasteless Chill Tonic drives out malaria and builds up the system. For grown people and children, 50c.

Gleanings from the Field

OHIO.

Oberlin.—A large number of the Rev W. Singleton's friends gave him a genuine surprise party on last Monday evening. They certainly caught Mr. Singleton off his guard. By the time that he had regained his composure his friends had loaded his table with socks, handkerchiefs, necktles, food and money, etc.

NEW WAY TO RAISE CHURCH MONEY.

A writer in one of the women's journals of national reputation that runs a page of "ministerial helps," strongly endorses the new "Mile of Pennies" scheme for collecting money for church or Sunday-school. The new device consists simply of strips, one foot long, cut so as to leave space for the insertion of pennies in a continuous line. Each foot-strip holds sixteen pennies, and the collection of a mile of pennies will yield the vast sum of $844.80. The strips are given out to friends or placed in homes or places of business. It is an application of the same principle which, set to work, has made fortunes for the owners of slot machines; that a penny is easiest to get. The slips may be obtained of the Harrison Printing & Advertising Co., Union City, Ind., who will send samples and prices on request.

TEXAS.

Ennis.—The first quarterly conference of the Ennis and Ferris Circuit convened at Ennis, Texas, January 23-24, 1909. The conference was a success, spiritually and financially. The District Superintendent, the Rev. J. S. Wyatt, preached a soul stirring sermon at 11 a. m. and also at night. He administered the Sacrament to sixty or seventy souls at 3:30 p. m. Raised for the District Superintendent this quarter, $18.45; for our pastor, $50; for church and parsonage improvement, $15.80; total, $80.35. The members of the conference pledged themselves to stand by our loving pastor, the Rev. P. H. Hill, this year to push the work on to victory. We ask through the Southwestern the prayers of the entire church for our success.

D. S. Simmons, M. D.

The greatest of all newspapers is the DAILY GLOBE-DEMOCRAT, of St. Louis. It has no equal or rival in all the west and ought to be in the hands of every reader of any Daily paper. It costs, by mail, postage prepaid, DAILY INCLUDING SUNDAY, one year $6.00; 6 months $3.00; 3 months $1.50; DAILY, WITHOUT SUNDAY, one year $4.00; 6 months $2.00; 3 months $1.00; SUNDAY EDITION—a big newspaper and magazine combined, 48 to 70 pages every Sunday, one year, $2.00; 3 months, $1.00. A subscription for the GLOBE-DEMOCRAT, at these prices, is the best possible newspaper investment. Send your order TO-DAY, or write for FREE SAMPLE COPY to Globe Printing Company, St. Louis, Mo. See special offer of the "Twice-a-Week" issue of the GLOBE-DEMOCRAT, TWO YEARS FOR $1.25, elsewhere in this paper.

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Marriages

MILLER-BRADFORD.—At high noon, Thursday, January 21, 1909, Mr. and Mrs. Thomas Bradford, of Coffeyville, Kansas, gave in marriage their oldest daughter, Tessie, to Mr. Edgar Miller, also of Coffeyville. The bride is one of the best and most cultured young ladies of the town and because of her many virtues is a social favorite. The groom is a member of the firm of Miller Bros. Tailoring Co., and bids fair to become a very successful business man. Few people have started life under more promising conditions than these. The Rev. H. T. S. Johnson officiated.

MITCHELL-LEE.—Mr. Charles V. Mitchell, of Sedalia, Mo., and Miss Ethel Lee, of Kansas City, Mo., daughter of the Rev. J. A. Lee, of the Lincoln Conference, on Wednesday evening, January 20, 1909, at Sedalia. Dr. J. Will Jackson officiated. The bride had been a student of the George R. Smith College, but left the recitation room to form a home of her own. We wish them a happy journey along their pathway of life. J. W. J.

SMITH-FRANKLIN—Mr. Nathan Smith a member of St. James Methodist Episcopal Church, president of the Trustees' Board, and an exhorter, and Miss Louisa Franklin, a member of the Baptist Church, at the home of the bride, Union, La., January 6, 1909, the Rev. A. C. Mitchell officiating.

SMITH-NICHOLS.—Mr. Walter Smith and Miss Janie Nichols, December 31, 1908, in the home of the bride at Texarkana, Texas. The Rev. E. H. Holden officiated.

NORWOOD-HARRISON.—Mr. James Norwood and Miss Ella Harrison, December 17, 1908, at the bride's home, West Point, Miss. Mr. Norwood is a leading young man of the church. Miss Harrison is one of the best girls of the Oak Grove Baptist Church.

CLAY-SYKES.—Mr. Levi Clay and Miss Mary Lee Sykes, members of the Methodist Episcopal Church, West Point, Miss. Mr. Clay is related to the Rev. W. C. Clay.

MOTON-HUMPHIS.—On December 24, 1908, at West Point, Miss., Mr. Albert Moton and Miss Isabella Humphis, the Rev. L. F. Jones officiating.

LARKIN-LEATHERWOOD. — Mr. Isaiah Larkin and Miss Indina Leatherwood, at West Point, Mississippi, the Rev. L. F. Jones reading the ceremony.

POWELL-STEWART.—Miss Louise Stewart and Mr. Charles H. Powell, Wednesday morning, December 30, 1908, at 9:30, at the home of the bride's parents, Pass Christian, Miss. In keeping with the season, the lovely home was decorated with holly and mistletoe and magnificent ferns and flowers lent beauty to the parlor where the ceremony was performed, under a beautiful white bell. Little Misses Thelma and Evelyn Terrell and Alberta and Eleanor Sinclair, all relatives of the bride, looked lovely as they held the white streamers which floated from the bell. To the soft strains of Lohengrin's wedding march, played by Prof. Charles Cornish, accompanied by Messrs. Saucier and Jackson with the cornet and violin, respectively, the bride entered leaning on the arm of her father. She looked exceedingly beautiful in a rich traveling dress of Copenhagen blue, with hat and veil to match. She carried a bouquet of white camelias and malden hair ferns. Miss Sadie Manuel, the bridesmaid, was exquisitely gowned in a gray dress of directoire satin. Mr. Allie Maultsby acted as best man. The bride and groom were the recipients of many handsome presents. The bride, who is a very lovable young woman, is well known here, and we envy the young man who has taken from our midst one who by deeds of faithful service has endeared herself to the hearts of the people. The groom is a very promising and energetic young man of Gulfport, Miss. Amid showers of rice and the good wishes of the people the happy couple left the same morning on a short trip. They are now at home to their many friends in a beautiful home of their own at 29th avenue and 30th street, Gulfport, Miss. The Rev. J. B. Brooks officiated.

TURNER-LEWIS.—At Union, La., December 31, 1908, by the Rev. M. C. Harrison, Mr. Sam Turner and Miss Bertha Lewis of Hillaryville, La.

DORSEY-HARRIS.—On January 7, 1909, Mr. Willie Dorsey and Miss Philis Harris, the daughter of the Rev. R. W. Yound of Burnside, La. The wedding was largely attended. The bride was the recipient of many presents. The Rev. M. C. Harrison officiated.

STOMACH GASES AND TORPID LIVERS

Give Way Before the Peculiar Purifying Power of Stuart's Charcoal Lozenges.

A TRIAL PACKAGE SENT FREE.

The foul gases of the stomach and the torpid action of the liver are easy victims for charcoal to overcome.

This great natural cleaner and absorbent will most certainly be relished by a system afflicted with gaseous or sluggish tendencies.

Charcoal has long been known as a great absorbent of gas. A panful of charcoal will positively purify a room filled with foul odors and decay. Its absorbing ratio is one hundred times greater than its own volume.

The ancients gave charcoal for many human ills successfully. The North American Indians used it for snake bite, poison from eating wild herbs and cured what they called "stomach bad medicine" with it.

Willow charcoal seems to be the best product for human use, and no doubt the peculiar curative property of the willow is represented in a chemical quality in its charcoal.

Stuart's Charcoal Lozenges are pure willow and sweet honey blended by tremendous power and compression into a very palatable lozenge. Two or three lozenges eaten after meals will prevent the process of digestion from producing noxious gases. They will vivify a lazy liver and aid every organ which is most likely to be overcome through its contact with impurities.

They cleanse the stomach and intestines, bring purity and sweetness out of fermentation and decay and aid digestion by allaying gas. They will aid you and your stomach. The beneficial effects are made evident after each meal when you use charcoal as Stuart prepares it. To allay gas at night they are excellent and one arises in the morning without that terrible nauseating bad breath which destroys appetite and renders one miserable.

All druggists sell Stuart's Charcoal Lozenges, price twenty-five cents, or send us your name and address and we will send you a trial package by mail free. Address F. A. Stuart Co., 200 Stuart Bldg., Marshall, Mich.

What Ails You?

Do you feel weak, tired, despondent, have frequent headaches, coated tongue, bitter or bad taste in morning, "heartburn," belching of gas, acid risings in throat after eating, stomach gnaw or burn, foul breath, dizzy spells, poor or variable appetite, nausea at times and kindred symptoms?

If you have any considerable number of the above symptoms you are suffering from bilious ness, torpid liver with indigestion, or dyspepsia. Dr. Pierce's Golden Medical Discovery is made up of the most valuable medicinal principles known to medical science for the permanent cure of such abnormal conditions. It is a most efficient liver invigorator, stomach tonic, bowel regulator and nerve strengthener.

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The following leading medical authorities, among a host of others, extol the foregoing roots for the cure of just such ailments as the above symptoms indicate: Prof. R. Bartholow, M. D., of Jefferson Med. College, Phila.; Prof. H. C. Wood, M. D., of Univ. of Pa.; Prof. Edwin M. Hale, M. D., of Hahnemann Med. College, Chicago; Prof. John King, M. D., Author of American Dispensatory; Prof. Jno. M. Scudder, M. D., Author of Specific Medicines; Prof. Laurence Johnson, M. D., Med. Dept. Univ. of N. Y.; Prof. Finley Ellingwood, M. D., Author of Materia Medica and Prof. in Bennett Medical College, Chicago. Send name and address on Postal Card to Dr. R. V. Pierce, Buffalo, N. Y., and receive *free* booklet giving extracts from writings of all the above medical authors and many others endorsing, in the strongest possible terms, each and every ingredient of which "Golden Medical Discovery" is composed.

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Removes and prevents dandruff, invigorates the scalp, stops the hair from falling out or breaking off and gives it new life and vigor.

Absolutely harmless—used with splendid results even on the youngest children.

Delicately perfumed, its use is a pleasure, as ladies of refinement everywhere declare.

Ford's Hair Pomade has imitators. Don't buy anything else alleged to be "just as good." If you want the best results, buy the best Pomade—it will pay you. Look for this name

Charles Ford Pratt

on every package.

If your druggist will not supply you with the genuine, send us, express or postal money order, 50 cents for regular size or 25 cents for small size bottle. We will forward bottle prepaid to any point in U. S. A. by return mail on receipt of price. Address:

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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

RICHARD HOWARD JOHNSON, M. D.

Richard H. Johnson M. D., was born in Wayneeboro, Burk county, Georgia, in 1869. Richard was a fatherless boy and had to hustle for a living. Though his mother, Mrs. Alice Bell, was poor, she was industrious, honest and virtuous, which laid well an excellent foundation for Richard to build his great structure upon. Dr. Johnson often said he owed his whole life of usefulness as a professional man to the Rev. John Watts. When Bro. Jno. Watts was presiding elder of the Macon District in 1885, he said to Richard, "My boy, there is something in you more than to run around as a mesenger boy on the streets of Waynesboro." And so Richard was placed in the Waynesboro Academy under Miss Carrie Fairchild's tutorship, until he finished his academic course, he having to work his way assiduously through school. From the Waynesboro Academy Miss Fairchild and the Rev. John Watts carried him to Clark University and placed him under Dr. E. O. Theyer's tutorship, and in a few years he had his ambition so fired and surcharged with enthusiasm, and his indomitable will so resolved, until night and day he worked to become a physician. From Clark Univereity he went to the Meharry Medical College and graduated with high honore in 1894. Young Dr. R. H. Johnson returned to his home town and county to begin his great career as a practicing physician. Dr. Johnson's practice for the first year amounted to over $4,000, but it was on a credit system and as this was the great panic year, Dr. Johnson went under financially. In the year 1896 he moved to Brunswick, Ga., and successfully practiced his profession for a number of years. It was there that he found the great jewel, his wife, Miss Penny R. Johnson. She at once became the power behind the throne. As often it has been said, behind every great man there stands somewhere a great woman. It was from Brunswick that Dr. Johnson was honored by his great church and sent as a lay delegate to the General Conference that met that year in Chicago, Ill. About seven years ago Dr. Johnson was persuaded by friends to move to Savannah, Ga., and settle down in Yamacrow, the famoue Negro quarters of Savannah. This he did and at once ingratiated himself into the affections of those people and held his own with them until he died. At times his practice would amount to $8 and $10 a day, and at no time did he turn any one away who had not the price. Dr. Johneon joined Haven Memorial Methodist Episcopal Church Waynesboro, Ga 25 years ago. He served well this church, and his God up to his removal to Brunswick. Then he became identified with Grace Methodist Episcopal Church, until his removal to Savannah, when he joined Asbury Church. Last year he removed his membership to Palen Memorial Church here. He served his church as a local preacher, Sunday-school Superintendent, Steward, Trustee, Epworth League President and a Conference Trustee of the Waynesboro Academy, until ne died. Dr. Johnson was a hard worker. He was public spirited, liberal, magnanimous, generous, hospitable. He was broad in his views. The city of Savannah honored herself and him by electing him city physician for two year, until his own practice grew to euch an enormous proportion that he had to give up the city's work. Dr. Johnson was married to Miss Penny Johnson for about 13 years. There were born unto them five children, three of whom are living. Dr. Johnson took seriously ill while waiting on a patient on the 15th of December with acute indigeetion and lived until 5 o'clock a. m. December 16 and died in the full triumph of a Christian faith. His funeral was largely attended at Asbury Methodist Episcopal Church, Savannah, Ga. The Doctors of the city, 16 in number, acted as pall-bearers and escorts. The eulogies were splendid. The following took part in the services: Superintendent Giddens, master of ceremony; Prof. Whitmere, L. S. Reed, Dr. C. B. Tyson, the Revs. G. H Lennon, I. T. Griner, H. J. Gordon, H. E Clark. Miss Georgia Hurd presided at the organ and sang sweetly, "Go Bury thy Sorrow" and "Somewhere the Sun is Shining" with Palen and Asbury choire The remains were taken to Brunswick, Ga., and memorial services were held there with Grace Methodist Episcopal Church, by the Revs. W. A. Holmes, Wm. Danniel, Undertaker Jno. Bird, Father John Williams and Henry Frierson of the Baptist Church; on December 18 his remaine were laid to rest in Brunswick Cemetery. Bro. O. W. Lewis and family stood nobly by the family to the end.

E. D Giddens.

MRS. AMELIA ANN NEAL.

Mrs. Amelia Ann Neal, wife of the Rev. Wm Neal, of the Tennessee Conference, was born in Crawford, Miss., in 1871, and died in Memphis, Tenn., January 22, 1909. She united with the Methodist Episcopal Church when about 14 years of age and in 1889 was united in marriage to the Rev. Wm. Neal, and for 20 years she shared with her husband the cares and responsibilities of life and for about 8 years in the intinerant ministry. Mrs. Neal was an ardent lover of the church and when her family cares would permit gave cheerfully of her time and talent to the work of the Sunday school and church. She was ready and waiting when her Lord called. The funeral was attended at Warren Chapel Sunday, the 24th, by the Revs. H. W. Key, D. D., and S. M. Strayhorn, B. D. She leaves a father, mother, six sisters and three brothers.

ROBERSON.—George Roberson, a local preacher of Hubertville, La., fell asleep in Jesus January 2, 1909, aged 68 years. He leaves one son and many friends to mourn. Funeral conducted by the Rev. W. A. Hilton, G. J. Rogers, C. D. Crocket and the writer

S. M. Haynes.

GARLAND.—Estella Garland, age 33 years, a faithful member of the Methodist Episcopal Church for 19 years, died January 14, 1909, at Sealy, Texas, in full triumph of faith. The funeral was conducted in V. M. Cole Chapel by the Rev. Jas. Clark, assisted by the Rev. W. A. Parks.

LOWE.—Nancy Lowe, a faithful member of the Methodist Episcopal Church, Starkville, Miss., died January [illegible], 1909, aged 71 years. She lived a consistent Christian life and died in the faith She leaves two sons and a host of friends to mourn. The funeral was attended by the writer. H. C. [illegible]. Troupe, pastor.

FOR HEADACHE—[illegible]

[illegible]

[illegible]

IT WORKS RAPIDLY.

The action of Kuhn's Rheumatic Remedy, a free bottle of which is offered to all readers of thie paper in the large advertisement on the last page of this issue, is direct and not roundabout. It goes right to the root of the trouble. It begins its work immediately upon its introduction into the stomach and then works rapidly to effect a cure. There is real benefit in every dose and benefit frequently is noticed by the sufferer from the very first dose taken.

This is in marked contrast to nearly every other advertised Rheumatic treatment, many of which require a six months' course of medicine, assisted by the most rigorous co-operation in the way of diet, etc., which taxes the patience of the sufferer to the utmost, rendering life almost a hardship and frequently proving useless after six months of constant effort.

This Remedy speedily manifests its powere in the diminution of the pain in the parte affected, but this is but the beginning of its work. Plasters, liniments, etc., may easily reduce inflammation and ease pain, but this is not CURING Rheumatism, and Kuhn's Rheumatic Remedy is a real cure and not merely a RELIEF. While easing the pain it attacks its cause, fighting it always with dose after dose, each little teaspoonful containing a concentrated essence of fighting strength that dissolves and weakens the Rheumatic poison until it becomes as though it had never existed—then the Rheumatism is CURED.

Patients, bed-ridden, unable to move either hand or foot, have been known to arise and walk in seven days' time, return to work in fourteen days, and report an entire and permanent cure after six weeks' use. Its claim to rapid work is not mere theory, but the real, actual, positive fact, demonstrated over and over again by the experience of those who use it.

If you have Rheumatism, read the advertisement on the back page and send for a dollar bottle, free to try.

IF WASHINGTON WAS THE FATHER OF HIS COUNTRY

ABRAHAM LINCOLN



is its greatest Teacher. His works are the noblest utterances in American life and the highest in her literature. They inspire, up ift, strenghten and sustain, for they fill the mind and fire the soul with the ideals, the purposes and the greatness of the spirit Abraham Lincoln--simplest of men greatest of souls.

BOOKS ON LINCOLN

THE AUTOBIOGAAPHY OF ABRAHAM LINCOLN, containing three autobiographical sketches, his "House Divided Against Itself" speech, and a portrait engraved on wood by Timothy Cole. 66 pp., 16 mo., cloth, 50 cents.

This little book will appeal to all lovere of Lincon.—*New York Observer.*

Many are the biographies of Lincoln, the Emancipator. Surely none can be of keener interest than the one written by his own hand.—*The Evening News*, Buffalo.

A small book, beautifully printed.—*The Record*, Philadelphia.

AN ANTHOLOGY OF THE EPIGRAME AND SAYINGS OF ABRAHAM LINCOLN. Collected from his Writings and Speechee. 64 pp., 8 vo., frontis., cloth, 75 cents.

The diversity of Lincoln's geniue is nowhere more apparent than in the innumerable quaint eayings and epigrammatic phrases which he originated and whch have become household words to all Americane. These gems of thought and expression, these quaint conceits and homely similes, as far as they appear in his authenticated writings and speeches, are here gathered together and arranged roughly by their subject matter. At the end of each quotation the date and occasion on which it was delivered is given, and a reference to the page of *The Complete Works* where it may be found.

THE COMPLETE WORKS OF ABRAHAM LINCOLN edited by John G. Nicholay and John Hay. A new and greatly enlarged edition with a General Introduction by Richard Watson Gilder and Special Articles by other Eminent Persons. Sold only by Subscription. A full descriptive circular mailed upon request.

LINCOLN PORTRAITS.

We have the very best Lincoln portraits obtainable, including the famous beardless portrait from the ambrotype taken August 13, 1860, and now owned by Major Wm. H. Lambert of Philadelphia.

The plate measures 11x16 inches, printed on white paper 16x22 inches.

Also the famous Gardner portrait, bearded, taken March 9, 1864. This portrait shows all the weight of responsibility of three years of war—the sympathy of the merciful President—the pathos of the Gettysburg address. These are conceded to be the two best portraits of Lincoln ever published. One shows him just before taking up the reins of government, the other three and one-half years later. One or both of these beautiful portraits should be in every home.

These portraits are beautiful photo-mezzotint engravings. They preserve with the utmost fidelity all the details of the originals and add that indefinable touch of personality which the hand of the artist alone can give. They are carefully printed by hand from the intaglio copper plates and are as valuable for their artistic qualities as for their historical associations. The price is $1.00 each.

SEND $1.00 BILL AT OUR RISK for either portrait. An illustrated circular sent upon request. If you are not perfectly satisfied, we will return your money. Address

THE TANDY-THOMAS CO.,

38 EAST 21st STREET, NEW YORK.

RHEUMATISM GRIPS THE HEART



Drive Rheumatism Out

of your blood at once and do not give it a chance to injure your heart. A prolonged Rheumatic condition of the blood interferes with the Heart's functions and is the principal cause of Organic Heart Troubles. The history of cases of sudden deaths from Heart Failure proves that ninety per cent of the persons stricken had been afflicted with Rheumatism. All the blood in your body must pass through the Heart, over and over again, hundreds of times during every twenty-four hours. Rheumatism is caused by the presence of Uric Acid Crystals in the blood and such a condition of the blood irritates the valves of the Heart, upon which life depends. If the Rheumatic condition lasts, the injury gradually grows more extensive year after year, until the entire structure of the valves is changed.

It is the same as the hands of workers become hard and calloused, the skin in places like pieces of horn, from continual contact with irritating substances. The Heart Valves become hard and stiff, the same as Rheumatic joints, instead of soft and pliable, are unable to work properly, and in time this inability causes sudden death. If you are afflicted with Rheumatism, you must drive the Uric Acid from your blood, for your very life's sake as well as your comfort and peace of mind and body. Read the following personal offer to Rheumatics, which offers you a full-sized one dollar bottle of a powerful and valuable Rheumatic Remedy, one that drives Uric Acid from the blood, FREE TO TRY.

Personal Offer To Rheumatics

I want a letter from every man and woman in America afflicted with Rheumatism, Lumbago or Neuralgia, giving me their name and address, so I can send each one ***Free a One Dollar Bottle*** of my Rheumatic Remedy. I want to convince every Rheumatic sufferer at my expense, that my Rheumatic Remedy does what thousands of so-called remedies have failed to accomplish—***Actually Cures Rheumatism.*** I know it does. I am sure of it and I want every Rheumatic sufferer to know it and be sure of it, before giving me a penny profit.



You cannot COAX Rheumatism out through the feet or skin with plasters or cunning metal contrivances. You cannot TEASE it out with liniments, electricity or magnetism. You cannot IMAGINE it out with mental science. YOU MUST DRIVE IT OUT. It is in the blood and you must GO AFTER IT AND GET IT.

This is just what Kuhn's Rheumatic Remedy does and that's why it cures Rheumatism. Rheumatism is Uric Acid and Uric Acid and Kuhn's Rheumatic Remedy cannot live together in the same blood. ***The Rheumatism has to go and it does go.*** My remedy cures the sharp, shooting pains, the dull, aching muscles, the hot, throbbing, swollen limbs, and cramped, stiffened, useless joints, ***and cures them quickly.***

Man and Wife Both Cured Five Years Ago.

Such Difficult Cases Prove the Power This Remedy Has in Curing Rheumatic Troubles.

"After suffering with Rheumatism in my knee and hip for more than twenty years and scarcely a month passing without trying some remedy or preventive, I finally had Kuhn's Rheumatic Remedy brought to my notice by a friend who had used it. I took it and was and am cured. My wife also used it and was cured of Rheumatism in her arms and shoulders. After five years we are both still as enthusiastic in its praise as on the second night after beginning its use, when we were permitted for the first time in years, to enjoy an entire night's rest free from the nerve-racking pains of Rheumatism. I heartily recommend Kuhn's Rheumatic Remedy as a permanent cure for Rheumatism and Lumbago to all sufferers. It deserves every good word that may be said of it."



DAVID COVENTRY, Harvard, Ill.

I Can Prove It All To You

If you will only let me do it. I will prove much ***In One Week,*** if you will only write and ask my Company to send you a dollar bottle ***Free*** according to the following offer. I don't care what form of Rheumatism you have or how long you have had it. I don't care what other remedies you have used. If you have not used mine you don't know what a ***real*** Rheumatic Remedy will do. ***Read our offer below and write to us for a Free Dollar Bottle immediately.*** *A. W. Kuhn*

Regular $1.00 Bottle FREE TO TRY.

We want you to try Kuhn's Rheumatic Remedy, to learn for yourself that Rheumatism can be cured and we want no profit on the trial. A fair test is all we ask. If you find it is curing your Rheumatism or Neuralgia, order more to complete your cure and thus give us a profit. If it does not help you, that ends it. We do not send a small sample vial, containing only a thimbleful and of no practical value, but ***a full-sized bottle,*** selling regularly at drug-stores for ***One Dollar Each.*** This bottle is heavy and we must pay Uncle Sam to carry it to your door. ***You must send us 25 cents*** to pay postage, mailing case and packing and this full-sized One Dollar Bottle will be promptly sent you free, everything prepaid. There will be ***nothing to pay*** on receipt or later.

Don't Wait until your Heart Valves are injured by Rheumatic Poison, but send today and get a One Dollar Bottle free. Only one bottle free to a family and only to those who send the 25 cents for postage.

Kuhn Remedy Co. J. Dept. Hoyne and North Aves. **Chicago.**

Cut This Out and Send It To Us.

KUHN REMEDY CO., Dept. J. Hoyne and North Aves., Chicago.

Gentlemen—I suffer from Rheumatism and want a FREE DOLLAR BOTTLE of Kuhn's Rheumatic Remedy as advertised. I enclose 25 cents to pay postage, packing, mailing case, etc. The dollar bottle must be entirely free, everything prepaid and nothing to pay on receipt or later.

NAME _____

TOWN _____

ST. or R. F. D. _____

STATE _____

God-Send to Rheumatic Sufferers

Was a Constant Sufferer For Years and Spent Much Money Seeking a Cure.

"I feel it my duty as well as a privilege to inform the public of the wonderful benefit which I have derived from Kuhn's Rheumatic Cure. For several years past I had been a constant sufferer from Rheumatism, spending hundreds of dollars in seeking a permanent cure, but without success. Since beginning the use of this remedy about six months ago I have improved in health to such an extent that it seems to me almost miraculous. The Rheumatism is gone and I cannot say too much for the remedy which drove it away. I consider Kuhn's Rheumatic Remedy a God-send to all who suffer from Rheumatism and hope that everyone may learn of it and use it."

MRS. EDNA WILLIAMS,
11 S. Temple Ave., Indianapolis, Ind.

Now Feels Like A New Man.

Had Rheumatism and Cramps For Five Years, But Now All Symptoms Are Gone.

"I have been suffering for the last five years with Rheumatism and Cramps, which made my life miserable. Last year I saw your advertisement that you could cure Rheumatism and I wrote for a free dollar bottle of Kuhn's Rheumatic Remedy. It did me so much good that I immediately sent for six more bottles, which cured me. Before I tried your remedy I had taken all kinds of remedies, but they did me no good. Now I took Kuhn's Rheumatic Remedy [illegible] and I recommend your Remedy. I recommend your remedy to everybody and do all I can to help you sell it, for I think that every Rheumatic sufferer will profit by using it."

M. A. BRANCHEAU, Humphreys, La.

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MAR 4 1909

Southwestern Christian Advocate

ROBERT E. JONES, Editor
EATON & MAINS, Publishers

NEW ORLEANS, FEBRUARY 25, 1909

Vol. 43 No. 8

PRESIDENT-ELECT TAFT'S NEW ORLEANS ADDRESS

"I should not feel that I had performed my duty in coming into a community in which the Colored people form so important a part unless I had an opportunity to meet them and speak to them," were among the opening words of the frank, practical optimistic and encouraging address of President-Elect William H. Taft delivered to the Colored people during his recent visit to this city. This statement is not a platitude, it is an enunciation of a principle which we are justified in believing will be a policy of the forthcoming administration. This recognition on the part of our forthcoming president of a duty toward the Negro assures the Negro that he will receive meritorious consideration. The Negro is willing to trust his case any day in the hands of the man or set of men who recognize that he or they are duty bound to him and read that duty in the light of conscience, American liberty and God. The Negro asks nothing at the hands of the American people which would be out of the line of duty for them toward us a weak and struggling race. This we believe Mr. Taft for his part and so far as his influence goes will grant.

Mr. Taft's address, the full text of which appears on page five of this issue, was listened to with rapt attention. Our people applauded and received with equal grace his strong words of advice as well as his words of praise and encouragement. Here is another virtue of the Negro that has come into view during recent years, namely, his willingness to listen to drastic criticisms of his failures and weaknesses and profit thereby. He survived for years on mere words of praise (perhaps cajolery is a better word) and sentiment. The race or individual that does not reckon with faults is doomed to defeat. This lesson, thank God, the Negro has learned. No man has pointed out more emphatically the weakness of the race than Booker T. Washington and there is no man among us more popular. Judge Taft's addrsss therefore was well placed and enthusiastically received and will produce good fruit.

Mr. Taft said, "You are in America as a part of the American people." The Negro is thoroughly American. He loves the flag. He subscribes to all American principles which he comprehends and those he does not comprehend he accepts with an unshakeable faith. The Negro has good reasons for being an American. He has received more consideration and accumulated larger assets in religion, morals, education and wealth under the stars and stripes than under any other flag.

"I believe that the virtues of thrift, economy, and industry are the virtues that are going to rescue your race and put you on a level with progress and success," said Mr. Taft, adding: "I believe you have your own future to work out." Lincoln's proclamation of emancipation was only the beginning of freedom. Men are not made free by proclamations and constitutional enactments. Man is largely his own emancipator. He is the architect of his own fortune. Mr. Taft is correct, the Negro must work out his own future. He alone can do it. And if the Negro wills no man can hinder it. On the other hand the interest and effort of friends will be all wasted unless the Negro exerts himself and does his full measure to make his future a blessing to himself and civilization about him.

In this connection we desire to emphasize only one other point in Mr. Taft's address: "It doesn't do any good to say that the race question is insoluble; that the two races can't live in the same community, because they are doing it." He then added, "And we are getting along, and that is the problem we are to settle." The Negro problem is not only soluble but it is being solved. He who does not see progress shuts his eyes to facts every where to be seen. Much yet remains to be done. The end is not yet. The future though not uncertain in the final outcome is by no means inviting. There is much toil of heart and mind and patience in toil for the Negro. The white man is a factor in this equation of his own choosing. Anglo Saxon civilization will receive its severest test in the settlement of the Negro qestion. This question as all questions will not be settled until settled right. In view of the comparative overwhelming strength of the white man in intelligence, wealth and governmental power to the Negro's weakness in these virtues, this question becomes pertinent: Will the white man be just—and rule in righteousness, safeguarding to the Negro his every right—whether he is able or not to demand it? The right answer lived out will require great courage—on the white man's part—and demonstrate his greatest strength. The proper and equitable solution of the Negro problem will be the greatest achievement of Anglo Saxon civilization and will be a new record in government demonstrating that a powerful race can practice the golden rule in its dealing with a weaker race. That the white man will make good his responsibility we have no doubt. In the meantime the Negro must be patient and "saw wood."

SIGNIFICANCE OF MR. TAFT'S VISIT

Elsewhere in this issue we are giving an account of the reception tendered to President-elect William H. Taft by the colored people of the City of New Orleans on February 12. The reception was as hearty as the talent and means of our people would permit.

In addition to the address of Mr. Taft, His Honor, Mayor Martin Behrman, of this city, and the Hon. Philip Werlein spoke cordial words. The keynote of Mr. Werlein's address was that the Negro is a necessary factor in the commercial and industrial South. This recognition of the Negro's place in the body politic of the South, coming as it does from one of the most influential citizens of this great city, is very significant. There no doubt will be those of small calibre who will not agree with Mr. Werlein; nevertheless, his remarks were the remarks of a man who knows the situation. Mr. Werlein and Mayor Behrman endeared themselves to our people by their frank statements. His Honor Mayor Behrman made a very effective speech. In referring to our people, he said: "They form a large part of our community and are law-abiding." Continuing, he added: "They recognize law and order; the people who are here give the municipality little trouble." This tribute, coming as it did from the Chief Executive of New Orleans, was a notable testimony to the decorum of our people on the occasion of the reception to Mr. Taft. The assembly was a large one, variously estimated at from seven to ten thousand.

There was not a disorderly person in the entire throng, and simply the uplift of a hand was sufficient to quell all noise throughout the vast crowd, so that every word spoken was easily heard. Truly the people who were present on that occasion are among the law-abiding people of our race in the city of New Orleans. To have the differentiation made between the law-abiding class of our people and the lawless class is an additional justification for the time and energy put forth in the Taft reception.

The occasion was significant. It was an endorsement of our effort for self-improvement, and a pledge on the part of our white friends to assist in every good work that looks toward the betterment of our people. The occasion meant more: it was a recognition of the Negro as a part of the life of this great city. We were entitled as citizens to see and hear the Chief Executive of the nation and in the recognition of this the leading white citizens of New Orleans were as active in making preparations for the Negro's part in the program as were the Negroes themselves.

But more, the occasion was an indication of the good fellowship that exists between the races. Now, we do not mean to imply by this statement that everything is to our liking or that everything is to the liking of our Southern white friends, but we do mean to say that the relation between the races is not as bad as some people would have it appear. If such an occasion as the Taft Reception could receive as much attention in the thought of the country as the lynching of a single Negro for the nameless crime, the nation and the world would have an entirely different conception of the relation of the races in the South. The truth is we emphasize far too much the disagreeable things between the races and emphasize all too little the things that indicate the kindly feeling and cordial friendship. It is indeed very gratifying to have such a large number of representative white people present on this occasion and to speak such words of congratulation upon the effort of our people in their reception to Mr. Taft, and the commendation of all that was said and done. Aside from the meeting being justified as a tribute to the President-elect, it was significant in its indication of the cordial and fraternal relation hetween the races in this great city.

A PERENNIAL REVIVAL

The Rev. W. H. Brooks, D. D., has just closed his twelfth year as pastor of St. Mark Methodist Episcopal Church, New York City, and the last year is the best of the twelve. A summary of the year's work shows that four hundred have been added to the church and that there were but five Sundays during the entire conference year in which some one did not make a public confession of faith and unite with the church. Special revival services have been conducted every night since watch meeting and along with others, five entire families have been swept into the kingdom. It should occasion no surprise, therefore, that Doctor Brooks has been invited to return to St. Mark for another year.

We desire to emphasize in this connection the fact that this church has been in a revival during the entire year. And this is as it should be, for no sermon ought to be preached, no prayer-meeting conducted, no Sunday School class taught, but that the leader should expect some one to accept the faith expounded. If a church must work itself up to a revival pitch and seek only the salvation of souls at a specified and prearranged time, then all the other time when the revival is not in progress is at a discount. The normal state of the church is that in which revivals occur regularly, spontaneously. There should be no special season when the people are converted, as we have seasons when the wheat ripens and the blush of maturity comes upon the face of the peach. All seasons are God's seasons and all moons are right for the harvest of souls. The church that does not so live as to expect and have conversions throughout the year is not only not living up to the privileges of a Christian church, but is actually retarding the coming of the Kingdom.

Dr. Homer Eaton, senior Publishing Agent of the Methodist Book Concern, was presented on February 15 with a handsome loving-cup of silver on an ebony pedestal, by the five department chiefs of our New York house. The cup is engraved with his monogram, the dates 1889-1909, and this inscription: "Presented to Homer Eaton on the twentieth anniversary of his election as Publishing Agent of the Methodist Book Concern, N. Y., February 15, 1909, by the Department Representatives as a grateful acknowledgment of his uniform courtesy and kindness." The presentation speech was made by Doctor Mains.

RHEUMATISM GRIPS THE HEART



Drive Rheumatism Out

of your blood at once and do not give it a chance to injure your heart. A prolonged Rheumatic condition of the blood interferes with the Heart's functions and is the principal cause of Organic Heart Troubles. The history of cases of sudden deaths from Heart Failure proves that ninety per cent of the persons stricken had been afflicted with Rheumatism. All the blood in your body must pass through the Heart, over and over again, hundreds of times during every twenty-four hours. Rheumatism is caused by the presence of Uric Acid Crystals in the blood and such a condition of the blood irritates the valves of the Heart, upon which life depends. If the Rheumatic condition lasts, the injury gradually grows more extensive year after year, until the entire structure of the valves is changed.

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Man and Wife Both Cured Five Years Ago.

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If you will only let me do it. I will prove much ***In One Week,*** if you will only write and ask my Company to send you a dollar bottle ***Free*** according to the following offer. I don't care what form of Rheumatism you have or how long you have had it. I don't care what other remedies you have used. If you have not used mine you don't know what a ***real*** Rheumatic Remedy will do. ***Read our offer below and write to us for a Free Dollar Bottle immediately.***

E. W. Kuhn

Regular $1.00 Bottle FREE TO TRY.

We want you to try Kuhn's Rheumatic Remedy, to learn for yourself that Rheumatism can be cured and we want no profit on the trial. A fair test is all we ask. If you find it is curing your Rheumatism or Neuralgia, order more to complete your cure and thus give us a profit. If it does not help you, that ends it. We do not send a small sample vial, containing only a thimbleful and of no practical value, but a ***full-sized bottle,*** selling regularly at drug-stores for ***One Dollar Each.*** This bottle is heavy and we must pay Uncle Sam to carry it to your door. ***You must send us 25 cents*** to pay postage, mailing case and packing and this full-sized One Dollar Bottle will be promptly sent you free, everything prepaid. There will be ***nothing to pay*** on receipt or later.

Don't Wait until your Heart Valves are injured by Rheumatic Poison, but send today and get a One Dollar Bottle free. Only one bottle free to a family and only to those who send [illegible] charges. Address

Kuhn Remedy Co. J. Dept. Hoyne and North Aves. **Chicago.**

Cut This Out and Send It To Us.

KUHN REMEDY CO., Dept. J. Hoyne and North Aves., Chicago.
Gentlemen—I suffer from Rheumatism and want a DOLLAR BOTTLE of Kuhn's Rheumatic Remedy free as advertised. I ENCLOSE 25 CENTS to pay postage, packing, mailing case, etc. The dollar bottle is to be sent entirely free, everything prepaid and nothing to pay on receipt or later.

NAME _____

TOWN _____

ST. or R. ROUTE _____

STATE _____

God-Send to Rheumatic Sufferers

Was a Constant Sufferer For Years and Spent Much Money Seeking a Cure.

"I feel it my duty as well as a privilege to inform the public of the wonderful benefit which I have derived from Kuhn's Rheumatic Cure. For several years past I had been a constant sufferer from Rheumatism, spending hundreds of dollars in seeking a permanent cure, but without success. Since beginning the use of this remedy about six months ago I have improved in health to such an extent that it seems to me almost miraculous. The Rheumatism is gone and I cannot say too much for the remedy which drove it away. I consider Kuhn's Rheumatic Remedy a God-send to all who suffer from Rheumatism and hope that everyone may learn of it and use it."



MRS. EDNA WILLIAMS,
118 S. Temple Ave., Indianapolis, Ind.

Now Feels Like A New Man.

Had Rheumatism and Cramps For Five Years, But Now All Symptoms Are Gone.

"I have been suffering for the last five years with Rheumatism and Cramps, which made my life miserable. Last year I saw your advertisement that you could cure Rheumatism and I wrote for a free dollar bottle of Kuhn's Rheumatic Remedy. It did me so much good that I immediately sent for six more bottles, which have cured me. Before I got your remedy I had taken all kinds of remedies, but they did me no good. Since I took Kuhn's Rheumatic Remedy I feel like a new man. I keep no [illegible] it, you may use my name to Kuhn's Rheumatic Remedy. I recommend your remedy to everybody and do all I can to help you sell it, for I think that every Rheumatic sufferer will profit by using it."



M. A. BRANCHSON, Humphreys, La.

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MAR 4 1909

Southwestern Christian Advocate

ROBERT E. JONES, Editor
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NEW ORLEANS, FEBRUARY 25, 1909

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PRESIDENT-ELECT TAFT'S NEW ORLEANS ADDRESS

"I should not feel that I had performed my duty in coming into a community in which the Colored people form so important a part unless I had an opportunity to meet them and speak to them," were among the opening words of the frank, practical optimistic and encouraging address of President-Elect William H. Taft delivered to the Colored people during his recent visit to this city. This statement is not a platitude, it is an enunciation of a principle which we are justified in believing will be a policy of the forthcoming administration. This recognition on the part of our forthcoming president of a duty toward the Negro assures the Negro that he will receive meritorious consideration. The Negro is willing to trust his case any day in the hands of the man or set of men who recognize that he or they are duty bound to him and read that duty in the light of conscience, American liberty and God. The Negro asks nothing at the hands of the American people which would be out of the line of duty for them toward us a weak and struggling race. This we believe Mr. Taft for his part and so far as his influence goes will grant.

Mr. Taft's address, the full text of which appears on page five of this issue, was listened to with rapt attention. Our people applauded and received with equal grace his strong words of advice as well as his words of praise and encouragement. Here is another virtue of the Negro that has come into view during recent years, namely, his willingness to listen to drastic criticisms of his failures and weaknesses and profit thereby. He survived for years on mere words of praise (perhaps cajolery is a better word) and sentiment. The race or individual that does not reckon with faults is doomed to defeat. This lesson, thank God, the Negro has learned. No man has pointed out more emphatically the weakness of the race than Booker T. Washington and there is no man among us more popular. Judge Taft's addrsss therefore was well placed and enthusiastically received and will produce good fruit.

Mr. Taft said, "You are in America as a part of the American people." The Negro is thoroughly American. He loves the flag. He subscribes to all American principles which he comprehends and those he does not comprehend he accepts with an unshakeable faith. The Negro has good reasons for being an American. He has received more consideration and accumulated larger assets in religion, morals, education and wealth under the stars and stripes than under any other flag.

"I believe that the virtues of thrift, economy, and industry are the virtues that are going to rescue your race and put you on a level with progress and success," said Mr. Taft, adding: "I believe you have your own future to work out." Lincoln's proclamation of emancipation was only the beginning of freedom. Men are not made free by proclamations and constitutional enactments. Man is largely his own emancipator. He is the architect of his own fortune. Mr. Taft is correct, the Negro must work out his own future. He alone can do it. And if the Negro wills no man can hinder it. On the other hand the interest and effort of friends will be all wasted unless the Negro exerts himself and does his full measure to make his future a blessing to himself and civilization about him.

In this connection we desire to emphasize only one other point in Mr. Taft's address: "It doesn't do any good to say that the race question is insoluble; that the two races can't live in the same community, because they are doing it." He then added, "And we are getting along, and that is the problem we are to settle." The Negro problem is not only soluble but it is being solved. He who does not see progress shuts his eyes to facts every where to be seen. Much yet remains to be done. The end is not yet. The future though not uncertain in the final outcome is by no means inviting. There is much toil of heart and mind and patience in toil for the Negro. The white man is a factor in this equation of his own choosing. Anglo Saxon civilization will receive its severest test in the settlement of the Negro qestion. This question as all questions will not be settled until settled right. In view of the comparative overwhelming strength of the white man in intelligence, wealth and governmental power to the Negro's weakness in these virtues, this question becomes pertinent: Will the white man be just—and rule in righteousness, safeguarding to the Negro his every right—whether he is able or not to demand it? The right answer lived out will require great courage—on the white man's part—and demonstrate his greatest strength. The proper and equitable solution of the Negro problem will be the greatest achievement of Anglo Saxon civilization and will be a new record in government demonstrating that a powerful race can practice the golden rule in its dealing with a weaker race. That the white man will make good his responsibility we have no doubt. In the meantime the Negro must be patient and "saw wood."

SIGNIFICANCE OF MR. TAFT'S VISIT

Elsewhere in this issue we are giving an account of the reception tendered to President-elect William H. Taft by the colored people of the City of New Orleans on February 12. The reception was as hearty as the talent and means of our people would permit.

In addition to the address of Mr. Taft, His Honor, Mayor Martin Behrman, of this city, and the Hon. Philip Werlein spoke cordial words. The keynote of Mr. Werlein's address was that the Negro is a necessary factor in the commercial and industrial South. This recognition of the Negro's place in the body politic of the South, coming as it does from one of the most influential citizens of this great city, is very significant. There no doubt will be those of small calibre who will not agree with Mr. Werlein; nevertheless, his remarks were the remarks of a man who knows the situation. Mr. Werlein and Mayor Behrman endeared themselves to our people by their frank statements. His Honor Mayor Behrman made a very effective speech. In referring to our people, he said: "They form a large part of our community and are law-abiding." Continuing, he added: "They recognize law and order; the people who are here give the municipality little trouble." This tribute, coming as it did from the Chief Executive of New Orleans, was a notable testimony to the decorum of our people on the occasion of the reception to Mr. Taft. The assembly was a large one, variously estimated at from seven to ten thousand.

There was not a disorderly person in the entire throng, and simply the uplift of a hand was sufficient to quell all noise throughout the vast crowd, so that every word spoken was easily heard. Truly the people who were present on that occasion are among the law-abiding people of our race in the city of New Orleans. To have the differentiation made between the law-abiding class of our people and the lawless class is an additional justification for the time and energy put forth in the Taft reception.

The occasion was significant. It was an endorsement of our effort for self-improvement, and a pledge on the part of our white friends to assist in every good work that looks toward the betterment of our people. The occasion meant more: it was a recognition of the Negro as a part of the life of this great city. We were entitled as citizens to see and hear the Chief Executive of the nation and in the recognition of this the leading white citizens of New Orleans were as active in making preparations for the Negro's part in the program as were the Negroes themselves.

But more, the occasion was an indication of the good fellowship that exists between the races. Now, we do not mean to imply by this statement that everything is to our liking or that everything is to the liking of our Southern white friends, but we do mean to say that the relation between the races is not as bad as some people would have it appear. If such an occasion as the Taft Reception could receive as much attention in the thought of the country as the lynching of a single Negro for the nameless crime, the nation and the world would have an entirely different conception of the relation of the races in the South. The truth is we emphasize far too much the disagreeable things between the races and emphasize all too little the things that indicate the kindly feeling and cordial friendship. It is indeed very gratifying to have such a large number of representative white people present on this occasion and to speak such words of congratulation upon the effort of our people in their reception to Mr. Taft, and the commendation of all that was said and done. Aside from the meeting being justified as a tribute to the President-elect, it was significant in its indication of the cordial and fraternal relation between the races in this great city.

A PERENNIAL REVIVAL

The Rev. W. H. Brooks, D. D., has just closed his twelfth year as pastor of St. Mark Methodist Episcopal Church, New York City, and the last year is the best of the twelve. A summary of the year's work shows that four hundred have been added to the church and that there were but five Sundays during the entire conference year in which some one did not make a public confession of faith and unite with the church. Special revival services have been conducted every night since watch meeting and along with others, five entire families have been swept into the kingdom. It should occasion no surprise, therefore, that Doctor Brooks has been invited to return to St. Mark for another year.

We desire to emphasize in this connection the fact that this church has been in a revival during the entire year. And this is as it should be, for no sermon ought to be preached, no prayer-meeting conducted, no Sunday School class taught, but that the leader should expect some one to accept the faith expounded. If a church must work itself up to a revival pitch and seek only the salvation of souls at a specified and prearranged time, then all the other time when the revival is not in progress is at a discount. The normal state of the church is that in which revivals occur regularly, spontaneously. There should be no special season when the people are converted, as we have seasons when the wheat ripens and the blush of maturity comes upon the face of the peach. All seasons are God's seasons and all moons are right for the harvest of souls. The church that does not so live as to expect and have conversions throughout the year is not only not living up to the privileges of a Christian church, but is actually retarding the coming of the Kingdom.

Dr. Homer Eaton, senior Publishing Agent of the Methodist Book Concern, was presented on February 15 with a handsome loving-cup of silver on an ebony pedestal, by the five department chiefs of our New York house. The cup is engraved with his monogram, the dates 1889-1909, and this inscription: "Presented to Homer Eaton on the twentieth anniversary of his election as Publishing Agent of the Methodist Book Concern, N. Y., February 15, 1909, by the Department Representatives as a grateful acknowledgment of his uniform courtesy and kindness." The presentation speech was made by Doctor Mains.

Abraham Lincoln

(An Address by the President of the United States of America, Delivered at Lincoln's Birthplace on February 1, 1909)

We have met here to celebrate the hundredth anniversary of the birth of one of the two greatest Americans; of one of the two or three greatest men of the nineteenth century; of one of the greatest men in the world's history. This rail-splitter, this boy who passed his ungainly youth in the dire poverty of the poorest of the frontier folk, whose rise was by weary and painful labor, lived to lead his people through the burning flames of a struggle from which the nation emerged, purified as by fire, born anew to a loftier life. After long years of iron effort, and of failure that came more often than victory, he at last rose to the leadership of the Republic, at the moment when that leadership had become the stupendous world-task of the time. He grew to know greatness, but never ease. Success came to him, but never happiness, save that which springs from doing well a painful and a vital task. Power was his, but not pleasure. The furrows deepened on his brow, but his eyes were undimmed by either hate or fear. His gaunt shoulders were bowed, but his steel thews never faltered as he bore for a burden the destinies of his people. His great and tender heart shrank from giving pain; and the task allotted him was to pour out like water the life-blood of the young men, and to feel in his every fiber the sorrow of the women. Disaster saddened but never dismayed him. As the red years of war went by they found him ever doing his duty in the present, ever facing the future with fearless front, high of heart, and dauntless of soul. Unbroken by hatred, unshaken by scorn, he worked and suffered for the people. Triumph was his at the last; and barely had he tasted it before murder found him, and the kindly, patient, fearless eyes were closed forever.

As a people we are indeed beyond measure fortunate in the characters of the two greatest of our public men, Washington and Lincoln. Widely though they differed in externals, the Virginia landed gentleman and the Kentucky backwoodsman, they were alike in essentials, they were alike in the great qualities which made each able to do service to his nation and to all mankind such as no other man of his generation could or did render. Each had lofty ideals, but each in striving to attain these lofty ideals was guided by the soundest commonsense. Each possessed inflexible courage in adversity, and a soul wholly unspoiled by prosperity. Each possessed all the gentler virtues commonly exhibited by good men who lack rugged strength of character. Each possessed also all the strong qualities commonly exhibited by those towering masters of mankind who have too often shown themselves devoid of so much as the understanding of the words by which we signify the qualities of duty, of mercy, of devotion to the right, of lofty disinterestedness in battling for the good of others. There have been other men as great and other men as good; but in all the history of mankind there are no other two great men as good as these, no other two good men as great. Widely though the problems of to-day differ from the problems set for solution to Washington when he founded this nation, to Lincoln when he saved it and freed the slave, yet the qualities they showed in meeting these problems are exactly the same as those we should show in doing our work to-day.

Lincoln saw into the future with the prophetic imagination usually vouchsafed only to the poet and the seer. He had in him all the lift toward greatness of the visionary, without any of the visionary's fanaticism or egotism, without any of the visionary's narrow jealousy of the practical man and inability to strive in practical fashion for the realization of an ideal. He had the practical man's hard common sense and willingness to adapt means to ends; but there was in him none of that morbid growth of mind and soul which blinds so many practical men to the higher things of life. No more practical man ever lived than this homely backwoods idealist; but he had nothing in common with those practical men whose consciences are warped until they fail to distinguish between good and evil, fail to understand that strength, ability, shrewdness, whether in the world of business or of politics, only serve to make their possessor a more noxious, a more evil, member of the community if they are not guided and controlled by a fine and high moral sense.

We of this day must try to solve many social and industrial problems, requiring to an especial degree the combination of indomitable resolution with cool-headed sanity. We can profit by the way in which Lincoln used both these traits as he strove for reform. We can learn much of value from the very attacks which following that course brought upon his head, attacks alike by the extremists of revolution and by the extremists of reaction. He never wavered in devotion to his principles, in his love for the Union, and in his abhorrence of slavery. Timid and lukewarm people were always denouncng him because he was too extreme; but as a matter of fact he never went to extremes, he worked step by step; and because of this the extremists hated and denounced him with a fervor which now seems to us fantastic in its deification of the unreal and the impossible. At the very time when one side was holding him up as the apostle of social revolution because he was against slavery, the leading abolitionist denounced him as the "slave hound of Illinois." When he was the second time candidate for President, the majority of his opponents attacked him because of what they termed his extreme radicalism, while a minority threatened to bolt his nomination because he was not radical enough. He had continually to check those who wished to go forward too fast, at the very time that he overrode the opposition of those who wished not to go forward at all. The goal was never dim before his vision; but he picked his way cautiously, without either halt or hurry, as he strode toward it, through such a morass of difficulty that no man of less courage would have attempted it, while it would surely have overwhelmed any man of judgment less serene.

Yet perhaps the most wonderful thing of all, and, from the standpoint of the America of to-day and of the future, the most vitally important, was the extraordinary way in which Lincoln could fight valiantly against what he deemed wrong and yet preserve undiminished his love and respect for brother from whom he differed. In the hour triumph that would have turned any weaker head, in the heat of a struggle which spurred a good man to dreadful vindictiveness, he truthfully that so long as he had been in his he had never willingly planted a thorn in any bosom, and besought his supporters to study the cidents of the trial through which they were pa as philosophy from which to learn wisdom an as wrongs to be avenged; ending with the so exhortation that, as the strife was over, all s reunite in a common effort to save their co country.

He lived in days that were great and te when brother fought against brother for what sincerely deemed to be the right. In a cont grim the strong men who alone can carry it th are rarely able to do justice to the deep-convi of those with whom they grapple in mortal At such times men see through a glass dark only the rarest and loftiest spirits is vouchsafe clear vision which gradually comes to all, ev the lesser, as the struggle fades into distance wounds are forgotten, and peace creeps back hearts that were hurt. But to Lincoln was this supreme vision. He did not hate the man whom he differed. Weakness was as forei wickedness to his strong, gentle nature; b courage was of a quality so high that it neec bolstering of dark passion. He saw clearly th same high qualities, the same courage, and w ness for self-sacrifice, and devotion to the righ was given them to see the right, belonged b the men of the North and to the men of the As the years roll by, and as all of us, where dwell, grow to feel an equal pride in the val self-devotion, alike of the men who wore th and the men who wore the gray, so this wh tion will grow to feel a peculiar sense of p the mightiest of the mighty men who master mighty days; the lover of his country and mankind; the man whose blood was shed union of his people and for the freedom of Abraham Lincoln.

THEODORE ROOSEV

A Memorial Tribute of David Decamp Thompson, LL

(Adopted by the Book Committee February 11, 1909, at the Annual Session in New York City)

Twice within the past decade has death invaded the editorial corps of our church and brought both the church and this Committee face to face, not only with distressing affliction, but with grave duty and weighty responsibility.

That icy hand, whose touch chills the heart and stops the coursing currents of mortal life, has been laid upon David DeCamp Thompson, and the earthly career of a distinguished editor in Christian journalism, a gallant leader in the conflict for righteousness, an able champion of social reform, and a brilliant exemplar of godly living is ended. Unexpected, as the crash of thunder in a summer sky, came the startling announcement of his tragic death.

David DeCamp Thompson was born in Cincinnati, Ohio, on April 29, 1852. He died in Saint Louis, Missouri, November 10, 1908. His funeral service was held in the First Methodist Episcopal Church, of which he was an active member, on November 12, 1908, and, with other illustrious dead of the church, in Rose Hill Cemetery, Evanston, Illinois, he awaits the morning of the resurrection.

His education was begun in the public schools of the city of his birth, and completed in Ohio Wesleyan University, Delaware, Ohio, from which institution, later in life, he received the degree of LL. D.—an honor which he wore with becoming dignity, unaffected modesty and honest pride. His predilection for journalistic work was manifested early in his student life, and the meager sum at his command for educational purposes was happily supplemented by what he received for editorial contributions to the journals published in Delaware and the cities and towns in that region. Necessary as this modest income was, the greater benefit he derived from this work was not the income but the experience and specialized fitting he received for his subsequent relations with the *Cincinnati Commercial,* the *Cincinnati Evening Times,* and other journals of equal note. During these relations he established friendships with the editors and publishers of these journals which endured during his whole life.

Desiring to equip himself more fully for had determined was to be his lifework, un tuition of his father, who for many years wa ter" to the Western Methodist Book Conc also made himself master of the art of p There was little relating to "composition," " "presswork," "proof-reading," or anything e nected with the production of newspapers; t he was a stranger. From the printer's "case desk of the proof-reader was an early transi the son, who had soon acquired a skill as a little less than that of his father. So clear judgment as to "copy" and "proof," his ma concise, clear expression, and his familiarity interests to which our church papers relate, addition to other positions, he was soon a assistant editor of the *Western Christian A* which position he held until he went to Ch assistant editor of the *Northwestern Chris vocate* at the request of the editor of that p

Dr. Arthur Edwards, between whom a Thompson the most friendly and intimate existed, passed away early in the year 190 thereafter the Book Committee, at a specia elected Mr. Thompson to fill the editor made vacant by the death of Dr. Edwards. and in 1908, the General Conference reele Thompson, successively, and almost withou tion, to this position—so well had he met t tations of the church in that difficult field Almost his entire life, therefore, has beer ted with the Book Concern, and in the serv church.

With what fidelity and success he has d the difficult tasks set to his hand, as a meml portant commissions and committees, as a of several General Conferences, and as an a tor in almost every department of the wo church, is well proven by the continuity of ficial relations, and the cumulative force he in connection with these duties, and is known to his colleagues in church journali this committee. In all these relations Dr

son won the confidence and respect of all with whom he had to do.

It is difficult to analyze the character, and reassemble, one by one, the elements of so symmetrical a personality. Nor is it an easy task to select any one, from among the many whom the world has greatly honored, comparison with whom will serve to bring into distinct perspective the well-known characteristics of D. D. Thompson. But if, in addition to the calm spirit, deliberate judgment, and devout courage with which the editor of the *Northwestern Christian Advocate* directed his attacks against all forms of evildoing, and his defense of all forms of righteousness, there be found the same spirit of broad philanthropy and consecrated patriotism by which "with malice toward none, and with charity for all" the plans of great statesmen were inspired and the victories of great soldiers were achieved in behalf of humanity; who then will deny him place among the conspicuous men who have done honorable service for mankind? And so it came to pass that at the great church in which his funeral services were held, there was no vacant seat. Nor was there one among all those there assembled whose heart was untenanted by a personal sorrow for the going of this simple, earnest Christian man. From Chicago and the regions round about, men of high degree and low, men of learning and men unlearned, men of wealth and men of poverty, men of luxury and men of want—men of every estate and station in life—came "with but a single thought," one common sorrow, to join in one common tribute of respect to the memory of this departed man, the fellow-citizen of all, the foe of none and the trusted friend of each. But most of all had come those with whom and for whom he had lived and labored, in almost every form of civic duty, Christian philanthropy, personal and public charity. No hollow mockery of grotesque parade was present there. All who had come were face to face with misfortune; each shared in the common loss of all; each had been bereft of a valued and personal friend.

The mute types which were wont to print from week to week the messages of glad tidings and good cheer, which fell from the inspired pen of this man of enthusiastic faith and tireless devotion, seemed reluctant and unwilling when called to give to the world the rueful tidings of his going. But the end had come and these tidings must go forth. And so the expectant eyes of the waiting church fell—not upon the messages of love, hope, and encouragement to which they were accustomed—but upon the distressing tidings of the destruction of this editor, who had gone to his death by an accident which overtook him while attending the session of the General Committee on Foreign Missions, at St. Louis, Missouri, in the month of November, 1908.

No sooner had these tidings gone forth than, from far and near, even beyond the seas, from men in every station, there came, by wire and by mail, outbursts of sympathetic sorrow and love, mingled with tributes of praise and gratitude, from those who had known and loved this earnest man, the strange potency of whose simple life they were proud to have felt and quick to acknowledge. To these tributes must be added those of his colleagues in religious and secular journalism, and also of those to whose care had been committed the solemn and tender final service. These and many others will be found in the columns of the *Northwestern Christian Advocate* and in other of our publications of November 25, 1908, and need not be reproduced in this paper.

That this faithful man and servant of the church had been alike faithful to his God, his country, his fellow-man and his home is "an epistle known and read of all men." Therefore, the lingering vision of those whom he has left in tearful and affectionate sorrow may well be turned not downward, as if seeking solace in the gloom of some dark and dismal abode of melancholy, but to the radiant skies above, and, waiting, catch the welcoming numbers of that song of joy which greets the faithful at the portals of eternal life: "Well done, thou good and faithful servant: thou hast been faithful over a few things; I will make thee ruler over many things."

It is fitting also that we, whose heads are bowed in humility and submission, should lift them up in joyous exultation; that we, whose hearts are burdened with sadness, should lift them up in faith and joy; that we, whose eyes are bedimmed by the waters of affliction, should have them lighted with the radiance of hope, and that, while we record our tenderest sympathy for those whom our brother most loved while living, we record also our deep sense of personal loss at his going. And it is also fitting that we record this last tribute of praise to the memory of one whom we have known and greatly loved; this last testimony to the power and beauty of his life, and that with these, we record also our gratitude that, by the grace and providence of God, we have been privileged to know the life of this godly man, and are enabled also to rejoice not in his death but in his glorious translation. For it does not seem to us so much that he has *died;* as that, like one of old, he "walked with God, and *was not*: for God took him."

The World for Christ

(Appeal of the General Committee and Board of Foreign Missions of the Methodist Episcopal Church, 1909)

The General Committee of Foreign Missions at its annual session held in St. Louis, November 10, 1908, adopted the following:

The General Committee of Foreign Missions having carefully considered the missionary situation expresses its conclusions in the following recommendations:

1. We recommend to the Board of Managers an apportionment for 1909 to the pastoral charges on the basis of $1,500,000, and that all charges reaching that line shall be entitled to additional credits for special gifts.

2. We recommend, in view of the urgent needs and imperative opportunities for work in the foreign fields, that we appeal to our Bishops, District Superintendents, Pastors, Quarterly Conferences, Official Boards, and all of our people to supplement the regular contribution by an additional *one half million dollars* to be expended under the direction of the General Missionary Committee for schools, parsonages, dispensaries, and missionaries in Japan, Korea, and China, in India, Burma, Malaysia, and the Philippine Islands, in Europe, Africa, South America, and Mexico; and that all churches contributing 25 per cent in addition to their full equitable apportionment shall be placed upon an honor roll of missionary churches and the names of these churches with Conference and District shall be published in the Annual Report for the year 1909, and in WORLD-WIDE MISSIONS. (The late General Conference in view of the needs of the work, recommended the raising of $3,000,000 during the year 1909, in which recommendation we heartily concur.)

3. We recommend that our people make weekly contributions to the cause of Foreign Missions according as God has prospered them, using therefor the envelopes furnished free by the Board of Foreign Missions.

4. We recommend the observance of the monthly missionary prayer meeting in all our churches, as laid down in the Discipline; that God may bless our world-encircling missions, prosper all our enterprises, multiply converts in all lands, and especially for prayer that the gifts of our people may be commensurate with the needs of the fields.

Brethren! we are deeply impressed that God is in a very special manner calling upon the Church to enter the doors which His providence has opened.

It will be observed that the General Committee appeals for $1,500,000 for 1909 and instructs that the apportionments to pastoral charges be made on that basis. The Committee also appeals for an additional $500,000 to be expended under its own supervision for schools, parsonages, dispensaries, and new missionaries in our several foreign fields above enumerated. Here in America where schools and colleges, private and public, abound, and churches and parsonages are counted by tens of thousands and where numerous hospitals are found in our principal towns and great cities, it is quite impossible for our people to realize the scarcity of these institutions in non-Christian lands. It is too likely to be forgotten that while our three million members are through various benevolent societies and local churches aiding in the erection of these institutions at home, in foreign lands the Board of Foreign Missions together with the Woman's Foreign Missionary Society must erect all these buildings and carry forward the entire work. We rejoice in the generous provision made for our own people here in America, but in the midst of our wealth we must not forget the poverty and destitution of the millions who dwell in non-Christian lands. We are in danger as individuals and as churches of becoming too self-centered. The individual who cares only for himself is dead spiritually. The local church that plans for itself only is moribund, if not dead. The life of both the indivdual and the church requires a world-wde vision. The gospel scheme is on the plan of world-wideness. The Bible tells of a world created —"In the beginning God created the heaven and the earth"; a world lost and sinful,—"By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned"; a world redeemed—"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"; a world conquered—"Wherefore God also hath highly exalted him and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." The creation, the fall, and the redemption are facts of history, but the conquest is yet to be completed. The battle is now on. Every true disciple is a soldier and his motto is "The World for Christ."

"Like a mighty army
Moves the Church of God;
Brothers, we are treading
Where the saints have trod."

For and on behalf of the General Committee and the Board of Foreign Missions of the Methodist Episcopal Church.

A. B. LEONARD, Corresponding Sec.
H. C. STUNTZ, First Asst. Cor. Sec.
S. O. BENTON, Recording Sec.
HOMER EATON, Treasurer.

Looking Backward at Life

The perspective of life shows some strange transformations in values. It reveals that the only great things in life are trifles, that what pained us most, saddened our hearts and made pillows wet with tears, were only trifles cumulating into overwhelming importance. A cruel word, an unkindness, a little misunderstanding, may darken a day and separate us from one we love or may petrify us into a mood of doubt and despair. The most joyous moments of life, the high lights in the picture of memory, may be, too, only trifles of kindness, fine expressions of love, simple tributes of confidence and trust that make the very heart smile as we remember.

Nature is constantly giving us these turns in the road to see living in true perspective. A supreme sorrow, an agonizing sense of loss, the high-tide of failure that carries our dearest hopes out to sea, a long period of illness and suffering, a storm of disaster when the ship of our work of years sinks in a moment in a dark night of despair, the death of one who is dearest and nearest may prove—a turn in the road. Then may come one of those rare moments of life, of fine spiritual discernment, of luminous revelation, of coming to one's highest self, when the sordid, the mean, the temporary, the selfish, are stripped in an instant of their garish shams and tinsel. Then the real, the true, the eternal stand out in their majesty, bathed in the splendor and glow of revealing truth. In such a spirit the very tingle of the inspiration of the infinite fills us, we seem born again to new, better and greater things, for we have seen the vision—at the turn of the road.—*The Circle Magazine.*

The last things will be first in the sweet by-and-by. The thorns will be roses; the vales will be hills; the crooks will be straight lines; the ruts will be level; the mist will be heat; the shadows will be shining; the losses will be promotions; the tears will be tracks of gold. The voice of God to [illegible] ing will be this: "Thy treasure is hid [illegible] where thou wert lying.—*Rev. George [illegible] D. D.*

RECEPTION TO PRESIDENT-ELECT TAFT, FEB. 12, 1909



PRESIDENT-ELECT TAFT ADDRESSING THE THOUSANDS AT PELICAN PARK, NEW ORLEANS

February 12 was a great day for colored people in the city of New Orleans. Between seven and ten thousand people gathered in Pelican Park to listen to an address by President-elect William H. Taft. The reception to the President-elect was given under the auspices of the Colored Young Men's Christian Association, and was a part of the program of the New Orleans Progressive Union, whose guest Mr. Taft was during his stay in New Orleans. The day was ideal, the weather being all that could be desired. In the arrangements, which seemed ideal in many regards, a committee of colored citizens had the hearty co-operation of Mayor Martin Behrman, Mr. Philip Werlein, President of the Progressive Union, and the Hon. H. Garland Dupre, Speaker of the House of Representatives and Chairman of the Program Committee, which had special charge of the schedule of Mr. Taft during his stay. These gentlemen were thoroughly interested in all the details looking toward the reception of Mr. Taft on the part of the colored people, and but for their hearty co-operation the demonstration would not have been the success that it was.

The tender of Pelican Park on behalf of the New Orleans Athletic Association gave our people an ideal place, perhaps the best place for the assembling of a great crowd to be found in the city of New Orleans. The vote of thanks to Messrs. Stern, Heineman and Frank, who gave the use of the park without charge, called forth a hearty response on the part of the thousands of our people. The grand stand furnished ample space for Mr. Taft and his guests, the Committee, the Reception Committee of three hundred, the Choir, Faculties of the Universities, special visitors, and the brass band. The bleachers on the right furnished accommodation for nearly three thousand school children, each bearing an American flag. The children, thus seated, made a pleasing appearance. In the front of the grand stand stood thousands of anxious hearers. This demonstration is said to be the largest and most enthusiastic on the part of our people in the history of New Orleans. It is an indication of good fellowship between the races in this city, for the leaders of the civic forces among the white people co-operated with the leaders among our people in making this welcome to Mr. Taft hearty. The Progressive Union not only provided an ideal assembling place, but gave us a full hour of Mr. Taft's time, and it is gratifying to know that the white citizens regard the program arranged by the colored people as successful.

The program was constructed by a committee of which Dr. E. D. Sims, pastor Tulane Avenue Baptist Church, was chairman. The invitations were handled by Dr. Pierre Landry, who was thoroughly interested in the movement from the start and proved one of the strongest factors in arranging for the Reception. To the Hon. A. B. Kennedy, Receiver of Public Moneys, as Chairman of the Finance Committee, and his faithful helpers, elsewhere announced, the movement is indebted for the finances to carry forward the reception. The music was under the direction of Prof. Charles I. Dowden. The singing is referred to by the *Times-Democrat* as one of the features of the occasion. The beautiful souvenir badges were handled by Dr. L. T. Burbridge as chairman, and his strong committee. The arrangements on the part of the colored public school were directed by Prof. Albert Wicker, Principal of the Bienville School, and Mr. T. I. Galbreth and his committee are responsible, in a large measure, for the fine press reports that went out concerning the meeting. The decorations of the park, which were elaborate, were under the immediate control of Mrs. Fannie Edmonds as chairman, assisted by a large committee. The Rev. H. H. Dunn was chairman of stage construction and otherwise interested in the movement, while the large crowd was handled by the Street Car Company satisfactorily through arrangements of the Rev. Henry Taylor, who was Chairman of the Transportation Committee.

As President-elect Taft and his party entered, Robichaux's brass band played "Hail to the Chief." The program proper began with the singing of "America," and the opening prayer was offered by the Rev. J. W. Washington, D. D., pastor of St. James African Methodist Episcopal Church. The address of welcome on the part of the Colored Young Men's Christian Association and the Colored Citizenship of New Orleans was delivered by the Rev. Alfred J. Lawless, Jr. It is a scholarly and eloquent address, and we give it elsewhere in this issue in full. The master of ceremonies introduced Mr. Philip Werlein, President of the Progressive Union, as "one of New Orleans' most progressive, most public-spirited, and most representative citizens."

Mr. Werlein said he appreciated the kind words said about him by Dr. Jones, particularly because he had always tried to show he was a friend of the colored man when the colored man was in the right.

"That race," he said, "forms a considerable portion of our population, and is a most important part of it. If the colored man was removed from this city, its commerce would be destroyed, and it would sink to be a city of little importance. There is a place for the colored people in the development of the South, and that is recognized by all right-thinking people. But they must strive to work out their destiny, and not try to put themselves on the same level as the white population. There is enough work for both races to do without coming into contact or trenching upon the rights of one another.

"In our program we considered the colored people entitled to a place, and the Colored Young Men's Christian Association as the proper organization to conduct this reception, and I believe the preparations made by them warranted our decision, and I congratulate you on them."

Mayor Behrman was the next speaker.

In introducing the Mayor the Chairman said:

"In presenting to you His Honor, the Chief Executive of the City of New Orleans, I do so with peculiar pride. He is thoroughly interested in every movement for the uplift of our people. He is never so occupied with the manifold duties of his high office but that he can find time to give attention to appeals or requests from my people. He has welcomed on several occasions our religious and fraternal bodies, and otherwise proved himself to be the mayor of all peoples of the city. His interest in the Colored Young Men's Christian Association is the outgrowth of his interest in the uplift of mankind of all conditions of whatever race.

"I present to you His Honor, Mayor Martin Behrman."

Mayor Behrman was greeted with prolonged applause.

He said that this city is especially honored by the visit of President-elect Taft. He was proud to see so many colored people extending a welcome to that great man. The address of welcome was delivered by Rev. Lawless, and if the colored people follow his precepts they will reap profits therefrom.

Then, addressing the President-elect, the Mayor said:

"These are good people. They form a large part of our community, and are law-abiding. They recognize law and order. The people who are here give the municipality little trouble. We are doing what we can on educational and other lines to improve the conditions of the race, and I say to you, Mr. Taft, that I know they are taking advantage of their opportunities."

Chairman Jones, speaking in reference to the absence of Governor Sanders, said:

"The Governor was programmed without his consent. In spite of the effort on our part we have not been able to reach him. We regret very much his absence, for he is our Governor—a man of brain and heart; a man who dares to do the right as God has given him to see the right, and in the faith that right makes might goes forward."

The school children and the whole audience sang "Red, White and Blue," with such hearty good will that the powerful unison of so many thousands of voices reverberated and rolled along with majesty like the rumbling of thunder on the mountain slopes of the mighty Rockies.

Then President-elect Taft was introduced by Chairman Jones in the following words:

"The Negro is an American citizen. He has good reason for so being. He has received more consideration and has accumulated larger assets in religion, morals, education and wealth under the folds of "Old Glory" than under any other flag. We are the best ten million Negroes on earth, and that, too, for the most part, in the South. We are Americans, and if we did not respond to the enthusiasm and patriotism of the coming of our nation's Chief Executive, it would be ingratitude on our part. To introduce him I cannot. You know him; the world knows him. He is a world citizen, with a world vision and a world heart and mind. The Filipino calls him blessed; the Japanese hails him as a brother beloved, and the smile of good fellowship has warmed into full bloom our friendly relations with the 'Kingdom of the Rising Sun.'

"Cuba knows the sincerity and trustworthiness of his fellowship. He is a judge by heredity and temperament and training. The benefactor of the Philippines; the great War Secretary; the evangel of peace and good will to all men everywhere. It is with profound pleasure that I introduce to you President-elect William H. Taft."

(Continued on Page Nine.)

President-Elect Taft's Address to the Negroes of New Orleans

Mr. Jones and My Colored Fellow-Citizens: I thank the Committee of Arrangements, of which Mr. Werlein, who has already addressed you, was one of the chiefs, for giving me an opportunity to meet you this morning. I should not feel that I had performed my duty in coming into a community in which the colored people form so important a part unless I had an opportunity to meet them and speak to them.

I wish, first, to apologize for my tardiness. That's one of those rare blessings—not to be tardy, but to be prompt, is one of those small virtues that, nevertheless, enter into the success of life, and I don't wish by my example to interfere with the progress of anybody else by encouraging that sin, but if you had a committee of the Progressive Union arranging a good many things for you to do, and if you were trying to form a Cabinet, to prepare an inaugural address and to get over the effects of sitting up pretty late at night as the result of New Orleans hospitality perhaps you would be willing to forgive me.

I am glad to be here under the auspices of the Colored Young Men's Christian Association, for I believe that Association, colored and white, to be one of the great instrumentalities in our civic community for keeping young men in the path of rectitude and virtue. And those of us who have been young men know that we cannot have too many instrumentalities of that sort. I could go on and discuss at some length the great results accomplished by that Association, not only in the cities of America and Europe, but in those dependencies in which we are greatly interested, in the far-distant islands in the Pacific, in Cuba, Porto Rico and on the Isthmus of Panama. But I have some other things to say this morning, and I close my reference to that Association by expressing my profound sympathy with its objects and my desire, whenever occasion offers, to aid it in the great work in which it is engaged.

Now, I am going to make you a nonpolitical talk this morning. I hope that I am to be the President of the people, and I hope that nothing that I shall say while the guest of a State and a city, under nonpolitical auspices, will be construed into a partisan or political reference. But there are certain propositions upon which members of different parties agree, and I am glad to know that from the speeches of this morning. In the first place you are in America as a part of the American people. As the Rev. Mr. Walker, of your race, said in my presence, in Augusta: "We feel very happy in the South, and there isn't any place between this and glory to which we wish to go from here." It's easy to sermonize and lecture, but when you are on the platform there isn't much else to do. It isn't that, by being here and laying down general propositions, customs and virtue, that we assume to be better than our audience, but we are only conferring together and making suggestions for the common good.

Now, a reference was made in the very clear, lucid and beautiful address of welcome which we heard this morning to religion as an element in uplifting your race. I agree that it is a most important element. I agree, too, that your race is very subject to that influence. You are an emotional race. But I want to point out a little difference between emotional religion and that religion which stays. Now, a man who loses himself in ecstasy in a prayer to God at night and the next morning spends all the family earnings at a saloon, possesses the kind of religion that doesn't work. I believe in work.

Faith is right, but works are necessary. And I believe, too, as you do, in the responsibility of the individual. I quite agree that, to our human eyes, the difference in burdens and in obstacles that individuals have to encounter, is very great, and that the man of wealth or the man born to luxury, ease and comfort, seems to have a great deal easier time than the man who has every temptation to steal and to get along in any way because of the difficulties that are presented to him in life. But when you come to consider the other side of the question, it is the overcoming of difficulties that makes character. Take the instance of the young man of wealth; how many young men who had a competence when they came to be 21, do you know, who have accomplished anything in life? There are some, but you can count them on the fingers of your hand, within your personal knowledge. Well, why is that? It's because it's so much easier to do nothing when you don't have to do anything, that a man remains in a condition of no growth and stagnation, and if friction produces heat, it is obstacles overcome that make character. And as for me, I would a good deal rather believe in the religious character of the man who saves his week's earnings and goes to church regularly than the man who is unctous and talks loudly at prayer meeting and yet lets his children go without comforts. Now, I am saying this because I believe that the virtue of thrift, economy and industry are the virtues, that are going to rescue your race and put you on a level with progress and success. I believe you have your own future to work out.

Now, with reference to the race question and race feeling in the South, I have this conviction, that we have made great progress in forty years. The work to this point has been hard and heart-rending, and, at times, the agony of spirit has been very hard to bear, but as you look back over the last fifty years, as any one looks back over your history during that period, the progress that has been made is marked. Now, I say that not to make you conceited, not to swell your heads, but merely to give you encouragement, for I believe in encouragement. Of course, a race of people, as an individual, can lessen its usefulness by getting an impression of individual importance, of individual ability, and by the fact that he is the only one in the community, but I have discovered in the history of your race that you haven't been lacking in candid friends to tell you the latent defects of the race. That sort of candor can be overdone, and what you need is a clear, truthful statement of how you can work out your future by the practice of thrift and industry, making yourselves useful in your community, and by that very usefulness compelling the respect that you desire. And, on the other hand, not looking about for people to help you on with something you haven't done. My own judgment is that we are reaching a point that, to those of us who believe the question can be settled, should be a great encouragement. What we of the North must avoid doing is to give the impression that we are in any way attempting to force a settlement. What we are to do is to stand by and encourage the movement of friendliness and mutual interest between the whites and the blacks. I don't like to criticize people. That's easy, but it doesn't help. But you can differ from people without criticising them. One of the things that always strikes me with a little bit of amusement is the solemn consideration of difficult questions by people who offer a solution with tremendous earnestness by a proposal that no man, when he sits down to think over it, can regard as practical or possible. The proposition to which I refer is that the white and the colored people cannot live together in the same community, and therefore we have got to move the Colored people out from that community into a far distant land. Now, do you believe anybody, when he sits down and thinks about it, will regard that solution as possible? Well, of course he doesn't. You are here, ten million people, and where are we going to move you to, and how are we going to do it? And if we attempted to move you, the first persons who would protest are those people with whom it is said you cannot live in peace. It doesn't do any good to say that the race question is insoluble; that the two races can't live together in the same community, because you are doing it. And we are getting along, and that is the problem we are to settle. There isn't any other problem before us. In other words, I would like to get down to hard tack and practical business in this matter, and that business I believe to be, as the gentleman who delivered the address of welcome said, is in the elevation of the individual; in his education and in his training and in those hardy virtues that tell of the standing of a people in a community. Now, advanced education is necessary in order to teach a comparatively few leaders of the race—professional men—but, of course, the great education that is needed for the colored people, as is needed for other people, is the practical education and the industrial education that shall fit their hands to progress, thrift, success and well-to-do character in the community.

I have been told in the address of welcome, and only want to comment and reiterate, that you are here in this community with the white man. That he has largely the wealth and largely the advantage of you in education. That you are necessary to him and he is necessary to you. It gave me great pleasure to hear the Mayor of your city say that you are a law-abiding population. I believe the conditions prevailing between the two races in the South to-day and the earnest interest that the white man in the South is taking in your development are the great grounds for thinking that the race question is in process of settlement. You have got to know that you cannot, as a people, stand behind criminal lawlessness of any sort and receive the sympathy of the white people at the North or the white people in the South. You must condemn your own criminals with the same severity that you condemn white criminals. Now, I agree that that is difficult, because you have a history in which injustice has been shown to you, and you are naturally suspicious, when a man is condemned, that there may be race prejudice entering into the condemnation. That is an element of difficulty to eliminate, and yet you must eliminate it, and you must, if you would be American citizens, side with law and order against your own people as well as against a white ruffian. In other words, if you want a "square deal," you have got to give it. You cannot ask for justice on the one hand and then say you ought to be released from its enforcement on the other.

Now, my friends, I want to extend to you my earnest feeling of sympathy in your struggle onward and upward. I am greatly encouraged by the presence of such an audience as this, and of the school children, but, for the interest of your race, do not encourage them to believe that there is anything in the way of honest industry that is above them.

Let them understand that labor is honorable. And that it doesn't make any difference how humble the character of labor, it dignifies the laborer. That if a boy has a high school education and can't get any other work, that it's honorable for him to go down in a ditch and work.

Now, my friends, I tell you when a man cames to preach and sermonize, it's a little dangerous, and I'm afraid, if I went on, I should continue in the same strain, where you might think I ought to change the subject. I only want to say again that it gratifies me to have had the opportunity, under the auspices of Dr. Jones, your Chairman, whom I have known for years and value most highly, to be here; to have this talk with you and to give you encouragement, so far as I can give you encouragement, and I believe I can, in saying that the problem is working out in the South (there are theorists who say it never will work out) and that it is working out by the cultivation of mutual good feeling and interest between the races in the South. and that we in the North are glad to stand by and help when we can, but we don't want to come in here and, by a process of action that shall arouse feeling against the object which we have in view, to mix up matters and deal with things that are better understood here. I thank you.

Welcome Address to Mr. Taft by the Rev. Alfred J. Lawless, Jr.

The Colored citizens of the city of New Orleans, the metropolis of the South, and State of Louisiana, deem it a distinguished honor to be favored with the presence of the President-elect of our common country, accompanied by the chief executives of our beloved city and State. We are glad that this reception is held under the auspices of the Colored Young Men's Christian Association. That organization, under the present and progressive leadership, represents to a large extent the type of work and character necessary for the permanent growth and development of our race. The object of our work here, as elsewhere, is the building of Christian character and manhood, a character that would dare to do the right and turn its face unflinchingly against the wrong.

We believe that the material development of a community is dependent upon the moral and spiritual growth of all the people who in any way contribute to its well-being. The ability to secure, retain, improve and judiciously use wealth increases or decreases as the moral fibers of character are strengthened or weakened. Therefore, the material

(Continued on Page Nine.)

THE CHRISTIAN LIFE

Whether Here or There

May God be near thee, friend,
  When we are far away;
May his smile cheer thee, friend,
  And make all light as day;
Look up! the sky, the stars above
Will whisper to thee of his changeless love.

In distant, desert places
  The "Mounts of God" are found;
His sky the world embraces,
  And makes it "holy ground";
The heart that serves, and loves, and clings,
Hears everywhere the rush of angel wings.

To God the "there" is here;
  All spaces are his own;
The distant and the near
  Are shadows of his throne;
All times are his, the new, the old—
What boots it where life's little tale is told?

'Tis not for us to choose:
  We listen and obey;
'Tis his to call and use;
  'Tis ours to serve and pray;
It matters little, here or there
God's world is wide, and heaven is everywhere.

We cannot go so far
  That home is out of sight;
The morn, the evening star,
  Will say, "Good-day!" "Good-night!"
The heart that loves will never be alone;
All earth, all heaven, it reckons as its own.

—*Baptist Union.*

The Way That Leadeth Unto Life

BY THE REV. DINSDALE T. YOUNG.

And how wonderfully the religion of Christ thus authenticates itself! It delivers the soul from the power of an adverse environment. It enables a believer to transcend his outward conditions. John forgets the sterile and dreary Patmos amid the holy raptures and heavenly visions which his Lord bestows. Peter sleeps sweetly amid the guard and amid the dreariness of the prison and in prospect of death, by reason of the inward peace with which he is so richly dowered. John Bunyan can call Bedford prison "home," so do the comforts of grace abound toward him amid his cruel incarceration. Samuel Rutherford forgets his straitness in Aberdeen amid the exuberant fellowship with his dear Saviour. Christianity, by the beatitude it bestows even amid tribulation, declares itself to be the homeward way. Reader, are you traveling that holy way? A blessed way it is—just such a way as earth's weary sons and daughters need to tread. Verily it is the way that leadeth unto life.

The abounding and living hope which Christianity bestows again attests it to be the homeward way. We who, all unworthily, walk in that way, enjoy the "hope of glory." We have "good hope through grace." We are sure of whither the road leads. We know it cannot but bring us to the goodly land we call heaven. Fears we often have. And we have our full share of inward and outward trial, but all is gilded and glorified with a bright hope. So luminous is this hope that at times the golden gates of the heavenly home seem to be quite near. And what a source of inner bliss this is! We feel sure we are on the homeward way, or else how can such radiant hopefulness be accounted for?

Often we pity those who pass along to eternity but are not treading the homeward way. They are strangers to the glad hopes which thrill us. O, what they lack! Of what gladness they bereave themselves. Would they had the help on their journey which the heavenly hope supplies!—*From "The Home Messenger."*

First Believe, Then Try

Henry van Dyke says: ' 'Yes, I know you are trying to be good—fitfully, imperfectly, yet still trying. But there is something else God would have you do first. He would have you believe that He wants you to be good, that He is willing to help you to be good, that He has sent his Son to make you good." We travel such a hard road sometimes when we keep trying to do the right things, uncertain whether we have strength of purpose, or of will power to succeed, feeling all the time like we were on trial, and that God was standing apart from us watching to see if we succeed, so that He may reward or punish us accordingly. So seldom do we realize that He has more than a general interest in us, as one of the numberless throng that people this old world. No more than a general desire for our eternal welfare, because we are a small part of the great whole and not that He loves each one of us with as tender a love and has as great interest in us as if we were the only one for whom Christ died.

It is hard to believe so firmly in a real, personal relationship with the God of a universe, one that insures His constant sympathy and care, when we are so conscious of our unworthiness of such care. And so when our eyes are finally opened to our duty, and we are ready to acknowledge our need of rising to a higher plane of living, then if we are only honest enough to admit the truth to our own souls—we are ashamed of our past record and we determine that the future shall write a very different one from the past, we are apt to begin in our strength, without a firm taking hold of God's willingness to help—"trying to be good," before we have reached the point of believing that He really wants us to be good enough to do all in Divine power toward our succeeding.

We all know what the faithful, loving, intense interest of a friend means to us when we are making some heroic effort to accomplish a thing we have reason to believe will be for our good. It helps keep our courage alive and wonderfully strengthens our determination not to fail. But our Father offers each one of us far more than a loving interest—that is great, surely, but greater far is the offer of the kind of help only the Father is able to give. Coupled with a personal interest in every effort we make because when we bring honor upon ourselves He is honored as well for we belong to Him, and our goodness means that His cause is being advaneed, and He dares be proud of us as being worthy the name we bear—His children.

If in our perplexities and cares, when the burden presses heavily, and we get so discouraged we almost lose heart in our "trying to be good," because we find ourself failing so many times, when we seem to be trying the hardest, we would throw the responsibility over upon our Father, knowing, for a certainty, that He is more anxious than we are, that we should succeed, and just be happy in the knowledge that He will honor every honest effort we make at being "good," and that He sympathizes in our every failure, if the failure be an honest one, and we are discouraged by it, if we will believe that it must be our indifference, our lack of desire for a personal relationship that will ever shut Him out—surely we need never be disheartened, nor feel that being "good" is a hopeless task we can never work out, that the odds are too great against us. One with God can win any battle. "First believe, then try." —*Burlington Hawkeye.*

If you make "the desert blossom as the rose," look out that you do not let it fade as the rose. Plant it also with good, useful, sensible things.—*Will Carleton.*

The True Life

The true life is joyous, festive, exultant. It ex
hales fragrance as perfume from the blossoms of th
heart. It is a bower of roses whose fragrance i
wafted by heavenly breezes to cheer, to comfort, t
inspire. It is a river flowing from God's sea. I
is a prayer, the keynote of which is praise and grat
itude and service. It is a treasure of princely value
a gem of purest ray serene. By various symbolism
we picture life and is mission to mankind; for n
life is lived to itself. But whatever figures of speec
we employ, the purpose is to teach people to be true
This should be the ideal, for without an ideal the
can be no enthusiasm.

Science teaches that each particle of the atmo
phere is a luminous center. When illumined by th
son, it imparts this quality to each adjacent particl
and thus we have the reflection and refraction
light. Each life may be a luminary, more brillia
than radium.

"If I were voice, an immortal voice,
  I would travel this wide world through.
I would fly on the wings of the morning light,
And speak to men with a gentle might,
  And tell them to be true."

The true life is the abundant life. It is a pr
duct. Right thinking, right doing are the facto
Lord Byron said, "My life is a curse to me, and
those about me." Voltaire wrote, "I hate life, a
yet I am afraid to die." Vastly different was t
sentiment voiced by Phillips Brooks at the age
fifty-seven years: "Life seems to me a feast of go
things, in which God has kept the best till the las

God has a purpose in your life. You are here
His appointment. Be responsive to the Divi
promptings. Listen to heavenly voices. You
not earth-born creatures—you are children of heav
God is your Father and heaven is your home. I
tertaining these views of life, you may keep the he
buoyant, the spirit cheerful, preserve the capac
for youthful enthusiasm, and keep step with
stately march of events.—*Rev. Edmund F. Albe
son.*

It seems to be proved that in proportion to
zeal and truth in the service of God will be
trial to which we shall be subjected. It was M
who reached such a despondency that he wished
might be blotted out; it was Elijah who pra
eagerly that he might die; and when the inner
of any true servant of God is revealed, you will
ways discover the same strain. It is not the me
the world who ask to die; it is the servants of G
—*R. F. Horton, D. D.*

As men and women add year to year of pat
and loving service, there writes itself in their he
and in their faces the language of a divine and e
nal life. To the seeing eye, what beauty is ther
the faces that have been lined and wrinkled by t
bles bravely borne, by the sorrows of other
shared and lightened by unconscious heroism
sainthood!—George S. Merriam.

Finding Him at the Cross

I sought Thee, weeping, high and low,
I found Thee not; I did not know
I was a sinner—even so,
I missed Thee for my Savior.

I saw Thee sweetly condescend
Of humble men to be the friend,
I chose Thee for my way, my end,
But found Thee not my Savior.

Until upon the cross I saw
My God who died to meet the law
That man had broken; then I saw
My sin, and then my Savior.

What seek I longer? Let me be
A sinner all my days to Thee,
Yet more and more, and Thee to me
Yet more and more my Savior.

Be Thou to me my Lord, my Guide,
My friend, yea, everything beside;
But first, last, whate'er best, betide,
Be Thou to me my Savior.

—*British Wee*

PHILIP AND THE ETHIOPIAN

International Sunday School Lesson for March 7, 1909
(Acts 8:26-40.)

Golden Text: "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me."—(John 5:39.)

DAILY HOME READINGS.

M.—Acts 8:26-40; Tu.—Isaiah 53; W.—Psalm 68:26-35; Th.—Psalm 119:9-18; F.—Luke 24:13-31; S.—Matt. 3; Su.—Rom. 6:1-11.

BY THE REV. E. B. BURROUGHS, LL. B., A. M.

All men, especially all Christians, should be thoroughly versed in the Word of God. If the Scriptures constitute the Revelation of God to man, and contain His will concerning them, it is patent to all why this knowledge should be obtained. And that such is true few will attempt to deny. Paul says: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." Here as it were, in a nut-shell, is given many reasons why the Holy Scriptures should be studied. The Word of God is the Christian soldier's arsenal. It was the only weapon used by the Master in His memorable contest with Satan at the time of His temptation. A "thus saith the Lord," or "it is written," hurled at the enemy of Truth never fails to put him to flight. Moreover, we find in the Scritures a source of comfort, encouragement, and uplift of soul that cannot be found anywhere else. They constitute a panacea for all of the moods of human life. But the greatest reason for studying the Scriptures is that they tell us of God, of Christ, of the Holy Ghost, and Eternal Life. They reveal to us the incomparable greatness of God, the mission of Jesus, the office and work of the Spirit, the beauty and glory of the Heavenly world, and the immortality of the soul.

Our lesson to-day is an account of a remarkable conversion—the conversion of the Ethiopian, the treasurer of Candace, who was the queen of the Kingdom of Meral. It was brought about by Philip, who had been preaching at Samaria with wonderful success. In some way God directed him to go toward the city of Gaza. While enroute there he met the Ethiopian. He was returning from Jerusalem, where he had been to worship, to his home. He was engaged in reading the fifty-third chapter of Isaiah. The Spirit led Philip to join him, with the result that he was asked to explain the passage of Scripture just read. This Philip did. He told him that Jesus had met the conditions mentioned in the passage read and was, therefore, the promised Messiah. The Ethiopian believed, stopped his chariot, was baptized, and went on his way rejoicing.

LIGHT ON THE TEXT.

26. *The Angel of the Lord.* One of God's messengers. Angels have played a prominent part in bringing unto men messages from God. *Philip.* One of the newly chosen deacons. He began the first home missionary movement, and was now to begin the first missionary movement. *Arise, and go * * * * unto the way * * * which is a desert.* Not what we understand by a "desert," but a solitary way.

27. *He aose and went.* Though not knowing whither, he instantly obeyed the Divine command. *A man of Ethiopia.* A general name, but more particularly the kingdom of Meral, south of Egypt. *Under Candace.* The official, not the personal, name of the queens of Meral. *Who had the charge of all her treasure.* Was her treasurer. *Had come to Jerusalem to worship.* He was either a Jew or a proselyte to Judaism.

28. *Was returning.* Having performed his religious duties, he was now on his way back home. *Read Esaias.* Isaiah. He did this, possibly, to while away the time.

29. *The Spirit said unto Philip.* Not audibly, but by some inward impulse. *Join thyself to the chariot.* Approach the rider in the chariot.

30. *Philip ran.* Made haste. *And heard him read.* He was reading aloud. *Said.* Spake unto the Ethiopian. *Understandest what thou readest?* Dost thou comprehend the meaning of what thou hast read?

31. *How can I, except some man should guide me?* He confesses at once that he did not fully understand what he was reading. *He desired Philip.* Requested Philip. The Revised Version has it "besought," a stronger term.

32. *The place of the Scripture.* The passage. It was the 53rd chapter of Isaiah, where, in graphic terms, is given a picture of the Messiah's sufferings. Such a description was too difficult for him to understand and comprehend. *He was led as a sheep to the slaughter.* Was as helpless as a sheep. *Like a lamb dumb before his shearers, he opened not his mouth.* Made no outcry, but quietly submitted to his fate.

33. *In his humiliation.* "When he humbled Himself in death." (Rackham.) *His judgment was taken away.* The fair trial that was due Him. *Who shall declare his generation?* This has been interpreted in many ways. It may mean (1) Who can tell the number of His spiritual descendants? (2) Who can picture the wickedness of those who rejected Him? (3) Who of those of His day and time realized what was meant by His life and death? (4) Who can tell the origin of the Son of God? *For his life is taken from the earth.* He was cut off out of the land of the living.

34. *The eunich answered Philip.* Being deeply interested, he turns to Philip for instruction. *Of whom speaketh the prophet this?* It was a general belief among the Jews that the 53rd chapter of Isaiah referred to the coming Messiah. But with this general belief the Eethiopian, seemingly, was not acquainted. It was, therefore, a paradox that he could not comprehend.

35. *Then Philip * * * * began at the same scripture.* Took the passage he was reading as a text. *And preached unto him Jesus.* He made it clear that the prophecy referred to Jesus. That it was also true that the prophecy had been fulfilled; that the promised Messiah had come, had suffered and died, and had arisen from the dead, and had ascended unto His Father.

36. *And as they went on their way.* They were riding while the conversation here recorded took place. *They came unto a certain water.* A small stream which they were, doubtless, at that time crossing. *What doth hinder me to be baptized?* What is in the way of my baptism? He believed the Gospel as preached by Philip and was ready and willing to become a follower of Jesus. "Faith within and water without were ready." (Bengel.)

37. This verse has been omitted in the Revised Version. But that Philip would make the reply it contains can hardly be denied.

38. *He commanded the chariot to stand.* Gave orders that his retinue stop. *Then went down both into the water.* Philip and the Ethiopian. *He baptized him.* Whether by immersion, pouring, or sprinkling we have no evidence. But the form is of little consequence. Suffice it to be said that having received the sacrament of baptism, the Ethiopian went on his way and on his return home spread the joyful news of the gospel.

Charleston, S. C.

THE SOUL'S BREAD

(John 6:27, 32, 33, 35, 51, 53, 58, 68.)

The Epworth League Devotional Topic for March 7, 1909

BY FRANK N. LYNCH

The Theme and the Scripture

In the first reference (verse 27) our blessed Lord puts all emphasis upon the incomparable value and importance of the "meat which endureth unto everlasting life." The Great Teacher would remind the people of the saying of Isaiah the prophet: "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness."

In verses 32 and 33 the Master directs attention to the true source of this *bread of life,* not the manna of the desert which was given Israel; not the "old corn" or rich fruits and plenty of Canaan, but the bread which came direct from God the Father. "For the bread of God is he which came down from heaven and giveth life unto the world."

In verses 35 and 51 the Master tells the multitude plainly that He is the bread of life.

In the next reference (53-58) we are taught that if we would have spiritual life, and truly become partakers of the Divine nature, we must eat the flesh of the Son of man and drink His blood. We understand this language as meaning that the Christian must, by faith in his heart, appropriate Christ as his Saviour from sin and the giver and sustainer of soul-life. We believe neither in transubstantiation nor consubstantiation. Through the use of the symbols of the blessed sacrament we receive the life and salvation of Jesus Christ.

In verse 68 the words of Simon Peter deeply impress on our minds and hearts the thought that Christ alone can give spiritual vitality to the soul, and He only can satisfy the longings and aspirations of the immortal nature of man.

Ways of Taking Part

Help the meeting by being promptly at the beginning of the service. Many a meeting has been hindered and crippled by late arrivals. The confusion and diversion incident to the coming in of the stragglers militate against the interest and success of the hour.

Nothing is more stirring or uplifting in its effect on the meeting than testimonies, fresh and sparkling, from those who have found full satisfaction in believing in Christ.

Everyone should join in making the singing joyful, exultant, and enthusiastic.

Tell of others who, under your influence or in answer to your prayers, have found in Christ the bread of life. This always makes a deep and abiding impression on any gathering of Christians, especially young people.

The Aims of the Meeting

To make clear the joyful message that there is an abundant supply of the "Bread of Life." The prodigal said after he came to himself: "In my father's house there is bread enough and to spare, while I perish with hunger. I will arise and go to my father." The psalmist declares: "They shall be abundantly satisfied with the fatness of thy house," etc.

To show that this soul-food is to be obtained "without money and without price."

To teach that this "great salvation" is within reach of all. "He that cometh to me shall never hunger," and "Him that cometh unto me I will in no wise cast out."

To emphasize the mighty truth that while the terms on which this "bread" is given out by Christ to men are simple, clear, and plain, at the same time they are fixed, unalterable, and uncompromisable. "Whosoever beleiveth and is baptized shall be saved; but whosoever believeth not shall be condemned." Christ said to those who rejected Him: "Ye will not come unto me that ye might have life."

After the study of such a theme as this "Soul-bread" the meeting ought to be a failure if the *aim* is not to win some soul for Christ. If *one soul only* should be won in each Epworth League in Methodism on this particular Sunday night, what a thrill of joy would pulsate through the entire Church, and what a shout of victory would be heard all dowr the line of the advancing hosts of God!

A Word to the Leader

Pray for Divine guidance, inspiration, and power until you not only grasp your theme, but until your theme grasps you and sways your every faculty of mind, emotion of heart, and energy of will. Then blessed results are bound to follow.

While you should plan every part of the program and arrange every detail of the meeting, let the Holy Spirit lead in all things. The leader is the "key" to the situation. If he is prepared, courageous, earnest, persistent, "full of faith and the Holy Ghost," and has the assurance of victory in his own heart, the meeting will be a pronounced and complete success.

Remember you are not dependent upon a large crowd for results. The larger the atten[illegible] the

(*Continued on Page Ten.*)

Southwestern Christian Advocate

1—All business letters should be addressed to Eaton & Mains, and all communications inteuded for publication to the Editor.
2—In sending matter for publication, write plainly ou one side of the paper, aud make your communicatiou as short as the subject will allow.
3—When the ADVOCATE does uot arrive regularly, notify us promptly.
4—Methodist pastors are our authorized ageuts, to receive subscriptions and collect dues for the ADVOCATE.

A NEEDY CAUSE

We heartily commend the effort which the Mississippi Conference is putting forth to save our church at Natchez, Miss. Natchez must not be given up. We are needed there. We have all that could be desired in location, in building, in loyalty of membership; but that faithful little band has been struggling heroically to carry more than they were able to carry.

Now that the entire Conference is becoming interested, we look for immediate relief for the Natchez congregation. The property is worth three times the indebtedness, and soon this charge will take rank among the best in the Conference.

We understand that the third Sunday in March is designated as the time for the rasing of funds to wipe out the indebtedness of this church. We most heartily commend the movement. Knowing the situation as we do, we are satisfied that it will be a safe investment for Methodists in the Mississippi Conference to protect this church. It will give us a foothold in one of the best towns in the State of Mississippi. We have among our membership there some of the most influential citizens of Natchez, and others will join us as soon as the debt is provided for. They are hesitating on account of a rumor that is afloat, namely, that the debt will never be met and that the church will be lost. Help now, brethren.

Dr. George F. Keifer, whose address is Lafayette, Indiana, sends in the following request concerning the mixed adult Bible classes in Sunday School work:

Will pastors having mixed adult Bible classes in their Sunday Schools kindly report to the aforenamed person (by postal) as to the following points:

(1) Number enrolled?
(2) Organized?
(3) Doing what kind of Sunday School and Church work?
(4) Name of class, church, city and pastor?

Dr. M. C. B. Mason on Sunday, February 7, represented the work of the Freedmen's Aid Society before the Congregation of Lincoln Avenue Church, Pittsburg, Pa., at the morning and on the evening of the same day. He spoke also to the congregation of Christ Church, the same city. On February 14 he spoke in the First Church and Maple Avenue Church of Terre Haute, Ind. It is gratifying to know that large and influential churches continue their interest unabated in the work of the Freedman's Aid Society.

President J. W. E. Bowen of Gammon Theological Seminary delivered the Lincoln Centennial Memorial oration in the city of Chicago, in the Seventh Regiment Armory Building, on February 12, under the direction of a committee of one hundred appointed by the Mayor of the City of Chicago. On February 13 Doctor Bowen delivered a Lincoln and Frederick Douglass address before the Appamattox Club of that city, and preached in Bethel African Methodist Episcopal Church the following Sunday.

The Tingley Memorial Hall at Claflin University, Orangeburg, S. C., will be dedicated March 4th. Mr. S. H. Tingley, the donor of this magnificent building, will be present. Dr. J. M. Buckley, the editor of the *New York Christian Advocate*, will deliver the dedicatory address. Dr. M. C. B. Mason, corresponding secretary of the Freedman's Aid Society, and others, will be present and speak. Delegates are expected from all the circuits and stations in the South Carolina Conference. A banquet will be served in the basement of the Tingley Memorial Hall by the university and the ladies of the nearby circuits and stations.

Of General Interest

AMERICA'S GIFT TO THE EARTHQUAKE SUFFERERS.

No sooner was the great disaster which befell the inhabitants of Messina and surrounding villages made known than the civilized nations of the earth, touched by the suffering of the terror-stricken survivors, began to contribute funds for their relief. Many millions were raised for this purpose. Of this amount, more than a million was collected by the American Red Cross Society. Of the various states, New York heads the list with $326,000, and California is second with $190,000. It will be seen by this that California has not forgotten the sympathy and the help she received because of a similar calamity a few years ago.

KING EDWARD VISITS BERLIN

During the past week King Edward and Queen Alexandria of England arrived in Berlin on a visit to the Emperor of Germany. This meeting of the King and Kaiser is regarded by friends of peace as very opportune. King Edward was accorded a gracious welcome. By his tact he won the favor of the German populace during his brief stay.

The announcement too at this time that France and Germany had practically come to an agreement as to the French and German interests in Morocco is causing great rejoicing. For four years France and Germany have been disputing over conditions in Morocco. At times the peace of Europe was gravely threatened. Now that an agreement has been reached these countries are happy over the disappearance of the war

A WORLD CONFERENCE.

President Roosevelt, with the aid of the Secretary of State and Gifford Pinchot, national forester, has prepared a call which will be sent to the forty-five nations now on the Hague roll to participate in the world conference to be held at the Hague during September. The object will be the conservation of the world's resources. Many of the principal governments have already been sounded and have expressed themselves as favoring such a conference. It is expected that this invitation will be cordially accepted by all the nations invited. This movement, leading as it will to a better understanding among the nations, will make for peace as well. During the past week the North American Conservation Congress was in session in Washington. It appears that the various nations realize that the time has come when stock must be taken of the world's resources and means devised whereby enormous wastes may be eliminated.

THE PANAMA CANAL.

Lieutenant Colonel Goethals, Chief Engineer of the Panama Canal, appeared before the committee of the House and made a clear and masterly defense of the lock-type as against a sea-level canal. Not only will the sea-level canal cost $200,000,000 more and six years longer to build, but will necessitate the solving of problems and the overcoming of difficulties far greater than would be met with in building a canal of the lock-type. President-elect Taft, after a visit to the Isthmus in company with distinguished engineers, appears to be wedded to the idea of a lock-type canal, and states his willingness to take full executive responsibility for the construction of a canal of that type.

The estimate of the complete cost of the canal is $360,000,000. It is predicted that the canal will be formally opened by January 1, 1915; but Mr. Taft thinks it possible that the canal will be ready for use during the early part of 1913 or about the close of his administration.

PRESIDENT ROOSEVELT'S ACHIEVEMENTS.

Now that the administration of President Roosevelt is nearing an end, many opinions are being expressed as to what he has really accomplished and as to what rank he will occupy among the Presidents who have gone before. As is to be expected, sentiments differ widely. Some men like Ambassador Bryce accord him a very high place indeed. The President in a recent interview gave what he considered his greatest accomplishments as follows: The construction of the Panama Canal, the despatch of the American fleet around the world, and the settlement of the Japanese-Russian war. The President regarded the building of the canal as his greatest achievement because it would in all probability endure after his other works will have been forgotten. It is well to note that the construction of an Isthmian Canal has been the dream of ambitious engineers for more than three centuries. The greatest attempt before the present one was made by the French Panama Canal Company, under the leadership of Ferdinand DeLesseps. This attempt ended in a gigantic failure and was the cause of a wide-spread scandal in France. There will certainly be enough glory in the successful completion of this stupendous enterprise for President Roosevelt and the Nation as well.

CONGRESS TO SIT IN GENERAL SESSION.

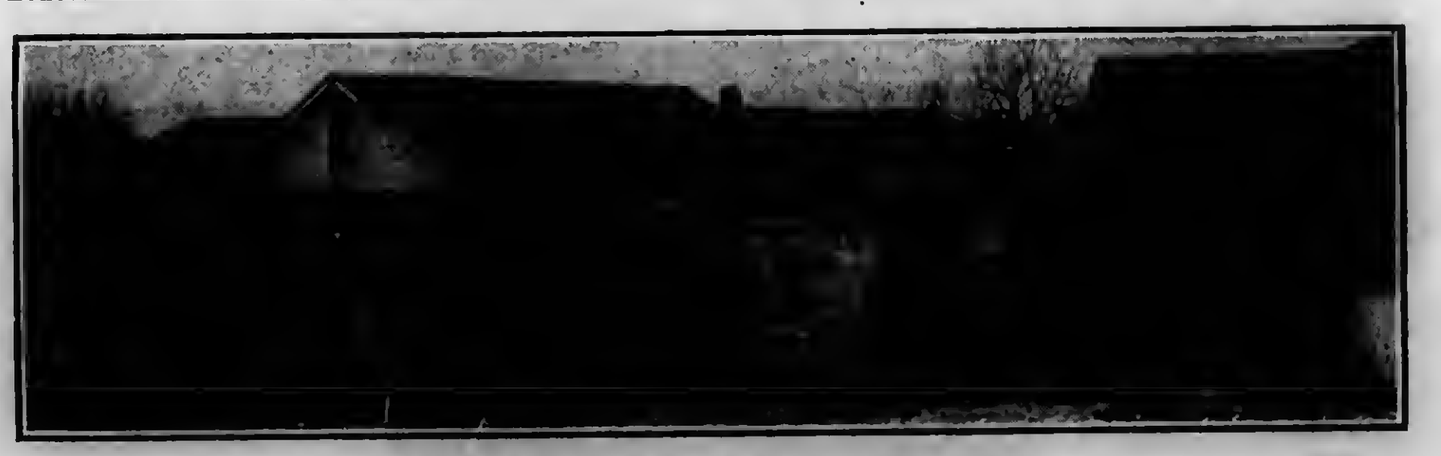
After a conference with the leaders of Congress, President-elect Taft ordered a formal announcement of the fact that Congress will convene in special session, March 15. It is generally understood that Mr. Taft favored an earlier date, March 8, but acceded to the counsel of the older Republican leaders, Senator Aldrich and Speaker Cannon, and the date was fixed for March 15.

There is some concern as to the probable length of the session. It is thought by some who are in a position to know, by virtue of having participated in such sessions before, that it will likely last well up into July and perhaps run over into August.

The primary object of the session is for the consideration of the revision of the tariff downward. From all indications it would appear that Mr. Taft is favorably disposed to the shaving schedule; but some of the Republican leaders, as it seems, are not altogether agreed with him.

It will be remembered that this subject figured largely in the matter for discussion during the campaign, especially as to the Democratic side; and they were of one opinion that an immediate revision should be had. So, if it is the purpose of the incoming administration to taper off things, it will at least have the sanction and support of the Democrats.

In dealing with the tariff, however, Congress has to do with one of the most, if not the most, vital economic questions which affect the Government; and whatever is done along this line must be deliberate and with forethought.



MECHANICAL HALL, RUST UNIVERSITY

During the past ten years Rust University, Holly Springs, Miss., has been steadily growing, maintaining itself at the head of the institutions for our people in the State of Mississippi. The recent construction of the Mechanical Hall, a picture of which is herewith given adds a long felt want to the equipment of this institution. Here the boys will be taught the trades. This building is largely the outgrowth of an effort toward self-support: the money for the construction of this building came largely from our people in the Upper Mississippi Conference. Our brethren in that conference are enthusiastic supporters of Rust; and well may they be; for the conference has been largely made through Rust University. Doctor W. W. Foster, president and Mrs. Foster, Dean of the university are giving themselves unreservedly to the building of Rust University; and the Mechanical Hall is their latest effort.

RECEPTION TO MR. TAFT

(*Continued From Page Four*)

Mr. Taft's speech made a great impression, and it is gratifying to note that it has attracted nation-wide attention. The address in full will be printed elsewhere in this issue. Miss Virginia Heinz, a teacher in the public schools, presented a beautiful bouquet of American Beauty roses to Mr. Taft in behalf of the Reception Committee. President-elect Taft received the flowers in a most courteous manner and thanked the donor. The benediction by the Rev. J. L. Burrell, D. D., completed the exercises. In giving credit for this large demonstration it is hard to single out all those who are entitled to mention, but be it said to the credit of the Rev. W. Scott Chinn, Secretary of the Committee, that he worked hard night and day, and that a large measure of the success is due to him. The finances of the Committee were admirably handled, and after all expenses were met there remained in the treasury $165.00, which by unanimous vote was turned over to the treasury of the Colored Young Men's Christian Association.

OFFICERS

The following was the organization of the Committee which had direct charge of the reception:

President: Robert E. Jones.

Vice-Presidents: Col. James Lewis, A. B. Kennedy, Mrs. Frances Joseph Gaudet, A. H. Colwell. Rev. A. Hubbs.

Secretary: W. Scott Chinn.

Assistants: V. P. Thomas, T. J. Campbell.

Treasurer: W. L. Cohen.

Executive Committee: R. E. Jones, Chairman; W. Scott Chinn, Secretary; Col. James Lewis, A. B. Kennedy, Mrs. Frances Joseph Gaudet, A. H. Colwell, V. P. Thomas, T. J. Campbell, W. L. Cohen, Treasurer; Chas. I. Dowden, Dr. L. T. Burbridge, Prof. Albert Wicker, T. J. Galbreth, Rev. E. D. Simms, Mrs. Fanny Edmonds, Rev. Pierre Landry, Patrick Prescott, Rev. H. H. Dunn, Rev. H. Taylor, Aristede DeJoie, Sr., W. J. Rodolph, John Marks, Frank Farrell, J. F. Marshall, Alfred Lawless, Jr., S. J. Channell, W. J. Nickerson.

Finance: A. B. Kennedy, Chairman; E. O. Moss, I. G. Wynn, Enos. P. Bell, T. P. Woodland, Dr. J. A. Hardin, William Robinson, C. C. Wilson, Rev. J. A. Lindsay, J. N. Cheri, S. Roseve, D. W. Rhodes, Rev. Joseph A. Morehead, George D. Geddes, Mauville LeBlanc, Dave Norcome, W. K. Hope, Charles D. Smith, Thomas LeBlanc, Montville Duverney, Robert L. Carter, S. W. Green, Frank Anderson.

Music: Charles I. Dowden, Chairman; A. H. Colwell, M. S. Davage, T. W. J. Tobias, Barry Stewart, George Carrere, Charles W. Dale, Mrs. M. T. Wells, John A. Pace.

Badges: Dr. L. T. Burbridge Chairman; Rev. J. W. Washington, M. P. Nicholson, E. H. McGraw, J. W. A. Verrett.

Public Schools: Prof. Albert Wicker, Chairman; A. C. Priestly, Mrs. S. A. Williams, Henry Reggio, A. P. Williams, Miss Mary D. Coghill, Miss Sarah B. Allen, Miss Alice B. Clark, Miss Leontine Vignes.

Press: T. I. Galbreth, A. E. P. Albert, F. B. Smith, C. W. Brooks.

Program: Rev. E. D. Simms, Chairman; R. C. Metoyer, B. J. Connerly, J. L. Wimby, John B. Hall.

Decoration: Mrs. Fanny Edmonds, Chairman; J. F. Marshall, J. B. Alexander, John Anderson, Edward Hubbs, H. Mahoney, Joseph Valentine, A. P. Barrow, A. J. Jones, William McPherson, David Williams, Robert Armstead, D. W. McKay, Albert Bauman, C. D. Levy.

Invitations: Rev. Pierre Landry Chairman; J. Madison Vance, Secretary; J. W. Jones, A. P. Gaudet, Elix Ricard, T. M. J. Clark, L. Howard, Ed. Foster, F. E. Berhel, Robert Carter, F. Richard, Jos. Mansion, Dr. J. E. Willis, Dr. C. W. Vance.

Reception: Patrick Prescott, Chairman.

Stage Construction: H. H. Dunn, Chairman; Jos. Riley, C. L. Guichard, B. R. Peters, Dr. L. B. Landry and V. P. Thomas.

Transportation: Rev. H. Taylor, Chairman; James Lewis, Jr., J. J. Winston, Victor Fournier, J. L. Burrell, F. N. Higgins, Ed. Barnes, W. C. Hayward, F. B. Houston.

Bishop Mallalieu is delivering evangelistic sermons in the New England States.



SCHOOL CHILDREN LISTENING TO MR. TAFT'S ADDRESS

ADDRESS OF WELCOME

(*Continued from Page Five.*)

ment of a community must be preceded and accompanied by a healthy growth of character. Believing this, emphasis is placed upon the necessity of moral and spiritual growth, along with industrial training and intellectual development.

By this process, sir, a new Negro, with a new spirit, with a broad vision is being prepared for active and hearty co-operation in the larger development of the New South. We have as a basis for this hope on the one hand the manifest desire of the Negro for self-improvement and his love for the South and the nation; on the other the increasing interest, sympathy and co-operation which the whites are showing in the Negro's struggles to free himself from the wicked influences of the past and to stand forth a free American citizen in soul and spirit, as well as in body. Our hope is that the new Negro will be as important a factor in the complete development of the New South under new conditions as our fathers were under different conditions in the old South. The South and the Negro have suffered together, and in God's own way and time they will triumph together.

The thought of being a burden to the State is repulsive. To be lifters, not leaners, is our aspiration. To aid, not to retard progress, is our aim. We realize that "we have hard work to do and loads to lift," and we are determined to "shun not the struggle, face it, 'tis God's gift."

We believe with you, sir, that the solution of our question is largely a matter of industrial and thorough education, and, also, that the friendship of the Southern white man is an essential asset to the sum total of our progress. "He who would have friends must show himself friendly." The Negro's friendship for the white man is proverbial; his loyalty to his country is a matter of history. He not only responds readily to treatment, but absorbs with wonderful rapidity the civilization with which he comes in contact. He is largely like the man who trains him. Under the influence of American civilization he has developed a home life, church life, club life and is earnestly striving for the better things.

He sees a brighter day ahead. The rainbow of hope is fixed upon his vision. The Sunny South is his home, not by adoption, but by inheritance. He knows no other home; no land is so dear to him as the land of Dixie. Thoroughly American in spirit, there is no flag to him like the Star-Spangled Banner.

In this land of sunlight and beauty, a favorite spot on the earth, where each succeeding season gives to our markets a new crop, where nature aids abundantly in the production of wealth; where mother earth has treasured unlimited mineral resources, and where centuries have failed to reveal the boundless wealth, in this land, consecrated by the labors, tears and joys of our fathers, we shall labor and wait; we shall hope and work until the day of perfect understanding comes. When the secret ties of friendship and respect shall become a public policy; when all the forces of our broad section shall be united in its development, then will the South enjoy commercial supremacy, and its people share the rewards of those who overcome.

Believing that what we do to improve conditions in our section improves conditions throughout the nation, we welcome you most heartily, and hope, as President of a united country and people your administration will find a large and permanent place in history, and all America will feel the benign influence of your life and character. Again we welcome you.

People of Interest

Dr. I. Garland Penn is gradually recovering his health.

Bishop Walden was seventy-eight years old February 11.

The address of Miss Inez Godman for the present is: Anastasia Island, St. Augustine, Florida.

The Lincoln Conference will be held at Boley, Oklahoma, March 17. Bishop Nuelsen will preside.

President John Weir of New Orleans University spent a few days in the North in the interest of the University.

The Rev. W. H. Jones, of Thibodaux, Louisiana, was in the city last week attending to matters pertaining to the Louisiana Conference, of which he is statistician.

The Rev. E. B. Burroughs, D. D., represented the SOUTHWESTERN at the Florida Conference and the South Florida Mission. Doctor [illegible] thoroughly interested in our cause and makes a good representative wherever he goes.

Epworth League

Continued From Page Seven.)

better, of course; but with the truth of God, the help of the Spirit and an entire consecration to your task, whatever the number present, you may have such a meeting as shall fill heaven with gladness and rejoicing. "For there is joy among the angels over one sinner that repenteth." "All things are possible to him that believeth."—*From "Noets on the Epworth League Devotional Meeting Topics.*

Book Committee Meeting

The Book Committee of the Methodist Episcopal Church met in annual session at the Book Concern Building in New York, Wednesday morning, February 10, 1909. The sessions were presided over by the Chairman of the Committee, Dr. William F. Whitlock. The other members present were Silas Pierce, Charles S. Wing, James G. Shepherd, Alpheus S. Mowbray, John A. Patten, Wade H. Logan, Hanford Crawford, Oscar P. Miller, John F. Harmon, Charles E. Bacon, William E. Bletsch, Rolla V. Watt, and Wilmot W. Van Dusen, representing General Conference districts. Representing the Local Committee of the Eastern House were Ezra B. Tuttle, John E. Andrus, James W. Pearsall, J. Edgar Leaycraft, and George F. Washburn. Representing the Local Committee of the Western House, Richard Dymond, James N. Gamble, Robert T. Miller, and James M. Kittleman were present.

There were also in attendance during the sessions of the Committee the following Church Officials and Editors: Bishop Daniel A. Goodsell, Bishop Thomas B. Neeley, Homer Eaton, George P. Mains, Henry C. Jennings, Edwin R. Graham, William V. Kelley, James M. Buckley, John T. McFarland, Levi Gilbert, John J. Wallace, Claudius B. Spencer, Stephen J. Herben, Albert J. Nast, Richard J. Cooke and Edwin M. Randall.

The Committee labored industriously and conscientiously at the task assigned it by the Church, and found many things for gratification and commendation and little of which to complain. The various reports of the Publishing Agents, the Editors of Periodicals and of the Local Committees, East and West, while presenting problems, some of them grave, all showed a year of faithful and successful service to the Church. It has been unavoidable that the general depression in trade should in some measure also affect our business. The largely increased cost of some articles used in the publishing business, notably white paper, has also helped to reduce profits. It is not surprising therefore that the showing for the year does not equal that of last year. Unusual effort has been put forth and great care and economy have been practiced. The showing under the circumstances is a very gratifying one.

The perfectly sound basis on which the Publishing business rests enables the Book Committee in the face of a falling off in earnings to continue the same large dividends to the Conference Claimants as were declared last year, namely $160,000. An important item in making this possible is the fact that a large number of general Church expenses are now met by the Treasurer of the General Conference Expense Fund, instead of being paid by the Book Concern as formerly.

The Book Committee has sought to keep step with the quickened interest in the Sunday School work, as shown by the creation of the new Sunday School Board, and has apointed a standing committee on Sunday School Periodicals. Much more than the usual time and care have been devoted to the Sunday School problems. Sunday School departments are being arranged by the Publishing Agents in the several Houses. The new graded system is to be published, and many helpful features are being planned.

The problem of the circulation of Periodical literature received much careful attention, with the hope that renewed interest may be aroused in behalf of our Advocates throughout the entire Church.

The Report of the Treasurer of the General Conference Expense Fund, Mr. Oscar P. Miller, of Rock Rapids, Iowa, was received with great satisfaction. It showed money enough in hand to pay all the expenses of the late General Conference, as well as other bills assigned to the Commission by action of that body. If the Spring Conferences do their part the Treasurer will not need to borrow in providing for Commissions, Judicial Conferences, etc. The results are due to the devoted labor and skill of the Treasurer. It should be remembered that his fidelity has saved the Book Concern an expenditure of $45,000, and thus made possible the continued large dividend to the Conference Claimants.

The Committee carefully and prayerfully considered the matter of filling the editorial vacancies presented for its consideration. With the concurrence of Bishop Goodsell and Bishop Neely the following selections were made: *Northwestern Christian Advocate, Professor* Charles M. Stuart; *Methodist Advocate-Journal,* Dr. John J. Manker; *Christelige Talsmand* (Norwegian), Rev. R. L. Wilhelmsen; *Vidnesbyrdet* (Norwegian), Rev. C. L. Hansen; *The Epworth Glocken* (Swedish), Rev. William Henschen.

The salaries of the General Conference officers have been fixed the same as last year. Bishops, Publishing Agents, Editors of *Methodist Review, Christian Advocate,* Sunday School Publications, and Book Editor, each, $5,000. Editors of *Epworth Herald, Northwestern Christian Advocate, Western Christian Advocate, Central Christian Advocate, Christian Apologist,* and *Haus und Herd,* each $4,500. *California Christian Advocate* and *Pacific Christian Advocate,* each, $3,000; of the SOUTHWESTERN CHRISTIAN ADVOCATE, $2,250; of the *Methodist Advocate-Journal,* $1,500. The report of the Treasurer of the Episcopal Fund, while showing a favorable balance, indicates an excess of expenditures over receipts, hence a lessened balance. This is due chiefly to the largely increased number of Bishops. It should be observed also that the rate of apportionment for the Episcopal Fund has been materially reduced, being one and one-fourth per cent. of the Pastor's salary, including house rent. This has been done in fairness to those Churches and Conferences that pay their apportionments. If, however, this effort of the Book Committee is not responded to by a more faithful payment on the part of Conferences that have not been so conscientious, disaster will come to the Fund, and distress to our chief pastors.

The work of unification of the Book Concerns as authorized by the last General Conference has been carried forward as rapidly as security and the best interests of the business would seem to permit. Unexpected problems have confronted the Committee, but these will be solved and the work reach a satisfactory issue in due time.

The Book Committee and the Church have observed with great pleasure the progress of the heroic Methodists of San Francisco. While the depression in business has prevented as liberal co-operation on the part of others as has been expected, they are not waiting or others. Much has been done to restore the Church. But much more remains to be done, which is impossible without outside help. This will come. The Church is pledged. The new Book Concern Building is practically completed and will be dedicated March 31. This will inspire still further achievement. We send greeting, and breathe a prayer for the blessings of the Lord of hosts on these unfaltering toilers.

One of the many pleasant incidents of the meeting was the announcement of the gift of a fine organ for the new San Francisco building by Mr. H. B. Williams of the Epworth Piano and Organ Company, of Chicago.

The sessions of the Committee closed at 6 o'clock on Monday, February 15. The members departed feeling that an exceedingly profitable session had been held and that the outlook is hopeful for a successful year.

WILLIAM F. WHITLOCH, *Chairman.*
ALPHEUS S. MOWBRAY, *Secretary.*

A Community of Energetic Colored People

The colored people of Lafayette County, Mississippi, are making a splendid showing in buying real estate for themselves. For instance, there is a slope beginning at Oxford, Miss., running six miles west and about five miles wide, that is owned almost exclusively by Negroes. We will give some of their names, with number of acres owned: H. C. McEwen, 140; F. D. Avant, Sr., 160; T. B. Mitchell, 140; Wiley Brothers, 360; C. & W. Wiley, 220; A. Penamon, 100; T. M. Taylor, 120; H. Carothers, 340; B. Mitchell, 160; John Owens, 2b0; Milliner heirs, 160; the Rev. Jas. M. Owens, 500; W. M. Swiney, 100; Mullin & Dickens, 160; W. M. Mullin, 300; A. J. Patton, 160; George Banks, 160; R. Thompson, 80; McEwen heirs, 260; Terry Brothers, 200; Rev. A. B. Slate, 80; Robert Cochran, 80; F. Thomas, 60; C. Banks, Jr., 80; R. Buford, 80; Rev. J. A. Slate, 220; B. B. Cochran, 220; the Revs. McEwen (brothers), 248; A. Mitchel, 160; W. M. Morgan, 160; C. Banks, Sr., 120; L. Higginbottom, 80; Wm. Milliner, 160; R. Milliner, 30; J. C. Jackson, 60; L. Kopper, 80; B. Mitchel, Sr., 80; M. Williams, 80; making a total of 6,138 acres, besides about 300 acres in lots of from one to twenty-five acres owned by Negroes right on the suburbs west. This land will readily sell for from $5 to $20 per acre, on on an average of $12.50, amounting to between $75,000 and $100,000. Some of them have residences worth more than $1,000, such as the Rev. James Owens, John Owens, the Rev. J. A. Slate, B. B. Cochran, the Rev. J. S. McEwen, G. W. Lee, George Harvey, F. Thomas, and others. As a rule, all have good houses. There are several hundred head of mules and horses, more than half of which are home raised, and which comprise some of the finest stock to be seen in the State. Thousands of cattle and hogs can be seen in good pastures here, as well as poultry of all kinds. Three steam gins and grist mills are operated by Mullin & Wiley, B. B. Cochran, Owens, Morgan & Milliner. Three splendid schools and five churches are to be found in the district, which is one of the most orderly communities in the State. For more than thirty years no one has been sent to prison, no murders or crimes of any importance are committed by this people, who get along nicely in every way. The Rev. J. A. Slate, now pastor of Revel's Memorial, Greenville, Miss., was a prime mover in setting the pace in the community for neat and tasty homes. He was principal of one of these schools for twelve consecutive years. His precepts and example are worth much to all, and he is loved and honored by all. More than 85 per cent. of the property enumerated is without incumbrance, and the Negroes have cash and bank accounts sufficient to liquidate the incumbrance and still have a surplus. The most of this property has been bought within the last twenty years, and still they are buying, some paying as much as $1,000 cash. The SOUTHWESTERN has a large circulation in this community. We shall give you our crop report in the fall.

H. C. MCEWEN.

Resolutions on the Death of the Rev. W. D. Godman, D. D.

WHEREAS, William D. Godman, D. D., for many years identified with this society as a most faithful and successful President of the New Orleans University and of Gilbert Industrial College, passed to his everlasting reward in St. Augustine, Florida, December 26, 1908,

Resolved, first, That we hereby express our most profound sorrow and grief over the great loss which this society, the Methodist Episcopal Church, the country at large, and the colored people of the South have sustained in the termination of the life of this great and good man. He was a devout and earnest Christian, whose purity of life and conscientious devotion to every trust committed to his care, made him a wise and efficient workman in the service of this Board during the early years of its history in the South.

As President of the New Orleans University, he laid well the foundations for the development of the work of that institution, but it was at Gilbert Industrial College, at Baldwin, La., where his greatest work was done for this society and for the people whom he served with such unselfish devotion. By his energy, experience and large business capacity, he paid off the indebtedness of this institution, which more than once threatened its very life, and secured for it an endowment of over $40,000, from which, very largely, the institution is able at the present time to carry on its work.

Resolved, second, We hereby convey to the family of Dr. Godman, especially to his beloved daughter, Miss Inez, who for years sympathized with him in his devotion for our work, and tenderly cared for him in his last moments, our most sincere sympathy in the great bereavement that has come upon them, and assure them of our earnest prayers in their behalf, and that they may be sustained and comforted by the Heavenly Father in their deep grief and sorrow.

Resolved, third, That a copy of these resolutions be sent to the family, and published in the SOUTHWESTERN CHRISTIAN ADVOCATE.

J. M. WALDEN,
M. C. B. MASON,
F. J. MAVEETY.

Gleanings from the Field

CHANGE OF ADDRESS

Tho Rev. R. H. Patton to Quitman, Miss.

The Rev. F. R. Butler to Dennis Mills, La.

The Rev. W. L. Marshall, Brookhaven, Miss., Box 444.

The Rev. A. M. H. Evans, from Millen to Baxley, Georgia.

The Rev. W. R. R. Duncan, from 214 Walnut Street to 12th and Elm Strets, Little Rock, Arkansas.

We learned, under date of January 23, that little Elaine Juanita Dean, the eldest daughter of Rev. and Mrs. W. H. Dean, of Richmond, Va., has been seriously ill with bronchial pneumonia since December 25. Slight improvement in her condition was noted under the skillful treatment of Dr. W. H. Hughes and Miss Ruth Littlepage, trained nurse of Richmond Hospital. Prayers for her recovery are solicited.

OHIO

Cleveland—The members and friends of Cory Methodist Episcopal Church are highly elated over the spiritual development of the church this conference year. Our beloved District Superintendent, Bro. E. A. White, was with us and held our last quarterly conference, which was satisfactory in every way. A unanimous vote of the conference was cast for our pastor, the Rev. Geo. A. Sissie, to be returned to us next year. Our pastor entered into a spiritual work on watch meeting night. The Rev. W. H. Stevenson of Lexington, Ky., our conference evangelist, has just closed a very successful revival of about four weeks' length. Many conversions and quite a number reclaimed. There were about forty additions to the church. Brother Stevenson holds his audience well, the longer he stayed the larger the crowd grew. The last night the church could not hold them. His greatest power is the Bible truth linked with the Holy Spirit. He brings to us the word of God, which is sharper than a two-edged sword and it cut both ways in our church. He leaves us with our prayers and best wishes for success in his noble work for the Master. We bespeak for our members a word to our good Bishop, Thomas B. Neely, D. D., LL. D., through the columns of the SOUTHWESTERN, that he will see as we do for the best interest in the Cleveland work. A change of ministers at this point would greatly impede our progress in securing a new church, which we can almost see by the eye of faith. If our present pastor is returned it will be a great blessing to our church, both spiritually and financially. A hint to the wise is sufficient.

A. M. Park.

Oberlin.—District Superintendent E. A. White held his fourth quarterly conference at the Rust Methodist Episcopal Church, January 9. On Sunday, January 10, he administered the Lord's Supper to a large number and preached two powerful sermons. The last conference minutes, when compared with the conference minutes of previous years, show what wonderful progress the church has made under the able and efficient pastorate of the Rev. Wesley Singleton, who came to this charge nearly two years ago. The Rev. Mr. Singleton has remodeled his church and parsonage on the inside, paid $113.75 on the furnace debt of his church, paid the District Superintendent in full for two consecutive years, more than doubled his membership, increased his benevolent and other collections 75 per cent, and is now introducing the SOUTHWESTERN into the homes of his members. The members of his church are asking him to return to them again after the Annual Conference.

TENNESSEE.

Clinton.—The Rev. F. A. Hatcher, pastor, has just closed one of the most successful revivals in the history of the church. Eighteen souls were happily converted, and the majority of this number united with the Methodist Episcopal Church. The Baptists joined in with the Methodists in the battle and a great victory was gained for God. The Rev. E. Knott, of the Byington Circuit, came during the meeting and rendered valuable service. The pastor deserves great credit. Our public collections are good if not better than in the past. The circuit is composed of two churches, Clinton and Coal Creek. R. Johnson, a local deacon and Sunday School Superintendent, and Henry Whitson, Joe Guess and Harris Johnson, officers, are loyal supporters of the pastor and church, as are Dr. J. G. King, M. D., Mrs. Mamie Young, Owen More, Wesley Scruggs, Charley Scruggs, G. L. McAdoo, Wm. Kincaid and John Porter, at Clinton. We are going to form a SOUTHWESTERN Club. An entertainment will be given, and the person who raises the most money will be given a year's subscription to the SOUTHWESTERN CHRISTIAN ADVOCATE. We are planning for a rally to pay our pastor, raise our benevolence, paint the church and parsonage. We have the credit of paying and do not intend to lose our credit this year. —J. G. King, M. D.

TEXAS

Camilla Circuit.—The first quarterly conference of Camilla Circuit was held January 23-24, Dr. W. Hartley Jackson, District Superintendent, in the chair. The Doctor's lecture to the conference was just excellent. The Rev. Cary Davenport, our amiable pastor, and his officers were on hand with good reports; even the chairman of the various benevolent committees made their reports. The Sunday school was organized into a Missionary Society. Sunday Superintendent Jackson preached at 11 a. m. Paid District Superintendent, $16; pastor, $23; benevolence, $3; total, $42. We are at work as never before, a perfect organization in every department is down to business and with our beloved pastor and able District Superintendent leading the way, we see on the canvas a full report. The Superintendent spoke of the SOUTHWESTERN and its worth and the officers will subscribe. R. J. Jenkins.

Wiley Circuit.—Our first quarterly conference for 1909 convened February 6-7, with the Rev. J. J. Obee, District Superintendent, in the chair. Officers were prepared with written reports. Sunday morning at 9:30 a. m. the Sunday School service was held under the Superintendency of Mrs. H. G. Smith; 11 o'clock, general speaking meeting; 7:30 o'clock, the District Superintendent preached an able sermon to a very large gathering. Collection during the quarter, $27.90. Our church is moving on under the pastorate of the Rev. T. A. Hampton.

Kerrville.—Our little town is still alive and our Sunday school and church is still improving. We gave a concert on last Saturday night, January 23, and raised $4.45 for our Sunday School. If we are in the mountains we have been remembered.—Edna Thornton, Secretary; the Rev. W. H. Moseby, Superintendent.



VIRGINIA.

Wytheville.—Our first quarterly conference was held January 23-24. The Rev. I. R. Hill, District Superintendent, was present and attended to the work of the quarter with much dignity. The majority of the officers were present and rendered their reports, showing an outlook for future prosperity. The District Superintendent spoke to the Conference words of wisdom which lifted our minds to greater things for the future. On Sunday morning Brother Hill was thought to be at his best. The people filled the church long before the hour of service. The Rev. Mr. Prigmore, pastor, is pushing things to the high water mark. Collection, $18.25.—D. A. Fisher.

CAPUDINE for "THAT HEADACHE."

Out last night? Headache and nervous this morning? Hicks' Capudine just the thing to fit you for business. Clears the head—braces the nerves. Try it. At drug stores.

"TOUSSIANT L'OVERTURE"

The Rev. J. Mercer Johnson lectured to the students of Paul Quinn College, Wednesday, January 7, 1909, at 2 p. m. The lecture gave the beginning and development of as great a boy and man as Toussiant. It was worth $1,000 per minute to those who heard it and when he shall have given it to us in a booklet it will increase its stock for the reason that it will become a permanent fixture in our libraries and we hope to see the day when it shall become a part of the text books in our public schools, so that our boys and girls will know more about a Negro's greatness through a Negro historian—Dr. Johnson, who gives to the statesman and soldier his place in the history of great deeds done by great men and Toussiant, the equal of the men of his day. The pleasing and minute instructive description given by the lecture is not excelled by Wendell Phillips' oration on Toussiant, who I had the pleasure to hear lecture. To appreciate this lecture you must hear it. The flow of language and the outburst of eloquence is captivating and there is not a single omission of any part of Toussiant's greatness but what is truthfully placed in the group of data.

Wm. J. Laws,
President Paul Quinn College.

SIX BEST SELLING BOOKS IN DECEMBER AT THE STORES OF THE METHODIST BOOK CONCERN, AND THE WESTERN METHODIST BOOK CONCERN.

CHICAGO

Life of Chaplain McCabe, by Bishop F. Bristol.

Quiet Talks on World Winners, by S. D. Gordon.

Religion and Medicine, by E. Worcester and others.

Angel and the Star, by Ralph Connor.

Song of our Syrian Guest, by W. A. Knight.

Out of Doors in the Holy Land, by H. Van Dyke.

CINCINNATI

The Living Word, by Worcester.

Addresses on Notable Occasions, by Bishop Fowler.

Quiet Talks with World Winners, by S. D. Gordon.

The Resurrection of Jesus, by James Orr.

The Character of Jesus, by Jefferson.

The Life of Chaplain McCabe, by Bishop Bristol.

KANSAS CITY

Song of our Syrian Guest, Knight.

Quiet Talks on World Winners, S. D. Gordon.

Quiet Talks About Jesus, S. D. Gordon.

Life of Chaplain McCabe, Bristol.

The Story of the Other Wise Man, Van Dyke.

Out of Doors in the Holy Land, Van Dyke.

SAN FRANCISCO

Religion and Medicine, Worcester.

Social Application of Religion, Merrick Lectures, 1908.

Personalism, Bowne.

Character of Jesus, Jefferson.

Introduction to Books of New Testament, Bacon.

Messages of the Apocalyptic Writers, Porter.

Conference Notices

Special Notices

CENTRAL ALABAMA CONFERENCE

Brethren: By the time this notice appears the minutes will be ready for distribution. The conference did not raise sufficient money to pay for the printing, and the secretary has no means with which to pay the postage. If the brethren will send stamps, minutes will be forwarded at once.

A. W. McKinney, Secretary.

WOMAN'S HOME MISSIONARY SOCIETY

Lexington Conference

Dear Sisters: Our next annual meeting will be held in Springfield, Ohio, the second week in June, and we hope it will be one of unusual interest and progress. To do this, let every district be fully represented and every department ready with a full report. Each auxiliary should send its delegate with instructions as to what pledges to make for it for the next year. We kindly urge that those auxiliaries that have not paid their Student Aid, Conference Academy and National Delegate Funds, should do so this next quarter, for the Student Aid money is needed now by the schools and should be paid. Moreover, this is the best season for giving entertainments to raise money, for in summer the people scatter and it is hard to have a very successful entertainment. So, I suggest that all auxiliaries raise their National Delegate Fund before our June meeting and be ready to report it as raised at that time. The National meeting will be held in Los Angeles, Cal., next October, and it will be necessary for each auxiliary to do its part in order that our conference may be represented. At the Philadelphia meeting our conference was honored with the election of Mrs. M. C. B. Mason as secretary of the Bureau of Deaconess Work among colored people. Mrs. D. L. Williams, the general secretary, and leading woman in the whole missionary society, is to make the annual address for us at our meeting in Springfield. Let us give her a crowded house. Now, dear sisters, I know this has been a year of struggle and, perhaps, of discouragement; out let us not be discouraged nor lose our faith, but let us reach up through the clouds, clasp God's hand and cling while He leads the way. We may not alone be able to light the earth, but if each of us will shine in our own little corner, the result will be a bright world. Sincerely yours,

(Mrs.) C. D. C. Mebane,
Paris, Ky. Conf. Cor. Secretary.

Don't Bother with Pie

Try the delicious desserts so easily and quickly prepared with

JELL-O



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No dessert better. None so economical.

This is one of the delightful recipes:

Banana Cream.

Peel five large Bananas, rub smooth with five teaspoonfuls of sugar. Add one cup sweet cream beaten to a stiff froth, then one package of Lemon Jell-O dissolved in one and one-half cups boiling water. Pour in mould and when cold garnish with candied cherries. Serve with whipped cream.

Beautifully Illustrated Recipe Book, free.

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NURSING MOTHERS AND MALARIA

The Old Standard Grove's Tasteless Chill Tonic, drives out malaria and builds up the system. For grown people and children. 50c.

District Rounds

VICKSBURG DISTRICT

FIRST ROUND

Fayette, Jan. 30-31; Natchez, Feb. 2-3; Harriston, 4-5; Union Church, 6-7; Clark, 8; Bonus, 9; Hamburg, 10; Centreville and Gloster, 11; Newtonia, 12; Meadville, 13-14; Edlston, 14-15; Clinton, 27-28; Bolton, 28-Mar. 1; Edwards, 2-3; Vicksburg Ct., 4-5; Vicksburg, 6-7; Cary, 13-14; Angullia, 14-15. Brethren: Owing to the condition of the Natchez church, I must make some changes in this quarterly round. We beg every minister for $1 and every layman for 25 cents, to save the church at Natchez. Our membership in Natchez have done their best. We must come to their rescue and save that splendid church. Make the most of Easter for missions. Use Lincoln's Birthday for the F. A. cause. District Stewards meet in Harriston February 15 at 10:30 a. m. We pray that this may be the best year for our district in all that makes for the enlarging of the Kingdom.

W. W. Lucas,
District Superintendent.

WAYNESBORO DISTRICT

SECOND ROUND

Augusta, March 13-14; Waynesboro and Morrison Grove, 20-21; Rocky Ford, 27-28; Asbury and Thomas, April 3-4; Millen, 10-11; Herndon and Wadley, 17-18; Bascom, 24-25; Sylvania, May 1-2; Woodcliff, 3; Summit, 8-9; Pulaski, 15-16; Statesboro, 22-23; Hagan, Bellville, W. M. Bellinger, 22-23; Charlestown, 29-30; Dublin and Brewton, 31; Sandersville and Tennille, June 1. The Sunday School and Epworth League Convention meet at Spring Head Church near Ogeechee, Ga., Thursday, 8 p. m., May 27, 1909. Let one Sunday School Superintendent from each charge, and one delegate from each Sunday School, one Epworth League President from each charge and one delegate from each League be present. Pastors and Superintendents please remember the two cents per member for Convention expenses. Easter Sunday, April 11; please order programs at once and plan to make a strong rally for missions.

James Jackson,
District Superintendent.

WOMAN'S WORK

It is a woman's work to look after the house, but, for some strange reason, woman's work is much harder on a woman, than man's work on a man.

This explains why so many women are wrecks before 30 and in their graves before 50.

Too much woman's work;—too little Cardui.

Cardui is an antidote to the results of too much woman's work.

It has been found, by those who have used it, to relieve women's pains and other distressful feelings, the result of female ills, brought on by overwork.

Having cured thousands of other sick, miserable women, why should it not cure you?

Just read what Mrs. Sarah J. Hoskins, of Cary, Ky., says, in a recent letter: "I believe that Cardui saved my life. I suffered from various troubles for 9 years. I was irregular and would nearly cramp to death, every month. My back and side would nearly kill me. I tried everything to get relief, but failed, till I took Cardui. Now I can wash all day and do my housework with all ease." Try Cardui.

CUT OUT THE COUPON

Turn to the last page of this paper and cut out the coupon in the Theo. Noel Company advertisement. It offers health to the sick, without a penny risk.

WRANG TANG

Strong, powerful, penetrating—it goes through the skin, through the flesh and into the very bones—every drop. That's why its action is magical, that's why W. R. PONDER'S WRANG TANG LINIMENT kills aches and pains. All aches come from the bones, all pain comes from flesh, tissue and muscles. WRANG TANG LINIMENT has the strength, the power and penetration; therefore it not only kills aches and pains like Rheumatism, Neuralgia, Toothache, Headache, Earache, Backache, Pain in the Breast and Side, but Coughs and Colds, Sore Throat, Colic and Cramps, in Man or Beast; Swellings, Boils, Stiff Joints, Contracted Cords and Muscles—in fact, WRANG TANG LINIMENT is a Liniment for the home, for the factory, for the farm—a Liniment for the use of Man as well as Beast. It is so strong and powerful that it takes one-half glass of water to make five drops weak enough to take. No wonder it cures when all else fails. No wonder once used, always used. If you are sick you want medicine—not bottles; bottles are cheap—medicine costs money. A bottle of WRANG TANG LINIMENT contains over 200 doses. Price 50c. per bottle. Read agents offer under Indian cut. No money is needed to accept the agency for our remedies. We trust to your honor to treat us right. Under the Agent's Plan we send you a complete line of all our remedies.

AGENT'S PLAN—We send you a box containing a complete line of the following well-known remedies: W. R. Ponder's Wrang Tang Liniment, W. R. Ponder's Black Root, Ponder's Female Ox-i-di-zer, Ponder's Man Ju-vi-na-tor, Ponder's Liver and Kidney Worker, Ponder's Headache and Neuralgia Cure, Ponder's Child Worm Killer and Ponder's Corn Medicine, the retail value of which is $11.10. You can easily sell this medicine, collect the money, send us $5.55 and keep the other 5.55 for yourself. This is a fine chance to engage in a good-paying business. We furnish plenty of advertising matter to help you make sales, and take back all medicine you cannot sell; therefore you have everything to gain and nothing to lose, so why not accept the agency?

FILL OUT BLANK BELOW, cut out this entire advertisement and mail to us today. Address

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SUBSCRIPTIONS RECEIVED FEBRUARY 15-20

Atlanta and Savannah—*Wm. Bailey*, Jas. Williams; *A. G. Story*, W. B. Starr; *J. W. Tharpe*, A. G. Hester, Clemino Sams; *A. P. Gilliard*, T. K. Kenty; *A. M. H. Evans*, D. B. Spence.

Central Alabama and Mobile—*B. J. Donnell*, M. B. Potter; *L. W. Williams; J. W. Pail*, S. L. Willis.

Central Missouri—*Anthony Burch; R. Davis*, James Arthur.

Liberia.—*Anna E. Hall.*

Lincoln—*George Berry; S. J. Jones.*

Little Rock—*W. R. R. Duncan*, Buis Turrentine; *C. W. Whitehead*, L. R Green.

Louisiana—*Effie Jackson; W. J. Harris; Carrie Bush; H. Daniels*, Thos Lewis, Leonard Howard; *Louise Johnson; Caesar Joseph; T. P. Norris*, S. E. Maysmore; *Hannah Sampson*, Willie Hayes; *E. P. Taylor; H. Williams; J. S. Jones*, Lucy Davis; *R. N. Overton.*

Mississippi and Upper—*I. S. Thomas*, David Holmes; *F. H. Henry*, S. H Clay; *A. J. Howard; J. C. Hibbler*, Reiia Jackson; *G. W. Smith*, A. W. Williams, Geo. Catchen; *A. Jackson; G. W. Willis; B. W. Robinson*, Elier Conway, David Austin; *S. H. Cannon*, S. L. Wade, C. E. Crutchers, Jesse West, N. W. Moore; *S. H. Nevils*, H. Seals, J. S. Norsworthy; *W. P. C. Morrison*, T. Buchanan, D. Anderson; *D. F. Dudley*, Sidney Coleman; *W. Mc Neil*, F. Walker; *I. S. Thomas*, Lewis Wilson; *Hattie L. Anderson; A. W. Brown; Dosie Washington.*

North Caroiina—*L. J. Pope*, Oia Hamrites; *M. A. Williams; R. B. McRay; W. P. Hayes*, H. Terry; *J. W. Wells*, Mary Leach; *S. McDonald*, S. McNair.

South Caroiina—*M. J. Holmes*, V. M Varine; *R. A. Thomas*, R. Johnson; *A. S. J. Brown; John F. Armstrong*, S Setzer; *Jos. F. Page*, Calvin Choice, W T. Todd; *J. A. Gary*, W. O. Mask.

Tennessee and East—*James W. Johnson; W. D. Pettus*, L. O. Coleman.

Texas and West—*J. W. Wright; D. F. Vance*, Caesar Hopes, James Bethany; *Harry Swann*, Frances S. Smith; *Moses Smith*, Robt. Echols; *J. A. Warren*, L. F. Warren; *A. T. Jackson*, R Johnson; *D. C. Lacy*, A. K. Kyle; *I. H. Timmons*, G. Moore; *Nellie E. Melton; Buena V. Cummings; J. W. Warren*, Ann Baldridge; *T. E. Mitchell.*

Washington—*Dez Walworth; J. H. Jenkins.*

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Gleanings from the Field

GEORGIA

Rome.—I entered upon my new work with a mind to work and to my delight found others with the same mind. In a little while we got busy and as a result a new choir has been organized and an organ put into the church at a cost of $75. On the 27th of January a storm party visited the parsonage and left a fine order of groceries. The Rev. W. A. Neely, ex-pastor, was in the crowd and made a splendid talk. The pastor responded. The Ladies' Aid Society has fitted out the parsonage with matting and bedsteads, for which we are very grateful. My first quarterly conference was held February 7-8, with the Rev. C. W. Adams, District Superintendent, in the chair. Leaders made good reports. Paid up the District Superintendent in full; raised during the quarter, $50.47. The District Superintendent is very much pleased over our success.

J. A. Brandon, Pastor.

GOOD FOR THE CHILDREN

Vitæ-Ore, which is advertised on the last page of this paper for sick men and women, is also an ideal children's remedy that puts health in their little bodies. If your children are poorly, read the advertisement on last page and get a package on trial.

LOUISIANA

Mansfield.—Thursday night, February 11, the Ladies' Aid Society, led by Sisters Cynthia Gilbert, Maggie Williams, Ellen Salter, W. C. Sharps, R. S. Sharp and others, found their way to the parsonage and greatly surprised the pastor and his family by leaving many good things in the line of groceries. Sister Cynthia Gilbert made the presentation address; Mrs. E. L Dyas responded. The pastor sang, "Blest be the Tie that Binds," and then offered prayer.

W. L. Dyas, Pastor.

INQUIRY

Any information given as to the whereabouts of Morris Gariand will be greatly appreciated by his brother, W. M. Gariand. The last heard of, he was in Hall county, Alabama, near Union Town. My father's name is Jim Gariand. I ask the pastors who receive the SOUTHWESTERN to read this to their congregations.

W. M. Garland.

Sealy, Texas.

WHY IS SUGAR SWEET?

If sugar did not dissolve in the mouth you could not taste the sweet. GROVE'S TASTELESS CHILL TONIC is as strong as the bitterest tonic, but you do not taste the bitter because the ingredients do not dissolve in the mouth, but do dissolve readily in the acids of the stomach. Is just as good for Grown People as for Children. The First and Original Tasteless Chill Tonic. The Standard for 30 years. Price 50c.

$3 a Day Sure Send us your address and we will show you how to make $3 a day absolutely sure. We furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of $3 for every day's work, absolutely sure. Write at once. ROYAL MANUFACTURING CO., Box 1002 Detroit, Mich.

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FAMOUS CATARRH SPECIALIST INTERVIEWED



This figure represents the canal, and cavities, in which the germs of Catarrh lodge, and get in their work of destruction. The dark patches are the cavities, the black lines the canals. You can see clearly the cause of Deafness, Eye and Ear troubles, frontal headaches; also ease with which germs work down the throat on to the lungs, and into the vital organs.

What is Catarrh?
A chronic inflammation of the mucus membranes. It is most commonly met with in the nose, throat and passages of the head.

What is the cause of it?
Repeated and neglected colds, inhalation of irritating dusts or vapors, low vitality and inherited tendency.

What are the Symptoms?
A thick or watery mucus discharge: a tendency to take cold easily; mouthbreathing; nasal sound to the voice; frontal headaches and impaired sense of smell, an offensive putrid breath.
Symptoms of Catarrh of the neighboring organs are frequently present, such as dryness and hawking of the throat; Deafness from Catarrh of the middle ear, buzzing sounds and watering of the eyes.

Does the presence of these symptoms invariably indicate the disease?
YES, if you have even some of the above symptoms, you may know for a surety that Catarrh has started its insidious ravages in your system.

Can Catarrh be cured?
Under judicious and proper treatment Catarrh can be cured permanently in any climate.

What is the danger of neglected Catarrh?
Unless checked, Catarrh of the Head often spreads downward, until one or all the great organs of the body are involved. Total Deafness, Consumption, Stomach, Kidney trouble, Skin Diseases, and Bad Blood are very liable to result.

What is the proper treatment?
Thorough cleansing of the affected mucus membranes, and all surrounding tissues, by the proper preparation with a simple apparatus. Tonic treatment to enrich the blood and counteract the debilitating effec of be disease, also a germicide o kill the germs.

What success have you had in treating Catarrh, Specialist Sproule?
Wonderfully good success. During the years I have treated this trouble, I have restored thousands and thousands to Health and Happiness.

Do you accept all cases?
No indeed. Many people neglect themselves until the Catarrh has reached an incurable stage. I only take such cases as can be cured, if my instructions are carefully followed.

What is the price for consultation?
Nothing. It is free. I desire any sufferer from Catarrh to write me. My advice is free and candidly given.

How can this free advice be secured?
Simply write a letter to Specialist Sproule, 432 Trade Building, Boston, or send a post card with your name and address on it and the one word—Advice. I will gladly advise anyone free of all charge as to the best method of being cured of that loathsome disease—Catarrh.

Can an ordinary case of Catarrh be neglected without any great danger?
Most emphatically no. It is absolutely necessary that if even one symptom of Catarrh be recognized that immediate attention be given it, before it is oo late.

Would you not be glad, Specialist, to treat readers of the SOUTHWESTERN CHRISTIAN ADVOCATE?
I would indeed. My advice will be heartily given, and entirely without cost to them.
Write CATARRH SPECIALIST SPROULE, 432 Trade Building, Boston.

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Marriages

HACKNEY-ALI.—Mrs. E. Foster, a member of Union Methodist Episcopal Church, New Orleans, announces the marriage of her daughter, Florence Gertrude Ali, to Mr. Joseph Hackney, of St. Louis, Mo., on December 24, 1908, in St. Louis. Mr. and Mrs. Hackney will be at home to their friends after February 15, at 1718 St. Louis street, New Orleans.

FARNELL-CRUMP—On Thursday night, January 21, 1909, Mrs. J. R. Crump and Mr. R. J. Farnell, at the home of the bride, 302 East Monticello street, Brookhaven, Miss. A large number of friends of both the bride and groom were present to witness the ceremony, performed by the Rev. Mr. Miller.

MARTIN-ROGERS.—At the residence of Mr. and Mrs. Rogers, Mr. Walter Lee Martin and Miss Jessie Rogers, January 12, 1909, members of the Methodist Episcopal Church, Dewalt, Tex., the Rev. R. H. Warren officiating.

CORNICKLE-ROBERSON.—At Dewalt, Texas, May 20, 1908, Mr. Van Cornickle and Miss Lillia Roberson. Mr. Cornickle is a member of the Methodist Episcopal Church. The Rev. R. H. Warren officiated.

FIELDS-BROOK—Mr. Willie Fields and Miss Jesteania Brook, members of the Methodist Episcopal Church, Dewalt, Texas, the ceremony being read by the Rev. R. H. Warren.

MCLEAN-MAGER.—John Lee McLean and Miss Willie May Mager, on the 26th of January, 1909. The groom is one of our coming farmers of Duckhill, Miss., and a strong Methodist. The Rev. J. R. Nevils officiated.

HURST-DANNIEL.—Mr. Joseph Hurst and Miss Mary Danniel, at Hubertville, Louisiana, January 21, 1909. The writer read the marriage ceremony. S. M. Haynes.

LEFTRICK-BREWINGTON.—A marriage of much interest took place Tuesday evening, December 29, 1908, uniting Mr. Samuel Leftrick and Miss Pearlie Brewington, in the home of the bride's parents, Mr. and Mrs. Dave Brewington, at Sparta, Tennessee. It was witnessed by many friends. Mr. Oddie Rouse, of McMinnville, Tenn., was the only out-of-town guest. Mr. Leftrick is a popular young man of McMinnville. He is of a good family and is a graduate of the Commercial Department of Walden University. Miss Brewington is a lady of much popularity, a member of our church and a good worker. She has many friends who regret her departure.—Fred R. Anderson, Pastor.

BURTON-GRACE.—At the beautiful home of Mr. and Mrs. Allen Freeman, at Hempstead, Texas, on Thursday, December 31, 1908, Mr. Robert Burton and Miss Mary L. Grace, both of this place. The groom is a land owner of this county and is a prominent and successful farmer. His bride is a public school teacher. The Rev. Freeman Parker officiated.

ROBINSON-STYLES.—Mr. William Robinson to Mrs. Deliah Styles, at the residence of the bride in the town of Hammond, La., Sunday, January 24, 1909, at 2 o'clock p. m., by the Rev. B. F. Branch, in the presence of many witnesses, among whom were some of the best white families, who spoke in complimentary terms as to the dignified way in which the Rev. B. F. Branch performed the ceremony. Seldom, if at any time, was there more order than at these services, where the people partook freely of the many good things that were in store for them.

DUPENS-ALLEN.—Elijah Dupens to Mrs. Maggie Allen, at Jacksonport, Ark., January 27, 1909. They are members of the Methodist Episcopal Church.

CROWE-MCCANT.—December 24, 1908, Mr. Berry Crowe and Miss Virginia McCant, by the Rev. A. D. Harris, pastor.

BROWN-KING.—On January 31, 1909, Mr. Augustus Brown and Miss Zellene King, the Rev. A. D. Harris officiating.

CADNEY-HALL.—On the 7th of February, 1909, at the Methodist Episcopal Church, Harriston, Miss., Mr. Matt Cadney and Miss Katie Hall, the ceremony being read by the Rev. A. M. Quinn, pastor. Miss Anna Millsap, of Harriston, maid of honor; Mr. Silas Selmas, of Port Gipson, best man. Misses Lettie Millsap and Alma Hall, ushers, and little Miss Jula Dixon, flower girl. Many relations and friends attended. Reception given at the residence of Mr. and Mrs. Duvall. Mr. and Mrs. Cadney will make their home at Gloster, Miss.

LEEKS-CHEEKS.—At Harriston, Miss., February 1, 1909, Mr. Morgan Leeks to Miss Katie Cheeks, by the Rev. A. M. Quinn.

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Pimples, blotches, eruptions, etc., simply disappear like magic when you shut off the supply of impurities which cause them.

Stuart's Calcium Wafers go into the blood through the same channel as food. They stimulate and nourish it. They destroy foreign and unnatural bodies found there and remove all impurities very quickly.

In many cases pimples and eruptions disappear from the skin in five days.

These little wafers are so strong that immediately after they go into the blood their beneficial effects make themselves known. The blood is cleansed rapidly and thoroughly, the impure is separated from the pure blood and the waste matter and poisons are carried from the system.

The person who suffers the humiliation of pimples, blotches and eruptions should know and feel that the blood is in bad condition and delay is quite dangerous, and is liable to affect many organs quite seriously.

Purify your blood and you give nature the means to successfully fight all manner of disease. Calcium Sulphite is one of the ingredients from which Stuart's Calcium Wafers are made, and it is the strongest and most powerful blood invigorator known to science. This wonderful purifier is endorsed by the entire medical profession and is generally used in all doctor's prescriptions for the blood and skin.

Stuart's Calcium Wafers peculiarly preserve the strength of Calcium Sulphide better than other methods—thus giving the most rapid cures owing to the purity of the ingredients and their freedom from decay, evaporation and chemical weakness caused by many latter day modes of preparation. Stuart's Calcium Wafers are sold by every druggist. Price 50c, or send us your name and address and we will send Marshall, Mich.

Do You Open Your Mouth

Like a young bird and gulp down whatever food or medicine may be offered you? Or, do you want to know something of the composition and character of that which you take into your stomach whether as food or medicine?

Most intelligent and sensible people now-a-days insist on knowing what they employ whether as food or as medicine. Dr. Pierce believes they have a perfect right to *insist* upon such knowledge. So he publishes, broadcast and on each bottle-wrapper, what his medicines are made of and verifies it under oath. This he feels he can well afford to do because the more the ingredients of which his medicines are made are studied and understood the more will their superior curative virtues be appreciated.

For the cure of woman's peculiar weaknesses, irregularities and derangements, giving rise to frequent headaches, backache, dragging-down pain or distress in lower abdominal or pelvic region, accompanied, ofttimes, with a debilitating, pelvic, catarrhal drain and kindred symptoms of weakness, Dr. Pierce's Favorite Prescription is a most efficient remedy. It is equally effective in curing painful periods, in giving strength to nursing mothers and in preparing the system of the expectant mother for baby's coming, thus rendering childbirth safe and comparatively painless. The "Favorite Prescription" is a most potent, strengthening tonic to the general system and to the organs distinctly feminine in particular. It is also a soothing and invigorating nervine and cures nervous exhaustion, nervous prostration, neuralgia, hysteria, spasms, chorea or St. Vitus's dance, and other distressing nervous symptoms attendant upon functional and organic diseases of the distinctly feminine organs.

A host of medical authorities of all the several schools of practice, recommend each of the several ingredients of which "Favorite Prescription" is made for the cure of the diseases for which it is claimed to be a cure. You may read what they say *for yourself* by sending a postal card request for a *free* booklet of extracts from the leading authorities, to Dr. R. V. Pierce, Invalids' Hotel and Surgical Institute, Buffalo, N. Y., and it will come to you by return post.

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Removes and prevents dandruff, invigorates the scalp, stops the hair from falling out or breaking off and gives it new life and vigor.

Absolutely harmless—used with splendid results even on the youngest children.

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If your druggist will not supply you with the genuine, send us, express or postal money order, 50 cents for regular size or 25 cents for small size bottle. We will forward bottle prepaid to any point in U. S. A. by return mail on receipt of price. Address:

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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

McGEE.—Burton McGee, a local preacher of Braden Methodist Episcopal Church, died January 8, 1909, after an illness of only seven days. He was 54 years of age; was a dutiful local preacher and member of the church for more than 24 years. He professed a hope in Christ in 1884 in Wilson county, Tenn., during the pastorate of the Rev. B. G. Anderson, who was in charge of Seay Methodist Episcopal Church and joined the church at that time, remaining a true Christian up until the day of his death, about 20 years.

MITCHELL.—Laura Mitchell died in the home of her loving daughter, Mrs. W. E. D. Freeman, at Hempstead, Texas, on Saturday, December 26, 1908, after an illness of several years. She was born at Chappell Hill, Texas, on October 4, 1845, and was 63 years, 2 months and 22 days of age at her death She was graciously converted in the year 1885, at Brenham, joined the Methodist Episcopal Church at that place and proved a worthy member in every way until 1891, when at her request her membership was transferred to the Methodist Episcopal Church at Hempstead. She was the mother of eight precious children and is survived by two daughters and several grandchildren. Mrs. Mitchell was a woman of great determination and personality, a devoted mother and a beautiful Christian character. The Bethlehem Church of Hempstead has suffered the loss of a good member. Her membership extend to the bereaved family their sincere sympathy in their bereavement. Her funeral was conducted by the pastor, assisted by the Rev. Wm. Bartly, in the presence of a large congregation of relatives and friends. Freeman Parker.

SWAN.—Mrs. Sallie Swan, sister of the Rev. W. F. Smith, District Superintendent of Guthrie District, died January 27, 1909. She had a stroke of paralysis last February. At the time of her death she was residing with the Rev. Mr Smith at his home in Shawnee, Okla. She died in full triumph of faith. Hhe funeral was attended by the Rev. D. G. Franklin, District Superintendent of the Muscogee District. J. D. Gipson, Pastor.

WEBSTER.—Sarah Webster, a probationer of the Methodist Episcopal Church, at League City, Texas, died November, 1908, leaving six children to mourn. Funeral attended by the Rev. W. M. Josey, Pastor.

PITT.—Eugenia Pitt died at Hempstead, Texas, January 15, 1909. Remains brought to Pleasant Grove Church for burial. She was 32 years 2 months and 15 days of age. Father, mother, two sisters, and one brother survive. The deceased was a student of Wiley University and was teaching in Waller county. She was true and loyal to her church. Her last words were, "It is good to be faithful."

M. M. Moldrew, Pastor.

SANDERS.—Early Bruce died January 5, 1909. He was in his 21st year, just budding into manhood. His future was indeed a promising one. He was the brightest and most intelligent colored young person in our community. He knew no such words as fail. He was an all around scholar. He had spent four years in Philander Smith College, Little Rock, Ark., a bright student of the classical department; had entered the Sophomore class, but in September, 1908, he decided to begin the study of medicine and did not return to Philander, but went to Meharry Medical College and matriculated, pursuing the course that he had chosen as his profession. Before a month had passed he was stricken with bronchitis, yet he kept up his studies and kept growing worse and at the end of the second month the physician advised him to go home and thence to San Antonio and he did so. He spent just ten days with his people, and left for a milder climate, hoping that when spring should make her arrival, he would have fully recuperated, but the climate failed to give him the so much desired effect. On the 4th of January he came home, only to bid loved ones good-bye, for in a few hours after his arrival he had passed to a world unknown to us. Death to him was only a dream. He talked with his people for quite awhile, and suddenly collapsed, being so very weak he could not rally and so fell quietly asleep. He showed no signs of fear, but seemed to be willing and ready to go. Just why so bright a flower was plucked so early we can't understand, but 'tis God's way and we must not complain. Inasmuch as we want the best for our earthly use, He too wants the best for His kingdom. He was so noble, so bright with such lofty aspirations. He leaves a loving father, a devoted mother, several brothers and sisters and a host of relatives and friends to mourn his demise. The pastor, the Rev. T. R. Wamble, conducted the funeral.

Isabella Ferguson.

LEND.—Maria Lend died at Anderson, Texas, December 22, 1908. She was born in Mississippi, Rimper Co., February 15, 1840; was converted in 1852 and married to one Sam Lend, November 4, 1859. She was brought to Anderson, Grim County, Texas, in 1864 by her master. She served the Lord and the old Methodist Church 56 years; was a true wife and a loving mother. She united with the Methodist Episcopal Church at Anderson, Texas, under the pastorate of the Rev. John K. Lagins in 1869. She was the mother of 14 children, 8 of whom survive her. Sister Lend was 68 years, 10 months and 7 days old. "Well done then, good and faithful servant."

E. Micheaux, Pastor.

PAUL.—James Paul, of League City, Texas, died November, 1908, in the Christian faith. He leaves a wife to mourn. W. M. Josey, Pastor.

BROWN.—Shephard Brown, Jr., died at Mandeville, La., January 28, 1909, after a short illness. He leaves father, mother, three sisters and one brother and many relatives and friends. Funeral attended by the Rev. C. W. Kinshaw, pastor.

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CHAS. SIMMONS.

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MRS. W. G. VANDERPOOL.

Bad Complication of Diseases.

WESTPORT, TENN.—I write to let you know what Vitæ-Ore has done for me. I was all run-down; had Stomach and Heart Trouble, Liver Complaint and Rheumatism. I was so weak that I could hardly walk and could not work at all. I had such pain in my breast and side that I could hardly lie down at night. I weighed 128 pounds when I got sick, but fell off so that I weighed only 110 pounds. I was under the doctors treatment for some time, but he did not do me any good. I just grew worse all the time until I commenced taking Vitæ-Ore. I had read the thirty-day trial offer in my paper and it was so fair that I sent for a dollar package on trial. The first package helped me some and I sent for more medicine. I kept on using it until I had used five packages. Vitæ-Ore has cured me. I now weigh as much as I ever did, can work all day and feel that I am in better health than I have been for years.



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*TOWN*_____

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Read it again and again. No weightier words have ever been written about any other medicine; no stronger expressions are truthfully commanded by any other treatment. Vitæ-Ore is as different from ordinary remedies as is pure milk from chalk and water, or the sunlight from a tallow candle. It does not take FAITH, does not take CONFIDENCE, does not take BELIEF to make a cure with Vitæ-Ore. But it does need a TRIAL, which is all we ask. THIS MEDICINE ENTERS THE VEINS OF THE SICK AND SUFFERING PERSON AND CURES whether the sufferer believes in it or not. Its substances enter the blood, the vital organs, and WORK, WORK, WORK—a work that cures. WE DO NOT CARE if you are skeptical, we care not if you have no confidence, it makes no difference to us if you give no credence or belief, it matters not even if you lack hope. We ask only for your personal investigation, and at our expense, regardless of what ills you have, by sending to us for a $1.00 package on trial. If you need it, if you are suffering, wasting away day by day, for lack of that help and health which it may bring to you, send for it today! It will not cost you one single penny if Vitæ-Ore does not help you. YOU ARE TO BE THE JUDGE!

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THE NEGRO AND FEDERAL POSITIONS

It is rumored that President-elect Taft has intimated that he will not appoint Negroes to federal positions in communities where objections are raised. If this is true, then Mr. Taft may put it down that such an announcement will produce objections where objections do not now exist, and that he might as well announce *ex-cathedra* that no Negroes will be appointed. Such a statement would mean the displacement of Negro officials in the South where they are now giving general satisfaction. There are instances in the South where Negroes are serving federal appointments and where their service is as satisfactory as would be any other individual's. It is only a rare case where there are no objections at all of employees, whether they be white or colored.

Such a statement as referred to on the part of the administration would put all Negro applicants at a very serious disadvantage. Suppose Mr. Taft were to announce that no Republican would be appointed in the South because of the large prevailing Democratic constituency, then it is possible that for political expediency objections would be raised to all white Republicans, so that white Democrats could be appointed. This is a supposition, but a supposition entirely within bounds of present day politics. Therefore, to announce as a principle that Negroes will not be appointed where objections are raised invites objections and is manifestly unfair to the Negro element of the Republic. All such cases should be decided on merit, dealing with local facts and local coloring.

As a matter of fact, there are a number of localities in the South where Negroes are serving appointments and serving them acceptably, and, too, where their bondsmen are Southern white men, and in many cases of different poitical opinion. It is a well-known fact that no Negro could be appointed (and should not be) where all the white people in any particular community would be against him. It is also a fact that no Negro has been appointed, except when he has had a reasonable amount of Southern white endorsement. There are Negroes living in Southern communities where, if patronage must needs be given to a Republican, the white Democrats would as soon see a Negro have it as any white Republican. For any individual to imtimate that the South is irrevocably and totally opposed to the appointment of any and all Negroes is to create an impression quite contrary to the facts.

No question of social equality is involved. It is a question of livelihood. The South has a record on the opportunities afforded the Negro to earn a living of which it should be proud. The South is fair to the point of being generous in according to the Negro the privilege of earning an honest and honorable living. Federal appointments involve no more a question of social equality than is involved in the commercial, industrial and domestic relations in the South. For instance, there is scarcely a Negro business house in the South that has not a reasonable amount of white patronage. There comes to our mind now butchers and grocerymen whose business is almost entirely among white people. White men and women call at these places of business and purchase of the Negro groceryman or butcher. The Negro shows his goods, and the white people purchase, and we submit there is no more question of social equality involved in the selling of steak or a pound of sugar than the handing of a letter through a postoffice window or from a mail carrier bag. There is as much dignity involved in being a groceryman or a butcher as in being a postal clerk or a mail carrier, and the contact between the races is as close in one line of work as the other. When it comes to domestic relations between the races in the South as domestic servants and employees, one who has lived in the South all his life, thoroughly conversant with Southern methods and customs, cannot quite understand much that is said in the public press to the contrary as to Negroes holding federal positions, for no federal position to which Negroes are appointed involves any more work, confidence, trustworthiness, and the exhibition of skill and the elements of high character than are called forth in thousands upon thousands of cases of household relations between the races in the South. From what appears sometimes in public print and in agitation, one would be led to think that the South does not trust the Negro at all, when, as a matter of fact, there are white men who would trust business enterprises to the extent of thousands upon thousands of dollars in the hands of Negroes. Not only are Negroes placed in control of large farms, but there are white men of wealth in the South who have Negroes to handle their business, letting contracts involving thousands of dollars.

The more we think of this the more amazing becomes the attitude of public agitation. There are actually Negro physicians in the South who are received into white homes for consultation upon diseases and who practice medicine in all its branches. We know at least one Negro dentist in the South the bulk of whose practice is among the aristocratic families of that community, and there is scarcely a Negro drug store, and there are hundreds of them, but what fill daily prescriptions for white people. We do not quite understand, therefore, all this hubbub unless it is for political effect. For no such antipathy against Negro appointees of all classes between the races in the South exists as it would be made to appear. The truth is, if there were less agitation for effect by men whose motives it is not hard to understand, the whole situation in the South would be greatly improved. Every now and then some great howl is raised because a Negro gets a federal position involving a few hundred dollars a year as a salary, when that same set of people will award a contract for a building to a Negro over white competitors involving thousands of dollars. In the city of New Orleans one of the largest and most successful boss plasterers is a colored man, and his colored patronage is infinitesimal as compared with the bulk of his white trade.

No declaration ought to be made that the Negro is to be excluded from any particular line of honest labor, whether furnished by the federal government or state government, by individuals or corporations. The open door in the South, where the Negro can earn an honest and honorable living, should still abide.

PROHIBITION IN GEORGIA PROHIBITS

It is said by those who oppose temperance and favor the saloon that prohibitory laws do not prohibit, and there are some who are weak-kneed enough and blind to facts that are in easy reach, to believe that this statement is true. Prohibition in the cities of Georgia has demonstrated beyond peradventure that prohibition laws are effective. It must not be supposed that law will do away with the possibility of crime. Notwithstanding there have been laws against murder from the beginning, nevertheless murder goes on, and because we have many cases of murder is no reason why the law should be repealed.

The criminal record for the city of Atlanta for the first nine months of the year 1908 furnishes an interesting contrast for the first nine months of 1907 when the saloons were in full blast in the capitol city. The following table shows the record of the cases of drunkenness:

	Cases.		Drunks.	
	1907.	1908.	1907.	1908.
January	1,568	637	553	65
February	1,340	712	442	128
March	1,478	862	405	133
April	1,670	928	555	145
May	1,656	849	424	115
June	1,571	1,006	389	158
July	1,899	1,251	517	263
August	1,886	1,337	470	289
September	2,018	1,398	597	302
Total	15,086	8,990	4,352	1,598

That is, there were 6,096 fewer cases tried under prohibition law than in the former year, a reduction of forty per cent. The reduction in the cases of drunkenness was 2,754, or sixty per cent.

Another charge is that the saloon is necessary to business prosperity. With this statement is the one that necessarily follows, if the first is true, that prohibition hurts business. This is diproved by the general prosperity in Atlanta under the prohibition regime. The following table will be of interest:

	1907.	1908.
January	$ 484,897	$ 251,187
February	602,411	147,215
March	560,876	284,737
April	395,306	1,294,136
May	428,774	365,056
June	419,147	464,393
July	435,464	514,857
August	242,672	389,305
September	256,188	436,019
Total	$3,825,735	$4,156,905

This shows that in the nine months when the saloons were open building permits amounting to $3,825,735 were issued as against $4,156,905 during the same months of 1908, a difference in favor of prohibition of $331,170.

The other claims on the part of the saloonists is that taxes decrease as the saloons are put out of business. This does not work well in Fulton County of Georgia, for the taxes under prohibition reign increase from $73,473,863 to $75,608,195, showing an increase of $2,131,330 without the aid of the saloons.

Brunswick, also, in its police record furnishes a substantiation of these claims. There has been a considerable decrease in crime, as the following record will show:

	1907.	1908.
January	47	7
February	40	4
March	33	10
April	26	5
May	29	8
June	32	8
July	23	5
August	35	6
September	43	4

At the annual meeting of the stockholders of the Mechanics' Savings Bank, Richmond, Virginia, held January 5, 1909, it was shown that the total amount of deposits for the year 1908 was $465,7[illegible]. The aggregate amount for the six years of its existence is $2,222,173.18. The directors declared an annual dividend of ten per cent., now payable, and recommended an increase of capital stock to [illegible]. They also recommended that a three-story [illegible] house be erected in the near future, and preparations of the plans for the same will begin at once. The president of the bank is John Mitchell, Jr., editor of *The Richmond Planet*.

The Lincoln Spirit

(An Address Delivered Before the Republican Club of New York City, at the Waldorf Astoria Hotel, February 12, 1909, By Dr. Booker T. Washington)

You ask that, which he found a piece of property and turned into a free American citizen, to speak to you to-night on Abraham Lincoln. I am not fitted by ancestry or training to be your teacher tonight for, as I have stated, I was born a slave.

My first knowledge of Abraham Lincoln came in this way: I was awakened early one morning before the dawn of day as I lay wrapped in a bundle of rags on the dirt floor of our slave cabin by the prayers of my mother, just before leaving for her day's work, as she was kneeling over my body earnestly praying that Abraham Lincoln might succeed and that one day she and her boy might be free. You give me the opportunity here this evening to celebrate with you and the Nation the answer to that prayer.

Says the Great Book somewhere, Though a man die, yet shall he live. If this is true of the ordinary man, how much more true is it of the hero of the hour and the hero of the century—Abraham Lincoln! One hundred years of the life and influence of Lincoln is the story of the struggles, the trials, ambitions and triumphs of the people of our complex American civilization. Interwoven into the warp and woof of this human complexity is the moving story of men and women of nearly every race and color in their progress from slavery to freedom, from poverty to wealth, from weakness to power, from ignorance to intelligence. Knit into the life of Abraham Lincoln is the story and success of the Nation in the blending of all tongues, religions, colors, races, into one composite Nation, leaving each group and race free to live its own separate social life and yet all a part of the great whole.

If a man die, shall he live? Answering this question as applied to our martyred president, perhaps you expect me to confine my words of appreciation to the great boon which, through him, was conferred upon my race. My undying gratitude and that of ten millions of my race for this and yet more! To have been the instrument used by Providence through which four millions of slaves, now grown into ten millions of free citizens, were made free, would bring eternal fame within itself, but this is not the only claim that Lincoln has upon our sense of gratitude and appreciation. Here let me add, however, that these black millions in whom Lincoln and those who held up his hands had faith, have sought to justify that confidence.

By the side of Armstrong and Garrison, Lincoln lives to-day. In the very highest sense he lives in the present more potently than fifty years ago, for that which is seen is temporal, that which is unseen is eternal. He lives in the 32,000 young men and women of the Negro race learning trades and useful occupations; in the 200,000 farms acquired by those he freed; in the more than 400,000 homes built; in the 46 banks established, and 10,000 stores owned; in the $550,000,000 worth of taxable property in hand; in the 28,000 public schools existing with 30,000 teachers; in the 170 industrial schools and colleges; in the 23,000 ministers and 26,000 churches. But above all this, he lives in the steady and unalterable determination of ten millions of black citizens to continue to climb year by year the ladder of the highest usefulness and to perfect themselves in strong, robust character. For making all this possible Lincoln lives.

But, again, for a higher reason he lives tonight in every corner of the Republic. To set the physical man free is much. To set the spiritual man free is more. So often the keeper is on the inside of the prison bars and the prisoner on the outside.

As an individual, grateful as I am to Lincoln for freedom of body, my gratitude is still greater for freedom of soul—the liberty which permits one to live up in that atmosphere where he refuses to permit sectional or racial hatred to drag down, to warp and narrow his soul.

The signing of the Emancipation Proclamation was a great event, and yet it was but the symbol of another, still greater, and more momentous. We who celebrate this anniversary should not forget that the same pen, that gave freedom to four millions of African slaves, at the same time struck the shackles from the souls of twenty-seven millions of Americans of another color.

In any country, regardless of what its laws say, wherever people act upon the idea that the disadvantage of one man is the good of another, there slavery exists. Wherever in any country the whole people feel that the happiness of all is dependent upon the happiness of the weakest, there freedom exists.

In abolishing slavery, Lincoln proclaimed the principle that even in the case of the humblest and weakest of mankind, the welfare of each is still the good of all. In re-establishing in this country the principle that, at bottom, the interests of humanity and of the individual are one he freed men's souls from spiritual bondage; he freed them to mutual helpfulness. Henceforth no man of any race, either in the North or in the South need feel constrained to fear or hate his brother.

By the same token that Lincoln made America free, he pushed back the boundaries of freedom everywhere, gave the spirit of liberty a wider influence throughout the world, and re-established the dignity of man as man.

By the same act that freed my race, he said to the civilized and uncivilized world, that men everywhere must be enlightened, and the Lincoln spirit of freedom and fair play will never cease to spread and grow in power till throughout the world all men shall know the truth, and the truth shall make them free.

Lincoln in his day was wise enough to recognize that which is true in the present and for all time, that in a state of slavery and ignorance man renders the lowest and most costly form of service to his fellows. In a state of freedom and enlightenment he renders the highest and most helpful form of service.

The world is fast learning that of all forms of slavery, there is none that is so hurtful and degrading as that form of slavery which tempts one human being to hate another by reason of his race or color. One man cannot hold another man down in the ditch without remaining down in the ditch with him. One who goes through life with his eyes closed against all that is good in another race is weak and circumscribed, as one who fights in a battle with one hand tied behind him. Lincoln was in the truest sense great because he unfettered himself. He climbed up out of the valley where his vision was narrowed and weakened by the fog and fiasma, onto the mountain top where in a pure and unclouded atmosphere he could see the truth which enabled him to rate all men at their true worth. Growing out of this anniversary season and atmosphere, may there crystallize a resolve throughout the Nation that on such a mountain the American people will strive to live.

We owe, then, to Lincoln, physical freedom, moral freedom, and yet this is not all. There is a debt of gratitude which we, as individuals, no matter of what race or nation, must recognize as due Abraham Lincoln, not for what he did as Chief Executive of the Nation, but for what he did as a man. In his rise from the most abject poverty and ignorance to a position of high usefulness and power, he taught the world one of the greatest of all lessons. In fighting his own battle up from obscurity and squalor, he fought the battle of every other individual and race that is down, and so helped to pull up every other human who was down. People so often forget that by every inch that the lowest man crawls up he makes it easier for every other man to get up. To-day throughout the world, because Lincoln lived, struggled and triumphed, every boy who is ignorant, is in poverty, despised or discouraged, holds his head a little higher. His heart beats a little faster, his ambition to do something and be something is a little stronger, because Lincoln blazed the way.

To my race the life of Abraham Lincoln has its special lesson at this point in our career. In so far as his life emphasizes patience, long-suffering, sincerity, naturalness, dogged determination, and courage; courage to avoid the superficial; courage to persistently seek the substance instead of the shadow, it points the road for my people to travel.

As a race we are learning, I believe, in an increasing degree, that the best way for us to honor the memory of our Emancipator is by seeking to imitate him. Like Lincoln, the Negro race should seek to be simple, without bigotry and without ostentation. There is great power in simplicity. Great men are usually simple men. Great races are those that strive after simplicity. We, as a race, should, like Lincoln, have moral courage to be what we are and not pretend to be what we are not. We should keep in mind that no one can degrade us except ourselves; that if we are worthy no influence can defeat us. Like other races, the Negro will often meet obstacles, often be sorely tried and tempted, but we must keep in mind that freedom, in the broadest and highest sense, has never been a bequest; it has been a conquest.

In the final test, the success of our race will be in proportion to the service that it renders to the world. In the long run, the badge of service is the badge of sovereignty.

With all his other elements of strength Abraham Lincoln possessed in the highest degree patience and, as I have said courage. The highest form of courage is not always that exhibited on the battle field in the midst of the glare and excitement of trumpets and the waving of banners. The highest courage is of the Lincoln kind. It is the same kind of courage, made possible by the new life and the new possibilities furnished by Lincoln's Proclamation, displayed by thousands of men and women of my race every year who are going out from Tuskegee and other Negro institutions in the South to lift up their fellows. When they go, often into lonely and secluded districts, with little thought of salary, with little thought of personal welfare, no drums beat, no banners fly, no friends stand by to cheer them on; but these brave young souls who are erecting schoolhouses, creating school systems, prolonging school terms, teaching the people to buy homes, build houses and live decent lives, are fighting the battles of this country just as truly and bravely as any persons who go forth to fight battles against a foreign foe.

In paying my tribute of respect to the Great Emancipator of my race, I desire to say a word here and now in behalf of an element of brave and true white men of the South who, though they saw in Lincoln's policy the ruin of all they believed in and hoped for, have loyally accepted the results of the Civil War and are to-day working with a courage few people in the North can understand to uplift the Negro in the South and complete the emancipation that Lincoln began. It certainly required as high a degree of courage for men of the type of Robert E. Lee and John B. Gordon to accept the results of the war in the manner and spirit which they did as that which Grant and Sherman displayed in fighting the physical battles which saved the Union.

Lincoln, also, was a Southern man by birth, but he was one of those white men of whom there is a large and growing class who resented the idea that in order to assert and maintain the superiority of the Anglo-Saxon race it was necessary that another group of humanity should be kept in ignorance.

Lincoln was not afraid or ashamed to come into contact with the lowly of all races. His reputation and social position were not of such a transitory and transparent kind that he was afraid that he would lose them by being just and kind, even to a man of dark skin. I always pity from the bottom of my heart any man who feels that somebody else must be kept down or in ignorance in order that he may appear great by comparison. It requires no courage for a strong man to kick a weak one down.

Lincoln lives to-day because he had the courage which made him refuse to hate the white man at the South or the white man at the North, when they did not agree with him. He had the courage as well as the patience and foresight to suffer in silence, to be misunderstood, to refuse to revile when misunderstood, to refuse to revile when reviled. For he knew that if he was right that the ridicule of to-day would be the applause of tomorrow. He knew, too, that at some time in the distant future our Nation would repent of the folly of cursing our public servants while they live and blessing them only when they die. In this connection I cannot refrain from suggesting the question to the millions of voices raised in his praise, "Why did you not say it yesterday?" Yesterday, when one word of approval and gratitude would have meant so much to him in strengthening his hand and heart.

As we recall tonight his deeds and words, we can do so with grateful hearts and strong faith in the future for the spread of righteousness. The civilization of the world is going forward, not backward. Here and there for a little season the progress of

mankind may seem to halt or tarry by the wayside or even appear to slide backward, but the trend is ever onward and upward, and will be until someone can invent and enforce a law to stop the progress of civilization. In goodness and liberality, the world moves forward. It goes forward beneficently, but it moves forward relentlessly. In the last analysis, the forces of nature are behind the moral progress of the world, and these forces will crush into powder any group of humanity that resists this progress.

As we gather here, brothers all, in common joy and thanksgiving for the life of Lincoln, may I not ask that you, the worthy representatives of seventy millions of white Americans, join heart and hand with the ten millions of black Americans—these ten millions who speak your tongue, profess your religion—who have never lifted their voices or hands except in defense of their country's honor and their country's flag—and swear eternal fealty to the memory and the traditions of the sainted Lincoln. I repeat, may we not join with your race, and let all of us here highly resolve that justice, good will and peace shall be the motto of our lives. If this be true, in the highest sense Lincoln shall not have lived and died in vain.

And, finally, gathering inspiration and encouragement from this hour and Lincoln's life, I pledge to you and to the Nation that my race, in so far as I can speak for it, which in the past, whether in ignorance or intelligence, whether in slavery or in freedom, has always been true to the stars and stripes and to the highest and best interests of this country, will strive to so deport itself that it shall reflect nothing but the highest credit upon the whole people in the North and in the South.

The Africa Diamond Jubilee

(Address of the Rev. D. W. Hays, D. D., of Ames Methodist Episcopal Church, Baltimore, Md., at the Mass Meeting at Asbury Methodist Episcopal Church, January 19, 1909, One of the Series in Inauguration of the Africa Diamond Jubilee)

Bishop Hartzell, Ladies and Gentlemen: At the outset, I want to congratulate the people of Washington in general, and the pastor and members of this church in particular, upon the honor of being permitted to take the initiative in the inauguration of The African Diamond Jubilee celebration. We who come here as visitors are glad to share with you this honor in however slight degree. This is a remarkable occasion; I am persuaded it is the beginning of a new era. I predict that when another Chapter is added to the Record of Modern Missions, this notable Anniversary, conducted under such favorable auspices, will, apart from anything I may say here tonight, be given preeminence as a pivotal point in Methodist history. From this great center a tidal wave of benign influence will go forth bearing blessings manifold to the inhabitants of Africa first and, ultimately, to the mankind scattered over the earth. The coming of the kingdom of God will be hastened as individuals and nations come within its onward march. Well may we, standing at the place of its outgoing, rejoice in anticipation of the triumphant culmination in the not distant future.

Africa's urgent need is America's opportunity. Her past, since the landing of Columbus, has been a school of preparation. She is now fitted, as never before, for the task of world-uplift. Her available resources are in so great abundance that they may be freely drawn upon from all quarters of the globe without impairing her ability to respond to every cali or help at home. Her beneficence has touched and brightened the most distant lands whose peoples formerly sat in darkness. To-day, Africa, until recently isolated from the rest of the world, shrouded in mystery and the scene of tragedies of startling character, stretches forth her hand for assistance. We all are under obligation to contribute something to help towards enlightening her teeming millions groping blindly in heathenism. In this humane work the colored people of this country are destined to play a very important part, not because of similarity of complexion which is merely incidental. but more especially because of ancestral ties that tend to establish, among all races, more or less affinity. Then, too, we are reminded that Providential shaping of events point that way. I know of no other mission field so imbued with the spirit of a common humanity, so free from the abominable tyranny of caste, that white and black, may enjoy the privilege of preaching the Gospel on the same footing. Through this unique open door, embassadors of Jesus, of every hue may enter and deliver their message unhampered by the color of their skin, or nationality.

Had this friendly portal been left barred against us we should have been restricted to our own territorial bounds and practically denied the high privilege of participating, on equal terms, with the more favored race in carrying out God's plan of world-wide evangelization. There are some who, perhaps, will say that in view of the poverty, illiteracy, superstition and vice so widely prevalent within our own region of country, such restriction upon the working forces would prevent scattering, and thus result in securing greater advantage. Such an opinion fails to command the approval of our judgment. The thought of having been called to share in the blessed work of Africa's redemption cannot but exert a most salutary influence upon our feelings and conduct. It will broaden our conception of the scope and grandeur of our missions; it will arouse faith and courage and call forth the spirit of bold adventure, it will cultivate pride of race as against morbid self-depreciation; it will deepen the channel of religious fervor so conspicuous among us, it will give to our sympathies wider sweep and raise our aspiration to a more lofty plane. The score or more missionaries, educated in our schools and sent out under Bishops Taylor, Hartzell and Scott, have not only proven true benefactors to Africa, but, by their sublime example, have greatly enriched the spiritual life of the churches they left behind them. Enthusiasm has been rekindled and devotion has received a bent that gives promise of more lasting fruit.

I regard it significant that under the governing conference of the church, a truly competent and tried representative of the colored race in the person of Isaiah B. Scott, has been commissioned to travel through the Dark Continent, preaching and exercising coordinate episcopal jurisdiction along with one of the foremost representatives of the white race, Joseph C. Hartzell, distinguished by the many years of faithful service rendered our people of the South, and by having been considered the best qualified man among his brethren to succeed that grand old hero, Wm. M. Taylor. It may be pertinent to mention, in this connection, our consul, at Monrovia, the capitol of the Liberian Republic, Ernest Lyon, of the Washington Conference, whose efficient supervision of affairs entrusted to his care has elicited such hearty commendation from high official sources. Uniting unusual executive ability and diplomatic skill with ardent missionary zeal, he has not only reflected credit upon the government at home but, at the same time, contributed in a very substantial way toward the spread of the Gospel among the peoples of that benighted country. That these picked men, with their rare gifts, should be on the ground at such a time as this, imparting to each other counsel and words of good cheer, is a circumstance that could hardly have come about by chance. I think the hand of God is plainly visible in the arrangement.

There are other circumstances of similar bearing belonging to the same category, such as the partitioning of the Continent by the great European powers, Christian in creed, if not in practice, the opening up of highways of travel amid the jungle; the awakening of industrial thrift, the growing thirst for knowledge; the extension of traffic and the readiness of the masses to exchange idolatry for the worship of the Christ.

The fact that some of our Asiatic Missions have shown more marked signs of activity and yielded larger and quicker numerical returns does not discredit Africa's claim upon the church for more generous support along all lines. The church has, indeed, exhibited remarkable patience during the three quarters of a century the work has been under its fostering care. Its tardy growth, until recent years, has been a source of anxiety and not a little discouragement, bordering at times upon the brink of despair. This, however, might not have been the situation had the appropriation been more liberal from the start when Melville Cox blazed the way. Doubt and hesitancy, when God beckons is never safe. It means a bitter experience and a long delayed harvest. Had missionaries, instead of men-stealers been the first to invade Africa, had the money spent for rum with which to degrade the natives, been laid out in the purchase of Bibles and spelling books, to be placed into the hands of those perishing for the lack of knowledge, how different would have been the history of that land. The notion that the backward state of the natives was due to natural inferiority has been upset. The responsibility is now laid upon environment. Given a chance it is believed they will give full proof of perfect equality. Africa in America is a misnomer. Aside from color and the fast vanishing traces of slavery there is nothing to be found here to suggest even a faint resemblance. To keep back that which ought to go to the relief of Africa upon the plea that like conditions are to be met with on this side the sea and, therefore, have prior claim upon our benevolent consideration is to show inexcusable ignorance, or cowardly evasion of responsibility. I would not attempt to conceal the fact that there is physical and moral destitution among us. To lessen it, or remove it entirely, I am prepared to go my full length. I fail to see, however, the justice of postponing help for our African work until ample provision has been made for all our varied wants at home. Such a course would be at variance with the law that determines individual and racial development. We come into the possession of virile tone of character, not by being self-centered, caring only for our own necessities, but by allowing our sympathy to go out to others and reaching toward them a helping hand. As soon as our power for doing good passes beyond that of a weaker brother, our duty to share with him, be it little or much, is imperative. Did the case stand otherwise we might, without incurring blame, take no account of others' needs until our stores knew no lack. Far be it from us to impose sophistry upon ourselves in order to find hook or crook by which to escape the performance of duty which we owe to God and our fellowman. Let us while helping ourselves, give to Africa's claim its due to the extent of our ability, whether it be the offering up of ourselves or our earthly means. I will not stop to complain because in the arrangement of the schedule for the celebration of these missionary jubilees, Africa, the oldest, and probably the most deserving, was not placed first in the list. Its relative chronological position in the scale does not, in the least, affect its acknowledged merit. Let us thank God that in this eventful year of our Lord the cause is to get a hearing before the whole church and the world.

It is a pleasing omen, when the President and Vice President of the United States, and others charged with the administration of grave public affairs, consent to lay aside important matters of statecraft to appear here and elsewhere, on the platform and lend the charm of their eloquent voice in pleading for the Diamond Jubilee movement. The timely and forcible words spoken by them will have far-reaching effect in arousing sentiment which has too long slumbered. Many who have hitherto stood aloof through indifference will be won over and those who have always cheerfully responded to appeals for aid will be stimulated to make still greater sacrifices, so the way has been prepared for raising the full amount asked in the campaign. Missionaries at work in the field, on reading the speeches of the chief men of the nation supporting the cause to which they have consecrated their lives, will thank God and take courage. Surely, it is worth while to live in an age when such hopeful signs make their appearance upon the horizon. There is no question but that the universal reign of our Christ is nigh at hand.

An editorial suggestion has come to us through one of the Advocates that the opening of the Diamond Jubilee would furnish an opportune occasion for the preachers to wire Bishop Hartzell messages of congratulation. Such words emanating from the hearts of the brethren would, no doubt, be appreciated, but the soul of the good bishop would be made to swell with diviner thrill, were they to assume the form of checks and drafts. Congratulatory messages are not to be despised, but unless followed up by liberal offerings, they may, like the dew of morning, soon pass away. They cannot be used to pay the salaries of workers on the field, provide scholarships and furnish supplies for making the forward movement effective. There ought to be no stint of praise so richly merited, but it will defeat its end if used as a substitute for money. I can think of no better way of showing appreciation for the splendid plans originated and put into operation under the auspices of Bishops Hartzell and Scott, than to take hold of the Diamond Jubilee in a [illegible]

(Continued on Page 7.)

THE CHRISTIAN LIFE

Hymn of Stephen the Sebastite

Art thou weary, art thou languid,
  Art thou sore distressed?
"Come to me," saith one, "and, coming,
  Be at rest!"

Hath he marks to lead me to him,
  If he be my guide?
"In his feet and hands are wound prints,
  And his side.

Is there diadem, as monarch,
  That his brow adorns?
"Yea, a crown, in very surety,
  But of thorns!"

If I find him, if I follow,
  What is guerdon here?
"Many a sorrow, many a labor,
  Many a tear."

If I ask him to receive me,
  Will he say me nay?
"Not till earth and not till heaven
  Pass away!"

Finding, following, keeping, struggling,
  Is he sure to bless?
"Angels, martyrs, prophets, virgins,
  Answer, Yes!" —*Ex.*

The Peril and Safety in Life's Changes

There is always peril in change. The more suddenly the change comes, and the greater it is, the more is the danger of hurt resulting. There is danger in the ordinary changes of life, from infancy to childhood, from childhood to youth, from youth to manhood and womanhood. Many do not make the transition safely. There are always things that must be left behind, as each period is abandoned for the one that succeeds it. The mother does not like to see her boy lose his curls, and his boyish looks and ways. She wishes she could keep her baby always. Yet it would be a sad thing if he retained through life his childish manners, his immature development, his baby ways. The transition must be made, and there is not meant to be any loss in it, but gain. As the blossom fades and falls off, but leaves its secret of life behind for the beginning of the fruit, so the change from boyhood is not intended to be the losing of anything, but a growth, an unfolding, a development. The true avails of childish sweetness and beauty stay in the heart and life of youth, and become its strength.

But there is always danger in the transition, and not always is it safely passed. Careers are wrecked in the formative periods. It is the mission of the ideal home to meet this danger by being in every way a wholesome place for children to grow up in, a place of love, of joy, and of cheer, not of overkindness or over-indulgence, not of forcing processes or excessive stimulation, not of dullness, dreariness, or lack of vitalizing and energizing influences. The true education in this critical period is that which insures wholesome outcome, developing into richer, stronger, more beautiful life.

There is peril also in the changes that come through life's experiences. The impression prevails that pain and sorrow, for example, are always beneficent. It is admitted that there is danger in unbroken prosperity, in a life without cross or trial, and somehow it is widely believed that trouble always brings blessing, that at least it is a safe condition. Yet suffering does not always make people better, sweeter in spirit, more patient, more heavenly-minded. True, the hard things of life are meant to be disciplinary. Disappointments should teach us to accept God's appointments. We should always be better for affliction. But not always are these results realized. Sickness sometimes makes people discontented, impatient, exacting, selfish. Pain sometimes brings out, not the best, but the worst in one's nature. Loss sometimes proves loss indeed, leaving nothing in its place. Grief makes some people bitter.

Thus the experience of truoble always has its perils. The deep waters of sorrow have their hidden rocks, and there is no chart which marks them. At no time do we need the Divine guidance more than when we are passing through sore trials. The only safe way is to commit ourselves to the heavenly guardianship. Then no trouble can harm us. The fiercest storms cannot injure us when we are beenath God's sheltering care.

"God plants us where we grow.
  It is not that because a bud is born
  At a wild brier's end, full in the wild beast's way,
  We ought to pluck and put it out of reach on the
    oak tree-top."

Only the other day a little family endured the perilous experience of suddenly passing out of prosperous circumstances into poverty. They had been enjoying all the comforts of a beautiful home. Money had been abundant. No want was ungratified. The father was in successful business. The mother was free from care. The only daughter was at a boarding-school. Then the father, not content with a good, regular business, tried speculation. For a time he was successful, and his success lured him on. Failing in some ventures, hoping to win back what he had lost, he invested more, and lost more, until all he had was gone. The beautiful home had to be given up, the daughter was recalled from school and began seeking a position in which she could become a bread-winner.

All this is pathetic enough, but is not the worst of it. Many people are always poor, with experiences of want, self-denial and hardship all their days, who yet live sweetly, beautifully and nobly through it all. They have never known any other condition. The best things in their lives are the fruits of privation, toil, and pressing need. But all is different with this family. They had always been used to luxury, and this made it very hard for them to accept the bareness of their new condition. They had been accustomed to a good social position, and that is now gone—they have removed from their old neighborhood and are living on a plain, quiet street. People probably just as good as they are live all about them, and are very happy because they have always been familiar with poverty's cot and poverty's fare. There is no dishonor in living in such circumstances.

"Poverty bought our little lot,
  Flooded with daisy blooms;
Poverty built our little cot,
  And furnished all its rooms;

"Yet Peace leans over Labor's chair,
  Joys at the fireside throng,
While up and down, on Poverty's stair,
  Love sings the whole day long."

But with this family all is different,—they have not been used to being poor and they are being hurt in the experience. They are discouraged. The mother gives way to her feeling of discontent, and no longer has her old cheerfulness and sweet kindliness. The father has succumbed to defeat. The daughter, unused to responsibility, untrained for work and for endurance, finds it hard to take up her burden, but it is not going to be easy for her to get the preparation. It is evident that there are dangers for her in this experience. It will not be easy for her to pass through it without losing something of the beauty, the simplicity, the charm of her life. The roughness of the world may hurt the bloom of her life and rob her of somewhat of the brightness of girlhood.

So the problem of passing through a change like this is a very serious one. But it is possible to meet the experience successfully. Burdens, if accepted cheerfully and borne heroically, become a help, not a hindrance. The trials of life all have in them their opportunity for learning new lessons, gaining new strength, reaching new heights. All life is meant to be disciplinary. It is God's intention that each event and experience shall make us better, more beautiful in character, better fitted for the work of life. We are always at school. It is not the Divine will that anything that comes into our experience shall do us harm, shall spoil our life, or shall prove a hindrance to our real progress. Flowers grow under the snow in the late winter, unhurt by the cold and ice. The beautiful things of life may be kept gentle and sweet, under the shelter of Divine love, through even the hardest experiences.

The real object of life is not to avoid hard and unpleasant experiences, surprises of sorrow, trying things, vicissitudes in circumstances, but, in whatever changes or trials may come, to be divinely led, preserved from mistakes and follies, guarded from evil, and brought out into better, more beautiful life. Then the changes will prove to be parts of God's plan of love for our lives. The accidents of the common days will become links in the chain of providence.

When we put our perplexing circumstances, whatever they are, into the hands of God, to be untangled by Him and then ordered and directed in His wise way of love, we have nothing to do in the matter but our simple duty hour by hour. In God's own good time and blessing, beauty and good will come.—*In "The Sunday School Times."*

Gipsy Smith's Sayings

I know of no worse hell than to lose God and to have to keep up the show that you have Him all the time.

St. Paul's Cathedral is nothing but a glorified quarry if Jesus be not there, and my gipsy tent is a cathedral if He is there.

You can be good enough on the outside, but it is what's in you that counts. I am not here to whitewash you; I am here to wash you white.

Mary loved Jesus more perhaps than any other person in the world and she of all persons was the most unlikely to lose Him, and yet she was the first.

God can make opals and diamonds out of London mud; and I know also that God can make men and women out of the dregs of humanity which come from the dives and saloons.

You may love Him, you may be zealous for the honor of the Lord God, but if you are not careful what you handle, what you tell, what you do, you will lose Him. The flash of an eye, the movement of a hand, the swish of a skirt, and from the wicked heart goes forth the presence of the Lord. You have lost Jesus. —Ex.

The Wise God

BY BISHOP WILLIAM F. ANDERSON

The finite mind of man may not with reason expect to be possessed of that keen penetration which will enable him perfectly to understand and interpret in detail the unfoldings of the mind of the infinitely wise God, in His government of the affairs of this life. But he who finds God rightly has found the answer, nor simply to some trying and peculiar dispensation, but to all the problems of this moral existence. We meet the statement of this noble principle in St. Paul's letter to Timothy, "I know whom I have believed." St. Paul banked everything on God. The writer of the Epistle to the Hebrews asserts it as the vital principle of a true faith, "He that cometh to God must believe that He is." It is the great Divine integrity underlying the world and the whole of life. Whittier puts it well:

"Yet in the maddening maze of things,
  And tossed by storm and flood,
To one fixed trust my spirit clings,
  I know that God is good."

—*From "The Compulsion of Love."*

AENEAS AND DORCAS

International Sunday School Lesson for March 14, 1909

(Acts 9:31-43.)

Golden Text: "And Peter said unto him, Aeneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately."—(Acts 9:34.)

Time—39 or 40 A. D. *Place*—Lydda, now Ludd.

DAILY HOME READINGS

M.—Acts 9:31-43; Tu.—Duet. 15:7-11; W.—Job 29:1-13; Th.—I. Tim. 6:9-19; F.—Matt. 25:31-40; S. Gal. 6:1-10; Su.—2 Cor. 8:1-9.

BY THE REV. E. B. BURROUGHS, LL. B., A. M.

One of the greatest facts that attests the genuineness and spiritual power of the Christian religion is its efficacy to restore men to physical as well as to spiritual soundness. Wherever the Apostles went they gave evidence of their Divine mission by healing the sick, curing the paralytic, and raising the dead. Such visible manifestations of God's approval of this were necessary. The Church was in its infancy, its doctrines were understood and appreciated by but a few, opposition of every conceivable kind had to be encountered, hence the imperative necessity of ocular demonstrations of its Divine origination. And God was pleased to give them, to publicly honor the faith and prayers of His messengers. But those days have passed. The Christian Church is now a permanent institution in the earth. Within its folds millions have been gathered. The simple preaching of the word is now sufficient. Men are now accepting and realizing that it is the power of God unto salvation to everyone that believeth. True it is that the days of physical miracles are no more, yet the days of spiritual miracles are still with us. These miracles have to do with human souls. By them men are brought from spiritual death to spiritual life. They can save men and women from sin. And these miracles are occurring daily. Wherever the Gospel is being preached they are being performed. "Have we received the new life which God is ready to give us? He would have us each one a living 'Miracle of Grace.'"

In our last lessons we found the Church in Jerusalem suffering great persecution. This led to the scattering of many to other places. But wherever the believers went they carried the Gospel. Thus the good tidings of salvation were heralded throughout Judea, Samaria, and Galilee. But the Church was now at peace. Persecutions had ceased and the followers of Christ greatly increased in numbers.

Our lesson to-day is an account of two remarkable miracles performed through Peter. The first was the restoration of Aeneas from a paralyzed condition to one of physical soundness. The second was the raisin of Dorcas from the dead. The result was that many were led to believe in the Lord.

LIGHT ON THE TEXT.

31. *Then had the churches rest.* That is, persecution, for the time being, had ceased. *And were edified.* Built up. *Walking.* Observing, obeying. *In the fear of the Lord.* Living as became followers of Christ. *And in the comfort of the Holy Ghost.* The presence of the Comforter.

32. *It came to pass.* Because of this period of rest. *Peter passed throughout.* Continuing on his journey as a missionary. *Throughout all quarters.* All the countries mentioned in verse 31. *He came down also * * to * * * * Lydda.* The ancient Lod. It was also called Diospolis. It was about a day's journey from Jerusalem.

33. *There he found * * * * Aeneas.* A Greek name. He was probably a Hellenistic Jew. *Which had kept his bed for eight years.* The length of time of his confinement to bed. *And * * sick of the palsy.* Paralysis.

34. *Peter said * * * Aeneas.* Addressed him directly. *Jesus Christ maketh thee whole.* Jesus Christ maketh thee. That is, at the present time Christ is restoring your strength and bringing you back to complete health. Note how careful Peter is to make it evident that Christ is the healer rather than himself. *Arise.* Get up. *Make thy bed.* The bed was simply a thin mattress or a thick rug, and rolling it up was called "making" it. The commandment was intended to demonstrate to those who were standing by the reality of the cure.

35. *Sarne.* The plain of Sharon. In Canticles it is said: "I am the rose of Sharon." *All * * * turned to the Lord.* It was a mixed population, Jew and Gentile, but they accepted Jesus as the Christ, the promised Messiah.

36. *There was at Joppa.* A seaport town nine miles from Lydda. *A certain disciple named Talitha* Talitha is the Aramaic and Dorcas the Greek word for Gazelle. The former was the language of the common people. The cultured class and officials used the Greek. The gazelle is the type of beauty, grace and timidity. It was often used as a name for females. *This woman was full of good works.* That is, she ministered to the poor, making them coats and garments.

37. *It came to pass in those days.* During the time Peter was at Lydda. *That she was sick, and died.* Sickened and died. *They laid her in an upper chamber.* In keeping with the burial customs of the times.

38. *As Lydda was nigh to Joppa.* Only nine miles away. *And the disciples had heard that Peter was there.* The news of his visit to and miracles while at Lydda had srpead throughout that section. *They sent unto him two men.* Sent two messengers. *Desiring him that he would not delay to come to them.* Requesting that he make all haste possible in coming to them. Doubtless they felt that Christ would, through him, restore Dorcas to life.

39. *Peter arose and went with them.* Immediately complied with their request. *When he was come.* Reached Joppa and the house in which lay the deceased Dorcas. *All the widows.* Those whom Dorcas had befriended. *Coats.* Tunics, or undergarments. *Garments.* The loose outer robes fastened by a girdle.

40. *Peter put them all forth.* Had the people retire. This Jesus did in Capernaum, when Jairus' daughter was raised from the dead. *And kneeled down and prayed.* Sought Divine assistance. *Turning him to the body.* Standing at the side of the body. *Said, Talitha, arise.* Commanded her to come back to life. *And she opened her eyes.* Consciousness returned. *And when she saw Peter, she sat up.* Looked upon the agency of her restoration to life.

41. *And he gave her his hand and lifted her up.* Assisted her to rise. *When he had called the saints.* The holy ones. It is Paul's term for the disciples. *And widows.* Those whom Dorcas had aided. *He presented her alive.* Gave her back unto them alive.

42. *It was known throughout all Joppa.* The news of the restoration of Dorcas to life spread like wild-fire. Everybody heard of it. *Many believed in the Lord.* Because the miracle manifested both the power and goodness of Christ.

43. *He tarried many days in Joppa.* Peter took advantage of the miracle he had performed and spent his time in preaching and giving instruction to those who had accepted Christ. *With one Simon a tanner.* Simon was a common name. His occupation was intended to indicate his identity.

Charleston, S. C.

OUR PATTERN

(Matt. 11:29; 20:28; Mark 10:43-45; Luke22:26, 27; John 13:13-16; 17:4.)

The Epworth League Devotional Topic for March 14, 1909

BY J. HASTIE RODGERS

The Theme and the Scripture

Matt. 11:29. Jesus invites the weary unto Himself. He will teach them. "Learn of me." But how will He teach? By words? Surely. Especially by His life. John said His "life was the light of men." Marvelous words! Others have taught excellently. So did Jesus. "Never man spake like this man." The lives of other teachers halted behind their systems, but *His* life was more wonderful than His words. Note in Jesus the relation between teaching and living. "Learn of me, for I am." This, too, is characteristic of the disciples of Jesus.

Matt. 20:28. Jesus was Himself a pattern of whatever He expected others to do. "Do as I do" as well as "Do as I say." Here is the case of the sons of Zebedee. They came, or their mother for them, and desired place, honor, office. Disciples are they, yet governed by heathen ideals. This is a picture that the ages have witnessed over and over and over. Rejoice that the disciples were grieved at it. They had heen living with the Master. The mission of the followers of Jesus is *service.* This is the test of greatness. Jesus is the most revolutionary force in history, and the Son of man was the pattern of that new ideal which was set forth by Him—"For even the Son of man came not to be ministered unto, but to minister."

Mark 10:43-45. Jesus heretofore stands before us as Teacher and Pattern. They are indissoluble. What Jesus's idea of greatness is we now know. It is in one word—"service." Would we be great? Then must it be in Jesus's way. Would we teach? Then must we first live, that our lives may teach. Discipleship is not merely "believing on Him." It is in being like Him, following him.

John 13:13-16. Here we are in the midst of that wonderful Last Supper. There is at first a humble task to be gotten through with. Who shall perform it? The disciples wait, each wishing the other to volunteer. Let us see: did not One of that famous group say, "The servant is greatest"? Yes, he did. Did he mean it? Will he dare to prove it at such a task? Think who he is and what the work is. Will Jesus prove less than His teaching? Never! He is girding Himself with a towel, He is bending Himself before His disciples, He is washing the stain and dust from their feet, just as, later, He will hang upon the cross in order to wash the deeper stain of sin from the heart of humanity.

"For I have given you an example, that you should do as I have done to you."

John 17:4. The joy of the Son's heart, on the eve of death, is that he has not failed. He came to reveal God by word and life, and now it is nearly done. His life has been a light, and it shall never cease to shine through the ages. Men may not hear the sermon, but they will catch the light-beams of the life. It has been a life of service, too, and of perfect obedience to God. What sort of a life God would have man live has now been set forth forever. Of him Fairbairn has said: "What God is among His worlds Jesus is among men."

Prayer in the Meeting

Give thanks for one perfect life that has been given to the world.

For the Gospels that have so divinely mirrored that life.

For the followers who have most nearly approached to the Spirit and life of Jesus.

Pray that the world may life its eyes above the church and the Christian and see "Jesus only."

Pray for that salvation which seeks a perfected life.

Pray for the mind of Christ.

The Aims of the Meeting

To show that Jesus in His earthly life was given as a pattern of the ideal humanty, and as such is to be kept ever before our eyes and to be followed from day to day. It is important that Christians realize how imitable are the qualities of Jesus in everyday life.

Ways of Taking Part

Let someone compare Jesus as Saviour, Teacher, Pattern, and show how they are related.

Let someone mention names of Old Testament characters which most resemble, Jesus and state wherein the likenesses are found.

Let one show the power of an idea or an ideal, using illustrations from history or experience.

What are the characteristics in the life of Jesus which make Him a universal Man?

How is it easy to be misled in following Jesus as a pattern?—*From "Notes on the Epworth League Devotional Meeting Topics.*

Do we know that more than half our trouble is borrowed? Just suppose that we could get rid of all unnecessary and previous terror; just suppose that we could be sure of final victory in every conflict, and final emergence out of every shadow into brighter day; how our hearts would be lightened! How much more bravely we should work and fight and march forward! This is the courage to which we are entitled and which we may find in the thought that God is with us everywhere.—*Henry van Dyke.*

Appeal to the Church

A Million Dollars for Missions from the Sunday Schools.

The General Committee of Foreign Missions and the General Committee of Home Missions and Church Extension have united in a call for an annual offering of $1,000,000 from the Sunday schools of the Methodist Episcopal Church. It is not very long since the call "A Million for Missions" deeply stirred the church. What a significant advance has been made when the two General Committees call upon the Sunday schools alone to give "A Million for Missions." This is certainly desirable and entirely possible. The Methodist Episcopal Sunday schools of America can easily lay upon the missionary altar $1,000,000 annually.

The Young People's Missionary Department which represents both the Foreign and Home Boards has been instructed to carry out the details of the plan. The Young People's Department has provided material which will greatly assist the Sunday schools in securing this amount. The outfit includes a coin card collecting device, colored disks and a teacher's record book, which will serve both to interest the children in the collecting of the money and to keep a careful record. A certificate will be given to each member of the school at the close of the conference year, indicating how many dollar shares he has secured. All of this material will be furnished FREE to Sunday schools adopting the plan.

The correspondence regarding "The Million Dollar Fund" and requests for all supplies should be sent to the Young People's Missionary Department, 150 Fifth Ave., New York City.

The Discipline provides that the Sunday school missionary offerings be divided equally and one-half sent to the Board of Foreign Missions, 150 Fifth Ave., New York City; and one-half to the Board of Home Missions and Church Extension, 1026 Arch St., Philadelphia, Pa. We trust that remittances will be made promptly.

We earnestly ask District Superintnedents and pastors in all parts of the church to emphasize the appeal of the General Committees. We urge every Sunday school Superintendent, officer and teacher to respond to this call.

A. B. LEONARD,
Corresponding Secretary,
Board of Foreign Missions.
ROBERT FORBES,
Corresponding Secretary,
Board of Home Missions and Church Extension.

Board of Conference Claimants

Reports coming to the office of the Board of Conference Claimants show an increase of twelve thousand dollars in the amounts paid by the charges in the fall conferences of 1908 as compared with the same Conference of 1908. When it is remembered that the Board was not in position to begin work until August, while the most of these conferences were held in September, this is a remarkable showing and represents the income on almost a quarter of million dollars. The Spring Conferences of 1909 are now reporting, and show a gross increase of more than double the amount received by the same conferences last year.

Though compelled to begin work with an empty treasury the value of the work of the Board is being recognized and the people are responding to the call for a special collection for this connectional work, whenever the pastor gives them an opportunity. Generous laymen ought to deal liberally with the new Board. The Standard for 1909 has been set at one hundred thousand dollars increase from the charges for the support of Conference Claimants. When the Church has reached this there will be a half million dollars in their annual distribution.

The Board of Conference Claimants differs from other benevolent Boards in that the income it creates does not go into its own treasury but to the annual conferences, and through them directly to the Claimants. Hence the necessity of an immediate "special collection" from every charge in Methodism, and for special consideration on the part of intelligent and liberal laymen. The connectional fund for Conference Claimants is the only proper arrangement in the connectional Church. There will be a general visitation of the Spring Conferences by the Corresponding Secretary and others, and this great cause will doubtless receive the same kind consideration that was given to it by the Fall Conferences of 1908.

* * * * * *

Dr. Hingeley, Corresponding Secretary of the Board of Conference Claimants is preparing a suitable program for Veterans Day, May 16. He solicits suggestions and selections in prose and poetry. Address 57 Washington St., Chicago.

Meerut District in the November Campaign

Under the auspices of a call from the Committee on Evangelism from our Central Conference we have been having a special revival campaign throughout the month of November. It practically reached all our Districts, and as a sample of the outcome of the campaign I am sending you an account of it in the Meerut District. I trust it will bring the supporters of the Missions a little nearer to the methods of our work, and the blessings we got throughout our Mission in Southern Asia.

MEERUT DISTRICT AND THE NOVEMBER CAMPAIGN

The Summer School on the Meerut District closed on the 2nd of November. During its session much earnest thought and prayer were given to the approaching campaign. It was made a season of special preparation. Two gatherings were in a peculiar sense of general and yet of special interest in view of what was to be undertaken. The former of the two was the anniversary of our district prayer union. The testimonies to its helpfulness were clear and unmistakable. All the workers pledged themselves anew to pray daily and earnestly for the great service to which they were called, for the conversion and salvation of all our nominal Christians and enquirers, for the development of a spirit of liberality among our converts in the support of the gospel, for the extention of our work among other castes and classes, and for more labourers for the ingathering of the whitening harvests all about us. There is much to show that this organization has been a great blessing to our work in the District.

Another service of peculiar interest and profit was that in which testimony was borne to the benefits experienced in our regular Bible study, to which all are pledged to give an hour at least daily. The following testimonies given by those present are interesting. All refer to God's word: "It is to me a peculiar treasure." "In it I hear the voice of Christ." "It presents to me the picture of Christ." "It is the sun of my soul." "It satisfies my spirit." "It is to me a fortress of safety." "It changes my heart." "It brings me soul rest." "It is to me the fountain of the water of life." "It quenches my thirst." "It is my life." "It is my food." "It is the living word." "It is my great teacher." "It is to me the way of heaven." "It is my special friend." "It is God's dwelling place." "It is to me a bazaar of heavenly supplies." "It is God's letter of love to my spirit." "It is the ship that carries me home." "It is the touch-stone of my soul." "It is my spiritual pasture." "It is the spiritual garden of Eden." "It is my sword in warfare with sin and Satan." "It is a province of the heavenly kingdom." The pledge to continue its study as before was renewed.

The last Sabbath of our Summer School came on the first of November. It was a most memorable day. All seemed to realize its importance. A very wonderful sense of God's presence seemed to awe all into a silence that dared not speak. It seemed to me I had never before witnessed anywhere just such a sacramental service. The day was a peculiarly fitting beginning of the important month.

Several things are worthy of note in connection with this new departure. 1. The fullest sympathy with the movement on the part of the entire body of our workers was encouraging. There was a hurrying to their fields to begin operations. There was much prayer for guidance and help and for the preparation of our people for their part in the movement. The workers threw themselves into this service with much zeal. Seldom, if ever, has there been such a canvass of the villages where Christians live, in so short a time. They usually went by twos or threes. One month is too short a time for the whole field and the good work will be continued.

2. The preachers and teachers themselves have been greatly blessed in this work. Reports of great refreshings to their own souls have been common. Richer and deeper love to their people and work has been experienced. A spirit of optimism and expectation prevails. They are being made stronger.

3. Our people have responded most encouragingly. Reports tell of people flocking together as never before. There has been a common feeling that God prepared them for the reception of the message before hand. They seemed to seek these gatherings in a new way. Deep conviction has come to many attended with tears. There has been earnest seeking after God. Such seeking has not been in vain. Some have testified that they never knew before that God could take up his abode in human hearts. Their simple prayers and testimonies have been full of interest. The response thus given will encourage the workers greatly to continue the prosecution of such special efforts. It has been a red-letter day in the work.

4. In various places outside people of other castes and classes have been attracted and deeply impressed. Some have said that Hindoos as they are, they will in the future worship the Christ of the Christians. So far as possible the missionaries have given the month to this work. They have found a genuine revival spirit and have experienced much to enlarge their faith and vision as to the possibilities of the work we have in hand. Meerut District has set up its banners in the name of Jehovah and looks for victory.

Board of Conference Claimants

The Board of Conference Claimants held its first meeting in the Methodist Book Rooms on Wednesday, January 13th, 1909. The following members were in attendance: Judge O. H. Horton, Mr. Marvin Campbell, James Hamilton, C. W. Baldwin, Perry Millar, A. G. Murray, W. Van Cleave, C. U. Wade, Chas. Scott, Jr., Ed. L. Young and J. A. Mulfinger; also J. B. Hingeley, Corresponding Secretary. In the absence of Bishop Spellmeyer, Judge Horton the Vice President, presided.

The articles of incorporation were filed and the system of bookkeeping installed by the Baker-Vawter Company was approved.

A monthly meeting of the local members was recommended.

The treasurer submitted his report and the audit of the same by Mr. L. S. Pickett, C. P. A.

Dr. J. B. Hingeley read his report which showed a hearty response accorded to the plans and purposes of the Board and that the churches were generously responding to the request for funds for immediate use. From reports which reached the office from District Superintendents it is confidently expected that every church in Methodism will make a response within the next three months.

The following officers were elected: President, Bishop Henry Spellmeyer; Vice President, O. H. Horton; Treasurer, Marvin Campbell; and Recording Secretary, Dr. J. A. Mulfinger. These together with Mr. H. M. Havner and Dr. James Hamilton constitute the executive committee.

The important question concerning annuities, endowments and investments was determined and the general policy for 1909, as stated in the report of the corresponding secretary, was approved. This was to assist in every possible way the Stewards, Pastors and District Superintendents in raising in full the amount apportioned for the support of Conference Claimants and to lay the foundation of a generous Endowment Fund.

The question of literature received serious attention and the work of the Corresponding Secretary along this line was approved and he was requested to make the largest possible use of the Advocates in the best practicable means of reaching Methodist people.

The date of the annual meeting was changed to the first Wednesday in February.

The members of the Board have occasion to feel hopeful as to the work of the year and it is confidently expected that through their co-operation the amounts received from the churches for ministerial support of the Conference Claimants will reach no less than one half million during 1909; an increase of $150,000 over last year. If this is satisfactorily accomplished, it will equal the permanent income on a three million dollar investment. The only embarrassment in the work of the Board is due to the fact that while the expenses of administration and of the campaign of education and inspiration, are of necessity borne by the Board, the income going directly to the Annual Conferences, hence the necessity of the special collection taken in all the churches for connectional purposes. Both laymen and ministers have generously responded, when the situation is explained to them.

Some members of the Board remained over to attend the banquet given to the college presidents by the social union.

HEALTH PAPERS

Patent Medicine

BY DENNIS A. BETHEA, M. D.

The great Barnum seemed to be right when he said, that the American people want to be humbugged. A nostrum whose name is patented, whose formula is a secret, and whose action is unknown, is extoled as a cure for the ills of mankind.

In the first place it is against the altruistic spirit of the medical profession to put a patent on any medical remedy whose composition is a secret. Furthermore the physiological action of these patent medicines is unknown to those who use them. They are praised as being cure for almost every conceivable disease, but in reality they are, for the most part, palatable mixtures of alcohol, morphine, atropines, acetanilide and other narcotic drugs.

The prolonged use of most of these medicines begets a habit, while at the same time the digestive system is often upset beyond repair. Many women who "Never sees a well day" can trace her ill health back to the time when she began to use one of those "cure all" medicines. No one will ever be able to portray the evil done the human race by the "headache powders." Hysteria, spilepsy, and neurasthenia are often the result of this self-medication.

The manufacturers make all kinds of pretense at impossible "catarrh cures," "consumption cures," and "cancer cures." Most intelligent people recognize the frauds. But the ignorant and poor do not, and they are the ones who can least afford to be swindled. These are the people who are the real sufferers.

Many persons purchase patent medicines because they think it is cheaper. Some because they do not like to be examined by the physician, and some buy this kind of medicine because they think they can diagnose their case better than the doctor.

Now, so far as cost is concerned, the physician's medicine is cheaper. Even though you have to pay for having the prescription filled, you get definite treatment which is aimed at the pathological condition of the body, hence the cure is more permanent. Many women die every day because of feigned timidity. It is better to endure the embarrassment of a few minutes' medical examination than it is to go on in pain all through life, a slave to some patent medicine. But the man who prescribes for himself because he thinks he knows more than the physician who has spent years in studying the human system, is gone beyond recall.

But very few newspapers or magazines will come out and denounce this great evil; because of the revenue which they reap from these manufacturers. The *Morning World*, of New Orleans, however, will not publish an advertisement of a patent medicine or quack doctor. The *Ladies' Home Journal* and *Colliers' Weekly* have ever been active in their campaign against this fakery. It remains for the religious press of the country to join in this movement.

It is almost incredible to think of the fraud perpetrated by these schemng would-be benefactors. For instance every medical man is familiar with the Lydia E. Pinkham's Vegetable Compound fake. Women throughout the land are still writing to this remarkable woman telling her their troubles. And furthermore they are receiving replies from her, when in fact she has been dead some 20 years. It is to be wondered how she transmits her mail. Does it go up or does it go down? Have those who have received replies noticed the smell of brimstone or heavenly incense?

Every person should make this rule in life to never take medicine without the advice of a physician. Not only are the patent medicines more expensive, but absolutely dangerous. The voluminous advertisements of these medicine companies are almost always misleading.

Terre Haute, Ind.

Little Rock Conference

The thirty-first session of the Little Rock Annual Conference convened at Clow, Arkansas, January 28, 1909, with Bishop J. L. Nuelsen, D. D., presiding.

The Bishop read and expounded the fifteen chapter of St. John, and Dr. H. J. Coker offered prayer. After remarks by the Bishop, J. L. Wilson, Secretary of the last Conference, called the roll, and sixty-one members and probationers answered to their names.

Organization.—J. L. Wilson and J. W. Jackson were nominated for Conference Secretary. J. L. Wilson was elected, and chose for assistants D. W. Boatner, G. T. Saxton, P. W. Webb, and A. D. Jacques.

J. W. Burns and C. W. Whitehead were nominated for Statistical Secretary. C. W. Whitehead was elected, and chose for his assistants J. W. Jackson, S. J. Saxton, W. R. R. Duncan, A. R. Ray, and J. W. Burns.

T. J. Thompson and T. R. Wamble were nominated for Treasurer. T. J. Thompson was elected and chose for his assistants W. McIntosh, W. A. Smith, A. T. Stephens, C. A. Taylor, and H. Bright.

The Bishop presented drafts, one from the Chartered Fund for $22 and one from the Book Dividend for $685.

Dr. H. J. Coker, Revs. A. S. Williams, O. T. Womack, T. B. Tison, and Business Manager M. S. Davage of the SOUTHWESTERN, were introduced.

The five District Superintendents, W. S. Sherrill, H. P. Coulter, L. G. Hodges, S. McDonald, and G. A. Hall made splendid reports.

Three, D. B. Haygton, L. J. Preston and G. W. Jackson, deceased during the year. J. J. Freeman was expelled.

Dr. J. M. Cox, President of Philander Smith College, made quite an impression in representing his work.

The visiting General Conference officers, Drs. P. J. McVeety, H. J. Coker, C. M. Jones, and Business Manager M. S. Davage, made lasting impressions and their great speeches will live long in the minds of the Conference brethren.

Philip Owen and U. S. Kitcher were granted superannuated relations.

W. B. Smith was elected and ordained elder, and L. C. Dawkins, A. H. Harris, Jackson Hatchet, C. W. Sampson, G. W. Wier, and S. J. Saxton were admitted into full connection.

C. W. Whitehead and W. R. R. Duncan were made District Superintendents.

Reports showed a general increase, and on the whole the session was a great one. The Conference started the Thank Offering for Freedman's Aid with $71.00, and a good collection was given M. S. Davage to help fit up the SOUTHWESTERN CHRISTIAN ADVOCATE office.

The Bishop presided with grace and ease.

The Conference unanimously adopted resolutions asking that the Bishop be returned to hold the next session. His great sermon on Sunday will never be forgotten, for truly the man and his sermon deserve a place among the very best. It seems that each brother left the Conference filled with holy enthusiasm to do more for God and humanity than ever before.

J. L. WILSON, *Secretary*.

Appointments---1909

LITTLE ROCK DISTRICT

W. S. Sherrill, D. D., District Superintendent, 3800 W. 12th St.

Batesville, T. J. Thompson; Batesville Circuit, to be supplied; Hensley, C. G. Curtis; Hot Springs, S. McDonald; Hazen and Des Arc (sup.); Jacksonport and Vicksburg, R. B. Fagan; Little Rock, North Side, H. C. Dunlap; Rock St. (Sup.); Toltec and England (Sup.); Lonok and Richmond, J. A. Swift; Newport and Cross, F. Quick; Wesley Chapel, J. L. Wilson; Woodlawn and Scotts (Sup.); White Chapel, P. W. Webb; Little Rock Circuit (Sup.); Sweet Home, A. S. Miller.

FOREST CITY DISTRICT

R. G. Hodges, District Superintendent.

Augusta, J. R. Wilson; Auvergne, J. H. Hatchett; Bledsoe, B. F. Young; Brinkley, D. W. Boatner; Brinkley Circuit, S. J. Brown; Bonair and Madison (Sup.); Cotton Plant, G. W. Johnson; Cotton Plant Circuit, E. D. Billups; Crawfordsville, Wm. Speed; Caldwell, W. A. Smith; Earl and Parkin (Sup.); Forrest City, J. W. Jackson; Fulton and Pinville (Sup.); Gill, J. C. Adams; Haynes, S. T. Green; Hunter, J. T. Hawkins; Lagrange, ————; Marianna, J. R. Fields; Marked Tree, S. B. Weatherspoon; Oak Forest, E. M. Alexander; Park Place, Wm. Greene; Palestine, J. W. Burns.

PINE BLUFF DISTRICT

C. W. Whitehead, District Superintendent, Fordyce, Ark.

Altheimer, D. W. Nelson; Carthage and Leola, (Sup.); Clarendon, S. J. Saxton; Damon and McElmee, G. W. Weir; Dermott and Monticello, L. C. Darkins; Dumas, C. L. Kyles; Fordyce and Little Bay, B. J. Lewis; Helena, John W. Williams; Humphrey and Stuttgart (Sup.); Ladd and Dexter, John L. Nelson; Luna and Eudora (Sup.); Marnell, S. M. Cain; McGehee, A. H. Harris; Morrell, Wm. Hanner; New Edinsburg, Lee Nelson; New Gascony, B. H. Johnson; St. Mark, Pine Bluff, J. S. Wallace; St. James, Pine Bluff, G. F. Saxton; East Mission, Pine Bluff, (Sup.); Tory and Star City, J. H. Hines; Wabbaseka and Union Grove, W. McIntosh; Warren and Johnsville, M. A. Green; Wilmott and Sunshine, Geo. W. Sanders.

CLOW DISTRICT

W. R. R. Duncan, D. D., District Superintendent.

Benzine and Mureesboro, C. W. Simpson; Clow Station, G. A. Hall; Centerpoint and St. Paul, T. R. Wamble; Camden and Wheeling Springs, C. A. Taylor; Caddo Gap. G. W. Thompson; Caufield and Shady Grove, M. B. A. Cain; Alberta and Muddy Fork (Sup.); Gurden and Grasona, C. H. Howell; Horatio and Holly Grove, D. Hall; Locksburg, G. W. Patterson; Louisville and Stumps, W. H. Simpson; Saratoga, J. H. Henry; Paraloma, H. Bright; Paytonville and Asdown, R. B. Henry; Texarkana, F. J. Jacobs.

FT. SMITH DISTRICT

H. P. Coulter, District Superintendent.

Bentonville Circuit, Wm. White; Conway Circuit, A. W. Piggie; Dannville, M. F. Strong; Favetteville, D. H. E. Harris; Ft. Smith (Mal.), M. N. Langston; Ft. Smith (Eb.), B. J. Griffin; Little Maumee, J. L. Bryan; Mache, W. B. Smith; Morrillton and Atkin, W. H. Morris; Roland, A. R. Ray; Sologahatchie, J. S. Stokes; Springfield Circuit and Plummer (Sub.); Vanburen, A. T. Stephen.

The Africa Diamond Jubilee

(*Continued from Page* 3.)

tical way, doing all that lies within our power to promote its complete success. We can intelligently circulate among the people the literature supplied by the African Diamond Jubilee Commission, preach on our duty to Africa. interest the Sunday school teachers and scholars in the cause and, wherever found practicable, institute a house to house canvass, to the end that every man, woman and child may be reached with an appeal for help, such as each may be able to render.

Let us all be up and doing; the sooner the better.

The Washington Conference can be relied upon to do its full share toward pushing the great undertaking to a successful issue. We have faith in the leadership of the men at the front. Our people are loyal, they believe in standing by the guns. With hearts fired with enthusiasm they will step briskly to the music and when the roll of all the conferences is called and the reports are filed, ours will be found to have attained honorable rank among those giving the largest sums. Baltimore, the mother of Methodism in this country will. of course, lead, and Washington, the Capitol of the nation, may be expected to follow close behind, while the smaller towns and the rural districts will, no doubt, be found keeping lively pace. The struggle is on! The North, the South, the East and the West, are in the strife, not to win sectional prestige or to advance selfish aims, but, guided by a righteous motive and aim, they will form a glorious league whose watchword will be "Africa's speedy redemption and the world for Christ."

Southwestern Christian Advocate

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3—When the ADVOCATE does not arrive regularly, notify us promptly.
4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

ADVOCATE BUILDING FUND

Previously acknowledged	$902.25
Florida Conference	5.00
Florida Mission	3.50
Rev. Walter Brown, Muskogee, Okla.	1.30
R. B. McRary, Lexington, N. C.	1.00
A. C. Morrell, New Orleans	1.00
Andrew Turner, New Orleans	.50
Total	$914.55

The American University has just received a legacy of $500 from the estate of the late Rev. Samuel B. Smith, of the Cincinnati Conference, through the executor, Mr. Peter H. Pleune, of Grand Rapids, Michigan, where Mr. Smith spent the closing years of his life.

Among the preachers of the Washington Conference who were with Bishop Hartzell and Vice-President Fairbanks on the platform in the mass meeting in Asbury Methodist Episcopal Church, Washington, during the opening of the Africa Diamond Jubilee, were: Rev. E. S. Williams, District Superintendent, Washington District; Rev. M. J. Naylor, District Superintendent, Baltimore District; Rev. M. W. Clair, Ph. D., Asbury Church, Washington; Rev. W. A. C. Hughes, D. D., Sharp St. Memorial Church, Baltimore; Rev. W. H. Gaines, Annapolis; Rev. B. T. Perkins, Mt. Zion; Georgetown; Rev. D. W. Hays, D. D., Ames Church, Baltimore.

A set of books necessary to properly carry on the business and keep an account with the several preachers of Methodism has been prepared under the expert assistance of the Baker-Vawter Company, through their representative, Mr. Pickett. The system is such as to make a complete check upon the office on the part of the Treasurer. Mr. Marvin Campbell, whose home address is South Bend, but whose address for the work of the Board is 57 Washington Street, Chicago. The Board acknowledges its indebtedness to the Baker-Vawter people for invaluable, expert assistance rendered freely to them in recognition of th importance and character of the work they are called upon to do.

The battleships of the Atlantic fleet, under Admiral Sperry, on the recent date of its passage through the Suez Canal, had the right of way. No battleships of this size have ever before made the passage of the Canal, which has a maximum depth of 28 feet, while the "Connecticut" draws nearly 27 feet of water. When the present plans are executed the Suez Canal will have a 31-foot depth over a floor of 120 feet. The Dewey dry dock, with a width of 135 feet, passed in one had spot with only two feet in breadth to spare. The Suez Canal is 87 miles long, 66 miles being cut through the dry land, and 21 miles passing through the Menzaleb Ballah, Timeah, and Bitter Lakes.

It is said that politics sometimes makes strange bed-fellows. Business sometimes does likewise. For intance: On the first of the year in Baltimore a Jewish capitalist by the name of Ephraim Macht opened "The People's Bank" on the corner of Hoffman Street and Druid Hill Avenue. While he is president, nevertheless he has associated with him a number of colored men who have taken stock in the institution. Mr. Alfred H. Pitts, a prosperous poultry dealer, is the cashier, and one Mr. Anderson, a former school teacher, is the bookkeeper. An expert white man in that kind of business is, also, attached to the institution. In connection with the bank there is also a real estate department.

Of General Interest

TO HELP PROHIBITION

The Negro Anti-Saloon Congress held very interesting sessions during the past week in Atlanta, Ga. The meetings were helpful and instructive bringing together as they did prominent and influential leaders among the colored people from many parts of the South. The Congress placed itself on record as desiring to cooperate with the forces that were seeking to drive the liquor business from every community and state of the South, and to oppose every movement that would in any way favor its return to places whence it had already been driven. A vigorous campaign will be begun among our people instructing them as to the dangers resulting from the use of alcoholic beverages and an effort will be made to create sentiment among them against the liquor business in every form.

It might be well to note in passing that on Monday a Statewide prohibition measure passed the Arkansas House after a hard contest.

DR. CRUM RESIGNS

Doctor W. D. Crum, for six years Collector of Customs at Charleston, S. C., has tendered his resignation, to take effect March 4th. He said that he considered himself as thoroughly identified with the Roosevelt administration and desired to retire at its end. He stated further that he wished to relieve President Taft from any embarrassment that might arise as to his reappointment.

During the time Dr. Crum has held the office no charge of any kind has been made against him either as to his moral character or as to any lack of administrative ability. When he became Collector the annual receipts of this port scarcely reached $20,000. During the past year the receipts amounted to nearly $71,000 and during the first eight months of the present fiscal year have exceeded $80,000. This simply demonstrates that Dr. Crum's appointment has in no way adversely affected the growth of Charleston as a port.

Dr. Crum expressed himself as greatly pleased that during his term of office he had been treated with the greatest courtesy and consideration by all with whom he had official contact.

EX-SECRETARY ROOT PLEADS FOR PEACE

Ex-Secretary Root, whose labors in the promotion of peace and good will among the nations of the earth have been monumental, delivered a noteworthy address last Friday, before the Peace Society, of New York. The occasion was a banquet given in his honor. Many distinguished personages were present including President-elect Taft, Governor Hughes, Ambassadors Bryce of England and Takahira of Japan. Mr. Root severely arraigned the Jingo and the alarmist who thoughtlessly or maliciously engendered strife among friendly nations. He declared that the person who would offer an insult to a friendly foreign power should be frowned upon and ostracised as having perpetrated an outrage. He used as illustrations the recent uncalled-for attacks upon the Japanese and the charge of conspiracy made against the President of Panama by a member of the House of Representatives. He closed his address with a statement of the power of public sentiment in making for peace with these words: "When public opinion has risen to that height all over the world that the peoples of every country treat the peoples of every other country with that human kindness that binds home communities together, you will see an end of war."

HEALTHY CHICAGO

The annual report of the Health Department of the city of Chicago shows that the Windy City still retains its place as the healthiest American city containing a population in excess of 350,000. The death rate during the past year was remarkably low. Of the 30,548 deaths, seven per cent. were due to violence. There were an even five hundred suicides. This was an increase over the past year and is explained as due possibly to the prevailing financial depression. The number of deaths resulting from typhoid was the lowest in the history of the city. The fact that Chicago has been highly successful in stamping out this dread disease is due to the sanitary effect of the drainage canal. Before the construction of this canal the death rate of Chicago from typhoid was the highest of any city in the world. If we take as a basis the legislative value of human life, more than sixty millions of dollars have been saved by the overcoming of typhoid. This in itself is more than the total cost of the canal to date.

Typhoid is regarded as a preventable disease, and Pittsburg and other large cities which have suffered from its ravages are making attempts to stamp it out. As more attention is given to sanitation the average of human life will he correspondingly lengthened.

BROWNSVILLE AGAIN

A bill has recently passed both the Senate and the House granting that the discharged soldiers of the 25th infantry alleged to be involved in the "shooting up" of Brownsville may re-enlist upon proof of their innocence before a special Army Board of review. This bill is a compromise measure which was introduced by Senator Aldrich as a substitute for the Foraker bill. A member from Texas in his opposition to the bill declared that its effect would be to "set aside the most righteous act of the Roosevelt administration."

Probably the most noteworthy speech made in defense of the bill was that of Captain Hobson, of Alabama. His address was received with frequent applause and no doubt had great effect in increasing the majority by which the bill was passed. The making of this speech by Captain Hobson is by no means the least heroic thing in his career. For, as he stated, it will surely cost him a contest and probably defeat him for re-election. Basing his knowledge of military rules and regulations upon his eighteen years of service in the Navy he pointed out briefly the correct and legal course which should have been pursued in the ascertainment of the guilt of the soldiers and the punishment of the guilty. He concluded his address in the following stirring words:

"I saw black men on San Juan Hill. I have seen them before Manila. A black man took my father, wounded, from the field of Chancellorsville. Black men remained on my grandfather's plantation after the proclamation of emancipation and took care of my mother and grandmother. The white man is supreme in this country; he will remain supreme. That makes it only the more imperative that he should give absolute justice to the black man, and we ought not to make a party measure of this."

The Executive Committee of the Methodist Federation for Social Service met in the Book Rooms, Pittsburg, December 29th. Rev. Wm. M. Balch, D. D., of Dover, N. H., was elected Secretary in place of the Rev. J. W. Magruder, Baltimore, who could not serve. Rev. H. F. Rall, D. D., of Baltimore, was elected Treasurer and Harry F. Ward, of Chicago, Editorial Secretary. The following chairmen of committees were appointed: Frank Mason North, Committee on Social Studies, New York, Fred E. Tasker, Committee on the Church and Labor, New York; Mary E. McDowell, Committee on Social Centers, Chicago; William M Balch, Committee on General Conference Reference, Dover, N. H. Dr. Balch, the new Secretary, became well known in the General Conference through his successful advocacy of the Nebraska Conference resolutions. He is pastor of St. John's Church, Dover, N. H., and takes up his duties at once. All the officers of the Federation work without salary, but Dr. Balch has been given stenographic service. The Federation has just issued a new leaflet, "What Has It Done?" This includes the Secretary's report for the first year, and a summary of the proceedings of the St. Louis Conference. It may be had from the Secretary.

An Associated Press dispatch to the New York *Tribune* says that the United States District Court, in session at Muskogee, Okla., on January 5th, held that all the alleged sales and leases signed by Ezekiel Moore, a Creek freedman, to one hundred and twenty acres of land in the Glenn Pool oil field of Oklahoma are invalid, except one lease, covering a period of fifteen years given to R. S. Litchfield, who represents the Standard Oil Company. The land is worth $500,000, and by the decision of the court, Moore will get ten per cent. royalty on all oil taken from wells on the land under the Litchfield lease. This will make him the richest Negro in Oklahoma and probaly in the United States. The decision in Moore's favor is based upon the fact that he was a minor and was serving a term in prison when induced to sign several leases, and that he was ignorant of the value of the land which was an allotment made him by the Federal Government.

People of Interest

Mrs. Emma B. McKoin, of St. Louis, is visiting friends in the city.

Founders Day was observed at Wilberforce University, February 24.

Vice-President and Mrs. Fairbanks will leave Washington soon for a trip around the world.

Senator P. C. Knox is a graduate of Mount Vernon, at Alliance, Ohio, a Methodist college.

Miss E. P. McGann, of Gilbert Academy, was the guest of friends in this city last week.

Bishop Hartzell says that the Africa Diamond Jubilee subscription now foots up fully $80,000.

Bishop Burt dedicated recently a church at Bassendorf, near Zurich, and another at Wirballen, Russia.

Over five thousand people heard Bishop McDowell's oration at the Lincoln Centennial celebration in Cincinnati.

Prominent among Bishop Quayle's lectures are "The Fighting Chance" and "The Tragedy of Rip Van Winkle."

Prof. J. M. Matthews of Gilbert College attended the Tuskegee Negro Conference and reports a profitable session.

St. Paul Church, Winston, N. C., has had 66 conversions since conference. The Rev. N. D. Shamborguer is pastor.

Dr. Booker T. Washington, accompanied by a party, will make a tour through South Carolina March 15-21 inclusive.

Robert H. Terrell, a graduate of Harvard College, class '84, has been appointed judge of the municipal court of the District of Columbia.

Mrs. Alberta Royston, of Cary, Miss., after spending several weeks in this city with her mother, Mrs. Margaret Barnes, has returned home.

Dr. M. C. B. Mason preached in St. Paul Church, Winston, N. C., last Sunday and on Monday delivered his lecture on "Napoleon at Waterloo."

Prof. William Pickens delivered in Central Congregational Church, this city, the night of February 10, a masterly oration on "Abraham Lincoln."

Howard University is to have a library, Mr. Andrew Carnegie giving $50,000, provided a like amount is raised for the maintenance of the same.

The fact is being commented upon that passengers can travel from Cincinnati to Mobile, Ala., on the L. and N. Railroad and not touch saloon territory.

Mr. and Mrs. Crawford Ambler and Mr. and Mrs. William Ambler, of Alexandria, La., were the guests of Miss Ora J. Wilson in this city during the carnival festivities.

Portland, Oregon, is to have one of the finest stone churches in the land at Yarnhill and 35th. W. T. Euster, the author of "The Philosophy of Church Building," is the pastor.

Mrs. David DeCamp Thompson announces the marriage of her daughter, Mary Edith, to Mr. Alonzo Clarence Fry, on Saturday, February 20, 1909, at Evanston, Ill.

Senator Joseph L. Bristow, of Kansas, the son and grandson of Methodist preachers, was a student in Baker University with Bishop Quayle and Secretary Edwin M. Randall.

The Rev. A. W. Talbert, pastor of Boley, Oklahoma, has issued an attractive directory of the forthcoming session of the Lincoln Conference which meets in Boley March 17.

The Rev. J. W. Turner, of the Baton Rouge District, reports the work of his district in fair condition considering the hard times that the people have had. occasioned by poor crops.

Dr. P. J. Maveety spoke recently in the Broad Street Church, Columbus, Ohio, on the work of the Freedmen's Aid Society, and last Sunday he spoke in two of the leading churches of Wilkesbarre, Pa.

In the official appointments of the Louisiana Conference which appeared in the paper the assignment of Wesley Chapel, New Orleans was omitted. The Rev. H. Daniels was returned to this church for another year.

Mrs. Ferd Havis, her daughter, Miss Alma, and Miss May June, of Pine Bluff, Arkansas, spent last week in the city and paid the SOUTHWESTERN a visit. Miss June is the head of the sewing depatment of the Branch Normal, Pine Bluff.

Dr. I. L. Thomas is planning to spend considerable time within the bounds of the Louisiana Conference, including Easter Sunday, and will hold a two days' convention within the bounds of each District. Full plans will be announced later.

The Rev. Frank T. Walker, who was ordained in 1876 by Bishop Gilbert Haven, and the Rev. H. O. Abbott are among the oldest members of the Louisiana Conference. Brother Walker is the oldest active member of his Conference to-day. He is our pastor at Slidell, La.

During the two weeks in January, Mr. Charles H. Moore, National Organizer of the Business League, organized a number of local chapters in the States of North Carolina and South Carolina. We would like to see Mr. Moore in this section. We believe his visit would do good.

President Roosevelt and family were tendered a forewell reception the evening of February 15 by the pastor and members of the Grace Reformed Church, of Washington City. The President in the course of his remarks stated that he had not been absent from a single communion service since coming to the city.

The Rev. W. W. Cowen, President of the South Kansas Normal and Industrial Institute for Negroes, is meeting with admirable success. One hundred and sixty acres of as good land as can be found in Montgomery County, Kansas, have been donated to this institution. The enterprise is meeting with success on all sides.

Dr. J. M. Johnson, of Houston, Texas, delivered his lecture recently before Gilbert College at Baldwin, La., and made a profound impression. The Gilbert *News* says: "The Doctor is an orator and logician lacking in nothing." Dr. Johnson also delivered this lecture recently before Paul Quinn College at Waco, Texas.

Dr. W. W. Lucas spent a few days in the city last week, filling the pulpit at Wesley Church Sunday morning, Simpson Memorial in the evening and speaking to a young people's mass meeting at Central Congregational Church in the afternoon. Doctor Lucas has a large number of friends in New Orleans and they increase upon each visit he makes.

We learn that the *Christian Advocate,* of Nashville, Tenn., that Bishop E. E. Hoss of the Methodist Episcopal Church is seriously ill. Recently he was taken to Johns Hopkins Hospital, in Baltimore, for surgical treatment. The prayer of other denominations as well as his own will be that the operation proves successful and the life of this good and honored man be spared yet awhile,.

According to a telegram appearing in the *New York Tribune* under date of February 19: "John G. Woolley, nominee for President on the Prohibition ticket in 1900, has deserted the party, and will work with the older parties in future. Mr. Woolley said here today that the Prohibition Party had done its work, and was no longer necessary, and that he would work for the cause from without its lines."

The Ladies Aid Society of the First Methodist Episcopal Church, Mount Vernon, N. Y., having raised $1,500 on the Church Debt, has since subscribed $1,000 on the Parsonage Debt and already have half of that amount in the treasury. This society raised nearly $800 from the sale of ribbon bookmarks with Scripture texts, selling them both at wholesale and retail. Dr. Otho F. Bartholow is pastor.

Mr. John D. Rockefeller, in writing Doctor W. P. Thirkield concerning the Colored Young Men's Christian Association at Washington, D. C., and his gift to the same, says: "This notable success of the colored men in the nation's capital in demonstrating their capacity, as men, to accomplish large things, makes me feel proud to have been permitted to participate in the work and makes me hope that their example may prove an inspiration to their race throughout the nation."

Prof. E. H. McKissack, of Holly Springs Miss., and Dr. J. B. Williamson, of Greenwood, were among the Carnival visitors. Professor McKissack, aside from his splendid work at Rust University, is doing large service for the race in managing the Endowment Board of the Odd Fellows of the State of Mississippi, handling last year more than $237,000. Doctor Williamson is a successful practitioner in Greenwood, the home of Ex-Governor Vardaman.

The photographs used last week in connection with our report of the reception tendered President-elect Taft, in New Orleans, under the auspices of the Colored Y. M. C. A. were made by Mr. Arthur P. Bedou of this city. Mr. Bedou is an expert out-door photographer. He made, during President Roosevelt's visit here several years ago, the finest snap-shots of Mr. Roosevelt that were taken on that occasion. The Jamestown exposition awarded Mr. Bedou a gold medal for his expert work in photography.

News Paragraphs

All the letter carriers at the Muskogee, Oklahoma, postoffice are Colored men.

It is stated that the membership of the Methodist Episcopal Church, South, was increased by 52,647 last year.

Wesleyan University has abolished co-education. A proposition to establish a separate college for women will be considered.

The prediction is made that the inauguration of Mr. William Howard Taft is to be the greatest in history in point of attendance.

Four letters signed by George Washington, dated between February 1777 and January 1781, were sold recently in London for $210.

The President signed the bill creating the Calaveras National Forest in California, thus preserving for all time the most famous grove of trees in the world.

It is said that the number of suicides in the United States last year was twice that of the year 1890, the "increase being far greater than the increase of population.

A bill has been introduced in the Senate upon the petition of Dr. Booker T. Washington and others for the reimbursing of the depositors in the Freedmen's Bank.

The Oklahoma Legislature has appropriated $35,000 for a Negro deaf and blind asylum. Dr. R. E. Graham, a Negro of wealth, has given as a site a tract of forty acres.

The North American Conference in the Conservation of National Resources held in Washington recently was composed of delegates from Mexico, Canada and the United States.

At the January meeting of the Board of Home Missions and Church Extension, forty donations were made to the churches, aggregating $13,282, and two loans, aggregating $800.00.

In the President's report to Congress of the Country Life Commission were given three needs of rural uplift, namely, more co-operation, better schools and better transportation facilities.

President Roosevelt, through the State Department, has sent invitations to all the nations of the world to send delegates to an International Conference on Conservation of Resources, to be held at the Hague next September.

The Psychiatric Clinic, to be established in Baltimore, will be the first of its kind in America and the largest in the world. The present head of the New York State Hospital for the Insane, Dr. Adolph Meyer, is to take charge of the institution.

The Delaware, one of the largest ships in the navy, was launched at Newport News, Va., February 6. The cost of the Delaware is about $10,000,000; she is 510 feet long, tonnage 20,000, speed 21 knots and a main battery of 10 12-inch guns in 5 turrets.

Washington, D. C., will be the seat of the World's Sixth Sunday School Convention, May 19-24, 1910. The Rev. F. B. Meyer, of London, is the president; chairman of the Executive Committee, Dr. George W. Bailey, North American Building, Philadelphia, Pa.

The revival meeting held recently in Boston by Evangelists Chapman and Alexander, are reported to have "resulted in the mightiest spiritual movement that New England has seen for a generation." The students of Boston University School of Theology, more than two hundred in number, participated in the meetings.

On the roof of the Public Library in Boston the Association for the Relief of Tuberculosis has put in operation the first open-air school for tuberculosis children in America. Each child is provided with a heavy blue ulster and a brown cloth bag, into which he may crawl, and in all kinds of weather they live there from 9 to 5 each day.

Of the three thousand souvenirs of inauguration to be distributed three are of solid gold, and will be given to President Taft, Vice President Sherman and Mr. Stellwagon, chairman of the inaugural committee; fifty are silver and will be distributed among the members of the cabinet and others, the remaining medals are of bronze.

When President Roosevelt leaves the White House in March he will take with him as a souvenir the chair in which he sat for seven and one-half years while presiding at Cabinet meetings. He will leave in its place a new one, built on exactly the same model. This is a practice which has obtained among Cabinet officers for a good many years.

Royal
Baking
Powder
Absolutely Pure
The only baking powder
made from Royal Grape Cream of Tartar.

Personals

The Rev. W. S. Leake, from Vaiden to Winona, Miss.

The Rev. and Mrs. R. R. Williams, of Alexander City, Alahama, are the parents of a fine boy, born January 5, 1909. They have named him Asbury Watts.

The Rev. B. J. Donnell writes from Roanoke, Ala.: "Our church (Bethel) at this place was completely destroyed by the storm on Friday evening, February 5, 1909. The insurance of $500 on it was against loss by fire and lightning, hence the damage to us is a total loss. We will rehuild at once, but need help."

One of the best features of the program of the Annual Convention of the Woman's Christian Temperance Union, held recently in San Antonio, Texas, was the address delivered hy Mrs. J. Mercer Johnson. She held the audience from heginning to the end of her nohle appeal for the white ribhon. Efforts had been put forth to get her to the convention last year, but it was not possihle. However, this year ehe made good her word in saying that if she had the opportunity to come to the next convention she would. So it proved a great success. She was unanimously elected secretary of college Young Woman's Christian Temerance Union work in Texas. The convention made a wise choice in the selection. Mrs. Johnson is a college girl of Clark University and best fitted for the work to which she has been elected. A most pleasing feature was that she wae ahle to hring her two little daughters to the convention.

Gleanings from the Field

ALABAMA

Attalla.—Antioch Methodist Episcopal Church is taking on new life. It seems that its members are in good cheer. On Sunday, February 21, good services all day. At 11 a. m. the writer preached and at 3 o'clock. At 7:30 the Rev. J. H. Heard of the African Methodist Episcopal Church, preached to the delight of all present. After preaching the tribes reported, through the following captains: Mesdames Malinda Moore, $9.10; Georgiana Alford, $4.25; Sarah Slaughter, $4.45; Dollie Woodards, $4; Hannah Alford, $17.55; Elia Hix, $7.40; Salley Massey, $13; Lizzie Harris, $4; total, $53.75.

Alexander City.—There are so many good things being said about the condition of the various charges throughcut Methodism, we take this advantageous opportunity to say something about our work. Our first service was held here Wednesday night after the conference adjourned in Decatur, on which night we met a splendid class service. Two strong services, with sermons on Sunday met success. At the close of the service Sunday night, arrangement had heen made and the money in hand to move our family, which we did immediately. Soon after our arrival the storms hegan to rage; two of them passed over us during the month of December. The Christmas holiday was spent profitably as well as merrily. A valuable tree Thursday night for the Sunday School scholars, sunrise prayer service Friday morning, Christmas service 11 a. m., lecture 4 p. m. by the Rev. Father C. F. Chalzee of Abyssinia, East Africa. All the services were inspiring to our little town, they heing somewhat new here. Sunday in the Christmas was a great high day. The old year passed out and the new year came while we were engaged in one of the best watch meetings I ever witnessed. New Year's night was one of the happiest of my life. A large storm cloud arose in the north from the parsonage. I was taken up bodily and placed on the church steps. When I recovered and returned to the parsonage I found that no one was hurt, but the table and the floor were laden with good things to satisfy the appetite. The fire that kindled New Year's morning is still burning. Friday night, January 22, the storm began to rage for the fourth time, with results as mentioned before, Henry Veasy and Mrs. Amanda Miller leading. May the good Lord ever hless them and their party. We take this method to return thanks.

R. R. Williams.

Lanett.—Our first quarterly conference came off here at Lanett Methodist Episcopal Church, with the District Superintendent in the chair, who called the conference to order and most of the officere answered to their names with writen reports. The District Superintendent was at his best. The conference was a success in every way. Paid the Superintendent in full, $19.50. Raised $90 for all purposes. Sunday was a high day with us. The District Superintendent preached two strong eermons to crowded houses. There were four acceselons to the church. We think our District Superintendent the man for the place. Sunday night the Lord's Supper was administered and 90 persons communed. We had a great meeting. On Friday night, the 18th of this month, a great crowd gathered at the door of the parsonage, headed hy Mr. John Hill, one of the officers of my church, laden with all kinds of grocerles, and the same night about an hour later another storm arose, led hy Mrs. Leatha Fuller, Mrs. Shallott Fraes, Hallie and others. They also hrought many pounds of grocerles.

North Birmingham.—At the parsonage of Scott Chapel, January 22, a company of friends gathered in honor of Pastor N. H. Redrick and his wife who had with them at the time their grandson, Alfred, son of J. H. Redrick, of Montgomery. Their substantial tokens of esteem were highly appreciated by the recipients. The leaders were Mesdames Fannie Stoke, Amanda Orr, A. Site, Zella Miller and Henrietta Davis. N. H. R.

Mason City.—Our first quarterly conference was held January 28. The District Superintendent, Dr. J. W. Thomas, expedites business with much ease, everybody is pleased with him; paid him up in full. On Sunday night the Rev. A. P. Camphor, A. M., D. D., President Central Alabama College, preached to the delight of the congregation and administered the Holy communion. The second Sunday in February we had a rally and in spite of the had weather had a splendid time. Collection, $80. Sisters Julia Boidware and Belle Hicks deserve much praise as captains of their club. This church is in a good spiritual condition. Jas. A. Curry, Pastor.

Roanoke.—The Ladies' Aid Society of Rocky Mount Methodist Episcopal Church was organized January 12, 1909, hy the Rev. B. J. Donnell, our pastor. Our first meeting was held January 20. We appointed a committee for raising money to repair the lights in our church. That committee is working very diligently. We hope to have them repaired by next meeting. Those on mission are: Miss Lola B. Hill and Miss Mary L. Caloway, President A. M. Pinkard, Vice-President, Miss Dora B. Stitt; Secretary, Mrs. W. D. Marsh; Assistant Secretary, Miss Isabella Pinkard; Treasurer, Mrs. Josie Phine Pinkard. We also have with us a very successful worker, Mrs. R. B. Pool.

A. M. Pinkard.

Dadeville.—Our first quarterly conference was held January 22-23, hy the Rev. J. A. Holliday, our District Superintendent. Good reports from most all the officers present. Every interest of the church was looked after with care, and we had a pleasant session. All enjoyed the Rev. J. A. Holliday's presence. The Doctor was at his best and preached able sermons Sunday and Sunday night, that filled our hearts with joy. Two were added to the church. The Lord's Supper was administered to quite a number Our people at Dadeville believe the Rev. J. A. Holliday is the right man for the District Superintendency. Our new pastor, the Rev. W. M. Storrs, is rallying and hustling to finish hullding our church. We believe this year will be a year of great success with our new pastor and District Superintendent. Everything is moving nicely. Collection good. Paid the District Superintendent and gave the pastor a nice sum. V. H. Slaughter.

Hobson City.—Shortly after the close of the prayer meeting the evening of February 4, a large crowd of members and friends of our church at Hobson City called at the parsonage. They were generously laden with many good things for the pastor and family and this thoughtful act on the part of the friends is highly appreciated. Among the prime movers were Messrs. G. F. Thomas, Ollie Robinson, Dan Peake and E. J. Fisher.

J. W. Wright, Pastor.

GEORGIA

Sterling.—G. A. Sheffield Chapel.—Our people at the above named church have broken the record of their past history as to the raising of pastor's claims. They are few in number, but plucky indeed, and I as pastor cannot say too much to the credit of these good people. They will take care of any pastor. They rallied to the call of the stewards Sunday, February 15, and raised for the pastor twenty dollars and some cents.

A. P. Gilliard, Pastor.

Union Grove Charge, A. G. Story, Pastor.—The pastor and people of Union Grove Methodist Episcopal Church were delighted to have with them on Thanksgiving Day Mrs. E. A. Sherrell, the wife of our missionary, Dr. J. C. Sherrill, now in Africa. Mrs. Sherrill spoke on Africa's Religious, Moral, Social and Agricultural Condition, to the delight of a crowded house. The two native boys that she hrought with her from Africa sang the Christian songs in their native tongue.

Lagrange.—I arrived here on my new work December 8, 1908, with new zeal for the Master's cause. I found a warm reception and the Lord has blessed us with both spiritual and financial success. In January, notwithstanding unfavorable weather, we had a glorious revival, conducted by the Rev. Dr. R. L. King in which the church was gloriously revived and 36 souls were converted and added to the church. Seventy dollars has been raised through the Woman's Home Missionary Society of which Mrs. L. L. Harrison is president, and turned over to the trustees for the purpose of putting electric lights in the church. Too much cannot be said to the credit of the president and members of this Society for the assistance they render the church. We have raised for all purposes since the Annual Conference, $245.—W. V. Daughtry, Pastor.

St. Mary's.—On February 17 the inmates of the Methodist Episcopal parsonage, the Rev. E. J. Kimhall and family were visited hy a host of friends, whose generosity filled their hearts with joy. The party was composed of church and Sunday School workers, and other friends, among them heing Prof. James M. Washington, A. B., principal of the High School at St. Mary's. A short, but helpful devotional service was held.

E. J. K.

Zehulon.—We had a rally here at Zebulon on Sunday, February 14, to raise money to hulld a parsonage, which resulted in $82.60 for the same. On the same day raised for pastor $18. Grand total for the day, $100.60. The money was raised mainly by the sisters. They were organized into clubs with captains as follows: Mesdamee Ella Walker's Club, $7.90; Mattie Evans', $14.70; Cornelia Mangham's, $11.05; Zilla Hinton, $8.45; Carrie Slade, $25; total raised hy the sisters, $67.10; the hrothers raised $15.50; total raised for parsonage, $82.60; raised for pastor, $18; grand total, $100.60.

W. H. Brown, Pastor.

Baxley.—The first quarterly conference at Harper's Chapel was held by District Superintendent Giddens. A short devotional service was held. A. B. Stripling was elected secretary. Good reports were read by the different officers. Amount raised, $10.20.

The Baxley Circuit is coming and we intend to crowd things to the front. We hope to make this year a year of jubilee when the old Methodist Episcopal Church on the Baxley work shall bloom as a flower. During our stay at Baxley Mrs. Martha Ashley passed from death unto life. She was a well-known member of the Methodist Episcopal Church and died a Christian.

A. B. Stripling.

The greatest of all newspapers is the DAILY GLOBE-DEMOCRAT, of St. Louis. It has no equal or rival in all the west and ought to be in the hands of every reader of any Daily paper. It costs, by mail, postage prepaid, DAILY, INCLUDING SUNDAY, one year, $6.00; 6 months, $3.00; 3 months $1.50; DAILY, WITHOUT SUNDAY, one year $4.00; 6 months $2.00; 3 months $1.00; SUNDAY EDITIONœa big newspaper and magazine combined, 48 to 76 pages every Sunday, one year, $2.00; 6 months, $1.00. A subscription for the GLOBE-DEMOCRAT, at these prices, is the best possible newspaper investment. Send your order TO-DAY, or write for FREE SAMPLE COPY to Globe Printing Company, St. Louis, Mo. See special offer of the "Twice-a-Week" issue of the GLOBE-DEMOCRAT, TWO YEARS FOR $1.25, elsewhere in this paper.

KENTUCKY

Irvington.—Under the auspices of our pastor, the Rev. J. T. Harris, our church is moving on nicely, also Harned church. He has won many friends since he entered his field of labor here; he was pastor of Lloyd Street Church, Louisville, until District Conference, which convened at Hardensburg, where he succeeded the Rev. G. W. Harris, who on account of the death of the Rev. L. C. Harris, was appointed to Hardensburg Church. The Rev. J. T. Harris has added six full members to the church, 4 probationers, baptized 22 children and 4 adults; married 3 couples. Sister Robinson was granted papers as a missionary worker in September. The Rev. Chas. Robinson was licensed as a local preacher at the District Conference and Bro. Levi Watts preached his trial sermon for exhorter's license last night, before a crowded house. He spoke well. The members of Irvington Church are looking forward to a splendid closing out for the Annual Conference, and desire the return of the same pastor for the next conference year. The Rev. Nellie Robinson is an eminent missionary worker and is willing to enter the field of labor. Every pastor will find her a great help in revivals. We ask our brethren and friends to pray for our success. The Rev. G. W. Alcom, pastor African Methodist Episcopal Church, has fallen in line with us and assists in every thing we put our hands to; he is a fine preacher. The Rev. Mr. Alcom says in his endorsement of our pastor: "I have ben acquainted with the Rev. J. T. Harris for eight months and find him a proficient pastor, a good strong preacher and fluent church worker."

LOUISIANA

Thibodaux.—W. H. Jones, Pastor.—On my arrival from New Orleans where I had gone to look after the statistical work for our minutes, I found our table laden with good things brought by the good members and friends of Calvary Church. God bless these good folks. The pastor, officers and members have united for a prosperous year's work.

Natchitoches.—The members of Cane River and Grand Cane Circuit received me with much cordiality for the second year. To show their appreciation, the Cane River members, under the leadership of Sister Margaret Williams, president of the Ladies' Aid Society, came to the parsonage Feoruary 2, 1909, and brought forty pounds of choice groceries and on February 13 Grand Cane members, under the leadership of Sister Margie Bryan, president of the Ladies' Aid Society, came to the Grand Cane Church and gave me 25 pounds. God bless the entire circuit. E. H. Clark.

Pineville.—The reception of the Rev. H. J. Wright and wife was a very pleasant affair. Inside of ten days traveling and moving expenses were met and we were on the ground. One of the leading white ladies donated linen for the parsonage and the stewardesses fixed everything as comfortable as possible and brought us a nice dinner. A few nights afterward a storming party visited the parsonage. Chocolate and cake were served all; a god time was had. Then it was that they presented to us a lot of groceries, some cash, and Mrs. Wright a dress pattern. Bro. A. F. Tilman and others led this crowd. Space forbids us mentioning all names. We thank them and say come again. The Rev. J. A. Vincent and wife were very kind to us; they left for their field of labor on the 28th of January. H. J. W.

Olivier.—The surprise party given by Miss Ellen Franklin was a pleasant surprise to the preacher and family. Many friends came and many pounds were presented.—E. B. Richard.

Washington.—Feb. 14th was the Freedmen's Aid Day. The program was well prepared for the occasion, but no service could be held on account of a great hail and thunder storm. The white Methodist church was struck by the lightning and the entire front is in splinters. We are indeed thankful that the Father was merciful to us. The future is bright; the SOUTHWESTERN CHRISTIAN ADVOCATE is part of the watchword.—Daniel G. Taylor, Pastor.

Spider.—On Thursday night, the 11th inst., the good people of Shady Grove came to the parsonage at a late hour and greatly surprised the inmates by bringing a substantial lot of groceries. Sixty-three persons were present led by Eatie Jackson, M. J. Flanington and Fannie Williams. Presentation address by Bro. Cato, the pastor, response and prayer by Armstead Cato.

Lobdell Circuit.—The members and friends are much enthused over the return of the Rev. N. McNeal as their pastor. Since his return three persons have been baptized and received into the church at Lobdell and one added to our church at Winterville. The Rev. N. McNeal has had unusual success. He came to us last August and we had conversions every month. Our Sunday Schools are increasing and every interest of the church is being cared for. Our prayers for his return were answered and we shall leave no stone unturned to give this man of God a comfortable support. We have two churches on this circuit and the membership of both churches has been increased. The Lincoln Centennial Program was rendered at Harmony Methodist Episcopal Church on February 21st. The day will long be remembered by the people of Wintersville. Mesdames Deborah Forest, Maud McNeal, Virginia Ferguson and Miss Charlotte Dixon did much to make the day a success. Our pastor moved his audience from the valley of "Well enough" to the mountain of "We must do better." Superstition and ignorance are on the run, the day spring from on high has visited us. We hope to have a SOUTHWESTERN rally in the near future. (Mrs.) Virginia Ferguson.

Alexandria, James L. Smith, Reporter.—The services at the Newman Memorial Chapel on February 7 were excellent. The Sunday School, conducted by Superintendent Dr. I. W. Young, with 75 present, was followed by a general speaking meeting at which the spiritual tide was high. At 7:30 p. m. the Rev. R. C. Worsham, our esteemed pastor, preached to a large audience, after which the Sacrament of the Lord's Supper was administered to seventy-five persons. Three infants were baptized. We are glad to have our pastor back with us to labor another year.

For COLDS and GRIP.

Hicks' CAPUDINE is the best remedy—relieves the aching and feverishness—cures the Cold and restores normal conditions. It's liquid—effects immediately. 10c., 25c. and 50c. at drug stores.

MISSISSIPPI

Hazlehurst.—The first quarterly conference convened at Mt. Zion Methodist Episcopal Church, February 3, with the Rev. G. W. Smith, the District Superintendent, presiding. Most of the officers were present and rendered good reports. One new officer was elected. At night the Doctor preached from Matt. 25:27. The sermon was an able and inspiring discourse and every one felt benefited. The people of Hazlehurst are proud of Dr. Smith. Our prayers and best wishes for his success in the noble cause follow him.—William A. Oates.

Harriston.—This good people received me kindly, putting forth every possible effort for the comfort of my family. The parsonage was made more comfortable by the installation of $50 worth of new furniture. It is asked: "Can any good thing come out of Harriston?" Come and see. We are praying and planning for large success this year.—A. M. Quinn, Pastor.

Hernando.—On the fourth Sunday, January 24th, Rev. L. A. Armstrong preached his first sermon to his people in McDonald Methodist Episcopal Church. The church was filled to its utmost capacity both day and night. Some of the good people remarked that "It seems like the old times around Hernando." The good people are hustling to gather up the pastor's moving expenses. On Wednesday night, January 27, the good sisters gave what is called "The Black Cat Entertainment," at the residence of Prof. and Mrs. Love. The following sisters deserve much praise for their earnest work: Mesdames D. Jones, D. Newberry, S. E. Baldwin, L. Wise, and L. Love. This committee was successful and a handsome sum of money was realized.

Vernon, J. Butler, Pastor.—I had just arrived at my new appointment when a great storm struck the parsonage and left a wagon load of groceries. The Stewards, Brothers Bill Jones and George Howe are largely responsible for this token of esteem. We have a good set of people here.

Summit and Magnolia.—I arrived here on the 6th of February, 1909, and met a most cordial welcome at both churches. A committee of young ladies met the train and escorted us to the parsonage, where the parsonage committee was busily preparing such things as would suit our appetites. We soon retired to rest, and about 9 o'clock a great storm arose in the northwest and struck the parsonage with great force. The door opened and the stormers came in and loaded the table with groceries of every description. After a few encouraging remarks by the leaders of the storm, the pastor responded in a few words and led in prayer. The leaders were Mesdames Fannie Buckley, Floyd Wesley, Martha Butler, Misses Garrett Hood, Mattie Buckley, Wrenie Sanders.—F. Smith, Pastor.

State Line.—The members and friends of the Methodist Episcopal Church of State Line are happy over the return of W. A. White as pastor for the third year. Our first quarterly conference was held the 6th and 7th. The presiding elder preached two noble sermons and administered the Lord's Supper to quite a large number at night. Collection during the quarter, $20.21 We paid the Superintendent off in full. Secured three new subscribers to the SOUTHWESTERN. Everything is moving along nicely. We hope by the Lord's help to do a good year's work, under the pastorate of the Rev. W. A. White.

(Mrs.) Delia Tayner.

IS THIS FAIR?

Certain Proof Will Be Made That Stuart's Dyspepsia Tablets Cure Stomach Trouble.

THIS EXPERIMENT FREE.

Stuart's Dyspepsia Tablets are made to give to the system, through the digestive tract and the stomach, the necessary chemicals not only to digest food, but to enrich the fluids of the body so that it may no longer suffer from dyspepsia or other stomach trouble.

We will send you a quantity of these tablets free, so that their power to cure may be proven to you.

Thousands upon thousands of people are using these tablets for the aid and cure of every known stomach disease. Know what you put into your stomach, and use discretion in doing so.

Stuart's Dyspepsia Tablets contain fruit and vegetable essences, the pure concentrated tincture of Hydrastis, Golden Seal, which tone up and strengthen the mucous lining of the stomach, and increase the flow of gastric and other digestive juices; Lactose (extracted from milk); Nux, to strengthen the nerves controlling the action of the stomach and to cure nervous dyspepsia; pure Ascetic Pepsin of the highest digestive power and approved by the United States Pharmacopoeia.

One of the ablest professors of the University of Michigan recently stated that this Pepsin was the only aceptic pepsin he had found that was absolutely pure—free from all animal impurities; Bismuth, to absorb gases and prevent fermentation. They are deliciously flavored with concentrated Jamaica Ginger—in itself a well known stomach tonic.

Liquid medicines lose their strength the longer they are kept, through evaporation, fermentation and chemical changes, hence Stuart's Dyspepsia Tablets are recognized as the only true and logical manner of preserving the ingredients given above in their fullest strength.

If you really doubt the power of these tablets, take this advertisement to a druggist and ask his opinion of the formula.

It is due your stomach to give it the ingredients necessary to stop its trouble. It costs nothing to try. You know what you are taking, and the fame of these tablets prove their value. All druggists sell them. Price 50 cents. Send us your name and address and we will send you a trial package by mail free. Address F. A. Stuart Co., 150 Stuart Building, Marshall, Mich.

Conference Notices

Special Notices

To the Pastors and Presidents of Epworth League Chapters—Brethren, we have begun a new year's work. Through the providence of God we were brought safely through last year, and as you are planning for greater things in your ministerial work, let us plan for the same in this Epworth League movement. Now, as you know that no arrangement has been made to meet my traveling expenses, I shall ask that every pastor see to it that an organization is established in every church, in charge or circuit, by our next session. Brethren, stand by this movement for it largely aids you.—J. C. Jackson, District President.

Nahon, Miss.

SUNDAY SCHOOL INSTITUTE. MUSKOGEE DISTRICT.

In obedience to the call of Prof. K. Bower Polk, of Hugo, Okla., the District Sunday School Superintendent, the first Sunday School Institute in the history of the Muskogee District convened at Spencer Methodist Episcopal Church, Muskogee, Okla., January 1-4. After a season of prayers, the institute was formally opened by Prof. Polk. The intense interest of each member, the wise suggestions and interesting program gotten out by the District Superintendent made the meeting a grand success. At the beginning of the institute we had with us the Rev. Edgar Blake, D. D., of Chicago, the Assistant Secretary of the Sunday School Board. It was indeed a great pleasure and deep gratification to have him meet us and talk over the condition of and plan for the development of the Sunday Schools of the District. His presence was to the institute no little help, for he built the fire and stirred the flame that burned throughout the meeting, and everybody left for their homes greatly inspired and enthused to do more work for the success of the Sunday Schools of the District, with such noble leaders as Prof. Polk and our beloved District Superintendent, the Rev. D. G. Franklin, we see nothing ahead of us but success.—E. B. Johnson. Secretary.

WAYCROSS DISTRICT.

Pastors—We have a great amount of unoccupied territory on this District, yet to be worked up. For a number of miles we have no church. I do hereby ask and pray the pastors of each congregation to take a public collection from their congregations, on the fourth Sunday in April of this year, and let us purchase a tent, to be used in towns and villages where we have no church By this method we can buy land and establish our church.—F. R. Bridges, District Superintendent.

P. O. No. 40, Forsyth, Ga.

MARSHALL DISTRICT.

Pastors and Sisters—We are planning for great success in the Woman's Home Missionary Work on this District this year, and are asking the pastors as they rally their forces at their different points to see to it that the Woman's Home Missionary Work is one of the interests. Now, brethren, that you are about settled at work for the year, let me beg of you to help the sisters in this line and let us pull together. Sisters, start now; don't wait;

Jell-O

is a dessert that is always suitable, always inexpensive, and always delicious.



It can be made in a minute and only costs 10 cents. Grocers sell it.

Seven flavors:
Strawberry,
Raspberry,
Lemon, Orange,
Cherry, Peach,
Chocolate.

Illustrated Recipe Book, free.

The Genesee Pure Food Co., Le Roy, N. Y.

begin with the year and you will do better. Hold your meetings regularly. If only a few are present have the meeting go on, and trusting, working and praying, all will be well. Don't let any point or charge be left out at our District meeting. Let every church or preaching place be represented at the meeting. Sisters, have church pride; not only that, have District pride. Bestir yourselves and get about the Master's work. He calleth for you. Work while it is day. (Mrs.) Mary A. Johnson, District President.

LEXINGTON CONFFRENCE.

WOMAN'S HOME MISSIONARY SOCIETY.

Dear Sisters—The time is ripe for action along lines of temperance reform. Our homes and all that we hold dear are menaced by the curse of the liquor traffic. Our work is to help save America for Christ. Then let us align ourselves with the workers who are striving to drive the drink curse from our land. Kentucky is clamoring for State-wide prohibition. The State Woman's Christian Temperance Union and the Anti-Saloon advocates urge that the Legislature be flooded with petitions, so that it cannot refuse to submit the question. Deluge the Legislature with petitions. Do not hesitate, but do it at once. Ohio and Indiana, together with other States, are working along the same line, so there is something for each District Auxiliary and individual to do. Then let us be up and doing, with a heart for any fate, still achieving, still pursuing, learn to labor and still labor until the monster, strong drink, is driven from our fair land. Yours, in His Name, Mrs. H. W. Simmons, Lexington Conference Temperance Secretary.

534 S. Upper Street, Lexington, Ky.

District Rounds

HOUSTON DISTRICT
SECOND ROUND

Wesley Tabernacle, March 26-28; St. Paul, 28-29; Trinity, April 4-5; Mallalieu, 4-6; St. James, 4-7; Mt. Vernon, 11-12; Harrisburg, 10-11; Heights and Hamilton Chapel, 11; Boynton, 16-18; Sloan St., 18-19; St. Mark, 18-22; Beaumont, St. James, 23-25; Beaumont, McCabe, 25-26; Orange, May 2-3; Kendleton, 15-16; Anchor, 22-23; Thompson, 29-30; Liberty, June 5-6; Wallisville, 12-13; Roeville, 12-13; Deepwater and Laporte, Batson Cir., China Mission, Voth, Texler, Texas City, Clinton, Noam and Devers, Hitchcock and Lomax. Brethren: Easter will be here April 11. Let us do our best to raise all of our claims on that day. I wish you success.

J. Mercer Johnson,
District Superintendent.

PARIS DISTRICT
SECOND ROUND

Brookston and Cedar Hill, March 27-28; Honey Grove and Bonham, April 3-4; Bagwell Ct., 10-11; Terrell and Rosser, 17-18; Greenville, 18-19; Morgan's Chapel and West Paris, 21-22; Free Hope and Madras, 24-25; Clarksville, 25-26; Medill Ct., May 1-2; Paris Ct., 8-9; Paris Sta., 9-10; Clarksville Ct., 15-16; Red River Ct., 16-17; Sulphur Springs and Wims, 22-23; DeKalb Ct., June 5-6; Chicota Ct., 12-13. Brethren: The apportionments for the benevolent causes are equitable and every dollar must be raised. The apportionment for Home Mission and Church Extension, Foreign Missions and Wiley University must be reported in full to the District Conference at Greenville, Tex., August 10, 1909. Drs. I. L. Thomas, G. G. Logan and M. W. Dogan will be present to represent their boards and causes. Insist upon the cheerful co-operation of your church and officers. April 11 is Easter Sunday. See that this be a great time for the gathering in of souls and finance for God and his church. Back up what you say by what you do. This must be the best year of all. Pray and work and give as never before.

James I. Gilmore,
District Superintendent.

PILES CURED AT HOME BY NEW ABSORPTION METHOD.

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 176, South Bend, Ind.

INQUIRY.

A lost brother, Julius Matthews. Mother's name, Darkes Matthews. Susan, Caroline, Eliza, Jim and Julius were the children's names. Julius married a woman by the name of Eva Hood. They had one child, whose name was Walker. We lived twelve miles from Columbus, Miss., on the Mat Jordan farm. I married a man named Dan Pearson. When I last saw Julius I was quite sick. When I last heard from him he was in Arkansas. Any information concerning him will be gladly received by

Susan Pearson,
Horton, Ark.
W. A. Smith,
Forest City, Ark.

THE LINCOLN CENTENNIAL

On Sunday, February 14, Lincoln's Centennial was celebrated at this place with appropriate exercises. The following persons contributed $1 each to the collection for Freedmen's Aid: H. H. King, M. V. Bufford, Mrs. F. P. Singer, C. H. Revis, Prof. S. R. Singer, R. R. Greenwood. Total collection, $15.

W. V. Daughtry, Pastor.

Lincoln's birthday was celebrated on the Brooksville, Miss., Charge with encouraging results. The Southwestern deserves to be mentioned in this matter for the able manner in which it represented the great American. It thrilled the hearts of our people and many fell in line to help the cause of the Freedmen's Aid Society, and paid the following: Aron Moore, $1.50; Isaac Ike and H. Ike, each $1.50; D. McDavid and W. L. Moore, $1 each. The following gave 50 cents each: Jeff Edward, T. W. Moore, Edmon Baldwin, D. Thompkin, Wash Dowd, Harry Baldwin, P. Moore, Mary Clay, Amory Clay, Sam Phillips, Henry Bagson, Henry Jackson, M. Thompkin, J. H. Patten, J. P. Perry, $1; L. F. Conner, R. B. Williams. It is not surprising to note our succes on the first attempt at observing Lincoln's birthday, since each of the above named persons are subscribers to the Southwestern. People, it will win. I am your chum, whenever I can help.

Thos. L. Inghram.

Gleanings from the Field

CALIFORNIA

Fowler.—At the First Methodist Episcopal Church, the Rev. L. V. Harrison, pastor, we have just closed the greatest revival meeting ever held in Fowler. We had with us the past two weeks Dr. Wm. Bartley, the great evangelist of the Texas Conference. Dr. Bartley soon won the hearts of our people, both "sinner and saint." Through him God has blessed us wonderfully. His method was not the sensational. He proved that he well understood the work; he was broad, open-hearted, tactful and magnanimous. The whole church has been revived and quickened. The community has felt the vitalizing influence of the meeting Despite the fogs, rains and winds our church was well nigh full during every meeting. There were twenty-two accessions; of these twenty-one were added to the church. Twenty-two brought into the Kingdom means a great deal for our towns in California, where there are so few colored people. The officers of the church presented the evangelist a purse containing $50. Dr. Bartley left Fowler for Los Angeles, where he will conduct a meeting for the good folks of Wesley Chapel of which the Rev. G. R. Bryant is pastor

Mrs. G. E. Harrison.

GEORGIA.

Baxley.—Bishop J. W. Hamilton, D D., sent the Rev. A. M. H. Evans to us from the Greenville Annual Conference last December. From the very moment of his arrival he brought new inspiration to us. His sermons, lectures and information he imparted are indeed uplifting. Dr. Evans is certainly a great gospel messenger. Our District Superintendent, the Rev. E. D. Giddens, came to us to hold our first quarterly conference February 6-7, and the general opinion of all is the Methodist Episcopal Church has the most representative, Godly ministers that have ever espoused our cause on the Savannah District, and the Baxley Charge in particular. The work of the quarterly conference was smooth and as systematic as possible. The pastor's salary was made $456, advance of over double last year. Paid pastor in two months $55; paid District Superintendent in full, $16.25. Raised during the conference, $24. Raised this quarter for all causes, $75. Sunday the District Superintendent was at his best. Text, "Go wash in Jordan seven times and thon shalt be clean," and our hearts burned within us as he talked with us by the way. He also preached at 3 p. m. and at night. When the roll is called at Conference Baxley Circuit will be first-class from every standpoint. Our pastor is in the midst of the beginning of a great revival. All day Sunday the altar was crowded with anxious seekers. You may expect great things from our pastor and the Baxley Charge.—Eva Thomas.

VIRGINIA

Marion.—Our quarterly meeting was held January 16-17. The Rev. I. R. Hill, District Superintendent, was present and presided with great care and efficiency, looking after every interest committed to him by our great Church He preached two helpful sermons on Sunday and administered the sacrament to fifty-seven communicants Brother Morgan Steward, the newly elected District Steward, raised $11.25

HUSBAND INSISTED

Some ladies allow a simple little trouble to grow into a big one, just for lack of the right medicine.

Too much trouble; too much expense; don't know what medicine to take.

All excuses; and poor ones, too.

Such ladies need some one, with their own best interests at heart, who will see to it that they begin to take Cardui at once.

Now, Mrs. Rena Hare, of Pierce, Fla., luckily for her, had a husband, who, she says, "insisted on my taking Cardui."

In describing her plight, she uses these words: "I was a sufferer from severe female trouble. I had pains in my side, drawing pains in legs, fainty spells, could not sleep. In fact, it was a general break-down. I found no relief till I took Cardui, when the first bottle helped me and now I am almost well."

Your druggist will gladly sell you a bottle of Cardui, with full directions for use.

It is purely vegetable, non-intoxicating, and reliable remedy, for all women, young and old, who suffer from any of the common female troubles. Try Cardui.

for the Elder and went away rejoicing. Having had one week of prayer previously, we started our revival meeting on the 18th with glorious results. We had thirty-one converted to Christ, twenty-two of whom joined the Methodist Episcopal Church. At the close of the meeting we had the Rev. R. K. Sutherland, pastor of the Methodist Episcopal Church, South, deliver his famous lecture on the "Holy Land" to the Epowrth and Junior Leagues. It was simply grand. Our church in Marion is going to strive for the banner of the Bristol District this year along all lines. On Wednesday night, February 3, the pastor was disturbed by a pounding on the door, and upon looking out he found a multitude, laden with baskets and bags, asking for admittance After it was all over, we found that the congregation, led by Mrs. L. V. Boyd, had planned a surprise for the pastor and we found ourselves the happy possessor of a small purse, chicken, butter, vegetables of every kind, etc. God bless the good people of Marion. Come again. We have eight copies of the SOUTHWESTERN coming to our town now and shall endeavor to double the number this year.—A. Davis.

Pale, Delicate Women and Girls.

The Old Standard Grove's Tasteless Chill Tonic, drives out malaria and builds up the system. For grown people and children 50c.

WEST VIRGINIA

PLEASANT RIDGE.—A severe storm struck the parsonage of the Pleasant Ridge Methodist Episcopal Church on the 14th of January, about 8 o'clock p. m. Upon opening the door, the Revs. W. A. Spence and W. M. A. South, Mrs. Rosie Cruett, Harry Fabbs, deacon of the Little Piney Grove Baptist Church, and many others entered. They filled our table with many good things. Sister Dilcia Capps followed the next day with a sack of meal, butter, milk and meat. Bro. Walter Brocks' donation was a fine pig, Bro. C. A. Brocks a goose weighing 9 pounds. We had an old-fashioned prayer meeting. It was the greatest "storm" I ever witnessed. We had the quietest Christmas here we have had for many years. The Christmas exercises were splendid, under the management of Miss Ruth Brown. Many valuable presents were on the tree for pastor and wife. We are at our post, preaching and praying and repairing our church at Pleasant Ridge. We have opened up a new mission in Port Norfolk, received 6 members, have a fine Sunday school and have organized a church in Port Norfolk. C. W. Walton, Pastor.

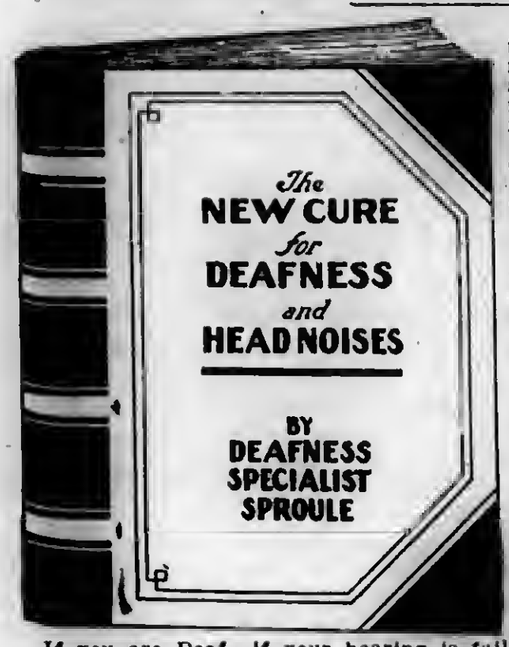
ANNISTON DISTRICT

R. J. Buckner, District Superintendent

To the Pastors, Members and Friends of the Anniston District: We are in a quadrennial that shall mean much to our membership in every way. The Church is looking to see how we will acquit ourselves as that part of the church they have helped so much. Remembering that the pastors, members and friends of the Anniston District are being noticed as never before, allow me as District Superintendent to at least suggest a few things that we hope to do. For years we have been consumers of the different causes of the Church, and we believe since our conditions are equal to many who are contributing to our help, that we ought and must at least by a heroic effort, try to give the minimum asked by our Foreign Missionary, the Board of Home Mission and Church Extension and the Freedmen's Aid Society (that is one dollar for each.) When we consider the money that has been given by the Board of Home Mission and our Mason City College, with that grand, good man at its head, who has given many years of service to our people in Africa and is now giving the lesson of experience and ability to Central Alabama Conference (Dr. A. P. Camphor), let every black man, woman and child give something for this cause that will merit the belief that we are trying at least to help ourselves. At no time in the history of the church has the SOUTHWESTERN CHRISTIAN ADVOCATE been such a source of help to our Methodism in Alabama as now. Numbers of white people in Alabama are borrowing the paper from their colored neighbors and reading it, for cause known best to themselves. Now, brother pastors, members and friends, you who have the church and race at heart, see to it this paper is in every home at once. I hope we can announce soon to the church that every family, and every officer of the church is a subscriber to the SOUTHWESTERN on the Anniston District. The church is looking for it from the Anniston District. Allow me to suggest how these things may be done. Brother pastors, we will be compelled to revive the prayer and class meetings which have nearly gone out of existence. Let me say that we cannot hope for much until every pastor and member see to it that our prayer and class meetings are kept going. I do not mean a class meeting once a month or a prayer meeting once a month; but midweek meetings every week. We are expecting every pastor to see to it that the Sunday-school runs all the year round at each point; and our Epworth League work, Ladies' Aid and Woman's Home Missionary Societies go in every point. Now, if we are Methodist and Christian, we must do this. The Church is not looking at the man who has the most prominent charge as a great man; but he who works the forces that he has to the glory of God and our great Methodism. It is expected that members of our church, whether they be in towns or country, have the same pastoral care and are expected to at least carry their part of this burden that is upon us as a Christian and as members of this great race to which we belong. Can't, No, and Excuses, must be put down by our district and the members of our race everywhere. We can be babies no longer, we are asking too much of everybody. Now, let us see that every pastor and member of our church join in a mighty army on the Anniston District to see that a revival is in every charge, all the benevolent collections are raised, the SOUTHWESTERN in every home, a student for our Central College from every charge, every church insured, prayer and class meetings every week; our pastors paid systematically, that the quarterly assessments are raised before the quarterly conference and that our Sunday-school has our presence at all times. Will you join in this mighty effort? Be at your next service and take a part. Dear officers of the church, if your duties are of such that you cannot render service to your God and Church, notify your pastor that he may not become discouraged. Hoping in our quarterly rounds to see every officer of the church pray God's blessing upon every pastor, member and friend.

DEAFNESS BOOK FREE

HOW TO REGAIN HEARING



An exceedingly interesting new book that tells about Deafness and how it can be cured right in your own home, is being given away absolutely free of charge by its author, a famous specialist known throughout the country for his great success with Deafness.

This book should be read at once by every one who is deaf, for it contains the latest information in regard to the new method of curing Deafness without any surgical operations, pain, absence from your daily work, or inconvenience.

Deafness Specialist Sproule, who wrote the book, has for twenty-one years been studying and curing Deafness and the genuine and hearty sympathy and friendliness he feels for all sufferers from this affliction is clearly expressed in its pages.

From cover to cover this excellent book is full of the very help and knowledge that every deaf person needs. It explains all about the formation of the ear, why the deaf cannot hear, the disesses that cause Deafness, and the reason for ringing, buzzing noises in the head and ears. It shows just haw the passages of the ear get all blocked up and how the delicate inside parts get out of order. Best of all, however, it points ont how Deafness and Head Noises are now being cured and clear perfect hearing restored. Remarkably fine pictures of the ear and its various parts illustrate almost every page.

If you are Deaf—if your hearing is failing, or if you suffer from head or ear noises, don't make the mistake of thinking such troubles are incurable.

WRITE FOR THIS BOOK TODAY

and read it through carefully from beginning to end. It will give you without any expense whatever the very information you should have at once in regard to Deafness and its cure. Remember this book is yours, just for the asking, and it's well worth asking for. All you need do is to write your name and address plainly on the dotted lines, cut ont the free Conpon and mail to DEAFNESS SPECIALIST SPROULE, 432 Trade Building, Boston, Mass.

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IDEAL OFFICIAL BOARD RECORD

Official Board Secretaries throughout Methodism will be interested to know that the Ideal Official Board Record has been thoroughly revised to embody all changes made by the General Conference of 1908. It can be commenced at any time during the year, and will last the average church two years. It is the only Official Board Record published by the Methodist Episcopal Church, and is equally adapted to Leaders and Stewards' Meetings.

Price, net, 50 cents. Postage, 6 cents.

Eaton and Mains: New York, Boston, Pittsburg and Detroit.

Jennings and Graham: Cincinnati, Chicago, Kansas City, San Francisco.

LIPPINCOTT'S MAGAZINE

For March

"A Knight Errant in Broadway," by Rupert Sargent Holland, author of "The Pirate of Alastair," which won him so many friends in a former issue of Lippincott's, is to be the big story in our March number. "A Knight Errant in Broadway" is the story of a certain Englishman's perfidy when he took root in Wall Street. This is only incidental, however, to the central characters, a bonny English girl of mettle and a young American who has red blood enough to rise above his early environments, which threaten to suck him down. The story is full of action in present day affairs and quite characteristic of Mr. Holland's best style.

FOR HEADACHE—Hicks' CAPUDINE
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Marriages

BOOTH-BRADFORD

On Wednesday, January 27, 1909, at 3:30 p. m., at Lebanon, Tennessee, the Rev. John B. Booth, District Superintendent of the Cumberland River District, Tennessee Conference, and Mrs. Cora D. Bradford, a very prominent widow. The church was beautifully arranged and was well filled with members and friends. The marriage was honored with the presence of the Rev. Thos. Belcher and wife of Algood, Tenn. The bride was attended by Mrs. Lovie M. Wendell, of Nashville, Tenn., while the pastor, the Rev. A. Phillips, attended the groom. The Rev. Mr. Booth and wife boarded the 5 o'clock train for Algood, Tenn. They will reside in Lebanon. The Rev. J. M. Lyte, District Superintendent of West Tennessee District, officiated.

GRIFFITH-FIELDING.—One of the most brilliant social events in the city of Owensboro, Ky., occurred Wednesday evening at the residence of the Rev. and Mrs. F. P. Fielding, 1503 Mosely street. Their daughter, Miss Sallie C. C. Fielding, was quietly married to Mr. Wm. Griffith. The Rev. H. W. Tate, of Louisville, performed the ceremony. The home was tastefully decorated in ferns and spinax. The bride was charmingly gowned in a white net over silk and held a beautiful bouquet of bride roses and ferns. Bridesmaids, Misses Lelia C. Locke, Estella J. Richardson, maid of honor, Miss Gertrude Jones. Groomsmen, Messrs. Geo. Fielding, Albert Jones, best man, Richard Griffith. The party entered the room as Mendelssohn's wedding march was played by Miss Georgia McKiney. Many valuable presents were received. The guests from out of town were the Rev. H. W. Tate, District Superintendent, Miss Mary Fielding, Louisville, Mrs. Hallie Fisher, Cloverport, and Mr. Albert Jackson, Pleasant Ridge.

PARKER-BROWN.—At Bently Methodist Episcopal Church, Hattiesburg, Miss., Mr. Harris Parker and Mrs. Julia Brown, the Rev. C. W. Ivy officiating.

PAGE-MULHOLLAM.—At the home of the bride's parents in Bently, Miss., Mr. Moses Page and Mrs. Rachel Mulhollam, by the Rev. C. W. Ivy. The yonng couple were the recipients of many costly presents.

MCLAUCHLIN-MCEACHIN. — At Bowmore, N. C., on the 4th of February, 1909, Mr. Wm. McLauchlin and Miss Carrie Lee McEachin. The best man and maid of honor were Mr. R. M. Evans and Miss Maggie J. McCormick.

EVANS-MCCORMICK—About thirty minutes later, Mr. R. M. Evans and Miss Maggie J. McCormick. Best man and maid of honor, Mr. Wm. McLauchlin and Mrs. Carrie Lee McLauchlin. The young women of the contracting parties are school teachers. The young men are held in high esteem and are members of Wall's Methodist Episcopal Church. The writer officiated.

M. Mundy, Pastor.

CAMPBELL-PHILLIPS. — Mr. Jessie Campbell and Miss Bettie Phillips, at the home of Mr. Robert Smith, in Capleville, Tenn. The Rev. E. Erwin, pastor, officiated.

GOODSON-HILL.—Mr. Worth Goodson and Miss Lelia Hill, at home, Hickory, N. C., December 19, 1908. The Rev. A. G. Jenkins officiated.

RHINEHART-YOUNT.—Mr. John Rhinehart and Miss Julia Yount, in Hartzell Temple, Hickory, N. C., January 7, 1909, ceremony read by the Rev. A. G. Jenkins.

KNOX-WARDELL.—Mr. Jonas Knox and Mrs. Maymie Wardell, in the tastefully arranged parlors at the Methodist Episcopal parsonage, Hickory, N. C., January 20, 1909, by the Rev. A. G. Jenkins.

JEWEL-SMITH.—At Gillsville, Ga., Mr. Samuel Jewel and Miss Jennie Smith, December 27, 1908.

GILMER-MARTIN.—On February 13, 1909, Mr. A. C. Gilmer and Miss Clifford Martin were made man and wife. The Rev. D. C. Richardson, pastor, officiated at both ceremonies.

WILLIAMS-MILLIOAN. — At Jacksonport, Ark., Mrs. Hattie Milligan and Mr. Bill Williams. Mrs. Milligan is an excellent woman, a member of the Methodist Episcopal Church and a leader of the Daughter of Tabor. The pastor, the Rev. R. B. Fagan, officiated.

MOORE-WASHIHOTON.—On Thursday, night, January 28, 1909, Mr. Moore and Miss Vallonia Washington, daughter of Mr. and Mrs. Washington, members of the Methodist Episcopal Church at Edwards, Miss. The bride is a faithful member of the Methodist Episcopal Church at Vicksburg, Miss. The church was beautifully decorated for the occasion and they received many valuable presents. The Rev. W. N. G. Lipscomb officiated.

SMITH-ADAMS.—In Thibodeaux, La., at the home of the bride, Mr. Elijah Smith and Miss Carrie Adams, in the presence of their many friends, the Rev. W. H. Jones reading the ceremony.

SAM-LOUIS.—Mr. Adolph Sam, and Miss Persilia Louis, in the presence of many friends, at Olivier, La., February 26, 1909, by the Rev. E. B. Richards, pastor.

GAVIN-ULMER.—At the bride's residence in Vernon, Miss., Prof. C. G. Gavin and Miss Laura Ulmer, February 7, 1909. J. Butler, pastor.

JONES-GAVIN.—Rev. Wiley Jones and Miss Jane Gavin, at the bride's residence near Vernon, Miss., February 12, 1909. J. Butler, pastor.

MARSHALL-WHITE.—On the 20th of January, at Blackshear, Ga., the marriage of Mr. S. L. Marshall and Miss Mattie White took place in Scott Methodist Episcopal Church. Both parties are leaders in the church choir and Sunday school. The church was beautifully decorated. Many friends on both sides, white and colored, were present. The bride came in on the arm of her cousin and the groom came in on the arm of his uncle. The couple met under the arch in front of the altar, where the ceremony was performed. Mrs. Kate Session presided at the organ. The District Superintendent and pastor performed the ceremony. D. H. Martin, pastor.

CAUTHORN-HARPER.—On the 20th of January, 1909, Miss Willie Norma Cauthorn and Mr. Perry Harper. The bride is of a prominent family and a faithful member of Midway Methodist Episcopal Church. The groom is prominent in the Masonic lodge and is financially strong and a member of the Baptist Church. Many valuable presents were received. A splendid reception was tendered. They have gone to their future home at West, Miss. The Rev. W. S. Leake officiated.

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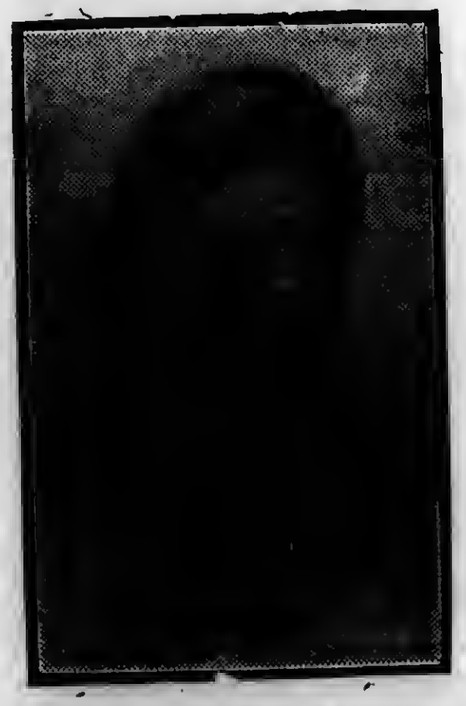
Is very careful about her churn. She scalds it thoroughly after using, and gives it a sun bath to sweeten it. She knows that if her churn is sour it will taint the butter that is made in it. The stomach is a churn. In the stomach and digestive and nutritive tracts are performed processes which are almost exactly like the churning of butter. Is it not apparent then that if this stomach-churn is foul it makes foul all which is put into it?

The evil of a foul stomach is not alone the bad taste in the mouth and the foul breath caused by it, but the corruption of the pure current of blood and the dissemination of disease throughout the body. Dr. Pierce's Golden Medical Discovery makes the sour and foul stomach sweet. It does for the stomach what the washing and sun bath do for the churn—absolutely removes every tainting or corrupting element. In this way it cures blotches, pimples, eruptions, scrofulous swellings, sores, or open eating ulcers and all humors or diseases arising from bad blood.

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Deaths

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THE REV. G. H. CRIDER

Whereas, The great and Supreme Ruler of the Universe has in his infinite wisdom removed from among us one of our worthy and esteemed fellow laborers, the Rev. G. H. Crider; and whereas, the long and intimate relation held with him in the faithful discharge of his duties in the Chattanooga District of East Tennessee Annual Conference, makes it eminently befitting that we record our appreciation of him; therefore, Resolved, that the wisdom and ability which he has exercised in the aid of our organization by service, contributions and counsel will be held in grateful remembrance; resolved, that the sudden removal of such a life from among our midst leaves a vacancy and a shadow that will be deeply realized by all the members and friends of this conference, and will prove a serious loss to the community and the public; Resolved, that with deep sympathy with the bereaved relatives of the deceased we express our hope that even so great a loss to us all may be overruled for good by him who doeth all things well. Resolved, That a copy of these resolutions be spread upon the records of the East Tennessee Conference and a copy sent to the SOUTHWESTERN, and a copy forwarded to the bereaved family.

E. J. Cox, District Superintendent: Rev. W. N. Johnson, P. W. Smith, P. T. Martin, J. W. Tate, Ed. Thomkins, S. C. Priest, S. B. Johnson, W. R. Marbury.

MRS. SARAH A. CARROLL

Sarah A. Carroll, wife of the Rev. Henry A. Carroll, and the daughter of the late Rev. James H. Ockmay, of the Washington Conference, died January 15, 1909, in hope of a glorious immortality beyond the grave, in the sixty-third year of her age. She was converted at the age of 14, she was a bright and burning lamp to the day of her death, being a member of the Christian Church for 45 years. She was united in marriage to the Rev. H. A. Carroll by the Rev. Richard P. Bell March 21, 1861, and from this union was born to them 10 children, three of whom survive their mother, together with her husband, one sister and two grandchildren, namely, Mrs. Sardia R. Robinson, wife of the Rev. R. R. Robinson, pastor at Charleston, W. Va., Mr. Rodney W. Carroll, and the Rev. Julius S. Carroll, pastor of the Methodist Episcopal Church in Wheeling. Sarah A. Carroll was a woman of few words. She traveled with her husband through all his hardships in helping to build up the great Washington conference, without complaining. She has been sick for about five years, that is to say sometimes able to attend to her household affairs and sometimes not, but she never complained. She seemed to have had some token of her death. The last few days before her death she gathered all her important papers and put them together, telling her husband where he would find them. And one day before her death she sent for her class leader and inquired of him what she owed; on being informed she put the amount into an envelope and handed it to her leader. She settled all her debts and on the night of her death she said to her husband, I cannot do any more. She died without a struggle.

A. Friend.

ROBINSON.—Jennette Robinson died in New Orleans January 31, 1909. She was born 66 years ago in the parish of Terrebonne, La. She was converted before the war at an early age, forty-five years ago, when the Wesley Methodist Episcopal Church was organized at Houma, La., she was one of the founders and served faithfully in that church for twenty-one years. Then she came to New Orleans and joined Simpson Methodist Episcopal Church, where she served faithfully for twenty years, taking an active part in all church services. She brought sunlight wherever she went and was loved by all who came in contact with her. Mrs. Robinson raised all of her children in our church. The Rev. T. F. Robinson, our pastor at Morgan City, and the Rev. Arthur Robinson, our pastor at Kenner, members of the Louisiana Annual Conference, are her sons. She asked her daughter to sing "A Charge to Keep I Have." She is not dead but sleepeth. The following ministers participated in the service: The Rev. Dr. B. M. Hubbard, District Superintendent South New Orleans District; the Revs. J. O. Richard, Thomas McCary, H. Daniels and her pastor, the Rev. Henry Taylor.

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FEBRUARY 22-27

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Central Alabama and Mobile—*P. A. Byars.*

Lexington—*J. S. Henry*, Priscilla Rucker, G. W. Nall; *Caledonia Dolphus.*

Little Rock.—*F. B. Coffin; W. A. Smith*, L. C. Wallace; *J. L. Wilson*, M. E. Jeffries; *Ferd Harris; C. W. Whitehead*, A. R. Davis; *M. N. Langston*, W. J. Kidd, H. Lomax, B. F. Cane, C. A. Buford.

Louisiana—*Chas. Southall; J. D. Brightop*, Louise Alexander; *Ida C. Armstrong; Eliza McGee; W. R. Butler*, Mary Daniels, Samuel Chambers, Cornelia Bonner, A. E. Smith; *Lizzie E. George; F. T. Chinn; Alma B. Lamat; A. Jackson; W. N. Richardson; E. Thomas*, J. Dorsey; *D. M. Seals*, W. Johnson; *M. Franklin*, A. Bahan; *Sarah Barnes; Ella Bertrand; R. Yates; C. C. Wilson; Chas. Swafford; Rebecca Smiley.*

Mississippi and Upper—*Granville Jackson*, W. S. Leake, Ben Elam; *P. W. Howard; M. C. McEwen*, Tom Perty; *W. A. Oates*, J. J. Clay, H. Clay; *S. D. Troupe*, Henry Winters; *Julia Hannibal; A. A. Cheek; J. M. Marsh*, Daisy Graham; *J. J. Coffin; Thomas Harris; S. A. Cowan*, T. A. Wilson; *R. H. Overton; F. H. Henry*, J. A. Hodges, W. M. Malone, C. H. Samuel, M. D. Johnson; *M. Strong*, M. J. Courtney.

North Carolina—*H. L. Ashe*, J. C. Brevardi, *S. F. B. Peace*, G. W. Allen, W. M. Hairston, T. J. Harper, Jno. H. Bingham, Susan Bingham; *J. M. Goode; Cora Colburn.*

South Carolina—*Wm. David*, Peter Belinger; *M. Mason*, A. A. Williams, W. A. Austin; *S. McDowell; W. Williams.*

Tennessee and East—*J. L. Williams; Mary Harris; J. A. Pickett*, F. Hunter; *M. W. Williams; A. O. Smith.*

Texas and West—*T. E. Speed; S. D. Humphries*, A. Z. Wheeler; *J. H. Anderson*, Harrison Brooks; *J. W. Warren*, Ella Hayes; *S. A. Kelley*, Mary A. Burton; *E. P. Prince.*

Washington—*H. Adams; Ida R. Cummings*, James Dyer; *J. H. Dandridge.*

HONOR ROLL—S. F. B. Peace, F. H. Henry M. N. Langston, W. R. Butler, S. H. Cannon.

Crescent City Notes

NOTICE.

The Home Mission and Church Extension Board of the Louisiana Conference will meet Thursday, March 11, 1909, at 1:00 p. m., at the Southwestern office, 633 Baronne Street. Business of importance. H. Daniels, Pres.

THOMSON CHURCH—The Revs. Thomas McCarey and Edward Field, preached to the delight of all at Thomson Church, on last Sunday morning and night. Several came forward for prayer. The visit of these ministers did great good and we hope they will come again.—D. J. Price.

An Educational Rally in the interest of the Public Schools will be held in Sixth Baptist Church on Felicity and Laurel Streets, Friday evening, March 5, 1909 8 p. m. Address appropriate to the occasion will be delivered by Prof. M. S. Davage, the Rev. A. Lawless, Jr., and others. All interested in the cause of public education are requested to be present.

At the home of Mr. and Mrs. H. R. Knox, 207 Hagen Ave., a surprise party was given on February 15 in honor of Mr. Knox's birthday, by Mrs. Annie Knox. Among the guests present were Mr. and Mrs. Steward, from Natchez, Miss.; Mrs. M. Moor, Mr. and Mrs. Zill Tabor. Music furnished by Mrs Anna Tabor. Solo by Mrs. Knox. Refreshments nicely served.

HAVEN CHURCH.—Professor J. M. Matthews, president of Gilbert College at Baldwin, was a recent attendant at service in Haven Chapel. The Professor made pleasant mention of the school and its work. He spoke also very highly of the success of Dr. Pierre Landry as Dean of this school from 1900-1905, especially of the New Smith Hall which was erected by the Dean and his student helpers, and added that with Dr. Landry as pastor of Haven church success of the work was assured.—Vernice C. Obert.

ST. MATTHEW, ALGIERS.—The Rev. Wm. Harrel our newly appointed pastor, was gladly received and given a welcome reception by all the auxillaries, officers and friends. The following persons delivered short addresses of welcome: W. C. Haywood, W. J Brown, Mrs. V. J. Williams, C. D Smith, Dr. Pierre Landry, the Rev. Mr. Rolax, and Dr. B. Landry. The choir rendered several beautiful selections for the occasion. After which delicious refreshments were served in abundance. B. J. Deamond, master of ceremony. The Rev, and Mrs. Wm. Harrel, can always be found at the parsonage, 1108 Verret St., Algiers, La. —C. D. Smith.

UNION CHURCH.—Lincoln Centennial Birthday was appropriately celebrated at Union Methodist Episcopal Church, February 17-21. Patriotic songs and addresses were greatly in evidence. Those who appeared to good advantage on the 17th were: Misses Marie Williams, U. Jasper, Lillian Vignes, Ruth Smith, Messrs. W. H. Judge, H. J. Mason and Prof. M. S. Davage, who made the principal address of the evening. Sunday the 21st, at 11 a. m., the pastor, Dr. J. F. Marshall continued with a sermon from which he drew practical lessons from the life and faith of the great Emancipator and at 7:30 P. m., Dr. R. E. Jones thrilled his audience with a masterly oration on the great lamented president.

WILLIAMS CHURCH.—Sunday the 28th of February was a great day. At 11 a. m. the pastor preached to the children and parents. Text: St. John 1 40-41 verses. At 3 p. m. the steward sisters had their regular monthly meetings. Sermon by J. J. Jefferson. 7 p. m. The celebration of the Centennial Birth Day of Abraham Lincoln as follows: Remarks by the pastor; "His Early Days," Miss L. Fisiois; "Memories of the Civil War" K. Esters, John Matthews, William Matthews. We were favored with an excellent paper by the Hon. C. C. Wilson. The music, under direction of Miss S. A. E. Brazly, was in keeping with the occasion. At 8 p. m. seven came to the altar for prayer. Miss S. A. E. Brazley raised and presented to the trustees $17.00 on debt of the church. Response by William Matthews, president of Trustee Board. Too much cannot be said in honor of Miss Brazley for her earnest and untiring labor in all departments of the church.—J. O. Richards, pastor.

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If you have any ambition and want to get ahead in the world, if you want to have something for a rainy day; if you want to invest your money where you can get what it really earns, instead of letting some one work it for you and give you three or six per cent, they themselves growing rich on your money; if you would like to get three times as much on it as you are getting now, and at the same time have it establishing a business enterprise where our boys and girls, men and women, can find employment, write us. We are giving employment to over thirty-seven of our race and intend to employ hundreds. Send 15c for a copy of our magazine and full instructions as to investing.

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WATTS.—John Watts died at Thompson, Texas, November 19, 1908, after three months' illness, age 73. He was a faithful member and a true Methodist and was loved by black and white. He leaves a wife and relatives to mourn. R. H. Warren, pastor.

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Southwestern Christian Advocate

ROBERT E. JONES, Editor
EATON & MAINS, Publishers

NEW ORLEANS, MARCH 11, 1909

Vol. 43 No. 9

DREW THEOLOGICAL SEMINARY LIBRARY MAR 13 1909

(G.P.) No. 10

THE ULTIMATE TRIUMPH OF RIGHT ASSURED

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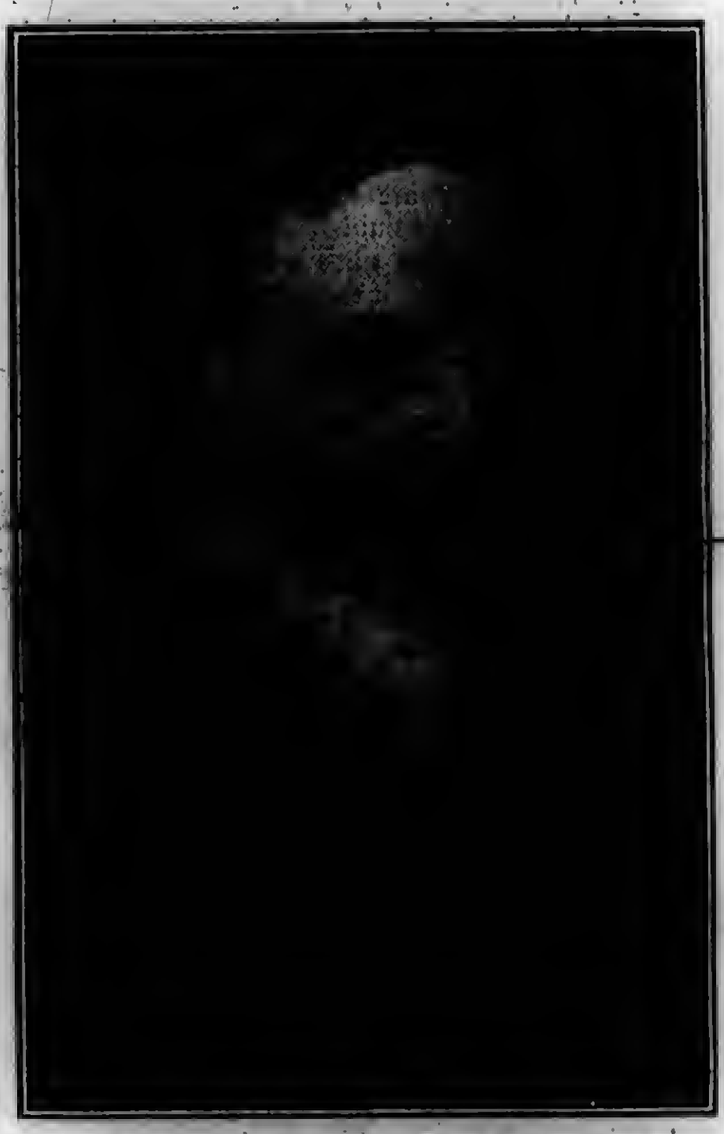
The attitude of the South toward the Negro today as compared with its attitude fifty years ago is the most encouraging feature in the race situation today. The South has renounced, absolutely, many of its points of contention which it held as concerning the Negro fifty years ago. Then it was a crime to teach the Negro to read and write; today there is not a Southern legislature that does not make some provision for the education of the Negro; and in many instances, provide for the higher education of the Negro. Then the Negro had no property holdings; he was property himself; today his assets in real estate and personal holdings and bank accounts amount to many millions; and that, too, in many cases, with the sympathetic help of Southerners. Now, we are not unmindful of what calamity howlers would say and are saying about jim-crow laws and disfranchisements and oppressions, all of which are wrong and are unnecessary; nevertheless, right is in the world as sure as God is in heaven, and ultimately right will triumph. It will triumph in the labor question and it will triumph in the Negro question. No man who puts his ears to the ground and listens to the march of civilization in the corn fields and the cane brakes of the South; no man who opens his eyes to the development and growth of the Southland on all sides but must know that the eternal and indestructible principles of right are working upon the Southern conscience and Southern ideals; so that the white man of the South will grant to the Negro all that belongs to him. Not because the Negro will demand it or will be able to force the issue; but because God has made the Southern white man as all men—with a sense of responsibility that must answer to Him in things civic as well as in things religious. And what today is strictly ethical from Southern standpoint in the mis-treatment and oppression of the Negro will as surely change tomorrow as the South has changed as concerns other things.

To illustrate this contention we publish in this connection a notable editorial which we take from the *Daily Item* of this city. The editorial refers to the coming into active operation in the city of New Orleans an order of the Catholic Church known as Josephites. We plead for the careful reading of the editorial in full which we herewith give:

"The entrance of the Josephite order into New Orleans marks an addition of some note to the fighting forces of the Catholic Church in a city already strongly Catholic in tradition and heritage. Mission work for the Negro is the special province of the Josephites and in their field they have accomplished some very real and very solid results.

"The Negro in the South has not commended himself as a mass to the white people, and one of the chief reasons for it is the lack of sympathetic and stimulating advice and training, in knowing, in working, and in religion by such educational institutions and churches as the Josephites already maintain in several places.

"The intelligent, self-respecting, capable and industrious colored family rarely fails, in the South as well as elsewhere, to get the recognition from white people to which these qualities entitle it. The pity is that the advantages of schooling, of training, and of religion which produce these qualities in men and women, are not yet either so generally accessible to the Negro, or so generally embraced by him, as they ought to be.



THE REV. CHARLES M. STUART, D. D.
Editor Northwestern Christian Advocate
(See Page Eight)

"The Negro race, as an unassimilated and brutalized mass of ignorance and incompetence, could not continue to exist in the South. A system which would keep it in this condition has been found wanting by all Southern experience. Sheer logic would force us then to the other course.

"No instinct is more powerfully developed, no impulse stronger, in the Negro, than the religious instinct and impulse. Sane religion, with its laws and its sanctions, administered by sympathetic white men and men of their own race who understand its duties and responsibilities, has proved one of the strongest means for the improvement of the Negro as a man and a citizen wherever it has been applied. This is the work assumed by the Josephites."

The first point to which we desire to call attention is that statement of the *Item* which says that the "intelligent, self-respecting, capable and industrious colored family in the South gets recognition from the white people to which it is entitled." This is true in a measure and will be more true as the South becomes familiar with the multiplied number of the "self-respecting, capable and industrious" colored families. The *Item* is logical in the sentence which follows, as also it evinces a statesmanlike grasp of the situation when it says: "The pity is that the advantages of schooling, of training and of religion which produce these qualities in men and women are not yet either so generally accessible to the Negro; or, so generally embraced by him as they ought to be."

That they are not generally accessible, is a wide open fact. And if they were, and the opportunities were embraced by the Negro, the inference of the *Item* is entirely correct—the conditions would be much improved.

The most striking paragraph of this notable editorial is that which reads: "The Negro race as an unassimilated and brutalized mass of ignorance and incompetence could not continue to exist in the South;" for, says the Item, "A system which would keep it (the Negro race) in this condition has been found wanting by all Southern experience. Sheer logic, then, would force us to the other course." Here our contention is borne out; namely, a working in the interest of the Negro of the eternal principle of right and justice which is inherent in all men and which is no less fundamental to the legitimate success of Southern society than it is fundamental to the success of mankind everywhere.

What stronger argument can there be in favor of the uplift of the Negro than this philosophical, logical and unanswerable statement of the *Item*? What more encouragement does the Negro want; and what stronger claim can there be for his patience and hopefulness under the circumstances than just such utterances as this which we quote from the *Item* and the like of which may be found now and then in the Southern press, pulpit and forum?

If the cause of the Negro has merit, God who represents the kingdom of righteousness will see to it that he gets it. Humanity is not altogether gone to the devil; some good remains in the worst of us, and the Negro can trust a great deal to the ultimate working of that eternal and fundamental principle of right, by which every individual race, and nation must square its life.

A GRAVE INJUSTICE TO THE NEGRO

No man who studies the race situation, particularly from a standpoint of the Negro, and reads carefully from time to time the press dispatches on lynchings and other happenings, and knows something of the inside facts but must feel that the Negro suffers very greatly at the hand of the public press. An impression is often created by newspapers in their efforts to give the news, which is detrimental to the interest of the Negro. We have heretofore claimed in the columns of this paper, and we now reiterate the claim, that Negroes are not lynched as a rule for the nameless crime. They are lynched for this crime, and there are Negroes who ar guilty, we are sorry to say, of assault against womanhood. They deserve none and do not receive an iota apology at our hand. But the American people have educated themselves to believe, and thus by their silence condone lynching, for the reason that it is understood that in the majority of cases the sacred rights of womanhood are avenged thereby. The Negro of this country has undoubtedly his share of sins and weaknesses, which are his own. The press and public debate, have enough of the Negro's ills to air and register to our discredit, if that were the motive, without magnifying fictitious cases. But how much he must bear of added crimes of which he is guiltless we cannot say.

At this time we have to call attention to the recent dispatch sent out from Ottawa, Iowa, concerning a supposed assault. To emphasize our contention, we reproduce a facsimile of the headlines as they appear in one of the dailies:

(*Continued on Page Eight.*)

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419 CARONDELET STREET.

PUBLISHED EVERY THURSDAY.

Entered at the Post Office at New Orleans, La., as Second-Class Matter.

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Three Months..... .50
Invariably in advance, $1 a year to pastors

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You can buy a money order at your post office payable at the New Orleans post office.

If a Money Order post office or Express Office is not within your reach, your postmaster will register the letter you wish to send us, on payment of eight cents. Then, if the letter is lost or stolen, it can be traced.

We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

Cash Remittances

SUBSCRIPTIONS RECEIVED FEBRUARY 22-27

Atlanta and Savannah—*W. H. Thomas; P. B. Gibson; G. W. Strickland.*

Central Alabama and Mobile—*P. A. Byars.*

Lexington—*J. S. Henry*, Priscilla Rucker, G. W. Nall; *Caledonia Dolphus.*

Little Rock.—*F. B. Coffin; W. A. Smith*, L. C. Wallace; *J. L. Wilson*, M. E. Jeffries; *Ferd Harris; C. W. White head*, A. R. Davis; *M. N. Langston*, W. J. Kidd, H. Lomax, B. F. Cane, C. A. Buford.

Louisiana—*Chas. Southall; J. D. Brightop*, Louise Alexander; *Ida C. Armstrong; Eliza McGee; W. R. Butler*, Mary Daniels, Samuel Chambers, Cornelia Bonner, A. E. Smith; *Lizzie E. George; F. T. Chinn; Alma B. Lamat; A. Jackson; W. N. Richardson; F. Thomas*, J. Dorsey; *D. M. Seals*, W. Johnson; *M. Franklin*, A. Bahan; *Sarah Barnes; Ella Bertrand; R. Yates; C. C. Wilson; Chas. Swafford; Rebecca Smiley.*

Mississippi and Upper—*Granville Jackson*, W. S. Leake, Ben Elam; *P. W. Howard; M. C. McEwen*, Tom Perty; *W. A. Oates*, J. J. Clay, H. Clay; *S. D. Troupe*, Henry Winters; *Julia Hannibal; A. A. Cheek; J. M. Marsh*, Daisy Graham; *J. J. Coffin; Thomas Harris; S. A. Cowan*, T. A. Wilson; *R. H. Overton; F. H. Henry*, J. A. Hodges, W. M. Malone, C. H. Samuel, M. D. Johnson; *M. Strong*, M. J. Courtney.

North Carolina—*H. L. Ashe*, J. C. Brevardl, *S. F. B. Peace*, G. W. Allen, W. M. Halrston, T. J. Harper, Jno. H. Bingham, Susan Bingham; *J. M. Goode; Cora Colburn.*

South Carolina—*Wm. David*, Peter Belinger; *M. Mason*, A. A. Williams, W. A. Austin; *S. McDowell; W. Williams.*

Tennessee and East—*J. L. Williams; Mary Harris; J. A. Pickett*, F. Hunter; *M. W. Williams; A. O. Smith.*

Texas and West—*T. E. Speed; S. D. Humphries*, A. Z. Wheeler; *J. H. Anderson*, Harrison Brooks; *J. W. Warren*, Ella Hayes; *S. A. Kelley*, Mary A. Burton; *E. P. Prince.*

Washington—*H. Adams; Ida R. Cummings*, James Dyer; *J. H. Dandridge.*

HONOR ROLL—S. F. B. Peace, F. H. Henry M. N. Langston, W. R. Butler, S. H. Cannon.

Crescent City Notes

NOTICE.

The Home Mission and Church Extension Board of the Louisiana Conference will meet Thursday, March 11, 1909, at 1:00 p. m., at the Southwestern office, 633 Baronne Street. Business of importance. H. Daniels, Pres.

THOMSON CHURCH—The Revs. Thomas McCarey and Edward Field, preached to the delight of all at Thomson Church, on last Sunday morning and night. Several came forward for prayer. The visit of these ministers did great good and we hope they will come again.—D. J. Price.

An Educational Rally in the interest of the Public Schools will be held in Sixth Baptist Church on Felicity and Laurel Streets, Friday evening, March 5, 1909 8 p. m. Address appropriate to the occasion will be delivered by Prof. M. S. Davage, the Rev. A. Lawless, Jr., and others. All interested in the cause of public education are requested to be present.

At the home of Mr. and Mrs. H. R. Knox, 207 Hagen Ave., a surprise party was given on February 15 in honor of Mr. Knox's birthday, by Mrs. Annie Knox. Among the guests present were Mr. and Mrs. Steward, from Natchez, Miss.; Mrs. M. Moor, Mr. and Mrs. Zill Tabor. Music furnished by Mrs Anna Tabor. Solo by Mrs. Knox. Refreshments nicely served.

HAVEN CHURCH.—Professor J. M. Matthews, president of Gilbert College at Baldwin, was a recent attendant at service in Haven Chapel. The Professor made pleasant mention of the school and its work. He spoke also very highly of the success of Dr. Pierre Landry as Dean of this school from 1900-1905, especially of the New Smith Hall which was erected by the Dean and his student helpers, and added that with Dr. Landry as pastor of Haven church success of the work was assured.—Vernice C. Obert.

ST. MATTHEW, ALGIERS.—The Rev. Wm. Harrel our newly appointed pastor, was gladly received and given a welcome reception by all the auxiliaries, officers and friends. The following persons delivered short addresses of welcome: W. C. Haywood, W. J Brown, Mrs. V. J. Williams, C. D Smith, Dr. Pierre Landry, the Rev. Mr. Rolax, and Dr. B. Landry. The choir rendered several beautiful selections for the occasion. After which delicious refreshments were served in abundance. B. J. Deamond, master of ceremony. The Rev. and Mrs. Wm. Harrel, can always be found at the parsonage, 1108 Verret St., Algiers, La. —C. D. Smith.

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(See Page Eight)

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"No instinct is more powerfully developed, no impulse stronger, in the Negro, than the religious instinct and impulse. Sane religion, with its laws and its sanctions, administered by sympathetic white men and men of their own race who understand its duties and responsibilities, has proved one of the strongest means for the improvement of the Negro as a man and a citizen wherever it has been applied. This is the work assumed by the Josephites."

The first point to which we desire to call attention is that statement of the *Item* which says that the "intelligent, self-respecting, capable and industrious colored family in the South gets recognition from the white people to which it is entitled." This is true in a measure and will be more true as the South becomes familiar with the multiplied number of the "self-respecting, capable and industrious" colored families. The *Item* is logical in the sentence which follows, as also it evinces a statesmanlike grasp of the situation when it says: "The pity is that the advantages of schooling, of training and of religion which produce these qualities in men and women are not yet either so generally accessible to the Negro; or, so generally embraced by him as they ought to be."

That they are not generally accessible, is a wide open fact. And if they were, and the opportunities were embraced by the Negro, the inference of the *Item* is entirely correct—the conditions would be much improved.

The most striking paragraph of this notable editorial is that which reads: "The Negro race as an unassimilated and brutalized mass of ignorance and incompetence could not continue to exist in the South;" for, says the Item, "A system which would keep it (the Negro race) in this condition has been found wanting by all Southern experience. Sheer logic, then, would force us to the other course." Here our contention is borne out; namely, a working in the interest of the Negro of the eternal principle of right and justice which is inherent in all men and which is no less fundamental to the legitimate success of Southern society than it is fundamental to the success of mankind everywhere.

What stronger argument can there be in favor of the uplift of the Negro than this philosophical, logical and unanswerable statement of the *Item?* What more encouragement does the Negro want; and what stronger claim can there be for his patience and hopefulness under the circumstances than just such utterances as this which we quote from the *Item* and the like of which may be found now and then in the Southern press, pulpit and forum?

If the cause of the Negro has merit, God who represents the kingdom of righteousness will see to it that he gets it. Humanity is not altogether gone to the devil; some good remains in the worst of us, and the Negro can trust a great deal to the ultimate working of that eternal and fundamental principle of right, by which every individual race, and nation must square its life.

A GRAVE INJUSTICE TO THE NEGRO

No man who studies the race situation, particularly from a standpoint of the Negro, and reads carefully from time to time the press dispatches on lynchings and other happenings, and knows something of the inside facts but must feel that the Negro suffers very greatly at the hand of the public press. An impression is often created by newspapers in their efforts to give the news, which is detrimental to the interest of the Negro. We have heretofore claimed in the columns of this paper, and we now reiterate the claim, that Negroes are not lynched as a rule for the nameless crime. They are lynched for this crime, and there are Negroes who ar guilty, we are sorry to say, of assault against womanhood. They deserve none and do not receive our defense apology at our hand. But the American people have re educated themselves to believe, and thus by their si N lence condone lynching, for the reason that it is u derstood that in the majority of cases the sacred rights of womanhood are avenged thereby. The Negro of this country has undoubtedly his share of sins and weaknesses, which are his own. The press and public debate, have enough of the Negro's ills to air and register to our discredit, if that were the motive, without magnifying fictitious cases. But how much he must bear of added crimes of which he is guiltless we cannot say.

At this time we have to call attention to the recent dispatch sent out from Ottawa, Iowa, concerning a supposed assault. To emphasize our contention, we reproduce a facsimile of the headlines as they appear in one of the dailies:

(*Continued on Page Eight.*)

House Furnishing

By Mrs. Maria J. O'Connell

This subject constitutes a problem for all classes of society. Indeed, house furnishing is an art which cultured people study to master, and which the uncultivated rich pay others to master for them; or they amass furniture in their homes as they do gold and silver in their vaults, without much more sentiment or meaning. A man who once became suddenly rich, ordered a certain number of feet of book shelves to be made in his library, then bought books to fit the shelves. A few rules will serve to guide us in furnishing the home.

Let the furniture throughout the house be proportioned in value so that the difference in grade may not attract attention, when passing from one part of the house to another. Determine the amount to be invested, then the quantity to be bought, and lastly, apportion the sum set apart, to each room according to its use. Many people of limited means make the mistake, for example, of furnishing the parlor at the expense of all the rest of the house. This is a serious error. Whether the furnishing is done all at once, or by degrees, due care should be exercised to preserve harmony. And quality, rather than quantity, should be the governing rule. It is far better to have a little furniture of a superior kind, than it is to have a great deal that is inferior. It is always inelegant to crowd in furniture. Not a few homes would be immensely improved if they had a large portion of their furniture removed. People who are compelled to live in small houses would do well to note this, for they often spoil their homes by putting too much in them. It is not at all pleasant to go into a room in which one has to maneuver most skillfully to avoid overturning a table of bric-a-bac, or upsetting an easel or two before he can get out. This fault is one which is frequently met with, and it is one of the easiest to overcome. Peddlers and installment agents make it possible for the people to do much of the excessive furnishing. They urge the people beyond all reason to take their goods, often leaving them without their consent. Everybody knows the result. Clocks and rugs are examples of such articles. Housekeepers should beware of these men.

As the esthetic nature is affected by the general surroundings of the home, it is extremely important that careful attention be given to the artistic effect of the furnishing. No definite rule can be given that will be helpful, but every one charged with the responsibility of making the home what it should be in this regard, must use his own taste as far as possible and seek the aid of those who have more experience. The indiscriminate mixing of different styles of furniture and the failure to harmonize colors, for instance, may make the home a very deficient place for the proper development of its inmates.

From no other feature of the home, can there come a more baneful influence upon the esthetic or moral nature, than that which often emanates from those things specially intended to be artistic and ornamental. The custom of covering the walls with gross and immoral pictures is one that should be speedily abandoned. Many of the former class are on religious subjects, and are usually made in glaring colors, mere daubs, tending to develope superstition. There are beautiful copies of the best pictures that can be obtained for the same, or less than that, paid for these color-blinding, taste destroying, demoralizing substitutes. It is always surprising to find pictures of a lascivious character in the homes of decent people. Calendars and postcards are a [illegible] by which thousands of pictures of the lowest kind are distributed. On coming into the home, these should be noted, the bad ones being promptly rejected. Stereoscopic views of a vicious tendency, so often found in collections, should also be mentioned to be condemned. Even photographs should be studied before they are given a place in our decoration. The likeness of no unworthy person should be exhibited. It shows a lack of moral sensitiveness to put the pictures of disreputable people and those distinguished for their virtue, on the same mantel, and this is a common practice. If a person is undiscriminating in such a matter as this he is apt to be the same in classifying men. Another example of poor art observed in many homes, is the enlarged photographs of the different members of the family, and friends. Some of whom are deceased, but are mysteriously kept in remembrance by these most unsuccessful reproductions; while others are alive to be tortured with the thought that they must resemble what they see on the wall or on the easel, that is, if they have, by any means, had their taste cultivated. Thousands of dollars which could be far more profitably used, are spent for this grotesque embellishment, and the sense to discern and appreciate the beautiful in real art is weakened or entirely destroyed in those brought up in such an environment. It is infinitely better to have bare walls and to make no attempt at art decoration, than to commit the errors pointed out.

Lastly, in furnishing the home the subject of hygiene should be kept prominently in mind. As the physical state of a person conditions the intellectual, moral, and spiritual life, it is very necessary that we do all we can to keep the body in normal health. The beds in which they sleep are often the cause of the ugly tempers of many people, shown on awakening in the morning. Their rest is so imperfect that they are no better off after a night's repose(?) than they were before they retired. The word "retired" may be made very expressive here if properly played on. Analyzed, it is, "re" meaning again, and "tired" meaning exhausted, that is, again exhausted, twice tired. This is really the effect produced by sleeping on very many beds. Poor springs and mattresses are a bad investment. Beds that cause the body to remain in a bow, by sinking down in the middle, should be gotten rid of, for they are very injurious. Numbers of mattresses in use would finely illustrate the unevenness of the earth's surface, having many hills, mountains, and valleys, if they only had a few planes in them. But as we should be wholly unconscious of all science when we go to bed these conditions should be absent. We can not over-emphasize the necessity of having good beds, for the majority of housekeepers pay great attention to the appearance of the bed, but give very little thought to the essential quality. The selection and care of bed covering should not be regarded as a thing of minor importance for in these there is the source of much comfort or disease. Less money spent for trifling ornaments and other unnecessary articles and more for good bedding, would make a decided improvement in this particular.

Any mode of furnishing that will assist in getting rid of dust, should receive our favorable consideration; because, as we know, dust is one of the chief means by which disease is transmitted. Furniture upholstered in plush or other materials, which harbor dust, is a menace to the health, and is rapidly passing out of use. The change is going on even in public conveyances. The railroads are substituting cane for these unwholesome fabrics. For the same reason, windows heavily draped with curtains and lambrequins, are becoming things of the past. The less drapery one can have in sleeping and living rooms, especially, the better. Another disease germ incubator is the carpet. Many who may be willing to put into practice the suggestions already made, will be slow to accept any idea that does away with carpets. But every housekeeper knows what a foul thing a carpet may become. Bare floors with the use of rugs are growing more and more into favor, because both floors and rugs may be so easily cleaned. Hardwood floors are not absolutely necessary for such an arrangement, but ordinary floors, carefully painted, will give a good degree of satisfaction. Those who have adopted this method can not be induced to give it up, and those who may be persuaded to try it, will be equally as well pleased. The difference in economy added to that of cleanliness, if considered, would strongly recommend the change.

Every home which has the qualities herein suggested, approaches more nearly the ideal, and serves more perfectly the purpose of this supremely important institution.

Salisbury, Md.

It is the story of all His delaying. Never is there in it any hint of indifference, any possibility of forgetting. If we will but take it rightly, the hindrance is to secure that which we long for. It is only His staying to lift us up into a greater faith, that we may have a richer, greater, fuller blessing than we ever should have dared to ask.—*Mark Guy Pearse.*

Some Random Thoughts

BY THE REV. A. PRESTON SHAW, B. D.

Ignorance is perpetual youth; it is not years nor muscles but intelligence that makes the full grown man.

The pompous language used in our prayers and often found in our prayer books and rituals is a nuisance. We do not need to "puff God up" in order that He may grant our requests.

If we had God in our hearts we would not need to pray so loudly that He send His Spirit among us. He has made it possible for His Spirit to dwell in us so that we may have His service at any time.

If your Christian conduct is such that sinners cannot love you whom they see, how can they learn to love your Christ whom they have not seen?

When you find that you are not able to attract sinners to yourself as a congenial man or woman, rest assured that you can do very little for Jesus.

"Self preservation is the first law of nature, but self-examination is the first law of Christian living.

Too many people try to make the world better without getting any better themselves. The shortest route to making the world better is to get better yourself.

Don't pray that God may send more missionaries to the heathen, and kick because the church asks you for a few cents to pay their traveling expenses.

Often ask yourself what kind of world this would be if every person in it were morally just like me.

We should be as willing to bless the Lord as we are to have Him bless us. If God were as economical, stingy, and begrudging in bestowing His gifts upon us as we are in contributing in word, deed, and means to His cause, what would become of us?

Don't you think that God should pay as little attention to your call for help as you do to his call to obedience?

We are both children of the King and children of the dust; but don't you think that we like better to wallow in the dust than to reside in the palace of our Father, the King.

Do you desire anything when you pray, or do you pray simply because it is customary?

Do you attend the church for your own sake, for Jesus' sake, or for curiosity's sake?

The best evidence of Christianity is a Christian. One consecrated Christian man is worth more in Christian Apologetics than a thousand treaties on the subject. Christianity is not thought and logic alone but life.

I have known people who would contribute more and much more freely, to insurance societies and secret orders that pay death benefits, than they do that the cause of their Heavenly Father may be furthered in the world. Take heed lest you prize more a fine coffin and a gaudy, flashy, burial after death than the mansions which Jesus has gone to prepare for you.

Do not glory in the fact that your education or culture has placed you so far ahead of the masses that your failure to help them is therefore excusable. Not so. It is just as ridiculous to try to lead from afar off as it is from afar back.

Our social system allows too often the devil rather than God to join man and wife together. Those whom God hath joined together let no man put asunder. This, however, was not spoken of those whom the devil joins. They ought to be put asunder. Such divorces are not only lawful but expedient.

To sustain our physical life every normal man has some occupation which he can follow well. However, in sustaining our spiritual life there are so many who can do nothing at all. They can't sing, they can't pray, they can't preach nor use any instrument whatever in the Master's harvest field. I wonder would it not be true that were our blinded spiritual eyes opened we would see God's harvest field filled with spiritual loafers and hoboes?

If the "servant of all" is the greatest in the Kingdom of Heaven, I suppose the boss of all must be the least in the kingdom of heaven.

This age needs more prophets, men of vision and courage of their convictions. Both God and the world are growing weary of prophets of that Baalam type who are so blind and dumb as to allow an ass to see danger and to utter words of warning before they do.

He who runs the Christian Race because there is a goal—a Kingdom and a crown in front of him is a far better Christian than the man who runs the same race because the devil is behind him.

Westminster, Md.

HEALTH PAPERS

Recreation

BY D. A. BETHEA, M. D.

Recreation is the activity we seek as a change from our daily vocation. In this age of hustle and bustle, when men work to almost the limit of human endurance to gain success in business, recreation is often neglected.

The maxim, "All work and no play makes Jack a very dull boy," is just as applicable to John the workingman as to Jack the schoolboy. It is a false system of economy which requires that all the working hours be spent in labor. One degenerates into a mere machine, whose labor only brings fuel to the sustenance of life. Work should be more than the mere winning of food for the stomach and shelter for the body. Men rise early in the morning, hurry through breakfast, hurry to work, hurry through the noonday lunch, hurry back to work, hurry home, hurry through supper, hurry to bed, and sometimes you will find one in a hurry to get up in the morning.

In this mad rush for bread, men lose sight of recuperation for their own bodies. It is only by diversion that the bodily strength is maintained. Eight hours for work, eight hours for sleep, and eight hours for recreation is a rule which should be adhered to as closely as possible.

Work should not be a torture. One should follow such a vocation as will give him pleasure. But this pleasure cannot be maintained unless he has proper recreation. Alas! too many in their efforts to secure the proper recreation have fallen into the confectionery habit, the tobacco habit, the alcohol habit, and the habit of sexual intemperance. The young man should strive as hard to have the right kind of amusement as the right kind of business. It has been well said that "Where a man spends his leisure hours determines his efficiency in business."

The best recreation is that which best fits one for a successful discharge of his daily duties. One must have for his avocation something opposite to his vocation. So that while one part of the man is being refreshed, the other may be active. The brain worker should have physical recreation, the muscle worker should have mental recreation, but both need social recreation.

Every one, no matter how hard he may toil physically, ought to have some work mentally each day He should give a short time each day to the cultivation of some taste for the beautiful. It will help lighten the task of physical drudgery. A few hours spent each day in reading is a genuine tonic.

Those who are compelled to sit much during the day ought to take long walks, or ride a bicycle. It is good to engage in some healthful sport as a pastime. Baseball, lawn tennis, croquet, and other outdoor sports are not only helpful as recreation, but they give physical culture.

The Y. M. C. A. has been of much service in the betterment of health by encouraging desirable amusements for the young. The Church has too often discouraged almost all forms of recreation except the Church social and the Sunday School picnic. President Roosevelt said at the laying of the corner stone of the Colored Y. M. C. A. building in Washington, D. C.: "The poorest lesson to be taught any man is that pleasure and vice are synonymous." Just because a man desires innocent amusement he should not be branded as a "miserable sinner." Parents, teachers and preachers should encourage proper recreation, because it is only by this that health can be preserved.

By proper recreations we are enabled to follow the motto, "Work while you work and play while you play." One can do an enormous amount of work and do it with pleasure if the proper amount of diversion is taken.

Dr. Oswald says we should teach our cihldren that a healthy mind can dwell only in a healthy body, and that he who pretends to find no time to take care of health is a workingman who thinks it a waste of time to care for his tools.

Terre Haute, Ind.

The Boston Revival

By Dr. J. A. Faust

I will always thank God that I went to Boston. I have prayed that I would see a revival such as has not been seen since the day of Pentecost, and I believe I have seen it in Boston. So said Dr. Wilbur Chapman in one of his sermons at Springfield, Mass. The above I regard as a modest statement of what actually occurred.

I could never have believed such an awakening in this city possible, had I not heard, seen and felt it for myself. A hundred and fifty preachers, including all evangelical denominations and churches, together with the Salvation Army of Greater Boston, united under the leadership of Dr. Chapman and his great singing colleague, Mr. Charles Alexander, to conquer this city for Christ, and they did their work well. The meetings were held in twenty-five different groups in as many parts of the city; each group having attached to it an evangelist and one or more singers. Every church and meeting place was taxed to the uttermost and many persons were turned away. The Central group, presided over by Dr. Chapman and Mr. Alexander, held forth at Tremont Temple. This building accommodates three thousand, but if you secured a seat you had to get there an hour and a half before the meetings began. Dr. Chapman preached here three times a day, though it was not intended that he should preach more than twice a day for more than three weeks. At noon he generally preached to men only, and to see three thousand men of all classes assembled to sing gospel hymns and hear a simple gospel message is a sight worth a lifetime to see and a joy forever. The Spirit of God was present in every meeting and that, too, with mighty power. From three to five hundred persons were converted daily in these Tremont Temple meetings; and in all the groups from fifteen hundred to two thousand a day. The *Boston Post* estimated the attendance for the month in all these group meetings at 670,000 people. Of these it would seem that not less than 40,000 people believed and accepted Christ. During the last four days the various groups came together and there was no hall in the city big enough to accommodate the people. Mechanics' Building, which seats eight thousand and furnishes standing room for two thousand more, was secured and at every meeting from two to five thousand were turned away.

At one of these meetings I saw three hundred men give their hearts to Christ. Dr. Chapman is a powerful preacher in spirit. He preaches the old-fashioned Bible in the old-fashioned way, which is a new thing in Boston. You may imagine the effect of the meetings when all the theological seminaries in the city closed their doors and brought their students to catch the spirit and study the movement. Again, five hundred preachers from all over New England met Dr. Chapman in Bromfield Street Church on the morning of February 18th to pray and learn of him how more effectively to preach the Gospel. The newspapers took the greatest interest ever known. The *Post* published and gave away two revival editions.

Boston, Mass.

Honor is but the reflection of a man's own actions shining bright in the face of all about him, and from thence rebounding upon himself.—*Wise Sayings.*

I don't like to talk much with people who always agree with me. It is amusing to coquette with an echo a little while, but one soon tires of it.—*O. W. Holmes.*

Every gift of God is good, and given for our happiness; and we sin if we abuse it. To use our fancy to our own misery is to abuse it and to sin. The realm of the possible was given to man to hope, and not to fear in.—*Charles Kingsley.*

The Methodist Federation for Social Service

A MESSAGE TO OUR MINISTRY AND MEMBERSHIP.

Dear Brethren and Friends:

The Methodist Federation for Social Service invites your immediate co-operation in a great work for the Master's little ones. There is now pending in Congress a bill to establish a Federal Children's Bureau. The purpose of this Bureau is to investigate infant mortality, the birth rate, physical degeneracy, orphanage, juvenile delinquency and juvenile courts, desertion and illegitimacy, employment, dangerous occupations, accidents and diseases of children of the industrial classes, legislation affecting children in the several states and territories, and such other facts as have a bearing upon the health, efficiency, character and training of children. This bill originated with the National Child Labor Committee and has the expressed sanction of President Roosevelt and Secretary Garfield. After careful deliberation it has been endorsed by the Executive Committee of our Federation. Those who are best informed seem unanimous in regarding its passing as vitally important. All Methodist people and friends of humanity are urgently requested to use their best endeavors to procure the adoption of this measure. To this end let each reader of this communication write an urgent letter to his own members of Congress asking their influence in this behalf, and write also to the Clerk of the House Committee on Expenditures in the Interior Department. In so writing describe the bill as H. R. Bill 24148. If possible secure early and favorable action by local churches and other religious bodies. Your endeavors, if effective, should be immediately forwarded. And may the Lord add His blessing.

WM. M. BALCH, *Secretary.*

Great Awakening Among Cookman Students

The Rev. Dr. L. N. Stratton, who for several years was at the head of the theological department of Wheaton College, and who is spending the winter in Florida, writes:

GREAT AWAKENING AMONG COOKMAN STUDENTS

In answer to the prayers and faithful labors of its president, Rev. Dr. J. T. Docking, and his devoted faculty, the Cookman Institute at Jacksonville, Florida, one of our Freedmen's Aid Schools, has had a wonderful outpouring of the Holy Spirit, which has spread throughout the School and neighborhood. In this campaign for the conversion of the school every classroom became a scene of special effort by the teachers to bring their pupils to the acceptance of Christ as a personal Savior. So effecting were some of these scenes in classroom and in the dormitories that it was not uncommon to hear the exclamation, "I never saw the like before." Chapel meetings were held daily and every evening, and after a brief discourse scores would come to the penitents' altar, and others kneeling where they were until the whole student body were upon their knees sobbing and praying. What an impressive and effecting sight to see a chapel full of students all on their knees wrapped in a profound sense of the divine presence.

It is certain that a great and good work has been done among the 400 or 500 students in Cookman Institute. This revival means much in the South as it is Christian Education that is to be the chief factor in the solution of the vexed race problem, for education without conversion is not enough.

"Chide thy soul seldom, cheer it often," says a quaint old writer. Many a fault in ourselves we see, many a mistake we make, and must regret. Much of self-blame we needs must know if our ideals of life are high and we are honest with ourselves; nevertheless the advice of the old writer is wise. No one can thrive under constant criticism and censure from without or within, and the sensitive soul grows morbid and depressed by continued self-depreciation. We know what we meant to do, what we are sincerely trying to do and to be, despite all slips and failures, and God knows also. Let us be just to ourselves and give the poor, tired soul its meed of encouragement.—*Great Thoughts.*

The men and women, though they be poor, ignorant, blundering, who day by day are quietly setting aside their own pleasure for the sake of some other person, taste a sweetness and get in themselves a growth which makes the world a sacred place for them.—*George S. Merriam.*

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Let the furniture throughout the house be proportioned in value so that the difference in grade may not attract attention, when passing from one part of the house to another. Determine the amount to be invested, then the quantity to be bought, and lastly, apportion the sum set apart, to each room according to its use. Many people of limited means make the mistake, for example, of furnishing the parlor at the expense of all the rest of the house. This is a serious error. Whether the furnishing is done all at once, or by degrees, due care should be exercised to preserve harmony. And quality, rather than quantity, should be the governing rule. It is far better to have a little furniture of a superior kind, than it is to have a great deal that is inferior. It is always inelegant to crowd in furniture. Not a few homes would be immensely improved if they had a large portion of their furniture removed. People who are compelled to live in small houses would do well to note this, for they often spoil their homes by putting too much in them. It is not at all pleasant to go into a room in which one has to maneuver most skillfully to avoid overturning a table of bric-a-bac, or upsetting an easel or two before he can get out. This fault is one which is frequently met with, and it is one of the easiest to overcome. Peddlers and installment agents make it possible for the people to do much of the excessive furnishing. They urge the people beyond all reason to take their goods, often leaving them without their consent. Everybody knows the result. Clocks and rugs are examples of such articles. Housekeepers should beware of these men.

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From no other feature of the home, can there come a more baneful influence upon the esthetic or moral nature, than that which often emanates from those things specially intended to be artistic and ornamental. The custom of covering the walls with gross and immoral pictures is one that should be speedily abandoned. Many of the former class are on religious subjects, and are usually made in glaring colors, mere daubs, tending to develope superstition. There are beautiful copies of the best pictures that can be obtained for the same, or less than that, paid for these color-blinding, taste destroying, demoralizing substitutes. It is always surprising to find pictures of a lascivious character in the homes of decent people. Calendars and postcards are a means by which thousands of pictures of the lowest kind are distributed. On coming into the home, these should be noted, the bad ones being promptly rejected. Stereoscopic views of a vicious tendency, so often found in collections, should also be mentioned to be condemned. Even photographs should be studied before they are given a place in our decoration. The likeness of no unworthy person should be exhibited. It shows a lack of moral sensitiveness to put the pictures of disreputable people and those distinguished for their virtue, on the same mantel, and this is a common practice. If a person is undiscriminating in such a matter as this he is apt to be the same in classifying men. Another example of poor art observed in many homes, is the enlarged photographs of the different members of the family, and friends. Some of whom are deceased, but are mysteriously kept in remembrance by these most unsuccessful reproductions; while others are alive to be tortured with the thought that they must resemble what they see on the wall or on the easel, that is, if they have, by any means, had their taste cultivated. Thousands of dollars which could be far more profitably used, are spent for this grotesque embellishment, and the sense to discern and appreciate the beautiful in real art is weakened or entirely destroyed in those brought up in such an environment. It is infinitely better to have bare walls and to make no attempt at art decoration, than to commit the errors pointed out.

Lastly, in furnishing the home the subject of hygiene should be kept prominently in mind. As the physical state of a person conditions the intellectual, moral, and spiritual life, it is very necessary that we do all we can to keep the body in normal health. The beds in which they sleep are often the cause of the ugly tempers of many people, shown on awakening in the morning. Their rest is so imperfect that they are no better off after a night's repose(?) than they were before they retired. The word "retired" may be made very expressive here if properly played on. Analyzed, it is, "re" meaning again, and "tired" meaning exhausted, that is, again exhausted, twice tired. This is really the effect produced by sleeping on very many beds. Poor springs and mattresses are a bad investment. Beds that cause the body to remain in a bow, by sinking down in the middle, should be gotten rid of, for they are very injurious. Numbers of mattresses in use would finely illustrate the unevenness of the earth's surface, having many hills, mountains, and valleys, if they only had a few planes in them. But as we should be wholly unconscious of all science when we go to bed these conditions should be absent. We can not over-emphasize the necessity of having good beds, for the majority of housekeepers pay great attention to the appearance of the bed, but give very little thought to the essential quality. The selection and care of bed covering should not be regarded as a thing of minor importance for in these there is the source of much comfort or disease. Less money spent for trifling ornaments and other unnecessary articles and more for good bedding, would make a decided improvement in this particular.

Any mode of furnishing that will assist in getting rid of dust, should receive our favorable consideration; because, as we know, dust is one of the chief means by which disease is transmitted. Furniture upholstered in plush or other materials, which harbor dust, is a menace to the health, and is rapidly passing out of use. The change is going on even in public conveyances. The railroads are substituting cane for these unwholesome fabrics. For the same reason, windows heavily draped with curtains and lambrequins, are becoming things of the past. The less drapery one can have in sleeping and living rooms, especially, the better. Another disease germ incubator is the carpet. Many who may be willing to put into practice the suggestions already made, will be slow to accept any idea that does away with carpets. But every housekeeper knows what a foul thing a carpet may become. Bare floors with the use of rugs are growing more and more into favor, because both floors and rugs may be so easily cleaned. Hardwood floors are not absolutely necessary for such an arrangement, but ordinary floors, carefully painted, will give a good degree of satisfaction. Those who have adopted this method can not be induced to give it up, and those who may be persuaded to try it, will be equally as well pleased. The difference in economy added to that of cleanliness, if considered, would strongly recommend the change.

Every home which has the qualities herein suggested, approaches more nearly the ideal, and serves more perfectly the purpose of this supremely important institution.

Salisbury, Md.

It is the story of all His delaying. Never is there in it any hint of indifference, any possibility of forgetting. If we will but take it rightly, the hindrance is to secure that which we long for. It is only His staying to lift us up into a greater faith, that we may have a richer, greater, fuller blessing than we ever should have dared to ask.—*Mark Guy Pearse.*

Some Random Thoughts

BY THE REV. A. PRESTON SHAW, B. D.

Ignorance is perpetual youth; it is not years nor muscles but intelligence that makes the full grown man.

The pompous language used in our prayers and often found in our prayer books and rituals is a nuisance. We do not need to "puff God up" in order that He may grant our requests.

If we had God in our hearts we would not need to pray so loudly that He send His Spirit among us. He has made it possible for His Spirit to dwell in us so that we may have His service at any time.

If your Christian conduct is such that sinners cannot love you whom they see, how can they learn to love your Christ whom they have not seen?

When you find that you are not able to attract sinners to yourself as a congenial man or woman, rest assured that you can do very little for Jesus.

"Self preservation is the first law of nature, but self-examination is the first law of Christian living.

Too many people try to make the world better without getting any better themselves. The shortest route to making the world better is to get better yourself.

Don't pray that God may send more missionaries to the heathen, and kick because the church asks you for a few cents to pay their traveling expenses.

Often ask yourself what kind of world this would be if every person in it were morally just like me.

We should be as willing to bless the Lord as we are to have Him bless us. If God were as economical, stingy, and begrudging in bestowing His gifts upon us as we are in contributing in word, deed, and means to His cause, what would become of us?

Don't you think that God should pay as little attention to your call for help as you do to his call to obedience?

We are both children of the King and children of the dust; but don't you think that we like better to wallow in the dust than to reside in the palace of our Father, the King.

Do you desire anything when you pray, or do you pray simply because it is customary?

Do you attend the church for your own sake, for Jesus' sake, or for curiosity's sake?

The best evidence of Christianity is a Christian. One consecrated Christian man is worth more in Christian Apologetics than a thousand treaties on the subject. Christianity is not thought and logic alone but life.

I have known people who would contribute more and much more freely, to insurance societies and secret orders that pay death benefits, than they do that the cause of their Heavenly Father may be furthered in the world. Take heed lest you prize more a fine coffin and a gaudy, flashy, burial after death than the mansions which Jesus has gone to prepare for you.

Do not glory in the fact that your education or culture has placed you so far ahead of the masses that your failure to help them is therefore excusable. Not so. It is just as ridiculous to try to lead from afar off as it is from afar back.

Our social system allows too often the devil rather than God to join man and wife together. Those whom God hath joined together let no man put asunder. This, however, was not spoken of those whom the devil joins. They ought to be put asunder. Such divorces are not only lawful but expedient.

To sustain our physical life every normal man has some occupation which he can follow well. However, in sustaining our spiritual life there are so many who can do nothing at all. They can't sing, they can't pray, they can't preach nor use any instrument whatever in the Master's harvest field. I wonder would it not be true that were our blinded spiritual eyes opened we would see God's harvest field filled with spiritual loafers and hoboes?

If the "servant of all" is the greatest in the Kingdom of Heaven, I suppose the boss of all must be the least in the kingdom of heaven.

This age needs more prophets, men of vision and courage of their convictions. Both God and the world are growing weary of prophets of that Baalam type who are so blind and dumb as to allow an ass to see danger and to utter words of warning before they do.

He who runs the Christian Race because there is a goal—a Kingdom and a crown in front of him is a far better Christian than the man who runs the same race because the devil is behind him.

Westminster, Md.

HEALTH PAPERS

Recreation

BY D. A. BETHEA, M. D.

Recreation is the activity we seek as a change from our daily vocation. In this age of hustle and bustle, when men work to almost the limit of human endurance to gain success in business, recreation is often neglected.

The maxim, "All work and no play makes Jack a very dull boy," is just as applicable to John the workingman as to Jack the schoolboy. It is a false system of economy which requires that all the working hours be spent in labor. One degenerates into a mere machine, whose labor only brings fuel to the sustenance of life. Work should be more than the mere winning of food for the stomach and shelter for the body. Men rise early in the morning, hurry through breakfast, hurry to work, hurry through the noonday lunch, hurry back to work, hurry home, hurry through supper, hurry to bed, and sometimes you will find one in a hurry to get up in the morning.

In this mad rush for bread, men lose sight of recuperation for their own bodies. It is only by diversion that the bodily strength is maintained. Eight hours for work, eight hours for sleep, and eight hours for recreation is a rule which should be adhered to as closely as possible.

Work should not be a torture. One should follow such a vocation as will give him pleasure. But this pleasure cannot be maintained unless he has proper recreation. Alas! too many in their efforts to secure the proper recreation have fallen into the confectionery habit, the tobacco habit, the alcohol habit, and the habit of sexual intemperance. The young man should strive as hard to have the right kind of amusement as the right kind of business. It has been well said that "Where a man spends his leisure hours determines his efficiency in business."

The best recreation is that which best fits one for a successful discharge of his daily duties. One must have for his avocation something opposite to his vocation. So that while one part of the man is being refreshed, the other may be active. The brain worker should have physical recreation, the muscle worker should have mental recreation, but both need social recreation.

Every one, no matter how hard he may toil physically, ought to have some work mentally each day He should give a short time each day to the cultivation of some taste for the beautiful. It will help lighten the task of physical drudgery. A few hours spent each day in reading is a genuine tonic.

Those who are compelled to sit much during the day ought to take long walks, or ride a bicycle. It is good to engage in some healthful sport as a pastime. Baseball, lawn tennis, croquet, and other outdoor sports are not only helpful as recreation, but they give physical culture.

The Y. M. C. A. has been of much service in the betterment of health by encouraging desirable amusements for the young. The Church has too often discouraged almost all forms of recreation except the Church social and the Sunday School picnic. President Roosevelt said at the laying of the corner stone of the Colored Y. M. C. A. building in Washington, D. C.: "The poorest lesson to be taught any man is that pleasure and vice are synonymous." Just because a man desires innocent amusement he should not be branded as a "miserable sinner." Parents, teachers and preachers should encourage proper recreation, because it is only by this that health can be preserved.

By proper recreations we are enabled to follow the motto, "Work while you work and play while you play." One can do an enormous amount of work and do it with pleasure if the proper amount of diversion is taken.

Dr. Oswald says we should teach our cihldren that a healthy mind can dwell only in a healthy body, and that he who pretends to find no time to take care of health is a workingman who thinks it a waste of time to care for his tools.

Terre Haute, Ind.

The Boston Revival

By Dr. J. A. Faust

I will always thank God that I went to Boston. I have prayed that I would see a revival such as has not been seen since the day of Pentecost, and I believe I have seen it in Boston. So said Dr. Wilbur Chapman in one of his sermons at Springfield, Mass. The above I regard as a modest statement of what actually occurred.

I could never have believed such an awakening in this city possible, had I not heard, seen and felt it for myself. A hundred and fifty preachers, including all evangelical denominations and churches, together with the Salvation Army of Greater Boston, united under the leadership of Dr. Chapman and his great singing colleague, Mr. Charles Alexander, to conquer this city for Christ, and they did their work well. The meetings were held in twenty-five different groups in as many parts of the city; each group having attached to it an evangelist and one or more singers. Every church and meeting place was taxed to the uttermost and many persons were turned away. The Central group, presided over by Dr. Chapman and Mr. Alexander, held forth at Tremont Temple. This building accommodates three thousand, but if you secured a seat you had to get there an hour and a half before the meetings began. Dr. Chapman preached here three times a day, though it was not intended that he should preach more than twice a day for more than three weeks. At noon he generally preached to men only, and to see three thousand men of all classes assembled to sing gospel hymns and hear a simple gospel message is a sight worth a lifetime to see and a joy forever. The Spirit of God was present in every meeting and that, too, with mighty power. From three to five hundred persons were converted daily in these Tremont Temple meetings, and in all the groups from fifteen hundred to two thousand a day. The *Boston Post* estimated the attendance for the month in all these group meetings at 670,000 people. Of these it would seem that not less than 40,000 people believed and accepted Christ. During the last four days the various groups came together and there was no hall in the city big enough to accommodate the people. Mechanics' Building, which seats eight thousand and furnishes standing room for two thousand more, was secured and at every meeting from two to five thousand were turned away.

At one of these meetings I saw three hundred men give their hearts to Christ. Dr. Chapman is a powerful preacher in spirit. He preaches the old-fashioned Bible in the old-fashioned way, which is a new thing in Boston. You may imagine the effect of the meetings when all the theological seminaries in the city closed their doors and brought their students to catch the spirit and study the movement. Again, five hundred preachers from all over New England met Dr. Chapman in Bromfield Street Church on the morning of February 18th to pray and learn of him how more effectively to preach the Gospel. The newspapers took the greatest interest ever known. The *Post* published and gave away two revival editions.

Boston, Mass.

Honor is but the reflection of a man's own actions shining bright in the face of all about him, and from thence rebounding upon himself.—*Wise Sayings.*

I don't like to talk much with people who always agree with me. It is amusing to coquette with an echo a little while, but one soon tires of it.—*O. W. Holmes.*

Every gift of God is good, and given for our happiness; and we sin if we abuse it. To use ouf fancy to our own misery is to abuse it and to sin. The realm of the possible was given to man to hope, and not to fear in.—*Charles Kingsley.*

The Methodist Federation for Social Service

A MESSAGE TO OUR MINISTRY AND MEMBERSHIP.

Dear Brethren and Friends:

The Methodist Federation for Social Service invites your immediate co-operation in a great work for the Master's little ones. There is now pending in Congress a bill to establish a Federal Children's Bureau. The purpose of this Bureau is to investigate infant mortality, the birth rate, physical degeneracy, orphanage, juvenile delinquency and juvenile courts, desertion and illegitimacy, employment, dangerous occupations, accidents and diseases of children of the industrial classes, legislation affecting children in the several states and territories, and such other facts as have a bearing upon the health, efficiency, character and training of children. This bill originated with the National Child Labor Committee and has the expressed sanction of President Roosevelt and Secretary Garfield. After careful deliberation it has been endorsed by the Executive Committee of our Federation. Those who are best informed seem unanimous in regarding its passing as vitally important. All Methodist people and friends of humanity are urgently requested to use their best endeavors to procure the adoption of this measure. To this end let each reader of this communication write an urgent letter to his own members of Congress asking their influence in this behalf, and write also to the Clerk of the House Committee on Expenditures in the Interior Department. In so writing describe the bill as H. R. Bill 24148. If possible secure early and favorable action by local churches and other religious bodies. Your endeavors, if effective, should be immediately forwarded. And may the Lord add His blessing.

WM. M. BALCH, *Secretary.*

Great Awakening Among Cookman Students

The Rev. Dr. L. N. Stratton, who for several years was at the head of the theological department of Wheaton College, and who is spending the winter in Florida, writes:

GREAT AWAKENING AMONG COOKMAN STUDENTS

In answer to the prayers and faithful labors of its president, Rev. Dr. J. T. Docking, and his devoted faculty, the Cookman Institute at Jacksonville, Florida, one of our Freedmen's Aid Schools, has had a wonderful outpouring of the Holy Spirit, which has spread throughout the School and neighborhood. In this campaign for the conversion of the school every classroom became a scene of special effort by the teachers to bring their pupils to the acceptance of Christ as a personal Savior. So effecting were some of these scenes in classroom and in the dormitories that it was not uncommon to hear the exclamation, "I never saw the like before." Chapel meetings were held daily and every evening, and after a brief discourse scores would come to the penitents altar, and others kneeling where they were until the whole student body were upon their knees sobbing and praying. What an impressive and effecting sight to see a chapel full of students all on their knees wrapped in a profound sense of the divine presence.

It is certain that a great and good work has been done among the 400 or 500 students in Cookman Institute. This revival means much in the South as it is Christian Education that is to be the chief factor in the solution of the vexed race problem, for education without conversion is not enough.

"Chide thy soul seldom, cheer it often," says a quaint old writer. Many a fault in ourselves we see, many a mistake we make, and must regret. Much of self-blame we needs must know if our ideals of life are high and we are honest with ourselves; nevertheless the advice of the old writer is wise. No one can thrive under constant criticism and censure from without or within, and the sensitive soul grows morbid and depressed by continued self-depreciation. We know what we meant to do, what we are sincerely trying to do and to be, despite all slips and failures, and God knows also. Let us be just to ourselves and give the poor, tired soul its meed of encouragement.—*Great Thoughts.*

The men and women, though they be poor, ignorant, blundering, who day by day are quietly setting aside their own pleasure for the sake of some other person, taste a sweetness and get in themselves a growth which makes the world a sacred place for them.—*George S. Merriam.*

THE CHRISTIAN LIFE

Ethiopia's Outstretched Hands

(Dedicated to the Africa Diamond Jubilee)

BY THE REV. JOS. WHEELER

Behold, Ethiopia's outstretched hands,
To Him, who rules all seas and lands,
With steadfast faith, and earnest prayer,
She seeks God's loving, guiding care.

She stretches out her hands to all,
Pleading for help, how sad the cail;
Can we her plaintive cry disdain,
And keep her under Sin's hard reign?

Long years of darkness stretch behind,
Those years to her have been unkind;
They give no comfort, joy, or hope,
Her people still in error grope.

With aching heart, she longs to be
From error's chains forever free.
Awake, O Church, and by thy might
Oh give her freedom, give her light.

Should we with lightened hearts and eyes
Look on thee, and not help thee rise,
And thus deny thee life and peace,
And bid thy long sad bondage cease?

What do they mean, those outstretched hands,
That they need help, those struggling bands,
That they need Christ, the "Bread of Life,"
To stop their hunger, calm their strife.

Mohammed's hand is on thee still,
Thou followeth thy blind Master's will,
But Christ has come, with Gospel might,
To lead thee into his true light.

The ancient seers point to the day
Of Ethiopia's glorious sway.
"Princes shall from Egypt" come,
And lead her unto God, her home.

We must arise, we must "be strong,"
And march to her rescue with song,
With Christlike heart, and loving hands,
With joy lift up her fallen lands.

Harrisonhurg, Va.

Make Use of Your Gifts

By the Rev. Abner H. Lucas

What more glorious use can be made of knowledge, influence, and personal strength than to turn them to the help of the needy? If your vision is penetrating and clear, what nobler service can you render than to "be eyes" for those who may not see afar? If your hand has strength and cunning, to what better use may it be turned than lifting the burdens of the weak and teaching the unskillful how best to accomplish their task?

If you have wealth you have possession of a power for good which is nearly omnipotent, if rightly applied. What more worthy aim can lead men and women of wealth than that through their help the poor may catch visions of the highest and holiest life? If we have the gift of prophecy, we must use it for the instruction of the ignorant, if we retain it. To hesitate is ingloriously to fail; selfishly to keep for ourselves what God has intended shall serve His children, is to lose life with all its opportunities of good. Hobab's knowledge and influence never were more precious to him than when, having refused the apeal to enrich himself, he accepted the opportunity to assist others. As the new dangers arose, and he helped Moses to meet them and conquer them, his own mind and soul grew imperial. By the number, magnitude, and stress of the responsibilities which he accepted in his service of others, he was developed into his own worthiest life. When Garibaldi was defeated at Rome, he issued his immortal appeal: "Soldiers, I am without money and without reward. I have nothing to offer you but cold and hunger, and rags and hardships. Let him who loves his country follow me." But with that sumomns to self-denial and patriotism he gathered to his side the choicest souls of his generation. The men who followed Garibaldi in response to that appeal became courageous heroes themselves. When our Lord turned and said to the multitude, "The Son of man hath not where to lay His head," and invited them to follow Him, He was calling to men and women who had counted the cost, and were ready to surrender themselves to the cause of purity, truth, and human helpfulness. The way of life is narrow; the gate to it is narrow; but the narrowness of the way and the gate are its glory. Narrowness of the way demands energy, high purpose, and noble perseverance. There is no other way of success in life but the narrow way. To invite a great soul to a broad path is to invite him to smallness, to the cessation of growth and impotence. The cry has been heard in every age, "Would God it were easier to be good!" And would God it were easier to redeem the earth!" But that is a mistaken cry. When the ten spies returned from Canaan murmuring because of the obstacles to their conquest, their murmuring was an evidence of weakness of character; but the cry of Caleb and Joshua was, "Up, let us conquer these giants, and take their walled cities." That was the token of the greatness of the two.

Jesus Christ did not come primarily to change the circumstances that should make life easy, but to give a new incentive and lofty inspiration that would enable men to meet life's circumstances as they are. He never promised His friends that the path of duty should be free from danger. In the spirit of the Spartan mother who charged her soldier son, "Come home with your shield on it," Christ says to His disciples, "Take the field and save humanity, cost what it may." It is always true that the choice of the broad path of personal ease and comfort, instead of the narrow path of duty, leads to the loss of self-respect, the world's esteem, and true success. Sir Henry Stanley describes bravery as a requisite for those who push into the African forest, and says: "The bigger the work the greater the joy of doing it. The whole-hearted striving and wrestling with difficulty to lay hold with a firm grip and level head and calm resolution of the monster, and tugging and toiling and wrestling at it to-day, to-morrow, and the next, until it is done—is the soldier's creed of forward, ever forward; it is the man's faith that for this task he was born." When McKay wrote from Uganda in Africa to the home Church, he said, "For our work at this station we want the best men in England; not a man who can be easily spared, but the man who cannot be spared." Christianity from the beginning has grown upon tasks that were so great as to require the consecration of all its power. "O, pray not for easy lives, pray to be stronger men; do not pray for tasks equal to your power, pray for power equal to your tasks; then the doing of your work shall be no miracle, but you shall be a miracle; every day you shall wonder at yourself, at the richness of the life which has come to you by the grace of God."—*From "The Call of To-day."*

"Love one another in spite of your differences, in spite of your faults; do what you can to serve each other, to lighten each other's trials and inconveniences and burdens; above all, *make the best of one another.*"

The Best People

BY BISHOP S. M. MERRILL

After all, the best people in the world are sanctified people. They fear God, and walk humbly before Him. In their hearts there is neither bigotry nor bitterness. They find good in Christians of all grades of experience, and lament what they cannot commend. They are magnanimous as well as humble, and grateful as well as charitable. Their measure is found in the thirteenth chapter of I. Corinthians, in the Apostle's description of love. Whatever is there said of love may be said of him who loves God supremely and his neighbor as himself. In such an one there is not an element of self-righteousness, pride, or vainglory—nothing forced or artificial—nothing that repels. For him or his profession no apology is requisite. His holiness needs no vocal proclamation. The light of it shines forth with steady and increasing ray. His faith excludes boastfulness and censoriousness, while his love delights in goodness, and leads him to rejoice in every observable token of prosperity in the Church of God.—*From "Sanctification."*

The Real Happiness

A minister found that the members of his church were becoming sad and gloomy. He set them to working and giving and praying for the people of India, who worshipped idols, and did not know that God loved them. Soon he found his people becoming bright and happy again. God blessed them when they tried to be a blessing to others.

A London rector tells of two sisters whom he knew in early life. One of them married a lord and spent her days in entertaining company, dressing and seeking all the pleasures that wealth and high position could give. The other married a working man, and, with a sick husband most of the time, had to work with her own hands for the support of her family. The rector visited them in their homes. He found the rich woman melancholy, critical, and sour, while the poor woman was joyful and contented, her heart full of song, and her face beaming with the light of peace and happiness within. The difference was to be found in the purpose of their lives. One had a serious purpose and lived for others; the other had little purpose above that of self-gratification. One with great burdens of poverty was rich in Christian graces and real enjoyment; the other, with no care for this world's goods, and no hope of the beyond, was discontented and miserable.—*Selected.*

Nuggets

BY HENRY F. COPE

The wise always know their own weakness.

Every man's wisdom is known hy his works.

The truly great kingdom is always growing.

Greatness is not in condition hut in character.

The worth of any service is measured by the will.

To begin with prayer often means to avoid much care.

The joy of a people deepens as the sense of justice strengthens.

No one is successful who is doing nothing to train his successors.

The continuity of any kingdom depends on its connection with the Kingdom of heaven.

The majesty of a man stands revealed by what he does to those who are wholly at his mercy.

The great question is not, where will the world put you? hut, where will you put the world?

* * * *

Nothing is more kingly than kindness.

Happiness is a hy-product of helpfulness.

He who remembers old friends makes new ones.

The best way to kill off a rival is to make him a friend.

The great always have a long memory for their friends.

Keep the milk of human kindness to yourself, and it soon curdles.

The present is always full of opportunities to pay our dehts to the past.

One of the worst thieves is the man who has not time to think of others.

He who despises his beginnings will have no occasion to be proud of his end.

The life finds its greatest elevation when it stoops to the lowliest one in need.

The great question may be not, How can we face the foes who are strong? but, How are we serving the friends who are weak?

—*In "Sunday School Times."*

OUR YOUNG PEOPLE

Little Barbara's Hymn

A mother stood by her spinning wheel,
Winding the yarn on an ancient reel,
As she counted the threads in the twilight dim
She murmured the words of a quaint old hymn:
"Whether we sleep or whether we wake,
We are His who gave His life for our sake."

Little Barbara, watching the spinning wheel,
And keeping time with her toes and heel
To the hum of the thread and her mother's song,
Sang in her own sweet voice, ere long:
"Whether we sleep or whether we wake,
We are His who gave His life for our sake."

Next morning with bounding heart and feet,
Little Barbara walked in the crowded street;
And up to her lips, as she passed along,
Rose the tender words of her mother's song:
"Whether we sleep or whether we wake,
We are His who gave His life for our sake."

A wanderer sat on a wayside stone,
Weary and sighing, sick and alone;
But he raised his head with a look of cheer,
As the gentle tones fell on his ear;
"Whether we sleep or whether we wake,
We are His who gave His life for our sake."

A mourner sat by her loved one's bier,
The sun seemed darkened, the world was drear;
But her sobs were stilled and her cheek grew dry,
As she listened to Barbara, passing by:
"Whether we sleep or whether we wake,
We are His who gave His life for our sake."

A sufferer lay on his bed of pain,
With burning brow and throbbing brain;
The notes of the child were heard once more,
As she chanted low at his open door:
"Whether we sleep or whether we wake,
We are His who gave His life for our sake."

Perhaps, when the labor of life is done,
And they lay down their burdens, one by one,
Forgetting forever these days of pain,
They will take up together the sweet refrain:
"Whether we sleep or whether we wake,
We are His who gave His life for our sake." —Ex.

Know Thyself

Robert Burdette, in a talk to young men, said: "Get away from the crowd for a while and think. Stand on one side and let the world run by, while you get acquainted with yourself, and see what kind of a fellow you are. Ask yourself hard questions about yourself. Ascertain, from original sources, if you are really the manner of man you say you are; and if you are always honest; if you tell the square, perfect truth in business details; if your life is as good and upright at eleven o'clock at night as it is at noon; if you are as good a temperance man on a fishing excursion as you are on a Sunday School picnic; if you are as good when you go to the city as you are at home; if, in short, you are really the sort of man your father hopes you are and your sweetheart believes you are. Get on intimate terms with yourself, my boy, and believe me, every time you come out of one of those private interviews, you will be a stronger, better, purer man. Don't forget this and it will do you good."—Ex.

Happy is the boy who works and plays out of doors, nature puts spring into his step, fire into his eyes, and joy into his voice.—Ex.

Loyalty

Loyalty is that quality which prompts a person to be true to the thing he undertakes. It means definite direction, fixity of purpose, ballast, and work of health and success.

Nature helps the loyal man. And if you are careless, slipshod, indifferent, nature assumes that you wish to be nobody and grants your desire. Success hinges on loyalty. Be true to your art, your business, your employer, your "house."

Loyalty is for the one who is loyal. It is a quality woven through the very fabric of one's being, and never a thing apart. Loyalty makes the thing to which you are loyal yours. Disloyalty removes it from you. Whether any one knows of our disloyalty is really of little moment, either one way or the other. The real point is, how does it effect ourselves?

Work is for the worker. Love is for the lover. Art is for the artist.

The menial is a man who is disloyal to his work.

All useful service is raised to the plane of art when love for the asker—loyalty—is fused with the effort.

No man ever succeeded in business, or can, who "wears the dial off the clock." Such a one may not be disloyal—he may be merely unloyal; but he is always ripe for a lay-off and always imagines someone has it in for him.

And he is right—everybody and everthing, including Fate and Destiny, Clio and Nemesis, has it in for him. The only man who goes unscathed is the one who is loyal to himself by being loyal to others.

Loyalty is the great lubricant in life. It saves the wear and tear of making daily decisions as to what is best to do. The man who is loyal to his work is not wrung nor perplexed by doubts—he sticks to the ship and if the ship founders he goes down a hero with colors flying at the masthead and the band playing.

The hospitals, jails and asylums and sanitariums are full of disloyal people—folks who have been disloyal to friends, society, business, work.

Stick! and if you quit, quit to tackle a harder job. God is on the side of the loyal.—*Elbert Hubbard.*

A Purpose in Life

Each year, which is gone before you have conviction, is irreparably lost. This year, too, unless you have conviction, will be added to the melancholy tale. Let the purpose of your life be clearly conceived, firmly grasped, and unswervingly fulfilled. Men who do not know what they believe, or what they are aiming at, or what they are living for, are like mere flotsam and jetsam on the suface of the waves: they accomplish nothing.

We are made in the image of God, His breath is breathed into us, and we are bound to live as the sons of God, with a definite and holy aim, with a consistent and faithfully wrought-out purpose in our days. "Get conviction," says God to the spirit of man at the outset of a New Year. "Be firmly persuaded in your own mind, fix your eyes on the goal, and do not swerve; no great thing is done, or even so much as attempted, by those who have not conviction."—*The Young Man.*

To take and to live always in the attitude of mind that compels gladness, looking for and thus drawing to us continually the best in all people and all things, being thereby the creators of our own good fortunes.—Ralph Waldo Trine.

Would you overcome evil and extract its sting, look it fairly in the face and seek to comprehend it, and know that whatsoever thing you have seen through and thoroughly dissolved in your comprehension can harm you no longer. Evil is evil only till it is understood. Then it is lifted up like the serpent in the wilderness, the remembrance of injury without its bitterness.—Frederic H. Hedge.

A Conspicuous Girl

BY RUTH HALL JOHNSTON

Kitty came in, dropping an armload of books upon the table and herself into a chair, and heaved a great sigh. Her cheeks were very red and her eyes bright and excited.

Mrs. Page looked up from her sewing with a smile.

"What is it, Kitty? You had better tell me all about it at once, and get it out of your system."

Kitty returned her glance with one half-rueful, half-laughing.

"Why, mother, it's just Lucy Knox! She's the queerest girl! I declare, I'll never go any place with her again. She's so—so—O, I don't know."

Mrs. Page laughed. "What has poor Lucy done? What is it you don't know?"

"Well, you see, mother, she makes herself so—so—*conspicuous.*"

Mrs. Page opened her eyes in astonishment. "*Lucy Knox?* Why, my dear Kitty, Lucy has alwals seemed to me unusually quiet and lady-like. What does she do that is so conspicuous?"

"O yes, mother, she's *quiet* enough—and lady-like enough, I suppose, but—well, I'll just tell you all about it and then you'll understand.

"You know Lucy and Grace and I went to the Art Exhibit together to-day after school. Well, we were walking along talking, you know, when a big colored woman passed us—and the first thing Grace and I knew, there was Lucy *buttoning up that woman's shirt-waist!* It was open all down the back. And Grace and I just had to stand by and wait for her. We were mortified 'most to death. There! That's *one* thing she did."

"Go on, dear; you've gotten me awfully interested. What did the woman say?"

"O, she almost ate Lucy up. Said she'd meant to get de lady nex' do' to button her back, but she come away in sech a hurry it drap clean outen her min'. Well, we hadn't gone very far when that little shower came up, you know, and of course Lucy had to carry her umbrella over an old black woman who opportunely came along.

"All the way down it was like that. It's always so. If it isn't carrying a market basket for someone, it's something else. But if only they weren't such *ridiculous* things. Like that shirt-waist. She picks up Henny-Penny and Cocky-Locky wherever she goes."

"And are all her benefactions showered upon colored people?" asked Mrs. Page.

Kitty reddened. For some reason, while she had been cataloguing Lucy's sins, she had begun to feel vaguely uncomfortable, but she thought of the trying day and rallied her forces.

"O no, indeed. But, mother, they're not benefactions. She doesn't have a bit a Lady Bountiful air, but does them just as if they were everyday affairs."

"As indeed they seem to be," murmured Mrs. Page.

"Yes, mother. Then when we got to the exhibit it was just the same. First she picked up a crying child that had lost his mamma, and hunted her up—any of us would have done *that*—if we'd thought of it," added Kitty, for she was an honest lass, and although Mrs. Page had said nothing, the queer little smile with which she bent above her sewing had somewhat changed Kitty's point of view.

"Then she got to talking to a woman from 'way out in the country, and at last took the woman's baby over to a corner and amused it while the mother went around the exhibit. And, mother, she hinted to Grace and me that the woman might enjoy it more if someone went around with her and sort of explained things to her, but we thought it would look priggish and *smart*, you know, mother, so we didn't.

"Now, mother, you needn't smile so. Of course, I know what you mean, but you must admit it's conspicuous to button up waists on streets—and things. It's *unusual*, to say the *least*—" Kitty stopped, tears of vexation, and perhaps self-reproach very near the surface.

"Yes, darling, such things *are* unusual. It is unusual for a girl of Lucy's age to be so unconscious of self, so quick to see, sympathize, and help. I am very glad my Kitten has such a friend, who puts into practice, 'Do unto others as ye would that they should do unto you,' and makes no distinction between small and great."

Columbus, O.

—*In "The Junior Herald."*

FIRST QUARTERLY REVIEW

International Sunday School Lesson for March 21, 1909

Golden Text: "And they that were scattered abroad went everywhere preaching the word."—(Acts 8:4.)

DAILY HOME READINGS.

M.—Acts 1:1-14; Tu.—Acts 2:1-21; W.—Acts 2:22-47; Th.—Acts 4:1-22; F.—Acts 5:17-33; S.—Acts 8:4-25; Su.—Acts 8:26-40.

BY THE REV. E. B. BURROUGHS, LL. B., A. M.

For the past three months we have been engaged in studying the rise and development of the Christian Church. We have had brought before us in panoramic view many wonderful and startling incidents. As a result we have had forced upon us the conclusion that the work was indeed of God else it had failed. We have also seen how faithful, how loyal, and how uncompromising were the Apostles in those times. Though persecuted, they continued to preach with power and demonstration of the Spirit's presence. Going from place to place, those early heralds of the cross carried the message of salvation. They preached anywhere and everywhere. All they wanted was an opportunity to witness for Christ. Regardless of consequences, so far as human interference was concerned, they boldly advocated the doctrines of the Kingdom as announced by their blessed Master. They counted not their lives dear unto themselves if by so doing they could but succeed in turning men and women from spiritual darkness unto spiritual light. They were indeed witnesses of Him who gave His life as a ransom for the sins of the world. The result was that they witnessed not in vain. From out of the narrow limits of Jerusalem the Gospel spread unto Samaria, Cæsarea, Asia Minor, Northern Syria, and the leading cities of the adjacent Roman provinces. In these places the church was planted and firmly established. Let the Church of to-day follow in their footsteps, let Christians everywhere witness for Jesus, and the day will come when the kingdoms of this world will be Christian kingdoms in deed and in fact.

LESSON I. *Title*: *The Ascension of Our Lord. Golden Text*: "And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." When Jesus died, it seemed to the disciples that all hope was gone. Then came the resurrection and they knew better. This lesson tells us of His ascension: that He is now in heaven interceding and caring for His people. It was needful that He should return to the bosom of His Father for there He would be more powerful to instruct and assist His disciples than ever before.

LESSON II. *Title*: *The Descent of the Holy Spirit. Golden Text*: "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth." In this lesson we learn that the Holy Spirit came to take the visible presence of Jesus. The Holy Spirit is the dynamo of the Christian Church. Without His gracious influence to help us to be good and to do good all will be in vain. He who would succeed in life must be filled with the Spirit.

LESSON III. *Title*: *The Beginnings of the Christian Church. Golden Text*: "They continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Peter had preached a great and masterly sermon. The effect upon his hearers was electrical. They were aroused and at once made inquiry to ascertain what they must do. The Apostle told them, with the result that thousands repented of their sins and became followers of Jesus.

LESSON IV. *Title*: *The Lame Man Healed. Golden Text*: "His name, through faith in his name, hath made this man strong, whom ye see and know." This lesson shows us the wonderful faith of the Apostles; also, the Divine approval of their work. Though not able to give the lame man silver or gold, the Apostle gives him something better. He gives him a completely restored body. This transformation was brought about by faith in the name of Jesus.

LESSON V. *Title*: *The Trial of Peter and John. Golden Text*: "They were all filled with the Holy Ghost, and they spoke the word of God with boldness." The boldness with which the Apostles preached naturally aroused the wrath of the enemies of the Church. As a result the Apostles were arrested and placed in prison. This lesson tells of the trial that followed and the wonderful defense made by Peter. Though it required great courage to speak as he did, he nevertheless faltered not, being, as he was, "filled with the Holy Ghost."

LESSON VI. *Title*: *True and False Brotherhood. Golden Text*: "Lying lips are an abomination to the Lord: but they that deal truly are his delight." This lesson tells of the awful death of Ananias and Sapphira. Instead of being true, they preferred to be false. Retribution followed quickly upon their act. We should be true in all of our dealings with God and with man. Falsehood may succeed for a while, but truth will soon overtake it and cut it down.

LESSON VII. *Title*: *The Apostles Imprisoned. Golden Text*: "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven." After the death of Ananias the Church made great progress. The result was that the rulers again decided to interfere. Accordingly the Apostles were apprehended and lodged in prison. This lesson gives an account of their miraculous deliverance therefrom and the surprise that naturally came to the rulers when they heard of it. This wonderful deliverance helped to spread the knowledge of Jesus, proved that the belief of the Sadducees was wrong, and gave the Apostles a chance at their trial to preach to these rulers.

LESSON VIII. *Title*: *Stephen the First Christian Martyr. Golden Text*: "They stoned Stephen, calling upon God and saying, Lord Jesus, receive my spirit." As the Church increased, it was found necessary to introduce a new order of workers. This order was denominated deacons. Stephen was one of them. He was a good man and boldly declared the gospel. This enraged many of the people—"certain of the synagogue." Accordingly they falsely charged and put him to death. Thus he was the first to seal his faith with his blood.

LESSON IX. *Title*: *The Gospel in Samaria. Golden Text*: "The people with one accord gave heed to those things which Philip spake, hearing and seeing the miracles which he did." The rulers tried to put a stop to the spreading of the Gospel by persecuting those who would not give up believing in it. But instead of stopping it, the Church only grew the more, for those who were forced to leave Jerusalem carried the glad tidings everywhere they went. This lesson records how it came to pass that Peter and John were sent to Samaria and the results that followed.

LESSON X. *Title*: *Philip and the Ethiopian. Golden Text*: "Search the Scriptures, for in them ye think ye have eternal life: and they are they which testify of me." This lesson may well be called a missionary lesson. It tells how Philip was directed by the Lord to go to a city called Gaza. While enroute thereto he came across a eunich of great authority at the court of Candace, and observing that he was reading the Scriptures, volunteered to make plain to him what he did not understand. His conversion followed and he was baptized and went on his way rejoicing. Philip disappeared and was seen no more. Thus Philip opened up the way for preaching the Gospel to an alien class.

LESSON XI. *Title*: *Aeneas and Dorcas. Golden Text*: "And Peter said unto him, Aeneas, Jesus Christ maketh thee whole; arise, and make thy bed. And he arose immediately." At the time of this lesson the Church was enjoying a period of peace. Saul, the great persecutor, had been converted and the Apostles were free to go wherever they felt called to preach the Gospel. This lesson tells of the great miracles performed by Peter and the results that followed. Thus after a period of ten years we find the Church strong in numbers and spreading itself like the green bay tree planted by the rivers of water.

Charleston, S. C.

Facing Our Record

(Matt. 25:31-46; Luke 3:17.)

The Epworth League Devotional Topic for March 21, 1909

BY GEORGE E. MCCAMMON

The Theme and the Scripture

Matt. 25:31-46. This entire passage is a warning and encouragement to all to make daily preparation, by careful attention to the details of their lives, for facing the final record of life. This coming of Christ in His glory will not be to establish a kingdom; but to receive all the world for judgment. At this time the worthy and unworthy will pass into eternal separation. That the line of cleavage will be fundamental, not incidental, is indicated by the phrase, "sheep from the goats." It will not be the separation of blemished sheep from the unblemished, but it shows that the good and evil have become fundamentally and eternally different in character. The invitation to "Come, inherit," is a call not only to a reward, although it will be such, but also to perfect one's claim and title, inherent through Christ. The basis of the final judgment of each will be what one has become through his ministrations in this world. No amount of abstract goodness or badness will weigh in that day. To put it broadly, the daily round of one's activities determines his future sphere. Some surprises will obtain in that day, and many will be astonished to see who have been the successful ones and who have failed. "Inasmuch as ye have done it," will be Christ's final thought in pronouncing judgment. The adjustment at this time will be eternal.

Luke 3:17. Jesus came "fan in hand," that is, with authority and prepared to cleanse, thoroughly, effectively, His threshing floor. All of this is to say that He came to prepare His agencies for the process of separating the good from the evil, not as in the judgment, but in the daily outworking of their lives.

When a person and his record come face to face a crisis ensues, and the record determines the outcome.

Instead of moving away from one's record he is rapidly approaching it, and will some day meet it face to face.

Prayer in the Meeting

After this manner pray: Keep me face to face with what I do, that the more effectually I may know what I am and how to improve.

Blot out my transgressions, and remember them against me no more forever.

Wash me thoroughly from my iniquity, and cleanse me from my sins.

Help me to make a clean record, if not a great one.

Ways of Taking Part

Let some one learn of and report as to the care taken, by the courts, of their records, and the reasons for this care.

Have someone produce an abstract of a piece of property, preferably the church property, and point out the continuity of the record, how one transfer links in with another and so forever describes that property. So one's acts link into each other, and the record is perfectly kept in heaven. The abstract may be destroyed, but the record on the county books remains. Thus one may himself forget, or deceive others as to his merits, but the heavenly record abides, and will be the evidence of last resort.

Another should study the life of some great man and point out how each succeeding advance was based on the record of his past life. Some unworthy character of history may be similarly studied.

Have a progressive speaking meeting. Let the leader call on someone, who, in turn, when he has spoken, will call on someone else, and he on another, and so on until five have spoken. Repeat the process after song or prayer has intervened.

The Aims of the Meeting

To stimulate care as to one's detailed life.

To impress the fact that all one does, either right or wrong, registers its influence on the character, and must be finally reckoned with.

To encourage the disposition to make a clean record; if not a great one.

Suggestions to the Leader

Steam up, and run the meeting at a high pressure.

Begin on time; use a stop watch throughout the meeting; quit on the dot.—*From "Notes on the Epworth League Devotional Meeting Topics."*

The Florida Annual Conference

By S. A. Huger, Secretary

The Florida Annual Conference Convened in its thirty-seventh annual session January 28th, in the Trinity Methodist Episcopal Church at Fernandina, Fla., Bishop Robert McIntyre, D. D., presiding. The Conference was opened in the usual manner with the administration of the Lord's Supper by the Bishop, assisted by the District Superintendents, J. S. Todd, J. P. Patterson and J. F. Elliott, and Dr. A. B. Leonard, Secretary of the Board of Foreign Missions. S. A. Huger, the former Secretary, called the roll and fifty-two members answered to their names. One had joined the Church Triumphant, namely, Robert Drake, a superannuated preacher of high standing and highly respected by his brethren.

On motion of G. W. Covington, S. A. Huger was elected Secretary of the Conference by acclamation. F. W. Williams and H. W. Bartley were selected by him as his assistants. J. B. Wilson, J. M. Trammell, H. W. Austin and J. P. Ferguson were elected Statisticians. T. E. Debose was elected Treasurer, and R. E. Robinson, F. M. Spicer and Z. D. Limbric, assistants. After the organization of the Conference, the Bishop proceeded with the regular business of the Conference, which was dispatched with promptness and accuracy. The profound interest which Bishop McIntyre took in the proceedings of the Conference and his fatherly counsel to the brethren soon won for him the warmest love and esteem of the entire Conference. The incroporation of the Conference according to the requirement of the Discipline was the first important item to be discussed by the Conference, in which Drs. J. M. Deas, J. S. Todd, P. Swearingen and others participated. Dr. A. B. Leonard, Corresponding Secretary of the Board of Foreign Missions, explained the advantage of having the Conference incorporated. The three District Superintendents, the Revs. J. P. Patterson, J. S. Todd and J. F. Elliott, were elected as a board of commissioners, with power to act, to arrange for the incorporation and report the same to the next Annual Conference. The characters of the District Superintendents and pastors were passed and each reported his work. The report of the District Superintendents showed that the district had had the most careful supervision during the year, and that the ministers in the field had been faithful and true to their trust. Notwithstanding this, however, it was easily seen that the financial stringency of the past year had done its work. The Ocala District, over which the Rev. Dr. J. P. Patterson superintends, was the only one to make an increase along financial lines.

The Hon. J. G. Griffin, Mayor of Fernandina, was introduced and delivered the address of welcome to the Conference on behalf of the city. This address was patriotic in its tone and timely in its scope. It brought a message of hope and friendship from the brother in white to his brother in black. Bishop McIntyre responded in an eloquent, well-worded speech, and took advantage of the occasion to give some splendid advice to both races. This address was received by the Conference in the spirit in which it was delivered, as coming from one of the strongest friends of the race.

The Conference was favored with the presence of a large number of visitors, many of them representing the various interests of the Church. Among them were Dr. A. B. Leonard, Secretary of the Board of Foreign Missions; Dr. E. B. Burroughs, of Charleston, S. C., representing the SOUTHWESTERN CHRISTIAN ADVOCATE; Dr. I. L. Thomas, Field Secretary of the Board of Home Missions & Church Extension; Dr. J. P. Wragg, Field Secretary of the American Bible Society; Dr. C. C. Jacobs, Field Secretary of the Board of Sunday Schools; Dr. E. H. Oliver, of Atlanta, Ga., representing the Epworth League; Mr. E. R. Graham, Agent of the Western Methodist Book Concern; Dr. C. W. Bennett, Inspector of Schools of the Freedman's Aid Society; Rev. G. H. G. Dukes, pastor of the Baptist Church; Mrs. Annie E. Jenkins, Conference President of the Woman's Home Mission Society; Mrs. G. A. Bonaparte, District President of the Woman's Home Mission Society of the Savannah Conference; Dr. M. C. B. Mason, Corresponding Secretary Freedman's Aid Society; Miss Bessie M. Garrison, National Organizer of the Woman's Home Missionary Society; Miss Nellie Snider, of Lena, Ill., representing the Woman's Home Missionary Society; Rev. E. D. Giddens, District Superintendent of the Savannah Conference; Rev. A. Dix, pastor of the African Methodist Episcopal Church; Rev. E. J. Kimbold, of St. Mary, Ga.; Rev. Dr. Thompkins, of the Methodist Episcopal Church, South; Rev. Dr. Yerger, of the Presbyterian Church; Dr. J. F. Docking, President of Cookman Institute; Dr. J. Bowman Young, of Jacksonville; Mrs. E. S. Marks, Matron of Cookman Institute; Prof. G. A. Ballard, of Cookman Institute, and a number of others.

Eloquent and instructive addresses were delivered by Drs. Leonard, Burroughs, Thomas, Jacobs, Wragg, Oliver, Graham, Dockings, Miss Snider, and Miss Bessie M. Garrison. Dr. M. C. B. Mason entered the church admid applause, was introduced, and delivered an instructive and inspiring address, which opened the hearts and pocketbooks of the brethren.

The Statistical Session convened at 2:30 p. m. of the first day's session. Dr. W. P. Holmes, by appointment of the Bishop presided. Dr. Holmes showed marked ability as an executive officer and is destined to take his place among the leading men of the Conference. The brethren of the Conference rported their finances in a business-like manner, which goes down to the credit of the Conference. The interest of the Conference increased with each session, until each member was completely absorbed in very department of its work. The class of thirteen for admission on trial was reported by the Registrar as having passed a satisfactory examination, and on motion they were admitted, as follows: L. F. Bell, J. J. Williams, J. E. Taylor, John B. Madison, Alexander Anthony, Doshier Joyner, Lewis C. Lembric, J. J. Basking, Geo. B. Brockington, James Witherspoon, Robert A. Reed, I. C. Mann, and Wm. J. Knight. O. C. Collins was transferred by Bishop J. W. Hamilton from the Savannah Conference. The Revs. E. L. J. Banks, H. R. Gibson and Wm. P. McKinney were received into the Conference, their credentials having been previously recognized, and the Revs. Silas W. Owen, Henry Fisher, and Sherman Clayton were received into the Conference on their credentials from the African Methodist Episcopal Church. Robert K. Sherrod was readmitted. Mack C. Parnell and R. H. Sherrod were ordained deacons and Neger R. Armstrong, G. B. Wilson, W. P. Player, S. C. Green and Thos. P. Page were ordained elders. The Revs. J. S. Walker and Gilbert Thompson were discontinued, and O. M. Irving was suspended indefinitely.

The Rev. J. P. Patterson, Ministerial Delegate to the General Conference at Baltimore, made an elaborate report of the work of that General Conference. The report was very interesting, especially to those who did not keep up with the daily proceedings of that Conference.

Dr. I. L. Thomas, Field Secretary of the Home Mission and Church Extension Society, took seriously ill during the Conference and was compelled to stay in bed most of the time. He recovered sufficiently, however, to fill his place on the programme.

The Anniversaries were of special interest. On Thursday night, Dr. A. B. Leonard, Corresponding Secretary of the Board of Foreign Missions, gave an able and instructive address covering the great demands of our missionary fields. After his address the ladies of the Woman's Home Missionary Society held their Anniversary. Interesting addresses were made by Mrs. G. A. Bonaparte, District President of the Woman's Home Mission Society, Savannah Conference; Mrs. A. E. Jenkins, Conference President of the Woman's Home Mission Society, Florida Conference, and Mrs. Bessie M. Garrison, National Organizer. On Friday evening Dr. I. L. Thomas, Dr. J. F. Docking and Dr. C. W. Brumett made excellent addresses, each representing his work in an interesting manner. Dr. M. C. B. Mason was introduced, amid applause, and in a few words captured his audience and held it spellbound with one of his characteristic addresses. The services on the Sabbath were far above the average. The Conference Love Feast was conducted by the Revs. J. J. Kelly and E. Sabie. At 11 o'clock Bishop McIntyre preached a soul-stirring sermon, from Luke 11:2: "When you pray, say Our Father." In the afternoon the Bishop delivered a timely address to the class for ordination and ordained Mack C. Parnell and R. K. Sherrod deacons, and N. K. Armstrong, G. B. Wilson, W. P. Player, S. C. Green and Thos. P. Page, elders. Dr. C. C. Jacobs, Field Secretary, preached an able sermon at night, after which the appointments were read by the Bishop

Appointments---1909

GAINESVILLE DISTRICT

J. F. Elliott, District Superintendent, Postoffice Gainesville, Florida.

Alachua, Ben Haile; Archer, supplied by A. A. Baskins; Arrendonda and Long Pond, S. C. Green; Bell and Williford, Lemeul Johnson; Branford and Isthtucknee, supplied by J. C. Jackson; Cadilas, Benj. Gormon; Cedar Key and Rosewood, S. A. Huger; Eve and Ralelgh, supplied by H. C. Green; Ft. White, Silas Niblock; Gainesville, T. H. Walker; Gordon and Newbell, Abram Williams; Hagan and Paradise, J. B. Wilson; Haynesworth, Stanley Turner Austin; High Springs and Sugar Hill, L. C. Foster; Lacrosse, Thomas Johnson; Lake City, T. B. Page; Lake City Junction, Ed. Williams; Lake Butler, supplied by John Rutlege; Levyville and Adamville, I. P. Ferguson; Liberty Hill and Bennington, T. E. Debose; Live Oak and Jasper, H. R. Gipson; Madison and Montecello, John Bristow; Mars Hill, D. J. Watts; Mayo and Perry, supplied by L. T. Bell; Meridioth, Brunson and Ostelia, R. A. Reed; Mikesville, A. B. Young; New Berry, J. E. A. Keiler; Noble Hill and Clark, J. J. Williams; Old Newbell, L. C. Limbric; Old Town and Fanning, E. Martin; Otter Creek and Gulf Hammock, W. P. Player; Pinesville and Halfmoon, A. Miles; Pleasant Plains and Texas Hope, O. F. Niblock; Sou Pulaski, H. H. Hawkins; Trenton, supplied by Jas. Lunday; West Gainesville and Union Lake, J. H. Williams; White Springs, G. B. Wilson; Windfield, G. M. Hearst.

OCALA DISTRICT

J. P. Patterson, District Superintendent, Postoffice, 614 W. Beaver St., Jacksonville, Fla.

Cotton Plant, Z. D. Limbric; Free Canaan and Melrose, Jas. Witherspoon; Hawthorne and Citra, F. M. Spicer; Lawtey Highland and Maxville, H. W. Austin; Lochloosa and Lakeview, to be supplied; Lowell and Fairfield, A. R. Rutlege; Micanopy and Clyatt, A. H. Evans; New River and Hampton, J. J. Keller; Ocala, J. W. Williams; Reddick, L. C. Haile; Santos, E. L. J. Banks; Starke and Pleasant Grove, E. Sabie; St. John and Sampson City, to be supplied; Waldo and Freedom, R. H. Debose; Williston, Sand Hill and Morriston, to be supplied; S. P. Pratt, left without appointment to attend one of our schools.

JACKSONVILLE DISTRICT

J. S. Todd, District Superintendent, Postoffice, 1624 Davis St., Jacksonville, Fla.

Clarkesville and Cnmmers, supplied by N. Kelly; Cosmo and May Port, C. R. Howard; Crescent City and Interlaschin, D. W. Demps; East Jacksonville Mission, Henry Fisher; East Palatka and Hasting, D. L. Rivers; Ebenezer, J. B. L. Williams; Fernandina (Trinity), Peter Swerangan; Franklyn Town and So. Fernandina, D. Johnson; Hibernia and Green Cove Springs, J. M. Trammell; Kings Ferry and Crandall, Sherman Clayton; Lincolnton and SeaBoard Shops G. L. Russ; Lone Star, Marion Degrate; McClenney and Sonduson, Silas W. Owen; Middleberg and Orange Park Miss., D. Joyner; New St. Augustine, Lewis Whaley; Orange Hill and Silver Hill, supplied by F. Holly; Palatka and Palatka Heights, O. C. Collins; People Chapel, L. G. McLindon; Ray and San Matio Mission, F. C. Mann; Simpson Memorial Chapel, W. P. Holmes; St. Joseph, G. W. Covington; St. Augustine (Trinity), J. M. Deas; So. Jacksonville and Pottsberg, H. W. Bartley; Switzerland Circuit, C. L. Clorie; West Jacksonville, R. E. Robinson; Wrightsville, C. H. Claiborne; N. R. Armstrong, appointed to work in the So. Florida Mission. Scott Bartley and R. B. Glover left without appointment to attend one of our schools.

"Dinna ye meddle, Tam; it's niver no good a thrashin' other folk's corn; ye allays gits the flail agin' i' yer own eye somehow.—*Ouida.*

There are glimpses of heaven granted to us by every act or thought or word which raises us above ourselves—which makes us think less of ourselves and more of others, which has taught us of something higher and truer than we have in our [illegible] —*Dean Stanley.*

Southwestern Christian Advocate

1—All business letters should be addressed to Haton & Mains, and all communications intended for publication to the Editor.
2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

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THE SOUTHWESTERN COMMENDED

We are not given to the publication of paragraphs or articles commending the work of the SOUTHWESTERN, but we have received one which is so unusual that we forego our rule for the present and herewith present it. To have such commendation from this source is noteworthy. The word of commendation comes in a letter with the renewal of subscription from Mr. Hugh Cooke, of Hempstead, Texas, and speaks for itself. Mr. Cooke says:

"As a native born Texan—sixty-two years old—who went into the Confederate Army at fifteen years of age—every drop of whose blood still beats responsive and true to the "Old South" and her traditions; yet I sincerely send you kindly greetings, and best wishes for your success in the grand work of uplifting your people. With all his faults—with which I am perfectly familiar—I am a life-long friend to the Negro, and can conscientiously say: I never wronged one of them—man, woman or child."

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At the recent session of the Book Committee, held in New York City, Dr. Charles M. Stuart was elected Editor of the *Northwestern Christian Advocate*, to succeed the lamented Dr. David D. Thompson. In this election the Book Committee recognizes Dr. Stuart's eminent fitness as a scholar, as a rhetorician, and as a journalist of pronounced ability. Doctor Stuart served for some time as assistant editor of the *Michigan Christian Advocate*, and from 1886 to 1896, under Dr. Arthur Edwards, was Assistant Editor of the *Northwestern*. He was a constant contributor to the *Northwestern* during the administration of Doctor Thompson and upon the death of Doctor Thompson he was selected by the Publishers to have editorial charge of the *Northwestern*, pending the action of the Book Committee. During the few months that Doctor Stuart had charge of the *Northwestern*, he has stamped his personality upon the editorial pages and upon the general make-up of the paper, demonstrating conclusively to all who perused the pages that the *Northwestern* was entirely in competent hands, and that the interests of Methodism served by this publication would be carefully and loyally looked after. Doctor Stuart has received a cordial welcome on every hand into the editorial fraternity of the Church. The SOUTHWESTERN joins in this cordial welcome and bespeaks for the *Northwestern* under its new Editor a brilliant career.

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But Lacking Leader, and With Militia Ready,

No Attempt Was Made to Storm the Prison.

Murder of Miss Rosen and Assault on Mrs. Johnson

Aroused the People to High Pitch of Excitement.

Principal Suspect Spirited Out of Town in Automobile.

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Now, no one can read these headlines and the article that follows without a sense of horror. If the reader is a Negro he will hang his head in shame, otherwise he will heap abuses upon the Negro as a race and doubtless say he is worthless and of no concern. Note, if you please, the emphasis placed upon this case by the bold headlines. A few days after the publication of this dispatch the woman claims she was not assaulted, but that she was the victim of a hallucination, and the dispatch, which is brief and absolves the Negroes accused and the race besmirched, is placed in a very obscure part of the paper. We reproduce this subsequent dispatch, also in facsimile, in contrast to the one which is above referred to:

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Woman Claims She Was Victim of Hallucination.

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He says that Mrs. Johnston admitted that she was the victim of an hallucination. She had recently been operated upon, and drugs administered brought on hysteria. After the Clara Rosen murder she labored under the impression that she was about to be a victim of attack by a negro. The search for the negro has been dropped. Several arrests of suspects were made following the supposed assault, and for a time a lynching seemed imminent.

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We contend that the Negro race suffers immensely by this method. Millions of people read the first dispatch with its horrifying details, who never saw the second dispatch, which appeared ten days later. They naturally concluded that the woman was assaulted and that a Negro was responsible for it.

We can never forget the feeling of humiliation that came over us when we approached a Bishop of the Methodist Episcopal Church a few days after the Atlanta riot. The General Committee of Missions of the Methodist Episcopal Church was in session and some discussion was on concerning the Japanese and the Negro. It appeared as though the Negro had no friend in court for the reason, as the Bishop replied, that any race that could produce four assaults upon womanhood in one locality, in one afternoon did not deserve friends. Now, the good Bishop was honest in his opinion because it was based upon dispatches that had been sent out from Atlanta. Subsequent history shows that there was not a single actual case of assault in Atlanta that afternoon when the riot started, and that at least two of the four cases reported bore no semblance of assault. There is no telling how much the Negro race suffered at the hands of public opinion by the first dispatch that went out, and although truth finally came to light, not to this day is it generally known.

Now, here is another case in point—this case in Iowa. It may be said that it is a part of our burden which we must bear in our struggle upward. Certainly we cannot ignore it, but it is a tremendous burden. President Lovinggood of Samuel Huston College in addressing the recent session of the General Committee of Foreign Missions, said, "It is a strenuous job to be a Negro," and here is an illustration.

The Negro is thoroughly advertised as a rapist and the race suffers greatly thereby. But there was no attack upon womanhood. The woman suffered from a mental derangement. Narrowly the lynching of several innocent Negroes was averted. Who knows but the other Negroes who have been lynched were as innocent as those whose lives were spared at Ottawa, Iowa?

The Lord knows the Negro has enough ills to bear. What we plead for at this time is not an excuse for our weaknesses and sins, but because of the inherent burdens that we must bear, we contend that the American people can afford to be at least fair, if not magnanimous.

THE END OF THE CRUM AFFAIR

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"Since assuming the duties of this position I have striven diligently to justify the confidence imposed in me. During all these years, so far as I know, not a single charge has been brought against my moral character, or a single adverse criticism made in regard to the performance of my official duties. I wish further to add that those employed in this office under me, composed of both races, have been at all times courteous, kind and interested, and we have all worked together to make the office work successful and satisfactory.

"When I became collector of the port the annual receipts of the office were scarcely $20,000. I am glad to say that they have shown a flattering increase each year, the total for the fiscal year 1908 being almost $71,000. I do not claim credit for this increase in business, much of it would have been brought about through the natural growth of the port, but cite these facts to show that I have striven in every way possible to increase the usefulness of the office and the position which I hold.

"Before closing I feel that I should add that during all these years I have been treated with kindness and courtesy by all those who have had official business with the office, and have not had unpleasant contact with any one in the city.

"In conclusion, permit me to thank you again for the trust imposed, and to wish you, as you end your official career, a hearty Godspeed and long life."

We thoroughly believe that there was no special opposition to Doctor Crum in the city of Charleston and that his services as Collector of the Port have been as satisfactory as will be that of any individual.

Of General Interest

EX-SENATOR FORAKER HONORED

In appreciation of the gallant fight made by Senator Foraker on behalf of the Negro troops who were discharged without honor, the colored residents of Washington, D. C., presented him with a massive silver loving cup. The presentation took place at the Metropolitan African Methodist Episcopal Church. The cup is of handsome design; is nearly two feet in height and weighs nearly 100 ounces. Within the cup is engraved this sentence, taken from one of Senator Foraker's most famous speeches in this case: "They ask for justice not because they are Negroes, but because they are men."

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The panic which began during the fall of 1907 and extended through a large part of 1908 has had many dire happenings charged to its account. In many cities the number of suicides during the year 1908 was materially increased. According to statistics by fidelity bonding companies the amount of money embezzled during 1908 reached the immense sum of more than eleven and a half millions of dollars. This is an increase of two millions of dollars over the preceding year. This has also been attributed to the financial depression. There are other reasons, though, that might be prominently mentioned; such as the general disregard for the eighth commandment; the mad desire to secure wealth by numerous get-rich-quick schemes and the attempts of persons of meagre means to live beyond their income.

BAD WEATHER AND THE INAUGURATION

Much of the pomp and circumstance attending the inauguration of William Howard Taft as President was marred by a blizzard which swept over Washington. It is estimated that 200,000 people visited Washington to witness the inauguration ceremonies. As the program had been changed so that the inaugural address was delivered in the Senate Chamber instead of from the Eastern portico of the Capitol as is customary, many thousands were disappointed. The weather conditions which prevailed has led to a movement looking forward to the changing of the date of the inauguration to sometime in April or possibly the first of May. Similar conditions existed during the second inauguration of Grover Cleveland. Many fatalities occurred among those who took part in the ceremonies as the result of exposure.

The inaugural address of President Taft was quiet in tone and has been favorably commented upon throughout the country.

RECOGNITION OF THE UNITED STATES

No other inauguration has received so much attention from the press throughout Europe and Asia as has the recent inauguration. The wide space given the address of the President by the leading journals of China, Japan and all the European capitals shows beyond a doubt the recognition of the United States as a world power and the part which the President will play in shaping the destiny of the world's affairs. The coming of Mr. Taft to the Presidency is favorably commented upon throughout the world. He seems to be universally regarded as a safe leader and one thoroughly qualified for the heavy responsibilities. At the same time high tributes were paid to the character of the departing President, Theodore Roosevelt.

A STEP FORWARD

The lawmaking body of the State of Arkansas which is now in session has enacted some very wise legislation. The House last week passed a bill providing for state-wide prohibition. Since then it has passed a bill which will prohibit the exhibition of plays based on the antagonism which formerly existed between master and slave and which would tend in these days to arouse race hatred. This is a step forward. Too long have men ridden to power in the Southland whose principle claim to statesmanship was based upon their possession of a vocabulary replete with bitter invectives. The South is possessed of great natural reources. Problems such as the development of its waterways, the reclamation of its swamp lands, the exploiting of its oil fields and other great resources may well engage the attention of its statesmen. When that is done and the fomenter of race hatred is frowned upon and ostracised then indeed will the South come into its own.

NEAR INFANT BAPTISM

The claims of childhood are receiving more attention today than ever before. Much is heard of the conservation of child-life and other like expressions. As the State is beginning to realize more and more the rights of the child along physical and educational lines so is the Church along spiritual lines. The Rev. Dr. Charles F. Aked, pastor of the Fifth Avenue Baptist Church, New York, one of the wealthiest churches of that denomination in the United States, has decided to introduce a service which will correspond as closely to the baptism of infants as practiced by Methodists as the tenets of his church will allow. The service will be termed a "dedication of infants" and no water will be used. This constitutes the main point of difference between it and the baptismal service as conducted by other denominations. Dr. Aked is a pioneer in this movement but not the originator of it. Whether or not his lead will be generally followed by other pastors of the Baptist denomination it still remains that this new ceremony is the result of the recognition of the strong claims which the children have upon the Church.

HELP FOR LIBERIA

The little Republic of Liberia, on the West Coast of Africa which has for a number of years been struggling on through adverse circumstances is in a bad way, and needs help. Recognizing this need a bad way, and needs help. Recognizing this need and the duty of the United States to render whatever help it can a Commission has been appointed consisting of Robert Ogden, of New York, Jacob Hollander, of Baltimore, and Booker T. Washington. This Commission will investigate conditions and "report recommendations as to the specfic action on the part of the United States most appropriate to render effective relief to the Republic of Liberia under the present critical circumstances." Mr. Ogden is deeply interested in Southern educational problems and in the uplift of the Negro. Mr. Hollander is a financial expert of national reputation; Mr. Washington, the sage of Tuskegee, needs no introduction.

It is to be hoped that this Commission—which is certainly one of the best that could be named—will be able to devise means that will prove in the highest sense helpful to the Liberians and that this country may give the struggling Republic such encouragement and assistance as will quicken its national life and cause it to enter upon a new era of prosperity.

People of Interest

Ex-President Roosevelt will sail for Africa March 23.

President Taft has called a special session of Congress for March 15.

We learn with regret of the serious illness of the Rev. Dr. W. H. H. Gallion, at West Point, Miss.

Mrs. S. S. Taylor, wife of the Rev. C. G. Taylor, of Brandon, Miss ., is visiting relatives and friends in Atlanta.

Dr. F. C. Iglehart contributes to the *American Review* for March a splendid article on "Bishop Hartzell and His Work in Africa.

It is said that Mr. Taft, during the last nine years, traveled more than 200,000 miles, more than any other prominent person in history.

Secretary Maveety, of the Freedmen's Aid Society visited New Orleans University officially recently and delivered an inspiring address to the students.

Favorable reports come from Johns Hopkins Hospital, Baltimore, as to the recovery of Bishop E. E. Hoss, who recently underwent a serious operation there.

At the close of the recent session of the Senate Vice-President Fairbanks was presented with a silver service and a loving cup by the members of the Senate.

After the present year no more women will be admitted at Wesleyan University, Middletown, Conn., and after 1914 there will be none but men students.

The Rev. P. A. F. Dismuke, pastor on the Brenham (Tex.) Circuit, and Miss Mollie Buckley were united in marriage February 25, 1909, at Hemphill, Texas.

Gypsy Smith, the evangelist, declined an invitation from the Missouri State Legislature to address them, for the reason that he desired to conserve his strength for his regular work.

Dr. C. W. Bennett, Secretary of the Schools of the Freedmen's Aid Society, visited New Orleans University recently and expressed himself as pleased with the work being done there.

Speaker Cannon strongly favors changing the date of the presidential inauguration from March 4 to May 1, because of the severe weather which usually prevails in Washington on that day.

Dr. Joseph B. Hingeley, Secretary of the Board of Conference Claimants, says that the Spring Conferences show a large increase in the amounts to be distributed among the conference claimants.

The *State Normal National Review* is the name of an interesting publication put out by the Kentucky State Normal and Industrial Institute at Franklin, Ky. Prof. W. H. Clarke is the editor.

Senator Beveridge delivered his lecture, "A Talk on the Bible as Good Reading," before three thousand, four hundred and eight men at the Young Men's Christian Association, Indianapolis, Ind., on a recent Sunday.

Colored citizens of Montgomery. Alabama, will present to United States Senator Joseph B. Foraker a handsome testimonial because of his stand for the rights of the Negro soldiers involved in the Brownsville affair.

Senator Joseph Foraker was presented with a handsome silver loving cup by the Negro residents of Washington in appreciation of his efforts in the United States Senate in behalf of the discharged battalion of the Twenty-fifth Infantry.

Bishop Hartzell has sent the machinery for a broom factory to the Old Umtali Industrial Mission, Rhodesia. The broom corn is raised on the farm by the native boys and the product of the factory will be sold to help support the mission.

Mrs. Broaddus, wife of the Rev. R. F. Broaddus, of Maysville, Ky., continues very ill. For nearly three years this dear woman has suffered. but has borne it all with the unfaltering faith and hope of a devout Christian. The prayers of the Church are asked for her in these days of sore affliction.

Mr. C. H. Moore, General Organizer of the National Negro Business League, spoke recently in Bristol, Tennessee, and was given an enthusiastic reception. The Lee Street Baptist Church was filled with eager listeners of both races. The Bristol *Evening News* commends the address as being "very able and helpful" and refers in a very general was to the work of the Negro Business League.

The recent meeting of the Preachers' Aid Society of the Louisiana Conference called to the city quite a number of preachers from the outlying districts of the Louisiana Conference. The Rev. P. W. Clark is president of the organization. the Rev. W. R. Butler, secretary, and the Rev. Valcour Chapman, treasurer. Among those present were the Revs. S. F. O. Brown, E. Hutcherson, P. J. Reddix, and M. P. Franklin.

The arrangements for observing the Bishop Thoburn semi-centennial are progressing pleasantly. The day set for the meeting is Tuesday, April 13, and the bishop has been asked to preach on the preceding Sunday. It now appears that that day is the fiftieth anniversary of the bishop's ordination, as the 13th is the fiftieth anniversary of his setting sail for India. Some five or six of the bishops will be present at Meadville at this celebration.

The Rev. F. J. McConnell, D. D., Ph. D., has been inaugurated as president of DePauw University. the ceremonies beginning on Sunday of this week with the university sermon by the Rev. Thomas Nicholson, D. D., LL. D., Corresponding Secretary of the Board of Education. An educational symposium was held on Tuesday evening, Governor Thomas Marshall, of Indiana, presiding. Brief addresses were made by Prof. R. J. Aley, Ph. D. State Superintendent Public Instruction; Prof. W. P. Burris, Ph. D., of the University of Cincinnati; President Robert Kelly, LL. D., of Earlham College; President W. L. Bryan, LL. D., of Indiana University; and Prof. Borden P. Bowne, Ph. D., of Boston University. At the inaugural ceremonies, which took place on Wednesday, Henry McCebe Dowling, of the class of '93, represented the alumni, and addresses were delivered by President [illegible] Welch, of Ohio Wesleyan University, [illegible] Edward H. Hughes. The inaugural address was delivered by President McConnell.

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The panic which began during the fall of 1907 and extended through a large part of 1908 has had many dire happenings charged to its account. In many cities the number of suicides during the year 1908 was materially increased. According to statistics by fidelity bonding companies the amount of money embezzled during 1908 reached the immense sum of more than eleven and a half millions of dollars. This is an increase of two millions of dollars over the preceding year. This has also been attributed to the financial depression. There are other reasons, though, that might be prominently mentioned; such as the general disregard for the eighth commandment; the mad desire to secure wealth by numerous get-rich-quick schemes and the attempts of persons of meagre means to live beyond their income.

BAD WEATHER AND THE INAUGURATION

Much of the pomp and circumstance attending the inauguration of William Howard Taft as President was marred by a blizzard which swept over Washington. It is estimated that 200,000 people visited Washington to witness the inauguration ceremonies. As the program had been changed so that the inaugural address was delivered in the Senate Chamber instead of from the Eastern portico of the Capitol as is customary, many thousands were disappointed. The weather conditions which prevailed has led to a movement looking forward to the changing of the date of the inauguration to sometime in April or possibly the first of May. Similar conditions existed during the second inauguration of Grover Cleveland. Many fatalities occurred among those who took part in the ceremonies as the result of exposure.

The inaugural address of President Taft was quiet in tone and has been favorably commented upon throughout the country.

RECOGNITION OF THE UNITED STATES

No other inauguration has received so much attention from the press throughout Europe and Asia as has the recent inauguration. The wide space given the address of the President by the leading journals of China, Japan and all the European capitals shows beyond a doubt the recognition of the United States as a world power and the part which the President will play in shaping the destiny of the world's affairs. The coming of Mr. Taft to the Presidency is favorably commented upon throughout the world. He seems to be universally regarded as a safe leader and one thoroughly qualified for the heavy responsibilities. At the same time high tributes were paid to the character of the departing President, Theodore Roosevelt.

A STEP FORWARD

The lawmaking body of the State of Arkansas which is now in session has enacted some very wise legislation. The House last week passed a bill providing for state-wide prohibition. Since then it has passed a bill which will prohibit the exhibition of plays based on the antagonism which formerly existed between master and slave and which would tend in these days to arouse race hatred. This is a step forward. Too long have men ridden to power in the Southland whose principle claim to statesmanship was based upon their possession of a vocabulary replete with bitter invectives. The South is possessed of great natural reources. Problems such as the development of its waterways, the reclamation of its swamp lands, the exploiting of its oil fields and other great resources may well engage the attention of its statesmen. When that is done and the fomenter of race hatred is frowned upon and ostracised then indeed will the South come into its own.

NEAR INFANT BAPTISM

The claims of childhood are receiving more attention today than ever before. Much is heard of the conservation of child-life and other like expressions. As the State is beginning to realize more and more the rights of the child along physical and educational lines so is the Church along spiritual lines. The Rev. Dr. Charles F. Aked, pastor of the Fifth Avenue Baptist Church, New York, one of the wealthiest churches of that denomination in the United States, has decided to introduce a service which will correspond as closely to the baptism of infants as practiced by Methodists as the tenets of his church will allow. The service will be termed a "dedication of infants" and no water will be used. This constitutes the main point of difference between it and the baptismal service as conducted by other denominations. Dr. Aked is a pioneer in this movement but not the originator of it. Whether or not his lead will be generally followed by other pastors of the Baptist denomination it still remains that this new ceremony is the result of the recognition of the strong claims which the children have upon the Church.

HELP FOR LIBERIA

The little Republic of Liberia, on the West Coast of Africa which has for a number of years been struggling on through adverse circumstances is in a bad way, and needs help. Recognizing this need a bad way, and needs help. Recognizing this need and the duty of the United States to render whatever help it can a Commission has been appointed consisting of Robert Ogden, of New York, Jacob Hollander, of Baltimore, and Booker T. Washington. This Commission will investigate conditions and "report recommendations as to the specfic action on the part of the United States most appropriate to render effective relief to the Republic of Liberia under the present critical circumstances." Mr. Ogden is deeply interested in Southern educational problems and in the uplift of the Negro. Mr. Hollander is a financial expert of national reputation; Mr. Washington, the sage of Tuskegee, needs no introduction.

It is to be hoped that this Commission—which is certainly one of the best that could be named—will be able to devise means that will prove in the highest sense helpful to the Liberians and that this country may give the struggling Republic such encouragement and assistance as will quicken its national life and cause it to enter upon a new era of prosperity.

People of Interest

Ex-President Roosevelt will sail for Africa March 23.

President Taft has called a special session of Congress for March 15.

We learn with regret of the serious illness of the Rev. Dr. W. H. H. Gallion, at West Point, Miss.

Mrs. S. S. Taylor, wife of the Rev. C. G. Taylor, of Brandon, Miss ., is visiting relatives and friends in Atlanta.

Dr. F. C. Iglehart contributes to the *American Review* for March a splendid article on "Bishop Hartzell and His Work in Africa.

It is said that Mr. Taft, during the last nine years, traveled more than 200,000 miles, more than any other prominent person in history.

Secretary Maveety, of the Freedmen's Aid Society visited New Orleans University officially recently and delivered an inspiring address to the students.

Favorable reports come from Johns Hopkins Hospital, Baltimore, as to the recovery of Bishop E. E. Hoss, who recently underwent a serious operation there.

At the close of the recent session of the Senate Vice-President Fairbanks was presented with a silver service and a loving cup by the members of the Senate.

After the present year no more women will be admitted at Wesleyan University, Middletown, Conn., and after 1914 there will be none but men students.

The Rev. P. A. F. Dismuke, pastor on the Brenham (Tex.) Circuit, and Miss Mollie Buckley were united in marriage February 25, 1909, at Hemphill, Texas.

Gypsy Smith, the evangelist, declined an invitation from the Missouri State Legislature to address them, for the reason that he desired to conserve his strength for his regular work.

Dr. C. W. Bennett, Secretary of the Schools of the Freedmen's Aid Society, visited New Orleans University recently and expressed himself as pleased with the work being done there.

Speaker Cannon strongly favors changing the date of the presidential inauguration from March 4 to May 1, because of the severe weather which usually prevails in Washington on that day.

Dr. Joseph B. Hingeley, Secretary of the Board of Conference Claimants, says that the Spring Conferences show a large increase in the amounts to be distributed among the conference claimants.

The *State Normal National Review* is the name of an interesting publication put out by the Kentucky State Normal and Industrial Institute at Franklin, Ky. Prof. W. H. Clarke is the editor.

Senator Beveridge delivered his lecture, "A Talk on the Bible as Good Reading," before three thousand, four hundred and eight men at the Young Men's Christian Association, Indianapolis, Ind., on a recent Sunday.

Colored citizens of Montgomery, Alabama, will present to United States Senator Joseph B. Foraker a handsome testimonial because of his stand for the rights of the Negro soldiers involved in the Brownsville affair.

Senator Joseph Foraker was presented with a handsome silver loving cup by the Negro residents of Washington in appreciation of his efforts in the United States Senate in behalf of the discharged battalion of the Twenty-fifth Infantry.

Bishop Hartzell has sent the machinery for a broom factory to the Old Umtali Industrial Mission, Rhodesia. The broom corn is raised on the farm by the native boys and the product of the factory will be sold to help support the mission.

Mrs. Broaddus, wife of the Rev. R. F. Broaddus, of Maysville, Ky., continues very ill. For nearly three years this dear woman has suffered, but has borne it all with the unfaltering faith and hope of a devout Christian. The prayers of the Church are asked for her in these days of sore affliction.

Mr. C. H. Moore, General Organizer of the National Negro Business League, spoke recently in Bristol, Tennessee, and was given an enthusiastic reception. The Lee Street Baptist Church was filled with eager listeners of both races. The Bristol *Evening News* commends the address as being "very able and helpful" and refers in a very general was to the work of the Negro Business League.

The recent meeting of the Preachers' Aid Society of the Louisiana Conference called to the city quite a number of preachers from the outlying districts of the Louisiana Conference. The Rev. P. W. Clark is president of the organization, the Rev. W. R. Butler, secretary, and the Rev. Valcour Chapman, treasurer. Among those present were the Revs. S. F. O. Brown, E. Hutcherson, P. J. Reddix, and M. P. Franklin.

The arrangements for observing the Bishop Thoburn semi-centennial are progressing pleasantly. The day set for the meeting is Tuesday, April 13, and the bishop has been asked to preach on the preceding Sunday. It now appears that that day is the fiftieth anniversary of the bishop's ordination, as the 13th is the fiftieth anniversary of his setting sail for India. Some five or six of the bishops will be present at Meadville at this celebration.

The Rev. F. J. McConnell, D. D., Ph. D., has been inaugurated as president of DePauw University, the ceremonies beginning on Sunday of this week with the university sermon by the Rev. Thomas Nicholson, D. D., LL. D., Corresponding Secretary of the Board of Education. An educational symposium was held on Tuesday evening; Governor Thomas Marshall, of Indiana, presiding. Brief addresses were made by Prof. R. J. Aley, Ph. D. State Superintendent Public Instruction; Prof. W. P. Burris, Ph. D., of the University of Cincinnati; President Robert Kelly, LL. D., of Earlham College; President W. L. Bryan, LL. D., of Indiana University; and Prof. Borden P. Bowne, Ph. D., of Boston University. At the inaugural ceremonies, which took place on Wednesday, Henry McCabe Dowling, of the class of '93, represented the alumni, and addresses were delivered by President [illegible] Welch, of Ohio Wesleyan [illegible], and Edward H. Hughes. The [illegible] delivered by President [illegible]

The Lincoln Centennial Celebration

SLIDELL, LA.

At Hartzell Methodist Episcopal Church, February 12, excellent services were held, beginning at 12:30 p. m. Devotional services conducted by F. Cloud. Introductory address by P. Foster; response by Mrs. H. Alfred. "Lincoln and Freedom," by Miss Casenove. Misses Nancy Porter and L. Foster represented the Sunday School. Miss L. Edmond presided at the organ. Sermon at 2:30 from the 5th chap of Gal., 1st verse. Collection good.—Frank Walker, Pastor.

TERRE HAUTE, IND.

Fitting exercises were held by the Epworth League of Saulter's Chapel Methodist Episcopal Church, on Sunday, February 14th, commemorating the life and services of Abraham Lincoln, on this the 100th anniversary of his birth. To a large and appreciative audience, Epworth League President George Ward and Sunday School Superintendent John Montgomery gave very interesting talks on Lincoln. But our sole purpose for meeting was to hear Dr. M. C. B. Mason, who delivered a masterful address. In tones of eloquence, sympathy and love he reviewed the life and career of the great emancipator, thus showing the young Afro-American that, regardless of environments and adversity, one can rise to any height. He spoke also in the interest of the Freedmen's Aid Society, after which a collection of $10.75 was taken for the Society. The singing was led by a quartette composed of Mesdames Virgie Anderson, Rosa Batten, Messrs. Thomas Edwards and James Herring. On Sunday morning Dr. Mason preached at Montrose Methodist Episcopal Church, and in the evening at Maple Avenue Methodist Episcopal Church. These are two of our leading white churches. At both places he was greeted by large audiences. Despite the blizzard that raged on Monday evening, February 15th, at 8:15 o'clock, at the First Methodist Episcopal Church a fair audience of the representative colored and white citizens of Terre Haute gathered to hear Dr. Mason deliver his lecture on Africa. Dr. D. A. Bethea, Master of Ceremonies, introduced the Rev. Mr. Leasenby, pastor of the church, who then presented the speaker to the audience. First in laughter and then in tears, and vice versa, the people hung on every word of the orator from start to finish. Round after round of applause and the Chautauqua salute was given the Doctor as a faint expression of our appreciation. Following a few remarks by the Rev. Mr. Franklin, pastor of Saulter's Church, we sung "America," and left for our homes feeling quite willing to brave a worse blizzard to hear again those words of instruction, inspiration, love and cheer.—Alice McLeod Bethea.

MORTON, N. C.

The Lincoln Centennial Song Service, published in the interest of Christian education among the colored people by the Freedman's Aid Society of the Methodist Episcopal Church, was observed at St. George Methodist Episcopal Church last Sunday. This service was well attended by our people in town and many others who do not live in town came and took a part in it. The regular program, as outlined by the church, was carried out at 11 o'clock, and at 3 o'clock a special program was carried out. St. George Church raised $21.10. This was a great day for St. George and the Rev. J. W Wells, pastor in charge, delivered a masterpiece at 11 o'clock to a large and appreciative audience. Many spoke in high terms of the way and manner in which he demeaned himself on this august occasion. At 3 o'clock at the special program, Prof. G. H. Leach bad a paper on the life of Mr. Lincoln, and gave a synopsis of his life from boyhood to presidency. It was much enjoyed. Prof. J. F. Haywood, an insurance agent, was present, and delivered an address on giving, which was well received. Another paper was read by the writer, H. W. Pope, on Christian education. Thus an epoch in history has surely passed. The name of Lincoln will ever live in the hearts of the American people, irrespective of party affiliations or race.

H. W. Pope.

CINCINNATI, OHIO.

On the evening of February 12th, 1909, the Centennial of Abraham Lincoln was celebrated in Park Street Church, the Rev. Thomas Ferguson, pastor. The church was beautifully decorated and filled with an appreciative audience. The orchestra, directed by Prof. Gosset, rendered the first number, and then the national anthem, "America," was sung. The organist, Major Morris, is a boy only fourteen years old. He bids fair to become a musician of the highest class. A solo was given by our assistant organist, Miss Irene Spaulding. Miss Spaulding is a sweet singer and is a teacher of vocal and instrumental music. The quartette, consisting of Miss Spaulding, Miss Maggie Eckert, Mrs. Davis, and Mrs. Beaver, rendered a fine selection. Mr. Hayes, chairman of the committee, assisted by the Rev. Mr. Douglass, Dr. Brown, Dr. Walker, and others of the committee, introduced the Rev. Dr. M. C. B. Mason. Never ave we heard the Doctor's voice raised n such eloquent periods; we sat entranced. Dr. Mason, in his address, began at Lincoln's birth, and came, step by step to the final scene—the grave. His voice thrilled with patriotism. He was applauded to the echo. Long may he live to fill the place God has placed him in. Friday afternoon, February 12th, in the great Music Hall, which was crowded, was held a public Lincoln Centennial Celebration Speeches by noted speakers were given, and 750 school children took part in the singing. The audience's enthusiasm waxed strong when the song commemorating Lincoln's life was sung. It was a loving tribute. A goodly sign, marking the progress of our race, was the presence of a number of our children in the ranks of the 750 children. Lincoln did not "die in vain." Sunday, February 14, our people celebrated Lincoln's birthday in Memorial Hall. The distinguished speaker on this occasion was Mr. Cottrell. Miss Spaulding sang "Hear ye, O Israel," and was extremely well received.—F. T. Best.

HARTFORD, KY.

The Lincoln Birthday Anniversary, Friday, February 12th, was a high day with the people of Horton Chapel, Ky. Chairman Green W. Phipps was early at the church and Comrade Jas. Rucker and C. Peyton, Sons of Veterans, festooned the church. Bunting, pictures and Old Glory were much in evidence. At 10:55 a. m., the Chairman called the house to order and stated the purpose of the meeting. J. W. McHenry, Thomas Griffin, C. Parks, Thomas Rucker and James Rucker, Veterans, and seven in all, with Sons and Daughters of Veterans, were present. An admirable program was rendered. The closing remarks were spoken by the pastor, who stated that the program would be concluded on Sunday afternoon. On Sunday afternoon, after devotional exercises, Son of Veteran William Rucker, at the pastor's request, occupied the chair. The program was spirited from start to finish. The Rev. J S. Henry, pastor, climaxed the occasion with a twelve-minute address. A good collection was taken up for the Freedmen's Aid Society, and two subscriptions were received for the SOUTHWESTERN.—Marilda Walker.

CEDAR BLUFF, ALA.

The Centennial Anniversary of the Birthday of Abraham Lincoln was held in the Bogan Methodist Episcopal Church, at Cedar Bluff, Alabama, February 14th, 1909. In spite of the rain and muddy roads, a goodly number turned out and took part in the program, which was conducted by the pastor. Prof. H. C. Williamson read a paper on "The Birth of Abraham Lincoln." "Has the Negro Made Any Progress Since the Emancipation?" was a very good paper. A paper on "Neat Housekeeping" was read by Mrs. Euphronia Perkins. Several speeches by other young ladies caused delight to all those present. A collection of $2.00 was taken for the Freedmen's Aid Cause and forwarded to the office. —Wm. Perry, Pastor.

RUSHVILLE, IND.

The celebration of the one hundredth anniversary of the birth of Abraham Lincoln, conducted at the Second Methodist Episcopal Church, Friday night, was a very successful affair. Despite the rainy weather, there was a good, appreciative audience present, entering finely into the feeling of the occasion. Prof. Williams presided and eloquently stated the purpose of the occasion. The choir of the Second Baptist Church furnished most of the music. Too much cannot be said in praise of this splendid aggregation of singers. The choir is easily a credit to the colored people of Rushville. The Rev. Andrew Shumake, who discussed "Some Reasons Why the Colored People Should Cherish the Memory of Lincoln," was eloquent and forceful and his fine passages were impressively dramatic. Rev John H. Baker discussed "Lincoln as an Example of what may be Accomplished oy Perseverance." His speech was a good example of cogent reasoning, eloquently directed toward a definite end. H. L. Bundrant gave a "Short Biography of Lincoln's Life." He spoke with ease and had memorized dates, facts, details and episodes in Lincoln's life. Joshua Brown then read the Emancipation Proclamation, and Blaine Moore, an extract from Lincoln's second inaugural address. Both these young men, who are High School students, read with good emphasis, ease and composure. J. W. Bundrant, another one of the colored students of the High School, delivered the Gettysburg address. He spoke in good voice and his easy modulation and distribution of emphasis made this part of the program especially effective. Wilbur Taylor, Amy Moore, Matthew Easley, Mabra and Arvalley Easley, students of Washington School, were also on the program. They recited well. Prof. Williams is doing great work among his people here, and has the affection of his pupils and the confidence of his people. He is deserving of the highest commendation. Three of the front seats of the church were reserved for the pupils of Washington School. They sang when the choir was at rest. They have excellent voices, have been well trained, and their rendition of patriotic songs was one of the most enjoyable features of the evening. The Rev. J. T. Leggett closed the evening's celebration with "A Plea for Southern Schools." He stirred the audience to a high pitch of enthusiasm as he recounted the changes that have gone on in the South under the stimulus of industry and education. He spoke with a dignity, grace and power, eminently fitting to the occasion. A liberal collection was lifted, after which the audience was dismissed by the Rev. Mr. Shumake.

SHREVEPORT, LA.

At St. Paul Methodist Episcopal Church, the Rev. W. R. Butler, pastor, quite a respectable audience was present to celebrate the birthday of the great Emancipator. The Rev. T. A. Brown was master of ceremonies. At the hour of opening, the choir sang a beautiful song, and the Rev. J. M. Carter offered prayer. After this, the Rev. Mr. Brown, with befitting words, told the large audience what the purpose was in calling them together. Miss Eulah Thomas read an interesting paper on "The Life of Abraham Lincoln." Profs. A. C. Capers, Kinchen, Dr. Rainwater, Dr. Sargeant, and Ex-slave Bishop Wilson, did justice to the occasion in every respect. The St. Paul choir rendered melodious, soul-stirring and charming music. Its members are Prof. Morgan, Mr. Walker, Mr. Kin-

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chen, Mr. Murphy, Mrs. P. Turner, B. C. Murray, Mary Daniels, Lucy Wilson, Miss Birdie Brown and Miss Lucile Moore. When we remembered the prayers of our mothers, who used to rise before daybreak and pray for God to give Lincoln the victory, when we saw with the mind's eye the yoke of slavery fastened on the necks of 4,000,000 slaves, and by one stroke of this great man the shackles were unloosed and we received our freedom, we humbly thanked God and blessed the memory of the Great Emancipator. The evening was well spent and all enjoyed the programme. Expressions of praise were heard all through the large audience for those who were the promoters.

ADAIRSVILLE, ALA.

As the great Methodist Episcopal Church was called upon to celebrate the one hundredth anniversary of Abraham Lincoln's birthday on Friday, February 12th, the church at Adairsville was one of those selected to pay honor to the memory of the man who made it possible for our freedom and the great work that has been so nobly done since the days of slavery. Under the direction of the Superintendent, Mr. S. L. Johnson, and Mrs. Bessie Keigler, chairman of the Freedmen's Aid Committee, an excellent program was rendered. Mrs. Mary Johnson rendered music for the occasion. The speaker, the Rev. A. S. Hut-Johnson, of the Methodist Church, South, spoke from the text, Phil. 4:8—"Think of these things." While He talked our minds were filled with great thoughts. The pastor, the Rev. J. O. Smith, was interested in securing for us a good speaker.—Mary Johnson.

BEAUTIFUL SILVER SERVICE PRESENTED DISTRICT SUPERINTENDENT I. H. FULTON AND WIFE

I beg space in your valuable paper to thank the pastor and good people of Florence, S. C., for the very excellent token of friendship presented us ou February 13, 1909. It was about ten c'clock p. m. while I was busy at my desk that a rap was heard at the door. When the door was opened a company consisting of the Rev. and Mrs. B. S. Jackson, Mrs. J. E. Wilson, Mrs. Estella Fulton, Mr. J. J. Gates and Master Ernest Jackson came in, and in the name of the members and friends of Cumberland Methodist Episcopal Church, presented us with a beautiful silver service. Mrs. Jackson, in her very excellent presentation speech, said that the silver service was but "an humble representation of the love of the people of Florence for us and of their appreciation for our services." Now, Mr. Editor, I must confess that this was one of the most complete surprises we have ever had. I was hoping to live to serve my full time on the district, with the thought of receiving some such token, when coming out of the cabinet, but to have such a beautiful and valuable token at this stage of our official labors on the district, was wholly unexpected, but very much appreciated. While I hope to wear out this service by use, I hope never to live long enough to wear out the gratitude of my heart for the good people of Florence, whose love and good will I most heartily reciprocate. I pray God's choicest blessings upon the donors of this excellent gift.

I. H. Fulton,
District Superintendent.

Personals

Our church at Alexander City, Alabama, the Rev. R. R. Williams, pastor, realized in a recent rally $140, which goes toward the erection of a new house of worship.

The Rev. Wm. Bell, of the Upper Mississippi Conference, who was for several years pastor of the Methodist Church at Mound Bayou, Miss., has been visiting his aged mother at Honey Grove, Texas.

The Rev. J. A. Landry was warmly received at Clinton, La. Although many people are leaving that section, Brother Landry feels that the loyalty of those who remain will see to it that all claims are met in full.

The Rev. and Mrs. J. Burton, at Ackerman, Miss., were the recipients recently of many tokens expressive of the love and esteem of the members and friends. Among the prime movers were Mesdames K. Hannah, Eliza Martin and Geo. Quinn.

The Rev. M. C. McEwen desires to thank the many friends led by the parsonage committee of Vincent Methodist Episcopal Church, Grenada, Miss., who spared no pains on the arrival of pastor and family in making them feel at home. The reception tendered them by the good sisters was simply grand.

The Rev. and Mrs. J. C. Guyton desire to thank the good people of Wellsville, Mo., for the kindness shown them. February 13, 1909, a choice lot of groceries were sent to them by the Reeds and Bro. store, also a nice sum of money. They thank also the white friends who so kindly assisted in the donation.

Mrs. M. C. B. Mason will deliver the anniversary address of the Lexington Conference Woman's Home Missionary Society March 26, 1909, before the Lexington Annual Conference, which meets in Simpson Methodist Episcopal Church, Indianapolis, Ind., March 24, 1909, and Mrs. J. T. Leggett, the conference president, will preside.

At Gulfport, Miss., the District Stewards' meeting met February 16th, witn the District Superintendent in the chair. The Rev. S. Jossel was elected Secretary. It was ordered that each circuit having the same number of members shall be assessed the same amount for the District Superintendent. Six of the circuits were reduced in their assessments.—S. H. Cannon, District Superintendent; S. Jossel, Secretary.

The Rev. W. Hartley Jackson has just effected an organization of the Methodist Episcopal Church with 16 members in the fast growing town of Silsbee, Tex. and has attached the same to the Fostoria Mission, which hereafter will be known as Fostoria and Silsbee. The Rev. D. A. Runnels is pastor. He is also trying to effect an organization at Bessiemay and Kirbyville, Tex., and has appointed the Rev. Edward Drew as pastor of the same. There is great outlet in East Texas for Methodism.

The Rev. J. C. McGee and his widowed sister, Mrs. Lula M. Wright, of Pontotoc, Miss., had a family reunion at Christmas, and for the first time in ten years that little family of sisters and brothers, who need no introduction in Mississippi, met Mrs. Annie M. Coffey and her two children, of Memphis, Tenn., Mrs. Adelia M. Newell, husband, and two children, of Lexington, Miss., and Miss Fierrena F. McGee, of Central Alabama College, Birmingham, Ala. Luxuries are unknown in Methodist parsonages, but this was a feast of four days.

Southwestern Christian Advocate:

In your issue of February 18 I noticed in Mrs. Georgia A. Hall's report of Union Memorial Church, St. Louis, Mo., says the church owes nineteen thousand dollars. This is only part of the truth. The church does owe the people from whom we purchased nineteen thousand dollars, but the Pleasant Green Baptist congregation to whom we sold our old property owes Union Memorial six thousand dollars; so her actual liabilities exceed her resources only thirteen thousand dollars.

Anonymous.

(*Names of Correspondent Must Accompany Articles.*)

Successful Revivals

We have just closed a very successful revival at Cadiz, Ohio. Our church here is coming to the front. We had twenty-nine conversions. This is the largest revival held in this town since the days of the Rev. Dr. E. W. S. Hammond, who organized the church thirty-eight years ago. We feel this is worthy of notice. We are on the upward march to success. The church is being helped along all lines and we hope to bring a good number of subscriptions to the SOUTHWESTERN to the Conference.—Geo. W. Tindall, Pastor.

The church at Morgantown, Ky., has just closed a two weeks' protracted meeting. The Christians were greatly encouraged. There were thirteen conversions. Also at Auburn a two weeks' meeting was conducted in which there were fifteen conversions. Never were Christians more aroused and rejoiced as they were in these meetings. The Rev. W. H. Pope delivered eloquent and soul-stirring sermons during the meetings. He gave valuable assistance and made many friends during his stay. The collections amounted to $85. Gustava Roberts.

Covington, Ky.—Never before has Covington experienced such a marvelous revival as the one just closed. Marvelous in its power and effect. The three Methodist Churches, African Methodist Episcopal, Colored Methodist Episcopal and Methodist Episcopal held a three weeks' union revival at Ninth Street Methodist Episcopal Church, beginning January 18, in one united effort to win souls for Christ. Prior to this, each church held a two weeks' prayer and praise service, preparatory for the great attack upon sin and unrighteousness. The Christian workers had thoroughly canvassed the city, visiting many homes and places of vice, inviting sinners to come to Christ and departing with a prayer for their salvation. The Rev. G. W. Andrews, of St. James African Methodist Episcopal Church, preached the opening sermon, subject "Christian Unity," Psa. 34:3, and thus sounded the keynote that resounded throughout the meeting. The union choir of thirty voices, supported by the pipe organ and two cornets, led the singing and they sang with the spirit and understanding. The Rev. J. L. Thompson, of Lane Colored Methodist Episcopal Church, preached upon the subject of "The Christian Race," I Cor. 9:24. We were favored with the presence and assistance of the Revs. Drs. G. W. Ziegler, District Superintendent of the Maysville District, Methodist Episcopal Church, subject, "Freedom from Condemnation;" G. W. Stoner, presiding elder of the Ohio District, Colored Methodist Episcopal Church, subject, "Struggling for Life;" G. C. Parker, pastor Colored Methodist Episcopal Church, Ripley, O., subject, "Regeneration;" and J. H. Brooks, pastor of Colored Methodist Episcopal Church, Succotan, O., subject, "Jesus and Him Crucified." There were also several local preachers present each evening. On Sunday afternoon, preaching was held at one of the churches. The Rev. John W. Robinson, of Ninth Street Methodist Episcopal Church, preached the closing sermon Sunday afternoon, the seventh ult., especially to the converts, subject, "Temptation," Matt. 4:3. A singular coincidence during the three weeks meeting was that Dr. Robinson was called upon to preach the funeral of three of his members and on the same evenings warned sinners to flee from the wrath to come. Truly in the midst of life we are in death. The pastor evangelists acquitted themselves well, drawing unto Christ men and women hitherto untouched by the gospel, but under such powerful dynamos sinners were convicted, mourners converted, backsliders reclaimed, hypocrites exposed, lukewarm Christians revived, and the true child of God cried out: "Did not our heart burn within us, while he talked with us by the way and opened to us the Scripture. There were 107 converts; of this number 20 united with the African Methodist Episcopal, 22 with the Colored Methodist Episcopal, and the remainder with the Methodist Episcopal. Space will not permit us to mention every sermon or to go further into detail, suffice it to say that the union revival, the first ever held in Covington, will be long remembered.

E. Beatrice Brown.

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GILBERT COLLEGE [illegible]

D. F. Whitaker, [illegible]

The Lincoln Centennial Celebration

SLIDELL, LA.

At Hartzell Methodist Episcopal Church, February 12, excellent services were held, beginning at 12:30 p. m. Devotional services conducted by F. Cloud. Introductory address by P. Foster; response by Mrs. H. Alfred. "Lincoln and Freedom," by Miss Casenove. Misses Nancy Porter and L. Foster represented the Sunday School. Miss L. Edmond presided at the organ. Sermon at 2:30 from the 5th chap of Gal., 1st verse. Collection good.—Frank Walker, Pastor.

TERRE HAUTE, IND.

Fitting exercises were held by the Epworth League of Saulter's Chapel Methodist Episcopal Church, on Sunday, February 14th, commemorating the life and services of Abraham Lincoln, on this the 100th anniversary of his birth. To a large and appreciative audience, Epworth League President George Ward and Sunday School Superintendent John Montgomery gave very interesting talks on Lincoln. But our sole purpose for meeting was to hear Dr. M. C. B. Mason, who delivered a masterful address. In tones of eloquence, sympathy and love he reviewed the life and career of the great emancipator, thus showing the young Afro-American that, regardless of environments and adversity, one can rise to any height. He spoke also in the interest of the Freedmen's Aid Society, after which a collection of $10.75 was taken for the Society. The singing was led by a quartette composed of Mesdames Virgie Anderson, Rosa Batten, Messrs. Thomas Edwards and James Herring. On Sunday morning Dr. Mason preached at Montrose Methodist Episcopal Church, and in the evening at Maple Avenue Methodist Episcopal Church. These are two of our leading white churches. At both places he was greeted by large audiences. Despite the blizzard that raged on Monday evening, February 15th, at 8:15 o'clock, at the First Methodist Episcopal Church a fair audience of the representative colored and white citizens of Terre Haute gathered to hear Dr. Mason deliver his lecture on Africa. Dr. D. A. Bethea, Master of Ceremonies, introduced the Rev. Mr. Leasenby, pastor of the church, who then presented the speaker to the audience. First in laughter and then in tears, and vice versa, the people hung on every word of the orator from start to finish. Round after round of applause and the Chautauqua salute was given the Doctor as a faint expression of our appreciation. Following a few remarks by the Rev. Mr. Franklin, pastor of Saulter's Church, we sung "America," and left for our homes feeling quite willing to brave a worse blizzard to hear again those words of instruction, inspiration, love and cheer.—Alice McLeod Bethea.

MORTON, N. C.

The Lincoln Centennial Song Service, published in the interest of Christian education among the colored people by the Freedman's Aid Society of the Methodist Episcopal Church, was observed at St. George Methodist Episcopal Church last Sunday. This service was well attended by our people in town and many others who do not live in town came and took a part in it. The regular program, as outlined by the church, was carried out at 11 o'clock, and at 3 o'clock a special program was carried out. St. George Church raised $21.10. This was a great day for St. George and the Rev. J. W Wells, pastor in charge, delivered a masterpiece at 11 o'clock to a large and appreciative audience. Many spoke in high terms of the way and manner in which he demeaned himself on this august occasion. At 3 o'clock at the special program, Prof. G. H. Leach had a paper on the life of Mr. Lincoln, and gave a synopsis of his life from boyhood to presidency. It was much enjoyed. Prof. J. F. Haywood, an insurance agent, was present, and delivered an address on giving, which was well received. Another paper was read by the writer, H. W. Pope, on Christian education. Thus an epoch in history has surely passed. The name of Lincoln will ever live in the hearts of the American people, irrespective of party affiliations or race.

H. W. Pope.

CINCINNATI, OHIO.

On the evening of February 12th, 1909, the Centennial of Abraham Lincoln was celebrated in Park Street Church, the Rev. Thomas Ferguson, pastor. The church was beautifully decorated and filled with an appreciative audience. The orchestra, directed by Prof. Gosset, rendered the first number, and then the national anthem, "America," was sung. The organist, Major Morris, is a boy only fourteen years old. He bids fair to become a musician of the highest class. A solo was given by our assistant organist, Miss Irene Spaulding. Miss Spaulding is a sweet singer and is a teacher of vocal and instrumental music. The quartette, consisting of Miss Spaulding, Miss Maggie Eckert, Mrs. Davis, and Mrs. Beaver, rendered a fine selection. Mr. Hayes, chairman of the committee, assisted by the Rev. Mr. Douglass, Dr. Brown, Dr. Walker, and others of the committee, introduced the Rev. Dr. M. C. B. Mason. Never ave we heard the Doctor's voice raised n such eloquent periods; we sat entranced. Dr. Mason, in his address, began at Lincoln's birth, and came, step by step to the final scene—the grave. His voice thrilled with patriotism. He was applauded to the echo. Long may he live to fill the place God has placed him in. Friday afternoon, February 12th, in the great Music Hall, which was crowded, was held a public Lincoln Centennial Celebration Speeches by noted speakers were given, and 750 school children took part in the singing. The audience's enthusiasm waxed strong when the song commemorating Lincoln's life was sung. It was a loving tribute. A goodly sign, marking the progress of our race, was the presence of a number of our children in the ranks of the 750 children. Lincoln did not "die in vain." Sunday, February 14, our people celebrated Lincoln's birthday in Memorial Hall. The distinguished speaker on this occasion was Mr. Cottrell. Miss Spaulding sang "Hear ye, O Israel," and was extremely well received.—F. T. Best.

HARTFORD, KY.

The Lincoln Birthday Anniversary, Friday, February 12th, was a high day with the people of Horton Chapel, Ky. Chairman Green W. Phipps was early at the church and Comrade Jas. Rucker and C. Peyton, Sons of Veterans, festooned the church. Bunting, pictures and Old Glory were much in evidence. At 10:55 a. m., the Chairman called the house to order and stated the purpose of the meeting. J. W. McHenry, Thomas Griffin, C. Parks, Thomas Rucker and James Rucker, Veterans, and seven in all, with Sons and Daughters of Veterans, were present. An admirable program was rendered. The closing remarks were spoken by the pastor, who stated that the program would be concluded on Sunday afternoon. On Sunday afternoon, after devotional exercises, Son of Veteran William Rucker, at the pastor's request, occupied the chair. The program was spirited from start to finish. The Rev. J S. Henry, pastor, climaxed the occasion with a twelve-minute address. A good collection was taken up for the Freedmen's Aid Society, and two subscriptions were received for the SOUTHWESTERN.—Marilda Walker.

CEDAR BLUFF, ALA.

The Centennial Anniversary of the Birthday of Abraham Lincoln was held in the Bogan Methodist Episcopal Church, at Cedar Bluff, Alabama, February 14th, 1909. In spite of the rain and muddy roads, a goodly number turned out and took part in the program, which was conducted by the pastor. Prof. H. C. Williamson read a paper on "The Birth of Abraham Lincoln." "Has the Negro Made Any Progress Since the Emancipation?" was a very good paper. A paper on "Neat Housekeeping" was read by Mrs. Euphronia Perkins. Several speeches by other young ladies caused delight to all those present. A collection of $2.00 was taken for the Freedmen's Aid Cause and forwarded to the office. —Wm. Perry, Pastor.

RUSHVILLE, IND.

The celebration of the one hundredth anniversary of the birth of Abraham Lincoln, conducted at the Second Methodist Episcopal Church, Friday night, was a very successful affair. Despite the rainy weather, there was a good, appreciative audience present, entering finely into the feeling of the occasion. Prof. Williams presided and eloquently stated the purpose of the occasion. The choir of the Second Baptist Church furnished most of the music. Too much cannot be said in praise of this splendid aggregation of singers. The choir is easily a credit to the colored people of Rushville. The Rev. Andrew Shumake, who discussed "Some Reasons Why the Colored People Should Cherish the Memory of Lincoln," was eloquent and forceful and his fine passages were impressively dramatic. Rev John H. Baker discussed "Lincoln as an Example of what may be Accomplished by Perseverance." His speech was a good example of cogent reasoning, eloquently directed toward a definite end. H. L. Bundrant gave a "Short Biography of Lincoln's Life." He spoke with ease and had memorized dates, facts, details and episodes in Lincoln's life. Joshua Brown then read the Emancipation Proclamation, and Blaine Moore, an extract from Lincoln's second inaugural address. Both these young men, who are High School students, read with good emphasis, ease and composure. J. W. Bundrant, another one of the colored students of the High School, delivered the Gettysburg address. He spoke in good voice and his easy modulation and distribution of emphasis made this part of the program especially effective. Wilbur Taylor, Amy Moore, Matthew Easley, Mabra and Arvalley Easley, students of Washington School, were also on the program. They recited well. Prof. Williams is doing great work among his people here, and has the affection of his pupils and the confidence of his people. He is deserving of the highest commendation. Three of the front seats of the church were reserved for the pupils of Washington School. They sang when the choir was at rest. They have excellent voices, have been well trained, and their rendition of patriotic songs was one of the most enjoyable features of the evening. The Rev. J. T. Leggett closed the evening's celebration with "A Plea for Southern Schools." He stirred the audience to a high pitch of enthusiasm as he recounted the changes that have gone on in the South under the stimulus of industry and education. He spoke with a dignity, grace and power, eminently fitting to the occasion. A liberal collection was lifted, after which the audience was dismissed by the Rev. Mr. Shumake.

SHREVEPORT, LA.

At St. Paul Methodist Episcopal Church, the Rev. W. R. Butler, pastor, quite a respectable audience was present to celebrate the birthday of the great Emancipator. The Rev. T. A. Brown was master of ceremonies. At the hour of opening, the choir sang a beautiful song, and the Rev. J. M. Carter offered prayer. After this, the Rev. Mr. Brown, with befitting words, told the large audience what the purpose was in calling them together. Miss Eulah Thomas read an interesting paper on "The Life of Abraham Lincoln." Profs. A. C. Capers, Kinchen, Dr. Rainwater, Dr. Sargeant, and Ex-slave Bishop Wilson, did justice to the occasion in every respect. The St. Paul choir rendered melodious, soul-stirring and charming music. Its members are Prof. Morgan, Mr. Walker, Mr. Kin-

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chen, Mr. Murphy, Mrs. P. Turner, B. C. Murray, Mary Daniels, Lucy Wilson, Miss Birdie Brown and Miss Lucile Moore. When we remembered the prayers of our mothers, who used to rise before daybreak and pray for God to give Lincoln the victory, when we saw with the mind's eye the yoke of slavery fastened on the necks of 4,000,000 slaves, and by one stroke of this great man the shackles were unloosed and we received our freedom, we humbly thanked God and blessed the memory of the Great Emancipator. The evening was well spent and all enjoyed the programme. Expressions of praise were heard all through the large audience for those who were the promoters.

ADAIRSVILLE, ALA.

As the great Methodist Episcopal Church was called upon to celebrate the one hundredth anniversary of Abraham Lincoln's birthday on Friday, February 12th, the church at Adairsville was one of those selected to pay honor to the memory of the man who made it possible for our freedom and the great work that has been so nobly done since the days of slavery. Under the direction of the Superintendent, Mr. S. L. Johnson, and Mrs. Bessie Keigler, chairman of the Freedmen's Aid Committee, an excellent program was rendered. Mrs. Mary Johnson rendered music for the occasion. The speaker, the Rev. A. S. Hut-Johnson, of the Methodist Church, South, spoke from the text, Phil. 4:8—"Think of these things." While He talked our minds were filled with great thoughts. The pastor, the Rev. J. O. Smith, was interested in securing for us a good speaker.—Mary Johnson.

BEAUTIFUL SILVER SERVICE PRESENTED DISTRICT SUPERINTENDENT I. H. FULTON AND WIFE

I beg space in your valuable paper to thank the pastor and good people of Florence, S. C., for the very excellent token of friendship presented us on February 13, 1909. It was about ten o'clock p. m. while I was busy at my desk that a rap was heard at the door. When the door was opened a company consisting of the Rev. and Mrs. B. S. Jackson, Mrs. J. E. Wilson, Mrs. Estella Fulton, Mr. J. J. Gates and Master Ernest Jackson came in, and in the name of the members and friends of Cumberland Methodist Episcopal Church, presented us with a beautiful silver service. Mrs. Jackson, in her very excellent presentation speech, said that the silver service was but "an humble representation of the love of the people of Florence for us and of their appreciation for our services." Now, Mr. Editor, I must confess that this was one of the most complete surprises we have ever had. I was hoping to live to serve my full time on the district, with the thought of receiving some such token, when coming out of the cabinet, but to have such a beautiful and valuable token at this stage of our official labors on the district, was wholly unexpected, but very much appreciated. While I hope to wear out this service by use, I hope never to live long enough to wear out the gratitude of my heart for the good people of Florence, whose love and good will I most heartily reciprocate. I pray God's choicest blessings upon the donors of this excellent gift.

I. H. Fulton,
District Superintendent.

ters and brothers, who need no introduction in Mississippi, met Mrs. Annie M. Coffey and her two children, of Memphis, Tenn., Mrs. Adella M. Newell, husband, and two children, of Lexington, Miss., and Miss Fierrena F. McGee, of Central Alabama College, Birmingham, Ala. Luxuries are unknown in Methodist parsonages, but this was a feast of four days.

Southwestern Christian Advocate:

In your issue of February 18 I noticed in Mrs. Georgia A. Hall's report of Union Memorial Church, St. Louis, Mo., says the church owes nineteen thousand dollars. This is only part of the truth. The church does owe the people from whom we purchased nineteen thousand dollars, but the Pleasant Green Baptist congregation to whom we sold our old property owes Union Memorial six thousand dollars; so her actual liabilities exceed her resources only thirteen thousand dollars.

Anonymous.

(*Names of Correspondent Must Accompany Articles.*)

Personals

Our church at Alexander City, Alabama, the Rev. R. R. Williams, pastor, realized in a recent rally $140, which goes toward the erection of a new house of worship.

The Rev. Wm. Bell, of the Upper Mississippi Conference, who was for several years pastor of the Methodist Church at Mound Bayou, Miss., has been visiting his aged mother at Honey Grove, Texas.

The Rev. J. A. Landry was warmly received at Clinton, La. Although many people are leaving that section, Brother Landry feels that the loyalty of those who remain will see to it that all claims are met in full.

The Rev. and Mrs. J. Burton, at Ackerman, Miss., were the recipients recently of many tokens expressive of the love and esteem of the members and friends. Among the prime movers were Mesdames K. Hannah, Eliza Martin and Geo. Quinn.

The Rev. M. C. McEwen desires to thank the many friends led by the parsonage committee of Vincent Methodist Episcopal Church, Grenada, Miss., who spared no pains on the arrival of pastor and family in making them feel at home. The reception tendered them by the good sisters was simply grand.

The Rev. and Mrs. J. C. Guyton desire to thank the good people of Wellsville, Mo., for the kindness shown them. February 13, 1909, a choice lot of groceries were sent to them by the Reeds and Bro. etore, also a nice sum of money. They thank also the white friends who so kindly assisted in the donation.

Mrs. M. C. B. Mason will deliver the anniversary address of the Lexington Conference Woman's Home Missionary Society March 26, 1909, before the Lexington Annual Conference, which meets in Simpson Methodist Episcopal Church, Indianapolis, Ind., March 24, 1909, and Mrs. J. T. Leggett, the conference president, will preside.

At Gulfport, Miss., the District Stewards' meeting met February 16th, with the District Superintendent in the chair. The Rev. S. Jossel was elected Secretary. It was ordered that each circuit having the same number of members shall be assessed the same amount for the District Superintendent. Six of the circuits were reduced in their assessments.—S. H. Cannon, District Superintendent; S. Jossel, Secretary.

The Rev. W. Hartley Jackson has just effected an organization of the Methodist Episcopal Church with 16 members in the fast growing town of Silsbee, Tex. and has attached the same to the Fostoria Mission, which hereafter will be known as Fostoria and Silsbee. The Rev. D. A. Runnels is pastor. He is also trying to effect an organization at Bessiemay and Kirbyville, Tex., and has appointed the Rev. Edward Drew as pastor of the same. There is great outlet in East Texas for Methodism.

The Rev. J. C. McGee and his widowed sister, Mrs. Lula M. Wright, of Pontotoc, Miss., had a family reunion at Christmas, and for the first time in ten years that little family of sis-

Successful Revivals

We have just closed a very successful revival at Cadiz, Ohio. Our church here is coming to the front. We had twenty-nine conversions. This is the largest revival held in this town since the days of the Rev. Dr. E. W. S. Hammond, who organized the church thirty-eight years ago. We feel this is worthy of notice. We are on the upward march to success. The church is being helped along all lines and we hope to bring a good number of subscriptions to the SOUTHWESTERN to the Conference.—Geo. W. Tindall, Pastor.

The church at Morgantown, Ky., has just closed a two weeks' protracted meeting. The Christians were greatly encouraged. There were thirteen conversions. Also at Auburn a two weeks' meeting was conducted in which there were fifteen conversions. Never were Christians more aroused and rejoiced as they were in these meetings. The Rev. W. H. Pope delivered eloquent and soul-stirring sermons during the meetings. He gave valuable assistance and made many friends during his stay. The collections amounted to $85. Gustava Roberts.

Covington, Ky.—Never before has Covington experienced such a marvelous revival as the one just closed. Marvelous in its power and effect. The three Methodist Churches, African Methodist Episcopal, Colored Methodist Episcopal and Methodist Episcopal held a three weeks' union revival at Ninth Street Methodist Episcopal Church, beginning January 18, in one united effort to win souls for Christ. Prior to this, each church held a two weeks' prayer and praise service, preparatory for the great attack upon sin and unrighteousness. The Christian workers had thoroughly canvassed the city, visiting many homes and places of vice, inviting sinners to come to Christ and departing with a prayer for their salvation. The Rev. G. W. Andrews, of St. James African Methodist Episcopal Church, preached the opening sermon, subject "Christian Unity," Psa. 34:3, and thus sounded the keynote that resounded throughout the meeting. The union choir of thirty voices, supported by the pipe organ and two cornets, led the singing and they sang with the spirit and understanding. The Rev. J. L. Thompson, of Lane Colored Methodist Episcopal Church, preached upon the subject of "The Christian Race," I Cor. 9:24. We were favored with the presence and assistance of the Revs. Drs. G. W. Ziegler, District Superintendent of the Maysville Dietrict, Methodist Episcopal Church, subject, "Freedom from Condemnation;" G. W. Stoner, presiding elder of the Ohio District, Colored Methodist Episcopal Church, subject, "Struggling for Life;" C. C. Parker, pastor Colored Methodist Episcopal Church, Ripley, O., subject, "Regeneration;" and J. H. Brooks, pastor of Colored Methodist Episcopal Church, Succotan, O., subject, "Jesus and Him Crucified." There were also several local preachers present each evening. On Sunday afternoon, preaching was held at one of the churches. The Rev. John W. Robinson, of Ninth Street Methodist Episcopal Church, preached the closing sermon Sunday afternoon, the seventh ult., especially to the converts, subject, "Temptation," Matt. 4:3. A singular coincidence during the three weeks meeting was that Dr. Robinson was called upon to preach the funeral of three of his members and on the same evenings warned sinners to flee from the wrath to come. Truly in the midst of life we are in death. The pastor evangelists acquitted themselves well, drawing unto Christ men and women hitherto untouched by the gospel, but under such powerful dynamos sinners were convicted, mourners converted, backsliders reclaimed, hypocrites exposed, lukewarm Christians revived, and the true child of God cried out: "Did not our heart burn within us, while he talked with us by the way and opened to us the Scripture. There were 107 converts; of this number 20 united with the African Methodist Episcopal, 22 with the Colored Methodist Episcopal, and the remainder with the Methodist Episcopal. Space will not permit us to mention every sermon or to go further into detail, suffice it to say that the union revival, the first ever held in Covington, will be long remembered.

E. Beatrice Brown.

The greatest of all newspapers is the DAILY GLOBE-DEMOCRAT, of St. Louis. It has no equal or rival in all the west and ought to be in the hands of every reader of any Daily paper. It costs, by mail, postage prepaid, DAILY, INCLUDING SUNDAY, one year, $6.00; 6 months, $3.00; 3 months $1.50; DAILY, WITHOUT SUNDAY, one year $4.00; 6 months $2.00; 3 months $1.00; SUNDAY EDITION—a big newspaper and magazine combined, 48 to 76 pages every Sunday, one year, $2.00; 6 months, $1.00. A subscription for the GLOBE-DEMOCRAT, at these prices, is the best possible newspaper investment. Send your order TO-DAY, or write for FREE SAMPLE COPY to Globe Printing Company, St. Louis, Mo. See special offer of the "Twice-a-Week" issue of the GLOBE-DEMOCRAT, TWO YEARS FOR $1.25, elsewhere in this paper.

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Conference Notices

Special Notices

SOUTH NEW ORLEANS.

The South New Orleans District Preachers' Meeting will convene at Morgan City, March 18. All members are expected, as this is our first meeting. We are looking forward for great results.

W. H. JONES, Presiident.
B. M. HUBBARD, Dist. Supt.

UPPER MISSISSIPPI CONFERENCE.

Brethren—This is to notify you that we have only received $30 for the publication of this year's Minutes, hence we are at sea as to what to do. It will take $1.50 from every brother in the Conference to pay for the printing and to send the journals out. I will have to have the money before I can have the work done. Now, brethren, those of you who have not paid for your journals, please send me the money at once. Please don't delay. Much depends on your actions. Without your aid I can do nothing. So please come to my relief at once.

C. E. MOODY,
Secretary.

MISSISSIPPI ANNUAL CONFERENCE.

Brethren—The Minutes are now in press, so I am informed by our secretary, the Rev. L. W. Price, and am requested to address this letter to you. The Minutes will be out in about four weeks. We lack about $44.00 of having money enough to pay for and distribute them. The brethren who have not paid for their Minutes will please send $1.50 at once to the Rev. L. W. Price, Secretary, No. 502 First East Street, Vicksburg, Miss., and there will be no delay in the Minutes.

W. L. MARSHALL,
Asst. Secretary.
Box 444, Brookhaven, Miss.

WOMAN'S HOME MISSIONARY SOCIETY.

Central Missouri Conference.

Central Missouri Conference Woman's Home Missionary Society will convene at Fayette, Mo., during the time of the regular annual conference session, from March 31 to April 5. Will each Anxiliary look over its finances and do the very best that can be done before the pastor closes this year's report. It is hoped that every district and conference officer will be present at the business sessions which will be held before the anniversary on Saturday afternoon, April 3. We are to have a good speaker on that occasion. Please send money to the Conference Treasurer, Mrs. Georgia Whaley Moss, at Armstrong, Mo., and also the Corresponding Secretary's report to the writer.

(MRS.) A. A. HENLEY,
240 W. Johnson Street, Sedalia, Mo.

GULFPORT DISTRICT.

Pastors and Members—St. John's Methodist Episcopal Church, of Natchez, Miss., will be sold for debt on March 22nd; if we don't come to the rescue. Shall 20,000 church members and 18,000 Sunday School scholars sleep and let that magnificent brick edifice be sold for debt? God forbid; so I appeal to the members and friends to help struggling Natchez. Let March 21 be Natchez Day. Let each church, Sunday School, Epworth League, Ladies' Aid Society and Woman's Home Missionary Society take a collection

A Jell-O Dessert

PINEAPPLE TRIFLE.

One-half can grated pineapple, two-thirds cup sugar. Cook up together. Dissolve one-half package Orange Jell-O in one-half pint boiling water. Add the pineapple and juice of half an orange to the Jell-O and set away to harden. When it begins to thicken, add one-half pint cream whipped stiff. Stir thoroughly and turn into a mould to harden.

Recollect that these elaborate desserts are not the rule, and that delicious Jell-O desserts can be made from any one of the seven flavors without the addition of anything else except boiling water, and that recipes for these special dishes are given simply because "variety is the spice of life," and many cooks and housewives delight in preparing them.

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cn or before the above named date and send the money to Dr. W. W. Lucas, Natchez, Miss. I shall lead off with five dollars.

S. H. CANNON,
District Superintendent.

AFRICA DIAMOND JUBILEE.

Dear Sisters of the Woman's Foreign Missionary Society of the Central Missouri Conference—I wish to call your attention to the resolution adopted by the General Executive Committee of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, which convened in Cincinnati, October 31, 1908. It reads as follows: "Resolved, That the Reference Committee commend the Africa Diamond Jubilee, during which the church will be expected to make a thank-offering of at least $300,000, in view of the unprecedented opportunity for the enlargement of Christ's Kingdom on that continent. We recommend the appointment of a Special Committee in each of our branches, to circulate literature and present the claims of Africa to our people. Our aim during the year 1909 will be to raise $50,000."

March is the thank-offering month, but your date must meet local conditions. The emphatic point is—hold such a service at the most opportune time—but hold the service. Bishop Hartzell says there can be permanent success in the work of God in any land only in proportion as woman is given the Gosepl. This statement ought to stir all our redeemed energies. The work of carrying the Gospel to women who have it not is ours distinctively; the permanency of the success of missionary work is in the balance, and that which shall tip the scales aright may be the measure of our faithfulness. Dear Sisters—You will not prove untrue. Our measure shall not fail.

(MRS.) M. J. GIBSON,
Secretary and Treasurer of the Woman's Foreign Missionary Society, Central Missouri Conference.
Holden, Mo.

District Rounds

LAGRANGE DISTRICT.

SECOND ROUND.

LaGrange Circuit, March 27-28; LaGrange Station, 28-29; Zebulon (S. L. Deas), 27-28; Chipley, April 3-4; Culloden, 17-18; Concord (W. H. Brown), 24-25; Yatesville, 24-25 Lovelace, May 1-2; Greenville (P. B. Gibson), 8-9; Columbus, 8-9; Whitesville (R. B. Hinesman), 15-16; Woodbury and Warm Springs, 15-16; West Rome, 22-23; Harris (R. S. Stacy), 22-23; Knott, (R. B. Hinesman), 22-23; Odessadale, 29-30. Dear Brothers—The 11th of April is Easter, our great missionary day. Get programs. Plan well and wisely, let's make one great pull for our whole claim. Sunday School and Epworth League Convention convenes in Wilson Chapel at Stovall, Ga., May 27-30. Let every school and League send two cents per member for Convention expenses, also let there be present the first day one Superintendent from each charge, and delegate from the same, also one President from each Epworth League Chapter, and delegate from same. Put SOUTHWESTERN in every home and thus help the work go.

J. S. STRIPLING, Dist. Supt.

WAYCROSS DISTRICT.

SECOND ROUND.

Valdosta (J. H. Canady), March 26-28; Balnbridge (A. C. Allen), 26-28; Thomasville (J. H. KeKmp), April 2-4; Folkston (D. H. Martin), 10-11; Waycross, 16-18; Blackshear, 23-25; Patterson, May 1-2; Waycross Circuit, 1-2; Sparks, 8-9; Cordele (W. H. Odum), 8-9; Liberty Hill (A. D. McClendon) 15-16; Forsyth (E. W. Moore), 22-23; Fitzgerald (J. W. Watkins), 22-23; Eastman, 29-30; Barnesville, June 5-6; Macon, 5-6; Fiovilia, 8; Damesferry, 9; Bolingbroke, 10; Vaughn, 11; Monroe Hill, 12-13. Brothers—Observe Easter Day, April 11, and Children's Day, June 13. Let us report all of our benevolence raised at District Conference. Owing to the distance from one end of the Waycross District to the other, there will be held two Sunday School and Epworth League Conventions. Below Cordele will meet at Nashville, Ga., May 6th, 9 a. m. From Cordele to Liberty Hill Circuit, will meet at Eastman, Ga., May 27th, 9 a. m. Let each Sunday School and Epworth League Chapter send one delegate, two cents per scholar and twenty-five cents from each Epworth League Chapter. We invite all of our General Conference officers to be with us. Let us put the SOUTHWESTERN CHRISTIAN ADVOCATE in every home. Programs will be out in time.

F. R. BRIDGES,
District Superintendent.

MARSHALL DISTRICT.

SECOND ROUND.

Ebenezer, April 9-11; Longuin anc Tyler, 17-18; Jefferson, 24-25; Texarkana, 25-26; Lodi, May 1-2; Mt. Carmel, 1-2; Daingerfield, 8-9; Harlton, 8-9; Hawkins, 8-9; Pittsburg, 15-16; Mineola, 22-23; Queen City, 22-23; Marshall Circuit, 29-30; Mallalieu, 29-30; Woodlawn, 29-30; Lasater, June 5-6. Brethren—Come to the District Steward and Woman's Home Missionary Society Convention, to be held at Longuin, April 15-17. We expect a representative from each church to be on the program of the Woman's Home Missionary Society. Bring every dollar of the King Home Assessment. Dr. I. L. Thomas will be with us. Come prepared to pay over every dollar of your Board of Home Mission and Church Extension apportionment. Plan for great things on Easter. Yours for success.

J. O. WILLIAMS,
District Superintendent.

WACO DISTRICT.

SECOND ROUND.

Kosse, March 13-14; Groesbeck Circuit, 20-21; Reagan, 27-28; Port Sullivan, April 3-4; Valley Mills, 10-11; Marlin, 17-18; Calvert, 24-25; Waco Circuit, May 1-2; New Zion, 8-9; Mooreville, 15-16; St. James, 22-23; Spring Hill, 29-30; East Waco, June 5-6; Cameron, 7. Brethren—Make Easter, April 11th, and Children's Day, June 13th, great rally days for the benevolence. I shall depend on you to do your best along all lines.

J. H. SWANN,
District Superintendent.

SAN ANTONIO DISTRICT.

SECOND ROUND.

San Antonio Mission, March 20-21; Floresville Circuit, 20-21; Cologne Circuit, 20-21; Cuero, 27-28; Yorktown Circuit, April 3-4; Gonzales and Shiner, 3-4; Gonzales Circuit, 10-14; Belmont Circuit, 17-18; St. Paul, 24-25; El Paso, May 1-2; Goliad and Beeville, 8-9; Ben Allen, 8-9; Seguin and Olmas, 15-16; Kerrville Circuit, 22-23; Lavernia Circuit, 22-23; Pleasanton Circuit, 29-30; Hando Circuit, June 5-6.

J. W. WEAKLEY,
District Superintendent.

SPARTANBURG DISTRICT.

SECOND ROUND.

Reidville, March 6-7; Wellford, 13-14; Greer, 20-21; Hodges, 26; Bradley, 27-28; Greenwood, 28-29; Newberry, 31; Saluda, April 2; Trinity, 2; Ninety-Six, 3-4; Yorkville, 9-11; York Circuit, 9-11; Clover, 12; St. James, 13; Chester, 15-16; Rock Hill, 17-18; Blacksburg, 18-19; Gaffney, 23-25; Cowpens, 25-26; Gaffney Circuit, 26; Spartanburg Mission, 30; East Spartanburg, May 1-2; Spartanburg, 2-3; Spartanburg Circuit, 8-9; Pacolet, 15-16; East Pacolet, 16-17. Brothers—If you have not taken the collection in full for the Freedmen's Aid Society, do so at once Have special Easter Services at each of your churches and present the claims of the Board of Foreign Missions and the claims of the Board of Home Missions and Church Extension Society, and strive to collect the full apportionment for each. Organize your Sunday Schools into Temperance Societies and take a public collection for the cause of Temperance. Ever remember the SOUTHWESTERN CHRISTIAN ADVOCATE, your most faithful assistant in the work of the pastorate.

B. F. WITHERSPOON,
District Superintendent.

PALESTINE DISTRICT.

SECOND ROUND.

Bryan Station, March 19-21; Bryan Circuit, 20-21; St. John and Benchley, 23; Hearne, 26-28; E. Calvert, 27-28; E. Mexia, April 3-4; Wortham, Miss., 2; Fairfield, 10-11; Winkler, 17-18; Oakwoods, 24-25; Palestine Station, April 30 and May 2; Palestine Circuit, May 1-2; Jacksonville, 8-9; Nacogdoches, 8-9; Hemphill, 15-16; San Augustin, 22-23; Pineland, Miss., 17-18; Jewett and B., 29-30; Leona, June 5-6; Madisonville, 12-13. Let each pastor have his people observe Children's Day, June 13, and make it a great day with our children. Plan to make the day a spiritual and financial success.

M. Q. A. FULLER,
District Superintendent.

GRATEFUL THANKS

"I write you a letter of grateful thanks," says Mrs. Fannie Rogers, of Pages Mills, S. C., "for the good that Cardui has done me. One day, I was taken all of a sudden and truly thought Death had struck me. My head felt like it was frozen and my limbs felt like they were burning up. I kept getting worse and the doctor only gave me temporary relief. I had chills and fever, bad appetite, bad feelings, bad dreams, was irregular, and suffered from other female troubles. At last I began to take Cardui and almost found relief in the first dose. I continued to take it and can truthfully testify that it is worth its weight in gold to any suffering woman. Now I am regular, can eat, sleep, and work every day, and feel good. Oh! What a God-send your medicine was to me!"

Try Cardui. Your druggist sells it. It is a gentle, curative remedy, for women's ills. Cardui cannot do you any harm, and is nearly *sure* to do *great good*. Get a bottle today.

Gleanings from the Field

CHANGE OF ADDRESS.

The Rev. F. J. Talbert, from West Point, to Macon, Miss.

MISSOURI

Marshall.—I am closing up my third year's work at Marshall, which bids fair to be the best year of the three. On Sunday night, January 24, was the closing of a twenty-five days' meeting, with sixty-three conversions and reclaimed ones, and forty-six of the number joined our church. The people of Marshall say it was the best revival known in Marshall for years. The Rev. M. C. Cavines, of Lockhart, Texas, had control of the meeting. The pastor and people of Marshall say that this able preacher of the Word is the best revivalist that ever visted Marshall. Collections taken during the revival, including the Rev. Mr. Cavine's railroad fare, amounted to $130. —Geo. W. Reeves, Pastor.

Muskogee—Our fourth quarterly conference was held January 23 and 24 by the District Superintendent, the Rev. D. G. Franklin, D. D. To say the least, it was a splendid quarterly meeting. Two strong sermons were preached by Dr. Franklin and four joined the church on Sunday, making seventy-five added to the membership under our pastor this conference year. Spencer Chapel has taken its place among the strong churches in our Oklahoma Methodism. There is no city in all the Southwest so important to our church as Muskogee. People come each week by the hundreds and settle in and around Muskogee. Our church is getting its full share of them. We need one of our Freedmen's Aid Schools established here. It is one of the finest places in our connection for such a school. Our membership is inteligent and progressive. Most of our people own their own homes and are engaged in almost all kinds of business. On the 12th of December the parsonage was visited by one of the best arranged surprise parties we have ever witnessed. The Woman's Home Missionary Society, the Ladies' Aid Society and the Young People's Societies are doing well.—Walton Brown, Pastor.

NEBRASKA

Lincoln.—Our fourth quarterly meeting, held on February 27-28, was the most successful quarter held during the conference year. The District Superintendent, J. J. Cabbell, conducted the meeting. Written reports were submitted by the officials. Reports showed progress along several lines of church work. $24.00 was paid on the pastor's salary, $10.00 to the Superintendent, and $25.00 on Trustees' indebtedness. A balance was found to be in the Epworth League and the Sunday School treasuries. A petition signed by nearly all of the members and also by a large number of friends was sent to the Annual Conference asking for the return of the Rev. Mr. Haynes for another year. A petition also was sent asking the Conference to continue the Rev. J. J. Cabbell on the work. The District Steward reported District Superintendent Cabbell as being paid in full for the year. Mrs. Haynes was reported as having successfully passed an examination as a Deaconess.—G. A. Maston.

OKLAHOMA

The church here is really alive. A mighty storm again struck the parsonage on the third of March, alarming the pastor and family and leaving in its trail, money, groceries, fine shirt and pair of gloves for pastor, as tokens of love and esteem. Many of the best people of Boley were represented. This time the storm forces were conducted by Mrs. Lercy and Miss C. M. Taylor. Bright sparks flew from the following anvils warmed by affection, A. E. Hague, the Rev. B. J. Duglass, G. Barnett, H. A. Kennedy, President of City Council; C. L. White, J. T. Irvin, Mrs. Lucy Taylor, Mrs. W. A. Kennedy, Mrs. B. Irvin, Mrs. Martha Moten, W. E. Stokes. The pastor and wife responded. The storm subsided, leaving much joy in the parsonage.—A. W. Talbert, Pastor.

IN THE MORNING

Try A Charcoal Lozenger and A Glass of Water if Your Breath Is Foul And Your Mouth Tastes Bad.

Immediately upon arising in the morning, should you have a bad breath and a disagreeable taste in your mouth, try a charcoal lozenger. Simply chew the lozenger up as you would so much candy and drink a glass of water, washing it down into the stomach in this manner. The effect is almost magical. The mouth becomes sweet and the breath pure and fragrant in a very short time.

After a few days you will notice that your stomach is digesting food much better. All traces of gases and sour stomach will disappear, and the perfect assimilation promoted by a healthy stomach will build up strength and muscle, and your bad breath and coated tongue will be a thing of the past.

Give Stuart's Charcoal Lozenges a trial, results are assured, and positively no bad effects can arise from the use of charcoal. Stuart's Charcoal Lozenges are made of young willow wood charcoal and pure, fresh honey, taken direct from the bee hive. You may eat all you want, give them to every member of the family. They will cleanse and purify the stomach and keep it clean and sweet.

Stuart's Charcoal Lozenges are good for everybody at any time. Try them. For sale everywhere, 25 cents per box. Sample box will be sent free by mail upon request. Address F. A. Stuart Co., 200 Stuart Bldg., Marshall, Mich.

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TENNESSEE

Russellville.—After the annual conference in October, at Chattanooga, Tenn., I was appointed by Bishop Anderson to this charge, and at my first quarterly conference was feeling very well. Just after or before Christmas I was taken down with an attack of pneumonia and had to give up my work, and for over a month I was off my work. The third Sunday in January, at Bull's Gap, I started a revival. It lasted eight days, and was said to be one of the greatest revivals that has ever been there in ten years. The white people evinced great interest in the meeting. Conversions, five; additions to the church, three, with still more to follow. At our first revival at Bull's Gap there were nineteen conversions; total, twenty-four.—A. Roach, Pastor.

Murfreesboro.—On December 25th, 1908, old Brother Henry West, one of the most faithful Stewards of our church at Stone River Chapel, on the Smyrna (Tenn.) Circuit, lost by fire his house and everything that he and his family had but what they were wearing. He had just killed and laid in his meat, and this was also destroyed. Mr. West asks all who will to help him.—J. L. Massey.

Hicks' CAPUDINE Cures Sick Headache.

Also Nervous Headache, Travellers' Headache and aches from Grip, Stomach Troubles or Female troubles. Try Capudine—it's liquid—effects immediately. Sold by druggists.

TEXAS

Union Point.—My first quarterly conference was held at Union Point, February 6-7, and it was a grand one. The reports were good. The District Superintendent, Rev. J. H. Swann, was with us, and rendered fine service. We have raised in two months $86.50 and paid Superintendent in full.—J. Beckham, Pastor.

Beliville.—On Friday night, Feb. 19, the pastor and his family were very pleasantly surprised by the many pounds brought by the members and friends. They made glad our hearts. The storm was led by G. H. H. Field and R. Donnel and they were assisted largely by the host which followed in their wake. W. A. Parks.

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Marriages

RUSSEL-ANTHONY.—On the 3rd of December, 1908, I officiated in the marriage of Mr. Russel of Port Gibson, Miss., and Miss Eliza Anthony, of Crawford, Miss. The occasion took place at the home of the bride. Miss Anthony is the daughter of Mr. and Mrs. George Anthony; both are staunch members of our church here They left on the first train for Port Gibson, their future home.

B. J. Roberson.

BROWN-KING.—At Union Methodist Episcopal Church, Pickens, Miss., January 17, 1909, Prof. Mitchell M. Brown and Miss Leia E. King. Both are popular members of society. Prof. Brown is one of the leading teachers of Holmes county, and a member of Union Methodist Episcopal Church. Miss King is an honored member of the Baptist Church. The Rev. Fred H. Bunton officiated.

BROWN-SIAD. — At Provencal, La., Mr. Virgies Brown and Miss Dora Siad of Victoria, February 21, 1909, the Rev. S. P. Branch officiating.

NEWTON-PHELPS. — At Morgantown, Obio, during February, 1909, Prof. R. D. Newton and Miss Ora J. Phelps, by the Rev. Mr. Hines, pastor.

Gustava Roberts.

JACKSON-MANNS.—Mr. Nat Jackson and Miss A. L. Manns, at Hinton, W. Va., December 28, 1908, by the Rev. J. R. Davis, pastor.

CROCKET-MURRAY.—On January 27, 1909, Mr. E. Crocket and Miss E. Murray, at Hinton, W. Virginia, the Rev. J. R. Davis, pastor, reading the ceremony.

POTTON-TOLBERT.—At the bride's residence, Belmont, Miss., Mr. Fleet Potton and Miss A. D. Tolbert. Miss Tolbert is a member of the Methodist Episcopal Church and one of our best girls. Mr. Potton is a successful farmer and well thought of by all who know him. The Rev. D. P. Shaw, pastor at Sardis, officiated.

RICHARD-COLEMAN—At Eupora, Miss., Mr. John Richard and Miss Manela Coleman, at 3 o'clock Sunday, February 28, 1909, the Rev. J. M. Thompson officiating.

Literary Notes

SIX OF THE BEST SELLING BOOKS

Cincinnati

Gipsy Smith: His Work and Life.
Gipsy Smith's Addresses.
Christian Science, R. C. Harker.
Perfect Tribute, M. R. S. Andrews.
Resurrection of Jesus, James Orr.
Make Jesus King, J. W. Mahood.

Chicago

Lincoln's Use of the Bible, S. Trevena Jackson.
Christian Science, Roy C. Harker.
Make Jesus King, J. H. Mahood.
Drew Sermons on the Golden Texts, Ezra S. Tippie.
Gospel Cheer Messages, P. H. Swift.
Abraham Lincoln, D. D. Thompson

BOOK NOTES

Jennings & Graham, Cincinnati, Publishers.

"*The Romance of Protestantism*," on Messrs. Jennings & Graham's spring list, is said to be a book entirely unique. From the highways and byways of history the author has gathered stories of men and women who suffered for the Protestant faith, and woven these into a connected account of the rise and growth of that movement. The literary style is excellent, and the stories are presented in such a charming way that men who ordinarily could not be induced to touch Church history will read this book with keenest interest, for it is alive on every page. This book is now ready, published at $1.25 net.

* * * *

Professor Henry C. Sheldon's "SYSTEM OF CHRISTIAN DOCTRINE," and "A History of Unbelief in the Nineteenth Century," have won for themselves such a high place that it is permissible to venture the opinion that his new work, "Sacerdotalism in the Nineteenth Century," will become the standard authority on that subject. The book contains some really startling revelations concerning the growth of sacerdotal parties during the century which was supposed to have been specially characterized by the progress of free thought, and will no doubt find many interested readers among those who feel that they are in any wise called upon to stand guard against the intemperate assumptions of sacerdotal parties. Now ready, $2.00 net.

* * * *

In every way the new little volume of "WEEK-DAY PRAYERS," by Christian F. Reisner, is an appropriate and fitting Easter book. The entire list of prayers are rich in spiritual fervor, and then the eight Lenten prayers will be of especial interest at that time. The publishers, Messrs. Jennings & Graham, have taken care that the mechanical appearance of the book be in harmony with the contents, and while the typographical style is simple and restrained, it is beautiful in tone, balance and variety; and the paper, press-work and binding are excellent.

* * * *

It is said that Joseph Hocking, the English novelist, is the most widely read story teller in all England. Messrs. Jennings & Graham have just ready his new book, "THE SOUL OF DOMINIC WILDTHORNE," for this country.

* * * *

Mrs. Florence M. Eastland, author of "Matt of the Water-Front," on Jennings & Graham's spring list, is a member of the editorial staff of the Alaska-Yukon Magazine.

TO REVOLUTIONIZE THE SOUTH

God and nature have so arranged this universe that along with every wrong, yes, in the wrong itself is born the force that will ultimately overthrow it. Evil may be said to commit suicide, for it furnishes by its own course the poison with which its career is eventually cut short.

Proceeding upon this theory, the Rev. Sutton E. Griggs, A. M., B. D., of whom Ex-President Merrill of Fisk University said, "The man whom I think understands the race question better than any other living man," has made a study of the manner in which injustice toward the Negro is operating on the whites and shows in an indisputable manner that their course is working the whites immeasurable harm.

The Hon. J. C. Napier, widely known throughout the nation, president of the Executive Committee of the National Negro Business League, Trustee of the Anna T. Jeanes' fund, cashier of the One Cent Savings Bank, had the following to say of the booklet in question: "I have read Mr. Griggs' booklet called 'Needs of the South.' I simply wish that I had sufficient words to tell just how much I think of it. To my mind its general circulation through the South will do more good than anything that I have ever read. I have sent my copy to President Taft with the strongest indorsement of which I am capable of giving. Long may Mr. Griggs live to give out such able thoughts as are contained in this little booklet."

This booklet is one of a series that Mr. Griggs will produce showing how the South harms itself whenever it deals unjustly by the Negro, how that its only hope from self-inflicted harm is in a policy of fair play.

To the thoughtful man who reads this booklet, brief as it is, it is not apparent how it can fail to revolutionize the thinking of the South. Price 10 cents. Special rates to agents. The Orion Publishing Co., Nashville, Tenn.

Malaria Causes Loss of Appetite.

The Old Standard Grove's Tasteless Chill Tonic drives out malaria and builds up the system. For grown people and children. 50c.

A Woman's Back

Has many aches and pains caused by weaknesses and failing, or other displacement, of the pelvic organs. Other symptoms of female weakness are frequent headache, dizziness, imaginary specks or dark spots floating before the eyes, gnawing sensation in stomach, dragging or bearing down in lower abdominal or pelvic region, disagreeable drains from pelvic organs, faint spells with general weakness.

If any considerable number of the above symptoms are present there is no remedy that will give quicker relief or a more permanent cure than Dr. Pierce's Favorite Prescription. It has a record of over forty years of cures. It is the most potent invigorating tonic and strengthening nervine known to medical science. It is made of the glyceric extracts of native medicinal roots found in our forests and contains not a drop of alcohol or harmful, or habit-forming drugs. Its ingredients are all printed on the bottle-wrapper and attested under oath as correct.

Every ingredient entering into "Favorite Prescription" has the written endorsement of the most eminent medical writers of all the several schools of practice—more valuable than any amount of non-professional testimonials—though the latter are not lacking, having been contributed voluntarily by grateful patients in numbers to exceed the endorsements given to any other medicine extant for the cure of woman's ills.

You cannot afford to accept any medicine of unknown composition as a substitute for this well proven remedy OF KNOWN COMPOSITION, even though the dealer may make a little more profit thereby. *Your* interest in regaining health is paramount to any selfish interest of *his* and it is an insult to your intelligence for him to try to palm off upon you a substitute. You know what you want and it is his business to supply the article called for.

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Absolutely harmless—used with splendid results even on the youngest children.
Delicately perfumed, its use is a pleasure, as ladies of refinement ever ywhere declare.
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One bottle, small	.25

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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

MRS. EDNA D. HINTON

Edna Darling Hinton, wife of the Rev. Harvey H. Hinton, of the Lexington Conference, was born in Corinth, Miss., February 6, 1879, died at Connersville, Ind., February 14, 1909. When she was three years old her mother moved to Memphis, Tenn. She was the daughter of Mr. and Mrs. Dock Walker and the only surviving one of four children. Mr. Walker died when she was three years of age; when Edna was six years old Mrs. Walker was married to the Rev. Miles Williams of the Tennessee Conference, and for 10 years she was the only child in the home of the Rev. and Mrs. Williams in the charges which they served. She entered Walden University in 1895 and remained until 1900, graduating from the English department and completing two years of Normal. She was married to the Rev. H. H. Hinton in 1900 and was his devoted companion and helper for eight years in the following charges: Lewisburg, Tenn., Nolensville Cir. and Shelbyville, Tenn., Lorain, Ohio, and Connersville, Ind. She leaves three children, Mary Belle, age 8; Cecil Clarence, age 6; Thelma Juanita, age 5. Mrs. Hinton united with the Methodist Episcopal Church when eight years of age. She was an earnest and faithful church worker, a loving and agreeable wife, greatly devoted to her husband, the home and the children. Mrs. Hinton made friends in every charge where her husband served and we feel that the husband has sustained a great loss in the death of his wife. The Rev. J S. Bailey of Indianapolis, Ind., a school-mate of the deceased, preached the funeral sermon, assisted by the Revs. D. E. Skelton, J. T. Leggett, Chas. Jones and the Rev. Mr. Evans, of the African Methodist Episcopal Church, and the pastor of the Baptist Church. She was laid to rest at Connersville, Ind. We shall miss her. To the husband, the mother and friends we extend deepest sympathy.

D. E. Skelton,
District Superintendent.

PROF. C. W. LUCKIE.

LATE VICE-PRINCIPAL OF PRAIRIE VIEW STATE NORMAL.

A SKETCH.

By Prof. R. L. Isaac.

(Read at the Memorial Services Held in Prairie View.)

The race, which is so much in need of great and true leaders of thought and deeds, has recently lost one of its most conspicuous and honorable leaders, Dr Charles William Luckie, who died at his home in Prairie View, Jan. 1, 1909 Though he had not passed the limit of a middle and vigorous age, and his thousands of admiring friends did not regard the time ripe for so useful a man to pass off the stage of activity, yet he sleeps the sleep that knows no waking. As sanitary science gives assurance of long life to those who observe, as he did, the laws by which a sound mind is kept active in a sound body to ripe old age, we stood aghast as the angels of light came to guide his bark of life into the haven of eternal rest.

His memory will survive with an abiding love and confidence in the hearts of all who knew him, along with that of all the illustrious dead who gave their lives for the liberties of the minds and souls of their people.

Dr. Johnson, a friend and classmate of the deceased, said at his funeral that you needn't tell me the fruits of his life, I know already, notwithstanding our separation since graduation, for I knew his heart and mind then.

Prof. Luckie was born at Hamburgh, S. C., Aug. 31, 1861, while the war clouds were gathering thick and fast with no rift in them through which a ray of opportunity might shine upon his infant breast.

In the early stage of that conflict between the States his parents moved with him to Atlanta, Ga., where he remained until early manhood.

He was very precocious as a youth, but this advanced mental activity did not have the blighting effect common upon bis even, pleasant and respectful disposition. He held his elders in the light of highest respect. I have heard him tell in vivid picture tbe pall that hung over Atlanta when Sherman was approaching the city on his famous sea march; the death of an uncle by one of the first shells thrown into the city; the devastation and waste that lay in the wake of Sherman's army.

At the close of the war, while the South lay as a desert waste. the A. M, A. established a mission on the east side of the city of Atlanta, using a long-low building which is there to-day having been remodeled, as a chapel and school room.

It was in this school, known as Storr's school, that he received his first training, which formed tbe basis for so magnificent a character and model teacher.

He came from excellent blood, inheriting from his ancestors a strong mental capacity and a constitution for painstaking and patience which would naturally fit him to endure without complaint the stress and strain of the task of duty. This, coupled with the teaching of truth, sympathy, self-denial and personal honor, etc., received in the Storr Mission, influenced and guided his life ever thereafter.

The late Dr. Edmund A. Ware, who had been appointed by the A. M. A. as superintendent of the schools of Georgia, and by the Freedmen's Aid Bureau as superintendent of building school houses, correllated the work of Storr school and Atlanta University. So as soon as he had finished the prescribed course in the mission he entered the University. He had been in the college preparatory classes and worked to remain in school until he completed the college course with honors in 1883.

He did not receive the benefit of a college education without much effort. In the evenings, on Saturdays and during the summers he did work on the brick yards and on the cotton yards with the Inmans, gathering up the scraps and samples, preserving them. It was in this way that he secured means to remain in school and complete his course.

So proficient was he that he stood above 20 or 30 others, mostly whites, in a competitive examination for a scholarship to West Point Military Academy. There were those in this examination who were from some of the best schools of the South.

As soon as his congressman learned that he was colored he worked it to his undoing. A few weeks after graduation he came to Texas where his services were secured as teacher in a school known as A. M. E. College at Huntsville, with Rev. L. H. Porter as principal and president.

The financial condition of this institution was of such a nature that his compensation never exceeded $20 per month. His bedroom was his classroom with two benches placed together as his bed.

The credit of this college was maintained by his personal responsibility and its debts were paid by means earned when he was called to better fields.

The City Board of Education of Huntsville having observed how true and devoted to duty, called him to the principalship of the colored school, which position he held until he was elected to a chair in our own school at Prairie View.

There were those who thought he was too young for so responsible a place. This opinion soon found no grounde for its existence, for out of chaotic and fragmentary units he developed a smooth running and logical system that will ever be the pride of that city, which system is perpetuated in the High School of the whites. He proved himself to be an organizer. While here he was appointed as one of the examiners of Walker County, and remained as such until he resigned.

During this time he took a post course by correspondence from Westland University, Ind., passed the examination and upon this meritorious work his Alma Mater issued his doctorate.

Twenty years ago he was elected to a professorship in Prairie View Normal: He met Miss Ida Belle Evans, of Franklin, Tenn., graduate of Central Tennessee College, and who at the time was matron and teacher in Prairie View.

They were married in 1893, which union was one of continuous days of sunshine and gladness.

He has spent most of his professional career at this school. Has been advanced from year to year to places of greater responsibility until, at his death, he was Prof. of English, Treasurer and Vice-Principal.

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So hopeful and confident was he of his people, that I believe he silently speaks from his home in the sky in words as fitting as those of Bryant, when he said:

"Yet may all win the triumphs thou hast won;
Still flows the fount whose waters strengthened thee.
The victors' names are yet too few to fill
Heaven's mighty roll; the glorious armory
That ministered to me is open still."

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Washington— *J. H. Knox.*

HONOR ROLL—C. W. Whitehead, B. F. Woolfolk.

Crescent City Notes

New Orleans North District Preachers' Meeting, Slidell, March 25-26.

The Rev. Calvin S. Stanley, pastor of Walden Church, was the unanimous choice of the Alliance Lodge No. 16 of the Knights of Pythias of Bayou Sara, La., to preach their anniversary sermon on the 28th of march.

WALKER-THOMAS.— On Wednesday evening, March 3rd, 1909, Mr. Joseph Walker and Miss Henrietta Thomas were united in the bonds of holy matrimony at the residence of the bride's parents, Mr. and Mrs. Philip Thomas, of West Carrolton, La. Miss Thomas is one of Carrolton's best girls and Mr. Walker is one of the promising young men of this city. Dr. Pierre Landry officiated.—Vernice C. Obert.

PLEASANT PLAIN.—On March 7th good services all day, at 5 a. m., prayer meeting, led by Bro. P. Johnson. Sunday school at 9:30 a. m. At 11:00 a. m. the Rev. W. J. M. Price, our efficient District Superintendent, preached his first quarterly sermon, which was logical and spiritual and left a lasting impression on the people at Pleasant Plain. At 7:30 p. m. Dr. John Weir, president of New Orleans University, preached to the delight of all present. The Rev. E. Fields was also with us at 11:00 a. m. and spoke words of encouragement which were very helpful. The Holy sacrament was administered to 69 communicants. Two came forward for prayer. Collection good.—T. B. Cooper, Pastor.

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AN ERROR CORRECTED.

Dear Editor: Please permit me, over my own signature, to enter a denial and a protest to the false, treacherous, damaging and crushing rumor that has gained currency to the effect that I entered into negotiations with the Rev. R. H. W. Leak, D. D., Presiding Elder of the Raleigh District of the African Methodist Episcopti Church to turn over our church membership and property at Laurinburg, N. C., to the African Church. Rev. Dr. Leak told me in the presence of the Rev. J. E. Holt, at Laurinburg, that on being interviewed by the Rev. G. W. Morehead, District Superintendent of the Wilmington District of the Methodist Episcopal Church, North Carolina Conference, that he said on the subject, "that Rev. G. B. McLean never wrote him a letter of any kind since Adam was born," and even if Dr. Leak had not thus testified it is a fact that neither by writing or otherwise was the intention expressed by me to go to the African Church, or to turn over the church at Laurinburg for no small reasons. First, I am a Methodist Episcopalian from choice. I am that also by birth. My parents were thus identified when I knew anything about the churcnes. Lastly, when I was converted I was already a member of it, having joined on probation before conversion. So by birth and training I am a Methodist Episcopalian. Supposing I were trying to effect negotiations as named, could that have been done? Nay, I could have gone, had I undertaken it, but no one can carry the membership at Laurinburg anywhere; at least this is my faith in the integrity of that church. Knowing this, then, it would have been a fool's attempt. So there is not the slightest foundation for truth in it. Strange it seems to me, as plain as are and well known the facts as above stated, some of the brethren persist in trying to magnify this rumor. And what for? Take any advantage of this letter you like. Such as are disposed to, write all parties named. This might have been corrected with the Bishop at Conference. The rumor does Dr. Leak no good, and being false, it is doing, and has done, me incalculable harm. Let those who would take advantage of this crushing rumor, remember that I, my children and whole family are in the Methodist Episcopal Church. We will endure crushing for a while. We have worked hard in the old church. Our best days have been spent in it, as a layman and pastor. Some one is doing me a distinct injustice.

G. B. MCLEAN.

Wilmington, N. C.

SOME REMINISCENCES AND AN APPEAL.

The East Tennessee Conference was organized in the fall of 1880, in Greenville, Tenn., Bishop E. O. Haven presiding. The Academy was opened in Morristown, Tenn., in 1881. Only two members remain who joined the Conference at the organization, the Rev. O. Hypolier and the writer. The writer has met every session of the Conference for twenty-nine years. The leaders in the organization are no more, namely, J. C. Tate, C. K. Mayo, A. Jordan, A. Gallispee, C. W. Graves, Wm. Rodgers, William Heiskell and D. B. Lawton. The last named was a white man. H. M. Brown, B. H. Johnson and A. J. Fletcher were transported to other Conferences. Rev. S. J. Harris was the Moses of the Conference in its early days. He is much loved by those who know him. He is retired from active work now and is residing in Knoxville, Tenn. This Conference has received some able men by transfer, namely, Rev. D. W. Hays, Dr. J. S. Hill, L. M. Moore, Miles Williams, Dr. J. B. L. Williams, Dr. G. W. Ziegler and Dr. J. W. Tate. A few trained men have come from Gammon Theological Seminary. The school at Morriston should receive a better support at the hands of this Conference. When I think of the class and kind of men who are our Presiding Elders or District Superintendents on this great district, and the class of men holding the leading charges, I think they should see to it that this Conference takes hold vigorously of our school and makes it second to none in the country. Dr. J. S. Hill, the President, has only one teacher in the school with him that has stood the trials and hardships from the beginning. I was pastor in Morriston in the early days, when it cost something to defend the school. The fact is Dr. Hill has done a noble work along the lines of education and in creating a sentiment in favor of education for the Negro. As a humble pastor and the chair man of the Board of Trustees at Morristown College, let me ask of your strong young men to take higher grounds for the school and for our Conference and race. Dear District Superintendents, I am with you for a forward movement for our school at Morristown. For my church I will work; for my Conference all the time; for my race I shall serve. Let all fall in line and do their best and attend the Commencement. Begin to prepare now. Your co-worker, W. T. Manly, Welch, W. Va.

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Deaths

WILCOX.—Kate Wilcox, a faithful member of Mount Zion Methodist Episcopal Church for over 20 years died very suddenly Monday morning February 15, 1909. The burial services were conducted by the pastor at the church.—Valcour Chapman, Pastor.

NELSON.—Brother Alfred Nelson, a member of Mount Zion Methodist Episcopal Church, this city, died Saturday February 20, 1909. He connected himself with the above named Church December 31, 1908. The pastor conducted services at the home of the deceased and the body was shipped for interment near Slidell, La.—Valcour Chapman, Pastor.

WHITE.—Lizzie White, an old member of Haven Church, New Orleans, and mother of Mrs. Evelina Bolden, fell asleep in Jesus February 26, 1909. She was one of the faithful members of our church and will be greatly missed by her fellow members in the community. She was buried on Sunday, by the Rev. Pierre Landry, pastor, assisted by the Revs. H. Taylor, A. E. P. Albert, J. O. Richard. The remains were followed by a large concourse of people, friends and relatives to its resting place.—Vernice C. Obert.

GRAHAM.—On December 1, 1908, Caroline Graham, a faithful stewardess of Fitzgerald Methodist Episcopal Church at Verdenville, La., fell asleep in Jesus. She served the church for twenty years and was a loyal Christian. She leaves four sons, one daughter and a host of grandchildren, members and friends to mourn their loss. The funeral was conducted by her pastor, the Rev. E. H. Hall, assisted by the Rev. J. H. Leonard of the Baptist Church.

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Southwestern Christian Advocate

ROBERT E. JONES, Editor
EATON & MAINS, Publishers

NEW ORLEANS, MARCH 18 1909

Vol. 43 No. 10

THE EMBARRASSMENT OF SUCCESS

More than nineteen hundred years ago the Master issued the command to go into all the world. The plan for the redemption of the world is complete. All that God can do toward bringing the world back to himself has been done, and the only reason that the kingdoms of the earth are not the kingdoms of our Christ is because men and women have been slow to heed the command of the Master, and have been unwilling to use the methods and means at their command for the full evangelization of the Christless millions. In other words, the indifference of the Christian church to the problems of the world's evangelization is enough to break the heart of the Master. Undoubtedly there must be restlessness of spirit and anguish of soul as He beholds the open doors which await the coming of the Christian church, and when He knows that the methods that He put into operation for te world's redemption are adequate to every need and that the only reason that the land is not possessed is the indifference on the part of the men and women who have been purchased with His own precious blood. This indifference is heartless. It is cruel. It is the most heartrending chapter in the history of the Christian church. The world could be brought to the feet of the Master within a single generation if we were of one mind to do so. The truth is the Church—the world-wide Christian Church—has not yet reached the point where it fully appreciates the command of the Master, the dignity of the task to which we are assigned, and the import of an instantaneous and a united forward march. Let us not look for a reason for this indifference. For nineteen hundred years we have been facing the problem of the world's redemption and yet so much remains to be done. Let us not assign the reason, for it may be that our interest in our own enterprise consume far too much of our means and time and talent. It may be that we are all too busy with our own affairs.

Our own Church is very much embarrassed because of its success in the mission fields abroad. Within the bounds of the Foochow Conference there are within a few miles to Yen Ping 25,000 people who could be reached at once if the missionaries were at hand. Bishop Bashford, whose consecration to the redemption of China forms one of the heroic chapters in modern missions, says in the Chinkiang District in Central China, there are 11,000,000 people among whom we have no work at all. And in this immediate province we have one evangelist to 20,000,000 people. China is the great missionary field today and what we are doing is insignificant as compared with what should be done for the redemption of this people. The study of the missionary movements in Korea sends the blood to the finger tips. Ten years ago Korea was a hermit nation, today there are 200,000 Christians, 50,000 of whom are under the care of the Methodist Episcopal Church. And yet our appropriation to this great field is only $38,465. In the Philippine Islands the story of the success of missions is so romantic that it reads like fiction. Fifty thouand Methodists in the Philippine Islands since Dewey opened the port of Manila! And yet there are in the province of Bulacan 300,000 people without a single missionary. What shall we say of Africa? It has waited long for the coming of the day when its millions should be taught the way of truth and life and to be lifted out of darkness into light. The day has come. Africa is ready. Its people in their superstition and ignorance plead for Christian missionaries, and yet for the entire continent of Africa we appropriate less than $50,000.

We have just begun work in France. The man to whom the vision has come is that princely layman, Mr. John H. Huyler, of New York, who has made an appropriation of $5,000 a year, out of his personal funds for five years to begin work in France. Bishop Burt says one of the greatest events in the history of the Church since the reformation is the separation of Church and State in France, and that the door is now wide open for Protestantism. Doctor Homer Stuntz says that we may have a million Methodists within a quarter of a century in France.

The requests that came up before the last General Committee of Foreign Missions were modest as compared with the needs of the field, and yet the estimates which were necessary for the adequate operation of the fields alrady open exceeded the appropriations by $600,000. Truly our success in missions is our serious embarrassment. Secretary Leonard is of the opinion that we can easily respond to the call of the General Conference and by the year 1912 raise at least $6,000,000 a year for missions. If every Methodist would give an average of five cents a week we would have for the year $7,800,000.

Can we longer withstand the cry of the heathen world and withhold the means for its evangelization, and at the same time be true to the spirit of the Christ?

AN ACT OF GRATITUDE

The Negroes of this country were correct in their contention that the discharged soldiers of the Twenty-fifth Infantry should have a hearing in accordance with American principles. That they were right is borne out by the bill which passed the last session of Congress, establishing a Court of Inquiry by which any innocent soldier, discharged by the President's order, may be reinstated with full honors and full pay. The leader in this long drawn fight on the floor of the Senate and before the American people, was Senator Joseph B. Foraker. All sorts of motives were attributed to Senator Foraker for espousing the cause of the soldiers. But he said, in a recent speech, delivered in Washington, D. C., in accepting a loving cup presented by the Negro population: "Every feeling of justice and of right in me was aroused. Every soldierly instinct in me came to the front. I resolved then and there to take up the cause and see that justice was finally done."

Mr. Foraker has the gratitude of the Negro peoples throughout this country, and he deserves it. Let it be said to the credit of the Negro that whatever may have been his line up on political men and measures, almost to the man he has appreciated this act of Mr. Foraker. And that the Negroes have not been hesitant in making known their appreciation, even when Mr. Foraker was under fire shows that they are capable of standing by and apreciating friends.

Whatever may have been Mr. Foraker's motive he made an open and manly fight in harmony with American principles and the spirit of American liberty and won. Although the bill that passed the senate and house was a compromise bill, it is a vindication of Mr. Foraker's attitude, and a recognition of the principles for which he contended.

Recently the Negroes of the City of Washington presented Mr. Foraker with a loving cup. The reception was held in Metropolitan African Methodist Episcopal Church, and an hour before time for the opening of the service this immense auditorium was packed. It is said that three thousand persons sought entrance, that could not be admitted. The presentation was hearty and spontaneous. The splendid address of presentation was delivered by the Hon. Armond W. Scott, an attorney at law, and a native of North Carolina. Mr. Foraker said he appreciated the gift. We are glad that the Negroes recognized in this way Mr. Foraker's services and that they have recorded in an humble way their gratitude. Ex-Senator Foraker deserves the thanks of the entire country for his position on the Brownsville affair.

THE LOUISVILLE COLORED LIBRARY

Louisville, Kentucky, has a branch library for colored people. The building is a very substantial structure, costing $35,000, the money for the building having been donated by Mr. Andrew Carnegie. All the officers of this branch library are colored. It is one of the show places of Louisville and never fails to attract the interest of visitors. It was opened September 23, 1905, in temporary quarters until a new library building could be erected. The cornerstone of the new library building was laid May 10, 1907, and the building opened for business October 29, 1908. This library has been a success from the very beginning. The building is 45 by 75 feet, one story and basement, of brick and stone trimmings. On the main floor opposite the entrance is the delivery desk. To the left are the librarian's office and children's room. To the right are the adult room and women's department. In the basement are the lecture room, two class rooms, furnace room and storage room. The building is well arranged and is a model of beauty and convenience. Among the special features of the library are four library stations in distant parts of the city, teachers' collections in five of the city schools, three reading clubs and a weekly story hour. The colored people of Louisville are justly proud of their library, as is shown by the following statistical report for 1908:

Number of books in library	7,000
Number of visitors	48,[illegible]
Number of books issued	41,[illegible]
Number of persons holding borrowers' cards	[illegible]

The library is in charge of the Rev. Thomas [illegible] Blue as chief librarian, with two very capable [illegible] ants.

Among Black Methodists in Texas

By Bishop William A. Quayle, . D.

Possibly there are some advantages in being an ignoramus. At least one, this one, hopes so. The ignoramus by his very immaturity of information brings two open eyes, two open ears, one open brain and one open heart. His ignorance is his asset. He brings no preconceived theory. He is down around "to catch" a theory.

A brand new Bishop has everything to learn, and the job is big enough, as we all note; but he has yet nothing to unlearn, which ameliorates his task in part.

I was a spy; howebeit, not to spy out the nakedness of the land, but to spy out the land. I bring back from this spying grapes of Eschol—at least to my brain and heart and democracy and Methodist hope they are grapes of Eschol. To be sure, I affect no wisdom. I am still an ignoramus; but an ignoramus may set down what he has seen. His eyes and ears will work. His inferences may be defective; but his observations may be accurate. This article is not given as specially illuminative to the Church, but as setting down how one man, an ignoramus, was impressed as he presided at Conferences of his brother ministers whose skins were black and whose hearts were white.

(1) The two Conferences presided over were the West Texas and Texas. They include the black Methodist Episcopalians in Texas, a domain larger than Asia Minor. One was held in Victoria, near Port Levaca on the Gulf of Mexico, the other at Paris, at the far north of Texas, near the Oklahoma line. In either Conference some preachers had journeyed 500 miles to answer to their names and bring their reports.

(2) One cabinet had five members, the other six. One cabinet had every member as black as soot. They were deliciously black, answering to quaint old Andrew Fuller's definition, "The image of God cut in ebony." This old ecclesiastic-s phrase is apt description of these men. They have the image of God.

CHRISTIAN GENTLEMEN

Of both the cabinets I may set down that no man could ask to be associated with a body of men of manlier mold. They did not bicker. They did not spat. They did not whimper. They were open in saying what they had to say. In no instance did a member of either cabinet come to me when others were gone and wish to put a gloss on some other man's work or remarks or churches. They impressed me as manly and above-board, courteous and not cringing. I was further impressed with their sagacity in judging men, their fairness in estimating them, and their tenacity in holding for what they wanted and each man fighting for the best men for his District. To an ignoramus in the episcopacy this would appear to be a District uperintendent's inseparable adjunct. This peculiarity argues sanity, sagacity and honor. In no instance did I hear any one of them speak disparagingly of each other or of their fellow-ministers. They estimated but did not practice detraction. They were not stubborn, but they were firm.

(3) Though the Home Missions appropriation was reduced from the level which at its highest was never high, I heard no preacher complain. These men whose salaries at best are but a pittance and to whom the 16 per cent cut meant cut in its drastic sense—these men made no whimper.

LIKE THE BOOK OF JOB

(4) Apparently every evil that can happen had happened within the bounds of these two Conferences. Repeated overflows and drownings out, complete failures in crops, compelling an exodus, in some instances, of entire communities in search of work, repeated lynchings of innocent men which had terrorized other entire communities. (At a telephone pole in a certain city where I was standing and talking to a District uperintendent, he said, in a voice whose weird pathos I seem not to forget, "From this pole not long ago one of my race was hung till dead, and for days his blood was red on the walk where we stand")—ague, yellow fever, boll weevils, catastrophes which read like excerpts from the bulletins of the Egyptian plagues, had happened and were chronicled by one brave man of brawn of body, brain and faith; and after having set down a list of calamities which made the tears rise unbidden to my eyes and a sob choke my throat he concluded his rehearsal by a sentence which, had it occurred in the Book of Job, we would set down as sheer genius. His concluding sentence of this inventory of disaster was, "Yet through all, God has been wih us and has been good, and has given us His blessing." If, sitting and listening to hero-talk like this, I said in my heart, "Thank God I am related by brotherhood in the ministry to such men as these," shall I be wondered at? Not once, but many times, a District Superintendent would rehearse what had happened to a preacher and a charge—sickness, deluge, vanishing of members, slaughter of crops or of men of his race, and then soberly remark: "But he brings up a good report."

One man reported he had had a salary of $70, and concluding said, "Bishop, I want you to send me back." One man whose wife had been wearying away for all the year and at last had died, said, or sobbed, "I have had a broken heart, Bishop, but have kept at my work."

"WHAT THINK YE?"

Men, women, what think you of these brethren of yours, these brethren in black? I know no better than to wonder at them and love them, and record in my memory that men had been set down heroes for less herohood than this.

(5) Preachers by the score came up with salary receipts—a scrawny pittance—but they brought up a report, "All causes presented and many received in full"; and the benevolent collections ordered by the General Conference were in the West Texas Conference $5,337. An ignoramus in the episcopacy knows no better than to be put to shame by bravery in sacrfiice and service like these.

(6) The courtesy of these brethren of ours toward a President of a Conference is something the equal of which I have not witnessed in the years of my attendance on Conferences as visitor and member. They could teach the rest of us sundry and divers rules of fine behavior.

(7) They were a band of well-dressed men. With few exceptions there was no slouchy man among them. They had come to Conference. They were tidy, clean, genial, engaging. I was proud to look at them and think they were Methodists.

(8) They were quick to "catch on." They do not need things labeled. No man need change the character of his utterances to suit a black audience. What he has to say they will understand if he will talk it out. No condescension is called for in being orator before these black Methodists.

A DOOR OF HOPE

(9) To me, an ignoramus investigator, the Methodist Church to these shut-out men and women seemed like a strong, welcoming, encouraging hand reached out of the sky. These men felt and feel that out of sight, far off, across leagues of prairie and of stream and hill, is a Brotherhood in Christ which believes in them, prays for them, plans for them, sets up for the black men and women the same standards in morals, intelligence and religion which the white Methodists have for themselves. To these men, with handicaps very many, shut in by dangers that may mean death any moment, the Methodist Episcopal Church appears as a door opening outward and a voice calling upward.

Methodism cannot be hesitant in serving with and serving these servants of the living God.—In the *Christian Republic.*

Discipline for the President

The General Conference directed that a specially prepared copy of the Discipline of 1908 be presented to President Roosevelt. Accordingly a beautiful copy was bound in seal vellum by Eaton and Mains, properly embossed with the President's name and enclosed in a morocco case.

Dr. Joseph B. Hingeley, Secretary of the General Conference, had the volume properly engrossed with the following presentation address and presented to the President:

To His Excellency, Theodore Roosevelt, President of the United States.

Dear Sir—At the Twenty-sixth Delegated General Conference of the Methodist Episcopal Church of the United States of America, held in the city of Baltimore, Maryland, during the month of May, nineteen hundred and eight, and on the twenty-first day of its session, the following resolution was unanimously adopted:

"WHEREAS, President Roosevelt, in the midst of a strenuous public life, found time on the sixteenth day of May, nineteen hundred and eight, to welcome and address the General Conference of the Methodist Episcopal Church at the seat of the American University, Washington, District of Columbia, in words and spirit most acceptable to us as Methodists, and therein clearly set forth his kinship with us in Christ and his hearty appreciation of the history and progress of our Church;

"*Resolved,* That as an expression of our appreciation of said welcome and address, and as a token of our affection, we, the Delegates of the General Conference of the Methodist Episcopal Church, hereby direct and empower the Secretary to select an appropriately bound copy of the first edition of the Book of Discipline of 1908, by us authorized, and cause the same to be inscribed and forwarded to His Excellency, Theodore Roosevelt, President af these United States."

In accordance with the above action, I herewith, in the name of the Methodist Episcopal Church of the United States of America and of the Delegates of the General Conference, representing every State in th Union and all the nations of the earth, present to you, Honored Sir, this volume, which contains in brief the History, Constitution, Doctrines, General Rules and Organization of the Church whose mission always has been and still is "to spread holiness over these lands."

With assurances of deep and sincere regard, I have the honor to remain,

Very truly yours,

JOSEPH B. HINGELEY,

Secretary of the General Conference of the Methodist Episcopal Church.

Chicago, Illinois, on this twelfth day of February, in the year of our Lord nineteen hundred and nine, and of the Republic of the United States of America the one hundred and thirty-third.

The President expressed his hearty appreciation of the gift in a formal reply as follows:

THE WHITE HOUSE,
WASHINGTON, February 25, 1909.

My Dear Mr. Hingeley:

Thru you I desire to express to the Board of the General Conference of the Methodist Episcopal Church my deep appreciation of the special copy of the Discipline of the Methodist Episcopal Church sent to me with a personal inscription and with my name printed on the cover, the copy being sent by you at the direction of the General Conference of the Methodist Episcopal Church. I have always believed in the Methodists; but during my term as President I have grown to believe in them with a steadily increasing conviction. Most emphatically they are doing the work of the Lord; they are fighting evil with rugged strength and courage; and here in America they stand for and represent a peculiarly strong and virile type of American citizenship.

Again assuring you of my deep appreciation, and with heartiest thanks, and good wishes for the Methodist Church, believe me,

Faithfully yours,

THEODORE ROOSEVELT.

Mr. Joseph B. Hingeley, Secretary General Conference M. E. Church, 57 Washington Street, Chicago, Illinois.

Throughout the year why not keep sweet? No frown ever made a heart glad; no complaint ever made a dark day bright; no bitter word ever lightened a burden or made a rough road smooth; no grumbling ever introduced sunshine into a home. What the world needs is the resolute step, the look of cheer, the smiling countenance, and the kindly word. Keep sweet!—*Rev. Geo. L. Perin.*

Plans for the Methodist Federation for Social Service

The plans of the Methodist Federation for Social Service for the current year seem to be very practical and promising. The pulpits and press of the Church will be increasingly employed in social interests. In several of our periodicals a social service department will be conducted. A larger place will be given to these interests in annual conferences, ministerial associations and summer assemblies. The series of pamphlets and leaflets hitherto issued by the Federation will be continued. In a few days a valuable pamphlet, *The Church in Oranized Charities,* by Dr. J. W. Magruder, Superintendent of the Federated Charities of Baltimore, will be published by the Federation. Two important volumes will soon follow. Social legislation of an approved character is receiving strong support from the Federation. A close cooperation is being effected with the Methodist Brotherhood. It is further designed to collect complete reports of the social work and experiments conducted under the auspices of our Church everywhere, together with descriptions of other similar undertakings, and thus to create a bureau of information rendering available for any worker, student, or Church, the experience of all. In addition to these special lines of work, four main departments have been organized as follows:

(1) *Church and Labor*—To consider the relations between the Church and working men and to bring the Church into more cordial and helpful relations with the Labor movement. Committee: F. E. Tasker, Chairman, lawyer, New York; John Williams, Commissioner of Labor of the State of New York, Albany; F. M. North, D. D., Corresponding Secretary of the New York City Church Extension and Missionary Society, and of the National City Evangelization Union, and Chairman of the Committee on the Church and Social Service of the National Federal Council; E. T. Devine, Ph. D., Secretary of the Charity Organization Society of New York, and Editor of *Charities and The Commons;* W. H. Morgan, D. D., pastor of Central Church, Newark, N. J.

(2) *Social Centers*—To consider and promote the establishment and maintenance of social settlements and like agencies under Methodist auspices. Committee: Miss Mary E. McDowell, chairman, Head Resident of the University of Chicago Settlement, Chicago; Dean Geo. E. Vincent, Ph. D., University of Chicago; Miss Isabelle Horton, Director of Institutional Work, Halstead Street Church, Chicago; C. M. Stuart, Ph. D., Editor *Northwestern Christian Advocate;* Rev. H. F. Ward, Chicago.

(3) *Social Studies*—To promote courses of social study in colleges, theological seminaries, Conferences, Brotherhoods, Epworth Leaues, etc. Committee: F. M. North, D. D., chairman, Editor of *The Christian City,* New York; Prof. E. L. Earp, Ph. D., Syracuse University; Miss Bertha Fowler, Superintendent Philadelphia Deaconess Home; J. R. Joy, Litt. D., Assistant Editor of *The Christian Advocate;* G. A. Warburton, formerly Secretary Railroad Branch, Y. M. C. A., New York.

(4) *General Conference Reference*—To study and report on certain questions referred by the General Conference of 1908 to the Federation. Committee: W. M. Balch, D. D., chairman, St. John's Church, Dover, N. H.; President W. A. Shanklin, LL. D., Wesleyan University, Middletown, Conn.; Rev. E. J. Helms, pastor Morgan Memorial Church, Boston; Prof. J. M. Barker, D. D., Boston University School of Theology; Rev. J. I. Bartholomew, D. D., New Bedford, Mass.

The Secretary, Rev. Wm. M. Balch, Dover, N. H., solicits correspondence with all who may be interested in the work of the Federation or any other line of social service or study.

Hindered Progress

One of the greatest hindrances to the spiritual health and progress of a Christian church is the retention of members who are known to be corrupt. This is the great bane of the most of churches in our land to-day. The spiritual condition is low and weak because evil members are kept in prominent offices, and many other members who are morally worse than decent outsiders are continued in practical fellowship. Read what Christ said to the ancient church in Pergaruum: "I have a few things against thee, because thou hast there some that hold to the teaching of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit fornication. So hast thou also some that hold the teaching of the Nicolaitans in like manner."

That church was not altogether corrupt. In some respects they were conspicuous for fidelity to God in relation to matters of vital importance. Here is much to their credit: "Thou holdest fast my name, and didst not deny my faith, even in the days of Antipas, my witness, my faithful one, who was killed among you, where Satan dwelleth." Such things were very commendable and the Lord duly recognized those good works. But the good deeds did not make amends for their tolerating members who were a curse to the cause. The effects of their good works were more than offset by the harmful influence of the bad members. It was just as much the duty of that church to cast out those evil members as it was their duty to hold fast to Christ's name and loyally keep His faith and maintain good doctrine. Just so long as they retained those evil ones in membership they were being seriously hindered from honoring their Lord as he desired them to do, and they were also hindered from power and progress. Besides, in holding those members, the church was hindered from exerting a wholesome influence on general society. And Christ's condemnation of that church has a strong application to those churches in our land that are keeping morally corrupt members in them. It is useless for the good ones to pray God to give the church the Holy Spirit in abundance. Let them, first of all, get rid of the great hindrances, especially the bad leaders, and then they may expect the power of the Holy Spirit.

C. H. WETHERBE.

A Message for the Tired and Spent

BY REV. J. H. JOWETT.

Our Lord was addressing a company of men and women who were most evidently tired and spent in mind and heart. He could "see what was in man," and looking behind the outer vestures of their flesh, He discerned the deep-seated weariness of their spirits. His pity was moved by their plight, and He addressed Himself to the removal of the burden; and while He was speaking, two very familiar occurrences came to His aid to help Him in His ministry. Looking away up one of the steep roads, I think He caught sight of some laboring beast harnessed to a load which was beyond its strength. And the Lord pointed to this panting and exhausted beast, and turning to the people, He said: "You are like that! You have got a rough and heavy bit of road, and you are attempting to drag burdens for which you have not the requisite strength! Ye labor! The task is beyond you, and you are fainting by the way." And perhaps He turned His eyes away to the lake, and saw one of the boats which so frequently put off from the shore to carry their burdens down to the southern parts. And the boat was overladen, so overladen as to be nigh to sinking! And again addressing the people, He took up His gracious appeal and said: "You are something like that! You are heavily laden; you have more cargo than you can comfortably carry! Your life is an intolerable load, and you are always in peril of becoming engulfed." Surely these are the two familiar images which our Lord employed in calling the people to rest.

The illustrations are as applicable to-day as in the day when they were first spoken. If I take my stand at any street corner, and watch the faces of the people as the crowd sweeps by, I am amazed how few there are which tell the story of a secret rest and peace. The majority of the faces are strained and restless, as though the hill is too steep and the burden too heavy. What are they carrying? Some are hauling loads of sins. These sins have been accumulating from their very earliest days until they depress the heart to the point of despair. And some are carrying black sorrows which seem to grow heavier with every passing day. They have not discovered the secret of lightening their burden, and every new morning witnesses an increase of their task. And others are overweighted with petty cares; their burden consists of multitudinous trifles. It is not that any great anxiety lies upon the soul—it is just the accumulation of uncountable worries which now constitute an unendurable load. It is very strange how this burden attaches itself to men. At the beginning it is unnoticed; a little worry seems to have no weight, but little is added to little until the back is broken.—*The Home Messenger.*

The Influence of the Fireside and Pulpit, Says Bishop Vincent

I cannot say that the "greatest influence" in my life has come from personal acquaintance with distinguished men in church and state, although it has been my good fortune to see and converse with some of the foremost men of our times, from Abraham Lincoln and General Grant down to the present genius whose home is at the White House. But the influence of even such fellowship cannot be accounted the "greatest influence" in one's life.

For that I must fall back on my home life. Now the value of home life does not depend altogether upon parental strength of personality, scholarship, and native genius, nor upon early educational opportunities in the institutions of learning. Potent as all these are, the religious factor, where it really exists, becomes the most effective of all agencies in character building. I think of my father—conscientious, Christian, strict in administration and, on the whole, consistent in example. But his influence could never have been what it was without the exceptionally pure, steady, and beautiful character and life of my mother, who gave to his authority and policy stronger influence. And this maternal and paternal power acquired added strength through the personal visitation at the home of childhood of the pastors who were in charge of the church we regularly attended.

There was great educational value in life for a number of years in the country under the old circuit system of Methodism, in the heart of Pennsylvania, then covered by the old Baltimore Conference. In those days ministers traveled on horseback over large circuits, preached earnest gospel sermons on Sabbath days and week evenings, conducted special meetings, distributing literature, spending days in the homes of the people, leading in family prayer, talking to the children in simple, earnest fashion, spending jolly evenings at the fireside, telling bright stories full of reminiscence with humor and other festive features introduced, the royal social evening closing with the reading of the Scripture, the singing of a hymn, and the kneeling of the whole family in prayer.

These experiences created living pictures full of movement and color and force that abide through all the after years. But even these opportunities could not in themselves create the influence one desires to find in this quest. We find it as we group all these factors—the earnest minister, the devout and consistent mother, the firm and steady father, the strict administration setting forth every day the reality of righteousness and the evils of selfishness, the habit of observing strictly the holy Sabbath, the study of the Sunday-school lesson at home, the presence of even the little children at the public service, the absence of all censoriousness in judgment, the cultivation of catholicity and generosity in spirit—all these factors, personal and social, ecclesiastical and domestic, combine in the unity of the church. Thus it is that the church becomes the central, the all-embracing, the stimulating factor of life.

The "greatest influence," therefore, in my early life was the church as thus embodied in the fireside, the religious library, the pulpit, and the pastorate.—*John H. Vincent.*

What is Coming

The Christian spirit working in the best minds of the time is preparing a new social synthesis whose motto will be, "The best for all." The problem of the future will be to secure the highest, happiest type of living for every soul that lives. To this end the finest intelligence will be at the service of the least endowed. We are already at the beginning of that regime. When we ride in an electric train, when we listen to great music, when we read noble poetry, we are taking shares in the world's best talent. But the principle is to spread over the whole area. Life to its utmost bounds is to be penetrated and elevated by our topmost intellect. That will give us cities without slums; labor without excess and without unemployment; for every one the bliss of owning, the bliss of doing, the joy of air and sunlight and change and leisure and the widespread, boundless mental feast. All these things are on the way. What is coming is not an evil, not a catastrophe, but an ever-heightening good. Our loftiest ideals are but a presentiment of the future reality. A civilization is yet to dawn compared with which our present one will seem as repulsive to our descendants as that of Dahomey seems to us.—J. H. *Methodist Recorder.*

THE CHRISTIAN LIFE

De Profundis

BY REGINALD WRIGHT KAUFMAN

Out of the deep! Out of the deep
For them that wake and them that sleep;
For them that sleep no more to wake,
And them that wake with hearts that break;
There, by the blue Sicilian sea,
Out of the deep they call to Thee.

O God, so mighty is Thy blow
That why they fall they may not know;
So vast the Law Thyself hast writ
That they may never measure it;
Yet, though Thou send this agony,
Out of the deep they call to Thee.

With tongues that lie so still in death,
With tortured mouths that scarce draw breath,
In ruin dealt for no offense,
In poverty and pestilence;
When Thy love seems a mockery,
Out of the deep they call to Thee.

And we—through all this world of Thine,
Who blindly follow Thy design—
Still in each terror-mastered soul,
Though strength be shattered, faith is whole;
From land to land and sea to sea,
Out of the deep we call to Thee.

Somehow, at last, the night shall fade,
Sometime the riddle plain be made,
Somewhere the broken lives of men
Be gatheed by Thy hand again;
O Maker, not destroyer, we—
Out of the deep we call to Thee.

—*From the Circle Magazine for March.*

The Need of Vigilance and Prayer

BY THE REV. DINSDALE T. YOUNG.

Is it not startling to realize that so many Christians take their religion so very easily? Business demands "the pain of attention," so does intellectual culture, so does everything worth doing; so, emphatically, does the walking in the Homeward Way. Would we be good pilgrims, we must ponder the path of our feet more sedulously. He does not worthily or safely tread the Homeward Way who is not a man of much prayer. His very breathing must be prayer. He must know by experience what it is to pray without ceasing. The word of God must be his constant companion. To it he must turn eagerly, believing, and hopefully. All vigilance must be his. To fail to watch is to court swift and irreparable disaster. Are we thus faithfully walking in the way that leadeth unto life?

There are lovely and helpful companions in the homeward way. It was the saying of a wise man of Israel that "good society is the society of the good." Yes, and to such society the blessed way introduces us. As we tread it we have fellowship with holiest souls of history and of to-day; for fellowship is in its essence spiritual and mystical. We have also "mystic sweet communion with those whose rest is won." Christian fellowship transcends all ecclesiastical limits, and it includes great and wide theological varieties. There is also, happily, much holy fellowship among those who are journeying to the place of which the Lord said He would give it them. And it is our choice privilege to encourage one another on our pilgrimage. By testimony and instruction we may help our fellow travelers, especially in their hours of fainting.

The homeward way demands that we seek to allure others to it. The road ought to be thronged. And it is our business to attract men. Evangelizing is the work of every Christian. Our lives should commend our religion. The traveler should be an argument for the road. Never will God's will be done till each Christian burns to make every man a Christian. No mere organization can ever successfully evangelize the world. Each must help to win all. As we tread the homeward way let us call all whom our urgent voices can reach to come and walk therein.

We cannot tell how soon for us as individuals the homeward way will end. Soon at longest it will be. But a little while and we shall reach home. "The rougher our way, the shorter our stay."—*From "The Home Messenger."*

Don't bother about genius, and don't worry about being clever. Trust rather to hard work, perserverance, and determination. The best motto for a long march is: "Don't grumble. Plug on." You hold your future in your own hands. Never waver in this belief.—*Sir Frederick Treves.*

Christian Religion

"Our only business with Christianity is to proceed upon it." So said the eloquent Chelmeco. Never was the saying more to the point than to-day. Every objection brought from the intellectual point of view has fallen to the ground. The worst thing the critics of the Christian religion can say about it is—that its friends have not made it everywhere dominant in life after nineteen centuries, and—what is still worse—the criticism is just. The indifference of the professed followers of Christ is the millstone about the neck of the Christian Church. "It is high time to awake out of sleep." Would that the spirit of our Methodist fathers might come upon us, sending us out in downright earnestness to hunt down the last man within reach that we might lead him to the life of Christ.—*William F. Anderson, Bishop of Methodist Episcopal Church.*

God's Plan for Us

God desires for you to reach clear across eternity. His wishes concerning you are not the hasty, impulsive wishes of human beings, but He has a plan for your life which He wishes to see fulfilled and He expects you to help carry out that plan. He intends that your life shall be beautiful in the setting in which He has placed you. You are not where you are altogether by your own efforts. An all-wise Providence has placed you there and has a work for you to do. It may seem a difficult task you are called upon to perform; you may think that your sphere is a very narrow one, but listen to His voice saying unto you: "My grace is sufficient for you." His plan for you has been figured out with great skill, but do you know we sometimes mar God's plan? We sometimes change the programme the great Master has laid out. I go into an engine room. I see the engine and the machinery around it. I behold the little wheels, larger wheels, screws, pistons, valves, and the like. I do not understand what they are all for. I look on and see all working in perfect harmony. I see a little valve that does not appear to me to be of much importance, so I just give it a twist, and instantly I interfere with the working of the entire machinery. So you and I come into God's arrangement and say: "This little feature is not important at all; I want this done my way," and we begin to twist the little valve and thereby spoil God's scheme.—*Rev. Dr. S. Edward Young, Presbyterian, Pittsburg.*

"No time of seeming inactivity is laid upon you by God without a just reason. It is God calling upon you to do His business by ripening in quiet all your powers for some higher sphere of activity which is about to be opened to you."

Politeness is a key which children may use as well as grown people.—*Richard Newton.*

Human Friendships

BY BISHOP FRANK M. BRISTOL.

Our sorrows give us such a glimpse of human friendship that they seem to form but the cloudy background for kindness to paint its genial features on, and work thereon its bow of hope and promise. One can almost afford to be ill for the kind inquiries that are made of him, and the good wishes that are sent. I do not believe in waiting until people are dying or dead before saying good things about their virtues. But many a person never loved humanity worthily until, in his bereavement, he found how kind and generous and sympathetic his neighbors were. When death threw its sable wing over the home, and the people said such gentle things about the dead, and such hopeful things, it wasn't so dark, a ray of kindly light broke in, and the afflicted will carry with them the memory of that kindness and sympathy as long as they carry the memory of their grief. The child, frightened by the thunder and the blackness of the gathering storm, runs to mother; her smile and song assure and quiet him, and he will remember mother's face and voice as long as he remembers the storm, yet would he be willing to hear the thunder again for a chance to hear that mother sing? There is compensation somewhere that gives value to every trial. The seamen of Galilee would be willing to have the storm rage again if they could hear Jesus say, "Peace, be still." The three weary apostles would gladly climb the mount again in the night to witness a Transfiguration; and the man restored to sight would almost be willing to go blind again to have the great Physician open his eyes, and to feel the thrill of that life-giving touch. So there are men and women who would be willing again to pass through any affliction which they have experienced for the good which they are wise enough to see has come to them through it in the past. David said, "It is good for me that I have been afflicted." The time comes in the experience of the good man when he can look back and recognize the beneficial character of what he may once have called his bad luck, his misfortune, a calamity, a disaster, life's affliction, and God's chastening. Many a man never knew the value of Divine grace, nor appreciated his religion until he passed through trials and temptations. You do not have to ask about the staunchness of a ship that has sailed through a hundred storms. You do not have to test the temper of a sword that has fought a hundred battles. You do not have to examine the soundness of the walls that have stood a hundred cannonadings, and baffled a hundred fierce assaults. And the religion which comes to man's help in every affliction, which comforts him in sorrow, encourages him in his trial, helps him bear his burden, conquer his temptations, subdue his passions, and dispel his doubts and fears, needs no defense of logic or eloquence; its very helpfulness is its defense, and in that is the proof of its divinity. So if affliction gives us a better knowledge of human kindness, and a clear, more positive proof of God's providence, and of the Divine nature of the gospel, it works out for us a good against which gold would weigh as nothing in the balance."—*"The Religion Instinct of Man."*

A Prayer

BY WILLIAM DE WITT HYDE.

Father, help me to hear thy high and holy call in every homely duty and every humble task: in the drugery of housekeeping; in the dreariness of accounts; in the difficulty of study; in the hardness of toil; in the competition of trade; in the claims of society; in the fight with appetite; in the struggle with poverty; in the management of wealth; in the love of friends; in courtesy to foes. In all the common experiences of life help me to see thy love going before me to point out the way my love must take; help me to feel thy strength within me making hard things easy, and translating the otherwise impossible into accomplished fact.

Doing all things as Thou wouldst have me do them, bearing all things as Thou wouldst have me bear them, may I find Thee where Thou alone canst be found—in Thy world, Lord of its life, Solver of its problems, Saviour from its sin.

Teach me, then, to take eagerly, as from a Father's hand, every healthy human interest, every normal social pleasure, every wholesome practical pursuit; that in the beautiful world where Thou hast placed me, and the interesting work Thou givest me to do, I may ever see the face of the Father, and live the life of a child.—*From "Abba, Father; Or, The Religion of Everyday Life."*

OUR YOUNG PEOPLE

The Contract

"Come, Peggy, put your toys away; you needn't shake
your head.
Your bear's been working overtime; he's panting for
his bed.
He's turned a thousand somersaults, and now his
head must ache;
It's cruelty to animals to keep the bear awake."

At this she stamped in mutiny, and then she urged
her plea,
Her wonted plea: "A little time, a minute more, for
me."
"Be off, you little rogue of rougues," I sternly made
reply;
"It's wicked to be sitting up with sand in either eye.

"To bed, to bed, you sleepy head; and then, and then—
who knows?—
Some day you'll be a grown-up girl, and lovely as a
rose.
And some day some one else will come, a gallant
youth and gay,
To harry me and marry you and carry you away."

At this the storm broke out afresh: "You know I hate
the boys;
They're only good at taking things, and breaking
things, and noise.
So, Daddy, please remember this, because—I—want—
you—to—
I'll never marry any boy; I'll only marry you."

"Agreed," I cried—the imp, of course, had won the
bout of wits;
Had gained her point and got her time and beaten
me to fits.
"Agreed, agreed"—she danced for joy—"we'll leave
no room for doubt,
But bind ourselves with pen and ink, and write the
contract out:"

This is a contract, firm and clear
Made, as doth from these presents appear,
Between Peggy, being now in her sixth year,
A child of laughter,
A sort of funny actress,
Referred to hereinafter
As the said contractress—
Between the said contractress, that is to say,
And a person with whom she is often good enough
to play;
Who happens to have been something of a factor
In bringing her into the world, who, in short,
Is her father,
And is hereinafter spoken of as the said contractor.
Now the said contractress declares she would
rather
Marry the said contractor than any other.
At the same time she affirms with the utmost
steadiness
Her perfect readiness
To take any other fellow on as a brother,
Still, she means to marry her father, and to be his
wife,
And to live happily with him all the rest of her life
This contract is made without consideration,
And is subject to later ratification.
The said contractress had it read through to see that
nothing was missed,
And she took her pen, and she held it tight in a
chubby and cramped up fist,
And she made her mark with a blotted cross, instead
of signing her name;
And the said contractor he signed in full, and they
mean to observe the same.

"Now give me, Peg, that old brown shoe, that bat-
battered shoe of yours,
I'll stow the contract in its toe, and if the shoe en-
dures,
When sixteen years or so are gone, I'll hunt for it
myself
And take it gently from its drawer or get it from its
shelf.

"And when, mid clouds of scattered rice, through all
the wedding whirl
A laughing fellow hurries out a certain graceless girl,
Unless my hand have lost its strength, unless my eye
be dim,
I'll lift the shoe, the contract too, and fling the lot
at him."

—*R. C. Lehmann, in Punch.*

Garbled Texts

It was a small country Sunday School, and at roll call every separate and individual member was charitably supposed to have provided himself, or herself, by arduous labors, with an illuminating verse from the Bible for the edification of the attendant roomful. Bobby, the minister's son, was notoriously deficient in this respect, and relied trustingly on the benefactions of his sister.

"Sister," he whispered, as inexorable fate approached him—"sister, tell me a verse." But his sister only shook her head. Time pressed; Bobby returned to the attack.

"But you must tell me one. Papa'll be to me in a minute, and what'll I do? Please tell me one."

But the springs of sisterly charity had gone dry. "Every tub must stand on its own bottom," she said.

The minister had reached Bobby's name. Bobby's face wore its accustomed smile. Bobby was indiscriminating. It cannot be said that his Biblical lore was in any wise profound. It sounded right enough to him. He rose in his place. "Every tub must stand on its own bottom," he said.

And thereafter, it is recorded, Bobby stood up longer than had been his wont—and it cannot be said that he did it joyfully.—*The Circle, for February.*

Her Wasted Efforts

A public schoolteacher was explaining the meaning of the word "glutton."

"Now, Tommy," she asked, "what would you call a man who is constantly overeating?"

"Oh," said Tommy, whose father was a sea captain, "he's what you call a stowaway, I guess."—*The Circle, for February.*

A Timely Reminder

The motion of closed street cars has a disagreeable effect on some children. At least, it usually does on little Emily, for almost invariably when she has ridden a few squares in them she becomes dizzy and faint and the only relief is to signal the conductor and be let off.

One day, however, it did not happen so. Indeed, instead of Emily being so affected by the car's motion, it was her little brother, who, when the car had bowled along a short distance, began to pale and show beads of cold sweat.

When frequent glances at his sister failed to reveal her to be in this same uncomfortable state, the designing youngster, unable to bear it longer, leaned toward her and said, faintly:

"Emily, it's time for you to get sick and be let off, itn't it?"—*The Circle, for February.*

of Serving

Every human life that fails to hear its message and learn its lesson, or fails to speak it out, keeping it locked in the silence of the heart, leaves this earth a little poorer.

We cannot live unto ourselves. We belong to Him. We are the servants of every man we meet. This is our privilege, and if we do it unwillingly, it is a duty. We must use or lose the truth. Our service is the world's claim on us, but we owe it to ourselves to serve. The bread we break for men is twice blessed and ours is the greater blessing.—Ex.

Things You Cannot Do

You can't stand for five minutes without moving, if you are blindfolded.

You can't stand at the side of a room with both of your feet lengthwise touching the wainscoating.

You can't get out of a chair without bending your body forward, or putting your feet under it; that is, if you are sitting squarely on the chair and not on the edge of it.

You can't break a match if the match is laid across the nail of the middle finger of either hand and passed under the first and third fingers of that hand, despite its seeming so easy at first sight.

You can't stand with your heels against the wall and pick up something from the floor.

Don't try to rub your ear with your elbow, for it will be a failure.

It takes a clever person to stand up when placed two feet from a wall with his hands behind his back and his head against the wall.

"It is going to be a beautiful year," said Georgietta, deftly tacking up the new wall calendar with the big, unfamiliar figures on it.

"How do you know?" asked somebody, curiously. "A year is a long time."

"Well, a day isn't, and I know because I am going to see that every single one of these 365 days gets some one beautiful thing into it."

"Then it will be a beautiful year," the friend answered. "You've got hold of a wonderful secret."—*Wellspring.*

Legal Don'ts for Wives

1. Don't sign or endorse a note or agree to be surety for any debt unless you are willing and can afford to pay the amount yourself. Never vary from this rule, even in the case of your husband, father, or your dearest woman friend.

2. Don't write your name on a blank piece of paper. Many women have done it and bitterly regretted it for the rest of their days.

3. Don't give an unlimited power of attorney to any one. If it is absolutely necessary to give one at all, be sure that it is given only for what it is needed and limit the time as much as possible.

4. Don't do anything in business matters "for politeness" which your judgment tells you you should not do.

5. In short, don't give any promise, or sign any paper whatever until you are sure you know the legal effect of it on yourself and your family.

6. Don't write anything, even in a friendly letter, which you would not be willing to have used as evidence in court. On the other hand, don't destroy any letter or paper which may have a bearing on a business matter.

7. Don't consent to your husband's assigning his wages. Don't make it necessary by extravagant living.

8. Don't keep people, rich or poor, waiting for money you owe them.

To this sensible advice, quoted from *Good Housekeeping*, the *Interior* adds one more suggestion by way of precaution: "Don't fail to examine your securities, once in a while, no matter to whose hands the papers are intrusted."—Ex.

Take Care

You may keep your feet from slipping,
And your hands from evil deeds,
But to guard your tongue from tripping,
What unceasing care it needs!
Be you old or be you young,
O, beware,
Take good care,
Of the tittle-tattle, tell-tale tongue!

—[illegible]

Temperance Lesson

International Sunday School Lesson for March 28, 1909

(Proverbs 23: 29-35.)

GOLDEN TEXT—"At the last it biteth like a serpent and stingeth like an adder."—(Prov. 23:32).

DAILY HOME READINGS

M.—Prov. 23: 29-35; Tu.—Prov. 23; 15-25; W.—Isa. 5: 11-24; Th.—1 Kings 20: 13-21; F.—Matt. 24: 42-51; S.—Gal. 5: 13-23; Su.—Eph. 5: 6-20.

BY REV. E. B. BURROUGHS, LL. B. A. M.

How extremely foolish it is for men to believe that alcoholic drinks bring them certain pleasures! How thoughtless they are to believe that from such indulgence they have imparted to them an exhileration that cannot be had from any other source! But such are the facts. Regardless of the warning of the Sage of Israel, together with their daily observation of the truth thereof, thousands are to-day finding no pleasure save such as comes to them through the use of the beverage of hell. That they do not pause to consider the end of their course is patent. But the end will come. And what a terrible end it will be! In the end will be found poverty, lack of work, loss of friends, physical wretchedness, a debased moral character, and a ruined soul, for "no drunkard shall inherit the kingdom of God." It is said that in India thousands perish annually from the eects of the deadly fangs of the python. But the annual statistics of deaths caused by the use of strong drink is far more appalling. Fully 100,000 in the United States alone annually fill a drunkard's grave. But this is not all. Look at the great amount of money that is spent for rum. In this country there is spent about $1,200,000,000 a year in drink. Add to this the cost of the maintenance of courts, jails, penintentiaries, asylums, made necessary because of rum and the amount becomes appalling. Knowing this to be true, it is the duty of every genuine Christian to stand out in strong and uncompromising opposition to the manufacture and sale of all intoxicants.

Our lesson to-day is a picture of a miserable wretch. Heedless of advice he has made a drunkard of himself and has "wounds without couse." The picture is not an uncommon one. It presents itself daily. The lesson we should learn to-day is that it is never safe to indulge in strong drink. No man ever becomes a drunkard all at once. Every drunkard was first a moderate drinker. Not every one, it may be true, who drinks moderately becomes a drunkard—but the possibility is there. It is only the "man that never takes a drink" that will never become an inebriate. Beware of the first drink!

LIGHT ON THE TEXT

29. *Who hath woe?* Woes of body and of mind; woes present and woes future; woes in one's self, in one's family, in one's social circle. *Who hath contentions?* That is, who hath quarrels, fightings, inflamed passions. *Who hath babbling?* Unprofitable conversation; vile talking, unseemly demonstrations. The babbler's tongue is "set on fire of hell." This makes him contentious; causes him to complain against God and his fellow man. *Who hath wounds without cause?* These come to the drunkard needlessly. Drink makes him quarrelsome, and leads him into uncalled for brawls, disputes, and fights. *Who hath redness of eyes?* "The word does not refer to the reddening, but to the dimness of the eyes and the power of vision." (Delitzsch).

30. *They that tarry long at the wine.* Having asked the preceding questions the wise man answered them in this wise. Here he shows that the disposition of the drunkard is to continue drinking, and to tarry for hours at the place where strong drink may be had. Oftentimes he spends days and nights in such bestial carousings. *They that go to seek mixed wine.* Drinks made more palatable by the infusion of different spices, drugs, etc.

31. *Look not upon the wine.* Here a warning is given. It means keep away from the path of temptation. Shun bad company. Through the eye desire is created within the heart, therefore, look not upon wine lest you be tempted. *When it is red.* Such was the color of wine in those days, and, thus being, it was much admired and sought after. Sin is invariably clothed in bright and attractive colors. *Giveth his color in the cup.* Sparkling, attractive, enticing. A brilliant appearance the intent of which is to tempt and ensnare. *Moveth itself aright.* The Revised Version translates this passage thus: "Goeth down smoothly." This makes drinking a seeming pleasure.

32. *At the last it biteth like a serpent.* There is no better emblem of the results of strong drink than the serpent. Like a serpent it is of brilliant color and glides upon its victim with easy motion; like a serpent it strikes its deadly fangs into its victims filling its blood with poison. Often it is beautiful in appearance and secret in its aproach, but its eects are beyond the power of human language to describe. Do you remember the man you saw with delirium tremens? That condition was caused by the bite of the serpent. *And stingeth like an adder.* The most deadly of serpents. An injection of its venom means certain death. So with strong drink. It infects the whole system. If permitted to go on death will surely follow.

33. *Strange women.* The Revised Version has it "strange things." But the fact is that strong drink makes a man lose all love for his wife and causes him to spend his time in the company of "strange women." *Perverse things.* Foolish utterances.

34. *As he that lieth down in the midst of the sea.* As if asleep on a vessel and utterly unconscious of approaching storms. His reason is perverted and his judgment has gone. *Upon the top of the most.* A place of great danger in time of storm. Such is the true condition of a drunkard. He is in great danger nor does he know it.

35. *They have stricken me.* The warnings given have amounted to nothing, and the punishment received has been in vain. *I will seek it yet again.* Such is his determination. Though blear-eyed, rum-soaked, poverty-stricken, cast out from good society, his insatiable appetite for strong drink leads him to return to his cups again.

Charleston, S. C.

The Light and His Witnesses

(John 1. 4-8, 12).
(Missionary).

The Epworth League Devotional Topic for March 28, 1909

BY ROBERT E. HARNED

The Theme and the Scripture

John 1. 4-8. Here at the beginning of the Gospel according to John we nd the representation of Jesus Christ as "the light of men." He is said to be shining in the darkness, and it is stated that he had not penetrated the darkness completely. The suggestion is that some dark places had remained in the world of men in spite of the continual shining of the light.

Verses 6-8 introduce a witness of the light. He is John the Baptist, a man whom God sent into the world for the express purpose of bearing witness of the light, in order that through his witnessing all men might believe. The writer of the Gospel seems to be careful that this witness shall not be confounded with the light itself, for he adds the statement that "He was not the light, but came that he might bear witness."

John 8. 12. This is Jesus's own statement that he is the light of the world. To fully understand his describing himself thus, we must recall the circumstances under which he spoke. He was attending the feast of the tabernacles, in which one of the rites were to commemorate by flaming lamps the pillar of fire which God had given to guide the Israelites through the wilderness. As he gazed upon the symbols of that ancient beacon light, he compared its narrow purpose with his own tremendous purpose in walking among men, and hence he cried out: "I am the light of the world; he that followeth me shall not walk in the darkness, but shall have the light of life." In our first Scripture passage John has shown the Son of God as the source of life and light from the beginning. In this verse Christ announces himself as the light for all the world, and describes the condition of the man who will accept him as his guide.

The Theme Illustrated

A certain man who is familiar with mission work among American Indians relates the following incident: A missionary came to a tribe where there was none who had ever heard of Jesus Christ and his salvation. In conversation with the chief he told him that God was his Father and that Christ was his Elder Brother. The chief inquired: "Is God your Father, too? And is Christ your Elder Brother?" When the missionary replied that they were such, the Indian said: "Then you and I are brothers, are we?" "Yes," said the missionary. Then, when told that the missionary had known these things from childhood, the chief said: "It seems to me that my white brother has waited a long time before coming to tell this to me."

The Aims of the Meeting

To emphasize the world-wide scope of Christ's gift of himself.

To call attention to the need of witnesses in all the world.

Prayer in the Meeting.

Give thanks for Jesus Christ the Light of the world.

Offer praise for those witnesses who first told your ancestors the good news.

Ask God to help you to become such a successful witness as John the Baptist.

Pray that the followers of Jesus Christ may be stirred to witness for him in distant lands and in the dark places of America.—From *Notes on the Epworth League Devotional Meeting Topics.*

An Inspiring Occasion

The reception of new members into the fellowship of the St. Mark's Methodist Episcopal Church on Sunday evening, February 7th, was of thrilling interest to us.

The pastor, assisted by a loyal official board and supported by a faithful membership, had conducted special services each evening from Watch-meeting.

The converts met in the lecture-room before the hour of service and a small white ribbon was pinned on the breast of each one, and then led by the children of the Sabbath School and the Junior League who were recently converted, marched up-stairs, singing, "How firm a foundation, ye saints of the Lord," where they occupied the entire centre of the auditorium, and listened to the very helpful sermon of the Rev. C. P. Tinker, D. D.

Who are these converts? They are young people from seven to forty. Many of them are the best product of the schools, with large influence among their fellows. Here are five entire families swept into the kingdom.

In reviewing the work of the year the records show that there have been but five Sundays during the Conference year that some one did not make a public confession of faith and unite with the church. Over four hundred have so far entered the fold. But we have simply cut around the edges; the great harvest field isyet untouched.

I am yours,

W. H. BROOKS.

Children's Day Program for 1909

"The Children's Hour"—which will be the Children's Day Program for 1909, prepared by the Board of Education—will be ready for distribution about April 15th, as now planned. Every piece of music will be new and written expressly for this particular program. As a result of extended correspondence and conference with pastors and Sunday School Superintendents, who have expressed their judgment as to the character of a program which would meet the needs of this year, several new features have been introduced. It is hoped that all our Sunday Schools will give careful and sympathetic attention to the programs prepared by our own Board of Education before purchasing elsewhere.

THOMAS NICHOLSON,
Corresponding Secretary.

Pure Air

By Dennis A. Bethea, M. D.

A quarter of a century ago a majority of the colored people of this country lived in the one-room log cabin. The churches and school houses were void of glass windows and heating stoves; and yet the death rate is greater to-day than then.

In former times people spent much time in the pure out-door air, their homes and public buildings, although primitive in structure, had that redeeming faculty of letting out the impure and letting in the pure air. The greater care now being taken in making doors and windows air-tight render it more necessary than ever to provide proper means for changing the air of our buildings.

In the process of respiration the lungs give off carbon dioxide and take in oxygen from the air. The former is poisonous, so it should not be breathed the second time. The vitiated air should be removed and a fresh supply allowed to enter the room or else we become infected by the toxins from our own bodies. It is estimated that between 20 and 30 cubic feet of air per minute is required for each individual. Thus it can be seen that in a room where a number of people remain for any length of time, there must be a system of ventilation.

People should always leave their bed-room windows slightly lowered during winter as well as summer. There is no danger of taking cold if plenty of cover is used on the bed. In fact it has been proven that those persons who sleep in rooms with windows lowered in the winter are not nearly so susceptible to colds as those who do not.

It is no uncommon thing to see several people sleep in one room with all windows and doors tightly closed. And also a lamp and a stove burning at the same time. Not only is the air of the room and the carbonic acid gas from their lungs breathed over and over again, but also the products of combustion from the lamp and to some extent from the stove. Under no circumstances should one sleep in a room with a lighted lamp. It is far better to sleep in a cold room with no fire. But when it is necessary to keep a fire in the sleeping room, the window should be lowered as to admit an ample supply of fresh air.

Not only are the homes, but also the Negro churches have become veritable hot-beds for disease because of improper ventilation. People are so afraid of draughts that they will not let in the requisite amount of pure air. Draughts are not as dangerous as was formerly supposed. It often happens that the church is closed up all the week, the janitor cleans the building without raising the windows, thus the Sunday morning congregation must breathe the "dead" air from the last Sunday. It is a wonder that more of the people are not dead.

The minister, in order to keep his people awake, should not only shorten his sermons but should look sharply after the ventilation of his church. The proverbial "Heavy train" sermon would be much easier to pull if the pastor would see to it that the air of his Master's house was changed before beginning the services.

Not only is pure air a prophylactcis against disease, but it is one of the best therapeutic measures known to the medical profession. The treatment of tuberculosis (consumption) is a good example. It has been demonstrated beyond a reasonable doubt that this dreaded disease cannot be cured by medicine alone but it can be by the pure air treatment.

Our death rate in the cities has become a subject of alarm not only to the physician but also to the sociologist. As improper ventilation has been shown to be an important factor in this condition; every minister, every teacher and every humanitarian should join in this crusade for pure air.

Terre Haute, Ind.

The Southern Negro Anti-Saloon Congress

By the Rev. John T. S. White, D. D., General Secretary

The Southern Negro Anti-Saloon Congress has just been held in Atlanta, Ga., at which there were leaders of the Negro race from most of the States of the South. Several months ago this movement against the saloon was started at Dallas, Texas, where a committee was appointed to call a general meeting of the South. This rapidly materialized and on February 24-26, the meeting was held in the Georgia capital.

Many able men of the race participated. Four white men of the South who had been invited to deliver addresses also shared in the deliberations.

With such men as Drs. M. C. B. Mason, J. W. E. Bowen, James Dean, E. R. Carter, A. S. Jackson, A. R. Griggs, I. N. Ross, P. J. Bryant, H. H. Proctor, J. A. Rush, Hon. Wm. Harrison, and others equally earnest and able, saneness and enthusiasm could but characterize the meeting.

Among other delegates present were three Negro Bishops, several lawyers, College presidents, authors, business men and ministers.

There was not the slightest display of extravagance in speech or action, but a most dignified decorum, and thoughtful deliberation, that would have done honor to any body of men. The four white speakers by their presence and counsel gave variety and helpful service. They consisted of Drs. John E. White, of Atlanta, Ga., W. B. Crumpton, of Montgomery, Ala., J. M. Frost, of Nashville, Tenn., and Dr. B. F. Riley, of Dallas, Texas. Dr. Riley was unanimously chosen superintendent of the field work, and will make headquarters at Birmingham, Ala.

Dr. A. S. Jackson, of Dallas, is president of the organization and Dr. J. T. S. White of the same city is secretary.

The fact was recognized that so long as the saloon prevails in the South much of the endeavor of the race to make for itself and hold a place in American civilization will be neutralized. Hence this pronounced hostility against the saloon.

That Negro leaders throughout the nation are pronounced in their opposition to the liquor traffic was developed, and that the 700,000 Negro land owners of the South see in the saloon a blighting curse, a vexing plague, and a menace to the very economic and moral life of the race was ably set forth by the speakers. That it is the lower class of the race that suffers from the inroads of strong drink; but that this fact operates against the entire race, and serves to evoke public odium on the entire people called Negroes. The Congress was careful to emphasize the fact that the movement is a moral one, and seeks to co-operate with any and all movements which are opposed to the bar-room and brewery. It is boldly heralded by the liquor men. And furthermore, they propose to meet this unwarranted claim by organizing the Negroes of the fifteen Southern States against the saloon. They propose to meet this vile slander on the race by placing the press and pulpit, the school and home, the church and lodge under tribute in the cultivation of a sentiment against the liquor business. The body was made a permanent one and will meet annually. By unanimous choice the body was named "The Southern Anti-Saloon Federation." It will be entirely independent of all others; but pledges co-operation with any organization that will fight the saloon.

That the movement marks an epoch in the history of the Negro race no one can doubt. It will affect the race industrially, educationally, morally, domestically and otherwise. It will also serve as a means of bringing the best elements of both races closer together in mutual understanding, and this is no small matter, for the great gulf between these two elements contributes too much of our social friction and misunderstanding.

NEGROES ISSUE ADDRESS FAVORING PROHIBITION.

The Southern Negro Anti-Saloon Federation meeting in this city held its closing sessions in Wheat Street Baptist church February 28. After devotions the selection of general officers was completed, the following being the list of leaders chosen for the movement:

President, Rev. Dr. Alexander S. Jackson, Dallas, Texas; secretary, Dr. John T. S. White, Dallas, Texas; treasurer, Bishop J. S. Flipper, Atlanta, Ga.; vice presidents, Drs. W. R. Pettiford, Alabama; James Dean, Florida: E. R. Carter, Georgia; L. G. Jordan, Kentucky; R. E. Jones, Louisiana; H. B. Hearst, Mississippi; S. W. Bacotes, Missouri; I. L. Thomas, Maryland; S. A. Peeler, North Carolina; S. E. Griggs, Tennessee; D. W. Dogan, Texas; William Harrison, Oklahoma.

All standing committees needed were appointed. The committee on publication, with Bishop H. M. Turner, chairman, was instructed to edit the addresses of the conference just closed and publish them in one volume, for general distribution.

Rev. Dr. B. F. Riley, of Dallas, Texas, was asked to take the superintendency of the general field work of the federation.

An advisory committee was appointed, consisting of the three general officers of the organization and Revs. G. I. Jackson, N. J. Johnson and A. R. Griggs, with headquarters at Dallas, Texas.

Should Dr. Riley accept the superintendency of the work it is likely he will make Birmingham, Ala., or Nashville, Tenn., his center.

At the afternoon session a number of addresses were made.

Dr. A. S. Jackson, the president of the federation, made the closing address of the afternoon on "The Saloon and Our Youth."

The committee appointed to carefully revise the address of the conference to the American public made its report, which follows:

To the American People: The Southern Negro Anti-Saloon Federation in convention assembled, sends greetings to all the people of all the races who make up our national life and citizenship. The present meeting in Atlanta is but the initial effort of our work in this large phase of organizations. Conscious of the terrible ravages of the liquor traffic and the splendid movement now being carried forward by our white neighbors for its overthrow and destruction, and remembering that our race in a peculiar sense has suffered untold wrong through the saloon, we have here banded ourselves together for a constant and uncompromising warfare against its destruction and evil influence. We have not been indifferent or quiescent on the subject of prohibition in the past, for thousands of our people for many years have been staunch and loyal supporters of this cause.

The leaders in our ministry, irrespective of name or denomination, are a unit against this curse, and our educators and professional men of worth are unanimous in their opposition. Indeed there is not a leader worthy of the name among our people who is not a stout opponent to the dram shop. We here and now most positively deny the wholesale statement so often made by the friends of the saloon that, as a race, we can be counted upon to ally ourselves with their interests.

It is by the solidification of these forces and by a unanimous and organized movement against the saloon that we propose to prove ourselves as pronounced a foe of the liquor traffic as can be arrayed against it. In doing this we do so in response to a sense of duty which we owe to our common country and no less to the elevation of our race and the purification of the moral condition of every community We are unalterably opposed to lawlessness of every description, and recognize the fact that the saloon has been the real source of the greater part of the crime committed by the weaker element of our people and of the evils inflicted upon us as a result thereof.

The ravages of the saloon have been felt in all lines of our social, religious, educational and industrial life, impending, if not paralyzing much of our proper place in the estimation of the American people as good citizens. This sentiment has grown to such an extent that we now believe it our duty to perfect a central organization which will unify our forces for effective service in the overthrow of the traffic.

The purpose of this organization is purely a moral one, and we enter into it with a degree of confidence that gives fresh inspiration, and we believe the result will prove a blessing to our common country. Our press and pulpit, our schools and homes are to be laid under tribute in the cultivation of a sentiment of hostility against liquor. An annual assemblage of our representative people in the south will hereafter be held in order to weld the more compactly our forces against liquor and provide fresh means for its absolute destruction in our respective states.

Signed on behalf of the Federation: E. R. Carter, J. S. Flipper, I. N. Ross, P. James Bryant, M. C. B. Mason, John T. S. White, E. P. J[illegible], Z. K. Gowen, R. A. Carter, J. A. Rush; Alexander S. Jackson, chairman; John T. S. W[illegible], secretary.

Final adjournment was had, the next place and time of meeting being left to the advisory [illegible]

Southwestern Christian Advocate

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

EASTER PROGRAMS

The Board of Foreign Missions has published for use in the Easter Missionary services for this year an attractively printed and interestingly arranged program, with new and inspiring music, and carefully selected poetry appropriate to the occasion under the general title, "A World-Wide Message." The programs should be ordered direct of the Board of Foreign Missions, 150 Fifth Ave., New York, and may be had at $1.00 per hundred, postage prepaid. Twenty supplements will be sent with each program. Cash with all orders.

METHODIST MINISTERS' RELIEF ASSOCIATION

This Association, which was incorporated thirty years ago, and which has paid the widows and children of our deceased Methodist ministers $800,000, held its annual meeting, February 17, with thirty-four members present. The annual reports of the various officers gave positive assurance of excellent and economical business management of all the interests of the Association. Its membership, numbering 1,709, includes eight of our Bishops, a very large number of our district superintendents, and a representative number of the strong men in our church.

The history of the Association is without a blemish, having paid all its claims, and now has a handsome reserve fund. Long ago it passed its experimental stage, and is making safe progress. The members need have no hesitation in recommending the Association as one of the best insurance organizations in the country, economical and reliable.

At the annual meeting three new "options," or plans, were adopted, appealing respectively to the ministers under 45 years, under 50 years, and under 60 years. The appeal is a very strong one for young men. All the officers of the past year were re-elected.

The unanimous opinion of all who are familiar with the existing conditions is that the Association was never in so good a condition and with assured prosperity as at the present time.

OUR CHURCH AT BRINKLEY, ARKANSAS DESTROYED

The storm that visited Brinkley, Arkansas, recently, destroying thirty-five lives and wounding many other persons, and destroying thousands of dollars worth of property, also carried in its sweep our church of which the Rev. D. W. Boatner is pastor. All the churches met the same fate. But this heroic band, under the leadership of Brother Boatner, is determined to rebuild at once. This cannot be done, however, without some outside help. The legislature of Arkansas has appropriated $10,000 for the Brinkley sufferers. This amount is small as compared with the needs. We sincerely trust that our people will aid in this matter. Address the Rev. D. W. Boatner, Brinkley, Arkansas.

The Young People's department of the Board of Foreign Missions issues a call for $1,000,000 from the Sunday Schools alone, which will be divided equally between the Board of Foreign Missions and the Board of Home Missions and Church Extension. The plan suggested is a good one. The $1,000,000 is divided into shares of $1.00 each and each scholar in the Sunday School is to secure as many shares as possible. A coin card has been provided for each scholar, together with colored disks and a record book which is to be kept by the teacher. A certificate will be issued to each scholar at the end of the year, indicating the number of shares paid. The plan is a good one and ought to produce very large results. A million dollars from the Sunday Schools is not too much. We have over 3,000,000 Sunday School scholars and in round numbers 300,000 Sunday school teachers and officers. There ought to be no difficulty in securing the million dollars. Any active Sunday school scholar can at least provide for one share.

Of General Interest

THE CENTRAL AMERICAN SITUATION

It would now appear that an evasion of the treaty made in December, 1907, providing for the submitting of all grievances on the part of Nicaragua to the Arbitral Court at Cartago, Costa Rica, is planned by President Zelaya; or he at least intends forcing a favorable decision to his country by first intimidating the Court by a display of hostile feelings. This, however, is to be averted by actions on the part of the United States which is determined that the peace of that part of the world shall not be flagrantly broken or unnecessarily disturbed by any one of the Central American republics. To this end armed vessels are being ordered to Fornesca Bay, in the Pacific Ocean, and in the Atlantic the cruisers Dubuque and Tacoma are to keep watch at Bluefield and Greytown. Until recently the situation was very complex owing to the fact that Senor Espinosa, Nicaraguan Minister to the United States could receive no information from his country as to its intentions. He has, however, been informed with important advices and will communicate same to the Department of State. All rumors to the effect that hostilities existed between Nicaragua and San Salvador have been denied by the presidents of the respective countries. President Taft is intent upon ascertaining the exact condition of affairs and has ordered John H. Gregory, head of the American Legation, to report at Washington immediately. He will relate full facts as to the claims of George D. Emery against the Nicaraguan Government which, it is said seized his entire plant and imposed a fine after having granted him concessions to cut mahogany and import supplies, duty free. If the situation becomes sufficiently grave Gen. Magoon of Panama and Cuban fame, will be sent to Central America to perfect some permanent peace plan.

Secretary Knox is not inclined to accept the statement of President Zelaya, of Nicaragua, to the effect that all is quiet in his Republic, and that he has no intention of waging war on the adjoining governments. With the vessels that are now at Nicaragua and those that are on the way, the United States government will have a total of six vessels. It would appear that Secretary Knox does not intend to have any more revolutions among the small Republics of South America.

THE SIXTY-FIRST CONGRESS

Now that the sixty-first Congress has actually assembled in extra session intense interest will be centered at Washington. Although the chief business to be attended is the tariff other questions will be considered. Among them will be the bill looking to a change in the date of inauguration of the President. Also the resolution relative to the taking of the next census. Mr. Cannon who has been re-elected Speaker of the House will, if he is left to select all the old members re-elected to Congress for the Ways and Means Committee. As to the revision of the tariff, a change in the method of valuation as concerns *ad valorem* duties is expected. Heretofore the appraisement of some articles manufactured abroad was based upon the valuation given abroad. The change of method would provide for an appraisement commensurate with the actual worth of the imports in this country. This would prevent the evasion of just taxation upon articles from foreign ports because of the under valuation of the imports. The main object of the revision is to raise revenue and incidentally to lower duties. Judge Parker, speaking before the student body of Princeton University expressed a belief that the President is sincere in his intentions to reduce the tariff rates but that he doubted Congress.

The opening of the Sixty-first Congress was quite stormy. The insurgent part of the Republican party practically united with the forces of the Democratic party for a change of the rules, which have been in vogue in the House for some time. These rules gave the Speaker of the House great power, which he has been able to use to retard or help legislation which met with his approval. While Mr. Cannon was re-elected Speaker with a comfortable majority the insurgents and Democrats were able to win at least a temporary victory and successful in putting through a resolution which calls for several important changes.

First—It established a "calendar for unanimous consents" the effect of which is to enable a member to have a proposition brought before the House without having to go to the Speaker for recognition. This change, they say, will be a relief to the Speaker.

Second—When consideration of a bill is concluded and the previous question is ordered, the rules heretofore provided for a motion to commit with or without instructions. It has been the practice to recognize a member of the majority party to make this motion, and thus prevent the minority from offering such instructions as it may desire. The new rule gives the minority the preference in making such a motion, and thus enables them to get a record vote on a proposition which would otherwise be settled in committee of the whole House, where no record is possible.

Third—It protects the calendar-Wednesday by requiring a two-thirds instead of a majority vote to set it aside.

Fourth—It is also claimed that the amendment will have the effect of preventing favoritism by the action of the Committee on Rules in special cases.

THE BALKAN SITUATION STILL UNSETTLED

Unless very conservative and conciliatory steps be immediately taken by Servia war between that country and Austria which is now imminent is inevitable. And in this event Servia's days of independence are numbered. It is believed now that Austria rather prefers the slightest pretext for a "temporary military occupation" of Servia which literally means a complete overrunning of that country. It is to be expected from the present attitude of Austria that she will make all efforts toward a position necessary for the justification of the pursuance of aggressive measures in her relation to Servia. Austria declares that the Servian pacific note to the powers is ambiguous and unsatisfactory and is trying to force direct negotiations with Servia after the latter has plainly announced her peaceful inentions. It would seem that Austria intends forcing all her demands. Just how this will take with the Servian Government cannot yet be prophesied.

CUBA PROMISES TO MAKE GOOD

One month has passed since the withdrawal of American supervision from the Island of Cuba. And this month of self-government on the part of the Cubans, while nothing tangible has been achieved, at least gives encouragement and hope that the experiment of self-government will not again result in utter failure. The fact that the Government has seen a month go by without any serious untoward incident occurring indicates the probability that all factional differences will be sunk in the aim to promote the general welfare of the republic, in order that Cuba may make good.

HEAVY RAINS AND RESULTS

The heavy rains recently throughout the Southern section of the country have worked considerable inconvenience and some loss of life and property. The Mississippi, Tombigbee and Alabama Rivers have all reached their high water mark. The Mississippi at Memphis rising to the 39-foot stage before the contents of the Ohio had reached it. The Tombigbee exceeded any of its former records since the floods of 1892 and became so furious that many of the people at Columbus have been forced to remove to higher quarters. At Selma, Ala., three persons were drowned and important industries have suffered severely.

Bishop Thoburn will celebrate the Fiftieth Anniversary of his going to India next month. His friends, who are many, are seeking to provide a fitting testimony to the remarkable career of this our Church's greatest missionary. It is thought to present him a residence that will cost about $6,000. Bishop Thoburn has established his residence at Meadville, Pennsylvania, the seat of the Allegheny College, and while the people around Meadville are taking special interest in this movement there is no reason why the Church in general should not contribute to this fund. It should be considered a privilege on the part of many to contribute one dollar or more to this testimonial of the splendid career of Bishop Thoburn.

The Rev. R. R. Wright, Jr., son of Major R. R. Wright, of Savannah, Georgia, has been elected editor of the *Christian Recorder*. Rev. Wright is a member of the Iowa Conference, and was formerly teacher of Hebrew at Wilberforce University. He has studied at the University of Chicago, Berlin University and will in June take the degree of doctor of philosophy from the University of Pensylvania for work done in sociology and kindred subjects.

People of Interest

Dr. E. A. Schell mourns the death of his father, Jacob Schell.

The Rev. J. Morgan Reed, D. D., has been elected president of Pennington Seminary succeeding Dr. Frank Moore.

Bishop Mallalieu represented our Church at the Park Street church, centennial banquet, held a few days ago in Boston.

The Rev. William Bartley, evangelist of the Texas Conference, is holding a series of meetings at Los Angeles, California.

The Rev. D. M. Seals, of New Iberia and the Rev. John McKee, of Baton Rouge, spent several days in the city last week.

Congressman W. Bourke Cockran spoke last Monday before the New York Preachers' Meeting on "Washington and Lincoln."

The Rev. C. W. Walton and his people of St. James Church, Columbus, Mississippi, raised on a recent Sunday $330.00 toward the church debt.

Mr. and Mrs. Texas Cook, of Macon, Georgia, are visiting the Rev. and Mrs. G. W. Reeves the parents of Mrs. Cook, at Talledega, Alabama.

Bishop Scott arrived in Monrovia, Liberia, January 20, and has held the Liberia Conference. A full report of this Conference will appear in next week's issue.

President Taft's acceptance of an invitation to attend the Lake Champlain tercentenary celebration to be held at Plattsburg, next summer July 7, was one of his first official acts.

St. Matthews Methodist Episcopal Church, Greensboro, North Carolina, the Rev. A. S. Cottingham, pastor, held its First Anniversary reception Wednesday evening, March 3rd.

Central Methodist Episcopal Church, Jackson, Mississippi, of which Dr. J. M. Shumpert is pastor, led the conference in benevolent collections at the recent session held at Meridian.

Dr. E. M. Jones will represent the Board of Sunday Schools before the Lincoln Conference at Boley, Oklahoma, and the Central Missouri Conference, at Fayette, Missouri, at their approaching sessions.

Dr. G. W. Arnold, of Gammon Theological Seminary, secretary of the Stewart Missionary Foundation for Africa, is making his annual visit to the schools. Dr. Arnold was at New Orleans University last week.

Mrs. Maggie Butler, wife of the Rev. Wesley R. Butler, of Shreveport, Louisiana, spent several weeks in the city recently, at the new home they have erected in a modern and attractive building, in the Garden District.

Brother William Martin, of Jackson, Mississippi, a local preacher and who was for many years a subscriber to the SOUTHWESTERN, served in the Union army during the late Civil war, died some time ago. His funeral was attended by Dr. J. M. Shumpert.

We present elsewhere in this issue an account of the work of the Rev. S. A. Virgil, as pastor of Warren Street Church, Pittsburgh, Pennsylvania. During the five years that Bro. Virgil has served this congregation he has added 230 members and erected the best church occupied by our people in that city.

The Rev. David O. Ernsberger and Mrs. Ernsberger, of South India, who have been in this country since March, 1908, having been delegates to the General Conference at Baltimore, sailed from New York on the steamship Carmania, March 4. They return to the work in Belgium, South India Conference.

The Bland Avenue Methodist Episcopal Church, of Evansville, Ind., as a token of its appreciation of the man and his services, provided the Rev. Joel C. Carson with funds sufficient to cover a trip which included Washington, where he witnessed the inauguration of President Taft and visited his son, and to New York City.

The *California Christian Advocate* says: "Mrs. Harris, wife of Bishop Harris, has had a long and serious illness of several months. Although able to leave the hospital, she is still confined to the house, and her eyes are in such a dangerous condition that correspondence is out of the question. Her friends are requested to take note of this fact. Mrs. Harris is well known and highly esteemed on the Pacific Coast. This item will be read with deep interest and sympathy."

Union Memorial Methodist Episcopal Church, St. Louis, the Rev. B. F. Abbott, pastor, continues to prosper. This church is winding up a very creditable year's work. The spiritual life of the church is vigorous there being conversions at almost every service. Two hundred and thirty-nine persons have joined the Church this year. The financial income has exceeded $8,000. Every claim of the church has been met.

President Charles W. Tenney of the *Montana Wesleyan,* at Helena, Montana, is still campaigning for "Dollar Bricks" for the first building on the new campus near the state capitol. Among those whose vision reached to the top of the Rockies this last week are: Dr. W. E. Huntington, Boston, Mass.; Dr. B. W. Anthony, Adrian, Mich.; Hon. Summerfield Baldwin, Baltimore, Md.; Dr. Henry A. Butz, Madison, N. J.; Dr. Jas. Harlan, Mt. Vernon, Iowa, and Hon. John W. Young, Cumberland, Md.

The Rev. Dr. I. L. Thomas preached an eloquent sermon Sunday morning, February 14th, to a large congregation in the Asbury Methodist Episcopal Church, Richmond, Va. ,of which the Rev. W. S. Jackson is pastor. After the sermon Dr. Thomas ably represented the cause of Home Missions and Church Extension and an after collection of $8.00 was raised for the work. The following Sunday night, February 28th, the Rev. Dr. C. C. Jacobs, Field Secretary of the Board of Sunday Schools of our church, preached and presented his cause for the spread of Sunday Schools and Methodism.

President E. L. Blackshear, of the Prairie View State Normal of Texas, writing President Dogan concerning Wiley, says: "I have often said your school, taken all in all, college work, music, industrial and the morale and enthusiasm and loyalty of its pupils, is the best of the colleges for our race west of the Mississippi. Strategically located for Texas, Louisiana, Oklahoma and Arkansas, it is the place where private philanthropy ought to plant a great Negro school. If you could get Mr. Rockefeller or Mr. Carnegie or Mrs. Russell Sage to see the facts in the case. I believe you could get the money for 'Greater Wiley.'"

A correspondent to the *Western Christian Advocate,* writing from Oklahoma, says: "The presence of Bishop W. A. Quayle as resident bishop is giving inspiration to the Church. He has won the hearts of the preachers and the people. He is a live Westerner. He knows at first hand the problems that confront us. In every test he has shown a clear understanding of the whole situation. Oklahoma City will soon present him with a new episcopal residence worth $15,000. This is located near Epworth University and gives the youth of that institution ready access to that great heart, in whom they already behold a friend. Bishop Quayle will conduct decision services at the Federated Church one day in the near future. Prayers ascend from many hearts that it may be a great day in Zion."

The Rev. Dr. Theodore L. Cuyler. a distinguished Presbyterian minister universally known, admired, and beloved, born in Aurora. N. Y., January 10, 1822, entered into rest from Brooklyn, N. Y., February 26, 1909, in his eighty-seventh year. He graduated from Princeton University when nineteen years of age; spent one year in Europe, entered Princeton Theological Seminary from which he graduated in May. 1846. His first pastorate wis in Kingston, Pa. He was a forceful. vigorous and thoughtful preacher. deeply loved by his people. In 1890. at the close of his thirty years' pastorate, his people presented him with a purse of $30,000. Dr. Cuyler preached for fifty-three years, and he is spoken of as "the most prolific writer of his generation." He contributed articles almost weekly to several religious papers, many of which have been reprinted in the SOUTHWESTERN CHRISTIAN ADVOCATE. In 1900 he estimated that the entire number of articles contributed by him to the religious press was 4,000, and that these had had a circulation throughout the world of at least 200,000,000 copies. He had written seventy-five tracts on various subjects. Even amid a most active pulpit career he had found time to write about eighteen published volumes. These included: "Stray Arrows," "Cedar Christian." "Heart Life." "The Empty Crib." "Thought Hives." "Pointed Papers for the Christian Life." "God's Light on Dark Clouds." "Newly Enlisted," "How to Be a Pastor," "The Young Preacher," "Christianity in the Home." "Stirring the Eagle's Nest and Other Sermons." Beulah Land," "Mountain Toos of Jesus," and "Well Built." Six of his books have been translated into Swedish, and two into Dutch. Nearly all of them have been reprinted in England, where they have had an immense circulation. Dr. Cuyler leaves a wife, who is an invalid, a son and a daughter.

News Paragraphs

The Arkansas legislature has appropriated $10,000 to the storm sufferers at Brinkley.

Two United States cruisers have been ordered to Honduras to watch over American interests.

A general strike of the telegraph operators of the French Postoffice Department was declared in Paris.

The government has just let the contract for the most powerful wireless telegraph station in the world.

The Fourth National Bank in New York City is said to have paid $307 per square foot for the purchase of a plot of ground.

The fact is noted that Mr. Taft is the first Republican President without a military record to be elected since the war between the States.

The total of public gifts and bequests for last year was $90,452,090. Andrew Carnegie leads with a credit of $7,437,600. John D. Rockefeller follows with $2,934,000.

The opening in London, March 15, of the first American department store in England, was a memorable event. During that day about 15,000 people inspected the building.

Major Charles Loeffler, the White House doorkeeper for thirty years, is succeeded by Thomas E. Stone, who was chief usher at the White House during the Roosevelt administration.

Judges Kennedy and Evans in Pittsburgh, Pennsylvania, refused to issue licenses for saloons where whites and Negroes were served indiscriminately, asserting that in the future the city would have "Jim Crow" saloons."

Influenza has gripped England; every rank of society is suffering and the number of victims increase. Many public schools have closed. There were sixty-six deaths in London last week as against thirty-six the previous week.

The Plaquemine locks in the parish of Iberville, State of Louisiana, were commenced September 3, 1895, and were completed only last week, thus opening up for navigation the Bayou Plaquemine and making it a tributary to the Mississippi. This work was undertaken by several firms which in succession threw up the job.

The British naval bill provides for a total expenditure for the year of $175,713,500, an increase over last year's estimates for 1908-09 of $15,000,000. The new building programme provides for four Dreadnoughts, six protected cruisers, twenty torpedo boat destroyers. and a number of submarines, the latter to cost $5,000,000.

ST. MARKS CHURCH, CHICAGO

St. Mark Methodist Episcopal Church, Chicago, Ill., has succeeded in purchasing the St. Andrew Methodist Episcopal Church property at Wabash Avenue and 50th Street. The church is only partly erected, but arrangements are now being perfected to complete it during the summer. It is located just one block east and three blocks south of the present location, and is, for many reasons, the most desirable property owned by a Negro congregation in the city. The securing of this property will increase the influence and membership an hundred fold. The building will seat 1,292 people. The Rev. William C. Stovall, M. A., B. D., is the very successful pastor of the church.



THE NEW ST. MARK'S CHURCH, CHICAGO

The Warren Street Methodist Episcopal Church, Pittsburgh, Pa.

The Rev. S. A. Virgil, pastor, with the members and friends of the congregation of Warren Methodist Episcopal Church, are to be congratulated on their entrance, Sunday, December 27, into their handsome church located on Center avenue, near Watt street, Center avenue being one of the nicest and most fashionable thoroughfares in the city. Watt is a new street running north and south, while the general direction of Center avenue is east and west. The church is located in the northeast corner of the lot, fronting on Center avenue, in one of the most fashionable residence districts of the city, on a splendid site costing $10,250, and at the present real estate value is worth much more. As to the church building, the following dimensions with accompanying cut will fully explain: The main room will seat two hundred and fifty; the balcony one hundred; infant room, one hundred; the ladies retiring room available for Sunday school purposes will seat fifty persons; the main auditorium has a seating capacity of five hundred; balcony, two hundred, with side doors open, forms one large room seating twelve hundred persons. The choir room is in the northwest corner with private entrance from Center avenue, the pastor's retiring room is in the southwest corner with easy access to the pulpit. The pulpit is in the south end, the organ in the rear of pulpit in a specially prepared recess for the choir with a seating capacity of sixteen or more. The basement contains a kitchen, dining room, gymnasium, Men's club, reading room, ladies' and gent's lavatories. All windows of art glass, with a goodly number of memorial windows. The Woman's Social Club, the oldest woman's club in the church, has a ninety foot circular window in front facing Center Ave. The family of the Rev. Mr. Brown has put in a handsome window in memory of their father, the Rev. Alfred W. Brown, one of the early pastors of the church. Captain C. W. Posey, chairman of the board of trustees, places also an expensive window dedicated to his wife, Mrs. C. W. Posey. The Pastors' Relief Club, Violet Club and the Parsonage Committee have each placed handsome windows, but the most interesting design of them all is the pioneer window put in by members of the race, in memory of the fathers. The parsonage which is under the same roof, has nine living rooms and bath, with a well fitted laundry in the basement, heated with steam and lighted with gas and electricity, making it one of the finest church homes in the city. The cost will be $50,000.



THE NEW WARREN STREET CHURCH AND PARSONAGE, PITTSBURGH, PA.



REV. S. A. VIRGIL, PASTOR WARREN STREET CHURCH, PITTSBURGH, PA.

Too much credit cannot be given to the pastor, the Rev. S. A. Virgil, for his untiring efforts in the face of much discouragement in consummating such a gigantic task during such a severe financial depression. One cannot correctly understand the magnitude of his undertaking, unless he be thoroughly cognizant of the facts; suffice it to say that he has accomplished what a less stronger heart could not, and this church will be a memorial to him long after his body has moulded into forgotten dust, and generations yet unborn will call him blessed. May he live long, and yet do greater things.—W. S. McLanahan.



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Absolutely Pure

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The only baking powder made from Royal Grape Cream of Tartar.



Literary Notes

WOMAN'S HOME COMPANION

In the March issue of *Woman's Home Companion* is begun a series of articles telling "What the Emmanuel Movement Really Is." Many fragmentary articles have appeared on this subject, but this series is the first complete story of this world-wide movement.

THE DELINEATOR

Mrs. Roosevelt, the Woman in the Background, by Mabel Potter Daggett.

Our Right to the Lives of Babies, by Edith Howe.

The Feminine Element in Lincoln, by George T. Lemmon.

Why One Hundred Sunday-Schools Have Succeeded, by Laura A. Smith.

Lessons from American Plays, "The Servant in the House," by ames L. Ford.

Are the Dead Alive? Sixth Article. Clairvoyance. By Fremont Rider.

The Delineator Child-Rescue Campaign.

The National Child-Rescue League.

The Child's Mission: Second Prize Sermon, by the Rev. George H. Hill.

Plant Your Waste Land with Pine, by George W. Wilder.

Little Stories of the Heart.

Fiction: Christopher I, by Annie Hamilton Donnell; Love and Politics, by Jay Cady; The Cold Shoulder, by Zona Gale; McShinn—His Promise, by Raymond Lee Harriman; Stradella: A Serial Story, by F. Marion Crawford.

Poems: How to Go and Forget, by Edwin Markham; When I Come Home, by Louise F. Dutton.

LIPPINCOTT'S MAGAZINE

A Knight Errant in Broadway. A Complete Novelette. Rupert Sargent Holland.

The Night Worker. A Poem. Chester Firkins.

Cameos: I—The Garden of Forgotten Things. A Sketch. Ella Wheeler Wilcox.

Inferences. Epigrams. Minna Thomas Antrim.

Miss Tooker's Wedding Gift. A Story. John Kendrick Bangs.

As Played by the Orchestra. A Story. Marion Hill.

The Tree, the Rope, and the Man. A Story. Will Levington Comfort.

Hope and Despair. A Poem. Clarence Urmy.

Deductions. Epigrams. Walter Pulitzer.

A Plea for Less Coal. A Special Article. George Ethelbert Walsh.

For the Sake of the Kid. A Story. Theodore Waters.

The Filipino Scout. A Squad-Room Ballad. Alfred Damon Runyon.

Trees. A Sketch. Thomas L. Masson.

Being Nice. A Story. Dorothea Deakin.

A Little Song. A Poem. Florence Earle Coates.

Kiss Money. A Sketch. Bolton Hall.

The Nerve of Joe. A Story. D. C. Lawless.

Of Laughter. A Poem. May Byerley.

Ways of the Hour: "Get Rid of Your Illusions," by George L. Knapp; "The Comic Supplement," by Herman Scheffauer; "Is Present-Day Fiction Quite Ephemeral?" by J. B. E.

CHANGE OF ADDRESS.

The address of the Rev. James Hant is 1002 No. 14th Street, Paris, Texas.

The Rev. C. D. C. Bryan has removed from Flournoy to Melville, Louisiana.

The Rev. J. W. Thomas, from Blount Springs to Oneonta, Alabama.

Gleanings from the Field

ALABAMA

Talladega.—On the second Sunday in February, 1909, the faithful members of Pulliam Church gave a rally for the purpose of raising money for the building of the church. The faithful few that gave are as follows: B. C. Conethers, $5; C. L. Henson, $3.25; Chester Jordan, $1; Zack Richards, $1; Dr. R. J. Bockner, Loviza Jordan and Richard Fain, 50 cents each; N. E. Conethers and Jake Welch, 25 cents each. Total, $20.—B. C. Correthers, pastor.

Union Springs.—Our first quarterly conference was held February 27. The Rev. P. G. Goins, the District Superintendent, was at his post as usual. All officers were present with good reports and glad hearts. We've raised during this quarter $78.34; raised for the pastor, $48.84; for the Superintendent $14; and $15.50 for other purposes; total, $78.74. On Sunday we had a spiritual feast. Our Superintendent was at his best; he preached two splendid sermons and the people were greatly benefited. Sunday night he preached to a crowded house and one hundred persons partook of the Sacrament. This is my sixth year at this place and everything grows brighter each year. The good sisters and brothers stormed the pastor on the 24th of February. The table was heavy laden with many good things which made our hearts glad. We always welcome such storms.—O. Nelson.

ARKANSAS

Camden.—The Rev. W. R. R. Duncan, D. D., was with us to hold our first quarter. The Doctor looked after the work committed to his care and preached a strong sermon. We are at our post. You will hear from us later as to the work at this point.—C. A. Taylor, pastor.

GEORGIA

Gainesville.—Our first quarterly conference is just over, the best in the history of the charge. The attendance was more than any one expected and the spirits at high water mark. The pastor has things well in hand and the people are perfectly happy. The finances were a surprise to all, having raised $241.92 before the quarter. Then in the quarterly conference raised $51.82, making a total in 60 days of $293.74. The Ladies' Aid Society No. 2 has led the way in doing outside work. They meet every week and aid some one in need and at the same time keep on hand money to help the church. Sister C. Ceffer, a worker that knows no failure. All the departments of the church are alive. Sunday School and Epworth League good and the outlook for all the work bright. Sunday at 3 p. m. the Rev. Mr. Dosey of the circuit, preached a splendid sermon, and at night the Rev. Dr. Gowen, Superintendent, thrilled the congregation. Bless his labor forever. So closed the best quarter in the history of the charge. The pastor will soon occupy more comfortable quarters in a neat five-room parsonage; plastered overhead and walls improved at a cost of $450; 18 additions to the church; $293.74 raised and two subscriptions to the SOUTHWESTERN. A Subscriber.

KENTUCKY

Louisville.—I took charge of Portland Mission Methodist Episcopal Church immediately after the adjournment of the Lexington Annual Conference. Here I found a cozy little church and a membership roll of 35. It has been my aim to do my very best. At first things seemed very gloomy, but after a short stay here I have been made to feel at home. Our church work was on a boom up to November 26, 1908, when I, the pastor, took down with a sudden chronic disease, from which I am just now recovering. And owing to this fact, we will not be able to make our usual report, but when things are rightly considered we have wrought well. During my illness the Rev. H. W. Tate, the District Superintendent, secured to serve my congregation here the Rev. J. S. Sharp, of this city and he has been very faithful. Both the District Superintendent and pastor are liked very much by the members and friends. Accessions, 3; deaths, 2; lost sight of 5. Benevolent collections are partly taken. What is needed most is a good revival among the church members. We have a good Sunday school. Bro. Green Jolly and Eliza Jolly and Katie Dolman are due much credit for the faithful care of pastor during his serious illness.

W. A. Hinton.

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No knife and its torture.

No doctor and his bills.

All druggists, 50 cents. Write today for a free package.

LOUISIANA

Clinton.—The first quarterly conference was held at Mt. Zion Methodist Episcopal Church, February 21-22, 1909, with J. W. Turner in the chair as District Superintendent. Bro. Turner knows how to say things to meet the needs of the people, church and the ministry. Notwithstanding the threatening weather all the officers were out with good reports except one or two. Taking everything under consideration, the hard times, the cold and bad weather, we raised $50.75. Paid pastor, $19.45; District Superintendent, $6.60. The Rev. F. D. Bowers of St. Peter Methodist Episcopal Church, was with us, conducted the love feast and made strong, hopeful remarks which were very timely. The spirit of the Lord was with us.—J. A. Landry, pastor.

Crowley.—Trinity Methodist Episcopal Church, under the pastorate of the Rev. E. V. Taylor, is in full bloom. Thursday night the members and friends showed that E. V. was welcome in our city by visiting the parsonage on 5th street at a late hour, arousing the inmates and presenting them with many baskets containing all kinds of choice groceries. Remarks by Mrs. P. Taylor. The company was led by Mesdames M. Jackson, M. Simon, E. L. White, W. Garland, Mr. and Mrs. C. Joseph. The future for Trinity Chapel is bright.

(Miss) M. Johnson.

Melville.—We had a glorious meeting on the first Sunday night; 76 took communion. The church was crowded even to standing room. The people and pastor have made a beautiful garden, front yard, back yard, a yard for entertainments. Pastor Bryan is fixing up the place and planting. We had our first quarterly conference. The Rev. J. J. Obee was here; we had a fine quarter. Reports good. Superintendent Obee delivered a splendid lecture on "How to Make the Church Grow Spiritually and Financially." He was surprised to see everything moving off so nicely and said if we can get Woodside to move off like Melville I will shout. We started Saturday for Woodside, but the rain and sleet stopped the meeting and we were not able to hold service.—C. D. C. Bryan.

Many.—On February 17-18 the first quarterly conference was held by the Rev. T. J. Johnson, District Superintendent of the Shreveport District. Had a good conference. The Rev. T. J. Johnson preached a strong, helpful sermon. He stopped over two days with us, and while here visited, accompanied by Pastor Simmons, the Southwestern Normal Industrial School. Mr. Johnson's talk to the students was very inspiring and helpful. They gave him as a small expression of their gratitude $1.65 and asked him to come again. Brother Johnson visited the homes of several of the people, going also two miles in the country, where some of the colored people have fine buildings. Our Superintendent is looking after every interest of the church and people spiritually and educationally. He is pushing the Mansfield Academy as he goes over the district.

W. H. Simmons, Pastor.

Crowley.—At Trinity Methodist Episcopal Church, Sunday, February 28, the Epworth League was organized with the following officers: President, Mrs. P. Taylor; 1st vice, Miss R. Baker; 2nd vice, M. Larkins; 3rd vice, V. Preater; 4th vice, J. Wilson; L. Gaines, secretary; M. Johnson, corresponding secretary; Mrs. Ella Williams, treasurer. We are going in to make our League second to none on the Lake Charles District. The Rev. E. V. Taylor is pastor.—Letha Gaines.

Clinton.—On the St. Paul and Vincent Circuit the first quarterly conference was held February 11, at St. Paul Church by the Rev. J. W. Turner, District Superintendent. The officers and members were proud of the reappointment of their pastor, the Rev. F. D. Bowers. The members of the quarterly conference all came up with written reports. The District Superintendent preached a strong, inspiring and instructive sermon, subject, "Premeditated Lie."—Henry Johnson.

MARYLAND

Greensboro.—Report of six years work to March 17, 1909. Money raised for all purposes with other items of interest:

		Converts
1903	$1,385.55	79
1904	1,652.95	42
1905	1,455 50	38
1906	1,300.90	30
1907	1,200.95	44
1908	1,382.50	20
Total	$8,378.35	253

Two churches have been built at a cost of $2,800. Raised on same to date (not including interest) $2,025.00, leaving a balance: Mt. Pleasant Methodist Episcopal Church, $375.00; New Union Memorial, $500.00. The floating debts: C B. Jarman, $51.32; C. E. Butler, $4; N. Horsey, of S. H., $4.50. Balance on summer kitchen. O. Z. Gotwals, a small bill. The people of the charge have been loyal and heroic as any I ever served. Many thanks to my white friends for their encouragement and financial aid, $160 on new churches. Dr. E. L. Hoffecker, who is at Fairmount, Md., now, was a great exponent to the progress.—P. M. Shelton, pastor.

WHY IS SUGAR SWEET?

If sugar did not dissolve in the mouth you could not taste the sweet. GROVE'S TASTELESS CHILL TONIC is as strong as the bitterest tonic, but you do not taste the bitter because the ingredients do not dissolve in the mouth, but do dissolve readily in the acids of the stomach. Is just as good for Grown People as for Children. The First and Original Tasteless Chill Tonic. The Standard for 30 years. Price 50c.

The greatest of all newspapers is the DAILY GLOBE-DEMOCRAT, of St. Louis. It has no equal or rival in all the west and ought to be in the hands of every reader of any Daily paper. It costs, by mail, postage prepaid, DAILY, INCLUDING SUNDAY, one year, $6.00; 6 months, $3.00; 3 months $1.50; DAILY, WITHOUT SUNDAY, one year $4.00; 6 months $2.00; 3 months $1.00; SUNDAY EDITIONœa big newspaper and magazine combined, 48 to 76 pages every Sunday, one year, $2.00; 6 months, $1.00. A subscription for the GLOBE-DEMOCRAT, at these prices, is the best possible newspaper investment. Send your order TO-DAY, or write for FREE SAMPLE COPY to Globe Printing Company, St. Louis, Mo. See special offer of the "Twice-a-Week" Issue of the GLOBE-DEMOCRAT, TWO YEARS FOR $1.25, elsewhere in this paper.

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Conference Notices

Special Notices

LAKE CHARLES DISTRICT

The Missionary Convention of the Lake Charles District will be held at New Iberia, April 15-16. We hope to make this the greatest meeting ever held on the district.

P. W. Clark, District Superintendent.

GREENVILLE DISTRICT

Pastors and Sunday School Superintendents: Brethren: Keep in mind the promises we made to do more and better work along the Sunday School line than ever before and work to that effect. Arouse your schools. Raise all of your benevolences. Strengthen your home treasury. Have your delegates prepared and ready to go to Stephensville, the seat of our next convention, with glowing reports. There is no excuse, so don't bring any. Yours for success.

Z. F. Murrell,
District President.

Itta Bena, Miss.

OPELIKA DISTRICT

If there are any of our local preachers, exhorters, members or friends who have subscribed to the SOUTHWESTERN through any of the pastors of the Opelika District, or myself, and your paper is not coming to your address, or you are not receiving the paper, you will please write me at once and I will speedily take up the matter with the SOUTHWESTERN and your interest will be immediately adjusted. We are moving on toward our District Conference at which time everybody is expected to renew their subscription and we must remove all excuses. I am yours for the SOUTHWESTERN.

J. A. Holliday,
District Superintendent.

MISSISSIPPI CONFERENCE

To the District Superintendents and Pastors:

I think by the time you read this notice the minutes will be ready to send out. Now, the minutes cost us $2.50 and $1.50 per page. I hardly think they will cost us less than $140 and not less than $30 to send them out. Now, if all the brethren don't pay the $1.50 we will have to come before you again with an additional debt. So I urge all the brethren who have not paid or paid in full, to please send it to me at once. I ask the District Superintendents to help me all they can in collecting by seeing the brethren as they make their rounds. Wherever they can, collect and send to me.

L. W. Price, Secretary.

District Rounds

GAINESVILLE DISTRICT

SECOND ROUND

Suwanee, March 20-21; Duluth, 27-28; Norcross and Roswell, 26-28; Lawrenceville, April 3-4; St. Luke, 7-11; Union Grove, 17-18; Elberton, 23-25; Elberton Circuit, 24-25; Lavonia, May 1-2; Covington, 7-9; Oxford, 9-10; Commerce, 14-16; Nicholson and Athens, 15-16; Gillsville, 22-23; Hoschton, 29-30; New Bethel and F Branch, June 5-6; Gainesville, 11-13; Fort Street, 13-14; Leo, 19-20. Brethren: Success is yours, if you will have it. Make Easter, April 11 and Children's Day, June 13, red letter days on your charge. Raise every dollar of your benevolent money before District Conference. The people will follow well if you will lead well. Keep a revival in your charge.

Z. K. Gowen, District Superintendent

ATLANTA DISTRICT

SECOND ROUND

Grantville, March 20-21; Ariel Bowen, 24-28; College Park, April 2-4; Foreign Mission's Rally, 11; Hogansville, 16-18; North Atlanta, 14-18; Warren Chapel, 25-26; University, 28-May 2; Hogansville Ct., May 8-9; Palmetto, 8-9; Lutherville, 15-16; Newnan, 23-24; Enon Grove, 29-30; Grantville Ct., June 5-6; Central Ave., 13-14. Brethren: The Lincoln Anniversary has passed and I hope every pastor has raised his Freedmen's Aid money and sent it to Dr. M. C. B. Mason, 220 West Fourth St., Cincinnati, Ohio. Let us not forget the causes of Foreign Missions on Easter Sunday and report at once to Dr. A. B. Leonard, 150 Fifth Ave., New York, Veteran's Day the fourth Sunday in May, and report to Dr. J. B. Hingeley, 57 Washington St., Chicago, Ill. Children's Day the second Sunday in June and report to Dr. Thomas Nicholson, 150 Fifth Ave., New York, and every day the SOUTHWESTERN CHRISTIAN ADVOCATE, report to Dr. R. E. Jones, 633 Baronne St., New Orleans, La.

C. L. Johnson,
District Superintendent.

PIMPLY PRETTY FACES

May Be Made Clean and Clear By Using Stuart's Calcium Wafers.
Trial Package Sent Free.

Pretty faces are daily seen about us marred and marked with pimples, blotches and eruptions.

There is absolutely no necessity for this condition being so exceedingly prevalent. Pimples and skin troubles show that the blood is impure, and is forcing its impurities into the cells and glands of the skin, there festering and breaking out at last into many eruptive disorders.



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Calcium Sulphide is one of the greatest blood purifiers known to science, and is so powerful that in a few days dreadful conditions of skin disease are overcome, and pimples and ordinary skin troubles have been removed in a few days.

Stuart's Calcium Wafers contain this great purifier and preserve its fullest strength in the peculiar process called Stuart's. Combined with the Calcium Sulphide are three other great blood invigorators, each doing a special work intended for rapid and complete mastery over blood impurities and skin diseases.

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These wafers are not experimental, they do their great work so fast and are so uniformly successful that they are known in every hamlet and by every druggist. Physicians will tell you of Calcium Sulphide, and how hard it is to prepare it to hold its full strength. Stuart has solved the question with Stuart's Calcium Wafers. They sell at all druggists for 50c, or send us your name and address and we will send you a trial package by mail free. Address F. A. Stuart Co., 175 Stuart Bldg., Marshall, Mich.

NAVASOTA DISTRICT

SECOND ROUND

Anderson Circuit, March 27-28; Caldwell Circuit, April 3-4; Clay Circuit, 10-11; Brenham Station, 16-18; Brenham Circuit, 17-18; Brenham Mission, 18-19; Somerville Circuit, 24-25; Bellville Circuit, May 1-2; Sealy Circuit, 2-3; Brookshire Circuit, 8-9; Hockly Circuit, 15-16; Waller Circuit, 16-17; Hempstead Circuit, 22-23; Hempstead Station, 23-24; Navasota Station, 29-30; Navasota Circuit, 28-30; Yarboro Circuit, June 5-6; Millican Circuit, 12-13. Brethren: We are very anxious that each pastor shall succeed. We trust that you have planned well for Easter, April 11, and will be able to raise your entire apportionment for benevolences. The District Stewards, the District Missionary Society, and the Woman's Home Missionary Society, will meet in Somerville Tuesday, April 27, and we are asking each pastor to be ready to report all of the missionary claims raised, viz.: Foreign Missions, for Home Missions and Church Extension; for Woman's Foreign Missions and Woman's Home Missions. Dr. I. L. Thomas, Field Secretary, of Baltimore, Md., will be present and receipt for the Home Missions and Church Extension. The Foreign Missions, Woman's Foreign Missions claims should be mailed to the general treasurer, at once after it is raised and be ready to report the vouchers. The District Treasurer and District President of the Woman's Home Missionary Society will be present and receipt for the money belonging to that work. We are praying for success and we ask each pastor and layman to pray that the second quarterly conference will be a success and that the Somerville meeting will be the best of its kind ever in the district. All other benevolences which you raise for the different causes, please forward at once to the proper treasurer, get vouchers and report at Somerville.

B. M. Taylor,
District Superintendent.

NEW ORLEANS NORTH DISTRICT

Preachers' Meeting

New Orleans North District Preachers' Meeting convened in Thomson Methodist Episcopal Church, February 24, 1909, M. C. Harrison in the chair. After devotional service, President Harrison stated the object of the meeting. On motion of D. J. Price, D. D., District Superintendent, W. J. M. Price was elected temporary chairman. Permanent organization was perfected as follows: M. C. Harrison, president; Frank Walker, 1st vice-president; B F. Branch, 2nd vice; T. B. Cooper, secretary; D. D. Williams, assistant secretary; C. C. Landry, treasurer. Committee on programme: H. Taylor, P. Landry, D. D., B. F. Branch, C. C. Landry and A. Robinson. A beautiful leather bound discipline with gold letters inscribing on the back, the names of M. C. Harrison, pastor; T. B. Cooper, secretary; D. J. Price, A. M., pastor. P. Landry, D. D., made the presentation speech, which was a surprise to the District Superintendent. He responded in well chosen and appropriate words, thanking the donors. The Revs. W. H. Jones and T. F. Robinson, of the South New Orleans District, were introduced and addressed the meeting. The Rev. H. Taylor, of Simpson Memorial, responded. A Missionary and Sunday School Convention will be held at Lutcher, La., April 14-15, where each pastor will make full report of his collection for Home and Foreign Missions. Each pastor will appoint three delegates to the convention. A committee of three was appointed to draw up suitable resolutions, touching the death of the Rev. W. D. Wriggins, and the committee of ladies of Thomson church, who served refreshments. The next Preachers' Meeting will be held at Slidell, March 25-26.

T. B. Cooper, Secretary.

PUDDING,

pie, floating islands, custards—they all grow monotonous, and no wonder the head of the house is sometimes out of sorts at dinner when the dessert comes on—the same old thing year after year! He and the whole family welcome



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PREACHERS' ALLIANCE

Baton Rouge District

At Mt. Zion Methodist Episcopal Church, Clinton, La., February 2, the ministers of the Baton Rouge District organized the Baton Rouge District Preachers' Alliance, Section No. 2, comprising the following churches and pastors: Mt. Zion No. 1, Clinton, J. A. Landry, pastor; Mt. Zion No. 2, Clinton, H. London; St. Paul and Vincent, Clinton, F. D. Bowers; Macedonia, , J. A. Proctor; Mt. Carmel, J. L. Augustus; Rylander, Willie Brooks; Wesley, Wilson Circuit, H. C. Gair; Beach and Pine Grove, Nelson Burton; Norwood, Asbury, John H. Wise; Jackson, J. J. Woolridge. The following officers were elected: J. A. Landry, president; B. R. Jackson, vice-president; A. J. Procter, treasurer; F. D. Bowers, secretary. The Rev. J. W. Turner, District Superintendent, being present, by common consent presided. He gave some very instructive advice. The preachers are very hopeful and anticipate good results from the alliance.

F. D. Bowers, Sec.

BETTER THAN SPANKING

Spanking does not cure children of bedwetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 176, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. send no money, but write her today if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

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LIFE A BURDEN

Pains, from which women suffer, often make living unendurable.

If you are a victim, do not remain one. No need. Most of such pains are preventable, curable.

***Others* have obtained relief, through Cardui. Why not you?**

At least it can do no harm to give Cardui a *fair* trial.

It *may* be the *very* medicine you need.

Hearken to the words of Mrs. Mattie Campbell, of Ratcliff, Tex. She says: "Two years ago my health was very bad. I suffered untold misery every month. I ached all over. Life was a burden to me. At times, I wished for death, to end my suffering.

"At last I decided to try Cardui. I took one bottle and it helped me so much, I bought $5.00 worth. That kept me in health for one year, and saved a large doctor's bill. I took six more bottles and now I can say that Cardui has stopped my suffering and made life worth living. I would not be placed back where I was, two years ago, not for this whole world rolled at my feet."

Try Cardui.

Gleanings from the Field

MISSISSIPPI

Alesville.—Our first quarterly conference convened in Beverly Chapel, Feb. 20-21, Dr. N. R. Clay, District Superintendent, presiding. Every phase of the work was carefully considered. Good reports rendered. Dr. Clay preached to the delight of all who heard him and made a lasting impression. Raised for the day, $20.35; total for the quarter, $45.—P. A. Lemon, pastor.

Whites.—Our first quarterly conference was held at Ethel Church, Jan. 23-24. Notwithstanding the conference came to us before the arrival of our new pastor, the Rev. E. D. Cameron, or before he had time to learn the strength of his people, it was no less a success. Paid District Superintendent in full, $18.75; paid pastor, $8.50; total collection, $27.25. Sunday was a great day with us. Our District Superintendent preached at 11 a. m. He was listened to with manifest interest. He is indeed a great preacher, and he is not only a great preacher but a church worker as well. We speak from a standpoint of service. When we take under consideration the short notice which our pastor had concerning the quarter and the service rendered to make it a success, we are forced to believe that he is a man who thinks his thoughts after God. He is determined to have the ADVOCATE come to every home possible on his work.

C. I. Ashford.

Vaiden.—My first quarterly conference convened Feb. 6-7, S. H. Nevils, District Superintendent, in the chair. The leaders had good reports which showed progress. Sunday the Superintendent preached two good sermons. Forty-four took the Lord's Supper. Paidt he Superintendent in full, $16. The committee fixed the pastor's salary at $565. The good people are doing all they can to make my family happy.—Wm. Campbell, Pastor.

McNeil.—We came to this place Jan. 26 and the good members of Byrd's Chapel appreciated our coming by visiting the parsonage Feb. 2 with 30 pounds of groceries, led by Mesdames Malinda Byrd, Nancy Burnett and others. We are encouraged to do a great work this year, God being our helper.

H. M. Jordan, Pastor.

Water Valley.—There was quite a storm at the Methodist Episcopal parsonage last Tuesday and Saturday night. Pastor and wife were made very happy because of the many pounds of choice groceries presented by the members and friends. The band was led by Prof. S. M. Gillum and Mrs F. J. Carothers. We take this method to thank our kind friends for the courtesy shown by them to us. May God bless and keep all of his true people.

(Mrs.) E. M. York.

Gulfport.—On Thursday night, the 11th, a great surprise party of members came to the parsonage about 11:30 at night, led by Bro. Jas. Gaddis and wife, Forshee, Fairly, St. Clair and many others. They came in and unloaded their burden upon the table, which was about 60 pounds. One whole side of meat, by Bro. Forshee and wife. Prayer was offered. The friends were asked to call again. The pastor and wife and children were made happy.—S. Jossell, pastor.

Augusta.—Our first quarterly conference was held at West Methodist Episcopal Church Jan. 30-31, by the Rev. S. H. Cannon, District Superintendent. This seemed to be one of our greatest quarters. A good crowd of young people were present. The Superintendent preached two great sermons to the delight of all present. Reports show work to be greatly improved on all lines. Paid Superintendent, $10; raised for all purposes, $100.

F. L. Woods, pastor.

Money.—On the 5th day of February, 1909, the oldest daughter of Nelson Turner, a member of Woodstalk Methodist Episcopal Church, was struck by lightning and the house was very badly shattered. On the evening of the 22nd a very heavy storm struck the same house with Bro. Turner's family all in it; the doors were torn away, the outhouses and fences blown away, leaving the place a wreck indeed. We have our pastor, G. W. Weatherby, with us to-day.

Handsboro.—On January 28 a reception was tendered the Rev. S. H. Cannon, our District Superintendent and his family by the members and friends of Riley Methodist Episcopal Church. Everybody present fared sumptuously. Too much praise cannot be given Mesdames Rosa Boyd, Hannah Gaint, Harriet Hand, Pearl Whitington, Martha Baldwin and Misses Laura Bell, Rachel Harnett, Bertha Riley, Aline Jackson, Rosa Trotter, Ella Jackson and Winnie Boyd.

Grenada.—I desire to thank the good ladies and friends of Vincent Methodist Episcopal Church, Grenada, for the great storm they brought to the parsonage out of a clear sky, which resulted in many pounds of all kinds of the nicest fancy groceries. Too much cannot be said for these good people. They left the pantry full to the brim and pastor and wife all smiles. Thanking you again, one and all.

M. C. McEwen, pastor.

Harriston.—My first quarterly conference was held Feb. 4-5; all of the brethren were present with good written reports. Paid the District Superintendent in full. The Lord's Supper was administered to 65. Received two members. Our good sisters have gone to work and bought $50 worth of furniture for the parsonage. I ask the prayers of the entire District that this may be a successful year. Dr. W. W. Lucas, District Superintendent, knows his business and he shall have our prayers that he may lead this District to the front.

A. M. Quinn, pastor.

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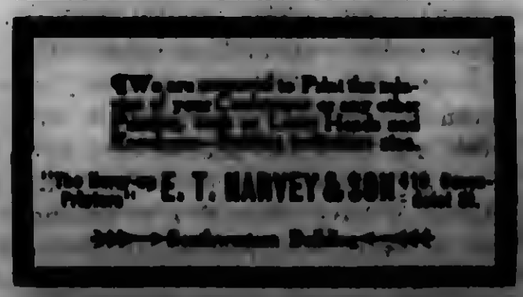
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A remarkable offer by one of the leading ear specialists in this country, who will send two months' medicine free to prove his ability to cure Deafness, Head Noises and Catarrh. Address Dr. G. M. Branaman, 152 East 12th Street, Kansas City, Mo.



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GREAT FRENCH SYSTEM

Marriages

COLLINS - MONTGOMERY. — Mr. Israel Collins and Miss Altonnette R. Montgomery, at the bride's home in Slidell, La. The bride is the daughter of the late T. G. Montgomery, a member of the Louisiana Conference. The Rev Frank Walker officiated.

KEES-JARVIS.—Wednesday afternoon, at 3 o'clock, February 24, 1909, the Rev. Dr. Isaac L. Kees of Jena, La., and Miss Ruth V. Jarvis, of New Orleans. The marriage took place at the bride's home, which was handsomely decorated. To the soft strains of Lohengrin's Wedding March the bride entered leaning on the arm of her mother. She was handsomely gowned in a Drake Princess, made of white duchess satin trimmed with silk embroidery and lace. The bridesmaid, Miss Sophonia Rozier, wore an exquisite gown of white silk messaline. The bride is one of our best young ladies, the refined and highly cultured daughter of Mr. and Mrs. Jarvis. She is a graduate of Leland University, a splendid musician and a sweet singer. She has a host of friends and admirers. The groom is a man of much prominence, his high moral dignity of character, his strength and eloquence as a preacher, together with his wisdom of leadership and scholarly attainments make him one of the foremost men of his ministerial rank. The bride and groom were the worthy recipients of many valuable presents. The happy couple left the same evening for Jena. The ceremony was read by the Rev. Calvin S. Stanley.

Literary Notes

THE FEBRUARY AMERICAN BOY

The ring of steel, the swish of the hockey club and all the delights of the healthy and vigorous winter sport of Ice Hockey are contained in the very attractive front cover page (in colors) of the February *American Boy*. The contents of this issue are not only particularly varied but of especial timeliness. A fine serial entitled In Old Shiawassee, by John T. McIntyre, telling of the experiences of a pioneer boy in Michigan, starts in this issue, and Frontier Boys on the Overland Trail is continued with increasing interest. The final chapters of That Dillingham Boy are given. Among the many fine short stories are: Walter Ramsey's Valentine, telling of a boy's heroism in the face of great danger; The Hockey Championship being the account of a great contest. Yellow Tail, the Siskiyou Puma, is a thrilling story of a hunt among the mountains of California. The Boys Battalion of Toa Baja tells of the results of a little Porto Rican boy's patriotism. "Tiger"-Barry's Close Call gives a vivid picture of an encounter with a man-eating tiger, and In a Python's Coils describes a meeting with a monster serpent. Stories of Abraham Lincoln are specially featured in the magazine, there being over two pages concerning Our Martyred President. Then there are interesting and instructive articles on Ice Hockey, Washington, Philately, How to Make Garden, Lights, Poultry Keeping, Canine Pets for Boys, and many others. The many practical departments will please every boy with a hobby, and the result of an interesting Gardening contest is also given, and in addition there are over 90 illustrations. $1.00 a year. The Sprague Publishing Co., Detroit, Mich.

BOOK NOTES

Jeunings & Graham, Cincinnati.

Messrs. Eaton & Mains have added to their Spring list a uovel by Joseph Hocking, entitled "THE CHARIOTS OF THE LORD." This is described as one of Mr. Hocking's best stories, with the scenes laid in the times of James II and William of Orange. Sixteen illustrations in color embellish the text.

EX-PRESIDENT ROOSEVELT has taken such a strong interest in the African Diamond Jubilee, as evidenced by his consenting to address the opening convention at Washington recently, and his purpose to visit Africa in the near future is so well known, that the Rev. John M. Springer, author of "THE HEART OF CENTRAL AFRICA," (a new book to be published soon by Jennings & Graham), is having a copy of this book specially prepared for presentation to Mr. Roosevelt at an early date.

On the cover of "THE STORY OF THE CATACOMBS," to be published this month by Jennings & Graham, will be stamped what is called the monogram of Christ. This consists of the first two Greek letters of Christ's name superimposed, on each side of which is a Greek symbol signifying that Christ is of like essence with God, the whole surrounded by a nearly-complete circle. The origin of this monogram is unknown. One authority states that it was found stamped, in varying forms, on most of the tombs in the Catacombs of Rome.

PROFESSOR JAMES ORR will reach this country in the latter part of this month, and will proceed directly to Canada, where he has several engagements for lectures during the month of April. The reception accorded Professor Orr's last book, "THE RESURRECTION OF JESUS," justifies the belief that it has found a permanent place in the literature of Christian Apologetics, and is therefore a book which may be safely carried in stock year after year.

Many progressive pastors are devoting considerable attention to the matter of Church advertising. In this connection there is nothing better than the chapter devoted to that subject in Christian F. Reisner's complete manual for Church workers, "WORKABLE PLANS FOR WIDE-AWAKE CHURCHES." This chapter shows exactly how Dr. Reisner built up his Church by careful and dignified publicity, and is illustrated with numerous reproductions of the different forms used.

The illustrations in the average missionary book are interesting as illustrations of heathen people, foreign customs, etc., but the illustrations which are to appear in Dr. A. P. Camphor's forthcoming book, "MISSIONARY STORY SKETCHES AND FOLK-LORE FROM AFRICA," will have all of this interest, and an added one of real artistic value. The photographer, whether consciously or unconsciously, has grouped his subjects into lines and masses that have a purely decorative charm, and the publishers have taken care to enhance this in every way possible in the reproduction.

A WHITE HOUSE NUMBER

The March *Century* is a "White House Number," having, in addition to Calvin Dill Wilson's story of "Our Presidents Out of Doors" and William H. Crook's reminiscences of "Rutherford B. Hayes in the White House," three sketches of President-elect Taft. James A. Le Roy has written of "Taft as Administrator," picturing his traits and methods as revealed by his work in the Philippines; and there will be an anonymous study of "The Personality of the New President." Under title of "Turning Point in Mr. Taft's Career" will be published, for the first time, two letters, in one of which Mr. Taft sets forth reasons for declining to be considered for the presidency of Yale, and in the other discusses his appointment on the Philippines Commission.

SOUTHERN WORKMAN

The March number of the *Southern Workman* (published by the Hampton Institute Press) contains the seventh chapter in R. R. Wright's study of "The Economic Condition of Negroes in the North." This chapter deals with the Negro skilled mechanic and is interesting as well as illuminating. This number also contains the address given by Booker T. Washington on "Some Results of the Armstrong Idea" in celebration of the birthday of Samuel Chapman Armstrong, Founder of Hampton Institute. It is a remarkable tribute from a great man to a great teacher, and is at the same time a statement of a creed, which to the careful reader reveals the secret of Washington's influence and success. The relation of the industrial education of the Negro to the economic progress of the South is discussed by Thomas Jesse Jones. Shorter articles are "The Montagnais Indians," the "Boys' Industrial Institute at Sidon, Syria, and "The Indian Influence in Music."

Do You Think For Yourself ?

Or, do you open your mouth like a young bird and gulp down whatever food or medicine may be offered you?

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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

COLLINS.—On the 23rd day of January, 1909, at 2:10 p.m., Mrs. Ulee Collins passed away at Deering, Kansas She was born 36 years ago at Sturgess, Miss., and had lived in Kansas five years. At the age of fourteen years she gave her heart to God and ever since had lived a consistent Christian. She was ill a long time and lived in daily expectancy of the summons—death. There was something she wanted to tell her mother, but seeing how much the latter was grieved, died with her secret rather than add to her mother's tears. The most dominant trait in her life—care for the welfare of others—was thus manifest to the last The verdict of all who knew Sister Collins is, an obedient daughter, true wife, loving mother and a most agreeable neighbor has gone. Peace to her ashes. H. T. S. Johnson.

JACKSON.—On January 3, 1909, Emma Jackson, a faithful member of Butler Methodist Episcopal Church, Centerville, La., for 10 years, and one of our best stewardess sisters at this place, fell peacefully asleep. She leaves two children and a host of friends. The funeral was conducted by the pastor, the Rev. E. H. Hall, assisted by the Rev. W. H. Jones.

FROST.—On the evening of February 4, little Louisa Frost, the five-year-old daughter of Mrs. Willie Frost, of Monroe, La., while playing with the other children, her clothes accidentally caught fire and before help could reach her she was burned almost to death. She lingered only a short while, and although her suffering was intense, she bore it like a little hero. Little "Tab" as she was called was a great lover of the Sunday School and church. She was a member of the Sweet Rest Tent No. 7, with which honors she was laid to rest.—T. H. Monson, pastor.

DAVIS.—Matila Davis died at Jacksonport, Ark., January 10, 1909. She was an old member of our church for forty years. She leaves her household to mourn. The writer attended the funeral.—R. B. Fagan.

AMOS.—On January 25, 1909, W. L. Amos, Jr., a young local preacher of Boonville, La., died in great peace. He was the son of the Rev. W. L. Amos. our pastor at Boyce, La. He leaves a wife, one child, father, mother, three brothers and four sisters.

M. P. Franklin.

GREENFIELD.—Jarrett Greenfield, age 74 years, died December 9, 1908, at his home in Shepherdstown, W. Va., in the triumph of faith. For the past thirty-five years I have known him and in that time I have never known the day or the hour that one could not get a word of consolation from him. He was a man of God and lived for others. He let his light shine before men. For more than 40 years he was local preacher and class leader of the Methodist Episcopal Church, and through his influence many souls have been saved. His place in the church and community in which he lived can never be filled as he filled it; one word from him would give a weary traveler a brighter hope and inspire him to cling closer to the cross. With all of his afflictions he grew stronger in faith. He said he was like Job, he would wait all his appointed time until the change came. He said, O pray God to give me a peaceful hour to die in. He would give out his texts as usual, one after the other, and preach from them Now he is free.—Samuel D. Hopewell.

DRATEN.—Miss Jane Draten died at Sidney, Ark., December 22. She joined the Methodist Episcopal Church in the spring of 1904. She was 41 years, 11 months, 21 days old. She leaves two brothers, three sisters, mother, father, and a host of relatives and friends. The funeral was attended by the Rev. R. B. Fagan.

GAMBOL.—Nancy Gambol, wife of Hannibal Gambol, one of the oldest local preachers in the Nashville District, died February 6, 1909. She was 67 years old and had been an invalid for quite a while. She was one of the oldest members of Kynett Methodist Episcopal Church, Sparta, Tenn., and a consistent Christian. Hers was a most beautiful character, and she was loved by both white and colored. She was often heard to say to those who visited her, that she was ready, willing and waiting for the Master to do His will. She leaves to follow, husband, two children, Mr. Joseph Kellersworth, Sr., Mrs. Lucy Doyle, several grandchildren and a host of friends. After an impressive funeral service at the grave, conducted by District Superintendent W. R. Smith, the Revs. A. Wooten, Tucker and pastor, she was laid to rest in Davidson's graveyard. "She is blessed because she died in the Lord."

Fred R. Anderson, pastor.

MINOR.—The remains of Sister Minor, a member of the Methodist Episcopal Church at Edwards, Miss., were brought over from Vicksburg Sunday night and placed in the church. The funeral was conducted on Monday evening by the pastor, W. N. G. Lipscomb.

DUFFY.—Miss Georgia McDuffy, a faithful member of Allen African Methodist Episcopal Church, Thibodaux, La., died January 24. Her pastor, the Rev. G. B. Brown, being in attendance upon his conference, the writer was called on to officiate. W. H. Jones.

TAYLOR.—Jacob Taylor, a local preacher and class leader and Sunday School Superintendent of Albert Methodist Episcopal Church, Zachary, La., died October 2, 1908, leaving to mourn his loss a dear wife and three children. "Servant of God, well done."

Caleb Catherine.

LEJEUNE.—Arlstide Lejeune died January 23, 1909. He was the president of the Trustee Board and was indeed a great support to our church at Lobdell, Louisiana. He was buried with Masonic honors, being a member of Stone Square Lodge No. 24, F. and A. M. He leaves three sisters, a host of relatives and friends to mourn. The funeral was well attended by both races as he was held in high esteem by all who knew him. The funeral services were conducted by the Rev. N. McNeal, pastor.

BROOKS.—At Covington, Ga., on the Union Grove Charge, Mrs. Nancy Brooks departed this life January 25, 1909. She lived a strict Christian, a loyal wife and a faithful mother. She leaves a husband and seven children. The funeral was attended by A. G. Story, pastor.

CABBEL.—Bessie Cabbel died in great peace at Boonville, La., January 2, 1909. She leaves a husband, seven children, father, mother, two brothers, five sisters and a host of friends.

M. P. Franklin.

GILLUM.—Isidora Gillum, wife of Prof. S. M. Gillum, died January 28, 1909. She was a member of Elizabeth Methodist Episcopal Church, Water Valley, Miss. Born March, 1879, and died in full triumph of faith. She said that she was willing and ready to go. She called to her bedside her relations and friends, had them sing "Jesus Lover of my Soul" and "I heard a voice from Jesus say," and bid them good-bye. She told them all to meet her in Heaven. The church has lost one of its best members, but we feel that our loss is Heaven's gain. She was also a member of the Court of Calanthe, and was buried with the honors of the same. The funeral was attended at the Methodist Episcopal Church by the Rev. H. N. York, January 29. Husband, mother, father, sisters, brothers, one child and a stepdaughter survive her.

(Mrs.) E. M. York.

MOON.—The Memorial services of Miss Erle C. Moon, daughter of the Rev. E. P. and Mrs. Fannie Moon, were held at Pleasant View Methodist Episcopal Church, Waynesboro, Va., January 25, 1909. She departed this life January 23, 1909, at the age of fifteen years, in full triumph of faith. She was a student of Howard University, Washington, D. C., and while there her health would not allow her to resume her studies. So her parents thought best to bring her home. Just about three weeks ago, she was taken to the University Hospital, Charlottesville, Va., where she died Saturday, January 23, 1909. Her mother and father visited her weekly and she requested of them to bring her Bible and Pentecostal hymn book. They were sent and this is the way she spent her lonely hours in the hospital. She was a lover of her Bible and delighted in reading it. She also loved her church, Sunday School and Epworth League, and while sick would inquire of them She was very patient, and said that the Lord had showed her the work he had for her to do. When her friends called to see her she would delight in talking about the Lord and his goodness to her. She was a lovely girl and loved her home, and was wrapped up in the affections of her dear parents. The memorial service was conducted by the Revs. J. A. Reed, Methodist Episcopal Church, Charlottesville, Va., A. A. Walker, D. D., Methodist Episcopal Church, Waynesboro, Va., V. N Hughes, Methodist Episcopal Church, Grottoes, Va., T. J. Snowden, Methodist Episcopal Church, Staunton, Va., A. J. Sims, Baptist Church, Waynesboro, Va. Miss S. E. Hodges, Principal of Waynesboro school, read touching letters received by her parents from "little Erie" a few days before she died. Miss Ida Childs, of Staunton, Va., Elia Smith, Stuart's Draft, Va., also read verses she had marked in her Bible. The services were largely attended by many young people. Beautiful floral tributes were given by the young men, the church and individual friends. Miss Erle leaves father, mother and one sister of thirteen years and a host of friends. "The Lord giveth and the Lord taketh away, blessed be the name of the Lord."

S. E. Hodges,
Principal of Waynesboro School.

HICKS.—Mary Williams Hicks died in Nashville, Tenn., January 15, 1909, and was buried from the home of her sister, Mrs. Katie Page, the 12th inst. The pastor was assisted in the service by the Rev. J. A. Meyers. The deceased had been a member of the church for 25 years. She leaves a daughter, two sisters, one brother and a father. "My business is fixed with the Lord," were her parting words.

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Crescent City Notes

Attorney F. B. Smith on a recent Sabbath delivered a helpful addrese before the Colored Young Men's Christian Association, on the "Weightier Matters of the Law."

Mr. George J. Carrere, teacher of the violin at New Orleane University, hae opened a class for men and boys at the rooms of the Colored Young Men's Chrietian Association.

Mrs. L. J. St. Cyr, of New Roads, La., eister of the Rev. Calvin S. Stanley, epent a week recently in the city and was royally entertained at the home of Mre. J. L. Dunn.

WILLIAME CHURCH.—The first Sunday in March was a great day with us. The prayer meetings at 6 a. m. and Leadere' speaking meeting at 11 a. m. were conducted by Proeper Johnson. The spiritual tide ran high. At 7:30 p m. the good timee continued; 101 communicants. Collection, good. Notwithstanding tbe inclement weather, on the second Sunday we had fair services. At 11 a. m. H. Parker preached; one young person happily converteu and joined the church.

J. O. Richards, paetor.

UNION CHURCH

Ie experiencing a profitable season of revival services, recently begun. Convereione are taking place right along and the pastor and people are hoping and expecting a spiritual harvest. Dr. J. N. C. Coggins, of Covington, Ga., ie to be with them this week for a ten or fifteen daye' campaign. All city pastore and churchee are invited to join in this movement for the ealvation of soule. The unconverted are urgently invited to avail themselvee of these helpful eervices in coming to Christ.

CARD OF THANKS

Dr. and Mrs. Hubbard take thie means to exprese their profound gratitude to the following, who visited and adminietered unto Mrs. Hubbard while she wae eick: The Rev. Dr. John Wier, President of New Orleane Univereity; the Reve. C. W. Reeves, of First St., H. Danieis, of Wesley, T. B. Cooper, of Pleasant Plaine, J. O. Richarde, of Wiiliams, D. J. Price, of Thomson, Brother H. R. Knox and Mrs. H. Daniels, of Wesley, Mrs. C. A. B. Price, of Thomson and Brother Wm. Matthews, of Wiiliams. Their gratitude is further extended to the neighhors who manifested such keen interest in Mre. Huhbard'e recovery.

B. M. Hubbard.

Mme. Anita Patti Brown wiii give a vocal recital under the auspicee of the Colored Young Men's Christian Aseociation in Simpson Memorial Church, March 29. Mre. Brown is the poseeesor of a eweet, clear and high soprano voice. In addition to this natural gift, she hae had eeveral yeare of the heet training under competent teachere at the Chicago Musical College. In her art she displays great capability and usually elicite the hearty approval of her audience from the start.

The *National Advocate* saye:

"Mme. Anita Patti Brown, the prima donna, ie hailed by the critice as the greatest exponent of her art the race hae yet produced. With a fresh and vivid personality dominant with the exuberance of youth she dieplays that rare ability to shape and color the significant and haunting phrase. In all parts her singing abounde in eubtle and shaded felicitiee."

HAVEN CHURCH.—One hundred of the memberehip of Haven Church have volunteered each to pay not later than October, 1909, $12 for the renovating of our hietoric church. These are now organized into four clubs of equal number under the leadership of eome of our etrongeet and best men and women. Each of the four comhinations of mutual purposes are pledged to ralee (and are now doing so) by October, $300. In thie connection, we, the young people of the church and community, are also organized for the purpoee of raising the fifth $300 in our own name. Ours is the Enterpriee Club and with such public epirited young men as Mesers. John Small, Luke Smith, O. B. Gibson, Emile Smith and their associatee, and under the wise direction of our paetor, victory is assured. In spite of the almost continual downpour of rain, laet Saturday night, under the able management of Miss Edna Williams, Miee Green and other young ladiee, members of her committee, our first entertainment wae a financial succees. With the presence of our young gentlemen friende of West Carrollton and the waiters at the St. Charlee hotel as our patrons, we will keep up our weekly entertainments until the last dollar is raieed. Sunday eervices at the church were highly interesting, eepecially wae the presence of the Holy Spirit felt at night in the sacramental servlce. Two persons joined the church.—Vernice C. Obert.

The members of the Young Men's Christian Association, together with the Women's Auxiliary and friends, invaded the residence of Dr. Robt. E. Jones on Thursday, February 25, and tendered him a surprise. On behalf of all the guilty partles it is but fair to state that the mutual impulse was so strong in the heart to show some tangible love and esteem for this good man's sterling worth in the commnnity and elsewhere, that the temptation could be no longer resisted. A conepiracy was therefore entered into with his worthy neighbor, Mr. Wm Robinson, to lay the plane, he being known as a wise master echemer in matters of this kind. Hearty congratulatione were ehowered upon Dr. Jonee on the occasion of his birthday jnst past. Dr. L. T. Burbridge then stepped forward and in behalf of the Colored Young Men's Christian Association and Woman's Auxiliary, in a brief speech, couched in words of high regard, presented Dr. Jones with a handsome silver service bearing his family monogram. Our host made a happy response and acknowledged with emotion the honor shown him. Many brought their personal gifts expreseive of their esteem for onr lllustrious townsman. Music, parlor games and refreshments were the further features of the evening. The Young Men's Christian Association among onr people in this city has made almost phenomenal achievements under the presidency of Dr. Jones, and ite members eeteem him highly ae a minieter of the goepel and a private citizen. I crave permission to eay juet a word in reference to Mr. Wm. Robinson, who took the initiative in thie affair. He is one of the senior members in our Aesociation, a churchman of high character and a bueinese man of unapproachable integrity whose opinion on all matters of bnsinees with whlch the aseoclation has had to do has been in every lnetance eagerly sought and followed. He has started many young men on a successful business career and is in every respect a warm and helpful friend to the boys who fell "down and out." He hae always been to the association and its worthy president a strong right arm.

John L. Wimby.

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DREW THEOLOGICAL
MAR 30 1909

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"THE HEART OF THE RACE QUESTION".

Truth will have a hearing. God in his own way and time will raise up men who, having been emancipated from their prejudices and fears will with boldness stand forth and declare the truth as they have been given light to see it. Whether we agree or not with an individual it is indeed refreshing to see one who is able to declare himself fully, speaking the truth in all frankness with love.

The Rev. Quincy Ewing, whose discussions of the race question have been referred to before in the columns of this paper, contributes to the March number of the *Atlantic Monthly* a notable article entitled "The Heart of the Race Question." Mr. Ewing is a Southerner by birth and training, and speaks with a candor that commands respect and with an authority that brings conviction. His article should have a wide reading. It will bring encouragement to the Negro as it will bring enlightenment to those in all parts of the country who are interested in the Negro question, and all patriotic citizens anywhere who are thus interested and who pray for the proper solution of the problem should read this article.

As strange as it may sound Mr. Ewing says he has no hesitation in declaring that to this day there appears to be no clear conception anywhere on the part of most people as to just what the essential problem is which confronts the white inhabitants of this country. Mr. Ewing aligns himself with "the few" and declares that the race problem is something distinct from the Negro's laziness, or ignorance, or brutality, or criminality, or all-around intellectual and moral inferiority to the white man. He says:

"That problem as the South knows and deals with it would exist, as certainly as it does to-day, if there were no shadow of excuse for the conviction that the Negro is more lazy, or more ignorant, or more criminal, or more brutal, or more anything else he ought not to be, or less anything else he ought to be, than other men."

As to the charge of laziness Mr. Ewing replies by saying that the Negro is sought as a laborer in every Southern community and the difficulty adheres not in being too many Negroes, but too few. The employment of Italians, he says, is not for the reason that there is dissatisfaction with the Negro laborer, but that there is not enough of it to meet the requirements of the large plantations. He also calls attention to the fact that the Negroes are given work which demands not the lowest, but which demands the highest efficiency.

CRIMINALITY

His paragraph on criminality is deserving reproduction in full at this point but space forbids. Around this point wages a mighty battle. If it can be proven that the Negro, in spite of his many opportunities and constant help from various sources, has not developed a moral stamina that justifies his citizenship, then the withdrawal of all aid would naturally follow. Mr. Ewing refers to the Negro's criminality as the "small politician's trump-card." He says:

"The small politician's trump-card, played early and late, and in all seasons, that the Negro is a black shadow over the Southland because of his excessive criminality, serves well the politician's purpose,—it wins his game; but only because the game is played and won on a board where fictions, not facts are dominant. Nothing is easier than to offer so-called proofs of the contention that the Negro's tendency to crime is something peculiar to his race; there are the jail and penitentiary and gallows statistics, for instance."

It is said that figures do not lie, but Mr. Ewing goes behind the figures and declares that "in the section of the country where these penal statistics are gathered, all the machinery of justice is in the hands of white men. No Negro a sheriff, or judge, or justice of the peace, or grand or petit juryman, or member of a pardoning board. Charged with crime, again and again, the black man must go to jail; he is unable to give bond; he is defended, not by the ablest, but by the poorest lawyers."

"He faces, on the contrary, a judge and jury who hold him in some measure of contempt as a man, regardless of his guilt or innocence. He is without means, except occasionally. * * * * In the light of such considerations it would seem impossible that criminal statistics should not bear hard upon the Negro race, even supposing it to be a fact that that race of all races in the world is the *least* criminal."

He says that the courts and juries may be sometimes criticised for undue leniency toward white offenders, but never in the case of Negroes. Concluding his discussion as to Negro criminality he says:

"Nothing is more preposterous than the idea that the race problem means more Negroes hanged, more Negroes imprisoned, more Negroes in crime and chain gangs than white people. If the Negro did not furnish the great bulk of the grist for the grinding of our penal machinery in the Southern states, he would constitute the racial miracle of this and all ages!

"My own conviction is, and I speak with the experience of forty years' residence in Southern states, that the Negro is not more given to crimes and misdemeanors than the laboring population of any other section of the country. But be this as it may, it is abundantly certain that no race of people anywhere are more easily controlled than the Negroes by the guardians of law and order.

"The frequent charge that the Negro's worst crimes partake of a brutality that is peculiarly racial, is not supported by facts. I need not enlarge upon this statement further than to say that the Negro's worst crimes, with all their shocking accompaniments, are, not seldom, but often, duplicated by white men."

PERSONAL AVERSION

It is sometimes claimed that the natural difference between the races is the cause of much of the antipathy, in other words there is personal aversion. Mr. Ray Stannard Baker, in concluding his series of articles on the Negro, observes that the race problem was the living with human beings who are not like ourselves. Mr. Ewing dissents from this and observes:

"We are so used to the black people in the South, their mere personal presence is so far from being responsible for our race problem, that the South would not seem Southern without them, as it would not without its crape myrtles, and live-oaks, and magnolias, its cotton and its sugar cane!"

THE HEART OF THE PROBLEM

After having discussed the question from the standpoint of what it is not, Mr. Ewing states in positive terms what he conceives to be the real race problem. He says:

"Let me without further delay state what it is. The foundation of it, true or false, is the white man's conviction, that the Negro as a race, and as an individual, is his inferior; not human in the sense that he is human, not entitled to the exercise of human rights in the sense that he is entitled to the exercise of them. The problem itself, the essence of it, the heart of it, is the white man's determination to make good this conviction, coupled with constant anxiety lest, by some means, he should fail to make it good. The race problem, in other words, is *not* that the Negro is what he is in relation to the white man, the white man's inferior; but this, rather: How to keep him what he is in relation to the white man; how to prevent his ever achieving or becoming that which would justify the belief on his part, or on the part of other people, that he and the white man stand on common human ground.

"That such is the heart of the problem should be made evident by this general consideration alone; namely, that everywhere in the South friction between the races is entirely absent so long as the Negro justifies the white man's opinion of him as an inferior; is grateful for privileges and lays no claim to *rights*. Let him seem content to be as the South insists he shall be, and not only is he not harshly treated, not abused, and never boycotted, but he is shown much kindness and generosity, and employment awaits him for the asking. Trouble brews when he begins to manifest those qualities, to reveal those tastes, to give vent to those ambitions, which are supposed to be characteristic exclusively of the higher human type, and which, unless restrained, would result in confounding the lower with the higher. The expression 'Good Nigger' means everywhere in the South a real Negro, from the Southern standpoint, one who in no respect gets out of focus with that standpoint; the expression 'Bad Nigger' means universally one who in some respect, not necessarily criminal, does get out of focus with it. So, stated differently, the race problem is the problem how to keep the Negro in focus with the traditional standpoint."

He shows that the separate car law is not really a separation but an attempt to make the Negro feel his inferiority. Lest the Negro may forget himself the underlying purpose, Mr. Ewings says, of this separate car law it would seem to be the separation of the races in status. The writer calls attention to the fact that while the cultured and refined Negroes cannot travel in Pullman cars between state lines, or register at a first-class hotel, the Negro nurse or valet may easily find accommodation in the Pullman cars and find shelter and food in the best hotels. Here again the heart of the race question is laid bare.

THE NEGRO AND ORGANIC UNION

If there are those in the Methodist Episcopal Church who think that organic union with the Methodist Episcopal Church, South, can be [illegible] and at the same time retain the colored [illegible] with their present relation, they do not [illegible] Southern sentiment. The Negro must be [illegible] or else there will be [illegible]

(Continued on Page [illegible])

"Does Morality Increase With Civilization?"

By the Rev. N. D. Shamborguer

I think we have before us a question of great value and interest; a question involving some most important principles, and one calculated to lead us to conclusions affecting materially our whole life and conduct.

We are to say whether civilization promotes morality, or in simpler words, whether knowledge leads to virtue. If we cay "Yes" to this question, then we shall see that it is our duty to promote the mental instruction of our fellow men by every means in our power. And if we say "No" to it, then we shall hesitate ere we help to start that craving for thirst for intellectual knowledge which is one of the chief signs of our age, and which is doubtless working toward some vast result of evil or of good.

By the term morality I mean good conduct; conduct in accordance with justice and virtue. I do not mean mere conventional propriety or simple, literal adherence to the moral law.

Self-interest or hypocrisy may be the source of this. And the most outwardly irreproachable man may be really the most inwardly foul and detestable of his species.

I mean by morality good conduct springing from true principle. And I shall seek to show that this morality is promoted by the increase of civilization.

Theorize as long as we may, there can be no doubt of this, that as the world has become civilized, it has become morally better.

I care not into what department of morality you go; you will find improvement upon improvement. in it as you trace its history.

In political, in social, in domestic, or in religious morality, you will discover a complete denial of the theory that wisdom has nothing to do with virtue.

The world was , in the early ages, overrun with violence and blood; now it is covered with peace and plenty. Formerly all nations were at war; now war, although still existing, is almost unknown. History shows us that Law was at one time only a series of written tyrannies; now it is, or is gradually becoming, the engraven word of Justice. Kings in ages gone by, were absolute and uncontrolled; shed the blood of their subjects like water, plundered without pity and destroyed without remorse. Now kings are little more than other men; they are as much amenable to law and reason, and can do no wrong without accounting for it. What has wrought this change? Why, Civilization, of course; men *know* better than they did, and therefore do better than they did. Learning has generated improvement, and improvement has introduced morality.

Knowledge must be good, for the Most High is himself omniscient; and although I cannot trace the connection, I firmly believe that perfect wisdom is perfect goodness. The wisest of men has said that, "for the soul to be without knowledge is not good," and I, for one, fully admit the truth of the assertion.

Other wise men have told us that religion never comes but through the mind; that we first perceive the glorious handiwork of the Creator in this beautiful and wonderful world, and then rise, "from nature up to nature's God," directed to towards revealed religion by natural religion,and the doctrine seems warranted and *reasonable*. Which is the more capable of worshiping the Almighty, the untaught savage into whose ignorant mind the rays of thought have never penetrated; or the cultivated philosopher who has discovered the divine hand of the great Creator in His works.

And does not the giving of the moral law to man clearly show that his mind is addressed in order that he may be moralized? These laws are communicated to his mind. He is made to know them. And his obedience is tried and judged by his knowledge.

The Gospel is addressed as much to the mind as to the heart; this clearly proves to me that the mind of a man has much to do with his morality. Is not the mind addressed by the preaching of God's word?

Nay, how can they get to the heart at all but through the mind?

The mind must receive intellectually before the soul can learn spiritually. Where belief is not a matter of the mind, as well as of the heart, it is only a kind of superstition; and thus it is that religion is too often a thing of impulse or passion instead of one of judgment and conviction. It is true that it is difficult to judge, but we can judge, for all that. Admitting that much of the world's apparent virtue is unreal the very assumption proves that there is real virtue to represent. There would be no false coin were there no true money; and so in like manner there would be no mock goodness were there no real virtue to counterfeit.

There appears to be no question that the world is better conducted than it was. Kings are milder, laws are juster, judges are less prejudicial and corruptible, and men of all sorts and classes are infinitely better behaved. But is the world better-hearted? That is the question. I maintain that it is. And I think I can prove the correctness of my assertion.

How is it, I would ask, that all these great changes have been wrought? How is it that tyranny has been repressed, injustice subdued and licentiousness put down?

Simply by the force of public opinion.

The minds of men have discovered that tyranny, injustice, and licentiousness are evils, and these truths would never have been arrived at but for a growing belief in morality and an increasing desire to apply its principles.

Compare the public opinion of crime in the present day with the public opinion of Crime a hundred years ago, and you will see an improvement in the moral conviction, as well as in the intellectual perception of the nature and consequences of evil.

Formerly murder was so common as scarcely to be deemed a crime. Street assassinations were things of every day occurrence. Now, murder is felt to be so ghastly a deed that no sane man can be supposed to perpetrate it.

Formerly, dueling was a practice universally approved of and followed; now it is looked upon as an imbecile folly and a cowardly sin.

Formerly, debauchery was considered a most excusable, indeed indispensable, mode of life; now it meets with the contempt of every thoughtful man; nay, even with the pity and ridicule of every well-taught child.

Drunkenness and profanity were the practices of even the educated and great; now a gentleman is never seen intoxicated and never heard to swear. He considers either practice a disgrace to him.

Turn where we will, we cannot fail to see that the standard of morality is far higher than it was, and moreover is rising day by day to nobler heights, and although I will not go so far as to say that the march of intellect has caused and is causing this, I am satisfied that the improvement in mind and morals has been and is contemporaneous, and therefore that there is a relation and a very close one, between the brave and the heart.

I do not pretend to say that by making a man wise, you are sure to make him good; nor do I affirm that the sure producer of happiness is intellectual cultivation; but I assert and will maintain that the more a man is civilized the more he is made capable of being good, the more he will incline to and seek after virtue; and far from entertaining any fears that the spread of knowledge which we witness in the present day is calculated to do harm to the cause of morality. I feel the strongest hope and belief that it is fast preparing the way for a nobler and purer reign of goodness than has ever yet been known on earth.

Winston-Salem, N. C.

Africa Diamond Jubilee

BY BISHOP HARTZELL.

Dr. Bowen and the Faculty of Gammon Theological Seminary have set apart Tuesday, April 27, as Africa Diamond Jubilee Day in connection with the Gammon Quarto Centennial Celebration at Atlanta, Ga.

The purpose is to make this a historic day for the twenty Conferences among our Negro membership. The Jubilee Commission asks these Conferences to raise $50,000.00 as their share of the $300,000.00. The plan is to ask every District Superintendent to co-operate with his pastors in securing a definite pledge from each congregation to make a subscription according to its ability. The SOUTHWESTERN has been asked to publish these subscriptions and credit payments until they are paid. Literature concerning the Jubilee for the use of the pastors among their people will be furnished.

Every institution of learning will be asked to observe an Africa Diamond Jubilee Day, and the faculties urged to see to it that not only every one of their own number, but every scholary in attendance give something.

The Presidents and Principals of our schools and the District Superintendents of the twenty Conferences will soon receive letters giving the details of plans.

A great feature of the Africa Diamond Jubilee Day at Atlanta, April 27th, will be to have reports from schools and Conferences, through their Dis- the Methodist Episcopal Church. I have always believed in the Methodists; but during my term as President I have grown to believe in them with a steadily increasing conviction. Most emphatically made.

The inauguration of the Africa Diamond Jubilee, wonderful enthusiasm and remarkable financial success. Already over $80,000.00 are subscribed. This includes $20,000.00 of the $50,000.00 which will be raised by the Woman's Foreign Missionary Society.

Two months of the year have now passed. This is indeed a great beginning, but it must be followed up with renewed enthusiasm and continued efforts throughout the Church to insure the full $300,000.00.

The plan is to have a great consummation meeting in New York City about the middle of next January, when it is believed the reports of money raised will indicate complete triumph.

Itinerants Club for the Central Conference

BY JAMES M. HARRIS, D. D.

Living in this aggressive age, it is not strange that men should be inspired and encouraged to *go on*.

While in conversation with one of our District Superintendents some time ago, we asked him what he thought of having an itinerant club or some similar organization for the literary and intellectual development of our ministers. He stated, as his opinion, that such an organization would be just the thing if we could make it go. And in conversation with and communications from a number of the ministers, the opinion is expressed that the time has come in the history of our Conference for such an organization. In view of the fact of the great number of young men coming into our ranks, and the opening up of new work in our cities, and the pushing of our work in the rural districts, and the wonderful growth of our Geo. R. Smith College—all indicates that we are growing, and the demands upon our coming ministers will be great. We have a great field, a splendid opportunity to work for God and the uplift of humanity, in the bounds of the Central Missouri Conference. Are we, or shall we be equal to the great task before us? Or shall we falter and let others take the field?

Let us organize and enter into the aggressive spirit of the age, and into the true spirit of Methodism. One of our Bishops said that, owing to the location and some other things, the Central Missouri Conference ought to be among the leading—if not the first—Conference in our colored membership. Let us make it so.

Arrangements are being made to form the Itinerant Club or a similar organization at our coming Annual Conference in Fayette, Mo., March 31. The club is to be composed of the members and those on trial in the Central Missouri Conference. The program will consist of addresses, papers and book reviews. It is hoped that every minister of the Conference will give this movement his hearty co-operation. For an outline of the work see page 240, Methodist Year Book, 1909, under caption "Itinerant Club."

Mexico, Mo.

"I would flood your path with sunshine;
I would fence you from all ill;
I would crown you with all blessings,
If I could but have my will:
Aye! but human love may sorely err,
And a power all wise is near;
So I only pray, God bless you,
And God keep you through the year."

John Ruskin says, "If you do not want God's Kingdom to come, then you must not pray for it; and if you do want it to come, then you must do more than pray for it."

Tingley Memorial Hall Dedicated

"The half-trained man is miserable if he knows that he is half-trained," said Dr. J. M. Buckley at Claflin University, Orangeburg, last Thursday on the occasion of the dedication of this beautiful Tingley Memorial Hall. The Rev. G. W. Cooper was right when he stated in his address of welcome that this handsome building was "the finest and best school building in South Carolina" and that Dr. Dunton our "Great Heart" was to be congratulated as well as Mr. Tingley in causing it to be erected. But the great address on that occasion was delivered by Dr. Buckley, who is a self made man having received his diploma, as he said, "out of course." He is a man of small stature but chock full of information and learning, a ready and interesting his three score and ten years. For nearly two hours he spoke to an audience that packed the large school auditorium saying many wise and witty things in the discussion of his theme, "The misery of the half-trained man."

While no limited report can do justice to that comprehensive and admirable address of Dr. Buckley it may be stated that he divided men into "the untrained, the half-trained and the thoroughly trained." He showed by argument and a large number of simple and every day illustrations the superiority and benefits of the man and animal that is fully trained. Said he among many other things "do not stop half-trained, go on studying if you have to leave school. Acquire thoroughly, review frequently, plan. Be all that you can be. Put your best in the last. Make yourself useful, agreeable, desirable and indispensable. The half trained man may succeed but the wholly trained will succeed." Dr. Buckley closed his masterly address by reading a brief paper on the gift of Mr. and Mrs. Tingley.

The Rev. Dr. M. C. B. Mason was next introduced in a neat and forcible speech by the Rev. J. S. Thomas. At the request of Dr. Mason, who is the secretary of the Freedmen's Aid Society, Prof. Youngblood stepped forward and read the resolutions of thanks adopted by the managers of that society. Dr. Mason, who himself had a hard struggle in his early years to obtain an education is an able man and forceful speaker. He delivered an eloquent and inspiring address on that occasion declaring that the building was erected "for the development of good men and good women." He stated that the work before the students was not so much "the mastering of trades as the mastering of yourselves" and he urged his hearers to place emphasis "not on intellectual but on moral culture," for, said he "civilization is not of head but of heart." He declared that this was the happiest hour for the Negro race he had ever seen and that he was not a pessimist but as the old Negro said, "an opossumist." In conclusion he exclaimed, "don't be discouraged but be proud of your race." Truth is eternal and will win in the end." The Rev. J. E. Wilson, D. D., before reading a well prepared address requested the Rev. Dr. Burroughs to read the following:

PREAMBLE AND RESOLUTIONS

Whereas, The Tingley Memorial Hall recently erected on the campus of Claflin University is the generous gift of Mr. S. H. Tingley of Providence, Rhode Island, in memory and in honor of his sainted wife, Mrs. Ardella Malvina Tingley whose life was devoted to Christian Education and missions, and who was specially interested in the education and moral uplift of our young people in the South, and,

Whereas, The building erected in her memory is a fit and tender expression of Mr. Tingley's appreciation and love for the cause to which she devoted her life, and,

Whereas, Mr. Tingley has spared no pains or expense in making it the most beautiful, comfortable, and conveniently arranged building that has ever been erected for any of our schools and equal in these respects to any building of its kind anywhere,

Be it therefore resolved, That we the Board of Trustees of Claflin University, for and in behalf of our people throughout the State of South Carolina, do hereby express our most sincere and devout thanks to Mr. Tingley for this magnificent gift and recognize in him a true friend and benefactor of our race.

That the presence of Mr. Tingley at these dedicatory services is an inspiration to us and greatly appreciated by our people, on whose behalf we the Board of Trustees accept this gift in the name of Him who said "He that giveth to the poor lendeth to the Lord." That a copy of these resolutions be engrossed and presented to Mr. Tingley and that they be published in the Annual Catalogue of Claflin University and by the press of the State.

For and in behalf of the Board of Trustees of Claflin University this 4th day of March A. D. 1909.

(Seal) (Signed)
JOSHUA E. WILSON, Chairman.
EDWARD B. BURROUGHS, Secretary.

After several other excellent addresses were made which are mentioned in another place, the instructive and successful exercises were brought to a close by a grand concert in the evening by the students of the greatest Negro University in South Carolina. Great is Claflin and long live Dr. and Mrs. Dunton, Mr. Tingley and the devoted corps of teachers.

A GREAT DAY AT ORANGEBURG

Thursday, the 4th inst. was a great day at Claflin University. The occasion had the appearance of a great commencement occasion. The sky was clear, but the wind brisk and cold. Nevertheless a great crowd assembled to witness the dedicatory services of the Tingley Memorial building. A large delegation of ministers and laymen of the M. E. Church came in the day before and that morning from various portions of the State and even some from North Carolina. This force of invited guests was reinforced by hundreds of colored people from Orangeburg county. The large campus in front of the main buildings was well occupied with wagons and buggies. Everybody brought baskets, boxes or trunks of provisions and long tables were spread in the basement of the new Tingley Memorial building and everybody was fed.

At 11:00 a. m. the great crowd of visitors and students and the College faculty gathered in the assembly room of this new building, where Mr. Samuel H. Tingley, the donor of the building, along with others, were introduced. When Mr. Tingley was presented to the audience by Dr. Dunton the great audience arose and gave him the Chautauqua salute. He modestly bowed and smiled as an acknowledgement of their appreciation of his magnificent gift. At the close of this reception the crowds of visitors passed through the building from the basement, and throughout and inspected it. It is a model school building in every way. A full description of this splendid structure appeared in *The News and Courier* a few days ago.

On either side of a bronze tablet, set in an oak frame, is hung a large photograph of Mr. Tingley and his now deceased wife. The building is given by Mr. Tingley as a memorial to his wife. On this tablet are inscribed these words:

"To the memory of Adella Malvina Tingley, 1858-1905. A devoted friend of the colored race, and of all wise efforts for their moral, industrial and educational advancement. This building is dedicated by her husband, Samuel Herbert Tingley, of Providence, Rhode Island. 1909."

At 1 o'clock the great audience assembled in the Claflin Chapel and after the singing of the national hymn, a very touching and appropriate prayer was offered by the Rev. J. A. Brown. Mr. Tingley was requested by Dr. Dunton to stand up, as he sat on the rostrum while he introduced him. The audience gave him an ovation. They arose to their feet and saluted him, waving handkerchiefs. The same salutation was given to Dr. Buckley when he arose to speak.

The Rev. G. W. Cooper, District Superintendent of the Orangeburg District, delivered the address of welcome, which may be regarded as a model of its kind. Dr. J. M. Buckley, editor of the *Christian Advocate* of New York, was introduced and delivered a great dedicatory address, choosing for his subject "The Miseries of the Half-Trained Man."

Dr. M. C. B. Mason, of Cincinnati, Ohio, was the next speaker. He was introduced in a neat little speech by the Rev. J. S. Thomas. Five minute addresses were delivered by the Rev. J. E. Wilson, D. D., of Florence; the Rev, M. M. Mouzon, D. D.; of Charleston; the Rev. J. B. Taylor, of Orangeburg; E. J. Sawyer, of Bennettsville and the Rev. A. E. Quick of Orangeburg.

Mr. Tingley does not need gifts of any kind, for he is rich and himself gives in princely style, but the colored Methodists of South Carolina presented him with several presents as tokens of their appreciation of his munificent gift—the memorial building. A loving cup was given by the board of trustees of Claflin University; a toilet set by the ministers of the South Carolina Conference; a gold fob by the laymen of the conference; an umbrella by local Methodism and local patrons; a fountain pen by the alumni of the University; a gold headed cane by the teachers of the Tingley Memorial Hall.

That was a great occasion and marks an epoch in the history of Claflin.

From the Freedmen's Aid Society

At the Dedication of the Tingley Memorial Hall Prof. Youngblood read the following:

The Board of Managers of the Freedmen's Aid Society, deeply impressed with the generous interest of Mr. S. H. Tingley of Providence, R. I., in Claflin University, at Orangeburg, South Carolina, have deputed our Corresponding Secretary, the Rev. M. C. B. Mason, D. D., to attend the dedication of the Tingley Hall on March 4th, 1909, and in his own chosen words to convey our thanks to the benefactor of the University.

This further Minute is also made:

1. We believe that the Tingley Hall, carefully planned and substantially built for a School Building, at a cost of at least $45,000 will so favorably affect the condition of the students trained in it, as to become a helpful as well as a potential factor in their education.

2. While the profound sentiment which moved Mr. Tingley to create a worthy monument to his beloved wife, is too sacred for the kindest comment, yet it seems fitting to refer to the fact that while the Tingley Hall as a structure, is a most impressive monument, as an institution, it will through the lives of the students who share its benefits, send forth a constantly widening influence for good among the race it is designed to advance.

3. Our Board of Managers does itself a favor in recognizing Mr. Tingley as a most effective coworker with us in the cause of education, and he is entitled to the sincere and grateful appreciation of all who are interested in this cause.

This Minute to be recorded and a copy presented to Mr. Tingley.

David H. Moore, President.
John M. Walden, President Emeritus.

Knowledge and Mystery

C. H. WETHERBE

A great deal of what is commonly called mystery would not be regarded as such by any human being, if all people possessed all knowledge of all things. It may be said that ignorance and mystery belong together. To an ignorant man there are far more mysterious things in this world than there are to a man of large and accurate knowledge. And it is doubtless true that much fewer things are mysterious to the wisest angels in heaven than there are to the wisest men on earth. There are no mysteries to God. The simple reason is, He has absolutely perfect knowledge of all beings and all things. There is nothing hidden from His sight. The writer of the Epistle to the Hebrews, in referring to God, very significantly says: "There is no creature that is not manifest in His sight, but all things are naked and open before the eyes of Him, with whom we have to do." He perfectly knows all things, and therefore there is nothing at all mysterious to Him.

In many respects God is mysterious to us, because our knowledge of Him is very limited. If we knew Him as completely as He knows us, He would in no sense nor degree be mysterious to us. And if we had a perfect and complete knowledge of all of His works, there would be no mystery in them to us. What are called miracles would be divested of all mystery to us if our knowledge of them were as full and accurate as God's knowledge of them is. The most extraordinary events in Bible history are rejected by many people, largely because those [illegible] do not have a true knowledge of God. The [illegible] cret of those mighty works is [illegible] ters of them. Christian faith [illegible] the greatest of God's works [illegible] may seem to surround the [illegible] bridges over ignorance, and trust [illegible] of God.

THE CHRISTIAN LIFE

"O! Why Should the Spirit of Mortal Be Proud?"

By William Knox

("There is a poem," said Lincoln, "which has been a great favorite with me for years, which was first shown me when a young man by a friend, and which I afterwards saw and cut from a newspaper and learned by heart. I would give a good deal to know who wrote it, but I never have been able to ascertain." Then, half closing his eyes, he repeated the verses.)

O! why should the spirit of mortal be proud?
Like a swift-flitting meteor, a fast-flying cloud,
The flash of the lightning, a break of the wave,
He passes from life to his rest in the grave.

The leaves of the oak and the willow shall fade,
Be scattered around and together be laid;
And the young and the old and the low and the high
Shall moider to dust and together shall lie.

The infant a mother attended and loved,
The mother that infant's affection who proved,
The husband that mother and infant who blest,
Each, all are away to their dwellings of rest.

The maid on whose cheek, on whose brow, in whose eye,
Shone beauty and pleasure, her triumphs are by;
And the mem'ry of those who loved her and praised
Are alike from the minds of the living erased.

The hand of the king that the scepter hath borne,
The brow of the priest that the miter hath worn,
The eye of the sage and the heart of the brave
Are hidden and lost in the depths of the grave.

The peasant whose lot was to sow and to reap,
The herdsman who climbed with his goats up the steep,
The beggar who wandered in search of his bread,
Have faded away like the grass that we tread.

The saint who enjoyed the communion of heaven,
The sinner who dared to remain unforgiven,
The wise and the foolish, the guilty and just,
Have quietly mingled their bones in the dust.

So the multitude goes like the flower or the weed
That withers away to let others succeed;
So the multitude comes, even those we behold,
To repeat every tale that has often been told.

For we are the same that our fathers have been;
We see the same sights our fathers have seen;
We drink the same streams, and view the same sun,
And run the same course our fathers have run.

The thoughts we are thinking our fathers would think,
From the death we are shrinking our fathers would shrink;
To the life we are clinging, they also would cling,
But it speeds from us all like a bird on the wing.

They loved, but the story we cannot unfold;
They scorned, but the heart of the haughty is cold;
They grieved, but no wail from their slumber will come;
They joyed, but the tongue of their gladness is dumb.

They died, ay, they died. We things that are now,
That walk on the turf that lies over their brow,
And make in their dwellings a transient abode,
Meet the things that they met on their pilgramage road.

Yea, hope and despondency, pleasure and pain,
Are mingled together in sunshine and rain;
And the smile and the tear, the song and the dirge,
Still follow each other like surge upon surge.

'T is the wink of an eye, 'tis the draught of a breath,
From the blossom of health to the paleness of death,
From the gilded salon to the bier and the shroud—
O, why should the spirit of mortal be proud?

The Attitude Assumed

By Professor Hugh Black

Life is looked on as a discipline, a training for character, replete with experiences both joyful and sorrowful which can enrich the whole nature. The world is not a place to find pleasure in first of all, but to find wisdom. So, not happiness but duty becomes the chief motive of those who appreciate the true situation. All experiences are full of meaning with a purpose if only we will use them aright. They can and ought to develop in us a true and pure and sweet and strong character. They are meant to teach us wisdom, the knowledge of the world, the knowledge of self, the knowledge of God. Life is the great educator. None can teach us lessons as life can, and encourage and reprove as life does. Thus the humble, teachable man, whom this Book calls the wise man, is he who sees these moral and spiritual possibilities in ordinary providence and pays heed to them. "The ear that heareth the reproof of life abideth among the wise."

The reproof of life! Life has that for all of us, the bursting of the bubble of youthul hopes, the rude awakening rom the idle dream. Things indeed are not what they seemed. The world is a different place from what we once imagined, and our lives have run upon different lines from what we once fondly hoped. We have been chastened. We have been reproved. We have been pulled up against the inevitable. We have wounded our feet kicking against the pricks. It has taken some of us long to learn even the commonest facts of life, to say nothing of the inner facts and spiritual meaning of the whole. But it is something to be sure that we ought to have learned and that there is indeed something to learn.

What is the reproof of life? In keeping with the general shrewd, wise teaching of this Book of Proverbs the reproof of life will mean, to begin with, the sane and sensible bearing toward the laws of health and life which experience teaches. We ourselves have a proverb which says that a man at forty will be either a fool or a physician, with the evident thought that by that time a man ought to have learned the simple elementary rules of health. We are inclined, however, to make too much of mere experience, or rather we limit the idea of experience to mere length of living. We speak of experience, as if it were everything, and as if years necessarily brought it, something which only came by a regulation method. It does not follow that length of days brings wisdom. It does not follow that to have come through many vicissitudes of fortune, to have had many experiences will give the right temper in which to meet and learn the reproof of life. Experience teaches fools, we say. It ought to, but really it teaches everybody but fools. The important thing is not the number of the experiences. The impressionable heart can from one learn all. The stubborn heart will from all earn none. The important thing is not even the kind of experience, but the spirit in which it is met, the attitude taken up.—*From "The Gift of Influence."*

Only One Remedy

There is no remedy but a baptism of the Spirit for the worldliness, the deadness, the indifference we see around us, and the recovery of that faith and fervor we may have lost ourselves. "To renew evangelical efforts on a great scale is our immediate duty." Nay, first bring our hearts and the hearts of our fellow believers into more sympathy with the things of the kingdom, and get them more largely filled with the Spirit and love of Christ. Let a wide-spreading waiting on the Holy Ghost for a greater deepening of our spiritual life precede all further enterprises, and when the hearts of believers are filled with joy and overflow, they will win more to the Saviour in one month, thus quickened, than they would do in years working under conditions of enfeebled power. It is a spiritual revival in the truest sense we greatly need, inaugurating a new era of consecration to Jesus and communion with the Unseen, and raising the average Chritian character to a saintliness and purity never reached before.—*Rev. John Baird.*

Points on Preaching

A sermon that comes from the heart of the preacher will go to the hearts of his hearers.

The subject of a sermon depends on its object.

The preacher of the old theology preached "as a dying man to dying men." The preacher of the new theology must preach as a living man to living men.

The business of the preacher is not to preach to the men and women who are not at church, but to preach to those who are there.

Some texts are only pretexts. They are too apt to be the "point of departure" for a sermon.

It is better to begin back of the text and work up to it, than to begin with the ex and work away from it.

Sermons should never be measured, they should be weighed. Not length but strength is the true test of a sermon.

The secret of a successful sermon, as of Sam Weller's valentine, is in making one "wish there was more."

Some preachers are like boys swimming under water. You see them when they dive off the text, and you see them again when they bob up at the "Amen"; but all through the sermon you lose sight of them because they have gone in over their heads.

Do not serve your sermons up a second time, cold and stale. Warm them over in the glowing fervor of the imagination and emotions in which they were created.

Where there is no (re)vision the people perish.—*The Rev. W. H. Branigan, in the Homilectic Review* (January).

We Must Have Faith

What we are needing to-day is to have faith in human kind. The general must have faith in the soldier, and the soldier must have faith in the general. If the soldier have faith in his commander, he will obey any command. Life runs by faith. You can not succeed in business except you have faith. To get on with folks, to enter into their confidence, to become co-operative with their enterprises, you must have faith; and I call you to witness still, that without faith it is not strange that "it is impossible to please God."

It is impossible to please God without faith because religion is deeper than what you do. Religion is much deeper than the things you say. Your hand does this, or refrains; your lips say these words, or refrain; but your words are not you; your hands' doings are not you; the echoings of your voice are not you—life is deeper than that; life is faith. What your faith is, you are; what your faith achieves, you achieve. If faith be strong, magnetic, puissant as the angels of God, it will have a wonderful hand, it will have a quick eye, it will make the sky clean, and drive the fogs and smoke away. The great quality God sets store by is, have you faith? Do you lean God's way? If you fall, would you fall toward Him? If you went into battle, would you fight for Him? O beloved, hear me! "Without faith it is impossible to please God." Faith that is in the character gives virility which by and by ultimates in conduct. Without it you can not live a loyal life; without it you can not do your work, or pray your prayer, or serve your day, or live with high fidelity to every supreme issue of life. I plead for faith in God, because without faith, you can not please Him.—*Bishop W. A. Quayle.*

OUR YOUNG PEOPLE

Grandma's "Sunshine Buts"

I had a perfec'ly lovely time
  'At Bettikin's birthday feast.
It wasn't because of my clothes, 'cause it rained,
  And I wasn't dressed up in the least.
But I think it was 'cause of the time that I spent
With grandmother dear, just before I went.

You see, she told me 'bout "Sunshine Buts,"
  To use when a thing goes wrong.
Right after a thing that's unpleasant, you know,
  Is the place where the "Buts" belong.
And she asked me if I wouldn't try them soon,
And I promised I would, that afternoon.

So, when I found that the clock was wrong,
  The clock that stands in our hall;
I said, "I am late, 'But'—poor Gladys has mumps,
  And can't go to the party at all."
And it s'prized me to feel so much better, so quick,
Though, of course, I was sorry that Gladys was sick.

At the party, one girl had the darlingest curls;
  "But"—'twould hurt when the comb went through!
And Elizabeth's sash was lots bigger than mine,
  "But"—mine was the prettiest blue.
And the prize for the game didn't come to me,
"But"—Billy Boy won, and he's lame, you see.

I didn't get any pink-frosted cakes,
  "But"—the white ones were awful good.
They didn't pass candy to me, "But"—I thought
  I might have a toothache if they should.
And I sat near the grate, and it melted my ice,
"But"—my dress was real thin, and the fire felt nice

When nurse came for me, I hated to go,
  "But"—at home I should find papa.
It was awful dark in the street outside,
  "But"—I saw such a lovely star.
So I'm going to try them, the whole of the year,
These "Sunshine Buts" of grandmother dear.
—*Pauline Francis Comp in The Circle for February.*

The Bag-of-Beans Test

"Very well," remarked Mr. Henry Thurston, looking up from his desk, where he was just signing a check; "so they've passed the punctual and honesty tests! Now try them on the bag of beans. A fellow will never make a success in our business if he gets cross and shows temper over trifling mishaps and unavoidable accidents. And one is always meeting with just such annoyances in work of this kind. The one who proves himself good natured at the bursting of the bag—if either does—may be told that he is engaged at seven dollars a week."

Mr. Thurston paused, and took up his pen.

"Wait a minute," quickly, after a moment's reflection. "Be sure there's enough water on the counter to thoroughly wet the bottom of the bags. Then, too, try one of them this afternoon, and the other at the same time tomorrow. It might hardly be a fair test of their dispositions to make use of it on either of the two boys in the morning. One sort of feels better natured then, you know, anyway!"

Mr. Nelson, head clerk in the big wholesale and retail establishment of Thurston & Lincoln, left the comfortably furnished office of the firm, and went back to the busy delivery department.

There were three qualifications which the head of the establishment insisted that each employe of the company should possess and strictly live up to. These were honesty, punctuality, and wholesome good nature. Boys had been known to lose their positions there, owing to their getting angry over mere trifles. Mr. Thurston felt that a boy's usefulness to the firm depended on an unruffled disposition quite as much as it did on punctuality and honesty!

The constant growth and enlargement of Thurston & Lincoln's business made it necessary from time to time to increase their working force accordingly. And it was the custom of the company to promote, at such times, the men and boys already in their employ, leaving to be filled by the new hands only the "bottom down" places, as the clearks characteristically called them.

One of the men had just now been sent out on the road as a traveling salesman—the firm did a large wholesale business—causing, after a rearrangement of the force, a vacancy in the delivery department.

Harold Stephenson and his cousin, Willis Fuller, had both applied for the position, and they of all the many applicants had passed the punctuality and honesty tests; and now it lay between the two boys as to which one would be successful in obtaining the desired situation.

Thourston & Lincoln had the reputation of being the most reliable firm with which to hold a job in the large and thriving village of Muncie.

"I s'pose it's selfish—I admit—but I hope old man Thurston will give me the place," declared Harold Stephenson, with an air of careless disrespect. He was talking with Willis over their prospects, the evening before the first bag-of-beans test. "Of course, I'd like for you to have it, too; but you wouldn't mind losing it as much as I would. This probation 'stunt' of his—I don't imagine Mr. Lincoln has anything to do with it—is a queer wrinkle! I call it a piece of downright foolishness; I don't know how you regard it."

"It gives them a chance to find out whether they want a fellow or not," replied Willis, considerately. "For my part, I think it's a pretty good scheme. Of course, it keeps a fellow in suspense—and all that!"

"Which one of us do you s'pose will 'land' the job, anyhow? Give us your opinion." And Harold picked up a chip and began whittling aimlessly.

"I haven't the least idea—but one of us! And I'm rather proud that we've been singled out from all the fellows who've made application; there were twenty, at least, which applied for the place."

"More'n that," exclaimed Harold.

"Not very many more! And if they give it to you, I stand a show of getting the next place when a vacancy occurs. I won't be disappointed, though; I don't very well see how I could if you get it."

"I've been trying hard enough"; and Harold put up his jackknife. "After I'm once sure of the job, you bet your life I won't be as painstaking over every little thing as I've been this week! It's just killing on a fellow to be so punctual, and all that kind of nonsense—a person couldn't stand it long!"

"He'd have to while he worked for Thurston & Lincoln," remarked Willis, quietly. "And it's no more'n right he should!"

"Well, you can, if you get the place. You'd be a fool, though!"

The two boys, while closely related, were entirely different in disposition and temperament. Harold's character was well described by their Uncle Thomas as being one of "fits and starts." Willis, though not so smart in many ways, was a steady-going, earnest fellow, always "making good" the responsibilities laid upon him.

Willis Fuller was sent out with one of the delivery wagons the next afternoon—the afternoon of the first bag-of-beans test, it being the purpose to have him absent from the store at the time of Harold's trial.

A four-quart bag of beans had been left on the counter in one end of the store, placed as though by accident in a small amount of water.

Harold was helping one of the clerks put up an order for the afternoon's delivery, when Mr. Nelson called from the door, where he was overseeing the loading of a wagon just about to start out: "I wish, Stephenson, you'd bring over here that bag of beans you'll find on the north counter."

"All right, sir!" and Harold left his work and hurried over for the beans. As he hastily caught up the bag, the bottom suddenly came out, scattering its contents over the floor and under the nearby boxes and barrels.

"Confound the luck!" exclaimed Harold, his face flushing a deep red. "Some one's a precious, pretty fool, slopping water round in that way!" And he savagely kicked an unoffending peck measure which lay on the floor beside him back under the counter.

"I've spilled them—everywhere!" he called angrily across the store to Mr. Nelson. "The team will have to go without them, or have another order put up. 'Twill take me till doomsday getting them all off the floor again!"

"I'm afraid he won't do," reflected the head clerk; and as he glanced over toward the other end of the room, he saw Mr. Thurston silently standing in his office door.

Mr. Thurston, of course, made no comment, and after watching Harold for a moment as he began angrily to gather up the beans, he quietly closed the door and went back to his desk.

"I'm glad it's going to be decided soon," remarked Harold, as the two boys were walking home from the store that evening. "Mr. Nelson says we'll know tomorrow, and if I'm not going to have the place, I don't want to be fooling away my time trying to please old man Thurston and his crowd! I saw him watching me while I was picking up a bag of beans I spilled today. I s'pose he wanted to see how fast I could work—but I didn't hurt myself. It doesn't pay!"

"He seems to me like a mighty fine person to work for; and Mr. Nelson's just a peach of a man!" exclaimed Willis, enthusiastically. "It's queer you feel as you do. For my part I don't wonder so many folks apply for the place when there's a vacancy there!"

"Oh, well, it's good enough, I suppose," returned Harold. "I kind of think they like me; they ought to—I've given them a square deal!"

It was in the middle of the afternoon the next day, when Mr. Nelson asked Willis to carry the bag of beans he'd find on the cereal counter to Freeman Baker, who was just then checking an order for a downtown restaurant.

He hurriedly took up the bag, when out dropped the beans, falling in reckless confusion on the store floor.

"I'm afraid I've done it now, Mr. Nelson," called Willis, quickly. "You'll think I'm a blunderer; but it won't take long to gather them up again. I might as well laugh as cry," cheerfully. "I'll have they off the floor in a little while, and I'll work all the harder afterwards."

"That's the kind of a fellow to have!" Mr. Thurston went back to his work in the office—Willis hadn't seen him standing in the partly open door.

"I don't understand why they gave you the place!" declared Harold, gloomily, as Willis joined him that evening outside the store door. "I've actually slaved for a week for them; never tried harder in my life to please—and this is what I get for it!"

"I really expected they would give you the job," replied Willis, generously. "And I don't see why they didn't!"

But Mr. Thurston did; and his reason was based on the result of his bag-of-beans test!—*Zion's Herald.*

"Deduction is the thing," declared the law student. "For instance, yonder is a pile of ashes in our yard. That is evidence that we have had fires this winter." "And, by the way, John," broke in his father, "you might go out and sift that evidence." —*Houston Chronicle.*

Early Influence

I took a piece of plastic clay
And idly fashioned it, one day;
And as my fingers pressed it still,
It moved and yielded to my will.

I came again when days were past;
The bit of clay was hard at last;
The form I gave it still it bore,
But I could change that form no more.

I took a piece of living clay,
And gently formed it day by day;
And molded it with power and art,
A young child's soft and yielding heart.

I came again when years were gone,
It was a man I looked upon;
He still that early impress wore,
And I could change him never more.

PETER AND CORNELIUS

International Sunday School Lesson for April 4, 1909

(Acts 10: 1-48.)

GOLDEN TEXT: "In every nation he that feareth him, and worketh righteousness, is accepted with him. —(Acts 10: 35.)

Time—38-40 A. D. *Place*—Joppa, the Modern Jaffa.

DAILY HOME READINGS

M—Acts 10: 1-16; Tu.—Acts 10: 17-33; W.—Acts 10: 34-48; Th.—Acts 11: 1-18; F.—Gal. 3: 7-14; S.—John 4: 1-14; Su.—Isa. 60: 1-11.

BY THE REV. E. B. BURROUGHS, A. M., D. D.

The Jew has always been, and is still, a religious bigot. This was his great stumbling block in the days of the Christ. It was also, for awhile, a barrier to the progress of the early Christian Church. While, doubtless, wanting men to be saved, he felt sure that they must first become Jews. He claimed that his religion was from God, that for 1,500 years his race had been the repository of Divine truth, and that all the promises made had been made to him. It was but reasonable, therefore, holding these views, that he maintained that no one should be admitted to the worship and service of God except by rite of circumcision. These views were held, also, by the Apostles, for they were Jews. They had yet to learn that there was a vast different between the narrowness of Judaism and the worldmindedness of Christianity. Seemingly they had forgotten that Jews had repeatedly said that He came, not for the purpose of saving any particular race, but to save the world. His mission to earth was to save humanity. God is no respector of persons. "Every man, whatever his race, education, or creed, who reverences God, and shows his allegiance by right doing, according to his light, is accepted of him." God makes no difference between men on grounds of color, fitness, or social standing. It is the inward, not the outward state that He considers. "Before him there is no difference in the moral standing of men, no difference in their relation to him in respect of his purpose and grace." All men may come unto Him and be saved.

Our lesson to-day is about the admission of Cornelius, a Gentile, into the Christian church. It was an act of great importance and settled the vexed question as to whether or not the Gentiles should be received as fellow followers of the Gallilean. The Church at Jerusalem was essentially Jewish, but a new era was dawning. The truth was gradually coming upon them that with God there is no respect of persons, that the Christian religion was intended to be universal. The way in which this truth was brought home to them is the subject of our lesson to-day.

LIGHT ON THE TEXT

1. *There was a certain man in Calsana.* With these words Luke begins his record of the circumstances which attended the preaching of the Gospel to the Gentiles. *A centurion of the band.* The band means a Roman cohort. Centurion means captain. *Called the Italian band.* Because of being composed of Romans born in Italy.

2. *A devout man, and one that feareth God.* Giffert says: "The words have a technical sense, and indicates that Cornelius worshipped the God of the Jews, but was not formally a proselyte. *Which gave much alms to the people.* Made gifts to the Jews. *And prayed to God always.* Performed this duty as one evidence of his belief in the God of the Jews.

3. *He saw in a vision indirectly.* The Revised Version has it: "Openly, as it were." *The ninth hour.* Three o'clock in the afternoon. This was the regular Jewish hour for evening prayer. *An angel of God coming in to him.* The Divine messenger.

4. *He looked on him.* Gave attention to what he was about to say. *He was afraid.* Not knowing what the result of this visit would be he was, naturally, fearful. *And he said unto him.* The angel addressed him. *Thy prayers and thine alms are come up for a memorial before God.* His prayers had been heard and remembered and "like some sweet-smelling incense they have attracted divine attention." His gifts had also not been forgotten.

5. This verse tells him what he must now do.

6. *He lodgeth with one Simon a tanner.* His present place of abode. *Whose house is by the sea-side.* The Mediterranean Sea. *He shall tell thee what thou oughtest to do.* This is said to be an interpretation, made at the time of the revision of the Bible in King James' reign. But this was evidently the idea Cornelius had in mind.

7. *Cornelius * * * called * * * a devout soldier of them that waited on him continually.* One who was, doubtless, in perfect sympathy and accord with him.

8. *When he had declared all these things.* Had made known the vision and the message of the angel. *He sent them to Jappa.* The place where Peter was.

9. *On the morrow.* The following day. *As they went on their journey.* While enroute to Jappa. *Peter went up upon the house-top to pray.* There he could be alone and undisturbed. *About the sixth hour.* Noon, the second of the three regular hours of prayer.

10. *He fell into a trance.* "A condition of the mind by which one is transplanted out of himself, so that he sees truths with his mind's eyes, pictured before him in forms and images."

11. *Saw Heaven opened.* It so appeared to him. *A crystal vessel.* A receptacle which somewhat resembled a great sheet held up by the four corners.

12. *Wherein were all manner of four-footed beasts, etc.* Many of which the divine law forbade the Jews to eat. *Fowls.* Such as were regarded by the Jews as being unclean.

13-14. These verses tell us of the command that came to Peter and the reply he made. See the law in Leviticus 11, and the words of the Master in Mark 7: 15. Note also the difference in the Peter here and the same Peter as mentioned in Matt. 16: 22 and John 13:8.

15. *What God hath cleansed.* God having made the law had the right whenever circumstances required it, to change it. Thus was the Apostle given to understand that the benefits of the Gospel were not intended for the Jews alone but for mankind generally.

16. *This was done thrice.* Repeated three times in order to make the vision the more impressive.

17. *While Peter doubted in himself.* Having come to himself he was much "perplexed" as to what the vision was meant to teach.

18. *And called.* The men whom Cornelius had sent having found the home of Simon, the tanner, called on someone within to come forth.

19. *The Spirit said unto him.* While Peter was still wondering about the remarkable vision he had just had, "the explanation came to him."

20. *Arise * * * get thee down * * * nothing doubting.* Without questioning go with the men who have called for thee *for I have sent them.*

The remaining verses of the lesson, which are not printed nor commented on here, tell us of the wonderful results that followed Peter's visit to the home of Cornelius. Going there the Apostle heard the equally wonderful story of the Centurion's vision and the reason why he was sent for. He saw at once the connection between the two visions and the great truth they were intended to teach. He now realized that God was, indeed, no respector of persons, and that whosoever worketh righteousness and feareth him, whether Jew or Gentile, is acceptable unto him. Consequently he preached unto the centurion and his household the Gospel with the result that they were converted and received into the Christian Church.

Charleston, S. C.

CALLED TO SERVE

(Mark 1. 16-20; Luke 5. 1-11, 27, 28)

The Epworth League Devotional Topic for April 4, 1909

BY LUCIUS H. BUGBEE

The Theme and the Scripture

In attaching these first disciples to himself Jesus stated clearly that it was a call to larger responsibility and more exacting service. Catching fish had its hardships, its exposure, its routine of toil; but catching men would involve an expenditure of sacrifice, of patient and persistent service, such as they had not dreamed of. He did not call men to ease and inactivity. That "Follow me" meant going from one village to another in ceaseless ministration, thronged by the jostling crowds, responsive to every cry of need, always open to intrusion and insult, frequently without a place to lay one's head, in labors abundant, in weariness and painfulness, and sacrifice even unto death.

The Meaning of the Theme

The topic opens up at once the whole problem of existence. Why are we here, any way? What is the significance of human life? What relation do we sustain to Him who called us here? Is the world a vast playground where God is under obligation to entertain us? Or is it a vineyard wherein every man must labor for the fruitage of the kingdom?

There are not wanting those who tell us that God is under obligation to us. We are his guests here, they say, and he ought to entertain us right royally with a feast of fat things full of marrow and wines upon the lees. It is quite evident, however, that the Christian interpretation of life is very different. It is summed up in that word "service." That life means other things—happiness, culture, achievement, and a thousand elements beyond our ken—we need not question, but over and above all this Jesus teaches us that life means preeminently an ever-widening opportunity for sacrifice and service. The chief end of man is to do the will of God.

Ways of Taking Part

Speak out of your own thought or experience naturally, wholesomely, above all, honestly.

Help to create the right atmosphere for the meeting by your own responsive and interested attention.

Suggest ways of practical service. Point out the solidarity of God and man. "Inasmuch as ye did it not to the least of these my brethren, ye did it not to me."

The Aims of the Meeting

To show that the essential thing in discipleship is service.

That the largest self-realization will come to us through the channels of sacrificial living. "He that loseth his life shall find it."

Suggestions to the Leader

Be a leader; that is, do not exhaust the discussion in your own remarks.

Be suggestive and stimulating rather than comprehensive. If you can awaken trains of thought in others, the best result will be achieved.

Break up restraint. Steer clear of the trite, the conventional, the unnatural. Be yourself. Be genuine. Be true.—From *Notes on the Epworth League Devotional Meeting Topics.*

What God Asks

BY THE REV. W. L. WATKINSON, D. D.

It is not the great thing, but the true thing, that God asks, and it would often be to our peace of mind to rember this. The Earls of Lincoln held their title and estates from the throne on the condition that they gave to the king annually one white rose in the time of roses. Now, that was not much to give; white roses are abundant enough and cheap enough in the time of roses, yet it was enough. It was a lovely sign of loyalty; it signified that these nobles held all from the throne and for the throne, and that they would be found by the king's side whenever they were summoned. So God is not ever asking from us the great, the costly, the difficult, but rather the easy, the simple, the practicable—the one white rose in the time of roses; and if we cheerfully, lovingly, loyally render that modest service, it is enough in His reckoning to whom things are neither great nor small. If the smallest thing is the only possible thing, it is a King's ransom.—*From "Lessons of Prosperity."*

I feel more pity for the people who have waited on the bank and caught cold in their hearts and souls through standing still too long, than for those who have been bruised and buffeted by the full force of the stream.—*Ellen Thorneycroft Fowler.*

HEALTH PAPERS

Nervousness

BY D. A. BETHEA, M. D., TERRE HAUTE, IND.

Nervousness is an abnormal activity of the mind. It is a disease of advance civilization. This disturbance of the mental equilibrium is no longer merely women and children's ailment, but is one from which no man is immune. There is the nervousness caused by organic nervous diseases and there is the nervousness caused by purely functional diseases. It is the latter form that I will speak of mostly.

The successes of such healing cults as the Christian Science, New Thought, Faith Cure, and the Emmanuel Movement have led physicians to a more thorough study of psychology. The church has been aroused as never before to the needs of the body. Ray Stannard Baker said in the January number of the *American Magazine*: "The church is beginning to see that a man has a body as well as a soul, and the medical profession is beginning to discover that a man has a soul as well as a body."

Modern science never tires telling us that heredity plays a prominent part in the transmission of disease as in every things else that concerns us. It may be centuries before the laws of heredity are so fully appreciated that the physician, the lawyer, the clergyman and marriageable people will unite in uplifting the human race. Then idiots will not be permitted to marry, nor will two nervously inclined people marry.

Alcoholism and sexual excesses are responsible for a great amount of nervousness. A man weighted down by the pressure of business, or overwhelmed by some grief or misfortune, betakes himself to strong drink for the temporary stimulation that it gives him; but this is the beginning of an endless road. The man soon finds himself a nervous wreck.

Nervousness is a disease of the age. Railroads, telegraphs, telephones, daily newspapers, and all the machinery of our existence to-day tend to make life restless. The modern man lives on his nerves—he is always on the go. Rest and sleep are neglected for social and business cares. Soon nerve force is shattered.

What is the result of all this? Neurasthenia with its despair, its pains here and there; Hysteria, with its strange sensations, its outburst of anger or laughter, melancholia, with its sense of depression and gloom, while worry and sleeplessness follow in the same train. Dr. McCombs in the February number of *Smith's Magazine* calls insomnia "the curse of the age."

A person who is inclined to be nervous should choose his occupation so that it will be manual rather than mental, outdoor rather than indoor, and let the life be in country rather than city. If it is not possible to do that, he should take some physical culture in the open air daily, and carefully regulate the hours for work and rest. His reading should be more scientific avoiding imaginative literature. He should sleep in a well ventilated room on a hard mattress. No stimulating drinks such as coffee, tea, wine, or beer should be taken. The cure for nervousness is self control and a calm and tranquil mind.

A Visitor's Impression of Haven Home Industrial School

Haven Home Industrial School is situated in the beautiful and historic city of Savannah, Georgia. It could scarcely be in a place where the work is needed more, for Savannah has a larger number of colored people, in proportion to its population, than any other city in the United States. Another fact that proves its need is this: there are only four public schools for Negroes in the whole city of Savannah. Haven Home, Beach Institute and these four public schools cannot accommodate all the children of school age and consequently there are many colored children growing up without any learning whatever. What kind of citizens can we expect such children to make?

We send missionaries to all parts of the globe. We provide advantages for the foreigners who come to our shores. Is the Negro any less our responsibility?

Haven Home has a large, airy school-house, and a boarding home. There is a large playground and yard in connection. The Home was designed for a dwelling, but was never completed. It is well lighted and well ventilated, but is not large enough to accommodate all in perfect comfort. In some cases three and four girls must occupy the same room. There are about fifty girls in the Home beside the teachers.

The rate for board and tuition is six dollars a month. Some girls cannot afford to pay even this small amount, and they do extra work to make up the deficit. The rate for day pupils is fifty cents a month up to the eighth grade, and sixty cents for that grade. There are about 250 pupils in the whole school. The ranks were somewhat depleted, when we were there the last of March, by an epidemic of measles.

Miss Viola Baldwin is the efficient principal of this school, and she has been at this same post for twenty-five years. She impresses one as "the right woman in the right place." Miss Baldwin has six faithful assistants; four white and two colored teachers.

One can realize, as never before, the value of education, when he sees the educated Negro. One can tell, almost at a glance, when a Negro has had advantages, even if no word is exchanged. It shows in the neat appearance; the erect carriage, and the ambitious air.

Haven Home School has eight grades and a kindergarten department. The sessions of the school are from 8:45 until two o'clock, with an hour for dinner. The principal of Beach Institute said: "It is wonderful how much noise can be compressed into one small colored child from nine until twelve o'clock. It would seem that the teacher has used a hydraulic cotton press on him, the way it comes out the moment school is dismissed."

If we remember that many of these children have little idea of what obedience really means; that for generations their ancestors have been field hands, with no learning and refining influences, we can realize that the teachers have hard work to discipline a whole room full. The task has been accomplished at Haven Home School, for the order was good.

Many of the children make comical, yet pathetic, remarks that show their crude ideas of things. One child said, "I can't learn anything here without a slate and pencil." One teacher was giving a scholar the first lesson in the principle, "Cleanliness is next to Godliness," and she exclaimed, "Wash my hide all over! I won't wash my hide all over every week!" So the teacher not only looks after the intellectual development, but must be a sort of sanitary commissioner as well.

The work about the home is done by the students under the supervision of the teachers. They are taught cooking, sewing, washing, in fact all work that comes in the province of a home. When a girl finishes school she knows how to make her own clothes. One of the graduation requirements is that she has made a dress from start to finish. She can also wash, iron and cook. The girls are given good, wholesome food, and plenty of it. Haven Home garden furnishes the vegetables for the table. The boys in the day school help care for the garden. The cows and chickens on the place furnish fresh milk and eggs.

The result of this education is shown in the transformed homes when the girls leave school. Unkempt rooms are made tidy, and clothes are kept clean. Many of the girls eventually go into homes of their own, and they make "real" homes.

Girls who wish can take music in connection with their other work. Each girl has an hour for certain duties, and things go on like clock work. The time for study is after supper, and the lights must be out by ten o'clock.

The teachers insist that things must be clean, and the Home shows the result. The kitchen especially is a delight to the eye. This side of the education is very valuable, for so many of the servants simply "slick things over" and call it clean. They have never been taught a better way. Miss Baldwin was cleaning house when we were there. Several of the girls were paying their tuition in this way. It saved the expense of hiring outside help.

This is the first year of the kindergarten, and the teacher had an interesting little flock. The influence of this training will be apparent when the children go into the other rooms; it will make the question of discipline much easier. That the colored girls are anxious for an education is shown by the way they work for money to pay their tuition. One girl, Amy, picked cotton all summer to pay her way. Two others, Mattie and Rebecca, went to Ocean Grove, N. J., and did laundry work last summer. They did their work so well that they have an offer to go back this year. Mary came to the school when she was thirty-four years old. She wanted an education and was willing to endure the humiliation of beginning with the little tots to get it. Ellen, who has graduated and is helping about the home, wants to go as a missionary to Africa.

There is a Nurse's Training Class once a week. A colored doctor gives lectures at these classes. On Friday evening a prayer meeting is held at the Home. Sometimes the teachers lead it; sometimes the colored minister or interested friends.

In addition to Haven Home work the teachers have a boys' and girls' club in Frogtown. Two teachers go there every Monday afternoon and stay through the evening, their supper being sent to them from the Home. The girls are taught sewing, and the boys basket-weaving in connection with other things. One of the teachers said: "This work is like getting into another world; it is real slum work among the lower class of Negroes; the children are the street urchins. It is like working against the Ocean tide, but the work is so greatly needed."

A Sunday School is held here at 4 o'clock on Sunday afternoon. There are forty scholars in the kindergarten class. Their teacher showed them a picture of the lesson one Sunday and one little fellow exclaimed, "See the baby in the watermelon skin." It was Moses in the bulrushes.

Another work that has been established by Haven Home workers is at Sand Fly Station, four miles from Savannah. There is a church and school here. The little homes are white-washed, and the place has a thrifty look.

One can imagine the busy hours these faithful teachers put in. Their influence extends as the graduates take their place in the busy world; into homes of their own; into other school rooms. Many of these girls teach in the country where the need is so great. It is hard for a man who has only a little plot of ground, one mule, and an old plow, to make enough to fill the hungry mouths of his little family. It is to such children that the Haven Home graduates go, and give them something that will help make them of use in the world.

It seems to me the whole work of Haven Home can be expressed in two words, "Practical Education." The colored boys and girls are helped to help themselves. When barrels of clothing are sent to the school the garments are sold for a small sum. This teaches independence. The scholars are allowed to take what they want first, then outsiders are allowed to come in. The crowd on such days often extends into the street. The money thus made is used for the school. One can readily see the blessing a barrel of clothing is here. The missionary societies should not forget these schools. Money and clothing should be sent, for both is wisely used. The older work is sometimes forgotten because of the interest in a new school. The older work is the growing work, and it always costs money to grow, hence help is always needed.

We may think it is easy to teach in the colored schools, and less of a sacrifice than to go to foreign lands, but it is not. The white teachers are ostracised from society because of race prejudice. They must make their own "good times." and "good times" are sorely needed to relieve the strain of the work. Think you, it would be easy to be among your own kind of people yet be cut off from association with them, because you were helping a needy race? Teachers who make such sacrifices are worthy of all the honor and praise we can give them. They deserve our help and our prayers.

(Miss) SARAH N. MCCREERY.

509 South Tenth St., Burlington, Iowa.

He who would not be frustrate of his hope to write well hereafter in laughable things, ought himself to be a true poem; that is, a composition and pattern of the best and honorablest things; not presuming to sing high praises of heroic men or famous cities unless he have in himself the experience and practice of all that which is praiseworthy.—Milton for Smectymnuus.

Southwestern Christian Advocate

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3—When the ADVOCATE does not arrive regularly, notify us promptly.
4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

THE NEGRO AND ORGANIC UNION

(*Continued from Page One*)

Church, South. This is made clear in an editorial which appeared recently in the *New Orleans Christian Advocate* of a recent date, which is plain enough and speaks for itself. The *New Orleans Advocate* says: "But another thing makes organic union undesirable. It is expressed by Dr. C. B. Spencer, editorially, in the *Central Christian Advocate* of February 24. Speaking of the 'critical condition' of the republic of Liberia, in Africa, and urging the necessity of help from our government lest that republic 'perish from the earth,' Dr. Spencer says: 'We might as well thoroughly and resolutely face the fact that that race everywhere, not only in Africa, East and West, must have our help, but the race in this fairer clime must have it for a long period to come. It is criminal to withdraw the strong Saxon hand; and it is a fearful responsibility to say one word about separating the Negro race from our own, as we discuss what is best for the Methodist Episcopal Church.'

"Now, we do not object to helping Liberia, nor should we, if there are no legal barriers, object to the Government giving that unfortunate country what Secretary Root has been pleased to call 'tangible assistance.' That which we object to, if Dr. Spencer represents the sentiment of the Methodist Episcopal Church, and we think he does, is the expressed determination of that church to hold on to the Negro while insisting on organic union. Dr. Spencer evidently expects organic union to be effected, if effected at all, without any concessions whatever on the part of his church.

"We have all along been laboring under the impression that our Northern brethren insisted on retaining their colored membership for the good of the colored race, but Dr. Spencer does not so put it. They are to be retained because it 'is best for the Methodist Episcopal Church,' and 'not one word must be said about separating the Negro race from our own.' It would be 'criminal to withdraw the strong Saxon hand.' But, Dr. Spencer, if the union, as well as the unity of Methodism is desirable, and cannot be effected without first making provision for the Negroes, what harm would be done by setting them up to themselves, and continuing the help which is now so generously accorded them? We do not say that they are a grievous burden to the church, but we do say they would be no greater burden than they are, nor would they be harmed if turned loose, with all their churches and schools, to keep house for themselves.

"Southern people, as a whole, entertain toward the Negro race no ill-will. They are as good friends as the Negroes have, but they recognize the social and racial distinctions between the whites and blacks and will tolerate nothing that looks in the direction of equality. Our Northern friends must know this, and they must know also that as long as the Negro is a potent factor in the Methodist Episcopal Church there can be no hope of voluntary organic union between the two Methodisms."

Mme. Anita Patti Brown will appear next Monday night in a vocal recital at Simpson Memorial Church, under the auspices of the Colored Young Men's Christian Association. Mrs. Brown comes with the highest recommendation. Her present tour through the South approaching New Orleans has been an ovation throughout. At Jackson, Tennessee, she captured the entire community and the *Christian Index,* the official organ of the Colored Methodist Episcopal Church, is lavish in its praise of Mrs. Brown as a vocal artist.

Of General Interest

THE PROPOSED TARIFF BILL

A discussion of the proposed tariff bills is in full swing in Congress The bill was introduced in the House by Congressman Sereno Payne, chairman of the Committee of Ways and Means. It is not probable that the bill as introduced will pass every detail. Nine-tenths of the alterations are reductions. There are few advanced rates but they are on luxuries. Most of the advances, however, are for the bringing of additional revenue to the government, which at this time is very necessary. Iron ore, bituminous coal, hides, wood pulp, and coffee, are some among the articles which are placed upon the free list. An inheritance tax is provided for, but this is being opposed very strenuously. It is estimated that the inheritance tax as proposed would yield a revenue of $20,000,000 per annum. Reduction is also made upon lumber and print paper. While coffee is placed upon the free list, tea is taxed eight and nine cents. Works of art more than twenty years old are also placed on the free list. Reciprocal free trade with the Philippine Islands is also provided for, except in the case of sugar, tobacco, and cigars. While it is not easy to estimate within several millions what this bill would yield to the government in revenue, it is nevertheless conservatively estimated that for the first year at least $300,000,000 would be derived. This would be about an increase of $15,000,000, but the government needs more money than this and hence the bill provides for an issue of Panama bonds for $40,000,000, and if this is not sufficient there will be an issue of treasury certificates amounting to $250,000,000. The title of the bill is : "A bill to provide revenue, equalize duties and encourage the industries of the United States and for other purposes." The bill contains 53,000 words covering 234 printed pages and is divided into 43 sections.

THE SOUTH AND IMMIGRATION

From a recent editorial which appeared in the *Daily Picayune,* of this city, it appears that the South is not very anxious for the influx of foreign labor. Referring to the subject the *Picayune* says:

"The failure of the people of our Southern States to bring in large number of emigrants from the countries of southern Europe, much as it might be deplored by some, is doubtless one of the most fortunate occurrences that could be recorded.

"Not only are those foreigners not desirable in our section of the country, but the fact that they are crowding into the older States of the East and North will have the effect of causing an exodus from those States of large numbers of the native population, who will come South and assist in populating our States with native-born Americans."

Continuing its discussion, the *Picayune* adds a very significant statement: "These foreigners are not to be depended upon for agricultural labor." If this is true then the other statement is true that the South will rely principally upon the Negro for the development of its agricultural resources, and the Negro should not be slow in accepting this open avenue.

Referring more specifically to the effect of the foreigners upon American life, the *Picayune* says:

"It will require years of training to bring these people to the point where the north Europeans who came to this country are ready to begin. If it were not for the fact that their children become Americanized in the public schools there would be very little hope that these hordes of foreigners that have in recent years invaded our country in such vast numbers would ever be otherwise than aliens come to prey upon a new and fruitful region, whose people had never learned serious lessons of thrift and economy."

MR. ROOSEVELT STARTS FOR AFRICA

Former President Theodore Roosevelt began the first part of his trip to Africa on Tuesday of this week, sailing from the New York harbor on the German steamship Hamburg. The Roosevelt party occupied the upper promenade deck of the Hamburg, Mr. Roosevelt occupying what is known as the Emperor's suite. This apartment, which was used by Emperor William of Germany on two of his trips, consists of parlor, bedroom and bath, furnished in regal style. It is provided with every convenience and luxury. Mr. Roosevelt's fellow-hunters, including his son, Kermit; Major E. J. Mearns, E. Heller and J. A. Loring, will occupy chambers de luxe adjacent to the ex-President. Mr. Roosevelt's liking for exercise will be gratified during the twelve days' voyage to Naples. The extensive promenade deck space of the Hamburg offers opportunity for long walks in the open air, while a well-equipped gymnasium, including, as it does, weight-lifting and massage machines, dum-bells, Indian clubs and electrically-operated mechanical horses and camels, will provide an enjoyable means of taking exercise and enable Mr. Roosevelt to keep in training in horseback riding, as well as to learn the intricacies and difficulties of the motion of the camel.

The Hamburg is due at Naples April 4. Mr. Roosevelt's stay in Naples will be brief, as he is scheduled to leave the next day on the new twin-screw steamer Admiral for Killindino Harbor, Mombasa, in British East Africa. The distance from Naples to Mombasa is 4,000 miles, and will consume sixteen days. From Mombasa the expedition will proceed by the Uganda Railway to Nairob, and thence into the jungle.

It is said that the most interesting portion of Mr. Roosevelt's trip will be through the Uganda Protectorate, where travel is by foot, bicycle, or caravan, unless one elects to ride upon a seat borne on the shoulders of natives. The Uganda Railroad, contrary to the suggestion of its name, does not penetrate Uganda, but only reaches it, with an inland terminus at Port Florence, on Lake Victoria. Not until the railroad has been left behind and the party enters Uganda proper, the garden of flowers and butterflies, will the greatest possibilities of the exploration be realized.

It will be some time before the Roosevelt party reaches Uganda, and for the first six months headquarters will be at Nairobi, from which point numberless excursions will be made. Nairobi is the capital of the East Africa Protectorate, and is 327 miles from Mombasa by rail. It is built on lowland, and is not particularly healthful, and of its 14,000 residents less than 600 are white. There are 10,000 natives and the rest are Indians. Here is stationed a brigade of the King's African Rifles, and the town is the headquarters of the administration and the central office of the Uganda Railroad.

News Paragraphs

New York City has an Italian population of 700,000.

China proposes the restoration of its navy at a cost of $100,000,000.

President Eliot of Harvard is planning a "Harvard Library," which is to be 5 feet long.

An appropriation of nearly $1,500,000 for the army has been granted by the Cuban senate.

As a result of recent elections in Denmark, there are now seven women in the Danish Council.

The President of Peru has presented a gold medal to Miss Anna Peck, who recently attained the greatest height by mountain climbing.

Edward Payson Weston, the veteran pedestrian (age 71) has started on a walk from New York to the Pacific Coast, a distance of 4,300 miles.

A new school of applied sciences, a $1,000,000 building, the gift of Andrew Carnegie, is being erected near the Carnegie Technical Institute in Pittsburg.

The Simplified Spelling Board has published an alphabetical list of simplified words recommended up to January 25. It contains almost 1,100 simplified words, and, besides, 2,200 forms ending in ed now simplified to d or t according to how they are pronounced.

The States of North Carolina and Tennessee have a boundary dispute. The boundary line in controversy was drawn when the territory was heavily timbered and occupied by Cherokee Indians, so that at that time the boundary was not definitely fixed. The territory in question lies at the crossing of between the Smoky mountain and the Unaka mountains.

Threats are being made by Democrats of the Sixth Congressional District of Alabama, now being represented in the House of Representatives, by the Hon. Richard P. Hobson, of the retirement of Mr. Hobson because of his speech upholding the Foraker bill for the establishment of a court of inquiry for the discharged soldiers, famous on account of the Brownsville affair. When will the South tolerate free speech?

People of Interest

Bishop Lewis has arrived safely at his episcopal residence in China.

Editor Joseph Battle of the *Nashville* (Tenn.) *Globe* died recently.

Bishop Goodsell was recently tendered a reception by the New York Methodist Social Union.

President Taft's message to congress on the revision of the tariff was a model in brevity and directness.

Bishop Burt, on February 7, dedicated the new Russia Methodist Episcopal Church at Wirballen, Russia.

Ex-Vice President Fairbanks addressed the Colored Young Men's Christian Association at Indianapolis, Sunday, March 14th

Ex-Governor Hoch, of Kansas, takes the place of Dr. Newell Dwight Hillis, of Brooklyn, in the Ohio Wesleyan lecture course.

Mr. E. A. Durant, a white man, has been appointed Collector of Ports at Charleston, South Carolina, to succeed Doctor Crum.

"No Idle Hands" is the motto of the South Kansas Normal and Industrial Institute of which the Rev. W. W. Cowen is president.

George T. Angell, well known as the friend of animals and the leader in the humane movement in this country, died at Boston March 16.

Bishop Hendrix, of the Methodist Episcopal Church, South, owns the original manuscript of the second volume of John Wesley's diary.

Ex-President Roosevelt presented to the town of Warrenton, Virginia, a likeness of himself. The picture now occupies a place in the council chamber.

Doctor J. M. Buckley spoke recently before the New York Preachers' Meeting on the "Disappointed Candidates for the Presidency in the History of the Country."

Queen Helena of Italy is suffering still from the effects of the accident which she sustained in a hospital during her relief work of the earthquake sufferers at Messina.

We are sorry to learn of the serious illness of President William H. Council of the Normal Alabama College. Vice-President Dr. E. E. Archer has charge of the work.

The new Book Concern building in San Francisco will be dedicated March 31. The principal address will be delivered by Dr. W. F. Whitlock, chairman of the Book Committee.

The students and friends of George R. Smith College are putting forth an effort to pay for the installation of electricity in their main hall. This is a commendable effort toward self-support.

The Rev. J. W. Robinson, pastor at Ninth Street Church, Covington, Kentucky, spoke recently at the Preachers' Meeting at Cincinnati, Ohio, on "The Relation of the Negro and the Anglo-Saxon."

St. Paul Church, Shreveport, is in the midst of a glorious revival, thirty-three having been converted up to date. Dr. I. L. Thomas will preach the Easter sermon at this church. The Rev. W. R. Butler is pastor.

Wiley University has turned out more college graduates during the last twelve years than all the other Negro colleges in Texas combined. It is the only institution for Negroes in Texas that has a library building.

Mr. Solomon Sykes is the only colored undertaker in Alabama. He and his brother J. J. Sykes, own two blocks of two story brick buildings on the main street of Decatur, the valuation of which is placed at $40,000.

Prof. J. B. Randolph, of Wiley University, was recently called to his home at Pass Christian, Mississippi, to attend the funeral services of his grandmother. The SOUTHWESTERN extends the family the fullest sympathy.

The Theological Institute, edited by Bishops L. H. Holsey, A. Walters and H. M. Turner, comes to us in its second issue brimful of good things of special interest to the preacher. *The Institute* should have a very large circulation.

The Rev. Joshua Stansfield, pastor of the Meridian Street Methodist Episcopal Church, Indianapolis, Ind., will address the Lexington Conference, which convenes this year in that city, on Thursday morning, March 25, and in the evening will deliver a lecture on "The Hero of Babylon."

The Rev. Ralph A. Ward and Mrs. Ward sailed from Boston, March 18 en route to Foochow, China. Mr. Ward is a graduate of Ohio Wesleyan, '03, and of Boston University School of Theology, '06. Mrs. Ward is a daughter of the Rev. J. H. Worley of Foochow Conference; she is a graduate of Ohio Wesleyan.

Mrs. A. R. Clark, one of the founders of the Woman's Home Missionary Society and for several years its treasurer, died in February, 1909, in New Haven, Conn., where she has resided during recent years. A woman of strong personality and great practical sense, she was a tower of strength to the Society during its earlier years.

The Rev. Hays Pennington Archerd, a graduate of Hamline University, 1908, and a member of the Northern Minnesota Conference, sailed from New York for Callao, Peru, March 15. Mr. Archerd is a Student Volunteer. He has held appointments in the Northern Minnesota Conference since 1906, his last charge being Bird Island, Minn.

Dr. W. W. Lucas, District Superintendent of the Vicksburg District, lectured in Revels Memorial Church, Greenville, Miss., on March 17, before a large and representative audience. The Rev. J. A. Slate is pastor at Revels Memorial. Doctor Lucas also spoke to the students of the city school, of which Mrs. Lizzie Coleman is principal.

Many writers and lecturers emphasize no little what they consider to be the poor parentage of Abraham Lincoln. Indeed, we heard one noted speaker recently speak of him as coming from the "poor white trash." Now there comes to the front a lady connected with the Lincoln family of Burke County, Pennsylvania, who contends that President Lincoln came from one of the best families of the State.

The Liberia Annual Conference royally received Bishop Scott at its last session, which is reported to be a session of unusual interest. At the close of the stirring appeal by Bishop Scott the Conference raised $625.00 toward the Africa Diamond Jubilee Fund. This Conference hopes to raise $15,000 of the Jubilee Fund. Dr. Ernest Lyon, the American minister to Liberia, has given $500 toward the Jubilee Fund.

Bishop Berry visited Detroit recently and rendered valuable service for several days. He spoke three times on Sunday, addressed the Preachers' Meeting on the following Monday, on the afternoon of the same day held a Workers' Conference, and that night delivered an address on "Evangelism." Detroit is proud of Bishop Berry and claims him as her own. This reason, added to the Bishop's strength and brotherliness, inspired a royal reception.

Dr. W. E. Sterrs, of Decatur, Alabama, is one of the solid business and professional men of the place. He is the fortunate owner of a two-story brick building in the main street worth at least $15,000. On the first floor he has a well-stocked drug store. He also is the proprietor of a private infirmary, furnished with the latest appointments and facilities for operation, treatment and comfort of its inmates. Moreover, he possesses other valuable realty.

The African Methodist Episcopal Review, now located at Nashville, Tennessee, will celebrate its twenty-fifth anniversary April 25th. The African Methodist Episcopal Church throughout the country will observe the event "by special exercises and by raising 2,000 new cash subscribers to enable the *Review* to become a bi-monthly instead of a quarterly. Dr. H. T. Kealing, the third editor during its entire history, has been elected to this position four successive times.

The State Colored Teacher's Association of Louisiana will hold its fourth annual session in Shreveport, April 1-3. State Superintendent T. H. Harris and Major R. R. Wright, President of the National Teachers' Association, will be among those to deliver addresses. Reduced rates have been granted on all roads. The following is the list of officers for the present year: J. W. Hunter, President; J. S. Clark, First Vice President; I. S. Powell, Second Vice President; Mrs. E. N. Stewart, Secretary; P. L. Breaux, Secretary.

Dr. Frank P. Parkin, pastor of the Madison Street Methodist Episcopal Church, Chester, Pennsylvania, utilized recently the Quarterly Conference Committee on Freedmen's Aid Society in soliciting books to be used in the Circulating Library of Claflin University. Under the direction of Doctor Dunton, the District Superintendents of the South Carolina Conference are operating a Circulating Library. Doctor Parkin and his people have added a notable collection to this library, which will be known as the "Madison Street Lincoln Library."

Under the splendid leadership of the Rev. J. T. Leggett, pastor, our Methodist Episcopal Church at Rushville, Indiana, will make a very creditable report at the session of the Lexington Conference this week. Despite the spread of a contagious disease, which closed the church doors for two months, during which time many of the members were deprived of work the pastor and his band of helpers have raised, all told, one thousand and forty dollars this year. The quarterly conference petitioned District Superintendent Skelton for the return of the Rev. Mr. Leggett.

Negro Business Leagues, during the month of February and March to the 9th inclusive, have been organized at Uniontown, Demopolis, Russellville, Tuscumbia, Sheffield, Florence, Athens, Huntsville, Alabama; Cleveland, Knoxville, Johnson City, Greenville, Shelbyville, Columbia, Franklin, and Murfreesboro, Tennessee, by Mr. Charles H. Moore, the organizer. In the meantime he has also visited and addressed the Leagues already organized at Montgomery, Selma, Tuscaloosa, Birmingham, Decatur, Alabama, Chattanooga, Bristol and Harriman, Tennessee.

The Rev. W. Scott Chinn has compiled and issued a highly illustrated and beautifully printed booklet, giving a full account of the reception to President-elect Taft February the 12th by the Colored Young Men's Christian Association during Mr. Taft's visit to this city. The booklet contains portraits of the prominent participants in the reception to President Taft, the addresses in full, and other interesting data concerning the colored people in the city of New Orleans. The regular price of the book is $1.00, but may be had within the next few days for fifty cents by addressing the Rev. W. Scott Chinn at 2414 Constance Street, this city.

The seventh text book of the Interdenominational Home Mission Study Course is entitled, "From Darkness to Light—the Story of Negro Progress," by Miss Mary Helm, editor of "Our Home," the organ of the Woman's Home Missionary Society of the Methodist Episcopal Church South. The author of this book has brought to her task peculiar gifts of mind and heart, which, with exceptional opportunities for study of the problems involved at first hand, have enabled her to produce a book which able critics of both sexes, after examining it have pronounced it "the best book ever written on the subject." It is designed for the study of 1910 and will be ready for Summer Conferences in which mission study classes are taught.

In Chattanooga, Tennessee, the Negro business man is somewhat conspicuous. For instance, the largest, finest and best furnished drug store owned and managed by colored men in this country, is probably here. The proprietors are Messrs. Allen and Wickliffe, who also have a branch store well stocked. The two stores with their equipment and goods are worth about $20,000. Other business blocks, owned by members of the race there are the Hale Building, 211 W. 9th Street, value $15,000 (Mr. Hale is principal of one of the city graded schools); the Henry Harrison Building, 804 Whiteside Street, $12,000; J. H. Ware, Building, 216 Harrison Avenue, $10,000; the G. W. Turner Building, 147 Cowart Street, $10,000; George Washington Franklin, the President of the Local League, and also President of the National Funeral Directors' Association, has one of the most complete funeral establishments anywhere in this country, the estimated cost of which is probably $20,000.

The Rev. James P. Chadbourne, of the New England Conference, has been called to the Assistant Secretaryship of The Methodist Brotherhood and has already entered upon his duties at the Executive Office. The transfer has the approval of Bishop Berry, who informs the General Secretary, Mr. Patterson, that he will gladly make the appointment at the next session of the Conference in April. Mr. Chadbourne has been stationed at the Parkman Street Church, Dorchester, Massachusetts, for seven years and was unanimously invited to return for the eighth year, especially on account of the very successful work conducted among the men of his parish. Mr. Chadbourne comes to the Men's Movement with the strong recommendations of some of the leading men of the church, among them being Dr. John Galbraith, his District Superintendent, and Dr. C. S. Wing, of the New York East Conference. Mr. Chadbourne will relieve the General Secretary of the greater part of the office work. The rapid extension of The Brotherhood since the General Conference has for several months taxed the facilities of the Executive Office, and the [illegible] development of the Movement, which is now under way in more than one hundred [illegible] demanded an increase in the executive force.

A Fraternal Visitor to the Florida Annual Conference

By the Rev. E. D. Giddens

It is one of the greatest of pleasures to see Methodism from different standpoints; yes, from every standpoint conceivable and believable.

For Methodism is that much like God, "whom to know is to love," with devotion, and to serve with greater fidelity.

There is so much difference in looking on at the battle and being in the midst of the battle or on the firing lines. I have been a member of the Savannah Conferences for twenty-four years, standing in the thickest of the battle. But my visit as a fraternal visitor to the Florida Conference enabled me to see our great bishops and great men and great church with its great machinery, as it grinds out, shapes men's destinies, moulds character and blazes out new roads for all of the sons and daughters of Methodism to walk and tread upon solid ground of intelligent Christianity.

Pardon me for my apparent digression. First, the Bishop of any Methodist Conference is the star of attraction and especially a new Bishop, for everybody is watching to see if the Spirit of Christ is exhibited. Next diplomacy and statesmanship and a "Jesus, Saviour, pilot me." I am real glad to say that all of these elements Bishop McIntyre possessed. My candid opinion is that he is the highest ideal of mankind exalted to this life's position. God bless him. Our next attention was drawn to the personnel of the membership of this Conference and I must say to you they well sustain their relation to the grand old Methodist Episcopal Church from the standpoint of culture and refinement and Christian character and uprightness.

The future of this Conference is in my mind the greatest in Methodism for the drift of the Northerners and Negroes are bending in great numbers to Florida every year. Some of the leading spirits of this Conference are the District Superintendents Grant, Todd, Patterson and Eliott. They are a great team for leadership, men and heroes. Drs. J. B. L. Williams and J. W. Williams, Swearinger, Deboes, Walker, Deas, Niblack, Tromel, Holmes, Covington and many others are great men.

Cookman Institute, with Dr. J. T. Docking as President, is greatly helping to shape the destiny of this Conference. It's easily the greatest school south of Clark University. This school has a very able faculty.

Boylan Home, like our Haven Home and Speedwell Schools, at Savannah, Georgia, is doing a great work for the race.

Rev. J. M. Deas and Fernandina outdid themselves in entertaining the Conference.

Special mention of the "Times Union," the leading white paper of Jacksonville, Florida, which employed a reporter, Prof. Jenkings, giving daily proceedings in detail from start to finish. We of the Ministers' Union in Savannah, Georgia, are trying to get the Savannah papers to give us the same recognition.

The General Conference representatives acquitted themselves with great credit. For of a truth no church on earth can produce such a team or such an array of intellectual giants as this team that lectured to the Florida Conference, namely, Drs. Leonard, Mason, Thomas, Jacobs, Wragg, Oliver, Burroughs and Dockings.

The Woman's Home Missionary Society was also well represented by Miss Garrison, national lecturer and other noble workers.

The spirit of the Master prevailed and overshadowed the Conference from beginning to the end. My firm impression is that the great old Methodist Episcopal Church is the greatest the world over.

A Visit to Gilbert College

It would do your heart good to visit this splendidly endowed College at Baldwin, La. Prof. J. M. Matthews, A. M., is the efficient President. He has a master's grip on things, and is making friends for the College. He has succeeded already. He has been fortunate in selecting a strong and aggressive faculty. They hail from such well-known institutions as Wiley, Fiske, New Orleans, Clark and Southwestern Kansas College. They are making good. The students represent some of the best homes of Louisiana, Texas and Georgia. They are bright and keen of intellect. I have never spoken to a more appreciative body of students than the one which greeted me here, and it has been my good fortune to address many college bodies dignified and courteous in their deportment. If courtesy is a passport into good society—and it is—these young people are destined to be leaders of the best society in existence.

Gilbert College is fortunate in having at its head such a President as Prof. J. M. Matthews. The institution is certainly on the road to success. The students manifest a college spirit that is highly commendable, and vie with the faculty in the cordiality of their welcome to visitors.

Gilbert College has a message and a mission. The message you must hear; the mission will be performed. God bless the founder and faculty! God bless them all! J. MERCER JOHNSON.

Houston, Texas.

Adeline Smith Industrial Home, Little Rock, Ark.

Adeline Smith Home has within its doors 85 young women this year. They have come from various states and various churches, but here they mingled together as one family. The Home is now undergoing extensive repairs. It is being painted, grounds ornamented, new fences put up, trees set out, and many other improvements are taking place. The expense of renovation and repairing will be about $800 when we shall have finished. We sometimes wonder where this large amount of money shall come from, but we have faith in God and the people who are interested in us.

We hope those of our friends who shall read these lines will feel that it is an opportunity for them to give a dollar or such a matter to help us in this work. This Home has done as much for the development of Negro young womanhood and manhood for that matter, as any institution in the state of Arkansas, and all inhabitants of the state whether affiliated with the Methodist Episcopal Church or not should feel enough interest in this work for the uplift of womanhood to contribute as much as a dollar. By so doing it would encourage our friends in the North who give us more than a dollar for each dollar we ever contribute to this great work.

Eight young women will graduate this year. They will go out thoroughly prepared to serve in whatever field will be open for them. Help us, dear friends, in our struggles to make this institution all it should be for our girls. We will also ask all of our graduates who constitute our alumni to please send in their annual fee at once in order that they may have their names enrolled in the catalogue. This request applies also to all of our girls who have ever had training here whether they are graduates or not. Send all moneys and donations to Mrs. H. M. Nasmyth, 1101 Izard St., Little Rock, Ark.

To the Editor:

Contemplating over the SOUTHWESTERN CHRISTIAN ADVOCATE I thought I would say a few words in regard to the paper. I have read 1,200 copies of said paper, and out of all of them the three last copies seems to me the best of all. Truly the paper continues to improve. You are doing a good and great work for the uplifting of our people, and if all of our pastors would take up little more time as he makes his pastoral calls and carry the paper with him and read it to those who do not take the paper, I believe we could crowd the office with subscribers. The paper is giving its readers historic facts and that is what our people need, so they can see what other races have done and what has been done for them by otehr races. I have laid those copies away for my children to read to their children, so they will see how the times were when their grandfather lived. You are putting men to thinking and when you are able to put the people to thinking, they will act. With wishes for continued success, I remain,

D. F. DUDLEY.

Comparlee, Miss., Feb. 13, 1909.

A Word With You

BY JOS. A. REDDIX, PRESIDENT LAYMEN'S ASSOCIATION, LOUISIANA CONFERENCE

I desire to impress most deeply upon the hearts of Louisiana Methodists the importance of The Laymen's Association of our Conference. You are a part of it. You are a power for good. Help us make the association a power for good also.

What's its object, did you ask?

"Its purpose is to advance the local and Conference interests of the church, to disseminate knowledge of the various benevolent causes, to assist the ministry, and to enlist all laymen in the general activities of our denomination."

No. It will not,, and cannot absorb the Epworth League, as some have said, except by Constitutional enactment which is handed down by the General Conference. To the contrary, it will foster all agencies of the church and will make them stronger.

Our laity will need to be more impressed that an obligation to the church is as sacred and as binding as an obligation to a society. You need a greater conception of systematic giving. You are to help institute a more business like method in looking after ministerial support, and the various benevolent causes. As a loyal church man, you are to rally the forces in your church and on your district, and inspire them to greater usefulness.

If we can thus influence you to so act, then the Laymen's Association of the Louisiana Conference shall not have been organized in vain.

Our Church at Brinkley, Arkansas, Appeals for Help

Our town has been visited by a storm that has brought distress to every resident member of our church. Our church and parsonage was completely demolished. All the churches were destroyed except one, white and colored churches shared the common fate. The writer had his household effects at Little Rock depot ready to ship to Brinkley, when news of the disaster reached us. We are grateful to an Alwise Providence for being spared the scenes and misfortunes of this wind wrecked town. Sister A. E. Davis, of our church, was cheered by the visit of the Rev. W. A. Smith, Bro. T. M. Thornton and three other members of our church at Becks, who came up and spent the day straightening up her home, which is the home of Methodist preachers visiting Brinkley. The damage to Sister Davis' home was slight as compared with what was done to the homes of the town. We are planning to rebuild our church and ask the prayers and financial aid of every lover of the Master. Yours,

D. W. BOATNER.

Brinkley, Arkansas.

To Pastors and Sunday School Superintendents

The last General Conference authorized the Methodist Temperance Society to raise $25,000 per year for its work. We have our plans, but haven't sufficient means to carry them out. Your attention is respectively called to Article 6 on page 297 of the Discipline, recommending that Pastors present our cause and take a public collection for this society. March 28 is Temperance Sunday in the Sunday School. This affords an opportunity to take a collection for this Society. Will you kindly give this your attention as we would like to have a large fund before our annual meeting in May, at which time we can definitely arrange to carry out our work for the year. All pastors are urged to report to the treasurer before the above date. Thanking you for your hearty co-operation in this great work which is so much needed, very sincerely yours,

ALONZO E. WILSON,
92 LaSalle St. Treasurer.

It Is Life or Death

To the Pastors and Members of the Meridian District: The call to save our church at Natchez is a life or death call. It is now or never. The years, months and days of grace are no more. We must pay now (by April 1st) or get out. No other Conference of our race, with our strength would suffer the disgrace of losing this property to fall upon them. Let each pastor send his own money with all he can collect to Dr. Lucas, Natchez, Mississippi, not later than April 1.

WM. MCMORRIS,
District Superintendent.



Gleanings from the Field

GEORGIA.

Statesboro.—Our first quarterly conference convened February 13-14, the Rev. Jas. Jackson, District Superintendent, in the chair. Officers presented good reports; $27.75 was raised for the District Superintendent. Sunday at 10 o'clock love feast was conducted by the pastor; 75 persons testified for Jesus at 11 a. m. and the District Superintendent preached a wonderful sermon to the delight of the congregation. One hundred persons partook of the Lord's Supper. We had quite a setback last year when our pastor deserted us, but since the Rev. J. H. Pinkney's appointment to the charge he is bringing things to the front. A storm struck the parsonage the night of February 22, led by Mrs. Elcy McNair, Mattie Roberson, Hettie Doston, Miss W. E. McNair, Bell Dossey, Mr. Garrett Holms, Mr. John Brown and others, and loaded a table with a large quantity of groceries, fruits and other valuable presents. This is indeed a good people.—Elcy McNair.

Palmetto.—Our quarterly conference was held February 6-7. We paid the Superintendent in full and had a neat sum left for the pastor. The District Superintendent preached an able sermon on Sunday that will never be forgotten in the history of Palmetto. Palmetto is coming back to the old landmark where she used to stand, one among the best. On the 26th as we were preparing to retire we heard the approach of a happy crowd of young people, headed by Mrs. Alice Jack, the teacher of our school. They filled our table with many substantial pounds.

A. B. B. C.

Cordele.—The first quarterly conference was held here on February 20-21, with the Rev. F. R. Bridges, District Superintendent, in the chair. All officers were present with written reports. The Rev. J. W. Watkins, our beloved pastor, is beloved by his congregation. Things bid fair for the year's success. The District Superintendent was at his best on Sunday. Collection for the day, $12.67.

C. W. Goodwin.

Reidsville.—Our first quarterly conference convened in Reidsville Chapel on the 20th and 21st of February. Most all the officers answered to their names. Our most worthy and beloved District Superintendent was present and carried on business in a Christlike manner. Sunday at 11 o'clock he preached one of his strong sermons and Sunday night the climax was reached; he left a spiritual fire burning in Reidsville. We paid up our assessment in full. May God bless the District Superintendent. We are struggling hard to finish our new church, that we may be in it by the next quarterly conference, and we have the materials on the ground and will start in a few days to complete the church and parsonage.—J. R. Wallace, pastor.

INDIANA

Tell City.—This is the close of our conference year. Our last quarterly meeting was held January 26-27. Our beloved District Superintendent, the Rev. D. E. Skelton, preached a strong sermon. We had a good revival; the church was spiritually revived; four added to the membership. Our Sunday School is flourishing with Mrs. Hester Williams, Superintendent. Ladies' Aid Circle has done excellent work with Mrs. Edna Montgomery president. The Epworth League is alive, holding spiritual meetings each evening before preaching. The writer is president. We observed Lincoln Day with appropriate program. We have our District Superintendent paid in full and are struggling to pay our pastor, the Rev. H. Griffin, who has labored so faithfully with us. Bro. Griffin is beloved by all, not only our members, but those of our sister church.

Clara Williams.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing that it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50c.

IOWA

Oskaloosa, W. L. Lee, Pastor.—Sunday, January 3, was quarterly meeting at Wesley Chapel. The Rev. Dr. A. H. Higgs, our District Superintendent, preached two eloquent sermons. The Rev. Joseph Coleman of the Quaker Church, preached an excellent sermon at night. Amount raised during quarter: Pastor, $164; District Superintendent, $11; benevolence, $4.10; trustees, $21.35; collection on Sunday, $20.12; total for quarter, $200.45. Epworth League raised $10.05; Ladies' Aid Society, $25. A grand total of $235.50. The District Superintendent spoke very complimentary of the work and named this as being the best quarter in the history of the church. We expect to go to conference with a full report by the help of the Lord and the good people of Oskaloosa. We have less than 40 members, but we count them among the best in Methodism. We are closing out our second year and the Lord is blessing the work.

LOUISIANA

Clinton.—I was surprised by a host of members and friends of Mt. Zion Methodist Episcopal Church, on Thursday night, March 4, 1909. This was the first time in my life that I was surprised and wasn't in the parsonage. After our Epworth League meeting the crowd went on ahead of me to the parsonage. Sisters Lenora Gayden, Caroline Gipson and Brother Mingo Brown took charge of things in the parsonage and they had a nice reception for the pastor. Miss Ella Monroe was master of ceremonies. Mrs. Emma Kilburne made the welcome address, which was timely, after which refreshments were served. I am moving off nicely. Inclement weather has caused things to be a little dull in the money line.

J. A. Landry, Pastor.

Lutcher.—The Epworth League at this place has taken on new life. It has been reorganized with the following officers, who were instilled Sunday night, February 28: President, Mr. I. E. Badie; First Vice, Mr. C. H. Anderson; Second Vice, Mr. Ed. Jackson; Third Vice, Mr. Sam Lawrence; Fourth Vice, Mrs. Emma Higgambotham; Secretaries, Mr. E. J. H. Sorrell and Mr. J. B. Cooper; Treasurer, Mrs. Annie Hart; Librarian, Miss Bernice Higganbotham; Superintendent Junior League, Mrs. C. C. Landry.—C. C. Landry, Pastor.

Flournoy.—I take this method of thanking the Rev. T. A. Brown and his good people of St. James Methodist Episcopal Church, at Shreveport, for the kindness they showed me on my way to my new appointment. The Rev. Mr. Brown and his kind little wife have things well in hand. Sister Brown is one of our cultured women. She knows how to make home pleasant. She is a good church worker. Pastor Brown has entered upon his second year as pastor of that church. The officials and members welcomed him as their "new pastor," and in evidencing their respect for him they raised fifty dollars and gave him this as moving expenses. He thanked them and paid the money over on the trustees' debt. St. James Methodist Episcopal Church is happy and is looking forward for a good year's work.—H. J. Robinson.

Olivier.—The young people of Mount Zion Methodist Episcopal Church met on Sunday evening, February 28, for the purpose of organizing an Epworth League Chapter. Number present at organization, twenty-two. Officers: Cornelius Jenkins, President; R. Lawronce Robinson, First Vice-President; Ophelia Tilman, Second Vice-President; Robert Lewis, Third Vice-President; Massadania Prince, Fourth Vice-President; Ruth Richard, Secretary; Esther Lewis, Treasurer.—E. B. Richard, Pastor.

Boucbest Circuit.—On the 24th and 25th of February, my first quarterly conference was held by the Rev. T. J. Johnson. He found everything well in hand, and the officers with good reports. Superintendent Johnson preached an able sermon which gladdened our hearts. He found here a neat little parsonage built since the adjournment of Annual Conference in the City of Baton Rouge.—S. G. Kilbourne.

MISSISSIPPI

Morton.—It was my pleasure to be at Brother Jim Thompson, my steward's house the night of March 4, 1909. About 12 o'clock a crowd of some of our best people, led by Mrs. Jane Sims, Zelles Winfield, J. Thompson, Bill Rohela, Anne Measles and others, young and old, members and friends of the Baptist church, singing "There is a stranger at the door, let him in." So I let them in. The crowd filled the table with good things sufficient to supply the pastor for some time. The pastor had prayer with them and told them such visits are always appreciated.—R. B. Anderson, pastor.

IS THIS FAIR?

Certain Proof Will Be Made That Stuart's Dyspepsia Tablets Cure Stomach Trouble.

THIS EXPERIMENT FREE.

Stuart's Dyspepsia Tablets are made to give to the system, through the digestive tract and the stomach, the necessary chemicals not only to digest food, but to enrich the fluids of the body so that it may no longer suffer from dyspepsia or other stomach trouble.

We will send you a quantity of these tablets free, so that their power to cure may be proven to you.

Thousands upon thousands of people are using these tablets for the aid and cure of every known stomach disease. Know what you put into your stomach, and use discretion in doing so.

Stuart's Dyspepsia Tablets contain fruit and vegetable essences, the pure concentrated tincture of Hydrastis, Golden Seal, which tone up and strengthen the mucous lining of the stomach, and increase the flow of gastric and other digestive juices; Lactose (extracted from milk); Nux, to strengthen the nerves controlling the action of the stomach and to cure nervous dyspepsia; pure Ascetic Pepsin of the highest digestive power and approved by the United States Pharmacopoeia.

One of the ablest professors of the University of Michigan recently stated that this Pepsin was the only aceptic pepsin he had found that was absolutely pure—free from all animal impurities; Bismuth, to absorb gases and prevent fermentation. They are deliciously flavored with concentrated Jamaica Ginger—in itself a well known stomach tonic.

Liquid medicines lose their strength the longer they are kept, through evaporation, fermentation and chemical changes, hence Stuart's Dyspepsia Tablets are recognized as the only true and logical manner of preserving the ingredients given above in their fullest strength.

If you really doubt the power of these tablets, take this advertisement to a druggist and ask his opinion of the formula.

It is due your stomach to give it the ingredients necessary to stop its trouble. It costs nothing to try. You know what you are taking, and the fame of these tablets prove their value. All druggists sell them. Price 50 cents. Send us your name and address and we will send you a trial package by mail free. Address F. A. Stuart Co., 150 Stuart Building, Marshall, Mich.

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Good grade of paper, neatly printed.
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Conference Notices

Special Notices

NOTA-BENA

Epworth Leaguers and especially District Presidents are urged to attend the Central Missouri Annual Conference at Fayette, Mo., March 31, 1909. Here you meet the pastors and bishops and leaders of the church. Many helpful suggestions are thrown out. Last but not least, we hear from our very efficient assistant General Secretary, and sometimes our worthy General Secretary. The inspiration and uplift that one gets by attending more than pays for the sacrifice or self-denial that may be made to come.

BATON ROUGE DISTRICT

Preachers' Meeting and Missionary Convention

Convenes at Port Allen, La., April 15-16. Brethren, come prepared to report the money raised on Easter to Dr. I. L. Thomas. Let each Sunday School and Epworth League, Ladies' Aid Society and Woman's Home Missionary Society take a collection for missions.

J. W. Turner,
District Superintendent.

TENNESSEE ANNUAL CONFERENCE

Board of Control

Please meet at Hubbard Chapel April 8, 1909, Nashville, Tenn., at 10 o'clock a. m., as we are to arrange for our Annual Conference Convention. I hope all the District Superintendents will be present as they are members of the Board of Control. Brethren, don't fail to come. You can attend Meharry Medical Commencement on the evening of the above date. Let us have a great convention this conference year.

E. J. Guthrie, President.

CENTRAL MISSOURI CONFERENCE

The Conference Board of Examiners, the undergraduates, persons for admission on trial and all those for examination of any kind are called to meet at Fayette, Mo., March 30, at 9 o'clock a. m. Let every one concerned be on hand in due time. Every minister is invited to be present on this day to organize an "Itinerant Club." If you are for advancement you will make an effort to be present.

B. F. Abbott, Registrar,
Board of Examiners, Central Missouri Conference.

PALESTINE DISTRICT

Pastors: The Missionary Convention of the Palestine District will convene at Palestine, April 13-15, with St. Paul Methodist Episcopal Church. I urge every pastor of the District to rally their forces on Easter and raise all your foreign mission money and be present at the convention at Palestine and report the same, securing receipt. Let us make this a great Missionary Convention by reporting the last dollar of our appropriation for Foreign Missions and Home Missions and Church Extension. I also ask each pastor to be present so as to organize a District Camp Meeting on the Palestine District. Brothers, do your best on Easter. I truly hope that our district will put herself in first class place this year.—A. L. Gabrill, District Missionary Secretary.

ALEXANDRIA DISTRICT

Pastors, Superintendents and Presidents of Epworth League Chapters and Presidents of Ladies' Aid Societies of the District: The Annual Missionary Convention of the Aleandria District convenes this year in Boyce, La., April 13-14. You are expected to be present. The committee on programme will assign you subjects. The pastors on the district are expected to report their Easter collection for Foreign Missions. Distinguished visiotrs have agreed to be with us, viz., I. L. Thomas, D. D., Field Agent of the Home Mission and Church Extension Board; P. W. Clark, District Superintendent of the Lake Charles District; D. J. Price, Treasurer of the Louisiana Conference, and others. All District Superintendents of the conference are invited. Let's make a record.

Joshua J. Obee.

LITTLE ROCK DISTRICT

To the Pastors and People: I ask each pastor in the district to take a special collection on the first Sunday in April to be used for the purpose of helping to rebuild our church and parsonage, which were destroyed by a storm on the 8th of this month, in Brinkley, Ark. You will please send what you collect to the Rev. Dr. D. W. Boatner, pastor, Brinkley, Ark., or to the Rev. L. G. Hodges, District Superintendent, Forrest City, Ark.

W. S. Sherrill,
District Superintendent.
Little Rock District.

HATTIESBURG DISTRICT

Brethren: Please take a collection for the Diamond Jubilee service and send it to Bishop Hartzel. The Jubilee meeting to be held in Atlanta, Ga., April 24. The Bishop will be there at the closing of Gammon School of Theology. He has asked that each District Superintendent report to him what they have done on their districts for this worthy cause. Now, brethren, let us come up. If you have not taken a collection, please do so.

J. B. Brooks.

SPECIAL ANNOUNCEMENT

HOME MISSION AND CHURCH EXTENSION RALLY

Within the Bounds of the Louisiana Conference

Dates of Conventions: April 12, 13, Shreveport; April 14, 15, Alexandria; April 20, 21, Monroe; May 12, 13, New Iberia; May 14, 17, Baton Rouge; May 20, 23, New Orleans North and South Districts. Further announcement will be made. It is expected that these conventions will bring much information to the preachers and people. All the pastors are expected to unite with the District Superintendents on each district in welcoming Dr. Thomas in their midst, and to be present to help make the convention a great success. One representative from each charge among the laymen is asked to be present, and the person selected to represent the charge to come prepared to report the proceedings of the convention among his people on his return. This is the first time Doctor Thomas has been able to plan out a visit to the several districts within the bounds of the Louisiana Conference. We are sure that his coming will be hailed with delight and everything possible will be done by the District Superintendents, pastors and people to assure the Board in Philadelphia that there will be no lack of interest in the cause of Home Missions and Church Extension.

I. L. T.

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Simply add boiling water and set to cool.
Flavors: Lemon, Orange, Raspberry, Strawberry, Chocolate, Cherry, Peach.
Approved by Pure Food Commissioners.
10c. per package—enough for 6.
At all grocers.
Recipe Book Free, on request.
The Genesee Pure Food Co., Le Roy, N. Y.

SHREVEPORT DISTRICT

To all of the pastors of the Shreveport District, Louisiana Annual Conference, Dear Brothers: As you know, Easter is drawing near, which is April 11, now less than a month off. Let me insist upon each and every one to get your Easter programmes and rally your forces to the end, that an unusual result will be the reward of our efforts, and let Easter be a high day; and that you will especially take notice that Dr. Isaac L. Thomas, D. D., Field Agent of Home Mission and Church Extension, will hold a District Convention at St. Paul Methodist Episcopal Church on the 12th and 13th of April, 1909, commencing at 11 o'clock on the morning of the 12th. Let each pastor be present with at least one delegate from his charge. Come prepared to report all of your apportionment for Mission, both Foreign and Home and Church Extension. The Revs. Messrs. Butler and Brown will spare no pains to entertain you and your delegates on this occasion. St. Paul and St. James Churches, Shreveport, have opened their doors to you, so fail not under any circumstances to come and come prepared to make this occasion the grandest of all conventions of this district. A neat program is under preparation for the occasion, and will be furnished you by the Rev. W. R. Butler. Rejoicing with you in past success and wishing for you the very best things, in the Master's cause,

T. J. Johnson,
District Superintendent.

District Rounds

GULFPORT DISTRICT

SECOND ROUND

Augusta, April 10-11; Merrill, 11-13; Lumberton, 16; Poplarville, 17-18; McNiel, 19-20; Basin, 22-25; McLaurin, 24-25; Sumrall, May 1-2; Bond and Wiggins, 7-8; Gulfport, 15-16; McHenry 22-23; Delisle, 29-30; Pearlington, June 5-6; Pass Christian, 12-13; Bay St. Louis, 19-20; Handsboro, 26-27; Ocean Springs, July 3-4; Biloxi, 17-18; Moss Point, 10-11; Escatawpa, 11-12. Brethren: Don't fail to collect a dollar from each member of the church for benevolence. I noted in the first quarterly conference at Pass Christian 12 or 15 members had paid their dollar for missions. Most of the charges and circuits are taking hold of the dollar system and it is working like magic throughout the district. A thousand dollsrs for benevolence and a thousand souls for Christ's Kingdom and the SOUTHWESTERN in every home is our watchword this year. Let Easter and Children's Day be observed in every church in the district and let us pray for a spiritual and a financial success. Do not forget May 16 is the Veteran's anniversary day. An interesting program is being prepared by the Rev. Joseph B. Hingeley, D. D., Corresponding Secretary, 57 Washington St., Chicago, Ill., which will be furnished by the board to pastors for 50 cents per hundred. Let's brace up the old Veteran in his declining years by having every department of the church to observe the day. Begin in the Sunday School; let the older members take part in the exercises. Remember, too, that this is not benevolent money. This comss under the head of ministerial support. The Rev. S. Jossel and his officials are working to greet you with a new church when you come to the District Conference, which will be held at Gulfport; the date will be given later on.

S. H. Cannon,
District Superintendent.

BATON ROUGE DISTRICT

SECOND ROUND

Asbury, April 21-22; Mt. Carmel, 23-25; Macedonia, 25-26; Pine and Beach Groves, 27-28; Norwood, 30; Jackson, May 1-2; Mt. Zion, 4; St. Paul Cir., 5-6; Rylander, 7; St. Peter, 8-9; Clinton, 9-10; Deerford, 11; Wesley Cir., 15-16; Stoney Point Cir., 18; Denham Spring and St. Luke, 19-20; Zachary and Olbert, 21-23; Baker, 23-24; Jordan Cir., 25; Jones Creek Cir., 26-27; Prairieville, 28; Union, 29-30; Lettsworth and Island, 30-June 1; Batchelor and Mason, June 2-3; New Roads, 4-6; Morganza, 6; Port Allen, 12-13; Slaughter and Lindsey, 15-16; Conrad, 17; Baton Rouge, Wesley, 20-21; Baton Rouge, St. Mark, 20-22; Shiloh, 25-27; Rosedale, 26-27. Brethren: Make Easter a great day for missions. Come to Port Allen April 15-16 prepared to report all your mission money to Dr. I. L. Thomas. Start your revivals at once. Make this your best year. The District Conference will convene at Jackson, La., August 25-29.

J. W. Turner,
District Superintendent.

HATTIESBURG DISTRICT

SECOND ROUND

Enterprise, April 8-9; Quitman, 10-11; DeSoto, 12-13; Liberty Hill, 14-15; Ucutta, 16; Matthesville, 17-18 (day); Shubuta, 15-18 (night); Waynesboro, 17-18; Shubuta Cir., 24-25; State Line,

The greatest of all newspapers is the DAILY GLOBE-DEMOCRAT, of St. Louis. It has no equal or rival in all the west and ought to be in the hands of every reader of any Daily paper. It costs, by mail, postage prepaid, DAILY, INCLUDING SUNDAY, one year, $6.00; 6 months, $3.00; 3 months $1.50; DAILY, WITHOUT SUNDAY, one year $4.00; 6 months $2.00; 3 months $1.00; SUNDAY EDITIONœa big newspaper and magazine combined, 48 to 76 pages every Sunday, one year, $2.00; 6 months, $1.00. A subscription for the GLOBE-DEMOCRAT, at these prices, is the best possible newspaper investment. Send your order TO-DAY, or write for FREE SAMPLE COPY to Globe Printing Company, St. Louis, Mo. See special offer of the "Twice-a-Week" issue of the GLOBE-DEMOCRAT, TWO YEARS FOR $1.25, elsewhere in this paper.

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Young girls, at the critical age, often require the help that Cardui will give.

Cardui acts gently and safely, in a way that will mean much for health in future years.

Cardui has been found to relieve or prevent female pains, such as headache, backache, sideache, etc., and to act effectively on such symptoms as fitful temper, nervousness, tired feeling, and other symptoms that are common to young women.

Mrs. Mary Hudson, of Eastman, Miss., writes: "My young sister, while staying with me and going to school, was in terrible misery. I got her to take a few doses of Cardui and it helped her at once.

"I have taken Cardui myself and believe I would have been under the clay, if it had not been for that wonderful medicine. I was in a rack of pain, in my back and low down, but the first dose of Cardui helped me, and now I am in better health than in three years."

Try Cardui. It is a purely vegetable, gently medicinal, extract, especially recommended for female troubles. Sold by all druggists.

24-25; Mt. Jordan, 24-25; Vossberg, May 8-9; Heidelberg, 11-12; Paulding, 15-16; Vernon, 13-14; Mt. Rose, 15-16; Bay Springs, 19-20; Richton, 21; Laurel, 19-20; Ellisville Cir., 21; Ellisville, 22-23; Hattiesburg, June 5-6; Bentley's Chapel, 8-9; Magee, 10-11; Collins, 12-13. Brethren: Let us begin at once to raise all monies. Let the watchword be: one dollar per member for benevolence. Remember the SOUTHWESTERN. Put it in every home.

I. B. Brooks,
District Superintendent.

CLARKSDALE DISTRICT

SECOND ROUND

Money, April 24-25; Townes Chapel, 30-May 1; Shellmound, May 8-9; Minter City, 15-16; Webb, 22-23; Bedford, 29-30; Schlater, June 4-6; Ruleville, 5-6; Drew, 12-13; Clarksdale, 18-20; Dublin, 19-20; Clarksdale Cir., 26-27; Coahoma, July 3-4; Tunica, 10-11. Brethren: Make Easter and Children's Day great days in your charges. Raise your full assessment for the various benevolences on those days and send it to the different treasurers. Send your assessment for Rust University to Dr. Foster by commencement. Make an effort to put the SOUTHWESTERN in every home and send to Dr. Jones the money you have been assessed for the building of the SOUTHWESTERN. I pray God's blessing upon you.

B. F. Woolfolk,
District Superintendent.

HUNTSVILLE DISTRICT

SECOND ROUND

Willis Cir., April 4-5; Spring Cir., 18-19; Dodge, 18-19; Conroe, 24-25; Rayford Cir., 23; Camilla Cir., May 1-2; Onalaska Cir., 8-9; Huntsville, 15-16; Shiro, 22-23; Laurelia, 29-30; Woodville and T., 27-28; New Caney, June 4; Fostoria and S., 5-6; Huntsville Sta., 12-13; Livingston Cir., 12-13; Jasper and Newton, 19-20; Bessemay, 8; Lovelady, 19-20; Bouvier and B., 21-22; Trinity Mission, May 31-June 1. Brethren: Don't forget the Wiley's claim; let's meet it in full. Our school must live and none of the causes must suffer.

W. Hartley Jackson,
District Superintendent.

BRISTOL DISTRICT

SECOND ROUND

Tip Top, April 17-18; Tazewell, 24-25; Kingsport, 28; Castlewood, May 1-2; Gate City, 1-2; Shell Creek, 8-9; Mountain City, 15-16; Johnson City, 22-23; Bristol, 29-30; Abingdon, June 5-6; Marion, 12-13; Rural Retreat, 12-13; Glade Spring, 19-20; Wytheville, 26-27. Brethren: The Bristol District Conference will convene in Mountain City, Tenn., July 21-25. Wednesday, July 21, will be held the convention of all young people's societies delegated to all young people's societies delegated to by representatives from the Epworth Leagues, Sunday Schools, Junior Leagues, Ladies' Aid Societies, Methodist Brotherhoods and Women's Home Missionary Soceties. Drs. Logan, Jacobs, Thomas, Mason, Penn and Wragg are cordially invited to be with us. Programs will be out in time.

F. D. Johnson, District President.
I. R. Hill, District Superintendent.

ROME DISTRICT

SECOND ROUND

Aragon, March 20-21; Tallapoosa, 20-21; Cave Spring, 27-28; Cartersville 27-28; Douglasville, April 3-4; Dallas and Mullins, 3-4; Easter Sunday, 11; Rivertown, 17-18; Robertsville and Livingston, 24-25; Marietta, 24-25; Cedartown, 24-25; Austell, May 1-2; Rome, First Church, 9-10; Floyd Cir., 8-9; Chickamauga, 15-16; Summerville, 22-23; Carrollton, 23-24; District Sunday School Convention, South Rome, 28-30; Rome, Second Church, 30-31; Bowdon, June 6-7; Villa Rica, 12-13; Adairsville, 19-20; Temple, 19-20. Brethren: Remember Easter and Children's Day. Plan to raise your full assessment on these days, as every day must count for something if we do our best. The Sunday School and Epworth League Convention will convene in the South Rome Methodist Episcopal Church May 28 to 30. Please elect all delegates at once, and send their names to the Rev. J. H. Brandon, No. 504 South Broad street. The opening sermon will be preached Thursday at 7:30 p. m., by the Rev. M. W. Burch, of Summerville, Ga. Let every charge be represented, as some of our General Officers are expected to be with us as representatives of our great church.

C. W. Adams,
District Superintendent.

Gleanings from the Field

MISSISSIPPI

Hesterville.—Our first quarterly conference was held at Soule Chapel February 27-28, 1909 by our loving District Superintendent, S. H. Nevils, who presided over the conference with grace and care. The conference broke the record of the first conference in all of its history. A goodly number of the brethren were on hand with written reports, which showed a marked improvement on all lines of church work. We paid our District Superintendent in full. Money raised for all causes, $70.70. Our loving pastor, the Rev. E. J. Turner, was also on hand with a smiling face. This is Brother Turner's first year on Hesterville Charge. The people received him with a hearty welcome. We think that he is the right man for the place. On Sunday the Rev. S. H. Nevils, in his usual way, preached two of his able sermons. His people were like John on the island; they were caught up in the spirit on the Lord's Day.—W. A. Moore.

Vicksburg.—The Rev. W. W. Lucas, D. D., our beloved District Superintendent, appeared with us for the first time in his first quarterly conference, March 6-7, 1909. The quarter was a grand success. He preached two able sermons at 11 a. m. and 7:30 p. m. to a large house. Our very hearts burned as the Holy Ghost inspired him to speak to us. He is one among our greatest preachers. We had one convert and two accessions at the close of his great sermon and baptized one. One hundred and forty-six communed, the largest number at one time in 40 years. The quarterage fee was raised from $20 to $25 and we raised it with all ease and had $19 over. Dr. Lucas is moving the district up-hill on all lines. He is planning to raise one thousand dollars on the debt of the Natchez church this year. Let us all join hands with him and help to save our church in Natchez.—L. W. Price, pastor.

SOUTH CAROLINA.

Longtown.—The first quarterly conference of the Longtown Charge convened on February 3, at Shiloh Methodist Episcopal Church, the Rev. W. G. Valentine, B. D., in the chair. After a few timely remarks by the District Superintendent, A. J. Williams was elected secretary. The reports of class leaders, exhorters and local preachers were excellent. Raised for missions, $1; for District Superintendent, $13.05; for pastor, $23.85; for completion of the above named church ceiling and labor, $87; paid to Shond Builders' Supply Co., Columbia, S. C., for pews, $78. Since the completion of Shiloh we hear compliments from every side. Shiloh "is a thing of beauty." In the name of the Lord and to Him alone we give the praise.

T. W. Williams, pastor.

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Gleanings from the Field

NORTH CAROLINA

Winston-Salem.—The revival at St. Paul closed March 7. There were 71 conversions. The church was greatly quickened. The Rev. S. L. May, of Thomasville, assisted us in the meeting. He is a strong preacher and an untiring worker. The Rev. Cicero Laughlin, of Greensboro, N. C., was with us a few nights; he labored hard Our quarterly conference was February 28. The quarter was a great success. Raised during the day $100. The District Superintendent, R. Smith, was delighted. Dr. M. C. B. Mason, of Cincinnati, Ohio, was with us. He spoke to a crowded house at 3 p. m. At night the Rev. R. Smith, District Superintendent, preached and administered communion to a large crowd. On Monday night, March 1, 7:30 p. m. Dr. Mason delivered his lecture, "Napoleon at Waterloo." Words fail me to describe this great man. The SOUTHWESTERN was remembered; one subscriber. We have a campaign planned for the paper. We are now planning a rally for May 9. We hope to make it a great occasion. The work moves on nicely

N. D. Shamborguer.

Hickory.—Our pastor, the Rev. A. G. Jenkins, A. B., B. D., entered his new work October 21, 1908. He found the work almost at a standstill, both financially and spiritually. Our church was involved in several minor debts. Although under disadvantages, the pastor seized the reins with energy and up to the present time the work is in a progressive state. New life seems to have invaded our ranks. There have been nineteen additions to the church. The week of prayer served much to enliven the church, spiritually. The Sunday School and Epworth League are fully alive again; in fact, all the machinery of the church is at work. The Ladies' Aid Society is doing splendid work and is replenishing the parsonage with new furniture. Under the supervision of Mrs. A. G. Jenkins, the ladies of the church have on foot a plan by which they are working energetically to raise the proper amount of money by the fourth Sunday in March to paint our church. Our District Superintendent, the Rev. H. L. Ashe, was with us Sunday night, February 7, and he preached a most excellent sermon. All who sat under the sound of his voice were moved to rejoice and praise God. On Monday night, Feb. 8, the Rev. Mr. Ashe held his second quarterly conference in the Hartzell Temple. After devotional service the conference was declared open. J. T. Denny was elected secretary. With only one exception the leaders presented written reports. The class leaders are commended for the energy and push with which they entered into their work. They were able to report from each member in full. On Sunday and Monday nights we raised $30.66. We paid the District Superintendent $19.18, and our pastor $11.48. We have paid more than $50 on indebtedness; have sent ten subscribers to the SOUTHWESTERN and $5 to the Advocate Building Fund. After the business session of the conference Mr. Chas. M. Spencer, a traveling commercial agent and resident of Philadelphia, being a visitor to our quarter, addressed the conference and stated that it was the first time in his life among our people. Mr. Spencer addressed the conference on the spiritual life of the church. He expressed himself as being pleased and delighted with the progress noted among our people. Every one present enjoyed Mr. Spencer's wholesome remarks. We all feel encouraged at the good start we have made and expect to do all that is required of us this year, both for our beloved pastor and family and the church.—Sidney Smith.

High Point Charge.—Morris Methodist Episcopal Sunday School on a recent Sunday decided to have a little rally. Class No. 1, the Rev. W. A. Pryor, teacher, collected 30 cents; No. 2, taught by the Rev. Lovell, pastor, $1; No. 3, J. T. McCorkle, 40 cents; No. 4, Mrs. T. Pettiford, 17 cents; No. 5, Mrs. Cordia Jeffries, $1.15; No. 7, J. W. Edmondson, $1; No. 8, Mrs. A. B. Steward, 25 cents; No. 9, Miss Maud Farrington, 34 cents; Little Jewel Class No. 6, Miss Mary E. Gray teacher, collected 28 cents. Our Sunday School is doing a telling work. We have had very good attendance every Sunday since we have been in our new church. The trustees purchased a bell for $90 and the Sunday School has canceled the debt all but ten dollars and that will be raised in a short while. My highest ambition is to get every true Methodist in the Sunday School, old and young. Our pastor is doing his best to bring the school to a higher standard. My teachers are all true and faithful.

P. L. Eccles, Superintendent.

Advance.—Our second quarterly conference was held Feb. 20-21 at Wesley Chapel. Our much beloved Superintendent, Robt Smith, presided with much dignity. The conference was well attended. Money raised since November: Paid pastor, $59; Superintendent, $11.25; for parsonage, $6; other benevolences, $25.10; total amount raised since November, $100.25. This is advance, and we are advancing along all lines. We are planning to do some work on the church.

Isaac Wells, Jr., Pastor.

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Literary Notes

AMERICAN BOY

The fine serial stories "In Old Shiawassee" and "Frontier Boys on the Overland Trail" are continued with no falling off in interest. Among the timely and interesting short stories are: The Day of the Big Wind, an account of a cross country race; The King of the Mountain, a fascinating story of the life of a bear; A Night in a Block-house, tells of a thrilling adventure of two boys with Indians in pre-revolutionary times, and Nobody's Dog, a splendid dog story. Some of the titles of the larger articles are: Centenaries of Some Great Men; The Voter and the Electoral College; What Will Roosevelt Do; Mr. Taft's New Year Resolutions; Life in Cobbett School City; Why the Earth Quakes; From Section Hand to R. R. President; and The Washington High School Cadet Regiment. The regular departments, including The Boy's Poultry Yard, are better, more interesting and more instructive than ever. In addition there are over 92 illustrations. $1.00 a year. The Sprague Publishing Company, Detroit, Mich.

THE CIRCLE

March Number

Roosevelt, A Poem, by James Oppenheim.

If You Read This

It will be to learn that the leading medical writers and teachers of all the several schools of practice recommend, in the strongest terms possible, each and every ingredient entering into the composition of Dr. Pierce's Golden Medical Discovery for the cure of weak stomach, dyspepsia, catarrh of stomach, "liver complaint," torpid liver, or biliousness, chronic bowel affections, and all catarrhal diseases of whatever region, name or nature. It is also a specific remedy for all such chronic or long standing cases of catarrhal affections and their resultants, as bronchial, throat and lung disease (except consumption) accompanied with severe coughs. It is not so good for acute colds and coughs, but for lingering, or chronic cases it is especially efficacious in producing perfect cures. It contains Black Cherry bark, Golden Seal root, Bloodroot, Stone root, Mandrake root and Queen's root—all of which are highly praised as remedies for all the above mentioned affections by such eminent medical writers and teachers as Prof. Bartholow, of Jefferson Med. College; Prof. Hare, of the Univ. of Pa.; Prof. Finley Ellingwood, M. D., of Bennett Med. College, Chicago; Prof. John King, M. D., of Cincinnati; Prof. John M. Scudder, M. D., of Cincinnati; Prof. Edwin M. Hale, M. D., of Hahnemann Med. College, Chicago, and scores of others equally eminent in their several schools of practice.

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Seven Years of Roosevelt. A sensational article including a startling interview with the President. By Lindsay Denison.

The Gage of Youth, A Story, by Catherine Thayer.

The Greatest Influence in my Life, by Brand Whitlock, Clara Morris, Louisa Tetrazzini, Gen. Nelson A. Miles, Margaret E. Sangster, Bishop John H. Vincent.

Eyes of the Blind. A Story, by Bannister Merwin.

Finding Work for the Handicapped, by Lyman Beecher Stowe.

Love Among the Chickens. A Serial, by P. G. Wodehouse.

The Church Debt Doctor, by Samuel W. Purvis.

Two is Company. A Story, by Catalina Paez.

Let's Build—Where? By Lewis Edwin Theiss.

Homes Worth Living In. A Page of Photographs.

The Earthquake. Photographs.

De Profundis. A Poem, by Reginald Wright Kauffman.

Peculiar interest attaches to Mr. Frank A. Perret's record of "The Messina Earthquake," which the April *Century* is to publish.

Isaac Taylor Headland, who contributed the leading article to the April *Century*, the first full and authoritative account of "The New Ruler of China," Prince Chun, is Professor of Science in Peking University; and during eighteen years' residence in the Chinese capital has had unusual opportunities for acquaintance with officials and the court.

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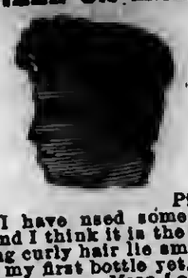
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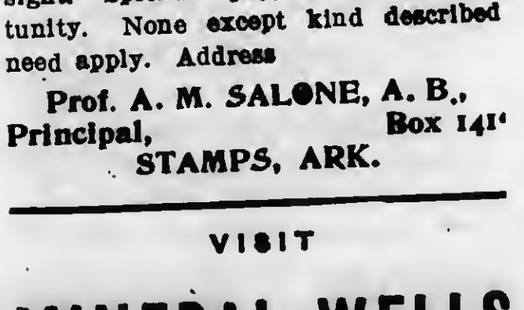
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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

BUTLER.—Mrs. Rosa Butler, for fifteen years a member of Key Methodist Episcopal Church, Murfreesboro, Tenn., died January 22, 1909. The funeral was held Sunday afternoon. The pastor was assisted by the Revs. Mr. Reed of the African Methodist Episcopal Church, J. A. Meyers of the First Baptist Church, H. Primm of the Murfreesboro Circuit. The Rev. Mr. Pearson, of the Mt. Zion Baptist Church, was also present. The deceased was an old citizen and greatly esteemed as evidenced by the large number of friends present. There were more than could gain admission to the church. She was a member of the Benevolent Society, the members attending in a body. She leaves one brother, one sister and two daughters. One of the daughters, Mrs. Carrie Shane, was with her until the last. The other daughter could not come, being ill in California. Among other friends, Mrs. Tennie Williams, her cousin, was a constant attendant during her illness.

COOPER.—Mrs. Millie Cooper, a member of Union Grove Methodist Episcopal Church, near Covington, Ga., for 33 years, departed this life February 4, 1909. She died in faith and went Home to Christ. Funeral attended by pastor, A. G. Story.

JOHNSON.—Little Jos. Johnson, son of the Rev. R. J. Johnson, of Rosedale, Louisiana, Circuit, died March 4, 1909, aged 4 years and a few days. The body was laid to rest at Baker, La.

L. L. Greene, Pastor.

CLARK.—C. Clark is dead at the ripe age of 88 years. He was one of the oldest members on the Rosedale (La.) Circuit. His passing was peaceful.

L. L. Greene, Pastor.

LANGSTON.—Frank J. Langston, oldest son of the Rev. M. N. and Mrs. S. A. Langston, of Fort Smith, Ark., was born October 2, 1888, at Marianna, Ark. He was reared according to the Methodistic idea. He was christened at an early age in old Scrugge's Chapel by Dr. W. R. R. Duncan, presiding elder of the Forrest City District at that time. At an early age he was placed in Philander Smith College, his father having moved to the city of Little Rock on account of educational advantages. He next entered Clark University, remaining there two years, after which his father was appointed presiding elder of the Fort Smith District, making Fort Smith his headquarters. Young Langston entered the high school of Fort Smith and remained there three years, after which he re-entered Philander Smith College and continuing his course to the Middle Prep. degree, after which he returned home to help his father out of a financial strait to which he was earnestly devoted when he contracted tuberculosis, about the middle of last June. His parents employed all the medical skill available with no effect. They sent him to Phoenix, Arizona, but every effort failed. He returned home on the 18th day of January and departed this life in the full triumph of the Christian faith January 29, 1909. The funeral was conducted in Mallalieu Methodist Episcopal Church by Dr. S. L. Jones, A. M E. preacher. His remains were interred in Glenwood Cemetery. He leaves a father, mother, three brothers, two sisters and a host of relatives and friends to mourn.—W. J. Kidd.

PEMBROOK.—Betsy Pembrook, one of the oldest members of Newman Memorial Methodist Episcopal Church, Alexandria, La., departed thie life Saturday, February 27, 1909. She was a consistent Christian and died in great peace with God and man.—R. C. Worsham, pastor.

WINSTON.—Dan Winston, aged 77 years, died February 28, 1909, at the home of his daughter, Mrs. Nellie Hughes, in South Baton Rouge, La. He was interred at New Cemetery March 1. After lingering for a month or more and being visited by several ministers and other good, faithful Christians, including Prof. C. C. Johnson, D. D., of the Baton Rouge District Academy, and the Rev. J. W. Lee, he confessed hope in Christ and was ready when the summons came for him. He leaves two daughters and three sons. Our sympathy goes out to the bereaved, all of whom are faithful followers of the Methodist Episcopal Church.

Lizzie Young.

LIVAS.—John Livas, a young man of Schriever, La., died January 24, 1909. He professed a hope in Christ just before he died. H. A. Sorrell.

WILLIAMS.—Percilla Williams, one of the old faithful members of Magnolia Methodist Episcopal Church, Schriever, La., passed from labor to reward February 14, 1909. She died secure in the Christian faith.—H. A. Sorrell, pastor.

LEE.—At his residence, Edward Lee, an old member of Mason's Methodist Episcopal Church, Berwick, La., died in full triupmh of faith February 6, 1909. He was 84 years of age. His funeral was conducted by the pastor, assisted by the Rev. H. Coleman, pastor of the little Zion Baptist Church.

David Harrison, Paetor.

MITCHELL.—Brother Thomas Mitchell, one of our best local preachers of Darrow, La., died the 3rd day of March, 1909. He was a good man. We will miss him. He leaves a wife and children to mourn, also the church. His funeral was attended by the pastor, C. E. Bradford.

BURNS.—Mrs. Clorinda Burns, of Pass Christian, Miss., formerly of Shell Mound, Leflore Co., Miss., accomplished her warfare and passed to her reward Friday, March 5, 1909. The death angel came without warning while she wae busy about household duties, apparently hale and cheerful. But for more than two score years she had been making preparation for the hour. Two or three nights before, one had said to her in a dream, "You are one of the ninety and nine." She walked in the spirit. Her faith was etrong and simple. She lived on the Word. It was more necessary to her than food. It wae her song by night. She longed for the courts of glory and her Master and Savior has taken her home. She leaves to mourn their loss a daughter, Mrs. J. W. Randolph, the wife of Prof. J. W. Randolph, principal of the Pass Christian Public School, and two grandsons, in whom her heart was centered, Mr. Oliver M. Randolph, Editor of the Washington American, and Prof. J. B. Randolph, of Wiley University. The simple funeral service was conducted by the Rev. J. K. Comfort. Mrs. Burns was only 68 years of age and gave 'promise of many' more years of life. This was the first entrance of the death angel into the Randolph home circle. Mrs. Randolph is the only child of the deceased.

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Marriages

LAWRENCE-WRIGHT. — Miss Addie Wright, daughter of the Rev. J. W. Wright, pastor of the Methodist Episcopal Church at Hobson City, Ala., to Mr. Felix Lawrence, of Ittalla, Alabama, December 26, 1908, the Rev. S. J. Jordan, Sr., officiating.

JAMISON-FREEMAN.—Miss Alma Freeman, daughter of Mr. and Mrs. Joe Freeman, members of Haven Chapel, Anieton, Ala., to Mr. W. J. Jamison, January 24, 1909. The Rev. S. J. Jordan, Sr., officiated.

Gleanings from the Field

TEXAS

Luling.—We came to our work in December and the good people came together to raise my traveling expenses of $28. I moved at once and the parsonage committee went to work to beautify the parsonage; then the good members carried out a well planned surprise party and our larder was well filled. So we have some good and friendly members at Luling. Our work is alive. We raised $44.77 for missions. Our motto this year is "all claims raised and 200 conversions."

H. H. Qualls, pastor.

Hicks' CAPUDINE Cures Sick Headache.

Southwestern Christian Advocate
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Crescent City Notes

LAFON OLD FOLKS' HOME

In acocrdance with the charter and in compliance with the action of the Board of Control of the Lafon Old Folks Home of the Methodist Episcopal Church, a delegated convention of our Methodist Episcopal City Churches is hereby called to meet at 12 o'clock noon on the second Monday in April, the 12th Inst., 1909, at Haven Methodist Episcopal Church, New Orleans, for the purpose of electing a new Board of Control for the ensuing year. Every church, entitled to representation, will send four delegates, including the pastor, properly accredited with credentials. The general public is respectfully invited to attend as the program will be interesting and instructive. Respectfully,

A. E. P. Albert, Acting President.
J. E. Rolax, Secretary.

Mrs. Bertha F. Ellison, of Pittsburg, Pa., the daughter of Mr. and Mrs. T J. Edwards of this city, is quite ill at her home in Pittsburg and has been for some time.

THOMAS CHAPEL.—Good services all day March 21. At three o'clock Bro. G. Smith, a local preacher, filled the pulpit to the delight of all and at 7:30 p. m. the pastor, the Rev. A. Robinson, preached to a crowded house.

Mrs. A. C. Parker, of Natchez, Miss., has been visiting friends in the city and attending to the work of the ladies of the G. A. R.'s here and in Thibodaux, La. She was the guest of Mrs. Amanda Fouche, 617 Austerlitz street Before leaving Mrs. Parker subscribed for the SOUTHWESTERN.

On Friday, January 26, Mrs. Annie Williams was hostess in honor of a reception tendered Mrs. Troy Geeter, of Jacksonville, Ill., who has been visiting her parents and many friends. Mrs. Geeter was presented with a beautiful gold ring and a set of jewel combs by Mrs. Zada Russell. The guests were many and a bountiful repast was served. Mrs. Geeter left for Jacksonville on the 12th inst.

ST. MATTHEW.—The District Superintendent held a very successful quarterly conference. The attendance was large and he was paid in full. The love feast was one of much rejoicing and full of the old time expressions. The Revs. Jno. A. Lindsey, Pierre Landry, D. D., Rolax, Richards and Wm. Harrell assisted the District Superintendent in making this meeting a success. The church is now thoroughly organized and big results are expected.

C. D. Smith.

MALLALIEU.—Services excellent all day Sunday. Pastor Chinn has arranged to preach a series of special Lenten sermons at the morning services and these are proving quite helpful as well as attractive. The text Sunday was "the Unspeakable Gift" and on next Sabbath morning he will preach on "The Atonement and its Benefits." The revival is on, and the outlook fine for a great ingathering of souls. Next Sunday night the sermon will be illustrated, showing important scenes and incidents in the life of Christ, together with scenes from Dante's Inferno. All of our many friends are welcome to come and hear this sermon free of charge.

HAVEN CHURCH.—The presence of the Rev. Henry Taylor, of Simpson Memorial, who served as master of ceremonies and Dr. A. E. P. Albert contributed largely to the success of the Sunday afternoon rally. In the absence of the Rev. Wm. Harrell, pastor St. Matthew Church, Algiers, he was ably represented by B. J. Diamond and Henry Roger, supported by a goodly number of the membership of the said church. Our pastor had planned to raise $100 in the rally. Our next report will give figures of amount raised by clubs. At night two persons joined the church and four came up for prayer. The pastor will open a three weeks' revival beginning next Sunday.—Vernice C. Obert.

BOYNTON CHURCH.—A grand reception and literary treat was enjoyed by all present at the above named church on Wednesday evening at 7:30 p. m. Fully two hundred of Gretna's best citizens were in attendance. Music by Mrs. F. Roche, our accomplished organist and musician, assisted by the Boynton unexcelled choir. The Rev. A. Lawless, pastor of Beecher Memorial Church, was the principal speaker His address on "The Higher Ideal's Race" was practical and inspiring and a unanimous vote of thanks was tendered him with a request to repeat the same on the 24th of March. A committee of thirteen headed by Mr. C. Green made possible this rare treat.

J. A. Lindsay, Pastor.

THOMSON CHURCH.—Saturday night, March 20, 1909, the pastor of the Thomson Church and his family were surprised and welcomed by many of the members and friends of the church, bringing valuables of various kinds, for which they expressed hearty thanks and were made to feel more at home among friends and co-laborers. Mrs. Lucy Dominick, chairlady; Mesdames M. B. Obee, I. Robertson, A. Branson, C. Dodd and V. Pessou, committee on arrangement. The following are the names of those in the party: Revs. J. E. Smith and H. D. Mouton, and Mesdames A. J. Smith, R. D. Mouton, A. Chapman, Josephine Williams, Camelia Daniels, Katie Collins, K. Jones, P. Dominique and others. The pastor, Dr. D. J. Price, says: "We are very thankful to the managers and members of the above party for this kindness. We feel more at home among them now."

Amy Obee.

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Gleanings from the Field

PERSONAL AND GENERAL

The Rev. E. M. Alexander has charge of the work at Oak Forest, Ark., this year, but his postoffice remains as before, Haynes, Ark.

A fine baby girl, weighing ten pounds, came to the home of Mr. and Mrs. R. J. Simmons of Douglasville, Ga., Monday, February 22.

A substantial number of pounds and some cash were presente the Rev. D. Garner, pastor of our church at Santiago, La., recently by the members and friends.

GRACE METHODIST EPISCOPAL CHURCH, COVINGTON, GA.

This church has just closed a great revival which has resulted in the accession of several converts and members of the church. The church is thoroughly organized and in splendid spiritual and financial condition.

Grace Church is one of the oldest in the State of Georgia and is progressive and up-to-date in its method and work Under the present pastorate the church has more than doubled its benevolence and has not failed in three years to raise it all on Easter Sunday. It has a beautiful parsonage well equipped and elegantly furnished. While the pastor is now in New Orleans assisting in a revival at Union Church, great preparations are being made by the people of the Grace Methodist Episcopal Church to carry out their accustomed Easter programme and to raise every dollar of their benevolent assessment.

MISSISSIPPI

Lumberton.—The first quarterly conference was held at Dudley's Chapel Methodist Episcopal Church, February 13-14. The Rev. S. H. Cannon, District Superintendent, presided. The weather being unfavorable, most of the officers failed to be present; those that were present had good reports. On Sunday at 3 o'clock, the Rev. Mr. Cannon preached a noble sermon.

W. McNeil, Pastor.

TENNESSEE

Knoxville.—Our first quarterly conference for this year convened at the East Vine Avenue Methodist Episcopal Church, January 15, with the District Superintendent, the Rev. W. A. Webber, in the chair. Reports from the different officers and officials showed marked signs of progress. In spite of the inclemency of the weather, the entire week, this conference went on record as one of the best. Sunday at eleven o'clock a. m., the Rev. W. A. Webber took his text from Job 21:22, and from the appearance of the hearers he was successful in impressing upon them the importance of being acquainted with God. At three o'clock p. m. we had an old time Methodist prayer meeting, in which we realized the presence of God. One person came forward asking the prayers of the church. At eight o'clock p. m. the District Superintendent spoke from Luke 15:24. During the administration of the Lord's Supper there were sixty-six communicants. We raised for all purposes during this quarter $201.65, $20.90 of which was raised in this conference. We are pressing forward to success. Through the efforts manifested by the officials and members we labor and live in hopes of great results this year.—W. L. Sanders, pastor.

South Pittsburg.—In our rally on February 28 the Lord gave us success and we raised $115.50. We took up a note of $108. Though so far successful, we can't stop for our church is still in a bad condition for worship, and we must care for our District Conference this year. —J. M. Hogans, pastor.

Martin.—The Rev. J. M. Lyte, our District Superintendent, was with us February 20-22, and held our second quarterly meeting. He preached two good sermons. His advice to the Sunday School and Epworth League was wholesome. Church work at McCabe Temple is moving on nicely. Twenty four dollars was the sum raised during the quarterly meeting.—M. Williams.

Knoxville.—February 28 was rally day for the Vine Avenue Charge. This effort was put forth to cover current expenses and at same time raise money to repair our church. We are thankful to say that the Lord crowned our efforts with success. The pastor made the appeal, and every loyal member of Methodism and the Kingdom of Christ that was in reach of the appeal responded liberally. At the close of the day we realized a sum of $165.20. Prof. C. H. Moore, the National Organizer of the Negro Business League, was in the city on business in the interest of the League, and worshipped with us at 11 o'clock. He spoke in brief respecting the object of the organization. At 3 o'clock p. m. Dr. F. E. Ross, of the Trinity Methodist Episcopal Church, this city, preached, selecting his text from St. John 12:21, subject: "A Desire to See Jesus." At the close of Dr. Ross' sermon no listener was left without the knowledge of how He is seen; neither was any one with a vision of Him left without the knowledge of how He is revealed. At 8 o'clock the pastor spoke from Rom. 6:23. Two came forward to cast their lot with the army of God. Our work is making progress. We not only feel our growth financially and numerically, but spiritually.—W. L. Sanders, Pastor.

EXCHANGE WANTED

A pastor in one of the Wisconsin Conferences would like to hear from any brother in the West or South West desiring to make a transfer. Station pays $1350 including house City of 5000 near several large ones connected by Interurban. Splendid schools and near our own Methodist College. Address Y170 Southwestern Christian Advocate, New Orleans, La

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ROBERT E. JONES, Editor
EATON & MAINS, Publishers

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THE REVIVAL AND THE CHILD

The revival wave is on. The same devotion to the Gospel of salvation that led Boston into the splendid revival resulting in 40,000 conversions has moved upon other parts of the country to the edification of Christians and to the conversion of sinners. New Orleans is enjoying a gracious revival season. We desire to note in this connection and to warn our brethren against the fatal mistake of ignoring child-life in a revival effort and really discounting the acceptance on the part of children of the faith. Children are God's own heritage, and if the blessed Master had favorites they were these tender plants, "such being the kingdom of heaven."

A good brother said to us not long ago in a moment of exultation, referring to his revival services, "We are catching big fish, we are not fishing for minnows." He referred more particularly to the conversion of a man of seventy years, who, by his own confession, had been a high-handed sinner. Now this good minister thought a great thing had been achieved for the kingdom of Christ in bringing into the fold a man who had wasted all his days in riotous living and now comes with one foot in the grave, strength all gone, into the fold of the Master. This is all right, and our good brother may be justified in all his shouting over the incoming of this soul, but by no means can he justify himself in his attitude toward child-life, and the absolute discounting the place of the child in the Christian church. A moment of calm reflection will show how absolutely inconsistent and unworthy of a Christian minister is the attitude to which we have referred. In the first place it is a false and pernicious doctrine which teaches the greater the sinner the better the Christian. This is a justification for the throwing of an innocent child-life into the mud and mire of the sin of the world, so that the thought and ideals and life shall be besmirched in order that we may have a great shout in the camp when the soul is snatched from hell's dark door. It is a good deal better to save the life entirely from any such period of wild oat sowing. The individual makes a better and stronger Christian if he has never known the ways of the world, and will have less temptations to resist and temptations will be less effective. Children are born into the kingdom and not out of the kingdom, and we have no right to put them out so that we may bring them back. At birth they are God's and what is needed is that they shall be kept his and trained up in the kingdom so that their entire lives shall always belong to him. It is a good deal better to have the life of the child in the Church from the beginning than to wait until seventy years are spent when little can be done by the individual for the church.

O, no, my brother, get the big fish if you can, but by all means get the minnows. You are called to minister unto the least of the little ones. You are called to give the right hand of fellowship to every child. In Luke it is written, "And they brought unto him also infants, that he might touch them." Be inconsistent and thus reverse the action whose servants we are and whose to obey, by ignoring the coming of to our church life? A revival with- ity of children is conducted on false

OUR SHARE OF THE AFRICA JUBILEE FUND

We noted in last week's issue the slogan of the Liberia Annual Conference to raise $15,000 for the Africa Diamond Jubilee fund. A report from the Conference indicates that this entire amount will be raised. If the Liberia Annual Conference under the leadership of Bishop Scott succeeds in raising anything approximate to the $15,000 it will have great effect upon the church.

In the meantime the church is watching the Negro Conference in this country. What will we do? The Commission is asking of our Colored Conferences $25,000 of the $300,000 which the Church is asked to contribute as a special thank-offering during the year 1909. The amount is being divided among the Conferences in proportion to the lay membership of each conference.

The Delaware Conference at its recent session, enthusiastically accepted $2,500 as its share and directed its District Superintendents to apportion the amount among the churches. They also voted to ask each church to set aside some one Sunday during the month of May, as an Africa Diamond Jubilee Sunday, at which time the thank offering is to be presented and the money raised.

The following amounts are equitable apportionments of the $25,000 which is being asked of the several Colored Conferences: Atlanta, $1,500; Central Alabama, $1,200; Central Missouri, $800; Delaware, $2,500; East Tennessee, $550; Florida, $500; Lexington, $1,200; Lincoln, $300; Little Rock, $650; Louisiana, $1,650; Mississippi, $2,500; North Carolina, $1,200; Savannah, $900; South Carolina, $5,400; Tennessee, $900; Texas, $1,600; Upper Mississippi, $2,400; Washington, $3,250; West Texas, $1,200.

We sincerely trust the Conferences will accept these apportionments and that they will enter enthusiastically upon a campaign to raise this amount at once. We owe it to our own spiritual life to shoulder some lare responsibility; we owe it to our own native land Africa to hasten its redemption. At present the most effective thing we can do to help Africa is to supply the money which will open the way and provide the men. Twenty-five thousand dollars is a small amount to be asked of all of our Conferences. This is an average of twelve cents per member. We can easily afford to give at least fifty cents or one dollar for every member of our Colored Methodism for this specfic purpose. It would have a splendid effect upon the moral and religious life of our people. The raising of a substantial amount would be stimulating to every other phase of our Church work. Instead of the other benevolences suffering they would be helped. We sincerely trust that our District Superintendents, pastors and lay members will take this matter upon their hearts and enter enthusiastically into the campaign of raising a substantial amount for Africa.

In view of the enthusiasm of the churches at the time of the opening Mass meeting in Washington, and the responses of the Deleware Conference, Bishop Hartzll and the Commission are expecting that all of the colored conferences will respond heartily and meet their full share.

A BILL OF RIGHT

Bishop Quayle in giving to the *Christian Republic* some observations on our white work in the South among other things says:

"In this Gulf Conference were three District Superintendents, three men of almost equal age; men of fine spirit, high ideality, deep and abiding loyalty to country and to the Methodist Episcopal Church.

"These three were sons of ex-Confederate soldiers Two of them took their own fathers and mothers into our Methodist Church. One of them did not see an American flag till he was eighteen years old. These men of the Cabinet call themselves 'rebels,' and for that reason I call them so. They had been 'fire-eaters.' They are growth of the southern soil—here born, here reared; in these borders educated. They know its every chemical. They are lovers of these sunny latitudes. They are men of genial climate of soul. He who would not enjoy such a Cabinet as these men composed is not worthy to be a Conference President.

"I said to the one of these men who had not set eyes on our national flag till he was eighteen, 'What led you to join the Methodist Episcopal Church?' 'I was tired of things with a limitation; was hampered by the perpetual word 'South,' and wanted something continental, something that was wide—world-wide—and the Methodist Episcopal Church was that,' was the rejoinder. 'You wanted the unprovincial?' I queried. 'Just that,' he replied.

"His words stirred me like the beat of drums. Here is the Bill of Right of this Church of his and ours being in this southern domain. It is the non-geographical, the universal, which these men hunger for."

Some time ago the press dispatches of this country had much to say concerning the depredations which were committed by the Twenty-fourth United States Infantry at Sacket Harbor, Watertown, New York. It was evident at the time that there was foul play and something was being done to discredit the soldiers who were stationed there. The *Watertown Standard* comes out now in an editorial and commends these soldiers. The *Standard* says:

"As has been repeatedly said, the conduct of the colored soldiers, in this city at least, has been far and above that of the average white regiment that has been stationed at Madison Barracks in recent years. The local police have had comparatively little to do in criminal lines so far as the colored soldier is concerned. It is a matter of congratulation both to the residents of Sacket Harbor and to the members and officers of the 24th Infantry that the War Department has seen fit to go to the bottom of the agitation and find out just what has occurred in reality. It will not take much time to sift the chaff from the wheat and the inspector will have little or no difficulty in running to ground the sensational slanders that imaginative reporters have spread broadcast at so much per line. The inspector will conduct his work by confidential investigation and interviews and will render his report to headquarters. The announcement of his findings will be eagerly awaited by the civilian as well as the military element of both Sacket Harbor and Watertown."

The *Independent* makes the following observation:

"There are two places where a Negro can get equal treatment, a fair show, and no kick coming. One is the saloon and the other the prize ring. A Negro is now champion boxer of the world, and the white aspirants are eager for a try with him. The title holders will see that he gets justice."

It is true, and a pity that it is true, that no line is less severely drawn in sporting circles than the Christian church. While it is true that Negroes are discriminated against in [illegible] ually there receive more [illegible] churches. In the [illegible] show than in [illegible] ment upon [illegible] hood and [illegible]

IMPERFECT IN ORIGINAL

Board of Home Missions and Church Extension

($500.000 "Supplemental for Pressing Needs")

The General Committee at its session in Topeka, Kansas, November 1908, authorized an apportionment of $1,500,000 to be raised by regular collections for Home Missions and Church Extension during the Fiscal year ending October 31st, 1909; four-fifths of this amount being for Home Missions and the remaining one-fifth for Church Extension.

We have not a "Home Missionary" organization and a "Church Extension" organization, but one Board managing two distinct lines of work, under the title of "The Board of Home Missions and Church Extension."

We hope that a million dollars will be raised by the Methodist Episcopal Sunday Schools for Missions, one-half of which is for Home Missions and Church Extension. The apportionment made by the General Committee for one and a half millions, therefore, means that the congregations shall raise one million dollars in regular collections for this Board in addition to the half million to be contributed by the Sunday Schools.

The members of the General Committee realized that if this entire apportionment should be met it would be insufficient, therefore the Board was authorized to issue a call for $500,000 "supplemental for pressing needs." We are constantly receiving applications for help which we are unable to grant. In growing conferences, the amount authorized for Church Extension is far below the real necessities. The appropriations for the support of Missionaries (more than four thousand in number) are in most cases inadequate.

Our work among foreigners, in our country, received appropriations which we know are not equal to the requirements. This stress is everywhere. It is in many of the new conferences where the work is rapidly expanding. It is also in the older conferences where some churches must be tided over a present financial crisis with our help. There are many rural charges which must be re-enforced. New England calls for assistance. Our work in the South must be strengthened. There are many distinctly Missionary Churches in all parts of the country which must be aided. New and important fields are open which we must enter.

For these and other pressing needs we issue this "Special" appeal on behalf of the Board under the authority of the General Committee.

We earnestly solicit special contributions for either Home Missions or Church Extension. Contributors may designate the particular field for which their contributions are given. If the letters which reach this office could be read by our people, there would be prompt and generous response. Send us gifts of large or small sums according to your ability. Heroic men are making sacrifices beyond what should be expected of any Methodist Preacher in this land of plenty. We need the entire half million to supplement meager appropriations and to inaugurate new work in promising fields.

We issue this call in the name of Him who died for us all.

ROBERT FORBES,
Corresponding Secretary.
WARD PLATT,
CHARLES M. BOSWELL,
Assistant Corresponding Secretaries.

Dr. Booker T. Washington's Great Tour of South Carolina

By the Rev. I. E. Lowery, A. M., D. D.

Dr. Booker T. Washington, of Tuskegee, Alabama, accompanied by a number of friends, reached Charlotte, North Carolina, on Saturday night, March 13th. They spent the night in the home of Bishop Geo. W. Clinton, and when the train to which was attached a special car, pulled out of the station for Rock Hill, South Carolina, there was on board: Dr. Booker T. Washington, Emmett J. Scott, his private secretary; Lathan Hunt, his stenographer; Dr. J. A. Kenny, physician to the Tuskegee Institute; J. H. Washington, brother of Dr. Washington and superintendent at Tuskegee; R. W. Thompson, newspaper correspondent, of Washington, D. C.; Bishop G. W. Clinton, D. D., of Charlotte, North Carolina; Charles Stewart, newspaper correspondent of Chicago, Illinois; Major R. R. Moton, of Hampton, Virginia, agent for the Jeanes Fund; W. T. B. Williams, of Hampton, Virginia, and agent for the Slater Fund; John Merrick and C. C. Spaulding, of Durham, North Carolina, representing the North Carolina Mutual and Provident Insurance Company; and Dr. Parks, a white newspaper correspondent of Boston, Massachusetts.

The object in making this tour was to study the educational, the commercial and the industrial conditions of the colored people in South Carolina; to stimulate the race to more strenuous efforts at self uplift; and to urge them to cultivate friendship with their white neighbors.

At Rock Hill and Columbia the following business and professional men joined the party: C. F. Holmes, of Orangeburg, editor *Peoples Recorder;* the Rev. Richard Carroll, of Columbia; W. T. Andrews, of Sumter; the Rev. E. D. White, D. D., of Rock Hill; Z. E. Walker, of Sumter; T. A. Williams, of Newberry; J. H. Goodwin, M. D., of Richland County; C. L. Walton, M. D., of Georgetown; C. P. T. White, of Rock Hill, editor of *The Messenger;* the Rev. E. W. Bowen, of Lexington; the Rev. J. J. Durham, D. D., of Aiken; the Rev. R. W. Baylor, of Columbia; the Rev. W. B. Fleming, of Winnsboro; and the Rev. I. E. Lowery, D. D., of Florence. The tour covered more than 700 miles in the State, and cost something over $3,000. This included the expense of the private car, hack hire, rent of auditoriums, receptions, printing, etc. But I am glad to say that all this expense has been gladly and cheerfully met by our people. No debts have been left unpaid. Some places charged an admission fee, and others did not. But in every instance where an admission was charged, all the expenses were paid, and the money left in the hands of the local committee was devoted to charitable purposes. In those places where no admission fee was charged, the people—white and colored—contributed liberally toward the expenses, and they were fully met.

The party made its first stop at Rock Hill on Sunday, March 14th. Here they were greeted by an immense throng, composed of both white and colored people. The speaking took place in Friedham's hall. It is said that it will seat 2,000, and it was packed from the door to the rostrum. Mr. Henry Toole, one of the leading colored men of the town, presided. Mayor J. T. Roddey introduced Mr. Washington. He said Booker T. Washington was the greatest Negro ever produced on the American continent, and more than that, he is the greatest Negro the world has ever known. He believed him to be a worthy man; he believed him to be an honest man; and he believed him to be a good man. The Rock Hill correspondent of *The State,* published in Columbia, says: "The great educator hit the mark," in his speech, and "held his audience spellbound."

The next place visited was Winnsboro. On the run down, large crowds gathered at the railroad station at Chester—white and colored—and Mr. Washington addressed them from the rear end of his car. At Winnsboro, he spoke at night in the Baptist Church to an overflow audience. On Monday, the 15th, the party reached Columbia at 10:30 a. m., and a host of colored citizens, with a band of music, met them at the Union Station. A reception was held in the afternoon at the First Calvary Baptist Church. The large edifice was packed, and Mr. Washington spoke briefly. The rostrum was tastefully decorated with United States flags, flowers, ferns and ivy. He spoke again at night in the opera house. The place was filled, many white people being present.

On Tuesday the 16th, the party proceeded to Denmark. At Blackville a good crowd gathered, and Mr. Washington said a few words to them. The Voorhees college is located near Denmark, and this place was put on the program at Mr. Washington's request. This school was planted about 12 years ago by Miss Elizabeth Evalyn Wright, a graduate of Tuskegee, and Dr. Washington desired to visit, and see it for himself. The good woman has since gone to her reward, but her works do follow her. The speaking took place from a platform which had been erected on the campus, as there was no building large enough to hold the vast multitude gathered there from the country and the adjacent towns. The speaker was introduced by ex-Senator Mayfield, a white man, who spoke eloquently of both Miss Wright, the founder of this school, and of Dr. Washington.

The next stop was Orangeburg. The Rev. Richard Carroll had telegraphed ahead to the mayors of Bamberg and Branchville stating the time when our train would arrive, and possibly a thousand people, white and colored, gathered at the stations, and Mr. Washington addressed them. The speaking at Orangeburg took place in the large chapel of Claflin University, and the place was jammed. Several white friends from down town were present. Claflin was in her glory, and Mr. Washington was at his best. It was one of the greatest and one of the most successful and pleasant meetings of the trip.

From Orangeburg, the party went to Camden. Our train was scheduled to arrive at 7:30, but did not get there until 9:30. The opera house was crowded with a large congregation of white and colored people, who waited patiently from two to three hours on our belated train. I was told that the white people of Camden donated the use of the opera house as a compliment to Mr. Washington. They made no charges whatever. From Camden the party visited Sumter. Again the speaking took place in the opera house, a large number of whites being present. The place was crowded with colored people from Sumter, the county of Sumter, and the nearby towns. The Rev. Dr. C. C. Brown, pastor of the First Baptist Church (white) in a beautiful and eloquent speech, introduced Mr. Washington. The colored people of Sumter served an elaborate luncheon to Mr. Washington and his party. Before leaving this beautiful little city Mr. Washington visited Morris College, a new Baptist institution, and addressed a large crowd, composed of the faculty, students and visitors. He also made a talk to the colored graded schools in one united body.

The party departed late in the afternoon for Florence. At Mayesville, the students and faculty of the Mayesville Industrial Institute, re-enforced by a large body of citizens, white and colored, gathered at the station, and Mr. Washington addressed them. He also spoke to a mixed crowd at Timmonsville while the train tarried a few moments at the station. At Florence he spoke to an immense crowd at the opera house at 8:30 p. m. composed of members of both races. Dr. J. E. Wilson presided, Dr. W. B. Oliver, pastor of the First Baptist Church (white) offered prayer, and Mr. A. A. Cohen, a merchant and member of the city council, introduced the speaker. After the speaking at the opera house, the party attended a well prepared banquet at the Levy hall.

The next stop was Charleston. Representatives of the entertainment committee met and boarded the train at the Ashley Junction, which is about five or six miles from the city. When the train pulled into the New Union Station, it was met by the Jenkins pickaninny orphanage band, which played "Hail to the Chief" and other inspiring airs. Throw-back carriages had been provided for the party by the committee on entertainment, which carried them to their various stopping places. In the afternoon they were given a trolley ride around the city and out to the navy yard. Long before 8 o'clock p. m. the great Emanuel African Methodist Episcopal Church was packed with a brilliant audience, composed of both races. The Rev. H. W. B. Bennett, the pastor, and the president of the Interdenominational Ministers' Union presided; the Rev. J. P. Sims prayed; Mayor R. G. Rhett delivered the address of welcome, and Mr. Swinton W. Bennett introduced the speaker. They were all at their best. Mayor Rhett, Mr. Bennett, and Mr. Washington. It was a great occasion, and an intellectual f[illegible] After the speaking, an elaborate banquet was [illegible] in the basement of the church. The party [illegible] mediately from the church to the station [illegible] to bed in a Pullman sleeper, which had [illegible] for it. The train pulled out at 3:20 [illegible] derson, more than two hundred m[illegible] this point nearly the whole county [illegible]

and to hear Mr. Washington. Perhaps this was the greatest multitude drawn together during the entire tour. Mr. J. J. Fretwell, one of the wealthiest white citizens of the town, sent his magnificent private carriage, in charge of his own driver, to the station for Mr. Washington. The speaking took place in the auditorium at the park, and Mr. Fretwell introduced the speaker.

The next point visited was Greenville. The party arrived two hours late, but the crowd waited patiently at the opera house for them. It was Saturday night, and yet the building was crowded. The speech of Mr. Washington measured up to his usual high standard, and everybody was well pleased, especially the white folks.

The next and last point visited during this remarkable tour was the thriving town of Gaffney. They reached there on Sunday afternoon. The crowd was great, and at this point there were more white folks than at any other point. Hon. Mr. Washington was given an ovation by all classes. After the speaking the party disbanded, and departed to their various homes.

The most astonishing feature of this marvelous trip is, the great attention paid to Dr. Washington by the best white people of the State, the warm welcome with which they greeted him and the unstinted honor they heaped upon him everywhere. It was a great feat, and will, undoubtedly, result in untold good. The white people of the South, nor the colored people, understand Mr. Washington. But once they meet him, and hear him, then they will understand him better, and know him more perfectly. And then they will learn to love him.

Liberia Annual Conference

The seventy-sixth session of the Liberia Annual Conference convened at Clay-Ashland on February 3, 1909, with Bishop I. B. Scott presiding. Dr. J. C. Sherrill, principal of the Cape Palmas Seminary and pastor of Mt. Scott Church, made the opening prayer. The Bishop gave a few instructive remarks on the general movement of the great body of Methodism the world over, saying that we are living in a new day, when the Church had taken on fresh determination for the salvation and evangelization of the world. His urgent plea was that the Liberia Annual Conference should catch the spirit of progress and self-help, thus falling in step with the march of world-wide Methodism.

A committee drew up a set of resolutions that the conference should give a rising vote of thanks to the Bishop for his excellent report before the General Conference at Baltimore and the vivid manner in which he presented the work of the Liberia Conference, also that Dr. J. H. Reed, President of the College of West Africa, on behalf of the conference, convey to the Bishop its sentiments. The resolutions passed unanimously. The Conference standing, Dr. Reed in an appreciative way made a splendid speech to which the Bishop replied in appropriate terms. The scene was impressive and memorable.

After the business hours of the Conference were fixed, committees appointd and other preliminaries arranged, the Sacrament of the Lord's Supper was administered. The Holy Sacrament proved to be ot the breaking of the seal of spiritual power over the congregation and the conference found itself in the midst of a virtual revival. Never, perhaps, in the history of the conference was there such a manifestation of the Holy Spirit in an Annual Conference This baptism of the Spirit, no doubt, resulted in the harmonious and expeditious manner in which routine business was dispatched.

The reports of the District Superintendents and workers of the various charges showed that remarkable progress had been made along both spiritual and temporal lines during the year. The Cape Palmas District especially made glorious strides and is undoubtedly the most aggressive evangelical district of the conference. Nearly 650 converts were garnered into the fold during the year. The amount raised for building purposes throughout the conference was $6,353.00, a remarkable showing indeed.

Notwithstanding the great amount of business the Diamond Jubilee Celebration received great attention, and after all an excellent program was prepared. Dr. A. L. Sims, District Superintendent of the St. Paul River District, the Rev. C. A. Lincoln, District Superintendent of the Sinoe District, and Dr. J. H. Reed, President of the College of West Africa, made instructive talks. Bishop Scott closed the remarks on this occasion with a stirring appeal in behalf of the Jubilee Fund, saying that already $625.00 had been promised on the field: $125 by Dr. J. H. Dingwall, of Grand Bassa, and $500 by Dr. Ernest Lyon, American Minister. $15,000 is the slogan of the Conference for the Jubilee and all evidences seem to indicate that it means to come up to the mark.

The committee on Temperance prepared an excellent program. The speeches of the various participants created a profound impression. The cause of temperance demands earnest work in Liberia for alcohol is slowly but vividly tightening its grip upon a large class of people.

The Rev. F. A. Price, in charge of Wissika and Stations, preached the Missionary Sermon. He based his text upon the thrilling cosmopolitan command: "Go ye into all the world and preach my Gospel." The Rev. Price presented his views with such force, energy and spiritual ardour that every worker became more zealous of his calling and went away with the determination to do more the coming year.

On Sunday morning the 7th of February at 10:30 o'clock, in connection with a sermon by Bishop Scott, the ordination services took place. Two deacons and one elder were ordained. The Bishop's sermon on "Two Notable Conversions," that of Peter and Paul, will never be forgotten by those who were present. The Bishop seemed consumed by the Spirit and so well did he succeed in riveting an impression upon his hearers that at times there was not a dry eye to be seen. It was a rare spiritual treat, to say the least. A collection of $150.00 was taken.

Memorial services for the workers of the conference who had died during the year, were held the same day at 3 o'clock. Five died, Miss Agnes McAllister, Jasper Grant, Samuel Freeman, Mrs. Clara F. Lyon, and Mr. McClain. Appropriate memorials on the life, labors and characters of each were read.

The Committee on Education recommended in its report that the Bishop, together with the Board of Trustees and the Missionary Board, take steps looking toward the immediate removal of the College of West Africa from its present cramped site to a more desirable location and that the present building, which has stood for more than sixty years, be used as a Book Depository and Distributing House. This is a timely and necessary recommendation.

The Conference adjourned Monday, February 8th, to meet at Grand Bassa next year.

J. H. Davis,
Walter F. Walker,
Reporters.

To the Women of the Methodist Episcopal Church—An Important Appeal

The Woman's Home Missionary Society, one of the great Woman's Societies of the Church, appeals to two of the strongest forces governing humanity—*Patriotism* and *Religion*. These motives should be a force upon every woman of our Church. Do they indicate that they are such?

There are over three million Methodists in our United States, and over one-half of them. We ought to have a million and more Methodist women in the Woman's Home Missionary Society, but there are only about one hundred and thirty thousand members, including young women and children. Note the wonderful and extended results under the Providence of God, from the efforts of this small number of noble workers. They are a power for good from Alaska to Porto Rico; from Portland, Maine, to San Francisco and Honolulu; from the northern tier of States to the most southern point of Florida.

FRONTIER

Consider what great work they are doing, and what great deeds are yet to be done, for our heroic preachers on the Frontier. You think there is no longer a frontier, but study these facts. In Oregon, in Idaho, in Montana, New Mexico and Arizona, and in truth, in a larger share of the territory west of the Mississippi River there are preachers diligently serving God at stations thirty, forty and seventy miles from the nearest railroad. Further there are stretches of hundreds of miles where the Word of God has never been preached and where children have grown to manhood and womanhood, with no knowledge of God or Christ. There is a long list of preachers in the western, northwestern and southern Conferences who must support themselves and their families on three hundred dollars or less a year.

The Methodist preachers know the heavy labors, the hardships, the splendid heroism of one another. They travel across windswept prairies with the thermometer below zero. They search out the scattered homes; they are present at the founding of new settlements to secure land for Church property and devote their lives to the service of the rising community.

These noble men know that there is yet frontier work, and they know the noble support that they have received from this Society.

FOREIGN MISSION

Are you interested in the great cause of Foreign Missions?

Do you realize that in aiding the Woman's Home Missionary Society you are doing an immense service for Foreign Mission work? Consider the rivers of nationalities flowing in upon us! Italians, Bohemians, Bulgarians, Norwegians, Armenians, Roumanians, East Indians, West Indians, Scandinavians, Russians, Austrians, Polish, Turkish, Finnish, Flemish, Spanish, Swedish, Chinese, Japanese, Coreans, Portuguese, to say nothing of the other nations, such as German, English, Scotch, that are more nearly like ourselves.

In our various missions and schools we have representatives of the more than twenty-five different races that yearly enter our country. A real Foreign Mission work is to evangelize these foreign-speaking peoples here and to send them back to be leaders among their own nations. This is what the church has done with the Germans, the Swedes, the Danes and the Norwegians in Europe. If the women of Methodism will rally to the support of Home Missions, you will in this way become a great power in Foreign Mission work.

CITIES

Nearly one-third of our population is crowded into cities, the great majority living under unsanitary conditions and an appalling number in surroundings of degradation and filth. How can these make good American citizens and become a substantial benefit to our Republic?

There is one part of New York City where there are 300,000 people herded together in one square mile, yet the Methodist Episcopal Church has barely scratched the surface of this fertile field. In Chicago there are 275,000 Poles with scarcely a Protestant Church at work among them, and there is not one city, such as for instance Milwaukee, Detroit or Buffalo, that does not have its colonies of foreign people gathered together that need Protestant Christianity.

The cities are the great Mission fields of the Republic. We believe that God wants us "to build up over against our own house" and to help make America a determining influence for good throughout all the world.

THE COMPREHENSIVE CHARACTER OF THE WORK

We might continue to analyze the work of the Woman's Home Missionary Society with its Alaskan and Indian and City Missions, its Japanese and Chinese and Spanish American Missions, its thirty or more schools for the mountain white and the colored population of the South, its Immigrant Stations of the Atlantic Coast, and its series of forty-one deaconess institutions located in as many of the important cities of the land. A marvelous undertaking to which noble, devoted, earnest women are giving the best efforts of their lives; yet with it all, the officers and leaders are oppressed with a painful sense of inadequate means and insufficient workers to measure up to the wealth of opportunities.

Women of Methodism! Will you [illegible] in this great work? Instead of one hundred and twenty thousand there should be a million and

(Continued on Page [illegible])

IMPERFECT IN ORIGINAL

THE CHRISTIAN LIFE

Prayer

BY BARTLEY COLERIDGE

Be not afraid to pray—to pray is right.
Pray, if thou canst, with hope; but ever pray,
Though hope be weak or sick with long delay;
Pray in the darkness, if there be no light.
Far is the time, remote from human sight,
When war and discord on the earth shall cease;
Yet every prayer for universal peace
Avails the blessed time to expedite.
Whate'er is good to wish, ask that of Heaven,
Though it be what thou canst not hope to see;
Pray to be perfect, though material leaven
Forbid the spirit so on earth to be;
But if for any wish thou darest not pray,
Then pray to God to cast that wish away.

—*Ex.*

My Daily Prayer

To grow a little wiser day by day,
To school my mind and body to obey,
To keep my inner life both clean and strong,
To free my life from guile, my hands from wrong.
To shut the door on Hate and Scorn and Pride,
To open then to Love the windows wide,
To meet with cheerful heart what comes to me,
To turn life's discords into harmony,
To share some weary worker's heavy load,
To point some straying comrade to the road,
To know that what I have is not my own,
To feel that I am never quite alone.
This would I pray from day to day,
For then I know my life will flow
In peace until it be God's will I go.

—*Selected.*

The Friendship of God

In the wilderness wanderings, the Almighty God uttered words of Moses which have ever seemed to me to involve a weight of meaning far greater than appears upon their surface. "And the Lord said to Moses, I will do this thing that thou hast spoken; for thou hast found grace in My sight, and I know thee by name." There is a depth of significance in those words which cannot be expressed, and can only be realized by the glad soul to whom they are spoken. What an intimacy! what familiarity! what dignity and glory! None but a friend could call his friend by name! And what must it not be, to be the friend of the Deity itself! Yet all this is sure for any one of us, whom Jesus knows and calls by name.

The prophet compares the starry hosts to a flock of sheep, scattered through the fields of space, "Lift up your eyes on high, and behold who hath created those, that bringeth out their host by number: He calleth them all by names, by the greatness of His might, for that He is strong of power; not one faileth." But surely one, for whom Christ died, is worth more to Him than all the hosts of heaven! And if the stars are so safe, because He is responsible to maintain and guide them, shall not we, too, be equally safe, whom He calleth by name? Would He have entered into such intimate relationship with us, if that were not to issue in an eternal union?

There is one sure sign of the true sheep: "They know His voice." They can distinguish its sweet tones among all other sounds; and to hear is to obey, "He leadeth them out." In heaven He is said to feed the redeemed as a flock, and to lead them to living fountains of water; *i. e.,* from one fountain to another, deeper and deeper into the heart of heaven. But this gracious ministry is equally His work on earth. He is always leading us out—out from the old into the new; out from the familiar to the untried; out from the attained to the unattained; out from experiences and confessions, which have become familiar, to the glorious possibilities of Christian living. These leadings come in many delicate and tender ways—by circumstances, by friendship, by books, by passages of Scripture; but when they come, it will well repay us to obey and follow. There is no experience in the Blessed Life into which Jesus will not lead us, if only we are faithful to the slightest intimation of His will.

"He putteth forth His own sheep." Ah, this is bitter work for Him and us—bitter for us to go; but equally bitter for Him to cause us pain. Yet it must be done. It would not be conducive to our true welfare to stay always in one happy and comfortable lot. He therefore puts us forth. The nest is broken up, that the young fledglings may be compelled to try their wings and learn to fly. The fold is deserted, that the sheep may wander over the bracing mountain slope. The laborers must be thrust out into the harvest; else the golden grain would spoil. Take heart!—it could not be better to stay, when He determines it otherwise. And if the loving hand of our Lord puts us forth, it must be well. On in His name to green pastures, and still waters, and mountain heights!

"He gother before them." Whatever awaits us is encountered first by Him—each difficulty and complication; each wild beast or wilder robber; each yawning chasm or precipitous path. Faith's eye can always discern His majestic presence in front; and when that cannot be seen, it is dangerous to move forward. Bind this comfort to your heart: that the Saviour has tried for Himself all the experiences through which He asks you to pass; and He would not ask you to pass through them unless He was sure that they were not too difficult for your feet, or too trying for your strength. The Breaker always goes up before us. The Woodsman hews a path for us through the trackless forest. The broad-shouldered Brother pushes a way for us through the crowd. And we have only to follow.

This is the Blessed Life—not anxious to see far in front; not careful about the next step; not eager to choose the path; not weighted with the heavy responsibilities of the future: but quietly following behind the Shepherd, one step at a time.—*F. B. Meyer, in the Present Tense.*

Why Dont You Go to Church?

You are "too tired to go to church." That's sheer nonsense. There isn't a place on this continent so restful as the church. You are going to lie around the house all day; doze in a hammock; loll in a rocking chair; go to sleep over a book. That isn't resting; that's loafing. Tell yourself, honestly—did you ever in all your life see a loafer who looked rested? Did you ever see a loafer who didn't look tired all the time? The people who try to rest are always tired. Resting is the hardest work in the world when you make work of it. Two hours in church, two hours in the quiet; the music, the sermon, the reading the uplift which comes from the new channels into which your mind is led, will rest you more physically, morally, intellectually, than all the day spent in trying to rest. Why don't you go to church?—*Bob Burdette.*

I have had many things in my hands, and lost them all; but whatever I have been able to place in God's hands, I still possess.—Martin Luther.

Untroubled Ways

Rare, indeed, is the soul which has journeyed through untroubled ways from cradle to mid-life. The sweetest as well as the greatest souls on earth have experienced great difficulties and borne great burdens.

If misfortune or suffering has come and gone, at least it has gone. It cannot now be helped, so what is the use in allowing it to mar the rest of life? It avails naught to make life miserable for everyone around us by always nagging and complaining about hard luck. Let all keep sweet-natured. Then life will be happier not only for ourselves, but for everyone else.—*Boston American.*

"Failure at home is failure everywhere. To leave behind in the home, when one goes to one's work in the morning, unhappy hearts or a feeling of relief at one's absence is not a promising sign of power with souls outside."

"A Resolve for Every Morning"

BY EMILY HUNTINGTON MILLER

It came to me from Bishop Vincent, and it stands upon my desk, where it meets my eyes every morning and many times during the day—a simple white card, printed in clear black type without a line of ornament—but its silent appeal goes with me into the day's work.

A resolve, not for a life-time, or a year, or a month, but just for a day; for this day; new every morning, like our needs and God's mercies; sanctifying life by making each day as it comes a day of holy service, without wasting regret upon yesterday, or anticipating the difficulties of tomorrow.

This one day does not seem too much to undertake, even for a doubting soul when the resolve only says, I will try. Listen to the inspiring little monitor: "I will this day try to live a simple, sincere and serene life."

To be simple, to be sincere, to be serene, what gracious attainments that would cover. Yes, we would try to live such a life, not some time, but this day, if we knew just how to begin. "Repelling promptly every thought of discontent, anxiety, discouragement, impurity and self-seeking." Here are the foes of serenity, not so much without as within—not adverse circumstance but inward tumult. We really love to dwell upon our sorrows and think over our difficulties, and if we keep our discontents, our anxities and our discouragements to ourselves we feel that nothing more can be required. To learn to repel promptly the thoughts of discouragement, anxiety and discontent that rise up to meet us in the morning and would fain go with us through the day, this is the lesson of serenity to be mastered by the grace of God.

But to repel disturbing thoughts is not enough for victory, and here is the next step: "Cultivating cheerfulness, magnanimity, charity and the habit of holy silence."

Not a serenity that means only a frame of mind, and does not seek to extend itself to others. Here is something to be cultivated; something that must grow; cheerfulness, magnanimity, charity—fruits of the Spirit indeed, but fruits that need tending and culture lest the weeds choke them.

Cheerfulness! blessed spirit of sunshine: if only more of us would reflect its light and warmth into our daily living how many domestic deserts would blossom as the rose.

Magnanimity! to think the best of others; to put the kindest interpretation upon their conduct; to be ready with the generous word of appreciation; to do our own part and share a brother's toil; to carry our own burdens and still lend a hand; to fulfill the law of love to the seventy times seven—surely this needs cultivation.

And charity! that which beareth all things and thinketh no evil, yet is not conscious of itself as pity, or forbearance, or anything but love.

The habit of holy silence! What discordant notes we might be spared, how much less the wisest of us would have to repent of, and how often we might hear the counsel of the still, small voice if we did but cultivate this gift of gifts.

The resolve widens as it goes on to consider economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity to every trust, and a childlike trust in God."

The last condition of serenity is not a thing added as an ornament to give finish to the structure, but the foundation stone upon which the whole is built. A childlike trust walks as the child walks, his hand in the Father's, undisturbed since He leads, who knoweth the way we go. We believe this theoretically; today let us exercise it, and there will be no room for discontent, anxiety or discouragement. Repelling evil thought, cultivating virtue, exercising simple trust in God, each day may be to us a new beginning, welcomed with new hope and new resolve "just for today."—In *New York Christian Advocate.*

For Those Who Find Men Evil

Wherefore, if there live
Brothers too low to love, too base to serve,
Too evil to forgive, if aught in man
So abject seem, and to to brute allied,
Nice natures scorn the kinship; think that [illegible]
Knew all these, and measured these, and [illegible]
His daily sojourn 'midst them; and was [illegible]
To succor them and cheer, and bore [illegible]
Never once holding any lowly soul
Less dear to heaven than high and saintly [illegible]

—*Sir Edwin Arnold.*

OUR YOUNG PEOPLE

Let Us Be Kind

Let us be kind;
The way is long and lonely,
And human hearts are asking for this blessing only—
That we be kind.
We cannot know the grief that men may borrow,
We cannot see the souls storm-swept by sorrow,
But love can shine upon the way today, tomorrow—
Let us be kind.

Let us be kind;
This is a wealth that has no measure,
This is of heaven and earth the highest treasure—
Let us be kind.
A tender word, a smile of love in meeting,
A song of hope and victory to those retreating,
A glimpse of God and brotherhood while life is fleeting—
Let us be kind.

Let us be kind;
Around the world the tears of time are falling,
And for the loved and lost these human hearts are calling—
Let us be kind.
To age and youth let gracious words be spoken,
Upon the wheel of pain so many weary lives are broken,
We live in vain who give no tender token—
Let us be kind.

Let us be kind;
The sunset tints will soon be in the west,
Too late the flowers are laid then on the quiet breast—
Let us be kind.
And when the angel guides have sought and found us,
Their hands shall link the broken ties of earth that bound us,
And heaven and home shall brighten all around us—
Let us be kind.

—W. Lomax Childress, in Religious Telescope

Good Rules

We think every boy and girl will find helpful the following rules, which have been adopted by the Children's Guild of Courtesy in connection with the London County Council schools. Many of the other schools in London and vicinity have followed the example of this guild with good results:

COURTESY TO YOURSELF

Be honest, truhtful and pure.
Do not use bad language.
Keep your face and hands clean, and your clothes and boots brushed and neat.
Keep out of bad company.

COURTESY AT HOME

Help your parents as much as you can.
Be kind to your brothers and sisters.
Do not be selfish, but share all your good things.
Do your best to please your parents.

COURTESY AT SCHOOL

Be respectful to your teachers, and help them as much as you can.
Observe the school rules.
Do not copy.
Do not cut the desks or write in the reading books.
Never let another be punished in mistake for yourself; this is cowardly.

COURTESY AT PLAY

Do not cheat at games.
Do not bully.
Be pleasant and not quarrelsome.
Do not jeer at or call your schoolmates by names which they do not like.

COURTESY IN THE STREET

Salute your ministers, teachers, and acquaintances when you meet them, who will salute you in return.
Do not push or run against people.
Do not chalk on walls, doors or gates.
Do not annoy shopkeepers by loitering at their shop doors or gates.
Do not throw stones or destroy property.
Do not throw orange peel or make slides on the pavement; this often results in dangerous accidents.
Do not make fun of old or crippled people.
Be particularly courteous to strangers or foreigners.

COURTESY EVERYWHERE

Remember to say "Please" and "Thank you."
Always mind your own business.
Before entering a room it is often courteous to knock at the door; do not forget to close it after you.
Always show care, pity, and consideration for animals and birds.
Never be rude to anybody, whether older or younger, richer or poorer, than yourself.
[illegible]ways show attention to older people and strang[illegible] opening the door for them, bringing them [illegible]quire (hat, chair, etc.) giving up your [illegible]f necessary.
[illegible]rupt when a person is speaking.

—Selected.

A Mark for Eternity

BY MRS. SARAH C. JACOBY

"O, I do want my child to be fond of books!" said Mrs. James to Mrs. Willard.

"Well, that can be done. Seclude her somewhat. Of course, let her have company, but not from morning to night and every day. She will be put to it for occupation, and will naturally pick up something to read. As you have plenty of good reading matter, she will have the practice, which is necessary to every accomplishment. The result follows. But what made you such a book lover?"

"Why, I believe it was the living out of your suggestion, now that I think of it. Though belonging to a large family, I was 'put to it' for amusement. There are always odd moments in every active child's day."

"But," she continued, musingly, "I believe Miss Dallas had something to do with it. You remember her?"

"Perfectly."

"She was an invalid for some time. Theirs was the only library in town. One day, on my way to school, I noticed that Mrs. Stark's marble roses were in bloom. I begged a bouquet, and left it at Mr. Dallas's for Miss Amy. Soon after I had opened school, little Lizzie Dallas appeared with two books and a note. The notice was an unusual and delightful thing to me. The books were Stephens' Travels in Arabia Petra,' and interested me greatly. On returning those, she loaned to me three volumes of Lamartine's 'French Revolution,' or 'Reign of Terror.' Those were pretty deep for me, but, read in the fresh vigor of youth, and with an ambition to know filling my heart, much was learned and most was of interest. The reading of them left some very strong impressions. When I returned these volumes, Miss Dallas set me to select my own books for the next reading and watched me.

"Mr. Dallas's library was old and largely theological, so the attractions to youth were not great, especially without direction. I scanned the titles, binding, print, and especially the few pictures. I found one on art. The snakes of the Laocoon looked inviting to adventure. I decidedly chose it, to the evident amusement of Miss Dallas. When I saw the smile, I resolved to read it if every word had to be chewed, which I did, though no snake story appeared, except as the devil makes a snake story in every daily life."

"Miss Dallas has been dead now—over thirty years?" said Mrs. Willard.

"Yes, but liv[illegible]l," was the reply.

Are You Educated

These five characteristics, then, I offer as evidence of an education: Correctness and precision in the use of the mother-tongue; refined and gentle manners, which are the expression of fixed habits of thought and action; the power and habit of reflection; the power of growth; and efficiency, or the power to do. Without these traits men are not truly educated, and their erudition, however vast, is of no avail; it furnishes a museum, not a developed human being. It is these habits.

Inspired Work

BY THE REV. W. M. TIPPY, D. D.

The margin between work which is inspired and work which is commonplace is narrow. It is a matter of the spirit. The commonplace is quickly exalted by a turn of the soul, and as quickly falls back again when the soul returns to mediocrity.

Work of whatever kind takes on thoroughness and beauty under the new impulse from within. There is absolutely no difference. Laundresses toiling over soiled garments, grimy workmen in steel mills, mothers caring for their children, professional men in towering office buildings, ministers, teachers, and literary men—each finds himself working with elevation and gladness and with a certain efficiency which is its own great reward.

The secret of inspired work is for the multitudes, and not exclusively, as has been supposed, for the prophet, the poet, or the genius. The soul, like the heavens, is full of light, and as the radiance of evening suffuses the clouds, so will this inner light transfigure all human effort, once it is allowed to shine out. The worker has but to give himself to love, to determine to labor with conscience, and to open his life to these higher influences which are his heritage, to make them operative.

When work may be so glorified by the attitude of the soul toward it, why should any man allow himself to do anything in a commonplace way?—*Ex.*

Worth While

"Dear, you were not very kind and cordial to Stella's friend."

"But, mamma, I'll never see her again, very likely, and I met her for only a few minutes. It didn't seem worth while to try to be especially nice to her."

May's mother sat silent a moment, thinking. Then she said gently: "Yesterday auntie came home from downtown and told us how pleasantly a young girl in a bookstore waited upon her. Do you remember how she enjoyed telling of it and how happy it seemed to have made her?"

"Yes," answered May, reluctantly.

"And last Sunday you were delighted with Miss Innes's lovely friend, and so pleased because she said something pleasant to you."

"Yes, I know."

"And grandma enjoys so much sitting by the window and catching a glimpse of a smiling face each morning, though she has never met its owner. Dear, our lives are made up of such little things. It's always worth while to try to make someone happy, though it's only for a moment. That moment may be multiplied a hundred times in the life of the person to whom it was given. Very few of us can give to others great happiness; but we can lend them happy thoughts, impulses toward better and sweeter things, delight in the love we show them."

And this time May was ready with a hearty, "Yes, mamma, I know it's so when I stop to think of it."—Unidentified.

Opportunity

BY THEODORE K. WILLIS

Once when the night was growing gray
With sliv'ry light of dawning day,
A pigeon to my window flew,
And woke me with its gentle coo.
It strutted on the window-sill,
And pecked the pane and cooed until
I sat up in my bed to see
Who my strange visitor might be.
It did not seem to be afraid,
But looked at me and cooed and staid,
Until I thought, beneath its wing,
Some precious message it may bring.
Then I arose without delay,
But, Ah! the pigeon flew away.
"Come back, my gentle bird," I cried,
And flung my window open wide;
But tho' I waited long and yearned,
The vanished pigeon ne'er returned.
Since then my waiting [illegible]
To keep the window [illegible]
Lest [illegible]
Should [illegible]

IMPERFECT IN ORIGINAL

PETER DELIVERED FROM PRISON

International Sunday School Lesson for April 11, 1909

(Acts 12: 1-19).

GOLDEN TEXT.—"The angel of the Lord encampeth round about them that fear him, and delivereth them."—(Psa. 34:7).

DAILY HOME READINGS

M.—Acts 12: 1-10; Tu.—Acts 12: 11-19; W.—Psalm 33: 10-22; Th.—Psalm 34: 1-10; F.—Dan. 6: 16-23; S.—Matt. 7: 1-11; Su.—2 Cor. 1: 1-11.

Time: Five or six years after our last lesson.

Place: Jerusalem.

BY THE REV E. B. BURROUGHS, A. M., D. D.

The words of our golden text were penned by David at the time he was being persecuted by Saul. They showed his confidence in God. This confidence brought him comfort, peace, and encouragement. He felt that in God he had an Almighty Deliverer. He was right, for God delivered him out of the hands of his enemy. But David does not stand alone in such a blissful experience. Like him hundreds and thousands can testify that it is indeed true that "the angel of the Lord encampeth round about them that fear him, and delivereth them." Daniel in the lion's den, Elisha at Dothan, Jeremiah in the dungeon, Peter in prison, Paul and Silas in jail, many of the fathers of the early Christian Church, together with hundreds in our own day "are swift witnesses" of this great, comforting, and inspiring truth.

This text should be especially helpful to distressed Christians. In it they should see the assurance that "in the midst of untoward and uncontrollable surroundings" God will be with them. Yes, "the angel of his province," who appeared to Abraham, who encouraged Hager, who taught Moses, who vouchsafed a revelation to Jacob, who strengthened the Saviour in Gesthemane, and who "encampeth round them that fear him," is the same Province which Jesus taught should abide with those that love him.

For sometime the Church had enjoyed a period of rest from persecution. But it was not to last long. A new persecutor arose in the person of Herod. In order to win the favor and good will of the Jews he put James, the brother of John, to death. Seeing that this act was highly pleasing to the enemies of the Church he laid hands upon Peter. This occurred at the time of the Passover and as it would not have been wise to put the Apostle to death during this event, he had him imprisoned intending after the Passover to bring him forth and have him executed. But the Church was at prayer. Not being able to forcibly bring Peter forth from prison they besought God to intervene and save him from death. Our lesson for to-day tells us most graphically how the angel of the Lord came down and delivered Peter from prison and restored him unto his friends and loved ones. Thus God answered their prayer.

LIGHT ON THE TEXT

1. *About that time.* That is when Christianity had grown so rapidly and had begun to spread so extensively that both the Jews and the Romans began to be very much troubled about it. *Herod, the king.* Herod Agrippa, grandson of Herod the Great. *Stretched forth his hands.* Began to plan, and to put into execution his plans. *To vex.* "To afflict." To do such things as he thought would put a stop to the growth of the Church. *Certain of the Church.* Leaders of the Church.

2. *He killed James.* One of the then favorites of the disciples of the Master. He was a son of Zebedee. Jesus named him a son of thunder. *With the sword.* He was beheaded.

3. *Because he sow it pleased the Jews.* Met the approval of the enemies of the Church. *He proceeded further to take Peter also.* Hoping to gain their further goodwill he now lays hands upon Peter who was, at that time, the most ardent and conspicuous of the leaders of the Church. *Then were the days of unleavened bread.* The time of the feast of Passover. It was called the Feast of Unleavened Bread because no leaven, or yeast, was allowed in any Jewish home while the feast lasted.

4. *When he had apprehended him.* Had him arrested. *He put him in prison.* The military prison within the fortress of Antoria. *Delivered him to four quaternion of soldiers.* Put him in charge of sixteen soldiers. Four of these were on guard at one time. Two were on the outside of the prison, and two were chained to Peter in the cell. His former escape from prison (Acts 5: 19) made them the more careful this time. They did not intend that he should get away again. *Intending after Easter.* The word Easter is not the word that should be used here as it is of Saxon origin. It should be Passover. It was Herod's purpose, after the Passover, *to bring him forth to the people* "for public trial and ridicule."

5. *But prayer was made without ceasing of the Church unto God for him.* Seeing that they could do nothing else the Church at Jerusalem besought God in behalf of Peter. No other means of help was in their power.

6. *The same night.* The night preceding the day set for Peter's trial, conviction and, possibly, execution. *Peter was sleeping between two soldiers.* Was being safely guarded. *Bound with two chains.* Each hand being bound to a soldier so that the slightest movement on his part would instantly awake, if asleep, his guards. *And the keepers before the door kept the prison.* The two guards who were on the outside. Escape from both inside and outside means were seemingly impossible.

7. *Behold, the angel of the Lord.* "An angel." This probably occurred between then and six o'clock in the morning. *A light shined in the prison.* An unusual brightness. *He smote Peter on the side.* Peter was sleeping so soundly that neither the presence of the angel nor the unusual brightness of his cell awoke him. Hence the angel had to touch him. *Saying, Arise up quickly.* Having awakened him the angel now tells him what to do. *His chains fell off from his hands.* Having been miraculously unlocked.

8. *Gird thyself.* Put on your clothes. *Bind on thy sandals.* "A form of footwear made of skins and protecting the soles of the foot only." *Cast thy garment about thee and follow me.* He was not to hesitate but to do as he was directed.

9. *Followed him.* Obeyed his command. *Wist not that it was true.* Did not at first realize that he was passing through a real experience rather than "a pleasant dream."

10. *Past the first and the second guard.* The guards who were sleeping with him and those who were on the outside. *They walked out.* Passed from within the prison. *The angel departed from him.* Having accomplished his mission he now returns to the place from whence he came.

11. *When Peter was come to himself.* Realized that it was an actual experience through which he had passed. *He said.* Spoke to himself. *I know of a surety.* For a certainty. *That the Lord hath sent his angel.* His deliverance was from the Lord. *And delivered me out of the hand of Herod.* Hath brought to nought his plans. *And from the expectation of * * * the Jews.* Disappointed the Jews.

12. *When he had considered the thing.* Reasoned what was best to do. *He came to the house of Mary.* She was the mother of John and one of his friends. He would be safe here. *When many were * * * praying.* Still earnestly engaged in prayer.

13. *Rhoda.* Greek for Rose.

14. Recognizing Peter's voice this verse tells us that she was so full of joy that she forgot to open the door and made haste to inform those within of his presence.

15. *Thou art mad.* Though they had prayed for his deliverance they were too overcome with joy to believe it when told of it. *Constantly affirmed.* Earnestly insisted. *It is his angel.* His guardian angel whom they thought had come in his form.

16-17. These verses tell us of how Peter at last gained entrance into the house, of the astonishment of the people present, and of his account of his miraculous deliverance.

18-19. *No small stir among the soldiers.* They were greatly perplexed and worried. *Put to death.* The penalty of a Roman soldier's neglect.

Charleston, S. C.

COMFORTED BY A RISEN SAVIOUR

(John 20. 11-31)

The Epworth League Devotional Topic for April 11, 1909

(Easter Sunday—Missionary Topic).

The Theme and the Scripture.

John 20, 17. The first word Jesus spoke to Mary after she had recognized him on that first Eastern morning was a word of sending. He said to her: "Go tell my brethren." In a sense she was the first missionary of the resurrection life. She went to the troubled disciples and told them that she had seen the Lord, and delivered to them his message. Is not that the office of a missionary?

John 20. 21. On the evening of that first Easter Jesus came into the room where his disciples were. His first word was a word of peace; his second was a word of sending: "As my Father hath sent me, even so I send you." And thus forever associated with their first vision of their Lord, risen from the dead, was his thrusting them forth to be heralds of his completed salvation. They were to be missionaries unto all the world, as he had come to be the missionary from heaven.

John 20. 29. The incident which has Jesus and Thomas for its figures has been given its larger emphasis as the rebuke of a doubter. There is, however, another side to it, in what seems to be an incidental remark. Jesus has a vision of those who did not require such evidence as Thomas demanded. There were such, even in the beginning, but what are they compared to the infinite multitude of people who since then have not seen and yet have believed? A peculiar blessedness is theirs, and that word, too, has a missionary value. In a more emphatic sense than is true of us who live in a Christian civilization the people of heathen lands have not seen, and yet many times they have shamed us with their faith. The world is readier than we realize to believe our message concerning Christ. Its demand for the hearing of that message outruns our readiness to supply it. In every mission land to-day there are those who have not seen but who are yet ready to believe if only the good tidings can be preached to them. So is not Christ's Easter word to us a word of sending?

Easter's Missionary Meaning.

The Easter message is a message of life, but it is more. It is a message of new life. There is already life a-plenty in the world, and that is just the trouble. The world doesn't know that its present life is worse than death, that it is death for all that is best and realest in humanity. The world is fairly well satisfied with the life it has; or, if not satisfied, it is at least persuaded that it is as good as should be expected. The problem of the Christian is to disturb the peace of the contented world and to shake off the indifference of the hopeless world.

These things cannot be done properly by "Civilization," or "Progress," or "Reform," even if you spell them with capital letters. Sometimes you can destroy contentment by shattering old beliefs, but the result is not pleasant. Sometimes you can arouse indifference by promising impossible good, but the awakening is more terrible than the sleep. What the world needs is something that will give it new hope as well as new discontent. And that something is in the theme of the hour; that is the comfort which a risen Saviour brings to men.

What does this new life mean, this life which Christ's resurrection has secured for us? Nothing other than that "Jesus Christ has joined himself to humanity to save it. He has saved you, and me, and an innumerable multitude of others. He has saved us by making us anew; by giving us a new understanding of sin, a new freedom from sin, a new joy of existence, a new outlook on the future, a new vision of God. And what he has done for us he can do and would do for the multitudes who have not yet discovered him.

Right there is the missionary meaning of E... You have no right to be glad in the resurrec... Jesus Christ unless you are filled with d... that resurrection mean to every other ... means to you. Selfishness in reli... Christ arose. The comfort which ca... that first Easter Day could not flouris...

(*Continued on Page Seven.*)

HEALTH PAPERS

Catching Cold

BY D. A. BETHEA, M. D.

One of the most frequent afflictions to which ordinary mortals are subject is colds. The most common causes of "catching colds" are dust, impure air, infection, digestive disturbance, exposure and general unhealthy condition of the body.

Dust causes irritation of the mucous membrane of the nose and throat. The dust laden air of buildings, of streets, and of vehicles bring on these disagreeable symptoms of congestion. People who sweep dusty rooms should sprinkle, not only that they may not inhale the dust themselves, but that others also may not be contaminated. Myriads of disease germs lurk in dust; therefore, too much care cannot be taken in its elimination.

Impure air breathed in crowded rooms, ill ventilated stuffy sitting-rooms, or bed-rooms, is a distinct cause of nasal and throat congestion. The inhaling of such foul air renders one very susceptible to colds. Ministers can do a great good to the common horde of humanity by insisting on having fresh air in their churches. Many persons are so afraid of draughts that they fail to have sufficient pure air. It is a thousand times better to have draughts than to have to breathe air filled with carbon dioxide.

Medical men are pretty nearly agreed that colds are contagious, just the same as measles or whooping cough. They have been found to run through schools, families, factories and whole communities. There is no other logical explanation only that it is an infectious disease caused by germs. This being the case people who have colds should use handkerchiefs when sneezing and coughing; they also should be very careful about spitting. Under no circumstances should one spit on the floor or on the sidewalk.

Digestive disturbance stands out as a very prolific cause of colds. Colds often come on immediately after a Christmas or Thanksgiving day dinner, or after a banquet. This comes from the fact that people eat too much, thus disturbing the digestion. Eating too much has caused many a person to take a cold from which they never recovered. One must also look carefully after proper eating of proper food for the time of year.

Some people seem to have a general tendency to take cold. In fact there are those who seem to never be without a deep cold. But the liability to take cold shows in itself that the body is in a more or less unhealthy condition. This general tendency to cold should be prevented by hygenic living, which means out-door air, and fresh clean indoor air. Keep the body in a good condition, lowered vitality always predisposes to colds.

Exposure is not as great an eteological factor in catching cold as is generally supposed. People who live in cold climates and people who work out in the open air seem to seldom have colds while those who stay indoors are more commonly afflicted. A normal person may suffer from unusual or prolonged exposure to cold, but if he is well nourished, appropriately clothed, strong and vigorous, he will not readily succumb to the ordinary condition supposed to bring inevitable colds.

Measures should be instituted to prevent colds by removing the cause. Avoid overheated rooms, take gymnastics and physical exercise. Sponge the face, neck and chest each morning; drink plenty of water; eat at regular intervals and not betwen meals. Keep the general bodily condition in a healthy state.

There are many simple remedies for colds which may be used with good effect. As soon as one finds he has a cold, he should take a hot tub bath at night, and a hot drink—such as a hot lemonade or flax seed tea—wrap himself up in bed and sweat. If a tub bath is not convenient, take a hot mustard foot bath. At the same time it is well to take a dose of castor oil or some mild physic. Quinine, while used considerably by the laity, is not now advised by the best physicians, because it predisposes to ear trouble and to recurring colds. After this treatment one should remain in the following day because the pores of the skin are open and the body is more susceptible to catching cold. Should the cold and cough continue after these simple remedies have been used, a physician should be called at once.

D. A. BETHEA, M. D.

Terre Haute, Ind., 1222 So. 13th St.

Courtesy After Christ's Pattern

BY MARGARET MEREDITH

A lady spoke with astonishment of the lack of sympathy and regard for others shown in the Church to which she had lately come.

"To be sure," she said, "I have never known but one Church, and our pastor there was a wonderful man. He impressed upon us, from our childhood, that we *must* be loving, that nothing else could be of the spirit of Christ."

"There was a girl," she mentioned later, "in our young people's society who was very stupid and really disagreeable; and when her turn came to lead the meeting, instead of scowling and holding back, the members would whisper to each other through the week: 'You get up something for Sunday night; we must help her out and make her meeting nice.' That sort of thing was what we were trained to."

Truly a beautiful training. And if we have no St. John of a pastor to train us thus, we have St. John himself to talk to us if we will let him, and the Great Teacher, whose other name is Love; and to him we can also talk ourselves, and gain from him by secret communion a lovlier character than the loveliest human helper could give us, and then neglect and discourtesy will be beneath us.—Ex.

Princeton, N. J.

To Women of the Methodist Episcopal Church —An Important Appeal

(*Continued from Page Three.*)

Methodism in this Home Society. What greater work is there that can appeal to the head and to the heart of intelligent, noble Christian women? What might be accomplished if this glorious land of ours should be served by even a half-million Methodist women!

The highest Patriotism in our country and the most devoted religious service to our Heavenly Father unite in this cause. We are striving now to increase and multiply our membership many fold, and to you Methodist women who read this letter we appeal, pleading that you at once ally yourselves with this great Society and help to put forth its highest efforts to do good in our own land. Let us quadruple our number and the efficiency of our service "for God and our Native Land!"

Write to the Corresponding Secretary, Mrs. Delia L. Williams, Delaware, Ohio, and ask for information and literature. Join the Auxiliary in your own Church. If there is none, *organize one. Work, think, act, pray,* and your life will not only enrich others, but you yourself will be enriched in all that makes for fulness of living.

Mrs. George O. Robinson, President.
Mrs. Delia L. Williams, Cor. Secty.
Mrs. George H. Thompson, Treasurer.
Mrs. F. A. Aiken, Rec. Secretary.

$500,000 to Open the American University

By Chancellor Franklin Hamilton

$500,000 to open the American University! I have been thinking that of late. Somehow it has been running through my heart. As I have been thinking, I have been doing a little sum in arithmetic. $500,000 for the American University—what would that mean?

Well, first of all, it would mean that every dollar of indebtedness on the University property would be paid off. Not a penny would remain. Then we would finish the McKinley College of Government. In pure, white marble, that monument would stand complete, telling the deathless story of one who did nothing base, one of whom all was well and fair.

Then we would furnish the McKinley College of Government and the College of History for immediate use. We would connect the buildings with the water, gas, electric light and sewer systems of Washington. We would macadamize all the roads around the buildings and we would make the roads twenty feet wide. Then, following the plan of that genius of landscape architecture, Frederick Law Olmsted, we would mould over and level another road, a beautiful, winding, old country pike, down into a natural hollow beyond the marble beuildings. There, five hundred and fifty feet away, we would erect a moder nheating plant. It would be equipped with the latest scientific appliances, having a stack a hundred feet high. For the moment, utilizing only one- of this building, we would install three one- horse-power boilers. By means of pipes and would connect these boilers with every old rooms, lecture halls and audi- University.

would grade and beautify the grounds, the trees, shrubbery and grassy slopes. ld be required for that tweet and simple hillside. All its own is that vast, majestic outlook which led Mr. Olmsted to pronounce the spot one of the noblest university sites in the world.

By the time all this is completed, the United States Government will have brought up to our doors that Appian Way of the capital, Massachusetts Avenue. The electric cars will have followed.

But now let us examine our resources. All this will have cost $307,104. Let us find what we have left. We still have left, $628,839—as the beginning of an endowment for actual academic work. And much of this resource immediately would be productive. Beyond this there is secured to us several hundred thousand dollars in wills which already have been probated.

"Impossible," you say. "All this is some Baron Munchausen dream." Nothing of the kind. The estimates of experts, covering all these things of which we have been speaking, lie before me as I write. The figures are conservative. They cannot be challenged. The truth is that while men have been sleeping, God has been doing a little sum in arithmetic. And His figuring always is more wonderful than ours. He is simply waiting again to prove that if His children only will put down for Him a few ciphers, He will help. He will do the multiplying and carry to the higher column.

Friend, patriot, lover of learning or of humanity, follower of the Lord Christ, are you willing, just a little, to help in this new arithmetic? Will you strike hands to help raise this money which, for the American University, shall claim the promise of the Open Door? Do you wish to know how this can be done? If you do, then send your name and address to me at 1419 F Street, N. W., Washington, D. C., and the story shall be continued. You shall help to throw open broad gates through which like serried armies, shall march shining captains of human hope, of enlightenment and redemption.

Epworth League

(*Continued from Page Six.*)

phere of selfishness, for selfishness denies and defeats the resurrection.

So, the Christian, by the very nature of things, is a messenger of comfort. He not only must tell, he longs to tell, how Jesus Christ can save. So the saved, who is happily no longer his own master, bears to the unsaved the living Christ, ready to save once more, and yet again, until all the world has felt the creative comfort of his resurrection.

Ways of Taking Part.

Suppose that the word of Jesus to Mary, "Go tell my brethren," were addressed to you. What would it mean to you?

Would you try to obey it?

What difficulties would you be likely to meet?

What effect would it have upon your plans and for your life?

If it meant hardship for you, would you be willing to endure it?—From *Notes on the Epworth League Devotional Meeting Topics.*

I pray you [illegible] all [illegible] within your [illegible] eous are [illegible] ability, [illegible] will make [illegible] Ruskin.

Southwestern Christian Advocate

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3—When the ADVOCATE does not arrive regularly, notify us promptly.
4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

631 BARONNE STREET.

CHANGE OF ADDRESS

Our address has been changed from 419 Carondelet Street to 631 Baronne Street. This is to become a historic number to our Southern Methodism, for this is the permanent home of the SOUTHWESTERN CHRISTIAN ADVOCATE. All mail should be addressed to this number.

We are to have a Philippine Methodist Church. One thousand of our membership in the Philippine Islands have withdrawn from our communion under leadership of the Rev. Nicholas Zamora, and organized the Evangelical Methodist Church of the Philippines. The plan is to elect the Rev. Mr. Zamora Bishop of the new organization. This is no doubt the beginning of a movement which may ultimately mean the establishment of the Methodist Church in the Philippine Islands, embracing all churches of the Methodist family as is the case in Japan.

It will be disappointing to many to know that the *Outlook* endorses the proposed new saloon law for New York City, which would license the opening of saloons on Sunday from 1 p. m. to 11 p. m. For the reason, the *Outlook* says, that there are certain "great advantages over the present unenforced and apparently unenforcable law." Rather poor morals, indeed, to be preached by an otherwise strong journal. Because men steal then let us revoke the Ten Commandments and legalize stealing. The *New York Christian Advocate* comes out in a strong editorial condemning the proposed law. Of course, this journal does not yield to the proposed compromise.

On his arrival in Monrovia, Liberia, Africa, Bishop Scott met with a most cordial reception. He was invited to address the Senate and at a reception tendered him at the American legation, President Arthur Barclay, who was present with his cabinet, conferred upon him the honor of Knight Commander of the Liberian Humane Order of African Redemption. The Legislature being in session at the time the leading members of that body attended the reception and also the German Consul, the Belgian Consul, both the general and local agents of the Woermann Steamship Company, and a number of other distinguished citizens. In knighting the Bishop, the President spoke most complimentary of his work for Africa and for Liberia.

Mr. Emmett J. Scott, secretary to Dr. Booker T. Washington, has been appointed by President Taft as a member of the Commission to Liberia. Mr. Scott takes the place of Doctor Washington, whom President Taft requests to remain in this country so that he may be consulted on matters of vital concern to the nation and to the race. Mr. Scott will make a strong member of the Commission. He is a careful student of affairs and though he has not been in the limelight of the country in positions that would demonstrate his capacity for such an appointment, those who know him intimately know that he will wear the honor conferred upon him by this nation with credit to himself and to his race. Mr. Scott is more than a private amanuensis. He is a colaborer with Doctor Washington in the great work that is being done at Tuskegee. He is thoroughly in sympathy with the plans of Doctor Washington, and that too without destroying his own individuality. Mr. Scott is a strong character and has convictions of his own. As the lone representative of his race on this important commission to the struggling Republic of Liberia we have no doubt but that Mr. Scott will make good and we congratulate him. It is a source of great pleasure to the SOUTHWESTERN to mention that Mr. Scott is a devoted and ardent member of the Methodist Episcopal Church.

Of General Interest

MORE DRY TERRITORY

Out of a total vote of 17,831 the county of Clark, Ohio passed into the dry column by a majority of eleven votes. As a result of this election ninety-seven saloons and three breweries were affected. The city of Springfield is included in this territory. On the day of the election the women were up at four o'clock in the morning, having been awakened by their alarm clocks. Their intense interest comes from the fact that they feel more keenly than any one else the effects of the deadly evil liquor; the sorrow it brings to the home and moreover they realize what happiness will come with the total destruction of this monster evil. With the death of the liquor traffic, other problems will lose some of their complexity and perplexity. Every new addition to the "dry" column is welcomed with a great eclat.

PRONE TO EER

San Francisco, it would seem, has a hard time in extricating itself from the awful throes of the corrupt system of graft and other evil habits. The earthquake disasters, the crises from discriminating legislation and other very imminent besetments have not served to deter this city in its baneful tendencies. Men still live and thrive right within its borders who openly and maliciously engage in and defend the practice of graft. On Saturday of last week five men were arrested and placed in separate cells in the city prison accused of securing valuable documents for the defense in graft cases from the private office of the District Attorney. One of the men arrested was the confidential employee of the district attorney and for two years private secretary to Secret Detective Burns. It is alleged that he, out of consideration of $200 per month, has been transcribing and furnishing records and documents to the defense in cases of graft.

It is crime in such high places as this that incites men in meaner stations of life to lawlessness. When will such high handed injustices to men and the Nation be put down? The future welfare of the country demands that drastic measures be taken to discourage such covert criminality.

CASTRO A MENACE

Dame rumor has it that ex-President Castro, of Venezuela, is seeking readmittance into his former capital for the purpose of precipitating a revolution by means of which he hopes to regain his seat. He denies, however, any intention at present of revolutionary action, if he is permitted to return to his home. While he declares that it is for no untoward purposes that he wishes to go back, ex-President Castro asserts that he is a "child of destiny." Since the deposition of Castro amicable relations have been restored between Venezuela and other countries with which that government was estranged; and knowing what haughty bearing is characteristic of the deposed dictator all these countries are inclined to take his return as a serious matter. And while he was intent upon going directly to Venezuela he has been compelled to accept the alternative and stop at Trinidad, an English possession off the East coast of Venezuela. This place will constitute the basis of his operations. In view of the relation existing between England and Venezuela the actions of Castro on the Island will largely and necessarily be guarded by the former. Holland, too, who holds possessions near Trinidad, no doubt will keep an eye on Castro. Also our own country which is but recently back on good terms with Venezuela on account of the breach caused by the arrogant Castro is concerned about the latter's actions. So that, whatever may be the latent intentions of the disgruntled, deposed dictator, he will find it a hard matter to perfect and carry out any pernicious plan leading to the subversion of the present administration in Venezuela.

NOTEWORTHY GATHERING

No more weighty a subject occupies the time and attention of the thinking people to-day than the question of child labor; for indeed the child is the material from which must evolve the man; and if the mental, moral and physical growth of the child is stunted and distorted—as is inevitably the case when pressed into heavy, unhealthy and unwholesome service in early childhood—then the Nation may expect to reap a harvest of pigmies.

The occasion of this article is the conference which met in this city this week composed of representatives called from thirteen different states for the purpose of discussing the means of securing a uniform child labor law. Among the most distinguished present were Governor Hadley, of Missouri, Governor Noel of Mississippi, President James W. Van Cleave, of the National Manufacturers' Union, and several Senators. There was a tendency in the discussions to strike a tangent, but Governor Sanders insisted that they hold to the subject under consideration. Of the speeches delivered note might be taken of some of the things said by Governor Hadley. He holds that the States rather than the Federal Government is the agency through which these matters should be regulated. He further holds that in considering the problem of child and woman labor it is equally as important that the problem of child and and woman idleness be taken into account. "This," he says, "is impressibly shown by the records of the jails and penitentiaries." As a general solution he suggests that proper education of the young men and young women is necessary. Mr. Van Cleave, of the Manufacturers' Union, in defending the manufacturers said there was not a one in this country who was not willing that an age limit of fourteen be set upon the employment of children. "Child labor," he declares, "is not profitable." He lays the responsibility of child labor at the door of the parents; for he says they do the hiring out of their children. He probes to the very lowest strata of the evil and gives as his findings a cause emanating from debauched fathers who spend their money for liquor. Concluding, Mr. Van Cleave urged the institution of manual training departments in all the public schools. Others spoke agreeing more or less with the general idea of the need of some definite and uniform action.

Dr. W. H. Whitlock and Dr. A. S. Mobray, of the Book Committee, enroute to San Francisco, stopped in New Orleans last week and paid the Southwestern Christian Advocate a visit. These brethren came unannounced. While here they inspected the new Southwestern home and expressed themselves as pleased, both with the location and the building. Doctor Whitlock has been chairman of the Book Committee for more than fifteen years, and for fifty years he has been connected with the Ohio Wesleyan University. He is one of the most honored and representative men of our Church. Doctor Mobray is a District Superintendent in the Wilmington Conference, and the secretary of the Book Committee, and in both these positions he has shown rare efficiency. These brethren have gone to San Francisco where the new Book Concern building was dedicated on Wednesday of this week.

One of the strangest cases of loss of memory is that of William Childs, son of the late George W. Childs, Jr., of New York, which had its beginning some two years ago and from which he recovered recently in Milwaukee by the click of a camera. It seems as though Mr. Childs, who is thirty-five years old, lost his memory some two years ago at a Moody Institute meeting, at which time he was working for a Camera firm in Chicago. Since that time he has been practically lost to the world, at least his whereabouts were unknown and he was reckoned as dead. He turned up recently in Milwaukee and in an effort to identify him the authorities sent for a photographer, who, in the snapping of the camera in taking the picture of this man, brought the memory of Childs back. This is a very strange case.

The most unique entertainment ever given in Baton Rouge was the one at Live Oak School on Wednesday night last. The occasion was the twentieth anniversary of the school and faculty and students put forth every effort to make the celebration a success. The program showed good talent and excellent training under the management of Misses Hawkins and Page. They deserve great credit. It was indeed a rare treat to the people of Baton Rouge. After the programme Prof. and Mrs. F. C. Blundow were presented with a beautiful little silver bowl, lined with gold, containing the following inscription: "President and Mrs. F. C. Blundow, founders of Live Oak School, February 15, 1889." Prof. and Mrs. Blundon have done a great amount of work and have excellently trained the [illegible] girls in twenty years, and the present [illegible] and faculty showed their appreciation in [illegible] token.

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631 Baronne Street is our new address.

People of Interest

All communications intended for this office should be addressed 631 Baronne Street, New Orleans.

Dr. H. B. N. Brown, of Alexandria, Louisiana, spent a few days in the city in the interest of the Baptist denomination of which he is state missionary.

Dr. J. C. Sherrill has been granted a furlough by the Board of Foreign Missions on account of poor health. He will return home soon and join his family at South Atlanta.

A good picture of the Rev. J. S. Baily appears on the front page of a recent number of the *Freeman*. Bro. Bailey the popular pastor of Simpson Chapel and will entertain the Lexington Conference this week.

The *Western Enterprise,* of Colorado Springs, Colorado, presented in a recent issue a splendid write up of the Rev. Henry South, the pastor of People's Church at that place. Brother South has had a remarkable career as a Methodist preacher.

Mr. M. S. Alexander, of Baldwin, Louisiana, has been ill for many months At present he is in the city of New Orleans undergoing treatment and is convalescing. Mr. Alexander has many friends throughout the country who will pray for his speedy recovery.

Under date of March 5th from Zurich, Bishop Burt writes that the inauguration of the Africa Diamond Jubilee at Washington in January was given wide notice in the principal English and European newspapers and that Mr. Roosevelt's address was largely quoted from.

Bishop and Mrs. Burt sailed from Marseilles for Algiers on the 19th of March, and from Algiers, they will go to Tunis. Bishop Burt is in North Africa at the request of Bishop Hartzell, overlooking the missionary work of the Methodist Church just opened in Algeria and Tunisia, especially among the Mohammedans.

By the joint-action of Bishop Joseph C. Hartzell of Africa and Bishop John E. Robinson of India, the Rev. Edwin F. Frease, D. D., of Camp Baroda, India, has been transferred from the Bombay Conference to Africa and has been appointed by Bishop Hartzell Superintendent of the missionary work of the Methodist Episcopal Church in North Africa. Dr. Frease will co-operate until next January in the work of the Africa Diamond Jubilee in the United States.

Meharry Medical College sends out invitations to its commencement exercises, which take place April 8. The salutatory address from the medical department will be delivered by Dr. J. G. Shaw, the pharmaceutical valedictory by Dr. P. S. Thompson, the dental valedictory by Dr. J. A. Napier and the medical valedictory by Dr. C. S. Powell. The address to the graduating class will be delivered by Dr. J. W. E. Bowen. There are sixty-five graduates in medicine; nineteen graduates in dentistry; seventeen graduates in pharmacy and four graduates in nurse training.

On a recent visit of Mrs. L. H. Bunyan, secretary of the Bureau for Florida, and Mrs. George H. Thompson to Jacksonville, Fla., a new site for Boylan Home and School in that city was purchased. As soon as the present property can be disposed of new buildings will be erected in place of the old, which are greatly needed to furnish proper facilities for the important work being done in this place. Miss Losee, the greatly appreciated teacher in the large day school connected with the Home, writes in a recent letter: "Every day I spend here increases the favorable impression I have long had of the real value of this work."

The Rev. J. N. C. Coggins, of the Atlanta Conference, has been in the city for ten days or more, conducting a series of revival services at Union Methodist Episcopal Church, the Rev. J. F. Marshall, D. D., pastor. Brother Coggins' services have been eminently satisfactory. His sermons have attracted large crowds and most favorable comment. Union Church has not had a revival in years so gracious in as the revival now in progress under the lead- Brother Coggins. He is a very strong and preacher, possessing the evangelistic temper- a marked degree, and is an adept in the of altar service. He has made a pro- impression upon our people in this city.

Among the distinguished speakers announced for the forthcoming Quarto-Centennial Celebration of Gammon Theological Seminary, April 25-29, 1909, are noted: Bishop Henry W. Warren, D. D., LL. D., Baccalaureate sermon, Sunday, April 25; Bishop John M. Walden, D. D., LL. D.; Bishop Joseph C. Hartzell, D. D., LL. D., African Jubilee Day, April 27; The Rev. James W. Lee, D. D., of the Methodist Episcopal Church, South, Atlanta, Ga.; Dr. M. C. B. Mason, Dr. Homer Stuntz, Mrs. W. P. Thirkield, Pres. W. H. Crawford, D. D., Mrs. M. C. B. Mason, Dr. R. E. Jones, Pres. W. P. Thirkield, D. D., Pres. W. H. Crogman, D Litt., Mrs. H. M. Nasmyth, Pres. A. P. Camphor, D. D., Bishop Wesley J. Gaines D. D., Pres. E. T. Ware, A. M., Pres. E. W. Lee, D. D., Miss Harriett E. Giles, Pres. John Hope, A. M., and Dr. J. P. Wragg. Further notice of complete program will be given later.

Mrs. Anita Patti Brown, of Chicago, gave a vocal recital on Monday evening of this week in Simpson Memorial Church, under the auspices of the Colored Young Men's Christian Association. Mrs. Brown's reputation as a vocalist of rare strength and sweetness preceded her, which reputation she more than sustained, and completely captivated the large audience of music lovers who greeted her on Monday evening. The people of New Orleans are used to good music and there's no littleof fine musical talent among us here, but it was easy for Mrs. Brown to win her way into the hearts of our people and make many friends for the splendid work she is doing as a vocalist. She has a remarkable voice for its sweetness, control and artistic training. Many of the audience were of the opinion that she is the best vocalist that has yet appeared before our people in this great city. We most heartily comend her to our people everywhere as an artist of real merit.

Dr. I. L. Thomas sends the following message to the pastors: "Brethren, do not think that when you have raised $25 for the Board of Foreign Missions, and $15 for the Board of Home Missions and Church Extension, that you are doing your duty toward the latter. Before the consolidation of the Benevolences, the Home Field received 42 1-2 per cent and the Foreign Field 57 1-2 per cent. Suppose you raise $35 for Missions; it is presumed that when we had a Church Extension Board, the church that raised that amount for Missions, would certainly raise $5 for Church Extension. If you raise $40, and give $25 for Foreign Missions and $15 for Home Missions, the situation stands thus: 57 1-2 per cent of $35 is $20.12 1-2; 42 1-2 per cent of $35 is $14.87 1-2. When we have no church extension collection, a church that divides the money that way only gives .12 1-2 cents to help to build churches among our people. Urge upon the people to contribute at least 50 cents for Home Missions and Church Extension, and receive the *Christian Republic* one year. You are expected to raise as many dollars for Home Missions and Church Extension as you raise for Foreign Missions."

APPOINTMENTS OF SOUTH FLORIDA MISSION

Jeffrey Grant, Superintendent. P. O. 215 North street, Jacksonville, Fla.

Bradentow and Clearwater, J. S. Bartley; Daytona and Ormond, Albert Emanuel; Ft. Myers and Punta Gorda, E. Dimery; Hernando and Twin Lake, E. W. Garrison; Key West, T. W. Collier; Lakeland and Plant City, W. P. Pickens; Miami and Ft. Lauderdale N. R. Armstrong; Melbourne and Eugallie, to be supplied; New Smyrna and Lake Hellen, T. S. Smith; Orlando Circuit, W. O. Bartley; St. Petersburg and Tarpon Springs, P. A. Daniels; Smithville and Kissimmee, A. W. Williams; Sanford and DeLand, J. S. Miller; Tampa and Port Tampa City, to be supplied; Winter Park and Woodbridge, Elisha Lemons; West Tampa and Northwest Tampa, Y. K. Meeks; West Palm Beach and Dania, to be supplied.

DELAWARE CONFERENCE APPOINTMENTS, 1909

CENTERVILLE DISTRICT

J. E. A. Johns, District Superintendent.

Carmichael, C. J. Hall; Centerville, E. M. Shields; Centerville Circuit, R. S. Johns; Chestertown, J. R. Holland; Church Hill, F. J. Lee; Cordova, W. H. Harman; Denton, J. T. Fletcher; Easton, C. W. Pallett; Easton Circuit, S. J. Hammond; Fairlee, R. H. Coleman; Federalsburg, C. W. Moore; Greensboro, A. Chase; Longwood, supplied by R. E. Stepney; McDaniel, to be supplied; Melitota, supplied by S. A. Earle; Oxford, J. H. Harmon; Preston, J. W. Jewett; Pomona, W. A. Hubbard; Ridgely, J. C. Bantam; Royal Oak, T. W. Coopers; St. Michaels, J. H. Kiah; Stevensville, J. D. Pitts; Trappe, A. L. Henry; Williston, supplied by N. D. Scott; Wittman, C. A. Norwood; Woodland, Jose Angulo.

CAMBRIDGE DISTRICT

J. R. Brown, District Superintendent.

Aireys, G. T. Townsend; Beckwith, supplied by J. H. Grinnage; Box Iron, E. H. Nichols; Bridgeville, J. W. Fenderson; Bridgeville Circuit, Malachi Rasin; Cambridge, A. L. Martin; Cambridge Circuit, C. E. Davis; Chincoteague, supplied by S. T. Drummond; Church Creek, W. J. Helm; Crapo, T. A. Johnson; East Newmarket, J. R. Brinkley; Frankford, D. R. Dunn; Harrington, G. R. Hollis; Hurlock, J. W. Bowling; Laurel, R. H. Wallace; Lewes, J. W. Cook; Lincoln, F. C. Wright; Linkwood, G. T. Fields; Madison, W. C. West; Milford, Del., J. H. B. Hubbard; Nassau, D. W. Martin; North Berlin, J. F. Molock; Seaford, Del., C. W. Downs; Snow Hill, L. W. Deakins; Snow Hill Circuit, supplied by C. H. Spencer; South Berlin, G. W. Downs; Stockton, C. L. Anderson; Trinity, I. D. Paine; Vienna, L. H. Martin; Whaleyville, supplied by D. G. Waters.

WILMINGTON DISTRICT

W. F. Cotton, District Superintendent.

Barclay, A. W. Lowber; Catlin, W. T. Speilman; Cheswold, Del., S. Hammond; Coleman, Del., W. E. Waters; Crumpton, supplied by C. O. Waters; Delaware City, Del., B. H. Coleman; Dover, Del., E. H. Webb; Dover Circuit, S. W. Waters; Galena, J. W. Jefferson; Marydel, Del., W. H. Turner; Middletown, Del., J. W. King; Millington, Del., A. J. Wallace; New Castle, Del., M. W. Clark; Odessa, O. P. Dickerson; Port Deposit, W. E. Hilton; Sassafras, J. M. Whittington; Smyrna, Del., W. H. Johns; Still Pond, F. T. Johnson; Townsend, P. W. Price. Wilmington, Del.—Ezion, N. W. Moore; Haven, E. O. Parker; Monnt Joy, W. J. L. Hughes. W. C. Jason, president of Delaware State College, Dover, Del.

SALISBURY DISTRICT

P. O'Connell, District Superintendent.

Cottage Grove, supplied by J. W. Waters; Crisfield, R. G. Waters; Dames Quarter, J. L. Davis; Deals Island, P. T. Scott; Exmore, Va., L. D. Beecham. Fairmount—Centennial, J. W. Bond; St. Andrews, R. G. Riley. Fruitland, D. A. Ridout; Greenwood, supplied by R. H. Boggs; Hopewell, J. K. Adams; Jamestown, to be supplied; Lawsonia, J. A. Jeffries; Leemont, Va., J. E. A. D. Grigsby; Mardela Springs, J. W. Gillis; Marion Station, L. E. Toulson; Marion Circuit, G. J. Waters; Mount Vernon, W. S. Purnell; Nanticoke, C. E. Hemsley; Oak Hall, Va., S. T. Parker; Oriole, J. W. M. Cox; Parsonsburg, E. E. Rogers; Pocomoke City, M. G. McKenny; Princess Anne, D. H. Hargis; Princess Anne Circuit, supplied by C. T. Covington; Quantico, W. C. Bowland; Salisbury, C. S. Sprigg; Salisbury Circuit, J. L. Parker; Unionville, J. H. Winters; Wachpreague, Va., G. B. Coleman; Wattsville, Va., J. S. Coulbourne; Wetipquin, L. T. Robbins; Whitehaven, M. P. Stirling.

PHILADELPHIA DISTRICT

H. A. Monroe, District Superintendent.

Atlantic City, N. J., F. T. Handy; Bridgeton, N. J., B. W. Berry; Bronx, N. Y., C. W. Winder; Brooklyn and Rossville, N. Y., W. A. T. Miles; Burlington, N. J., I. H. Johnson; Camden, N. J., J. C. Dunn; Cape May, N. J., J. E. Cook; Chester, Pa., St. Daniels, J. H. Nutter; Chester, Siloam, J. H. Blake; Fordsville, Pa., T. H. H. Wodley; Grenlock and Rhodes, W. L. Brown; Hudson, N. Y., Charles Andrews, supply; Magnolia, N. J., W. J. Moore; Merchantville, N. J., E. E. Parker; Mont Clair, N. J., F. H. Butler; Morrisville, N. J., J. H. Stevenson; Mount Holly, N. J., M. C. Jennings; Newark, N J., S. S. Jolly; Ocean City, N. J., J. A. Kiah; Orange, N. J., W. R. A. Palmer; Ossining, N. Y., Elihu Morris, supply; Frankford, Pa., A. F. Ennals; Germantown, Pa., J. [illegible] ters; Haven, Philadelphia, W. T. [illegible] Wesley, Philadelphia, J. W. [illegible] R. Parnell; Calvary, Philadelphia, [illegible] Paul, Philadelphia, E. F. [illegible] delphia, J. [illegible] Brown, [illegible] Circuit, C. [illegible] supply; [illegible] Camden, N. [illegible]



Gleanings from the Field

ALABAMA

South Anniston.—A reception was given by the Saint John Methodist Episcopal Church, in honor of the new District Superintendent, the Rev. R. J. Buckner, D. D., of the Anniston District. The reception was a unique occasion and was enjoyed by all present. The Rev. R. L. Perkins, the retiring pastor of St. John, who was on the eve of going to the West, where he had been transferred by the last session of the Central Alabama Conference, was master of ceremonies. The following distinguished gentlemen were called upon to make some remarks, who were responded to by our most excellent District Superintendent, the Rev. R. J. Buckner, D. D., in a masterly way: The Revs. J. W. Wright, pastor of our church at Hobson City; S. J. Jordan, Sr., pastor of our First Church, N. 16th St., Anniston, Ala.; Dr. Davis, pastor of South Highland Ave. Presbyterian Church; J. F. Griffin, pastor Gain's Chapel African Methodist Episcopal Church. All of these gentlemen were at their best. Mrs. Lottie Gill, the organist, and the choir deserve great praise for the most excellent music they rendered upon this occasion.

S. J. Jordan, Sr.

MISSISSIPPI

Biloxi.—I arrived at this city on January 31, and fonnd a loyal set of officers. I can only say I am well pleased. On the night of February 13 we witnessed a large reception at the home of Mrs. M. Armington and Biggs, managed by Mr. A. B. Pettard, M. Moss, J. Hannible, E. Gilbert, J. Bethel, Annie Green, L. House, J. Nicholson, Mrs. Ida Johnson, Hattie Whitney and others. This was followed by a large storm. The Rev. R. L. Carpenter left a working set of officers in charge of this church. We are planning to use the fourth Sunday in March as SOUTHWESTERN Day. Our aim is 20 new subscribers on that day. This is a true people.—Henry W. Wood, Pastor.

Poplarville.—The past year's work at this place was quite a success. Paid the District Superintendent and pastor in full. The members all took special interest in the affairs of the church and things have gone well indeed. The pastor and people are happy.

W. McNeil, pastor.

Greenville.—We have begun our work in this charge for the third year. Everything is pleasant and another splendid year is anticipated. On Wednesday night, March 3, while the pastor was listening to a lecture in St. Jacob's Hall, Brother W. L. Greenwood came with a summons that there was a couple waiting at the parsonage to be made happy. The pastor went in haste, found a carriage at the gate and the couple on the gallery. They were escorted into the room, license and fee handed the pastor, who began to examine license. In rushed a lady who objected; then the room was filled in a minute. The pastor was completely overcome with surprise and could only say, "The license is no good." While this jolly crowd was spasmodic with laughter, we were called into the dining room where a feast of good things was enjoyed by all. Brother Greenwood originated the bogus marriage in order to surprise and succeeded. Sister Johnson of the Baptist church, represented the mother of the bride and played her part well. This surprise was led by Sisters Cotton, Mitchel, Allen, Pleasant, Ross, Fullilove, Doome and Fields. The Rev. Mrs. Spearman was bride and Mr. Nash, of Canton, Miss., was groom; also the Revs. Cotton, Jackson, Hughes and others were present.—J. A. Slate, pastor.

Carthage.—Sunday was a high day. March 6-7 our first quarterly conference was held. The Rev. A. J. McNair, District Superintendent, was with us. Everything showed a man of progress. Quite a number of the brethren were present with written reports. The people on the Carthage circuit are proud of their new church which has been rebuilt since the annual conference. Carthage will be a strong circuit in a year or two. The people shouted for joy when they heard of the pastor's return to Carthage.—C. H. Johnson, pastor.

Poplarville.—The year's work at Poplarville was quite a success. Paid the District Superintendent and pastor up. The following named persons paid $1 and more: A. Spell, $6.30; S. M. Curry, $2.60; I. Cooley, $3.25; Jno. Cooley, $5.40; H. Parker, $3.40; Geo. Bonner, $6.17; D. C. Chapman, $2.15; A. J. Husband, $5.05; A. E. Spell, $6.15; M. C. Johnson, $5.40; Elizabeth Cooley, $1.25; Annie Husband, $3.30; Rachel Curry, $1.75; Maggie Spell, $4.90; Julia Parker, $3.50; Millie Curry, $7.25; D. R. Curry, $6.20; Sallie Cooley, $2.25; Etham Johnson, $1.95; R. Alexander, $1.10; Lucy Alexander, $1.40; Emma Cooley, $1.10; Rachel Johnson, $1.80; Luther Streeter, $3.08; Rosaetta Husband, $1.50; Rosa Hunter, $6.50; W. M. Thomas, $2.15; Lula Thomas, $1.45; Arment Parker, $1.30; Luella Cooley, $1; Dessie Cooley, $1.20. Lumberton paid $150; Poplarville, $145; Purvis, $24; paid the District Superintendent, $73.

W. McNeil, pastor.

Okolona.—Our new pastor, the Rev. J. J. Johnson, was hardly settled in his new field ere there came an unexpected storm, led by Bro. Augustus Wilson, C. H. Dixon, Sister Leona Sanders, Ligon Smith and other sisters. Now before these clouds had passed away there came a second, led by Bros. Kennard Davis, Merriwether, Sisters Gilliam, Nevels, Plunk and many others, too numerous to mention. Greetings from the Rev. and Mrs. Johnson. Prayers and encouraging remarks were made. The table laden with choicest groceries represented in part the esteem of the friends for their pastor and family. The church has been awakened and it is surprising to note the amount of good accomplished in so short a time, both spiritually and financially. Class and prayer meetings have taken on new life. Raised during this month, $68.25.

P. E. Teebles.

Merrill.—Our first quarterly conference was held Feb. 3-4, by the Rev. S. H. Cannon, District Superintendent. He preached two excellent sermons. His presence and preaching are a benediction to the entire Merrill Circuit. He will ever live in the heart and mind of the good people of this place. Their hearts and homes stand open to receive him. Monday night, February 8, just about 9 o'clock, there was heard the tramping of feet and sweet singing The door was opened and a host of members and friends, both Methodists and Baptists, Christians and sinners, entered, laden with many pounds of choice groceries, filling the table to its utmost capacity. Presentation speech and prayer by the Rev. S. W. Jackson, local preacher of the Baptist Church. Pastor and wife responded. The benevolent host was led by Mesdames A. A. Riley and D. Crawford, and Gordon, the Rev. E. J. Colston and others.

E. H. Langston, pastor.

Caledonia.—Our first quarterly conference was held February 27,28, by the Rev. F. H. Henry, District Superintendent. His lectnre to the conference was excellent. The pastor and his officers were on hand with good reports, showing an outlook for future prosperity. The Superintendent spoke to the conference words of wisdom which lifted our minds to greater things for the future. On Sunday morning the District Superintendent was thonght to be at his best; 90 partook of the Lord's Sûpper. Paid District Superintendent, $20; paid pastor $54; paid $6 on honse rent; traveling and moving expenses, $20; raised this qnarter, $100 since the 15th of Jannary, 1909. The Epworth League at Military Chapel, A. J. Kidd president, made this church (Military) a present of a much needed bell at a cost of $25. We are at work as never before trying to organize the Ladies' Aid Society, Epworth League, Temperance Societies all over the circuit. We are to take cars of the first District Conference and we are trying to get things in readiness by the time it convenes. Presidents of the Ladies' Aid Society of the circuit: Fryson's Chapel, Mrs Julia Fryson; Military, Miss Julia Morgan; Brown Lee, Mrs. Lucy Guyton. Too much praise cannot be given the brethren of the circuit for their care of pastor and family. We are trying to bring things to pass. We have large congregations at every service.

G. W. Baker, Pastor.

MISSOURI

Holden.—Our fonrth quarterly meeting was held at Holden, January 20-22, with most excellent results. The pastor, the Rev. H. G. Gibson, has been doing faithful service this conference year. The District Superintendent was present and rendered valuable services to the last quarterly meeting of the conference year. The pastor and membership of the church, on the evening of the 22nd, showed their appreciation to the District Superintendent, the Rev. W. H. Smith, by giving a grand reception in his honor for the faithful service rendered during these six years. At Humansville the pastor, the Rev. L. R. Grant, and the membership of the churcn, on January 27, in the fourth quarterly meeting of the conference year, in token of the appreciation of the services rendered during the six years by the Rev. W. H. Smith, District Superintendent, rendered a beautiful program in connection with a reception in his honor. Fourth quarterly meeting was held at Joplin, February 7-8. The pastor, the Rev. T. H. Lockwood, had all the arrangements made and the meeting was a success in every way. On Saturday evening, Feb. 6, Mrs. Rebecca B. Burris, one of the teachers in Douglas school, together with members of Trinity Methodist Episcopal Church, had made arrangements to entertain the District Superintendent in a reception given in token of regard and high esteem for the manner in which he has served the interest of our church here and the churches of the entire district.

Louis M. Clark.

Glasgow.—Dr. A. H. Higgs, District Superintendent of the St. Joseph District, Central Missouri Conference, held our fourth quarterly conference January 23-24, which was quite a success in every respect. The Doctor was at his best and preached two splendid sermons Sunday that filled our hearts with joy. It was pronounced the best quarterly meeting ever held in the history of Lewis Chapel. The Rev. William Henderson of the African Methodist Episcopal Church, preached in the afternoon to the satisfaction of all, after which the Sacrament of the Lord's Supper was administered to one hundred and sixty-seven, which raised the spiritual interest to a high ebb. Four came forward and joined the church, and six more showed a desire for prayer. All the officers were present with written reports which showed marked improvement. The Lewis Chapel Sunday School and Epworth League now ranks among the best of the district, under the efficient management of Professor L. F. Payne, Superintendent. The enrollment is one hundred and twenty-five. The Ladies' Aid Society, under the management of Mrs. Lucy Payne, is doing a great work looking after the general interests of the church. Class leaders' reports: George Williams, $12.16; Jackson Evans, $16.66; Rassy Woods, $5.05; Howard Tolbert, $2.25; James Vivion, $8.35; Montgomery Bell, $2.55; Harry Scott, $13.05; total class collection, $60.07; public collection, $30.59; grand total, $90.66. We desire to have no blank at the conference. The SOUTHWESTERN is being looked after and will be put in as many homes as possible. I have had the sympathies and co-operation of ths members and friends May the Lord bless Lewis Chapel, its membership and friends.—W. R. Rivere, pastor.

TEXAS

Hallettsville.—We are [illegible] second year's work at this [illegible] bright hopes for another good year's

work. Notwithstanding the failure of crops in this section last year, causing scarcity of money and hard times for our people, our trust is in God and thus far we are doing well. The Rev. D. C. Lacy, our worthy District Superintendent, held our first quarterly conference Feb. 13-14, and in spite of the extreme cold weather, which prevented the people from turning out on Sunday, we paid our District Superintendent $21.30. He looked after every interest of the church and got one subscriber for the SOUTHWESTERN. The pastor had received $50.50 and raised $4 for missions; total raised during the quarter, $82.85. Our church is alive and peace prevails.

J. W. Stone, pastor.

Oakwoods Circuit.—We can truly say that we are getting our forces well organized on the Oakwoode Circuit. Our watchword is to "know no failure." Very soon every department of the church will be in full speed. We have agreed to celebrate the 5th Sunday in May for Africa's Diamond Jubilee, from which we are expecting glorious results. We are making a house to house canvass for the SOUTHWESTERN. Our first quarterly conference convened Jan. 23-24. Our beloved District Superintendent, the Rev. M. Q. A. Fuller was on time, bringing with him plenty of sunshine. The reports from the pastor and various officers showed the work to be getting in a fair condition and the District Superintendent expressed himself as being highly pleased with the results. His advice and lectures prove to be of great benefit to the people. Truly Sunday was a great day in Zion. The District Superintendent took for a text Galatians 5-22, subject, "Peace," which captivated the attention of his hearers, and left a lasting impression upon their minds. A large number partook of the Lord's Supper, and many hearts left rejoicing from the results of the great spiritual feast.

G. W. White, pastor.

Willis.—After a splendid and well attended praise meeting with St. Thomas Methodist Episcopal Church at Willis, the congregation was dismissed and all departed apparently for their homes. The pastor and his family repaired to the parsonage and had begun peparation for their night's rest when of a sudden there came a tread of footsteps upon the veranda and the sound of music brought their pastor and his wife to their feet. These friends were admitted with their generous supply of choice groceries. Among the friends were: Brothers Reuben Glenn, Jno. Glenn, Seth Micheaux, G. W. Davenport, Jesse Bryant, Isom McLin, Paul Woodson, Jack Golden, Geo. Samnel, L. C. Culpeper; Sisters Belle Samuel, Malisa Glenn, Tilla Dirks, Little Ruby Glenn, Roberta Lewis, Marza Wesley, Bessie Smith, Ida Johnson, Eliza Golden, Mary Blain, Sidney Woodson, Lou Derry, Miss Dollie Dirks, M. A. Wesley, Edith Owens and others that space forbids my naming.—W. L. Duncan, pastor.

Malaria Makes Pale, Sickly Children.

The old Standard Grove's Tasteless Chill Tonic drives out malaria and builds up the system. For grown people and children. 50c.

VIRGINIA

Harrisonburg.—At John Wesley Methodist Episcopal Church we are closing up our fourth year. It has been the most prosperous of the four. Our fourth quarterly conference was held Jan. 11. Dr. S. R. Hughes, our [illegible] and progressive District Superintendent, was present, and conducted the meeting. Every one present was uplifted and helped by his instructive and inspiring address. Reports from all departments of the church showed that the church is in a most satisfactory and flourishing condition. Our benevolent collection will be $140; paid District Superintendent, $18; paid to pastor during 4th quarter and up to date, $211.51. A Junior League has been organized and has 50 members among the children. Miss Effie Parrott, a tireless and faithful worker, is the efficient superintendent. The Sunday School, conducted by R. P. Johnson, who hae been superintendent for 20 years, is flourishing. A new organ costing $90 has been purchased and nearly paid for. The Senior Epworth League, Howard Dallard president, is doing well. It is said by the older members that our church is enjoying a greater degree of prosperity than for many years. A glorious revival is in progress, the second one since October.

Jos. Wheeler, pastor.

Big Stone Gap.—Our second quarterly conference convened in Davidson's Methodist Episcopal Church, Feb. 12, with our beloved District Superintendent, the Rev. I. R. Hill, present. The reports were good. Monies raised as follows: Paid pastor, $111; District Superintendent, $11; paid on parsonage property, $50; $8 given to Mr. and Mrs. Armstrong who had the sad misfortune to lose their house and everything in it by fire. Mr. and Mre. Armstrong were two among the best members of our church. We sympathize greatly with them in their loss. Total amount of money raised, $180. The Rev. Mr. Hill was at his best on the Sabbath! he preached two excellent sermons. At 3 o'clock the quarterly love-feast was administered, followed by the Sacrament of the Lord'e Supper; 32 persone took the communion. At 7:30 p. m. the Superintendent preached from Psalms, 18 chap., 29th verse. He gave a beautiful illustration of the strength of God. Amount of money raised during the day $34.50. This part of the work is in working order. We have a good Sunday School, also a Ladies' Aid Society that are working earnestly to carry on their part of the work. We are marching onward and upward.—A. W. Randolph, pastor.

Hinton and Talcott.—We are still alive, though death has bereaved us of some of the oldest members. On May 26, 1908, Brother Jordon Simpson died at a good old age, and in full of hope in Christ; and on December 19th, Sister Hannah Penn fell asleep in Jesus, after six weeks' illness. At the funeral of the former the writer was assisted by the Revs. Mr. Becker, J. E. Dotson and Lewis, of the Baptist Church. Revival services have been held at both points on this work, with some good results, we hope. We are praying and hoping for the return of the old time quarterly meetings, and when Almighty God shall have the chief place in the hearts of the people, and when our people can have better opportunity to attend the House of God and get a chance to hear our District Superintendents preach the riches of God's grace. If possible, let us have two days at least. The people are depending upon us, or the pastors in a general way, for the Word of Life. And we are depending upon the people for the support of the benevolent enterprises of the general Church. This point was left without any help whatever when this work was divided at the last Conference. There are only sixty members on all four points, then when it was divided, there was but a very small memberehip left, as can be easily seen. There is a debt of $286.73 on the church, and it has a membership of less than fifty, of which a bare majority only are alive to the needs of the situation. These faithful few need some encouragement. The church at Hinton has had a very poor show all these years. All that she asks is a chance—a square deal. With the expenditure of a little energy, and preaching three timee a month on Sundays, once at least at Talcott, she will in a few years become an important factor in this section of the Great West. She will become a self-supporting station. The Conference does not know the conditions under which we are struggling, nor the amount of opposition which we have to encounter here in Hinton. This is a Baptist stronghold. We have about seven yearly subscribere here.—J. R. Davis.

WENTWORTH, N. C.

District Superintendent S. F. B. Peace writes: "On February 20-21 the second quarterly conference of the Wentworth Charge was held at St. Paul's Methodist Episcopal Church, Wentworth. There were many of the brethren from the other churches present; 9 from Chapel Hill and 4 from Mt. Zion; must say that the quarter wae much better than I had expected in every way. Every one seemed to be in the best of spirits; the brethren showed by their reports that they are working for the uplift of themselves, and also of all that they may come in contact with. I have known that the church here at Wentworth was a little old log structure and from knowing that I did not expect so much from them in the way of church work; but to my great surprise I find the little bunch of members at St. Paul's stands head of all on this charge towards raising money for their pastor. I had the pleasure of preaching to them on Sunday and the people seemed to be filled with a great spirit of work, which all must have to do the work with satisfaction to the Master; I find that they have both pluck and push, which is to be admired in any people. We had the best results as to the SOUTHWESTERN in this place that we have had during this conference year; here we have about 35 members in all of this church, and though I have not been here before, yet in just a few moments on Sunday morning I was able to get five cash subscribers for the SOUTHWESTERN. These people here need a good church; with that we look for great things at St. Paul's. We are glad to say that we find the work on the whole dietrict in a prosperous condition. We hope for great results."

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Mme. Turner's Miracle Face Bleach will cure every, any and all kinds of [illegible] marks or blemishes in 8 or 10 days. Gives you a youthful, clear, [illegible] Price, $1.00. Soap free. [illegible] line of wigs and switches of [illegible]

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Conference Notices

DISTRICT CONFERENCES

Date.	District.	Place.
July 21	Starkville	Ethel, Miss.
July 21-25	Aberdeen	Military, Miss.
July 28-Aug. 1	Jackson	Greenhill, Miss.
Aug. 10	Paris	Gresnvills, Tsx.
Aug. 25-29	Baton Rouge	Jackson, La.

SOME METHODIST EVENTS

April 13-14—Alexandria District Missionary Convention, Boyce, La.

April 13-15—Palsstine District Missionary Convention, Palestine, Tsx.

April 14-15—New Orleans North Missionary and Sunday School Convention, Lutcher, La.

April 15-16—Baton Rougs District Missionary Convsntion, Port Allen, La.

April 15-16—Lake Charles District Missionary Convsntion, New Iberia, La.

April 27—Navasota District Woman's Home Missionary Society, Somerville, Tex.

May 20-21—South New Orleans Missionary Convsntion, Patterson, La.

May 28-30—Roms District Sunday School and Epworth League Convention, South Rome, Ga.

July 21-25—Bristol District Allied Meeting of Young People's Societies Mountain City, Va.

Special Notices

NOTA BENA

Epworth Leagusrs and espscially District Presidents are urged to attend the Central Missouri Annual Conference, at Fayette, Mo., March 31, 1909. Here you meet the pastors and bishops and leaders of the church. Many helpful suggestions are thrown out. Last, but not least, ws hear from our very efficient Assistant Gensral Secretary, and sometimes our worthy General Secretary. The inspiration and uplift that one gets by attending mors than pays for ths sacrifice or self-denial that may be made to coms.

WILMINGTON DISTRICT

The Epworth Leagus and Sunday School Convention of the Wilmington District and North Carolina Conference will meet in Hamlet, N. C., April 28-30. Let every Epworth League chapter and Sunday School be well represented. Pray that God may wonderfully bless us in this convention with many precious souls. Get ready, get ready for the battls.—G. W. Morshead, District Superintsndsnt.

BATON ROUGE DISTRICT

Pastors and Sisters: We are planning for great success in the work of the Ladies' Aid Society on this district this year, and are asking the pastors as they rally their forces at their different points to see to it that this Society is one of interest. Now, sisters, let us do all that we can for the social and financial interest of our churches, as we are a part of it. Sisters, let us start now; don't wait, begin with the year and we will do bettsr. There is a great work for us to do; let us go on trusting, working and praying. Success will be ours Now, brethren, I think if you all would have our district manager, Mrs. E. L Jackson, come and visit your charges, she will be of great help to ths sisters ir their work. Sisters, lst us do all that we can to better the condition of our churches; don't let any point or charge be left out at our district meeting. Let each one havs a reprssentative that the district may realize the work has bsen done through our women.—(Mrs.) Anna Williams, District President.

WOMAN'S HOME MISSIONARY SOCIETY

West Texas Conference

District and Local Officers: Our temperance departmsnt, of this organization, is a new feature. I am sure you are listening with earnestness to hear from me, and I trust you are ready for work. Please allow ms to solicit your assistance and we will begin working hsre and thers, trusting God that our reports at the coming conference will show that our sisters are wsaring the white ribbon. He will help us if ws will only bs true. Lst not our efforts cease till we have sounded the West Texas Conferencs and 'till every msmber of the Woman's Home Missionary Society shall hear the sound. Then lst us not confine it to ths members; it is our duty to go out aftsr all classss. Officers, start the wheel to rolling to gst our work successfully organized we must correspond with each other; therefore, lst me appeal to you to do your very best. Put the temperance department before the auxiliariss. Let each of us give our sbare in raising means to secure litsrature to distribute among our people, that we may understand ourselves, and I further urge that we keep in mind that this department does not mean that we lose interest in ths other parts, but that ws blend all departmens connected with the Woman's Home Missionary Society and make a strong fight against the evils of our country.—(Mrs.) L. B. Kirkpatrick, Temperance Confsrence Secretary.

AN APPEAL

Through an unforeseen smergency, I am forced to ask svsry pastor of Methodism to take a collection for our stricken people of Brinkley, Ark. Dear brethren, if you have ever helped suffering humanity now is the time. Brinkley, Ark., was visited March 8, 1909, by a cyclone which swept away the town. There is not over a dozen honses in the town but what is damaged; at least two-thirds of the houses are demolished. Our membsrship lost nearly all of their homes, only three houses being left and they are damaged so that they cannot live in them until repaired. Thsir household goods were nearly all lost. They are homeless and shelterless. There is not a church house left standing in the town except the Catholic church. We must get our church house up so we can care for the people. All readers of the SOUTHWESTERN will help to do something. Brethren, read this in the congregation and then make an appeal for us. Send whatever you have to the Rev. L. G. Hodges, Forrest City, Ark. He is the District Superintendent and knows the needs. He is on the ground and is making arrangements to care for the people. Everything will be reported through the SOUTHWESTERN.

L. G. Hodges,
District Superintendent.

A JELL-O Dessert



JELL-O MARSHMALLOW.

Dissolve one package Lemon JELL-O in one pint boiling water. Just as it begins to stiffen, drop two dozen white marshmallows into the JELL-O. Pour in a mould and when firm decorate with marshmallows and serve with whipped cream.

Jell-O is made in seven delightful flavors. Each costs 10 cents and makes dessert for six persons.

All grocers sell it.

Illustrated Recipe Book, free.

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SHREVEPORT DISTRICT

To all of the pastors of the Shreveport District, Louisiana Annual Conference, Dsar Brothers: As you know, Easter is drawing nsar, which is April 11, now less than a month off. Let me insist upon each and every one to get your Eastsr programmes and rally your forces to the end, that an unusual result will be the rsward of our efforts, and let Easter be a high day; and that you will especially take notics that Dr. Isaac L. Thomas, D. D., Field Agsnt of Home Mission and Church Extension, will hold a District Convsntion at St. Paul Methodist Episcopal Church on the 12th and 13th of April, 1909, commencing at 11 o'clock on the morning of the 12th. Let each pastor be prssent with at least one delegate from his charge. Come prepared to report all of your apportionment for Mission, both Forsign and Home and Church Extension. The Revs. Messrs. Butlsr and Brown will spare no pains to entsrtain you and your delegates on this occasion. St. Paul and St. James Churches, Shreveport, have opened their doors to you, so fail not under any circumstances to come and come prspared to make this occasion ths grandest of all conventions of this district. A neat program is under preparation for the occasion, and will be furnished you by the Rev. W. R. Butler. Rejoicing with you in past success and wishing for you the very best things, in the Mastsr's cause,

T. J. Johnson,
District Superintendent.

District Rounds

STARKVILLE DISTRICT

SECOND ROUND

Ackerman, May 8-9; Belle, June 5-6; Bsllfountain, 22-23; Bradley, 15-16; Calhoun City, 6-7; Cedar Bluff, July 3-4; Eupora Ct., 19-20; Fentress, June 24; Frsnch Camp, 26-27; Hopewell, July 13-14; Kosciusko, May 1-2; Kosciusko Ct., June 19-20; Liberty Hill, June 26-27; Louisville, July 10-11; Maben, July 17-18; Maple Springs, July 15-16; Mantee and N. C., June 24; Rock Hill, June 5-6; Sarkville, June 11-13; Starkville Ct., May 29-30; Weir, May 15-16; White, May 8-9. Brethren: Please push the benevolent collection. Raise all of your collections on Easter and Children's Days. Put the SOUTHWESTERN in every home. Have good revivals. Let us ask God for one thousand conversions this year. Send your conference claims to Dr. J. B. Hingeley, 57 Washington street, Chicago, Ill., and the missionary money to the office. The District Conference will convene at Ethel, Miss., Wednesday, July 21, 1909. J. H. Everett,
District Superintsndsnt.

MERIDIAN DISTRICT

SECOND ROUND

DeKalb, April 10-11; Scooba, 13; Lauderdals, 15; Lake, 17-18; Chunkey, 20; St. Paul, Meridian, 23-25; Hickory, May 1-2; Forest, 4; Forest Ct., 5; Lillian, 7; Haven Chapsl, 8-9; Garlandsville, 13; Vale, 15-16; Spring Hill, 22-23; Trsnton, 22-23; Meridian Ct., 25; Dalsville, 29-30; Ft. Stsvens, June 1; Philadelphia, 3; Coy, 5-6; Rose Hill, 12-13; Meshan, 12-13; Southside, Meridian, 19-20. My brethren, this round will bring us up to our District Confersnce session, when each pastor is asked to report all bensvolences collected. Our Eastsr collections and Childrsn's Day collsctions will tell our success or failure. If you will put the SOUTHWESTERN in each home it will help you in these efforts.

Wm. McMorris,
District Superintendent.

TUPELO DISTRICT

SECOND ROUND

Pontotoc, April 24-25; Houston Ct., 24-25; Houston, May 1-2; Corinth, 7-9; Corinth Ct., 8-9; Tupelo, 14-16; Tupelo Ct., 15-16; Ripley, 22-23; Ripley Ct., 22-23; Nsw Albany, 29-30; Nettleton, 29-30; Cotton Plant, 29-30; Union Grove, June 5-6; Pontotoc Ct., 5-6; Bell, 12-13; Okolona, 18-20; Okolona Ct., 19-20; Amory, 25-27; Amory Ct., 26-27. Dear Brother Pastors: As I travel over the district I find that the pastors and their people have a mind to work. Thsy are all looking forward to a great year's work. Brethren; push your benevolent collections and get it out of ths way the first of the year. Put ths SOUTHWESTERN in every home.

E. F. Scarborough,
District Superintendent.

JACKSON DISTRICT

SECOND ROUND

Pslahatchis, April 17-18; Brandon, 24-25; Pratt's Chapel, May 1-2; Central, 7-9; Jackson Mission, 15-16; Canton, 21-23; Canton Cir., 22-23; Couparle, 28-29; Carthage, 15-16; Yazoo Cir., June 5-6; Silver City, 12-13; Roseneath, 12-13; Bsnton, 19-20; St. Stephen, 25-27; Wiseton, 26-27; Greenhill, July 3-4; Morton, 10-11. My dsar comrades of the Jackson District, let us

The greatest of all newspapsrs is the DAILY GLOBE-DEMOCRAT, of St. Louis. It has no equal or rival in all the west and ought to be in the hands of every reader of any Daily paper. It costs, by mail, postage prepaid, DAILY, INCLUDING SUNDAY, one year, $6.00; 6 months, $3.00; 3 months $1.50; DAILY, WITHOUT SUNDAY, one year $4.00; 6 months $2.00; 3 months $1.00; SUNDAY EDITIONœa big newspaper and magazine combined, 48 to 76 pages every Sunday, one year, $2.00; 6 months, $1.00. A subscription for the GLOBE-DEMOCRAT, at these prices, is the best possible newspaper investment. Send yonr order TO-DAY, or write for FREE SAMPLE COPY to Globe Printing Company, St. Louis, Mo. See special offer of the "Twice-a-Week" issue of the GLOBE-DEMOCRAT, TWO YEARS FOR $1.25, elsewhere in this paper.

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TERRIBLE CRAMPS

"My wife," writes Joe Moorhead, of Archibald, Okla., "had been troubled with cramps, every month, from the time she first came to womanhood. She would be in bed from four to seven days at a time.

"She tried doctor's remedies, but they did her no good, so, after many years of suffering, I gave her CARDUI, as you directed. After she had taken one bottle, she was not bothered any more with cramps, and now she has a fine boy baby.

"We recommend Cardui to all women who suffer from female troubles."

Cardui, as you know, is a popular medicine with women. It is popular because it has been found to relieve their pains, bring roses to pale cheeks, strength to weak bodies and nerves.

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push the claims of our church and the cause of God. Make Easter and Children's Day great days in which to gather all of our benevolences and be ready to report at the District Conference in full. Second, let us have great revivals for souls and the SOUTHWESTERN. God bless the pastors and loyal membership of the Jackson District for whom we daily pray. District Conference July 28-August 1 at Greenhill, P. O. Potosi, Miss.

A. J. McNair,
District Superintendent.

BROOKHAVEN DISTRICT

SECOND ROUND

Crystal Springs, April 10-11; Crystal Springs Ct., 15; Hazlehurst, 17-18; Barlow, 22; Bowerton, 24-25; Bridgeville, May 1-2; Rockport, 4; Oakvale, 6; Brookhaven, 8-9; Brookhaven Ct., 15-16; Kennolia, 15-16; Liberty, 18; Summit and Magnolia, 19-20; Oak Grove, 21-23; China Grove, 22-23; Star, 22-23; Florence, June 5-6; Columbia, 12-13; Nearest, 17; Hub, 19-20. I hope each pastor will see to it that Children's Day, the second Sunday in June, is observed.

G. W. Smith,
District Superintendent.

HOLLY SPRINGS DISTRICT

SECFND ROUND

Byhalia, April 17-18; Oxford Sta., 23-25; Oxford Ct. and New York Miss., 24-25; Alesville, May 1-2; Pott's Camp, 8-9; Abbeville, 15-16; Holly Springs, 21-23; Holly Springs Ct., 22-23; Elliott, 29-30; Duck Hill, June 3-4; Grenada, 11-13; Grenada Ct., 12-13; Water Valley, 131-4; Batesville, 18-20; Batesville Ct., 19-20; Senatobia, 24; Sardis, 25-26; Hernando, Jnly 3-4; Olive Branch, 5; Mt. Pleasant, 10-11; Waterford, 10-11; Black Water, 13-14. Dear Brethren: You will please do your best along all lines of your church work. Make Easter and Children's Day great benevolent days. Put the SOUTHWESTERN in every home possible. Send the benevolent money for the several boards direct to the office. If you don't know the address write me. You made a fine report last conference; make a better one this year. Let the revival fire burn on the altar of each church this year. I shall be glad to render you any possible service. Remember the $5 you are to bring from your charge this year for the Water Valley and Batesville churches; bring it to the District Conference.

N. R. Clay,
District Superintendent.

MUSKOGEE DISTRICT

FIRST ROUND

Hugo, March 28-29; Colbert, April 1; McAlister, 2; Eufaula, 3-4; Boley, 10-11; Weleetka, 13; Panther Creek, 14; Grand River, 16; Muskogee, Spencer, 17-18; Hudson, at Big Creek, 20-21; Coffeyville, 24-25; Nowata, May 1; Chitopa, 8-9; Porter, 11-12; Coweta, 15-16; Ocmulgee, 22-23; Muskogee, North Side, 25; Taft, 26; Boynton, 29-30; Wewoka, June 5-6. Brethren: Make this a great year for our work.

D. G. Franklin,
District Superintendent.

ABERDEEN DISTRICT

SECOND ROUND

Aberdeen, April 23-25; Aberdeen Ct., 24-25; Athens Ct., 24-25; Crawford, May 1-2; West Point, 7-9; Strong's Ct., 8-9; Columbus City Mission, 14-16; Caledonia Ct., 15-16; Columbus, 21-23; Columbus Ct., 22-23; Brooksville Ct., 29-30; West Point Ct., 22-23; Shuqualak Ct., 29-30; Macon, 28-30; Mashulaville, 29-30; Macon Ct., June 5-6; Hickory Grove, 12-13; West Baldwin and Centerville Ct., 19-20; First District Conference, July 21-25 at Military on the Caledonia Ct. Dear Brethren: Plan to raise all of your benevolence on Easter Sunday. See if you can report your benevolence full by the first District Conference; plan to have a revival in every charge. Soul saving is your first work. Prove yourself a workman in this particular that need not be ashamed. hTe Epworth League and Sunday School Convention will be held in connection with our first District Conference. Each local preacher must plan well for raising his benevolence. See that these men have work. Brother pastors, put the SOUTHWESTERN in every home on your charge; it will greatly aid you in your work.

F. H. Henry,
District Superintendent.

GREENWOOD DISTRICT

SECOND ROUND

Carrollton, April 24-25; N. Carrollton, 24-25; Vaiden, May 8-9; Vaiden Ct., 15-16; Winona, 8-9; Hesterville, 1-2; Sallis, 29-30; Durant, 28-30; Goodman, 22-23; Lexington, 22-23; Pickens, 29-30; Owens, 29-30; Kilmichael, June 5-6; Greenwood, 25-27; Ebenezer, 19-20; Tchula, 12-13. Dear Pastors: Make Easter a great day, also May. Now if you don't take the collections as laid down in the Discipline, it will not do to report that they have been so taken. Once more let me say, take the Bishop's and Conference Claimant's collections quarterly. All of our benevolent collections are important. Please do your best for E. L. Rust Home; also get up the Rust Building Fund. Let every charge send something to Dr. J. B. Hingeley, 57 Washington street, Chicago, Ill. Now, let each of us stand by our Dr. R. E. Jones. I want 200 new subscribers to go in from this district this year and 500 souls converted to Christ. Do your best, brethren.

S. H. Nevils,
District Superintendent.

TOPEKA DISTRICT

FIRST ROUND

Mound City, Mains., April 15-16; Fort Scott Cir., 17-18; Wichita, 24-25; Independence, May 1-2; Kansas City, Kans., 8-9; Rosedale, 10; Bonner Springs Cir., 11-12; Valley Falls, 14; Topeka, Mt. Olive, 15-16; Alma Cir., 19-20; Asbury Chapel, 22-23; Burlingame Ci 24; Dunlap, 25; Salina Cir., 26; Clay Center Cir., 27-28; Manhattan Cir., 29-30; Lincoln, Neb., June 5-6; Hastings, Neb., 8-9; Denver, Col., 12-13; Colorado Springs, 19-20; Canon City 22-23; Pueblo, Colo., 26-27. The District Stewards' meeting will be held in the Asbury Chapel, North Topeka, May 18, 1909, at 4 p. m. The last estimate will remain the same until the District Stewards' next meeting. Dear pastors, do your best this year along all lines for the good of the grand old church and the cause of humanity. Send your Easter collections to the right place and get your vouchers. From your true friend in Christ and the good Methodist Episcopal Church.

J. J. Cabbell,
District Superintendent.

SOUTH N. O. DISTRICT

SECOND ROUND

Union and Sorrell, April 22-23; Crawford and Glencoe, 24-26; Winsted, 27, 28-May 2; Godman, April 29-May 2; Garden City, April 30; Franklin, May 7-9; Centerville and Verdunville, 8-9; Beattieville, 13; Berwick, 14-16; Morgan City, 15-16; Patterson, 17-21; Houma, 22-23; Thibodaux, 29-30; Schriever, 30; Plaquemine, June 5-6; Bayou Goula, 7-8; Virion, 9-10; Napoleonville, 11-13; Woodlawn, 12-13; First St., June 16-27; Wesley, 17-27; Williams, 18-25; Donaldsonville, 19-20; Hahnvill July 3-4. Brethren: Let me commend you for the work done during the first quarter. You have, for the most part, made a splendid showing, spiritually and financially. I believe firmly in you. Make the work go. District Conference at Donaldsonville, July 22-26.

B. Mack Hubbard,
District Superintendent.

Gleanings from the Field

CHANGE OF ADDRESS

The Rev. W. R. R. Duncan from 214 Walnut Street, Neof Springs, Arkansas, to 12th and Elm Streets, Little Rock, Arkansas.

The Rev. Jonn McKee to 1112 No. Boulevard Street, Baton Rouge, La.

Dr. H. B. Hart, District Superintendent of the Greenville District, Upper Mississippi Conference, has changed his address from Greenwood to Winona, Mississippi.

SOUTH CAROLINA

Cheraw.—The Rev. C. C. Scott, A. M. D. D., was assigned to the Cheraw Station. He came to this work and took hold of it with a will to succeed by God's help, and we can say the work is alive spiritually, temporally and financially. The congregation is highly pleased with the pastor and his family, which you can see by the reports. The committee on parsonage and furniture met and put in everything necessary to make the parsonage comfortable; the trustees have ordered lumber to add two more rooms to the parsonage. The committee and trustees raised $132.94. We were glad when the mistress of the parsonage came, accompanied by four of the children. E. J. Johnson, our faithful recording steward, has done all in his power to make the pastor feel comfortable. He met him at the station and entertained him until his family came; also Mr. and Mrs. R. A. Harrington, Mr. and Mrs. H. W. Brayboy, Mr. and Mrs. I. Myers entertained Mrs. Scott and children until the parsonage was ready. After they were settled in the parsonage, the membership took advantage of the pastor's absence from the city, to preach elsewhere, and surprised his wife and children by giving them a severe "pounding," with many delicacies of the season. Dr. Scott is an educator and a great preacher. He draws large congregations at each service and last quarter we had nine accessions and one conversion. Our first quarterly conference convened January 26, the Rev. J. S. Thomas in the chair. The District Superintendent seemed to be in the best of health and presided with ease and dignity. The pastor then introduced the Rev. D. E. Thomas, of the Cheraw Circuit, and Mrs. C. C. Scott. The pastor's report showed that he has had his hands full ever since he took charge of the work. His motto is: "Forward, March," and the whole membership is marching in his "foot-prints." Dr. Scott is leaving no stone unturned to put this Station second to none in South Carolina Conference. His affable wife is also a noble church worker; she has already shown that her whole heart is in the work. In the near future, under his leadership, we are planning to build a new church, one that will reflect credit on the Bennettsville District. Our finances surpass any we have known in the history of the church. Paid pastor the first quarter, $100.49; paid District Superintendent, $18.75; moving and traveling expenses, $48.55; by trustees and parsonage committee, $132.94; making a grand total of $300.73. All of this was accomplished in less than two months. We have assessed ourselves to pay pastor $750 per year. So delighted was the quarterly conference over the administration of our pastor, and the excellent record the church made during the quarter that the undersigned were appointed a committee to express our appreciation of our new pastor and the satisfaction his appointment gives the entire membership. We are planning to do large things this year in church and Sunday school, for both are alive and in a mood to work as never before.

E. J. Johnson, Recording Steward.
R. M. Sanders, Sunday-school Supt.
Jno. M. Cash, Secretary.

THE HAVEN ACADEMY
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Literary Notes

BOOK NOTES

Jennings & Graham, Cincinnati.

Eaton & Mains, New York, have announced for spring publication the following books:

"CONQUERING PRAYER; or, The Power of Personality," by L. Swetenham.

"THINGS MOST SURELY BELIEVED," by J. D. Jones.

"PROBLEMS OF DISCIPLESHIP," by H. Biseker.

"DOES IT MATTER WHAT A MAN BELIEVES?" by Frank Ballard.

"PERMANENT ELEMENTS IN CHRISTIAN THEOLOGY," by R. J. Wardell.

"THE HEART OF CENTRAL AFRICA," by John M. Springer, announced for spring publication by Jennings & Graham. The book is an account of a journey made by Mr. Springer and his wife, in 1907, across the continent of Africa, from Umtali, on the East coast, to St. Paul de Loanda, in Angola, on the West coast. As can easily be conceived, this was both an arduous and dangerous trip, and the book is not only highly entertaining and instructive as to the country passed through, the people and the natural resources, but becomes often a narrative of thrilling and exciting adventure. A number of other unique illustrations, and a large map, add both attractiveness and real value to the book.

Readers who have looked at the manuscript of "MATT OF THE WATER FRONT," by Florence M. Eastland, the juvenile book announced by Jennings & Graham, have declared that the story merits high rank among such publications. Matt, the hero, is a fiction creation at once original and striking. The plot is skillful, both in its conception and working out, and altogether it is just such a jolly and interesting story as all young folks like to read.

The Quebec *Daily Telegraph* recently said: "The store of literature on Quebec has received a notable addition this season in 'Little Stories of Quebec,' from the pen of Mr. James Edward Le Rossignol, which comes from the press of Jennings & Graham, of Cincinnati. One who takes up the book is first impressed with the attractive cover, with its quaint row of little houses straggling across its top; then with the frontispiece, and all the other quaint illustrations which adorn its pages. It is a book that one likes to read and to keep among his treasures."

A large retail bookstore recently reported that they had received some six or seven calls for "The Romance of Protestantism," a book which was said to be creating a great deal of favorable comment in England. If the fame of this book has preceded it to even this extent, it would seem that it ought to find a waiting audience upon its publication in this country shortly by Messrs. Jennings & Graham.

APRIL MAGAZINES

WOMAN'S HOME COMPANION

The *Woman's Home Companion* for April is full of Easter suggestions, spring fashions, Easter entertainments and Easter dishes. Grace Margaret Gould describes and illustrates the new styles in gowns, shirt waists, hats and in dress accessories. Fannie Merritt Farmer, the greatest cook in America, gives the recipes for many delightful spring dishes.

Maxine Elliott tells how she built her theater in New York. Dr. Woods Hutchinson gives expert advice on what to eat in the spring. There is an interesting article on the Emmanuel Movement, entitled "How Psychotherapy Works." Prof. Frank A. Waugh explains "The Foundation of Good Gardening."

Cyrus Townsend Brady's new novel, "Hearts and the Highway," is begun in this issue of the *Companion*, and there are stories by Nellie L. McClung, Laura Spencer Portor, Izola Forrester and Florence Morse Kingsley.

THE HOMILETIC REVIEW

Dr. Samuel McComb, of Boston, contributes an exceedingly fine article on "James Martineau and the Philosophical Defense of Religion."

The article by Dr. Aked, of New York, on "The Restoration of Belief, and the one on "Vision and the Ideal," by the Rev. M. A. McKinnon, of Halifax, N. S., are splendid Easter tonics.

"The Gospel of the Reformation of Criminals," by the Rev. Frank B. Sleeper, of Rowley, Mass., is especially helpful.

Dr. Clayton, of Washington, D. C., gives a strong and lengthy article on "Jesus as an Orator."

Dr. Goodell in an interesting interview tells how he has succeeded in adding to his membership a thousand souls during the last three years.

Among the other contributors are Dr. Henry Sloane Coffin, Dr. Josiah Strong, the late Dr. Morgan Dix, Dr. Robert Stuart MacArthur and Bishop Luther B. Wilson.

Special Easter material is provided in the shape of sermons, outlines and illustrations.

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INQUIRY

To the Pastors of the Texas and West Texas Conference:

I wish to find my father, Ben McEwen, who left Oxford, Miss., 25 or 30 years ago, went to Lynn Flat, Texas, with a family of colored people named Jolly. I think he married Mrs. Jolly, who was a widow. Three girls of us were left with our aunt, Maggie Wily, our deceased mother's sister. Our names are Belle, Laura and Olivia (called Ollie.) Brother's name, Willie (Prof. W. E. McEwen), of Cairo, Ill., Herbert and Henderson. Laura and Prof. W. E. McEwen are dead. My father, when here, was a member of St. Paul Colored Methodist Episcopal Church. The brothers and friends in the above conferences will greatly assist me by reading this in their congregations and if found, please write me at Oxford, Miss., Lock Box 141, or write my husband, the Rev. J. A. Slate, pastor Revels Memorial Methodist Episcopal Church, 318 N. Hinds Street, Greenville, Miss.

(Mrs.) J. A. (Olivia) Slate.

Malaria Causes Loss of Appetite.

The Old Standard Grove's Tasteless Chill Tonic drives out malaria and builds up the system. For grown people and children. 50c.

Women Who Wear Well.

It is astonishing how great a change a few years of married life often make in the appearance and disposition of many women. The freshness, the charm, the brilliance vanish like the bloom from a peach which is rudely handled. The matron is only a dim shadow, a faint echo of the charming maiden. There are two reasons for this change, ignorance and neglect. Few young women appreciate the shock to the system through the change which comes with marriage and motherhood. Many neglect to deal with the unpleasant pelvic drains and weaknesses which too often come with marriage and motherhood, not understanding that this secret drain is robbing the cheek of its freshness and the form of its fairness.

As surely as the general health suffers when there is derangement of the health of the delicate womanly organs, so surely when these organs are established in health the face and form at once witness to the fact in renewed comeliness. Nearly a million women have found health and happiness in the use of Dr. Pierce's Favorite Prescription. It makes weak women strong and sick women well. Ingredients on label—contains no alcohol or harmful habit-forming drugs. Made wholly of those native, American, medicinal roots most highly recommended by leading medical authorities of all the several schools of practice for the cure of woman's peculiar ailments.

For nursing mothers, or for those broken-down in health by too frequent bearing of children, also for the expectant mothers, to prepare the system for the coming of baby and making its advent easy and almost painless, there is no medicine quite so good as "Favorite Prescription." It can do no harm in any condition of the system. It is a most potent invigorating tonic and strengthening nervine nicely adapted to woman's delicate system by a physician of large experience in the treatment of woman's peculiar ailments.

Dr. Pierce may be consulted by letter free of charge. Address Dr. R. V. Pierce, Invalids' Hotel and Surgical Institute, Buffalo, N. Y.

Gleanings from the Field

ARKANSAS

Batesville.—On March 10 there occurred a severe storm in our vicinity. It found its way to the parsonage, pouring choice groceries and presents on the table. The band was led by Mesdames Eliza Uinkett, Frankie Woods, Lizzie Brokn, the Rev. W. M. Pope and others. We thank the kind friends for the courtesy shown by them.

T. J. Thompson, Pastor.

KANSAS

North Topeka.—The Lord has poured out his blessings on us and the church is prospering along all lines. Have had an increase of twenty-one members to the church roll this conference year, and the Sunday school is growing and doing fine work. The Ladies' Aid Society and the Sewing Circle also are doing splendid work, as is also the Epworth League. As our pastor, the Rev. L. E. Hayes has done such great work this year and has acted as a Christian minister in every respect, we heartily wish his return to us another year. The church has promised to do their whole duty in the church. The church has also voted for the Annual Lincoln Conference to be brought to North Topeka next year, and will do all in our power to highly entertain it. The finance raised this year has been exceedingly good. Raised for all purposes up to the fourth quarterly conference February 14, $1,072.20. This sum includes $200 donated us by the Board of Church Extension, $50 by the Missionary Board to the pastor and $41 by the Board of Sunday School Union Methodist Episcopal Church. Since February 14, the church has raised $100 by its own efforts, making a total for the year, raised by this church alone, $380.70.

(Mrs.) Ida Haynes, Recording Secty.
(Mrs.) Ellen Hicks, District Steward.

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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

THE REV. G. H. CRIDER

It has pleased Almighty God to call the Rev. G. H. Crider from labor to reward. In his demise the church has lost a faithful pastor, the country a foremost citizen, the conference a zealous worker, and the family a loving husband and tender father. As pastor of Stanley Methodist Episcopal Church, Chattanooga (Tenn.) District. he used every effort possible to redound to the honor and glory of said church and community. We, as the choir and members of Stanley Methodis Episcopal Church, deeply appreciate his last great services and commend his active life and great exampies to those who survive him. We extend to his bereaved family and sorrowing friends our sympathy.

Committee: Mrs. Mattie Humphry, Mrs. Hattie Chubbs, P. A. Stephens, M. D.

HARDY.—Bathsheba E. Hardy departed this life February 12, 1909, at Laurel, Miss. She was a devoted Christian and member of St. Paul Methodist Episcopal Church, as well as a member of the United Woodmen Circle No 70. She leaves a devoted husband, 3 little girls, one sister, a loving mother and host of friends.

Hattie L. Anderson.

WILSON.—Louisa Wilson, a member of Boynton Methodist Episcopal Church, Houston, died February 12, 1909, after an illness of eight months.

BURR.—William Burr, one of the founders and a faithful member of Boynton Methodist Episcopal Church, Houston, died February 27, 1909. He was loved and respected by all who knew him. His wife and twelve children survive him. All of this number were without the fold when death summoned the father, but since four of them have been happily converted.

H. Warren, pastor.

CARTER.—Catharine Carter, of Coal Creek, Tenn., pased from labor to reward February 26, 1909. She was apparently well on the 25th, but very unexpectedly to her family and neighbors they were called to her home Friday about 5 o'clock a. m. and she lived only ten or fifteen minutes after. She was 68 years old; was a faithful servant of God for many years and a member of the Methodist Episcopal Church. The funeral services were conducted by F. A. Hatcher, assisted by the Rev R. Johnson of the Methodist Episcopal Church, and the Rev. Henry Johnson of the Baptist Church, both of Coal Creek. F. A. H.

BELL.—Sampson Bell, of Crystal Springs, Mississippi, fell asleep in Jesus February 18, 1909.

L. L. Shumpert, Pastor.

ADMONS.—Fred Admons, one of the old members of the Methodist Episcopal Church at Crystal Springs, Mississippi, died March 17, 1909.

L. L. Shumpert, Pastor.

LIGHTNER.—Susan Lightner was born in Charleston, South Carolina, on or about the 23rd of May, 1823 or 1823 About the year 1868 she came to Texas. She was associated as a member of the Methodist Church for quite a number of years. She has been laboring under mental affliction, as well as physical inability. On a recent Friday she was stricken with paralysis of the right side, which deprived her of the power of speech. Upon examination Dr. Bassett pronounced her case hopeless, and she grew worse gradually until death claimed her. Mrs. Lightner was nearing the 90th mile post. Thru her long affliction she was tenderly cared for by her faithful child, Mrs. I. W. Jones. She was a faithful member of the Methodist Episcopal Church for 61 years. Her home was the minister's home. About 62 years ago she and Brother Ralph Lightner were married and he survives her, together with three sons one daughter and a host of other relatives. In the absence of the pastor, the funeral service was conducted by the Rev. A. G. Wynn, pastor of the African Methodist Episcopal Church, this place.

P. H. Jenkins, Pastor.

CALDWELL.—Roanner Caldwell, a member of the Methodist Episcopal Church, St. James Charge, of the Spartanburg (S. C.) District, departed this life February 15, 1909, in full triumph of faith. She died as she lived. She was connected with the official board of her church for many years. She leaves a stepson, with whom she had been living since the death of her husband, about 14 years ago, and a host of friends, among whom are many whites. She is not dead but sleepeth. The writer preached the funeral sermon. Jas. A. Glenn, Pastor.

JOHNSON.—Mrs. Sarah Johnson, a stewardess of Haven Church, New Orleans, beloved wife and dear mother, died March 18, 1909, and was buried on the nineteenth by the Rev. Pierre Landry, pastor. Vernice C. Obert.

GRIER.—Fannie Devonport Grier was born April 20, 1873, and died March 6, 1909, age 35 years, 10 months and 16 days. She was the wife of John Wesley Grier; both members of Haven Methodist Episcopal Church, Anniston, Alabama. Mrs. Gier was a faithful, upright, consistent Christian and died in the full triumph of faith, leaving husband, four children, two sisters, father and a host of friends and relatives. The funeral was conducted at the church of her choice by her pastor, the Rev. S. J. Jordan, Sr., assisted by the Rev. James Brown, pastor of the Congregational Church.

DURAND.—The Rev. Henry Durand, one of the pioneer local preachers of our Methodism in the State of Alabama, and who served as a supply, filling several pastoral positions in the Central Alabama Conference to the credit of the church and himself, died January 22, 1909. Funeral services were conducted in our church at Hobson City, Alabama, by the Rev. Mr. Davis and his pastor, the Rev. S. J. Jordan, Sr. Brother Durand's later years were spent as policeman of Hobson City and his death was caused by receiving a shot in the abdomen from the pistol of a notorious character. Brother Durand leaves a wife, one son, one daughter, a sister and a host of friends to mourn his loss.

S. J. Jordan, Sr., Pastor.

COX.—Laura Cox, age 20 years, a member of Lynch Methodist Episcopal Church at Clinton, Miss., died February 12, 1909, in full triumph of faith. She was ill only a few hours. The deceased was the daughter of Mr. and Mrs. Taylor Anderson, of Clinton, Miss., both members of Lynch Church. A large crowd gathered to pay the last respects to the deceased. The funeral was conducted by the Rev. H. Henderson, of Jackson, Miss., and the Rev. C. P. Johnson, pastor of Pleasant Green Baptist Church, at Clinton. She leaves a husband, two little children, mother, father, sisters and brothers, and a host of relatives and friends to mourn their loss. L. S. Holly.

MOORE.—Jack Moore, aged 74 years, a faithful member of Mt. Pleasant Methodist Episcopal Church, at West Jackson, Miss., departed this life December 13, 1908. It can be truthfully said he loved his church. He leaves five children, 13 grandchildren and a host of relatives and friends. The funeral sermon was delivered by the Rev. H. Henderson. C. J. Johnson.

STROUD.—On February 9 1909, Milly Stroud was called from labor to reward after a long illness. She leaves a husband, six children, mother, five sisters, one brother and a host of friends. The funeral was conducted by the pastor of St. Paul Church at Fort Jesup, Ga. The Rev. W. H. Simmons was assisted by W. M. Pelmar, Wm. Hudson of the Baptist Church, and the Rev. J. J. Haskins, of the Methodist Episcopal Church.

W. H. Simmons.

GARRETT.—Daniel Garrett died at Capleville, Miss., December 18, 1908. He was a faithful member of the Methodist Episcopal Church. His wife, one boy, three sisters, a brother and a host of friends mourn his demise.

H. E. Erwin, Pastor.

POWELL.—William Powell, of Money, Miss., answered the summons February 5, 1909. He died as he lived, a faithful Christian. He was born in 1844. He is survived by his wife, three daughters, one son and a host of friends.—G. W. Weatherby, Pastor.

WARREN.—On February 20, 1909, Alice Warren, daughter of the Rev. Spencer Strode, a member of the Washington (La.) Charge, aged 25 years, 7 months, has entered into rest. She

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Marriages

BROWN-CARTER.—At Thompson Methodist Episcopal Church, New Orleans, Wednesday, March 17, Mr. Freeleby Brown and Miss Agnes Carter, by the Rev. Dr. D. J. Price, assisted by the writer. The church was tastefully decorated; the arch was beautifully aranged.—A. Roblnson.

BLOUNT-CARTER.—Mr. Daney Blount and Miss Mollie Carter, at the residence of the bride's parents, Mr. Sam and Mrs. Mary Jane Carter, members of our church at Clinton, Louisiana. A host of friends witnessed the marriage and a great many presents were given to the couple. The Rev. F. D. Bowers, the pastor, officiated, assisted by the Rev. J. A. Landry.

ALLEN-FALKNER.—Mr. Sam Allen and Miss Lettie Green Falkner, at the home of the bride in Capleville, Tennessee, January 3, 1909. The Rev. H. E. Erwin, pastor, officiated.

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Crescent City Notes

WESLEY CHAPEL.—Services at Wesley Chapel were largely attended all day. At 11 a. m. the Rev. H. Daniel preached an able sermon. At 3 p. m. the King's Daughters and Sons' Rally was a grand success, and at 7:30 p. m. the Rev. Mr. Daniel preached again to a large crowd. We are still trying to save souls and extend an invitation to all who want to serve the Lord. Peace prevails.

MALLALIEU.—The revival is growing and interest increases daily. Services good all day Sunday. At 11 a. m. the pastor preached upon "The Atonement and Its Benefits" to a large and appreciative audience, and at 7:30 p. m. upon the "Child Jesus," which was made all the plainer by the illustrated views and scenes depicted upon canvass in the life of Christ. Many stood for prayer and the outlook is fine for large results. The presence of so many visitors was a source of pleasure to the pastor; they are always welcome. Collection good.—W. Scott Chinn.

PLEASANT PLAIN.—Services good all day; early prayer meeting led by Bro. A. W. Wilson. At 11 a. m. Bro. A. W. Obee preached a strong, logical sermon. Mr. H. J. Mason, of the SOUTHWESTERN, spoke words of encouragement. At 3 p. m. Local Preachers' rally. Bros. D. P. Watkins and A. W. Wilson preached good sermons. At 7:30 p. m. Damon Lodge K. of P., had its anniversary sermon preached, together with the Court No. 96. Chancellor Nash; Past Grand Chancellor, F. E. Antoine; J. E. Porter, S. Johnson, P. Perryment, Prelate. Miss D. M. Cooper delivered the welcome address; response by Attorney F. B. Smith. Sermon by the Rev. T. B. Cooper. Collection for the day, $46.65.—T. B. Cooper, pastor.

SIMPSON MEMORIAL.—An interesting prayer meeting was conducted by the pastor at 6 a. m. The Sunday School, under the superintendency of Miss Sarah Jones, aided by an able corps of teachers, made an excellent showing with an attendance of 98. The Rev. Mr. McCarey preached at 11 a. m. His sermon was filled with the divine fire, and made a noticeable impression upon the audience. Epworth League meeting was well attended. Visitors are cordially invited to attend the Sunday evening meetings. Dr. Robt. E. Jones, editor of the SOUTHWESTERN, preached the anniversary sermon for the Knights of Pythias Sunday night. Collctions good throughout the day.

L. M. Clark.

HAVEN CHURCH.—The Rev. W. J. M. Price, our dignified District Superintendent, held his first quarterly conference March 24-25. It was said by the older members who witnessed the proceedings that a more painstaking and businesslike officer has not in a long time presided over the deliberations of a quarterly conference in Haven. Every item of business was carefully considered and the way made clear for a more comprehensive administration of affairs in the future. For the purpose of more efficient work in the church the quarterly conference authorized the organization of official board as per paragraph 103, Discipline 1908, touching the matter of our new church building. The District Superintendent appointed O. H. Vining, B. J. Vining, T. B. Wright, J. M. Aithens and George G. Williams a committee in conformity with paragraph 331, Discipline 1908, who are now at work on the duties of their office preparatory to work on the church.

Vernice C. Obert.

Gleanings from the Field

LOUISIANA

Marthaville.—Our first quarterly conference was held at Union Methodist Episcopal Church, February 11-12, with the Rev. T. J. Johnson, our beloved District Superintendent in the chair. The African Methodist Episcopal pastor was introduced, the Rev. L. H. Graham, and read the Scripture Lesson. The pastor, the Rev. E. W. Jackson, was elected secretary and the business of the conference began. All the officers were out with written reports, which showed improvement on all lines. The District Superintendent preached noble sermons. Our pastor's child was baptized. The Rev. T. J. Johnson is a great man and he is loved by his entire district. May God bless his labors. Collection, good.

E. W. Jackson, Pastor.

Baton Rouge.—We take this method of thanking the members and friends of St. Mark, for the greatest surprise we have received during the fifteen years of our administration. The inmates of our home were called up at 10:30. I arose and opened the door, to find the front flocked by over 200 people. They came in and filled the entire parsonage from front to back. Three hundred and ten pounds of choice groceries were presented to the pastor and family. Brother C. Cannon made the presentation speech, to which the pastor responded, thanking the party for their token of appreciation. Refreshments were served in abundance.

John McKee, pastor.

MISSOURI

Kansas City.—On the Centennial Charge, the fourth quarter closed Sunday, March 7, the Rev. A. H. Higgs, District Superintendent, was present, and attended to the work of the quarter with that interest, kind spirit and business tact that have made him greatly loved by the people of this church and city. His sermons were full of gospel truths. The Sacramental sermon was preached by Dr. W. H. Peck, of Allen Chapel, African Methodist Episcopal Church, and was enjoyed by the large congregation. Many of the city pastors were present and assisted in the service. Never was greater wisdom shown by the authorities of our conference than that displayed in sending the Rev. R. Davis to this church. As a preacher he is the acknowledged leader of this city; as a pastor he is wise, sympathetic, firm and discreet; as to business affairs, he is safe and far-seeing. During his nine months' pastorate, 112 persons have united with the church. A new furnace has been purchased, new lights have been put in the auditorium. More than $500 was raised during the fourth quarter; quarterly collection Sunday, $70. Forty-six persons united with the church in the last ten weeks. The fourth quarterly conference adopted resolutions asking the return of the pastor, the Rev. R. Davis.—S. L. Patton.

Marshall.—I am closing my third year's pastorate in Marshall. There have been about 70 persons added to the church during that time and the church has been painted inside and outside and the parsonage roofed and painted. February 7 was our fourth quarterly meeting. Our District Superintendent, the Rev. A. H. Higgs, was with us and rendered great service. The collection on that day was $54.—George W. Reeves.

Popiar Bluff.—Last June we had the formal opening of our beautiful stone church, when two years ago we had not a member; but the Lord has blessed our Methodism here and we are having a steady growth in membership and financially. Our church is destined to be a great factor in this beautiful city. We had nothing here when I came, but that cannot be said now. Two years ago we did not own one foot of land here; to day our property valuation is $1,700. We've just closed our rally for the windows and doors. The following named persons came to our relief: Sister A. A. Henly, of Sedalia, $2.50, the Rev. B. F. Abbott of Union Memorial, St. Louis, $2.50. Through the effort of Dr. Gillum our worthy District Superintendent, $33 was raised; Mrs. Laura Shepard, $10; Mrs. Adline Owens, $5; Bro. Moses Hawkins, $5; Mrs. A. J. Powell, $1; Mrs. H. B. Winfrey, $1; Union Memorial, $12; Bagnell Chapel, $2; Webster Grove, $1.80; by the Ministers' Alliance of Poplar Bluff, $23.79; from other friends, $10. So the Lord has blessed our work this year and now we are making ready to report at Fayette on the 31st.—A. J. Williams, pastor.

Deaths

FORD.—Joyle Ford, aged 72 years, a native of Mississippi, left his home when a boy. He served in the Civil War. He came to Washington, La., and joined the Methodist Episcopal Church here. The Rev. Samuel Greene assisted the pastor, the Rev. D. G. Taylor, in the ceremony.

TATE.—Addie Tate died at Grenada, Mississippi, February 3, 1909. She was 15 years old and was a sweet, faithful Christian until death. She leaves many relatives and friends in this community. The funeral was conducted by the writer, M. C. McEwen.

COX.—George A. Cox was born March 11, 1866. He was converted under W. M. Colman and joined the Methodist Episcopal Church. He lived an acceptable member for 23 years and died February 10, 1909. The church at Attalla also has lost one of its best members. The funeral sermon was preached by the Revs. J. W. Wright and T. H. Ham. The deceased was buried by the Masons. The Revs. J. B. Glover, J. H. Heard and J. A. Gilbert assisted in the service.—F. E. Wynn, Pastor.

HAMPTON.—On Tuesday morning, February 2, 1909, a consecrated Christian woman, Mrs. Lonnia Hampton, of Athens (Miss.) Circuit, passed from labor to her reward. Age, 36 years, 10 months, 1 day. She joined the church at the age of eleven years. She leaves seven children, husband, four brothers and a host of relatives and friends. She will be greatly missed in the church. The funeral service was conducted by her pastor, the Rev. M. C. Conwell, assisted by the Rev. B. T. McEwen.

E. A. Howell.

THOMAS.—On February 4, 1909, Sarah Thomas died at Washington, La., in the faith of the Lord Jesus Christ. She leaves two sons, one daughter and other relatives and friends. The remains were laid to rest by the pastor the Rev. D. G. Taylor, assisted by the Rev. T. B. Oville.

NETTLES.—Susan Nettles, of St. Paul Methodist Episcopal Church, Clinton, La., died in full triumph of faith, January 21, 1909, after an illness of about two years. She leaves a kind father two sisters and two brothers to mourn their loss.

F. D. Bowers.

BOWERS.—George Bowers, aged 29 years, the oldest son of the Rev. F. D. Bowers, was shot and killed January 27.

FRANCISS—Brother Mitchel Franciss, aged 28 years, a member of Thomson Church, after several months' sickness, gave up the ghost February 15.

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THE EASTER MESSAGE

The crucifixion without the resurrection would be the undoing of the entire Christian system, but the cross with the resurrection gives Christianity an unparalleled claim upon the thought and life of the world. The crucifixion without the resurrection would be a reason for despondency; the crucifixion with the resurrection justifies great joy; for thereby comes to us the complete assurance of triumph over death. Instead of our passing out of this life into another life being an occasion for sadness and sorrow, we are justified in holding that it is an occasion for joy and of gladness. The cross and the crown are a glorious combination. We must not stop at the cross. The Roman Catholic Church places at the tip of every spire a cross; and the cross is an emblem of their devotion. This seems to us a wrong emphasis; for what the Church and what the world needs is not a knowledge of a dead Christ, but a knowledge of a resurrected Christ; and that as He died, we, too, shall die, but that as He rose, we, too, shall rise.

Christ's resurrection means life and life more abundantly—Life full orbed and full measured. No life is so dwarfed and so narrow as that life which excludes the resurrected Christ. He is an abnormal man whatever may be his intellectual and moral powers, who has not the culture that cometh from association with Jesus the Christ, and the inspiration that cometh from Christly ideals. The smallest persons of earth are those who do not comprehend the significance, the wealth and beauty of the Christ life; a pattern of which cometh to us from Jesus Christ. This full orbed life in Christ Jesus is not the life of a hermit or the life of an ascetic or any ill measured and unevenly balanced life. It is a life in which pleasure has its place as well as devotion to service and consecration in worship. It is a full, round, well tempered evenly balanced, clear visioned, large hearted, big brained living which finds its inspiration in Him who declared that He was life, that He was the giver of life, that He was the Resurrector of life. Happily it is that this Easter celebration comes at a time when all nature about us is taking on signs of life, life active, life full blown and abundant. There is something of more than passing significance between the lessons of Easter and the activities of nature at this time. It is not only the prophecy of the life which Jesus seeks to impart, but it is a preachment upon this life.

The resurrection of Jesus Christ was the vitalizing anew of the world's hope; it was the last act in the fulfillment of the prophecy that the "seed of the woman should bruise the serpent's head." The hope of the world prior to the coming and the triumphant resurrection of the World's Ma[illegible] sort of dead hope. It was hope prophetic; [illegible] ing forward to the time when the M[illegible] come; it was a grasping of an uncertain hope. But this resurrection of Jesus Christ [illegible] vital the hope of the Christian Church. Doctor Levi Gilbert, referring to this point, says: "Man might not cease to hope for immortality were Christ's resurrection plainly disproved. He did so hope before Christ came. But the great ground of his present confidence and believing trust would be removed." Another author on this same point says: "If it be proved that no living Christ ever issued from the tomb of Joseph, then that tomb becomes a grave, not of a man, but of a religion, with all the hopes built on it and all the splendid enthusiasms it has inspired." The resurrection is not only resuscitation of the world's dead hope but it is the making the world's hope full orbed and full measured.

The resurrection of Jesus Christ did not create immortality but brought immortality to light. Deeply planted in the consciousness of man is the thought of immortality. Traces of belief in life immortal can be found in the lowest type of the human race and as we ascend the scale even in the realm of the purely intellectual we see more clearly a well defined belief in hereafter existence. The Rev. G. A. Johnston Ross, continuing this thought, says: "Whosoever therefore would represent the essential idea of man must somehow bring this fact of relationship with the higher world within his experience. Now this is precisely what the resurrection of Christ does. It is a revelation of a wider life than we men have experienced, but not of a wider than we have wished for, and can conceive ourselves possessing."

The mission of Jesus Christ, instead of creating immortality, is to place an emphasis thereon. He is the only apostle of life immortal that has been able to give to the world a tangible demonstration of that life, in his resurrection.

We quote again from the Rev. Mr. Ross: "And what lifts the story out of the reach of scorn and compels our reverence is the moral interest which pervades it. Here is no pandering to lawless curiosity regarding the unseen; no pretentions apocalypse of the heavenly places; but the complete life speaking to the incomplete in accents educative, encouraging, empowering, fulfilling. And there can be no kind of doubt that the story has had a revolutionary effect upon human thought and life. It has wrought, as we should expect a genuine discovery of a further stage in human evolution to work. Men have come, by the faith of it, to regard death in a new way; as an occasion of change, but not of ending: as a stage in growth, with the persistence into the new life of all that is worthy in the old; and this thought of the issue from mortal life has changed the face of the world."

It seems that if there is occasion for [illegible] ness on the part of the [illegible], it is the [illegible] [illegible] eighteen hundred years have passed [illegible] Master, in the fulfillment of His promise, [illegible] [illegible] for the propagation of the faith of Christ and [illegible] bringing to His foot-stool every knee and [illegible] loose every tongue to sing his praise has been done. Heaven has emptied itself for the world's salvation. The power and the strategy of an omnipotent God have gone full length for the world's redemption. The only reason that the world is not immediately taken for our Lord and His Christ is the indifference on the part of the Christian Church. If there is sadness that comes to the heart of the resurrected Saviour it is because we do not hear the command to go forward that we have not the courage to follow our intrepid Leader, and that we have not the vision to see that victory is in sight.

It seems that the most appropriate celebration of Easter is an effort to bring the resurrected Christ into a vital and personal touch with the souls who are dead in trespasses and in sin. Perhaps, the resurrection is not more startling, nor more mysterious than the resurrection of a soul from the death of sin to the life of liberty and light of the Gospel. We are perfectly familiar with and thoroughly accept the miracle of conversion—the miracle of the resurrection of the man dead in sin. The revival services therefore, at this particular time moves off easily and the preaching of the resurrection with power and understanding always meets with easy response. We have seen many a glorious revival on Easter Sunday morning and scores of souls born into the kingdom. Is this not an appropriate time for the ingathering of souls within the fold of the Master?

The resurrection of the Christ is the far-flung banner of victory of Christianity. It is the unfurled standard of the Christian Church signifying triumph in the greatest battle the world has ever known. It is an evidence of victory in the greatest struggle that can come to mankind. The last enemy has been met. The strongest foe has been defeated. The darkest cloud has been dispelled. No aggregation of strength, of subtility, of strategy, of sorrow, of darkness could now meet the invincible leader of the Christian host which compares with the aggregation which he met in the new tomb of Joseph. He conquered there and this gives to us the prophecy that He will conquer everywhere. This fair land of ours will be redeemed from graft and greed; and Christless nations of the earth will be emancipated from the thraldom of superstition, idolatry and ignorance. The waste places of the earth will be made glad; the deserts shall blossom as the rose; [illegible] valley, we are so sure of victory that we [illegible] begin to rejoice [illegible] for the only

He [illegible]

[illegible]

The Saviour [illegible]

Henry O. Tanner's Religious Paintings

By Oscar L. Joseph, Caldwell, N. J.

After a career of application and accomplishment abroad, Mr. Henry Ossawa Tanner has returned to America for a brief stay. He has brought with him some samples of his work, as a tribute to his countrymen. For two weeks, beginning with December 15, his religious paintings were exhibited at the galleries of the American Art Association in Madison Square, New York.

Who is Tanner? He is the son of Bishop Benjamin T. Tanner of the African Methodist Episcopal Church. He first studied at the Philadelphia Acadmey of Fine Arts, taught art at Clark University, Atlanta, Ga., for three years, and then with the help of friends he went to Paris for further study. Here he became one of the distinguished pupils of Benjamin Constant and Jean Paul Laurens, recognized teachers in the art of sound technique. He won medals at the Paris Exposition of 1900 and the Pan American Exposition of 1901.

The greatest honor, however, was conferred o nhim by the French government, which purchased two of his paintings for the Luxembourg. In this gallery the works of living artists are placed, and later, through sheer merit, they are transferred to the great picture gallery of the Louvre. Whistler and Sargent are among Americans who have received this honor.



"THE ANNUNCIATION," from the Painting in the Wilstack Collection.

The two distinguished paintings are entitled: "The Resurrection of Lazarus," and "The Two Disciples." The second one is a striking representation of the Emmaus incident, with Jesus in the act of asking the blessing on the frugal meal.

All his pictures are characterized by sincerity and simplicity, reality and reverence. The familiar subjects in the biblical narrative are presented in a new light. The men and women who made history are introduced to the spectators "as to the manner born." The social and spiritual atmosphere of the Orient has been uniquely transferred to the canvas.

The artist shows great familiarity with the customs and conditions of life in Palestine. Here are no Ghetto types, modified and adapted. The breath of the Judean hills blows from these paintings. He has captured the peculiar spirit of that clime and has vividly imparted it to the portrayal of the several scenes.

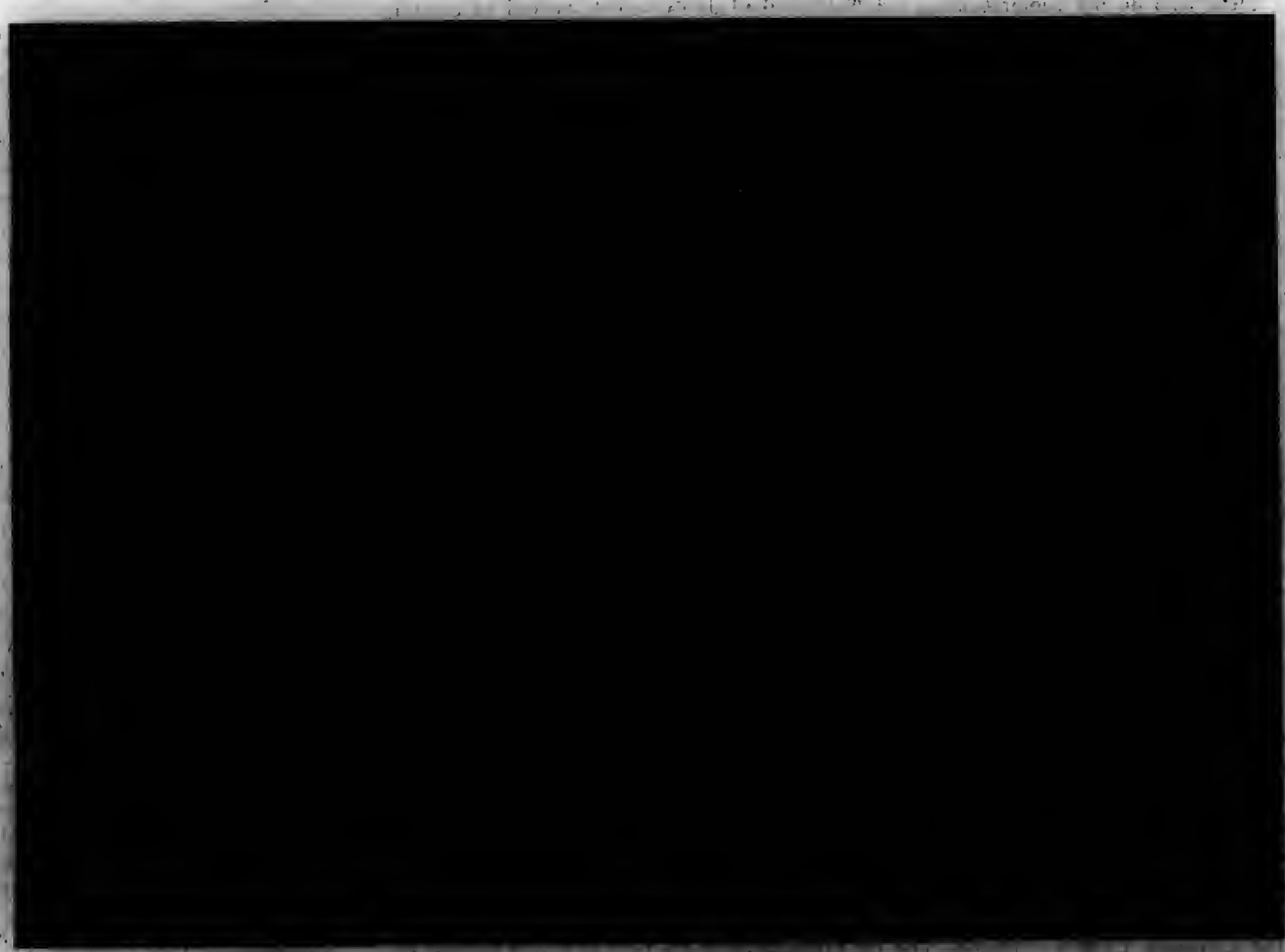
He is also expressing his own experiences. What he has seen and heard with confidence he paints. Hence every picture is instinct with religious emotion. And this is of such a nature that it thrills also the spectator, and rouses within him the faith, hope, and love which were first kindled in the heart of the artist. If "the end of the art is to deepen and intensify the sense of life," that purpose is here fully realized.

Let us look at some of these pictures. Here is one entitled: "Christ at the Home of Mary and Martha," owned by the Carnegie Institute, Pittsburg, Pa. It is marked by a richness of color effects which distinguish all Tanner's work. The lights and shades mingle in striking fashion. The reflection from the lamp, as it falls on the face of Jesus, illumines the entire room, and the two sisters are recognized in the shadow. The ordinary meal becomes sacred, because of the spirit in which it is taken. The art of suggestion is impressively illustrated in the picture entitled: "He vanished out of their sight." A look of startled surprise, amazed reverence, and loving fear is on the faces of the two disciples as they gaze intently at the retreating figure of Jesus, who casts back a light that falls upon the seat which he has just vacated.

This subtle power to portray a spiritual presence with vividness and reverence is again illustrated in "The Annunciation." This picture is owned by the Wilstack collection, Philadelphia. There is no angelic form. Instead, a streak of luminous light streams into the room. This awakens the sleeping girl, who sits up in her bed, wondering what it means. Her large eyes are turned in the direction of the marvel. She sits as if transfixed, her hands are clasped and resting uopn her knees, and she is listening in obedience to the wondrous speech of the heavenly visitant. How true to life; how actual was the occurrence, how impressive does the interview become after looking at this picture. Another one entitled: "The Disciples See Christ Walking on the Sea," is true to the gospel narrative. We seem to share the distracted terror of the disciples, as from the storm-tossed vessel they behold a ghostly form walking upon the troubled waves.

As a study in types of character, Tanner's work is remarkable. The form and features are Jewish, but the traits of character are representative of humanity at large. While retaining the old-world atmosphere, these pictures also have a modern accent. Take for instance "Christ and Nicodemus," belonging to the Pennsylvania Academy of Fine Arts. The two are seated on the roof of an Oriental house overlooking the sleeping city. The light from the lamp in the room below is reflected on the breast of Jesus. In the moonlight is seen the anxious, careworn face of Nicodemus, who is bending forward on his seat, as he eagerly listens. The thoughtful face of the Master is looking into the very soul of Nicodemus with yearning and sympathy. The time and place fitted the occasion when this revelation concerning the new birth was made.

Tanner's powers of insight and interpretation are well shown in "Behold the Bridegroom Cometh." This is a large painting, ten feet high by fifteen feet long. On this ample canvas is given a study in comparisons and contrasts. The nuptial procession is seen in the distance. In strident tones the herald is announcing the approach of the festal company. In the foreground are seen virgins with lamps burning, joyously going forth to the ceremony while other virgins, in nervous dismay are striving in vain to light their lamps without oil.



"BEHOLD, THE BRIDEGROOM COMETH"

Impulse and restraint, fear and reverence are seen in the faces of the "Two Disciples at the Tomb." This picture is owned by the Art Institute, Chicago. The note of surprise and expectation is suggested by this scene. They have come in haste to verify the incredulous tale of the resurrection. The empty tomb before them is perplexing, and they hardly know what to make of it.

From this brief description, it will be seen that Tanner's work

vividly and impressively sets forth incidents in the gospel story, which come home to the spectator. He has made a place for himself in American art.—In the *Epworth Herald*.

"What can I get out of life?" is the poorest question with which to approach it. No life is worth living on that basis—which is why there are so many disappointed and cynical people.

Forty Wonderful Days

By the Rev. Charles Bayard Mitchell, D. D.

The most intensely interesting period in the earthly life of our Saviour was that between the resurrection and the ascension. It requires a great stretch of our imagination to put ourselves in that little company of the disciples who listened to His voice and saw His mighty deeds. The life He lived among those far away folk seems beyond our power to picture. I have gone to Palestine and tried to trace the footsteps of my Master, and, by standing amid the scenes with which His eyes were familiar, sought to feel like the disciples must have felt when they looked into His eyes and felt the grasp of His hand. I found it almost as difficult to realize Him in His earthly life there in His own native land as I do here in this new, far-away world.

I fancy that after our Lord arose from the dead He never appeared quite the same to those intimate companions. He lived a life apart from theirs. He came and went suddenly. All about Him was strangely supernatural. He was as much a stranger to them as He is to us. Those resurrection appearances to His disciples, I have no doubt, are as understandable by us as by those who beheld them. To be sure, when they assembled in His name, He suddenly appeared in their midst, and said, "Peace be unto you." But that is just what we experience to-day when we, too, meet in His name. "He is in the midst." We, too, know the peace of His benediction.



"THE TWO DISCIPLES," from the Painting in the Luxembourg Gallery

It is true He appeared to that loving and devoted woman friend and called her "Mary." He to-day comes to us who love Him, and He calls us by name. Just as Mary's love found her Lord, so our love for Him brings Him nigh us.

When the disappointed disciples had gone to work at their old trade, doing well the only thing apparently left for them to do; when Peter said, not because he meant simply to have a holiday nor because he was done with the whole business of his Master, "I go a-fishing," he meant that he intended to do his duty and await the final disclosure. And while in the midst of their homely, daily tasks they met their risen Lord. It is in the same way He appears to us to-day, when toiling, hungry, suffering, and defeated; we still trust Him and await the hour when He will come to us. How often on the Galilee of our lives has the Master appeared, saying, "Come and eat!"

The Master appeared with a message of love and pardon to the man who had most cruelly denied Him. He singled out the worst in the company of His disciples, calls him by name, and makes an appointment to meet him. And just as Jesus came to Peter, with loving words of encouragement, so He comes to every penitent sinner to-day, telling him that He arose for his justification, and stands ready to forgive him.

I am heartened to know how patiently he dealt with the man whose faith had been eclipsed by doubt. The shock of the crucifixion was too much for him. The story of the resurrection was beyond his credulity. And yet Jesus found even Thomas out, and melted his heart, dispelled his doubts, and exacted the cry, "My Lord and my God!" In uncounted ways the same blessed Redeemer appears to honest doubters to-day. One glance at the pierced hands and side dispels all doubts and calls forth the expressions of faith and love. Many of us still would be filled with doubts and gloom had not Jesus appeared to us as He did to Thomas.

It was in that little room, with doors and windows barred, for fear of the Jews, that Jesus appeared to His disciples, breathing peace into their hearts. Before then He had driven away their fears about their temporal support and about Himself and His kingdom and their fears of shipwreck and their fears of loneliness when He should leave them. And so after His resurrection He came to them to cheer their souls and strengthen their courage. Just so He comes to the faithless and fearing, and says, "Fear not, little flock; My Father will give you the kingdom." When we are tossed on our sea of troubles we may hear His voice saying, as He comes walking on the waves, "Fear not." And when we feel the things of earth which we love slipping from our grasp, we, too, hear Him say, "Let not your heart be troubled."

We find our own hearts grow warm as we recall that little journey made by the two disciples over the hills out from the city on the way to Emmaus. "He revealed Himself to them in the breaking of bread." They were terribly upset. His presence and words set them once more and for all time on their feet. Yet we, too, have had our walks to our Emmaus, when business losses dismayed us, or when our hearts were breaking over loss of dear ones, and we have had our hearts warmed as He walked and talked with us. In the common, every-day experiences of life, "in the breaking of bread," He has appeared to us, and we have gone back to Jerusalem with a new hope in our hearts and a new song on our lips. Those resurrection appearances of our Lord to those people of the far-away and the long-ago are being repeated in the experiences of His disciples here and now. We, too, have seen Him, and what He has said to us and what He has done for us is the modern, indubitable proof that that borrowed tomb has been emptied, and that promise has been verified, "Lo! I am with you alway."—In *Western Christian Advocate*.

The Inner Resurrection

BY THE REV. LEVI GILBERT, D. D.

It was Jesus who laid the chiefest stress for immortality upon eternal life within the soul, begun on earth and not postponed until beyond death. For Him the spirit was more than simply immortal—that is not mortal, a negative definition; it possessed something positive—an eternal life here and now, having its root and essence in the knowledge of God and of him whom God had sent. It was He Himself who was the resurrection and the Life, and His presence in the soul begat and constituted the "hope of glory." The earliest exhortations of the apostles were that "like as Christ was raised from the dead through the glory of the Father," so Christians ought also to "walk in newness of life."

This thought is one that has taken strong hold upon the religious thinkers of to-day, and it has found abundant expression. Says one: "Immortality is not mere existence; it is the life imparted by the fellowship with Christ and by reproducing His life. 'He that liveth and believeth in Me shall never die.' The activity of faith, hope, and love is eternal. 'If a man keep My Word, he shall never see death.'" Phillips Brooks, speaking of the risen Christ, breaks out into this exalted language: 'He is alive! What are you fearing death for, O man? O, if we could lift up our heads and live with Him: live new lives, high lives, lives of hope and love and holiness to which death should be nothing but the breaking away of the last cloud and the letting of the life out to its completion!" Channing long ago said: "My faith in immortality rests very little on mere affection, but very much on the fact of human excellence. Indeed, virtue and heaven are very much one in my sight. It seems to me as natural for virtue to live as for the animal to breathe, and earth [illegible]." An editorial writer in the New York [illegible] takes up effectively [illegible] when he says: "[illegible] self in perfect [illegible] ing constantly [illegible] new and [illegible]

(C[illegible])

THE CHRISTIAN LIFE

"He Is Risen"

By the Rev. Walter S. Gray

"He is risen, He is risen!" sing the choirs on Easter day,
From the tomb in Joseph's garden angels rolled the stone away,
And a world of sorrows lifted from the world He died to save;
When He said, "All hail!" that morning just beyond the opened grave.
Blessed message, let its echoes swell again the world around,
Let the resurrection story ring wherever man is found.

"He is risen, He is risen!" let the Churches gladly sing,
And let every Christian nation hail again its glorious King;
And the nations, this believing, must arise to greater light,
That the children they are rearing be not lost in endless night.
And the lands now in the shadows shall a wondrous vision see,
Of the shadows slowly lifting, and the King that is to be.

Sing it softly to the dying, when the life is ebbing fast,
Sing of life that is eternal, sing of joys that ever last;
Let the passing soul have glimpses of the life that is to be,
Life abounding full, eternal, just beside the crystal sea;
And the tired feet will gladly reach the place where they may rest,
And the weary hands be folded on the faintly throbbing breast.

Sing it in the home of sorrow, there are vacant places there;
There are pictures of the absent, baby shoes, and curls of hair;
There are letters oft read over, penned by hands now turned to clay;
There are gifts so dear and precious from the ones who went away.
Sing it to the hearts made tender by the sorrows of the years,
And the notes of "He is risen" will bring joy amid the tears.

Sing it o'er the grave the conquerer, of the mighty sons of men,
Sing it till the nations hear it that the men shall live again,
Live in higher realms of beauty, live upon another shore,
For the Master said on Patmos, "I'm alive for evermore."
Men shall be with Him in glory, for they shall His glory share;
They shall see Him and be like Him in the homeland "over there."

Sing forever with the angels, on immortal shores sublime;
Death is conquered, graves are vanquished; they belong to earth and time.
Sorrows, losses are behind us, left upon the path we trod.
Here we walked with men in bondage, henceforth we shall walk with God;
Sing aloud, then, all we ransomed, earth below and heaven above,
Till we sing in endless chorus of his everlasting love.

—In Western Christian Advocate.

The Triumph

He took captivity captive. That is the triumph of the resurrection. Had He simply risen from the dead, broke its bonds for Himself, it would have been much, and we should have rejoiced in His victory. But that was not enough. To help us He had to do more. It is one thing to have the chains broken, the bars let down, and freedom offered to the soul. But that is not enough. It is another thing to take captivity captive. Rescue from the monster is wonderful, but the chaining of the monster, the eternal imprisonment—nay, the complete annihilation of the monster, that is the great and eternal triumph. In the resurrection we not only are saved from death, but we triumph over it, death itself is taken captive, and the hour comes when there shall be no more death! This is the ultimate glory of the Easter message, and it marks the highest victory of Christ. We are daily fighting death. We linger over our loved ones, we listen for the last word, hoping against hope, that we may baffle death; but the silent, stealthy footstep reaches beyond our best efforts, and the captor goes away with the captives—our loved ones. But the Easter note sings joy to the captive, for it tells of a double victory—captivity shall be taken captive, there shall be no more death. Then let us sing with joy exulting, "O grave where is thy victory, O death, where is thy sting?" For He hath taken captivity captive, and a double rejoicing shall be ours!—"Onward."



Easter Thoughts

Since our Head has overcome sin and death, we partake of the triumph and the victory, for He has conquered our enemies for us and not for Himself.

The Cross itself is only of value as it leads to the empty sepulchre. We worship not a victim but the victor. The risen Christ is the supreme object of our faith and worship.

Some Christians do not seem to have any Easter in their personal calendar. The gloom which enshrouded Calvary settles over their spiritual life. There is no joyousness in their religion; they have no experience of triumph. What a pity!

The resurrection of Christ is the supreme proof of His divinity. This was the crowning miracle attesting that He was the Son of God. If the resurrection had not taken place, all the miracles which He performed during His life would soon have been forgotten.

The existence of our Christian church proves the resurrection. Without it John and Peter were cowed, broken-hearted men. Because of His appearance they became bold as lions. He convinced Paul, the keenest Jewish intellect and the most doubting, and He will convince everyone who looks earnestly for the light.

The Story of the Resurrection

BY BISHOP FRANK M. BRISTOL, D. D.

This Easter morning is glorious with its history, and radiant with its prophecy. It comes to human life once more with the Gospel of Jesus and the resurrection. It throws its light into the wondrous future, revealing the onward, upward, eternal sweep of this existence; worlds opening into worlds, years into eternities, earth into heaven. O, the possibilities; O, the power of an endless life!

When the angel bids the holy women, "Come, see the place where the Lord lay," he would have them look into the emptiness of the sepulcher, and know that One who had been there was not only greater than the temple, but even greater than the tomb. "He is not here; He is risen." This is no deception; the guards have not taken your Lord away. This is no hallucination, no dream, no trick of imagination; it is real. "Come, see the place." The angel might have said: "This is a physical reality. I am not talking to you in the language of mysticism. I do not speak to you in figures of rhetoric; this is not a mere spiritual resurrection; this is a physical resurrection. Come ,see the place where the Lord lay. He is not here. His body is not here. I am not speaking to you metaphysically. I do not mean simply that Christ is risen in your hearts, in your faith, in your hope, in your life, and that His resurrection is merely a subjective ideality; it is an objective reality. I ask you not to look into your hearts, into your own consciousness, into your own feelings, but, 'Come, see the place where the Lord lay.' Just as truly as that His death, His crucifixion, was an objective reality, so truly is His resurrection. Just as truly as His entombment was an objective reality, His disentombment is an objective reality. 'He is risen.' 'Come, see the place (not where the Lord lies, but) where the Lord lay.' 'He is not here.'"

May we this Easter morning grasp the significance of the emptiness of the grave where the Lord lay!—Ex.

The Calvary Passion

REV. C. CLAUD TRAVIS.

The cross is not an episode in history. It is the instrument of divine truth, that has changed history and made the world a new world. The light of a new heaven and a new earth radiate from Calvary. The cross is the point around which clusters our theological thought; it is the very center of our religious experience. Christ spake of the duty of discipleship, in "taking up the cross," and it is our misfortune that we have so misread God's purpose. It is evident that a vast multitude of His followers have never appreciated the truth in the cross. We are pleased to call our embarrassment in testimony, our petty conflicts with difficulty, our resistance of temptation, our crosses. And count the reluctance with which we perform a duty as the measure of the cross. This is but a tiny fragment of the significance of Calvary.

When we "survey the wondrous cross" the emotions of fear and awe sweep over us. There is something so profound and unfathomable in it! We feel that "clouds and darkness are around about it," and even from the altars of the Church there arises a haze of incense which obscures the real cross, and seen through the mist we are aware of a shadowy, mysterious something—strange and unreal.

The cross is not simply a picture, before which we sit and dream; a poem which charms and fascinates; a song which soothes and satisfies; a philosophy to be studied and discussed. The cross may be picture, poetry, song, and philosophy, but it is vastly more. The cross is the full, deep expression of the life of Jesus and the declaration of the principles by which He lived.

The cross exhibits the fathomless depths of love in the heart of the Father God. The cross stands for a passion. Calvary means the passion of outpouring life in the service for humanity. At the cross God calls us to share His redemptive work. We are bidden to be crucified with Christ, "and yet live—live by faith in Him." As He laid down His life, so we are commanded to lay down our lives.

Calvary means the passion of abandonment to the will of God. This Calvary passion has ever been the secret of the gospel propaganda. This Calvary passion is the power and the hope of the Church.

Easter was once a pagan, but an innocent, festival. Its transformation into a Christian observance is typical of the new light which Christ brought into the world, and is sending through all human life and society.

OUR YOUNG PEOPLE

What the Lily Said

By Harriet A. Cheever

Ritchie was marching home from school, a downcast, discontented look on his boyish face. Truth to tell Ritchie was feeling decidediy cross that afternoon, and when poor Mrs. Parker came along, he didn't look up and bow as usual. No, he just kept his head bent down.

If the boy had stopped to think a moment, he would not have passed Mrs. Parker in that way, because he really had a kind heart beating underneath his navy blue, blouse, and he knew there was a reason why everyone should be kind to Mrs. Parker.

The trouble was, Mr. Shaw, Ritchie's father, had promised the boy that he should have an automobile if it were pleasant, but not if it looked like rain. And, now the sky was not only overcast, but drops of rain were already beginning to fall.

It was the very last week of March, but the season was backward, and although the grass was sprouting, and clover leaves were showing green in spots, the crocuses were few and far between, and the hyacinths that grandma had planted had not yet shown their heeads.

Ritchie had never had a particle of faith in those hyacinths. He saw his grandmother put some dry, dark bulbs in the earth and seem to think that something would come of them. But how anyone could suppose that fine, sweet, flowers could come from those dead looking things he couldn't imagine. He really almost pitied grandmother.

This was Friday, and the next Sunday would be Easter. The teacher had requested the scholars in Ritchie's class the day before to bring a verse or two that morning to repeat, bearing on Easter, she wanted her pupils to have some idea of the day and what it meant. Straight to grandmother's room ran Ritchie, because he knew all about some wonderful scrap-books there that held in some of their pages almost anything a boy might want to recite, and sure enough, out came a verse that was brief, yet told a good deal about what Easter means.

Grandmother also told Ritchie that the verse was written by Charles Kingsley,an English minister, whose many beautiful verses had been largely printed both in England and America. Here is the verse:

"See the land, her Easter keeping,
Rises as her Maker rose;
Seeds so long in darkness sleeping,
Burst at last from winter snows.
Earth with Heaven above rejoices;
Fields and gardens hail the spring;
Shaws and woodlands ring with voices,
While the birds build and sing."

Ritchie learned the verse and repeated it without a mistake. But he said to grandmother with boyish candor:

"H'm! I don't see many buds bursting out of the snow yet, nor seeds waking up, nor many wild birds round."

The reply was cheery and full of belief:

"O but wait a little, my boy, and then see."

But when Ritchie entered the house, head bent down, a look that was far from happy on his face, grandmother said in her cheerful tones:

"What's the matter, Ritchie boy, anything gone wrong?"

Down went the school books in their leather strap not very gently onto the table.

"Doesn't anything go right," grumbled the boy. "Rain comes tumbling down when a fellow wants to ride; can't go walking nor riding, nor anything! All the other boys hurrying home out of the rain. Didn't meet any one coming home but just that poor Mrs. Parker that lives down by Dove Lane, she went by me."

"I hope you had a smile for her, Ritchie, and a pleasant nod."

"Didn't look at her her; didn't want to, either."

"I'm very sorry," sighed grandmother. "She had to give up her son, a fine young man, and all the child she had. He would doubtless have done a great deal for his mother had he lived, for he was very kind to her, but since the last Easter season he has been called away. She needs a great deal of pity and kindness—his poor mother."

That set Ritchie thinking. But young boys do not think sober thoughts long at a time, so grandmother was not surprised when after a few moments she heard him cutting about through the hall, having a romp with Hector, the great Newfoundland dog.

When the boy's father came home, he brought two splendid Easter lilies. Both were on a long, separate stalk, and around each were beautiful, shiny, green leaves. One lily was put in a long, slender vase and placed on a table in the library where all could see it. The other Mr. Shaw carried to his mother's room, Ritchie's grandmother, so she could have a lily of her own to look at.

Easter Lilies

E-aster lilies bloom to-day
A-t the tomb where Jesus lay.
S-weet and beautiful and bright,
T-hey proclaim, in purest white,
E-vermore the glad refrain,
R-isen Lord—the Lord shall reign.

—John W. Eddy.

The altar is snowy with blossoms,
The font is a vase of perfume,
On pillar and chancel are twining
Fresh garlands of eloquent bloom.
"Christ is risen!" with glad lips we utter,
And far up the infinite height,
Archangels the paean re-echo,
And crown him with Lilies of Light!

—Frances L. Mace.

From earth, behold, the blossoms break,
Released from nature's wintry prison,
As tho' with perfumed breath they spake:
"Easter is here! The Lord is risen!"
O may that Light which reigns above,
And thrills with life the quickening bowers,
Descend on thee, in peace and love,
With joys as many as the flowers!

—In Pittsburg Christian Advocate.

Easter lilies, pure and sweet,
Welcome once again;
For ye tell us joy still lives
In this word of pain;
Tell us, too, that Christ the Lord
Risen is to-day,
And that he the might of death
Vanquished hath for aye;
Tell us that the friends we love
Sleep, to wake once more,
And that we shall find our dead
On the brighter shore.

And the lilies! Oh, list to their message
That's whispered in fragrance and bloom,
Of the life that is perfect in purpose—
A heart where the Master has room.

For the message of Easter is courage
That lives 'bove earth's darkness and cold;
And faith that is firm in its holding,
And love that can never grow old.

And the love of Christ that's arisen
Still lives in the hearts of his own,
While the story of Easter is echoed
In blossom, and odor, and tone,

Till out from our failures and losses
New strength shall arise from the fray,
And the rest of this life shall be truer
Because of each new Easter Day.

—Emma Graves Dietrick.

Now few boys really love flowers as Ritchie did. That tall, stately lily in the library was a real delight to him, and he stood before it, his hands in his pockets, gazing and gazing at the spotless bloom. His father, passing through the hall and seeing him, thought to himself, "I'm very glad the lad loves flowers as he does, because it shows there is something fine in his nature.

Yes, there was something fine in Ritchie's nature, and that was probably why he had the little dream that came. It was after dinner that night, that lying rather tired on the library couch, and looking at the beautiful lily, he all at once thought it began speaking to him:

"So you didn't quite believe that lilies and hyacinths came up from dark, dry bulbs and became sweet things to look at? You see thev do. I was just as dark and dried looking a little while ago as those hyacinths your grandmother put into the earth. Nowlook at me. And the crocuses, all they are waiting for is the Maker's time, to come peeping up all in bright, new dresses of white and purple and gold. You see, we stand for New Life, bright, beautiful, New Life. And you needn't think that means only a life that comes after you are all through with this bright, young life you enjoy so much. O, no, that isn't all! If a boy or a man has faults, if he is scowling when it rains, or is unkind to anyone needing pity and kindness, he can rise right out of that kind of a life into a new one. It isn't nice to scowl at rain, for the flowers can't bloom without it. And people want kindness—kindness——"

"Come, Ritchie, bedtime." called his mother. "You're getting so sound asleep you won't want to go to bed at all if you don't go soon."

Ritchie sat bolt upright and stared at the lily. "Jolly! I thought that spoke to me," he said.

"Then what it said must be true," his mother replied, and she spoke very slowly.

After Ritchie was all snug for the night he did not go right to sleep,but lay thinking. Pretty soon he began muttering to himself as if it was company, talking out softly.

"The lily did say things that were true. I didn't believe grandmother's hyacinth bulbs would amount to anything, and I wasn't kind to Mrs. Parker today, and the lily somehow seemed to know it. Jinks! it must have been awful having her son go and leave her all alone. No more kindness from him to her. How good 'twas of father to remember and bring a lily for grandmother, his own mother. Jolly! wouldn't grandma miss it, though, if she didn't have father to be so good to her! That's the way I mean to be to deary mother when I get to be a man. Yes, I do! I'm awful sorry I went humping along and never spoke to Mrs. Parker today. I wish I hadn't.

"The lily said I could rise out of an old life into a better one if I wanted to. Believe I will. I must believe everything that's good and true. I reckon those hyacinth bulbs will come to something. That verse said seeds that had been sleeping would burst from the snow. About the birds—course they'll come back some day. Wish I could be kind to Mrs. Parker; wonder what I could do?"

Ritchie was drowsy again, and soon slipped off to Slumberland, a lovely place for tired young people.

But when he awoke in the beautiful sunlight of a fine morning the day before Easter, he began thinking where he had left off muttering the night before. He thought and thought; all at once he exclaimed, "I have it! I have it!" and hopped briskly to the floor.

It being Saturday there was no school, but Ritchie seemed in a hurry to dress. He soon ran down and ate his breakfast, then began hanging around his mother. She knew her boy well, and half-laughingly said at last:

"Come, Ritchie, out with it. What is it you want?"

"Mother,"—he spoke very low—"would you give me that splendid lily in the library? I want to do something with it."

His mother looked surprised. "I should want to know what you wanted it for, Ritchie, before I let you have it."

"I—I didn't look pleasant at Mrs. Parker when I met her yesterday, 'cause I was mad about the lilies. But she won't have any son any more to give her lilies, and I thought p'r'aps 'twould please her if I gave her ours."

"Yes, Ritchie dear, you can have it."

There were tears in the mother's eyes that he did not see them.

The lively

The Significance of the Incarnation

By the Rev. N. W. Greene, B. D.

The condescension of the Son of God to abandon the splendors of heaven and take upon himself human flesh and become subject to human experience is the Incarnation. Or, better perhaps, to employ John's definition and say that "The Word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." This act is the Incarnation.

The meaning of many of God's ways is indeed past finding out. The more we investigate the more we become shrouded in mystery; the dark horizon of the unknown comes down close to our eyes. And, when mocked and baffled in our investigation and vain research we turn our eyes within and ask Zophar's despondent question, "Canst thou by searching find out God?" There comes no reply from within, our investigation sheds no light, scholars are silent. Then we can do no more than employ the modest answer of the prophet, "O Lord God, Thou knowest." But when we turn to the Incarnation and ask wherefore hast God thus dealt with us, there pour in floods of light from revelation, from Scripture, and from experience. Yea, and if we turn to the Incarnate One himself and ask, "Wherefore hast thou come?" the answer is ready: "I am come that they might have life and that they might have it more abundantly." We are in easy reach, therefore, of ample means for understanding, in a measure, the Incarnation as related to God and to man.

As related to God, it betokens a fundamental essence of his nature and vividly portrays his highest character to a dying world. Without this Incarnation, we would still be groping amid the uncertainties of the old dispensation. Without it, the Mosaic Law with all the Jewish traditions and ceremonies multiplied with the passing years would rest upon us as burdens grievous to be borne. Without it, thus burdened, we would see God in a distorted vision, and complainingly say with Ezra "Our fathers have provoked the God of heaven;" or, terrified at the thought of his presence, tremblingly we would say with Samuel "God is come into the camp, woe unto us." We would know him as a God of might and power, a terrible and exacting God who stands ready to punish and delights in human distress and affliction! But, thank God, the picture is repainted in the Incarnation, and it is known everywhere among us that he is not a God of hate but that "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." Such a formidable being as we would have would be exceedingly forbidding, and we would not dare approach him were it not for the Incarnate Christ who says, "Come unto me, all ye that labor and are heavy laden." Thus, amidst the confusion, mist and gloom of a benighted world, we get a glimpse of the true nature of God, who out of sheer love sacrificed the life of his only Son to save a perverse and rebellious people from death, who ought to die. We see not only in the act of the Incarnation an expression of God's love, btu we see in the Incarnate One Himself a most perfect picture of God. He is indeed the "express image of the Father." The spirit of the Father has a corresponding spirit in the Son. The actions of the Father have corresponding actions in the Son. The nature of the Father has a corresponding nature in the Son. The love of the Father that caused Him to give the life of His Son for His enemies corresponds to the love of the Son which caused him to surrender His own life for His persecutors and say for those who nailed him to the cross, "Father, forgive them." "In that while we were yet sinners Christ died for us." We know Christ, we know God. "He that hath seen me hath seen the Father." "I and my Father are one."

Passing from this fundamental idea that the Incarnation signifies that the essential element in God's nature is love of the purest and the most disinterested type, we notice also that it teaches that we are the objects of this love and the recipients of the blessings love provides. That love is the predominant element in God's nature, we all agree. That this restless, yearning, burning passion goes out for man and moves God to employ all the forces of earth and heaven for man's well-being, cannot be denied. We agree that the characteristic quality in love is that it yearns to impart self to others and to appropriate others to self. This quality is manifest in every act of God. Even in creation, it was the supreme purpose of God to raise up for himself a "peculiar people"; a people like himself in character that they might be fit companions in the heavenly home . So he imparted of himself to man and created him in his own image. Not once for all did God give of himself to man, but it was a repeated impartation or a continuous out-pouring of his spirit. And that, not for the chosen people only, but he said, "I will pour out my spirit upon all flesh." In answer to love's call God did impart himself to the people as the lives and labors of many an ancient saint and hero can tell. Without God in his spirit working with the people Israel's history would be a horrible scene of darksome ruin. But with him we have successive scenes of spiritual triumph; triumph over almost insurmountable difficulties. And if we ask how they triumphed, we are answered that it was "not by might nor by power, but by my spirit." And if the minister of to-day shall have the thrilling experience of the prophets of old who in the midst of difficulties and firey persecutions declared the counsels of God with increasing boldness and zeal, he must be able to say that the "spirit of the Lord God is upon me; because he hath anointed me to preach." We are the objects of God's love in that he imparts if himself to us. But as love is ever yearning, ever growing and seeking to do to give and to get more and more, God's manifested love was not satisfied with this gift of his spirit. God must draw nearer and give more to the object of his love. The dearest he had it not withheld, he gives us his Son that the Son might give his life! "Behold what manner of love the Father hath bestowed upon us." This is the imparting side of the significant love of the Incarnation. The appropriating side is partly seen, where he in the person of His Son, takes upon himself our sinful flesh and becomes subject to all the disagreeable experiences of humanity. He was willing to take the Elder Brother's part, to share our burdens and to become our fellow-laborer in sorrow and afflictions. He took this. One thing more he asks: "I've given you dominion over all the earth, I've given you my spirit, I've given you my Son's life; the giving side of love has wrought well. Love wants to receive something, Son, give me thine heart."

In the Incarnation we have God and man in one person. A being who is very God and very man. The possibility of such a composite being seemed incredible to the Jews in the time of Christ and baffles the understanding of the wise men of to-day. This is one of the mysteries that it is the glory of God to conceal. Knowledge as to how this union was effected would not help us in our present state of development. We are not prepared for the unfolding of such a profound mystery; and it has not pleased the Lord to reveal it. But we know the fact and that is all we need to know. We cannot fathom the mystery of God's love, but the fact of it is very real and all-absorbing. The wind bloweth where it listeth . . . . but we cannot tell whence it cometh nor whither it goeth, but we know the fact and utility which serve the purpose well. We know not how God and man united in one composite Being, but we know the fact of it which fact alone ought to make us wise unto salvation. The possibility of such a union inheres in the very nature of divinity as well as in the nature of humanity. There must necessarily be something in common in the nature of God and man to inspire the love that exists between them, and something to sustain the love when inspired. This fact was recognized before creation, and accordingly, God made man like himself. Just how large a place in man is to be given to the "image" of God, I shall not attempt to say. But it is certainly a place large enough for the love of God to rest, and for a basis of union between the two. This early basis of union which God formed between himself and the first creature man finds expression in the history of both inspired and uninspired nations. Oriental writings abound in allusions to beings partly divine, and their philosophies abound in divine-human ideals. Legends of fabulous beings who wrought wonders in the world, the gods and supernatural men of mythology, the fetish worship in dark lands answered to the heathen's unconscious consciousness of the original union with God, and dimly foreshadowed the more visible union which was to be effected in the Incarnation of Christ. The inspired peoples were better provided for. God led them in a plainer path and pointed more directly to their true relation to him and to his future purpose. They are plainly told that they bear God's image and are his chosen people. He told them about the coming Messiah who was to deliver them and restore the Kingdom of Israel. They believed him to be a divine Messiah in human form, for as such he hovered before prophetic vision. He was called "Immanuel," God with us. They knew he would be divine still of the House of David. Divine, yet human enough to be "bruised" and to "suffer" and to be "led as a lamb to the slaughter." The paradox of David's son being David's Lord coincides very well with the Messiah being both divine and human. These all arise from the original union between God and man, and indicate the possibility of a more perfect union and foreshadow the complete and visible union effected in the Incarnation. This followed God's usual method of revealing great truths by degrees. It was made known to Adam first that he should be the seed of a woman. It was not known of what nation he should come until the time of Abraham; nor of what tribe until Jacob; nor of what sex until David; nor whether born of a virgin until Isaiah. Thus by degrees the particulars were revealed to man, till at last the Word became flesh and dwelt among us.

The high purpose of God to rescue and redeem a race of sinners could be best accomplish by the method adopted in the Incarnation. Man is a sentient being and easily reached by what appeals to the senses. What we can see, feel and handle challenges our faith. The tangible, concrete things of life are forever real to us. While the intangible, the invisible and spiritual are apt to seem vague and unreal. Recognizing this, God chose the Incarnation as the best method to work with victorious efficiency in redeeming this race of sinners. In all the ages the human mind has been trying to conceive of a God who could be felt and seen. Men bowed in worship before images and idols made by their own hands and imagined them gods. Our God adapted himself to these human peculiarities and came in the form of a man that he might be seen and heard, felt and handled, and thus gain access into the lives of men whose faith and fellowship he sought. Then men heard God's teachings from the lips of his Son; men saw his teachings illustrated in his life; men saw with their eyes the evidence of his love on Calvary. Men handled him. Men believed, and the world is being saved.

Dillon, S. C.

What the Lily Said

(*Continued from Page Five.*)

in white paper and the boy started forth on his errand.

"Bless his dear, loving little heart!" said grandmother, watching him from the window.

When Ritchie came back he was not laughing, although he looked happy and contented. Mother and grandmother were in the sitting-room as he entered, and he began.

"Jolly! but I was glad I carried her that lily! First she cried, and said I was a dear, kind little man. Then she said Easter lilies could preach beautiful sermons to folks in sorrow. She said they made her feel sure she should have he son again. She said Jesus Christ rose from the dead on Easter Day, and lilies that didn't look like live things a little while ago, came smiling up, just like lovely lessons of the new life there is in heaven. Now I guess I'll go out and play."

"That was a sober lesson for a little chap," grandmother said, "but I wish he would remember it."

"Children remember lessons learned when they are quite young," the mother replied. "Yes, I hope Ritchie will remember this one."

Off ran Ritchie, his young heart at rest. All at once he stopped and looked down.

"Grandmother's hyacinth's up all of two inches!" he gasped. His eyes roamed off a little further. "And three crocuses all open, as I'm a living boy!"

Just then a bird called "Cheer! cheer! cheer!" in a tree over his head.

"Robin!" he exclaimed, looking up. "Hulloo! awful glad you're here."

Then for a mere boy he said a very nice thing:

"Yes, they all stand for new life. 'Twould be a mean kind of a fellow that wouldn't want to be good and new himself with such lessons as Easter verses and flowers can teach him."—Selected.

"And a Little Child Shall Lead Them"

By Miss Estelle Morrell

The night was cold and dark. To add to the discomfort of those who were unfortunate enough to be out the rain was falling slowly, but constantly. It was quite late and Mrs. Manfred was still alone.

Finally the sound of the wheels of the buggy as it drew up to the porch fell upon her ears. She entered the hall just as the latch-key turned in the door expecting to see the doctor alone. To her great surprise there was with him a little stranger who seemed quite forlorn. Mrs. Manfred waited not for an introduction or for any words from the physician, but supposing that the child was some little wanderer whom he had picked up and brought with him to share the comforts of their home for the night, straightway went to her, took into hers the child's cold, dirty hands, bade her welcome, and made her comfortable for the night.

When Mrs. Manfred returned from her attendance upon the little girl she found the doctor comfortably seated in a large arm-chair by the fire, but evidently in a state of deep thought. He at last aroused himself from this reverie and said: "Mrs. Manfred, this child whom I have brought with me to-night is alone in the world and we must make her our own." He then told her of how he had been called that afternoon to see a sick man in the mining camp three miles from the town. All the afternoon he had been in attendance upon him but with no good results. The man was evidently beyond all medical help, for early in the night, while the doctor was still with him, he passed from the land of the living, leaving alone the little girl whom we have already mentioned.

The child's mother had died sometime since and the father had kept her close to him as his only comfort, taking her with him wherever he went. He had finally come to this mining camp and with him had come his child. But life here was such that its influence upon mature minds was not altogether wholesome, and upon the young was wholly detrimental. There was neither school nor church in the camp and Erica (for this was the little girl's name) saw and heard those things which would not have the best bearing upon her later life. It was therefore a blessing to her to fall into the hands of good Dr. Manfred and his wife upon the death of her father.

Erica's new home was quite a contrast to her old one. Mrs. Manfred first saw to it that she had all to make her comfortable and happy. She was then sent to the village school where she not only gathered about herself numerous friends, but also made rapid and easy progress in her books.

On Sunday mornings she attended the Sunday school and in the forenoons went to church with Mrs. Manfred. Unfortunately she had known little of Christ and His teachings but she eagerly grasped every opportunity which afforded her a knowledge of Him who was her Savior.

In her home life religious training was not lacking. Her afternoons were spent with Mrs. Manfred who told her Bible stories and had her commit to memory and recite passages of scripture.

It was during these quiet afternoon talks that Mrs. Manfred had begun telling Erica the story of the Christ. She had begun with the Christmas tide and explained to her its significance. She then passed on to the different periods of His life telling her of His wonderful works and great service. It required some time for Mrs. Manfred to tell Erica the story of this life so as to impress it upon her. But the child was so interested that she looked forward with great joy to those quiet chats and constantly wondered what was next and how it would all end.

The Saturday afternoon before Easter had come. The duties of the day were done and Erica was found in her old place in Mrs. Manfred's room. It was the day for the story of the crucifixion. With greater interest than ever Erica listened to the sad recital of the death of Christ and begged Mrs. Manfred to go on and tell of the resurrection. When the story was finished both sat silent for a few moments. Then Erica said with her soul shining in her eyes: "If I could but tell the story of this Christ to those who know Him not, would they believe; would they love Him!" Mrs. Manfred heard her but did not know that she had in mind any special case.

Several moments passed away. Erica was thinking of the mining camp. Though it had been some time since she had been taken away, yet conditions as they existed there were ever before her. Contrasting her present condition with life in the camp she saw the destitute spiritual condition of the people there and wondered could she be of help to them. She had never seen a minister among them and she feared lest they knew not of Christ and His wonderful power to save.

The afternoon had passed; the shades of evening were slowly gathering and still Erica sat in silence. She finally bade Mrs. Manfred good-night and went to her own room; but regardless of what she did her thoughts could not get away from the mining camp. "These people must be saved," she said to herself, "but who will take the gospel message to them?"

She lay awake for some time. At last a happy thought struck her, and she said aloud: "Why not go myself and tell them of Jesus? I belong to Him and I must work for Him. I will go."

Dr. and Mrs. Manfred knew nothing of what was passing in Erica's mind. They had told her that they would go to early services Easter morning, but she was not even expected to be up at such an early hour. But when the morning dawned and Dr. and Mrs. Manfred were making their preparations to attend early services at the village church, Erica, too, was preparing to start on a mission for Christ.

In order to protect her delicate form from the chill of the morning air she wrapped her heavy cloak about her and started forth on her journey. Over the hills and through the fields she almost ran, her face radiant with the joy of anticipated service.

She reached the mining camp just before the sun rose above the eastern horizon. Her footsteps were directed to one particular spot—a place where she had seen men go early and had been told that they remained late, and often the morning sun rose upon them there. She knew that there was nothing praiseworthy in what they did there.

Ere she reached the steps she heard loud rough voices within. She mounted the steps and stood upon the porch. Instead of rapping as might have been expected, she stood singing in a clear sweet voice:

"There is a fountain filled with blood
Drawn from Immanuel's veins;"—

The noise abated.

"And sinners plunged beneath that flood,
Lose all their guilty stains."

Silence reigned within. The singer went on:

"The dying thief rejoiced to see
That fountain in his day
And there may I, though vile as he,
Wash all my sins away."

The song had its effect. In a flash men reviewed their lives. Were they sinners? Were they vile? Would their sins be forgiven them? The door was opened. The men looked at each other as if wondering why had such an angel come to them. Erica saw the expressions of their faces and knew what was passing in their minds. This was an opportunity to save them. She saw it and began again:

"Tho' your sins be as scarlet,
They shall be as white as snow."

Could they be changed? Could they begin their lives anew? The utter wretchedness of their condition dawned more fully upon them. When the song was finished every eye was wet with tears; every soul was filled with hallowed fire.

The singing went on, though Erica was no longer able to lead. The room which had been the scene of sin and vice was transformed into a place of holy worship. The fire of the Holy Ghost spread throughout the camp. Men, women and children turned from sin and came to Christ. It was Easter to them—a most glorious Easter!

Mary of the Morning

When all had gone and left Him to His rest,
The woman crept back softly through the gloom
That veiled the night-hushed hill, and weeping pressed
Her cheek against the stone that sealed the tomb.

Of all who loved Him, she loved most of all—
And she a daughter of Jerusalem,
With ruddy locks that rippled in their fall
Of veiling beauuty to her garment's hem;

And in her arms, still faintly sweet with myrrh,
She carried three tall lilies, fragrant, white,
And these she eft beside the sepulcher—
Pale tapers in the purple dusk of night.

Then forth again went Mary Magdalene;
And woeful was the heart her bosom bore;
And morning lay upon the mountains, when
She sought that lonely garden place once more.

The dew empearled the grasses. Faint and far
The sounds of day came upward from the main,
Against the dawn was but a single star,
When Mary, wan with watching, came again.

Her feet were shod with sorrow, and in woe
Upon her breast was bent her heavy head,
And thus she reached the sepulcher, and so
She knelt a moment, weeping for her dead.

But lo! the grave was open, and the stone
Which slew the hopes of Judah rolled away,
She cried aloud; but heard no answering tone;
No shrouded dead within the portal lay.

But as she gazed in wonder and despair,
She thought she saw three angels, radiant, bright,
Sweep through the empty tomb and listening air
And vanish like the mist before her sight.

"Where have they laid Him?" sobbingly she cried.
"Where have they taken Him, my Lord and King?"
And then she knew that some One walked beside,
With gentle mien and kindly questioning.

And thinking Him the gardener, she stayed
To pour her plaint of sorrow and of fear;
When suddenly within the olive's shade
She heard her name, and answered: "I am here."

"Mary!" again. She faltered, trembling now.
"Mary!" in accents tender, low and sweet.
She raised her eyes, and saw His wounded brow.
"The Christ!" she cried, and worshipped at His feet.

'Twas Easter. And the lilies, tall and fair,
Sprang out like stars along the path of God.
And Mary Magdalene still lingered there,
Her lips upon the dust where He had trod.

—Grace Duffie Boylan.

Our whole faith and hope are dependent upon the resurrection of Christ. If Christ had not risen from the dead, there would be no Christianity.

The Christian does not venerate a heroic, but entombed Founder. He does, indeed, admit to his creed the doleful words, "crucified, dead and buried"; but he adds to them the supreme statement that the Saviour liveth and reigneth forevermore.

If ever a time should come when Christian congregations cannot sing "Christ the Lord is risen today," then the doom of the church will [illegible]

The doctrine of the resurrection is the most beautiful which grows in the Christian garden. It is a positive belief in [illegible] in most beautiful language; [illegible] and Father of our Lord [illegible]

Southwestern Christian Advocate

1—All business letters should be addressed to Baton & Maine, and all communications intended for publication to the Editor.
2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3—When the Advocate does not arrive regularly, notify us promptly.
4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the Advocate.

631 BARONNE STREET.

GREAT DAYS AT GAMMON THEOLOGICAL SEMINARY—CELEBRATION AND COMMENCEMENT

Gammon Theological Seminary is to celebrate its quarto-centennial beginning April 25 and closing with the commencement exercises April 29. This institution has a large place in the life of our people in the South. During the twenty-five years of its existence it has demonstrated the wisdom of its establishment and justified the magnificent gift of Mr. E. H. Gammon, which made the institution possible. It is the best endowed institution in the South, save Tuskegee Institute. It is one of the best endowed institutions in the entire Church. It is the largest and best endowed theological seminary in the world for Negroes. It seeks the training of men who are to be the preachers and religious teachers of 10,000,000 of Negroes in this country. This institution must also in a measure furnish consecrated men to do work in Africa. Those who have directed the affairs of Gammon Theological Seminary occupy a throne of power.

The celebration of the twenty-fifth anniversary of this institution should awaken nation-wide interest and should bring together a large body of men and women who are especially interested in the religious and moral uplift of the Negro. Because of its history, its prestige, its equipment, its alumni, Gammon Theological Seminary ought to be in the very front leading the religious forces of our people. This is its legitimate place, anything less is unworthy of this great institution.

The quarto-centennial seeks to emphasize the place of Gammon in the life of our people and in the life of the nation. Not only should the members of the alumni willingly return to this hill of the prophets on this special occasion, but hundreds of our ministers, district superintendents and pastors ought to avail themselves of this opportunity to become acquainted with the workings of the institution and to honor it for its princely history. President J. W. E. Bowen has wrought well during his administration and has planned a strong program for the quarto-centennial. There are items in the program that will be of special interest, which follow:

Bishop Henry W. Warren, D. D., LL. D., preaches the Baccalaureate Sermon before the Faculty and graduating class Sunday, April 25 at 11 a. m.

Gammon Platform Day will be held Sunday, April 25 at 3 p. m. The Rev. Bishop John M. Walden, D. D., LL. D. presides.

The Annual Address before the Faculty and students of the Seminary will be delivered Monday night, April 26 by the Rev. James W. Lee, D. D., pastor of the Trinity Methodist Episcopal Church, South, Atlanta, Ga.

A Ministerial Institute will be held in the chapel of Gammon Monday and Wednesday, the 26th and 28th. Among the speakers are President W. H. Crogman, President W. P. Thirkield, Dr. J. P. Wragg, President W. H. Crawford, Dr. W. W. Lucas and others.

Tuesday, April 27, Africa Jubilee Day. Bishop J. C. Hartzell, D. D., LL. D., will preside. Dr. M. C. B. Mason, Dr. R. E. Jones, Mrs. W. P. Thirkield, Dr. H. C. Stuntz, Dr. A. P. Camphor are among the speakers.

Sunday night, April 25, Stewart Missionary Foundation Celebration. Among the speakers are: Mrs. M. C. B. Mason and Mrs. H. M. Nasmyth, Superintendent of the Adeline Smith Industrial Home.

Wednesday night, April 28, Alumni Address by the Rev. J. N. C. Coggins, B. D.

Wednesday night, April 28, Annual Reception of the Trustees, Faculty and Alumni.

Wednesday, April 28 at 2 p. m., Business Meeting of the Alumni Association.

Thursday, April 29 at 2:30 p. m. Commencement Exercises. The address to the class will be delivered by President John Wier of New Orleans University.

Of General Interest

CUBAN AFFAIRS

The Cuban Congress convened Monday, April 5. The sessions of both houses were taken up largely in reading the President's message. The message was a very long one and inclined greatly to emphasize the tendency to create a third party. While the general tenor of the message was hopeful and encouraging President Gomez sounded a note of warning against some evil tendencies in the form of rebellion against whatever made for discipline, law and order, method and subordination to the will of social collectivity.

President Gomez dissents from the suggestion, on the part of Gov. Magoon, of subjecting the country to a heavy burden of a bond issue of sixteen millions of dollars, as he considers that the customs receipts will prove sufficient to cover all obligations of the Government. He urges strongly for a new commercial treaty with the United States favoring a reduction in duties on imports consisting of the necessities of life, in order to lower the high cost of living. He reports pleasing progress in the organization of a permanent army, which will prove instrumental in keeping peace.

THE AMBASSADORSHIP

Since the resignation of President Charles Eliot, of Harvard University, he has come in for a large share of discussion in consideration of a successor to Whitelaw Reid, American Ambassador to Great Britain. In fact, he has been formerly offered the position by President Taft and given one year to consider its acceptance or refusal. Newspaper reports have several times declined the offer for Dr. Eliot, but the truth is, ex-President Eliot has neither accepted nor refused the offer. President Taft indicates that he intends retaining the present ambassador for at least a year and gives Mr. Eliot the meanwhile to decide. The position is a responsible one, and it is the general feeling that no man is more eminently fit to occupy this post than Dr. Eliot. If he accepts, he will be the thirty-third representative to the Court of St. James—as it is wont to be known—from this country and the eleventh who has gone from Harvard. Among the deterrents to acceptance on the part of Dr. Eliot, besides his advanced age, is the meagre means for the maintenance of a representative, as against the high mode of living expected of the man of that post. It is estimated that $50,000 will about cover the necessary expense of the ambassador to that post from our country; whereas, he only receives a salary of $17,500.

TARIFF HERE AND ELSEWHERE

During the nearly one month's time of the extraordinary session Congress has indulged in an almost unlimited discussion over the revision of the tariff as marked out by the Payne bill. Numerous amendments have been offered—tending, more or less to remedy sectional defects. New England has, it seems, played the lion's role so far, in the make-up of the schedule, and other parts are inclined to demand concessions favoring their territory, by threats of bolting legislation. The South particularly feels that it is not cutting a swath in the schedule make-up commensurate with its extent of trade. The House, in which all bills must have their formal origination, has taken steps purporting to bring to a close all discussion and take a vote. Delay is very costly to the Government; and it is the aim of those most directly responsible for the actions of this congress to reach a decision as soon as is praticable. On Monday, last, the report of the Committee on Rules was read and explained by Chairman Dalzell, of Pennsylvania. Mr. Payne, author of the bill, in his remarks showed that the Republican party would be responsible for whatever is or is not done. He urged that sectionalism be kept in the background. Mr. Payne, as well as Mr. Dalzell, pleads for speedy action, stating that the country needs and wants action, not talk. Friday is the day set to take a vote on the bill. Among the articles which have come up for special attention in the schedule are lumber, hosiery and gloves. The lumber men have won some concessions, and in all likelihood the same rate as formerly will obtain, as relates to Canada. The hosiery rate will not be changed.

It might be interesting to note that tariff reform is playing its part in other countries than our own just now. England is on the drift toward a revision of her tariff rates. While the tendency has taken no definite practical course, the feeling is that tariff reform is inevitable. Among the contributing causes are: Hard times, unemployment, general depression in trade, together with the influence of the new French and United States tariffs.

MR. ROOSEVELT AT NAPLES

That ex-President Roosevelt is an unfailing light whose brilliant rays will cast their gleam from the remotest regions is a fact, the significance of which becomes more manifest with every passing day and in an almost inverse proportion to the distance through which he drags himself to be buried in the jungles of the wild. A short while back it was a question with some whether or not Mr. Roosevelt, after his vacation from the presidency would enjoy any of the distinction received during his term of office. The question is no longer a doubt. The repeated ovations being tendered him by peoples of all countries and all nationalities are proof conclusive that his striking personality has made a profound and unforgettable impression on well nigh the whole world. Perhaps it is safe to say that Mr. Roosevelt is the most imposing personage of this age. On Monday, the fifth instant, Mr. Roosevelt was given an enthusiastic greeting at Naples, Italy. The vessel on which he was a passenger was greeted by the blowing of whistles, the fluttering of flags and the Italian bands as she steamed into port. Immense crowds thronged the streets and gave to the Former President such an overwhelmingly enthusiastic welcome that he was simply nonplussed at the personal popularity he has won. Mr. Roosevelt visited the Duke and Duchess of Aosta, remaining on land until ten o'clock in the evening at which time he went aboard the Admiral. His quarters aboard were filled with beautiful flowers sent by admiring friends, chief of whom were the German Emperor and Empress. Emporer William of Germany conveyed a message to Mr. Roosevelt signifying his desire that the ex-President should return by the way of Berlin to which Mr. Roosevelt gave hearty assent. As an earnest attest of his faith in Mr. Roosevelt the German Kaiser in closing his letter to him greeted him with "Hail to the successful huntsman." To which Mr. Roosevelt replied: "In a year you will be in a position to know whether I deserve such greeting or not."

The ovation tendered by the Italians lasted almost incessantly for three hours. Mr. Roosevelt remarked during the meanwhile that the Italians as well as the Americans can make a noise.

OFFICERS OVERPOWERED(?)

The usual old hackneyed, and threadbare excuse: officers overpowered by unknown parties is given as the price of a man's life who was being held in the Pensacola jail on a charge of murder awaiting trial, but who was deliberately taken by a set of vicious lawbreakers and summarily hanged right on the streets of the city. No clew can be had as to the participants of the mob.

The strange thing about these outrageous happenings—which are less to be condoned than the charge for which the accused is punished—is that the officers of the law, with all the state behind them, and the whole country, too, for that matter—and whose sworn duty it is to protect their prisoners, seem to show such little strength and courage in a time when courage is most needed. And not only that, they are never able to give a clew by which they can apprehend the intruders.

It does seem that if the officers of the law are unable to furnish protection due their prisoners it is best that they would be fair and not make men an easy prey to howling mobs by disarming them and locking them in custody It is not the purpose of this article to condone crime anywhere; but rather to condemn it everywhere. The resolution adopted by the City Council of Pensacola is very good, as far as it goes; but it is too bad that it has not the power to rid its force of such a dull set of men as those officers who allowed a mob of thirty or more men to come unaware to the inner courts of the jail. And that squad of police who only one block away knew nothing at all about the incident until the report of the volley which poured into the helpless dying man's body, ought at least be reprimanded for their stupidity.

People of Interest

"The Power of an Ideal" is one of the Hon. William Jennings Bryan's splendid lectures.

Dr. Booker T. Washington says that the closing of the Southern bar-rooms is a second emancipation.

Bishop and Mrs. Hamilton were tendered a reception at Rust Hall, Washington, D. C., recently.

General William Booth, leader of the Salvation Army, will celebrate his eightieth birthday Saturday, April 10.

Bishop Goodsell was the honored guest at a reception tendered by the New York East Conference on March 31.

President Taft's maxim is that Sunday should be a day of rest and he begins his administration by refusing to see callers on Sunday.

The Liberia Annual Conference reported for the year just closed six hundred and fifty converted and $6,353 raised for building purposes.

J. Wilbur Chapman, Jr., son of Dr. J. Wilbur Chapman, the noted evangelist, who is now a student at William College, is planning to enter the ministry.

Dr. H. K. Carroll and Charles Mitchell have been elected members of the Board of Foreign Missions, succeeding R. E. Flanders and Costello Lippit, resigned.

Mr. Charles Hitchcock Sherrill, a well-known lawyer of New York, succeeds Mr. Arthur M. Beaupre as Minister of the United States to the Argentine Republic.

At the session of the New York East Conference, March 31, at Stamford, Connecticut, Bishop Goodsell celebrated the fiftieth anniversary of his entrance into the ministry.

Bishop Warren has contributed fifty dollars toward the equipment of a medical dispensary in connection with the First Methodist Episcopal Church work at Ponce, Porto Rico.

The five weeks revival conducted by the Rev. J. P. Robinson, at our Church in Marion, S. C., resulted in 47 conversions and fifty accessions, forty of which have been received into full membership.

Lincoln's centenary was observed in India. In Calcutta there was brilliant speaking by the Consul General, Mr. B. R. Barber and Bishop Warne, whose subject was "Lincoln's Religious Life."

Miss Elizabeth Pursel is now at her home in Delaware, Ohio. She has given thirty years' service to our work in Japan and now retires after twenty successful years in the educational work which she founded in Nagasaki.

Dr. J. W. E. Bowen, president of Gammon Theological Seminary, Atlanta, Ga., delivered an address at the vesper service of Howard University, Washington, D. C., Sunday March 28. His subject was "Consecration."

Dr. Charles W. Eliot, President of Harvard University, while in Durham, N. C., recently, addressed a large body of representative Negroes. He was introduced by Dr. James E. Shepard, one of the foremost young men of the race.

Examiner J. Oscar Berhel becomes chief examiner at the port of New Orleans. This is for Mr. Berhel a promotion in salary, which is $1,900 per annum, as well as in rank and is "due entirely to the efficiency of the record he has made."

The Negro Masonic Hall Association has purchased a home at St. Louis, Missouri, on a prominent thoroughfare for the sum of $22,500. The building is a three-story structure, with stores on the first floor, flats on the second and a large hall on the third.

The retired army officers—Generals Young, Sanger, Price, Schwab and Wilson—constitute the court of inquiry which will investigate the dismissal of the members of the Twenty-fourth Infantry in connection with the Brownsville shooting affray.

Mrs. William W. Foster, widow of the Rev. W. W. Foster, and father of President W. W. Foster, Jr., of Rust University, Holly Springs, Miss., died at her home, Round Lake, N. Y., March 24, after a brief illness. She leaves a son and two daughters.

A great ovation was tendered President Taft at a dinner of 1,500 Yale graduates held at the Waldorf Astoria, New York, March 19. Mr. Taft was hailed as the "first Yale President." President Taft's topic was, "For God, for country and for Yale."

John Burroughs, the naturalist and author, now seventy-two years of age, has joined John Muir, the California explorer and forestry authority, for a trip through the Grand Canyon of the Colorado. For forty years Mr. Burroughs has been planning to make this trip.

Sir Andrew Fraser, LL. D., K. C., S. J., who until the close of last year was Lieutenant-Governor of Bengal, British India, with its eighty-million people, delivered an address in New York City, Sunday, March 28, on "The Victorious Progress of Christianity in India."

Dr. Pendel Harris, a widely known lecturer, of Birmingham, England, discovered, recently, a Judaic Christian Psalter, while searching among some Syriac mss. It is a nearly complete edition of the Psalms and odes of Solomon, and is supposed to be the work of an escaped Hebrew Christian.

Bishop and Mrs. Burt sailed from Marseilles for Algiers on March 19 and from Algiers they will go to Tunis. Bishop Burt is in North Africa at the request of Bishop Hartzell, overlooking the missionary work of the Methodist Church just opened in Algeria and Tunisia, especially among the Mohammedans.

Mrs. Vincent, the beloved wife of Bishop John H. Vincent, died at the family home at Indianapolis, Indiana, Wednesday morning, March 31, after an illness of two years. She was born in Deposit, New York, in 1832. We extend to Bishop Vincent and the family our sincere sympathy in this their hour of bereavement.

The generous commendation given Miss Effie E. Grant, of Yale Conservatory of Music, at a recent musical recital at Warner Hall, New Haven, Conn., should encourage others of the race, possessed of musical gifts to strive for the best possible equipment. It is predicted that some day Miss Grant will rank high in the musical world.

Dr. J. Wilbur Chapman and Mr. Charles M. Alexander, accompanied by nearly a score of other evangelists, workers and others, started in March upon a remarkable world-wide evangelistic tour. They plan to have a continuous revival throughout the 25,000 mile journey, the first campaign beginning in Melbourne, Australia.

The friends of the Rev. M. M. Mouzon, our pastor at Charleston, South Carolina, will be pleased to learn that he is recovering from a severe illness. These have been days of deep sorrow for this our brother and his family, occasioned by the death of a beloved daughter and the recent illness of Mrs. Mouzon. They have our sympathy and prayers.

The *Harness World* publishes in a recent number a fine illustration of the harness shop of Mr. P. F. Roman at Joplin, Mo. Mr. Roman has the largest harness business in Joplin and does a creditable buggy and carriage business. He is thoroughly progressive in his business methods and abundant success awards his fidelity to his business and his perseverance.

The *California Christian Advocate,* referring to that part of President Taft's inaugural address bearing upon the Negro, says: "If President Taft lives up to that he will no doubt find himself compelled to do some things which will bring on an acute state of feeling between the races but when it comes we may be assured that President Taft will stand by his conviction. His attitude is reassuring."

The Rev. John A. Holmes, pastor of Metropolitan Methodist Episcopal Church, Baltimore, who had finished twelve successive years of splendid service as pastor of this church, was, at the recent session of his conference reappointed for another year. The pastor and congregation are to be congratulated. Metropolitan is one of the oldest and most progressive churches in the city of Baltimore.

We learn through the *California Christian Advocate,* of April 1, that Dr. W. F. Whitlock, who was on his way to San Francisco to make the dedicatory address at the opening of the New Book Concern Building, was taken ill on the train and upon reaching Los Angeles went immediately to the California Hospital. Tuesday morning of last week Doctor Whitlock was reported better, but unable to leave his room.

Dr. Robert Reyburn, dean of the Medical School of Howard University, Washington, D. C., died Thursday night, March 25. Dr. Reyburn was born in Glasgow, Scotland and came to America in 1843, settling in Philadelphia where he received his medical education. In 1862 he entered the Federal service as assistant surgeon and was later promoted to Captain and assistant surgeon U. S. Army, but resigned and came to Washington to practice. He was professor in Surgery and Hygiene from 1868 to 1873 and from 1878 to 1900. He was also surgeon in charge of Freedman's Hospital from 1868 to 1875, dean of the faculty during 1870-71 and again from 1900 to the time of his death.

News Paragraphs

President Taft's personal attendant is a Filipino.

The tower for the wireless station to be erected in Washington is to be 650 feet high. It is to be the highest structure on this continent.

During the recent Chapman meetings in Boston, the Gospel team of volunteer workers of the Boston School of Theology held seventy revival meetings with 300 conversions.

The anti-kidnapping bill in Massachusetts, as introduced in the House, makes the kidnapping of children under five years a life penalty offence and prohibits the payment of ransoms.

In compliance with a bequest in the will of the late Mrs. S. J. McCall, of Cincinnati, an Industrial School for Negroes will be erected in that city. The board of trustees appointed consists of members of both races.

The seventy-five thousand dollar Colored Young Men Christian Association building of Washington, D. C., designed by W. Sidney Pittmann, a Negro who has achieved signal success in architecture, is nearing completion.

During the fall and winter season of 1908-1909—proverbially dangerous months at sea—221 persons perished by shipwreck, and 89 vessels met with disaster off the New England and the British North American coasts, or while engaged in the New England and Canadian trade. Six steamers and fifty-six sailing craft were total wrecks, and the loss exceeded $3,000,000.

The first instance of the use of the telegraph for transmitting photographs was a trial by *Collier's Weekly* last week. A set of pictures was sent from Washington by Ralph Manning to Collier's electrical expert, in New York, the result, after twelve minutes' time, being photographic negatives just like any others, ready for development and printing. The experiment was considered a great success.

Bob Goodwin, a colored man who was given a gold medal by the white school children of Montgomery, Ala., for heroism in saving E. W. Bliss, a white man, from drowning several months ago, lost his own life March 11th while trying to rescue two white men from drowning in the Alabama river. Hundreds of white people attended the funeral services, eight cadets of the white military school served as pallbearers and Mr. Bliss paid the funeral expenses.

The Negro is showing capacity in the financial world, and it is well to note instances of success for the encouragement of the race and the firends of the race who are watching its progress. One of the most notable instances of success among our people is the Odd Fellow's Benefit Association of the State of Mississippi, under the immediate supervision of Prof. E. H. McKissack of Rust University, who is secretary and treasurer of the Association, and Dr. E. P. Jones Grand Master. The following summary for 1908 is interesting and speaks for itself:

Balance on hand December 31, 1907	$36,328.02
Received during year for assessment	170,098.21
Dues and per capita tax	7,426.67
All other sources	23,043.96
Total	$236,206.86
Disbursed during the year	161,656.13
Balance on hand Dec. 31, 1908	$75,240.73

EXHIBIT OF CERTIFICATE

Benefit certificates in force Dec. 31, 1907	13,600 valued at	$8,136,600.00
Benefit Certificates written during the year	3,634 valued at	1,090,300.00
Benefit Certificates increased by renewing	388 valued at	116,400.00
Total Risks	17,622 valued at	$9,343,300.00

Benefit Certificates terminated by death during the year, 240 valued at $151,356.00.

Total amount of assets	$75,240.73
Total Liabilities	21,400.00
Balance on hand	$53,[illegible].73

In addition to the payment of a [illegible] to the family of a deceased member [illegible] erected at the graves, for [illegible] graves of this Associ[illegible]. T[illegible] tombstones were [illegible] fessor McKi[illegible] of money [illegible] many a widow, [illegible] tinct service.

The Inner Resurrection

(Continued from Page 3)

of the quickening heavenly grace. These anticipatory resurrections all look forward to and prophesy of the final rising from the dead in perfect holiness." Dr. Washington Gladden, in like vein, speaks to us inspiringly in these sentences:

"Stronger than all else, however, is the assurance that comes to me through living, in this world, the immortal life. There is a kind of life, which Jesus shows me, and of which the Spirit tells me, that ought to be immortal. 'The glory of going on' belongs to it. If it did not continue, something would be wrong with the universe. When I live, as best I can, this kind of life, making the Spirit who was in Jesus my companion and counselor, my hold upon the future seems constantly to strengthen. Then I can understand what Paul meant when he said, 'I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord.'"

Professor Josiah Royce, the eminent psychologist of Harvard University, has uttered his soul's belief in these words: "All else about me—fortune, feeling, hope, fear, joy, sorrow—these are accidents. These are my clothing, my mere belongings; these constitute the very wilderness of finitude in which I wander. But I,—I am essentially the wanderer, whose home is in eternity. And in me God is discontent—discontent with my waywardness—discontent with so little so far done. In me the temporal being, in me now, God is in need, is hungry, is thirsty, is in prison. In me, then, God is dissatisfied. But He is God. He is absolute. Eternity is His. He must be satisfied. In eternity in the view of the whole temporal process, he is satisfied." Thus does the divine within us ever yearn and aspire toward infinity, eternity, and immortality, and its longings will never be silenced until it has attained.

A persuasive evidence and proof of immortality is the Christ-life lived over again in the lives of His disciples. Once the present writer, after standing by the bier of the lovely and beloved daughter of Bishop Walden, and after listening to the affectionate tributes to her ideal Christian character, wrote these words:

"Sweet soul, I knew thee not; I only know
Such high-pitched lives as thine, so rich, so bright,
Make immortality more sure, and show
Its large beginning here. They shed a light
Upon the darkness, and we bolder grow
To face the falling of the fateful night."

And afterward, when his own father died—a saint by every sign and token—he wrote:

"Shall souls that yearn, that crave eternal life,
That feel within the stir of instincts high—
Deep answering deep through all the mortal strife—
Find naught but disillusion and a lie?"

Dr. John W. Chadwick, commemorating the virtue of a friend, pertinently concludes: "Nothing else is so convincing of the immortal life as lives enamored of all truth and good. We can not make them dead. The tide of strong emotion overflows the barriers of the critical intellect and carries them upon its bosom into the haven where we would have them be."

The persuasion of such lives is irresistible to those whose sensibilities have been spiritually trained and refined. It is impossible for us to think of such beauty of character and holiness of soul being blotted out. The argument for the other life which the nobility and godlikeness enshrined and incarnated in them makes—and which appeals to us to embody and show forth the same glorious characteristics that we may have like assurance of deathlessness—is enough to carry a moral conviction to every open-minded and spiritually responsive person. A remarkable illustration of this truth is cited by a writer in the *Christian Register* in these paragraphs:

"Coming as the death of Lincoln did at the close of the Civil War, after hundreds of thousands of men had lost their lives, it seemed not to depress the minds of the people with any doubt or fear, but rather to raise the nation to a solemn, but triumphant, expression of religious hope and confidence. On the Easter Sunday following immediately after the death of Lincoln, the churches were thronged as never before with congregations impatient of anything but the most triumphant expression of confidence in the immortal life. Had any one on the highway that Easter Sunday ventured to suggest that Abraham Lincoln was dead and gone, and that was the last of him, it would have been resented as an affront to patriotism. All men were religious that day. There were in the souls of innumerable men and women the swellings of wrath and invocations of divine justice. But nowhere could be heard expressions of doubt or despair concerning the fate of the man who had been snatched away out of the sight of the people. A vaster purpose than that included in any human life seemed to unroll itself, and the august sentiments which represent the divine nature and purpose in the souls of men demanded an eternal setting and an immortal background for those who were the human representatives of the divine attributes."

At this glad Easter time, then, let us each and all open our hearts to those fervent words of the Scriptures, based on the possibility of this inner resurrection, "Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee," and determine to live by God's help and Christ's indwelling grace the life of eternity here on earth and in our little limits of time!

Report of the Lincoln Annual Conference of the Methodist Episcopal Church

By W. W. Cowen

The seventh annual session of the Lincoln Conference of the Methodist Episcopal Church convened in Prewitt's Chapel, Boley, Oklahoma, March 17th, 1909. Bishop J. L. Neulsen, of Omaha, Nebraska, presided. As usual, the Bishop, assisted by the District Superintendents, administered the Lord's Supper, after which A. W. Talbert, secretary of the previous annual sessions, proceed to call the roll. Immediately organization was perfected and the Rev. A. W. Talbert was unanimously elected secretary. He chose for his assistants W. W. Cowan and C. R. Ross. The Rev. H. T. S. Johnson was elected statistical secretary; he chose for his assistants, G. T. Wooten and L. C. Allen. The Rev. S. D. Brown was elected treasurer and selected as his assistants, D. Cobern and J. D. Gibson. Following the organization of the conference, the business of the conference began to pick up in a lively way; every detail of the business of the conference was thoroughly gone over by Bishop Nuelsen. In fact the thorough and positive and at times conciliatory yet firm way with which he dispatched the business was really amazing and brought out words of praise and commendation from many of the old heroes and visiting brethren. The transfers of the Rev. James N. Wallace, of the Puget Sound Conference, and L. A. Stripling of the Atlanta Conference were announced. The District superintendents, Rev. D. G. Franklin, W. F. Smith, J. J. Cabbell and W. A. Holmes read their reports, which showed that there had not been a single stone left unturned, nor an opportunity lost to advance our distinct church as well as Christ's kingdom in these parts. When one stops to consider that the Lincoln Conference embraces four large states, namely, Oklahoma, Kansas, Nebraska and Colorado and that these four men commissioned of God and the church to go forward and preach the gospel of peace in the face of denominational rivalry and other obstacles too numerous to mention, and yet they come up to Conference and report an advance along temporal and spiritual lines it may be regarded as very remarkable indeed. This brought us up to the order of the day. Professor W. A. Kennedy, and Hon. H. Taylor, representing the city, and Reverends E. W. D. Gorman, D. D., M. D. Brookins and C. D. Tieuell representing the churches and ministry, and Hon. M. J. Jones representing the profressions spoke words of hearty welcome on behalf of the different organizations and lines of service which they represent, the Rev. C. W. Holmes and Bishop Nuelsen responded in happy vain.

The people in Boley, Oklahoma, certainly enjoy an annual conference; many people would come to the church early in the morning and remain throughout the entire sessions of the day and at the anniversaries in the evening. The statistical session was held Friday afternoon; the Rev. W. McDonald presided, at the request of the Bishop.

The anniversaries of our church, which are held during the annual conferences are very popular, and justly so because they are the means of educating our people in the great thought of the Church and also the means of laying the responsibility of the support of our benevolences upon the hearts and minds of our people. During the anniversaries some of our very distinguished churchmen appeared upon the program and acquitted themselves very credibly indeed. Dr. E. M. Jones, of the Board of Sunday Schools, was heard from; one who fails to hear his practical lecture as he is now delivering it from the different platforms throughout the country loses a chance of a lifetime; Dr. Jones has a message for you.

Dr. M. C. B. Mason represented the Freedman's Aid Society on Friday evening and the conference gave him a collection of sixty dollars, as an expression of their interest in the great work of education as it is being carried on by the Methodist Episcopal Church through the agency of the Freedman's Aid Society. Drs. Murry and Benton represented the Conference Claimant and Missionary Societies. They made good impressions for their causes.

A very interesting visitor at the conference was Mr. H. J. Mason, who represented the SOUTHWESTERN. His very countenance bore signs of determination and he went away from the conference feeling that he had done some plain talk if he did not get all he wanted for the SOUTHWESTERN. The brethren will long cherish the memory of this young man. He plead for more thought and less impulse in matters of business; he received a collection of twenty-five dollars for the building fund. There are many young men of promise in the Lincoln Conference and they will be heard from by and by. Dr. W. H. Logan, of the Texas Conference, favored the conference with a characteristic smile and a word of good cheer. Professor A. C. McLin represented George R. Smith College, of which he is acting president, and it goes without saying that he won many friends to his cause.

On Sunday at eleven o'clock Bishop Nuelsen chose his text from Matthew, first chapter and first verse. His sermon showed that he was a master of the art of delivery and that he had drank deep at the Pirean spring souls were lifted, strengthened, saved and sent on their journey rejoicing in the joy of their salvation.

In the afternoon at 3 o'clock the ordination sermon was preached by the Rev. J. W. Jennings of the book concern. Dr. Jennings may be truthfully called "one of Methodism's greatest preachers." R. D. Shumpert and Lucius Amerson were ordained deacons. C. R. Jones, J. H. Taylor and D. Cobern were ordained elders. The orders of John H. Daniel, of the African Methodist Church, and W. S. Malone, of the St. Johns Evangelical Methodist Church, recognized and they were granted the rights and privileges of elders and full members of the Lincoln Conference of the Methodist Episcopal Church. After the missionary address on Sunday evening by Dr. S. O. Benton, a few items of business were dispatched, a transfer from the West Texas Conference was announced and Bishop Nuelsen proceeded to read the appointments, after singing "God be with you 'till we meet again." The benediction was announced by Bishop Nuelsen. Thus ended the Seventh annual session of the Lincoln Conference.

Easter Gifts

Almost as universal and as popular as the custom of sending Christmas presents is that of exchanging tokens of love at Easter. Flowers, cards, books and objects to adorn the home are appropriate, but nothing exceeds in fitness, at this season, a thrifty growing plant, which for many days and weeks may continue to make happy its recipient. An azalea in full bloom, an Easter lily, a rose in bud, a pot of cyclamen, or a geranium carries to the sickroom a sweet message of hope and cheer. We do not forget to adorn the grave at Easter and to show our remembrance then of our beloved dead. Let us equally have a sweet and tender thought of the living whom we love and tell the thought in flowers.—Christian Intelligencer.

THE CONVERSION OF SAUL

International Sunday School Lesson for April 18, 1909

(Acts 9: 1-30)

GOLDEN TEXT—"He fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?"—Acts 9: 4.

TIME: A. D. 36. PLACE: Near Damascus, the capital of Syria, 140 miles North of Jerusalem.

DAILY HOME READINGS.

M.—Acts 9: 1-6; Tu.—Acts 9: 17-30; W.—Acts 22: 1-15; Th.—2 Cor. 11: 21-33; F.—Gal. 1: 11-24; S.—1 Tim. 1: 12-17; Su.—Eph. 2: 1-10.

BY THE REV. E. B. BURROUGHS, A. M., D. D.

That the religion of the Lord Jesus Christ is a real power was never more truly evidenced than in the conversion of Saul of Tarsus. He was transformed from a lion unto a lamb, from a bigoted persecutor to a stalwart and uncompromising defender of the faith he had previously sought to destroy. His conversion may well be regarded as one of the greatest miracles of the ages past. It changed the world to him, and caused him to see in Christ the longed looked for Messiah. He at once recognized in the voice that called unto him, "Saul, Saul," the voice of his Lord and Master. Accordingly he cried out, "Lord, what wilt thou have me to do?" The sound of that voice changed his whole career. It clearly revealed his duty. Nor was he "disobedient to the heavenly vision." Seeing life in a different light he now went forth as a strong advocate of the cause of the Man of Galilee. Thus transformed he could not but know that his future life would be one of hardship and of suffering. But this does not dismay nor deter him. He was satisfied. He was willing and did count all things but loss for the excellency of the knowledge of Christ Jesus his Lord. He now loved Him where he once hated. This love cast out all fear and caused him to have but one desire: that he might finish his course with joy. And he did.

The manner of our conversion may not have been the same as was that of the Great Apostle. But its significance was the same. It was just as real and its call to service as imperative. Have we obeyed that call? Have we been obedient unto the heavenly vision?

Our lesson to-day causes us to go back a few years and take up the study of the life of Paul. Our first knowledge of him came to us at the time of the death of Stephen. He was present at that event and "was consenting unto his death." He was a scion of a family of high social standing; he was educated at the feet of Gamaliel; he was a Pharisee of the Pharisees; touching the law he was blameless; he was a Roman citizen. All of these advantages gave him great prestige, hence it is no marvel that though young he was entrusted with the performance of responsible duties by the great Jewish Council. It was while enroute to carry out one of the mandates of this Council that the events we are to study to-day occurred.

LIGHT ON THE TEXT.

1. *And Saul, yet breathing out threatenings and slaughter.* The Revised Version has it: "But Saul," thus contrasting the good work of Philip for the Church with the harm that Saul was endeavoring to accomplish. Our first acquaintance with Saul was at the stoning of Stephen. From that time until his conversion he persecuted the Church. *Went unto the high priest.* Who, by Roman permission, exercised religious authority over Jews in foreign ports.

2. *And desired.* Asked. *Letters * * * to the synagogue.* Warrants of authority. *That if he found any of this way.* Any who believed in and advocated the cause of Jesus. *Whether they were men or women.* The sex of the believers made no difference with him. *He might bring them bound unto Jerusalem.* Arrest and bring them before the Great Council for trial.

3. *He came near unto Damascus.* The oldest city in the world, situated about 140 miles North of Jerusalem. *Suddenly.* Unexpectedly. *There shone round about him a light from heaven.* It was noonday and the light was brighter than that of the sun. See Acts 22: 6 and Acts 26: 13.

4. *He fell to the earth.* The strange phenomenon caused him to fall from his horse. *And heard a voice.* An unusual voice speaking in Hebrew. See Acts 26: 14. *Saul, Saul.* The repetition denotes emphasis. *Why persecutest thou me?* In persecuting believers he was persecuting Jesus

5. *He said.* Paul makes reply. *Who art thou, Lord?* He at once recognizes Jesus as his Lord. *I am Jesus whom thou persecutest.* I am the Christ and in persecuting the Church thou art persecuting me. *It is hard for thee to kick against the pricks.* A reference to ox-goads. As the oxen kicking against the goad hurt themselves so Saul in resisting the truth was not hurting the Church but himself. This passage has been omitted from the Revised Version. It is thought to be an interpretation.

6. *And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him.* This was but a natural inquiry and yet they too have been omitted from the Revised Version. See Acts 22: 10. *Arise. Get up. Go into the city.* Damascus. *It shall be told thee what thou must do.* There further instructions would be given him.

7. *The men * * * with him stood speechless.* Overcome by wonder and fear. *Hearing a voice, but seeing no man.* The vision was unto Saul, not unto those who were with him. Thus Saul saw Jesus. See 1 Cor. 9: 1; 15: 8-9.

8. *When his eyes were opened, he saw no man.* The greatness of the supernatural light blinded him. Hence he was able to see no one. *But they led him by the hand.* Being unable to see it was necessary to lead him.

9. *He was three days without sight, and neither did eat nor drink.* For three days he fought the battle with himself in blindness and without food or drink. Then he won the victory and decided to serve Christ.

10. *Ananias.* The only time the name of this devoted and faithful disciple is mentioned. The Lord appeared unto him and informed him of what had occurred in connection with Saul.

11. *The street which is called straight.* The main street of Damascus. It still bears this name. *Judas.* Not elsewhere mentioned. *Saul, of Tarsus.* The capital of Celicia and the birth-place of Saul. *Behold, he prayeth.* Naturally as a believer in God Saul would pray, but this time he is calling on the name of Jesus.

12-14. These verses tell us of the remarkable conversation that took place between Jesus and Ananias. But we must not think that Ananias was disobedient or faithless. Not at all. He simply wanted to be certain that he understood so strange a command.

15. *The Lord said * * * go thy way.* Assured him that there was no cause for fear. *He is a chosen vessel unto me.* "A vessel of election" set apart for the performance of a certain work. *To bear my name before the Gentiles, and Kings, and the children of Israel.* Thus he was especially called to be an apostle to the Gentiles. This was his commission. Paul so believed. See Acts 26: 16-18.

16. *How great things.* How "many" things. *He must suffer.* Instead of causing others to suffer, he himself must suffer *for my name's sake.*

17. Being thus assured Ananias sought out Saul and finding him put *his hands on him* and said unto him *Receive thy sight and be filled with the Holy Ghost.* Thus was he consecrated and set apart to the Gospel ministry.

18. *There fell from his eyes as it had been scales.* The suddenness of the restoration of his sight so appeared unto him.

19. *Certain days.* A short period of time.

20. *And straightway he preached Christ in the synagogues.* Entered at once upon his Apostolic career.

21. This verse tells of the amazement that naturally occurred among the people when they saw the former persecutor now proclaiming Jesus as the Son of God.

22. *Saul increased more in strength.* Grew in spiritual power. *And confounded the Jews.* Refuted the arguments set up by those who rejected Christ.

23-25. Here we have an account of a conspiracy to kill Paul, but he was enabled to escape.

26. *He assayed.* Attempted. *Were all afraid of him.* Not yet believing in his conversion they still stood in fear of him.

27. *Barnabas took him in.* Believing in his profession of the Christian faith this disciple took him in.

29. *Grecians.* "Hellenists."

30. *Sent him to Tarsus.* His native city.

Charleston, S. C.

THE APPEAL OF OUR NECESSITIES

(Mark 8. 1-9; Matt. 9. 36; 14. 14; Mark 2. 13)

The Epworth League Devotional Topic for April 18, 1909

BY GILBERT D. CLEWORTH

The Theme and the Scripture

Mark 8. 1-9. These hungry people did not have to express their need in words. They looked their hunger, and Jesus saw it. He would not have them faint. The needs of the body were great enough to him to warrant a miracle. He himself said: "Man shall not live by bread *alone.*" He did not say that man does not live by bread. Often loaves are more necessary than lectures.

Matt. 9. 36. Here we have Jesus yearning over spiritual need. There is an intimation that the multitude felt something wrong, even as a lost sheep realizes that it is in trouble, but has little comprehension of it. But the Master knew just what they needed, even if they did not themselves, and the need was enough to move his compassionate heart.

Matt. 14. 14. From yet another angle do we see Jesus's office of helper. This time it is as sympathizer in trouble, and healer of their loved ones that he is besaught in the mute appeal of the throng. He interpreted their sadness and lifted their load and made them glad.

Mark 2. 13. Now the Master saw that the peculiar need of this multitude was not bread, not physical healing, but instruction. Evidently the people realized that in him they could find what they needed, for they resorted to him, and he taught them. In our Scripture, therefore, we have set forth Jesus's ministry to body, mind, and heart.

The Meaning of the Theme

Words are not requisite to have God understand our needs. Indeed, in our limited knowledge of ourselves, we more often seek the supply of our wants than of our needs. It is blessed to know that our heavenly Father, who is "too wise to err and too good to be unkind," passes over our prayer and supplies our need. This answers to what Paul says in Phil. 4. 19: "My God shall supply all your *need* according to his riches in glory." It may be that we ask what is second or third best for ourselves or for our friends, but God who gives exceeding abundantly above all that we can ask or think, sees to it that we receive the very best.

And here we have a suggestive hint to those who seem to think that everything must be spelled out to God before he can understand, that he will not impart the needed blessing until the soul brands it with the right name. Does not that look like putting a limitation to his understanding? But the moral says, "His understanding is infinite." "He searcheth the heart and trieth the reins of the children of men." He made me, he knows me, he is my Father. No good things will he withhold.

In Isa. 65. 24, God says: "Before they call I will answer, and while they are yet speaking I will hear." "Deep calleth unto deep." The deep of our souls crieth out in groanings that cannot be uttered for the deep in him. A man may be shut up in a dark and dank cell, with tongue removed and sight and hearing gone, but the appeal to heaven may rise from his heart just the same, and will be answered by divine compassion and blessing.

The Aims of the Meeting

To emphasize the relation between God and the one who trusts him, as that of Father and child.

To show that the "appeal of our necessities" is a praying without ceasing, for every moment is a [illegible] of need.

To warn against throwing our desire [illegible] God's purpose for us. "Nevertheless, [illegible] but as thou wilt," should be the [illegible] prayer.

To show that God's [illegible] body and [illegible] worth League [illegible]

HEALTH PAPERS

Sleep

BY D. A. BETHEA, M. D.

Edward Everett Hale, Chaplain of the United States Senate, who has 86 birthdays to his credit, insists that he is the youngest old man in the United States. Dr. Hale has given a set of working rules for a long and happy life. He says: "Choose your occupation so far as you are able so that you may live in the open air. Speak, every day with some one whom you know to be your superior. Always touch elbows with the rank and file. All other things being equal it is better to work on the side of order than disorder. To all these things and to the fact that I sleep ten hours out of the twenty-four, with a short nap each day, I ascribe my long and happy life."

Not only is plenty of sleep necessary to longevity but also to the accomplishment of any great task. The student who stands highest in his class is not always the one who burns the most midnight oil. The athlete who wins in the contest is not the one who neglects his quota of sleep. Napoleon was as much interested about the sleep of his men as about their food. We can now understand why the fabled Juno exclaimed: "Somnus, gentlest of the gods, tranquilizer of minds, and soother of careworn hearts."

No one can hope to retain strength and vigor unless he gives himself sufficient repose. The time consumed in sleep varies in different individuals, but eight hours in the twenty-four is the average. People live, work hard and appear robust on much less than this for many years, but they are much more apt to break down early in life. Many persons boast that they take only five or six hours sleep daily, but this is sure to lead to a wane in their power, an ebbing away of their courage and to a week and confused mind. It is true that Prince Bismark never slept more than four hours daily, but he was a man of "blood and iron."

The best time to sleep is at night. One hour's sleep at night is worth two in the day. And one hour before midnight is worth two after midnight. Every person should get at least an hour and a half's sleep before twelve o'clock. The old adage of "early to bed and early to rise" is a good one. The fellow who stays up until after the turn of the night, and then tries to pay himself back by rising late in the morning is enervating his own life. But it is not enough to "go to bed with the chickens." The condition of the sleeping room should be looked into. Gas jets, lamps, and candles should not be permitted to burn during the sleeping hours for they use up the pure oxygen of the room. The room should be well ventilated Summer or Winter. Nor should there be too many to sleep in the same room.

The following rules have been laid down governing sleep:

(1). Those who think most—who do the most brain work need the most sleep.

(2) The time saved from necessary sleep is infallibly destructive to mind, body and estate.

(3) Give yourself, your children, your servants and all who are under you, the fullest amount of sleep they will take, by compelling them to go to bed at some early regular hour and to arise in the morning the moment they awake. If this is done in a fortnight nature, with almost the regularity of the rising sun will unloose the bonds of sleep the moment enough repose has been secured for the wants of the system.

Terre Haute, Ind.

Some Appointments---1909

Lexington Conference

LOUISVILLE DISTRICT.

H. W. Tate, District Superintendent.

Auburn and Bihtown, R. D. Hines; Beaver Dam and Dundee, R. W. Carr; Bowling Green, W. H. H. Rehfro; Cloverport, W. L. Noel; Eddyville and Dulaney, G. W. Staples; Greenville and Graham, J. W. Russell; Hardinsburg, G. W. Harris; Hawesville and Lewisport, G. W. Thomas; Hartford, J. S. Henry; Irvington and Harned, Superintendent J. S. Jones; Leitchfield, M. S. Johnson; Louisville, Cope Chapel, J. H. Ross; Louisville, Jackson street, J. Holloway; Louisville, Thirty-fifth street, J. T. Harris; Morgantown and Indian Camp, N. H. Willis; Mt. Washington and Waterford, R. Sharpe; Munfordville and Carr City, D. Gordon; New Haven and Boston, Henry Steen; Owensboro, F. P. Fielding; Paducah and Grand Rivers, Fred White; Princeton, F. D. Breckenridge; Smithland, R. D. Hines; Taylor Mines and Drakesboro, P. J. Smith; Sonora, Upton and Lebanon Junction, J. H. Boling; West Point and Vine Grove, Superintendent J. N. Ballon.

LEXINGTON DISTRICT.

L. M. Hagood, District Superintendent.

Anchorage, W. H. Evans; Chaplin, supplied, William Bush; Cleveland, supplied, Thomas Brown; Frankfort, supplied, Scott T. Jones; Georgetown, F. P. Robinson; Jeffersonville, A. P. Waller; Lagrange, G. W. Powell; Leesburg and Oxford, A. L. Clarke; Lexington, Asbury, H. W. Simmons; Lexington City, Miss. George F. Carr, Lexington, Gun Tabernacle, W. H. Riley; Montetey and Jimtown, S. W. Duncan; New Zion, D. R. Hickman; North Middletown, Jall Perkins; Owenton, Braxton Daniels; Paris, P. T. Gorham; Pewee Valley, J. J. Nichols; Pleasant Point, Superintendent Anthony Rice; Richmond and College Hill, W. H. Stevenson; Shelbyville, W. H. Bloomer; Simpsonville, Superintendent A. B. Bland; Versailles, Joseph Small; Warrentown and Cadentown, William Lewis; Wilsonville Circuit, S. T. Green; Worthville Circuit, Sanford Hinkle. F. S. Delaney and A. H. Hewitt left without appointment to attend school. W. B. Harris, secretary conference claimant fund.

MAYSVILLE DISTRICT.

G. W. Ziegler, District Superintendent.

Augusta, R. Actor; Irvington, G. W. Robinson; Hoover Circuit, H. P. Evans; Falmouth Circuit, S. S. Stone; Flemingsburg, E. D. Miller; Louisa Circuit, John Saunders; Latonia Circuit, supplied, L. Merridith; Manchester, W. Winters; Mayslick Circuit, D. McFarlin; Mt. Sterling, B. J. Coleman; Maysville, R. F. Broaddus; Orangeburg Circuit, Charles Wright; Pleasantville Circuit, William Miles; Portsmouth, T. R. Fletcher; Sharpsburg, F. J. Pinton; Sherbourne Circuit, W. A. Hinton; Mooresfield Circuit, Superintendent G. C. Riley; Cynthiana, G. E. Wood; Washington, G. B. Ward.

INDIANA DISTRICT.

D. E. Skelton, District Superintendent.

Anderson, E. H. V. Purnell; Bloomington, S. P. Asher; Booneville, Newburg and Rockport, I. F. White; Chicago, Mark street, W. C. Stovall; Chicago, Scott street, H. M. Carroll; Connersville, H. H. Hinton; Danville and Marshall, Ill., supplied; Wesley Williams; Evansville, J. C. Carson; Grayville and Browns, Ill., supplied, J. W. Irvin; Greencastle, supplied, D. V. Butts; Greenfield, T. R. Printiss; Indianapolis, Barnes Mission, C. E. Alexander; Indianapolis, Simpson Chapel, J. C. Bailey; Indianapolis, Scott Mission supplied, Preston Morton; Jeffersonville, Wesley Mission, W. C. Statesman; Madison, Henry Dupee; Muncie, J. E. Burton; New Castle, Wesley Singleton; North Vernon, W. S. Rollins; Port Fulton and New Albany, supplied, Paris Fisher; Princeton, H. A. Foreman; Rushville, J. T. Leggett; Shelbyville, James Allen; Terre Haute, Merrill Chapel, W. H. Pope; Terre Haute, Saulter's Mission, J. L. Franklin; Watson Circuit, James Bowen.

OHIO DISTRICT.

Elam White, District Superintendent.

Batavia, I. H. Love; Bellaire Circuit, J. W. Tindell; Cadiz, J. W. McCoomer; Cincinnati, Cumminsville, J. A. Smith; Cincinnati, Mt. Zion, J. H. Redmond; Cincinnati, Park street, T. L. Ferguson; Cleveland, G. A. Sissle; Columbus, Eleventh street, E. L. Gilliam; Columbus, American street, E. M. Boldeu; Columbus, West Side Mission, W. W. Billings; Columbus, Park street Circuit, J. H. Payne; Columbus, Goodale Mission, E. I. Lewis; Columbus Mission, John Green; Dayton, McKinley Church, N. H. Talbot; West Dayton and Xenia, Scott Ward; Delaware Circuit, Charles McLee; Elyria Circuit, C. H. McDonald; Lorain, J. W. Jackson; Madisonville Circuit, G. C. McPheeters; Martins Ferry, J. W. White; Milford, Charles Jones; Mt. Pleasant Circuit, E. A. Driver; Oberlin, S. A. McNeill; Rushsylvania Circuit, James Steele; Springfield, Joseph Courtney; Steubenville, E. W. Kinchen; Steubenville, Steele's Subdivision, W. M. Holden; Troy, C. H. Pyles; Cleves Circuit, J .W. White; Coke Otto Circuit, G. W. Bailey; Zanesville, to be supplied.

Lincoln Conference

GUTHRIE DISTRICT.

W. F. Smith, District Superintendent, postoffice 120 E. Hayes St., Shawnee, Oklahoma.

Ada, T. A. Graves; Ardmore Sta., I. H. W. Terrell; Chandler and Dudly, J. H. C. Long; Cleveland and Cushion, Elder Porter; Guthrie, St. Paul, A. S. Strickland; Hennessey and Enid, B. H. Armstrong; Shawnee, A. G. Thompson; Shawnee Ct., A. Jackson; Purcell, W. M. Thompson; Mt. Zion, J. C. Williams; Sulphur, Davis Tatum, E. M. Madden; Waurika, Annidocka, Henton, R. D. Shumpert; Langston, W. A. Perkins; Wellston and Luther, A. C. Wallace; Chickasha, L. C. Allen; Earlsboro and Lima, J. D. Gibson; Wynnewood and Crusher, to be supplied; Key West and Depew, A. W. Williams (supplied); New Light King, Fisher and Elreno, J. H. Nichols.

TOPEKA DISTRICT.

J. J. Cabbell, District Superintendent, postoffice, No. 718 W. Main Street, Independence, Kansas.

Alma and Wabaunsee, supplied with J. H. Daniels; Burlingame and Osage City, A. Faulkner; Bonnersprings Ct., W. W. Cowen; Clay Center Ct., J. R. Carnes; Colorado Springs, Colorado, W. McDonald; Canon City, G. E. Trower; Denver, J. N. Wallace; Dunlap, C. P. Thompson; Fort Scott and Iola, A. W. White; Hastings, Nebraska, L. Thomas; Independence, J. H. Taylor; Kansas City, Kansas, D. Smith; Manhattan and Wamego, Wm. Dawson; Mound City, (W. S. Malone); Pueblo, Colorado, J. E. Williams; Rosedale, D. Bruce; Salina and Ellis, S. E. Saunders; Lincoln and Omaha, Nebraska, (A. Haynes); Topeka, Mt. Olive, H. South; Asbury Chapel, L. E. Hayes; Valley Falls, (Wm. Washington); Wichita, G. T. Wooten.

Easter is the full sunrise of Christianity. The ministry was the dawning; the period of the crucifixion that "darkest hour" before the day. In the resurrection prophecy, parable, and beatitude blossomed and fruited into complete meaning. "He is risen!" was one with saying "He has triumphed."

—In Onward.

Easter morning proclaims to every Christian his true mission. It is to do as Peter did on the day of Pentecost—tell the story of Christ's risen life and power. This story ought to fill every believer's heart, as it did his, with enthusiasm and undying zeal. It should give birth, in the entire Church, to a mighty optimism and faith.—Selected.

The return of Christ's body to life was for the sole purpose of showing the life-giving energy of his undying Spirit. Every renewed man is the repetition of that Easter miracle. When Christ shall have entered every human heart the entire world will be a renewed, a resurrected world. To accomplish this result is God's aim in history. Christianity witnesses to "the power of an endless life."—Rev. D. M. Pratt.

"The risen Christ is the hope of the believer—Christ, not in the heavens, but in the heart. And this hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil. There is saving power in this hope, for it is not a theory or dogma or experience, but a divine personality, even Jesus, the Forerunner, who has for us entered the upper sanctuary, and there ever liveth to make intercession for us, and hath begotten us unto a living hope by his resurrection from the dead."



Conference Notices

DISTRICT CONFERENCES

Date.	District.	Place.
July 21—	Starkville	Ethel, Miss.
July 21-25—	Aberdeen	Military, Miss.
July 28-Aug. 1—	Jackson	Greenhill, Miss.
Aug. 4—	Lake Charles	Lake Charles, La.
Aug. 10—	Paris	Greenville, Tex.
Aug. 25-29—	Baton Rouge	Jackson, La.

SOME METHODIST EVENTS

April 13-14—Alexandria District Missionary Convention, Boyce, La.

April 13-15—Palestine District Missionary Convention, Palestine, Tex.

April 14-15—New Orleans North Missionary and Sunday School Convention, Lutcher, La.

April 15-16—Baton Rouge District Missionary Convention, Port Allen, La.

April 15-16—Lake Charles District Missionary Convention, New Iberia, La.

Special Notices

LAKE CHARLES DISTRICT

The Missionary Convention of the Lake Charles District, Louisiana Conference will be held at New Iberia, April 15-16. The following representatives will be present: J. J. Obee, R. E. Jones, D. D., editor of the SOUTHWESTERN; W. S. Chinn, D. J. Price, D. D. and will address the convention. The Preachers' Meeting will be held in connection with the convention.—P. W. Clark, District Superintendent.

TOPEKA DISTRICT

Dear Pastors: Do your best on your Easter collections for Foreign Missions and send it in at once and get your voucher for the next annual conference and do not fail to make the Africa Diamond Jubilee Commission one Sunday in May, a great day for Bishops Hartzell and Scott, as the Topeka District must raise $100 for that great fund in May. I will send each pastor his amount by card. May the Lord still bless our work this year for good, is my earnest prayer.—J. J. Cabbell, District Superintendent.

For COLDS and GRIP.

Hicks' CAPUDINE is the best remedy—relieves the aching and feverishness—cures the Cold and restores normal conditions. It's liquid—effects immediately. 10c., 25c. and 50c. at drug stores.

District Rounds

LEXINGTON DISTRICT.

FIRST ROUND

Asbury, April 11-12; Warrentown Ct., 14-15; Point Pleasant, 16; Gunn Tabrn, 18-19; N. Middletown, 21; Monterey Ct., 22-23; New Zion, 24-25; City Mission, 26-27; Frankfort, 28; Versailles, May 1-2; Georgetown, 9-10; Leesburg Ct., 11-12; Paris, 16-17; Smithfield, 18; Owenton, 19; Worthville Ct., 20-21; LaGrange, 22-24; Dorsie, 25; Jeffersontown, 26-27; Anchorage, 29-30; Pewee Valley, 30; Shelbyville, June 5-6; Wilsonville Ct., 6; Chaplin, 8-9; Simpsonville, 10-11; Winchester, 12-13; Richmond and College Hill, 15-16; Cleveland, 17-18. Brothers, observe Easter and send in amonnt collected at once.—L. M. Hagood, District Superintendent.

NEW ORLEANS NORTH DISTRICT.

SECOND ROUND

Scott Chinn, May 4-5; Mallalieu, 6-7; Thomson, 11-12; Pleasant Plains, 13-14; Gretna, 18-19; Covington, 20-21; Mandeville, 22-23; St. Matthew, 25-26; Mt. Zion, 27-28; Darrow, 29-30; Asbury, Jnne 2; Kenner, 4; Simpson Memorial, 9-10; Carrollton Mission, 11; Slidell and Pearl River, 12-14; Union, 18-20; Camp Parrapet, 19-20; Haven, 23-24; Ponchatoulas and Springfield, 26-27; Franklinton and Hackley, July 3-4; Malden, 6-7; Lutcher, 8-9; Central, 10-11; Laplace, 11-12; Lees Creek and Bogalusa, 16-17; Angie Circnit, 17-18; Brethren, you are doing well. I know you will advance your benevolent money. Present all causes and take a collection for each. Redeem your pledge to Dr. Mason—one dollar per member for the Freedmen's Aid Society. The Southwestern has moved into its new home. It will do you good to see how nicely the new office is fitted up. Send in all of your appertionment at once to Dr. Jones. He needs the money. Make Easter a success. Dr. I. L. Thomas will be in New Orleans to receive his part of the collection. Make your reports neat for the District. The Bishop will be there. All general officers are invited. July 21-25 is the date and Mallalieu is the place. —W. J. M. Price, District Superintendent.

WINSTON DISTRICT

THIRD ROUND

Winston and North Winston, April 17-18; Jonesville and Elliker, 24-25; Mt. Airy Station, May 1-2; Mt. Airy charge, 4-6; Advance and Knoxville, 8-9; Midway, 15-16; Kernersville, 16-17; Winston, St. James and St. Mark, 22-23; Winston, Mt. Pleasant, 22-23; Winston, St. Paul, 22-23; High Point, Norris Chapel, 29-30; South High Point, Brooks Mission, 29-30; Trinity and Liberty, June 4-5; Randeman and Fairview, 6-7; Thomasville and Lexington, 12-13; Salisbury and Spencer, 14; Asheboro and Mitchell, 19-20; Statesville and Philadelphia, 26-27; Moresville and Mayhew, July 31-Aug 1; Cornelius and Hunters Gap, July 31-Aug. 1. Brothers, the anniversary days will be in this quarter. Make them red letter days. Let's reach the highest mark. Every officer must take the Southwestern by the District Conference.—Robert Smith, District Superintendent.

Crescent City Notes

MALLALIEU—Services good all day. The revival continues in interest. All services well attended. Missionary Day was observed and J. T. Jordan keeps the work alive in the Sunday School. Sacrament administered at 11 a. m. and 7:30 p. m.; the Holy Spirit was manifest; two professed religion. Easter will be fittingly observed and a program of unusual interest rendered at 3:00 p. m., which will consist of addresses, solos, etc. At night the pastor will deliver another of his illustrated sermons. The public and friends are cordially invited. The Trustees plan to hold their Rally on the Third Sunday at 3 p. m., for the purpose of paying off the present indebtedness. Collection good.

UNION CHURCH.—The revival at Union still goes on, and the people continue to come to Christ, and are being saved. There is no way to estimate the services of Dr. J. N. C. Coggin, the evangelist from Georgia, who has been leading our meetings. He is, indeed, a soul winner in the hand of God. Few men possess such gifts and have such an art at finding the object that keeps the seeker back, in leading souls to the Saviour. Many sinners, men, women and children, have professed Christ, and entered into the new life, and it is hoped that many others will follow. I thank and commend the good members of Union and other Christian workers, who have been so faithful in prayer, faith and labor, in reaching the point where we are in the glorious work, and nrge you on to fnrther victories and possession of all that God will give us.—J. F. Marshall, Pastor.

SPECIAL NOTICE.

LOUISIANA CONFERENCE.—Brethren: The Conference Journals are ready and I am now waiting on you to pay your District Superintendents so we can get them out and send to you. You know that at Conference we departed from the custom, in the matter of collecting the Journal money, for we had hoped that each brother would pay his Superintendent, and be through with it, as it is, we are behind, and unless you stand by us in this matter, we will be as formerly classified, and that will be a sad reflection on us as a Conference. You stood by us at Baton Rouge with your votes; now stand by us with your dollars, and let us pay out this debt, and be through with it. If you have paid your Superintendent, let us know, and if not, send your money to the Rev. W. J. M. Price, 1021 Bellecastle St., City, and we will send you your Journals at once. We are depending on you; if we fail it will be your fault, and not ours.

W. SCOTT CHINN, Secretary.
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MIGHTY FINE DOCTOR

"I had a mighty fine doctor," writes Mrs. Hattie Cain, "and he advised me to take Cardui for my troubles."

Mrs. Cain's case was a strange one and rather unusual, in that she had suffered so long before she obtained relief, so it makes it all the more interesting to learn how, at last, Cardui relieved her.

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"My doctor said an operation was necessary, but I said I would rather die, so he advised me to try Cardui, which I did. I began to mend right away, when taking the first bottle, and now I have been well for 7 years and can do more work and walk and go where I please."

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is a wonderful treatment for obesity that has been successfully used in a well-known doctor's private practice for more than 20 years. The proof will cost you nothing. Stop violent exercise, starving and such trying and unavailable methods for reducing your weight!

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years of [illegible]
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THE CHATTANOOGA [illegible]
Wisconsin.

Gleanings from the Field

LOUISIANA

Baton Rouge.—The Wesly Methodist Episcopal Church at Baton Rouge, La., is in splendid shape. Our revival resulted in the saving of twenty souls of which nine were men. The Sunday School is doing well under the Superintendency of Mrs. Rebecca Smiley. The young people are being gathered into the church through the Sunday School for which we thank God. Our first quarterly conference was held March 28-29, with the Rev. J. W. Turner, District Superintendent, in the chair. The District Superintendent was at his best both in preaching and presiding. Still in the midst of these hard times we have raised since the annual conference over $300. The Lord is certainly leading us to victory. At the close of the conference the Sons and Daughters of Conference, Sister Annie Polk president, surprised the conference with quite a spread of good things in the way of refreshments of which all partook. Among the guests were the Revs. Robt. Jones and Amos Taylor. We are planning for a great year's work.—F. T. Chinn, pastor.

New Roads.—The Ladies Aid Society of St. Paul Metbodist Episcopal Church met and organized with the following officers: Minnie Carney, president; Maggie Veal and M. Crawford, vice president; Corine Williams and Annie Porter, secretaries; Julia Smith, treasurer. A great host of friends, led by Roberta Thompson, Julia Smith, Catherine Allen, Maggie Veal, Josephine Hawkins, and many others, surprised the pastor with a fine assortment of choice groceries. Over $7.00 worth was left at the parsonage. Bro. Sol. Stanley brought a fine load of assorted wood. The people here are pleased with their pastor and intend to do their duty toward the church.—Corine Williams.

Glencoe and Crawford.—The people of Glencoe as a token of respect for their pastor on Marcb 1st, at a late hour came to the parsonage with many good things also a little cash. The leaders of the party were Mrs. Louis Dorsey, Mr. James Jackson, Mrs. Ada Harrison and Mrs. Mary Harrison. They were accompanied by a band of music, which added amusement to the affair. There were twenty-five in the company. We take this method to thank them for their favor.—T. P. Norris, pastor.

MISSISSIPPI

Natchez.—On Friday, February 26, a pleasant storm visited the parsonage at Natchez, Mississippi, and left many choice articles for the pastor. Tbis party was led by Miss Fannie Ross, Mesdames Julia Simon, A. H. Gray, Emma Bates, Hattie Ford, Francis Bell and many others. They left the pastor and family perfectly delighted with about forty pounds of groceries. —A. C. Smith, pastor.

Sheppardtown Ct.—The first quarterly conference was held at Mt. Elam Methodist Episcopal Church, February 27, Dr. H. B. Hart presiding. We had one of the best quarters in the history of the church. All the officers and quite a number of members and friends were out on Saturday. Raised the Elder's claim on Saturday, $17.50; total raised, $33.05. Dr. H. B. Hart preached able sermons; one received into the church. Dr. Hart says we have had, in every way, one of the best conferences be has witnessed tbis year.—J. S. Pleasant.

IMPURE BLOOD THOROUGHLY CLEANSED

Relieved of All Impurities Through the Use of Stuart's Calcium Wafers.

The blood is a thick, opaque fluid of a rich red hue in the arteries, and a purplish blue in the veins. It derives its color from numerous small bodies floating in it which are called red corpuscles. If the blood be examined under a microscope the red corpuscles will appear as thin, circular disks, floating in a transparent, nearly colorless fluid.

These red corpuscles number 5,000,000 to the cubic centimeter; but it often happens that they become very much diminished in number, a condition known as anaemia or leukoaemia. There are also other circular bodies in the blood known as white corpuscles, but which are much less numerous than the red.

The red corpuscles are the stimulating and animating elements of the blood, They absorb oxygen in their passage through the lungs and convey it to the tissues of the body, where combining with food elements absorbed by the stomach, it evolves animal heat.

Whenever the kidneys fail to properly filter the blood of its impurities, or whenever constipation occurs, the impure foreign matter collects in the blood-current, is carried to all parts of the system in the circulation, and is usually deposited in the form of pimples and other eruptions upon the skin.

Most of these eruptions appear upon the face, for the reason that the skin there is thinner than anywhere else. Many people commit the erreor of trying to cure the pimples or eruptions by the application of salves and lotions, which is a great mistake, as the cause of the trouble is deeper seated, and the skin disease is simply the outward manifestation of the impure condition of the blood within.

Calcium Sulphide is the greatest blood purifier in existence. Instead of driving the blood impurities out through the pores, it sends them out through the proper channels—the kidneys and intestines.

STUART'S CALCIUM WAFERS contain calcium sulphite, combined with other powerful alteratives or purifiers, which act rapidly and powerfully upon the morbid products of the blood, expelling them completely, preventing their return, and incidentally removing pimples, boils, blackheads, carbuncles, tetter, ringworm, scurvy and all other skin blemishes.

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Hicks' CAPUDINE Cures Sick Headache.

Also Nervous Headache, Travellers' Headache and aches from Grip, Stomach Troubles or Female troubles. Try Capudine—it's liquid—effects immediately. Sold by druggists.

A Lazy Liver

May be only a tired liver, or a starved liver. It would be a stupid as well as savage thing to beat a weary or starved man because he lagged in his work. So in treating the lagging, torpid liver it is a great mistake to lash it with strong drastic drugs. A torpid liver is but an indication of an ill-nourished, enfeebled body whose organs are weary with over work. Start with the stomach and allied organs of digestion and nutrition. Put them in working order and see how quickly your liver will become active. Dr. Pierce's Golden Medical Discovery has made many marvelous cures of "liver trouble" by its wonderful control of the organs of digestion and nutrition. It restores the normal activity of the stomach, increases the secretions of the blood-making glands, cleanses the system from poisonous accumulations, and so relieves the liver of the burdens imposed upon it by the defection of other organs.

If you have bitter or bad taste in the morning, poor or variable appetite, coated tongue, foul breath, constipated or irregular bowels, feel weak, easily tired, despondent, frequent headaches, pain or distress in "small of back," gnawing or distressed feeling in stomach, perhaps nausea, [illegible] sour "risings" in throat after eating, and kindred symptoms of weak stomach and torpid liver, no medicine will relieve you more promptly or cure you more permanently than Doctor Pierce's Golden Medical Discovery. Perhaps only a part of the above symptoms will be present at one time and yet point to torpid liver or biliousness and weak stomach. Avoid all hot bread and biscuits, griddle cakes and other indigestible food and take the "Golden Medical Discovery" regularly and stick to its use until you are vigorous and strong.

The "Discovery" is non-secret, non-alcoholic, is a glyceric extract of native medicinal roots with a full list of its ingredients printed on each bottle-wrapper and attested under oath. Its ingredients are endorsed and extolled by the most eminent medical writers of the age and are recommended to cure the diseases for which it is advised.

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Absolutely harmless—used with splendid results even on the youngest children.

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One bottle regular size for	$ .50
Three bottles " "	1.40
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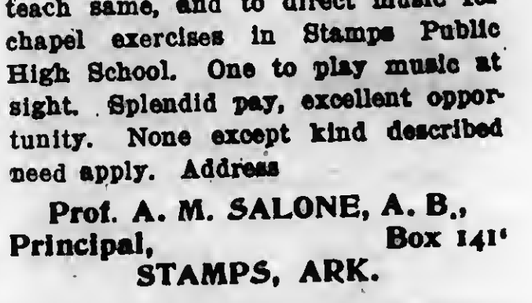
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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

BROWN.—Annette Brown, wife of Thomas Brown, a member of Vincent Methodist Episcopal Church, Clinton, La., died November 4, 1908. She had been sick for over two years, but like Job she said continually, "Though He slay me, yet will I trust." She leaves a kind devoted husband, 8 children, two sisters, three brothers and a large host of friends. Funeral conducted by her pastor, the Rev. F. D. Bowers, assisted by the Revs. G. A. Payne and Wm. Marshall.

JOHNSON.—Walter Johnson, aged 17 years, the only son of Mr. Willie Johnson, was struck by a street car February 18; died the 19th.

HARDY.—Bethsheba Evangeline Doby Hardy departed this life in full triumph of faith. She was a faithful Christian and organist of St. Paul Methodist Episcopal Church, Laurel, Miss. Age, 31 years, 1 month, 6 days. She had been a member of the Methodist Episcopal Church for 16 years. She leaves a mother, sister and brother, three children, husband and many loving friends. Deceased was buried with the honors of the United Woodmen and Ladies and Knights of Honor. Ceremony in the family plot at Enterprise, Miss. The Rev. N. Toole, the Rev. Mr. Read and the pastor, R. N. Jones, officiated.

BAREY.—David Barey, age 28 years, died at Port Arthur, Texas, February 23, 1909. Interment at Patterson, Louisiana. He is survived by his father, mother, three brothers and seven sisters. Funeral service conducted by the Rev. Mr. Webb of the African Methodist Episcopal Church, and the Rev I. S. Smith.

DAVIS.—Harriet Davis, of Ellisville, Miss., died as she lived, a faithful Christian for more than 50 years and a member of the Methodist Church. She was ninety years old and leaves a daughter, sons and many grandchildren. She was the mother-in-law of the Rev. S. S. Qualls. She had many friends around about Forrest, Miss., as well as here. Never in her Christian life, say those who knew her, was she too busy to attend to her church duties. R. N. Jones, pastor.

MOPPINO.—Merrill Mopping departed this life February, 1909, age 65 years, in full triumph of faith. He remained on the Trustee Board until so feeble he could no longer serve. He was a true Christian man, always at his post when able. He leaves a wife and two children—one, Mrs. Nancy Humphrey of Fort Smith, Ark., in whose home Brother Mopping died, stood nobly by him. Servant of God, well done. A. T. Stephens, Pastor.

GREEN.—Chas. Green, of Boyce, La., was drowned in Red River February 18, 1909, while on the way to his work in the railroad shop. Age, 34 years. To the day of his death he lived a sinner and died as he lived. His father and mother are members of the Villeg Methodist Episcopal Church.

F. M. Lashington, Pastor.

PRINCE.—On the 27th of January death visited the home of Brother H. P. Prince, of Hawkins and took out of their midst their eldest son, Islah Prince, a faithful member of the church. He was 17 years old and was active both in church and Sunday School. He said that he was going home to heaven. He leaves a father, mother and two sisters, and a host of friends to mourn. Funeral conducted by the pastor of Hawkins Circuit.

THOMAS.—J. H. C. Thomas is no more, for God took him from a long illness January 28, 1909, at the Lafon Old Folks' Home. His body was brought to Crawford by his request, where he had been a member for 23 years and sexton for many years. Our loss is Heaven's gain. He was laid to rest in the Crawford Cemetery by the writer, assisted by the Rev. A. Murray of the Baptist Church. He leaves a widow and three sisters to mourn his loss.—Timothy P. Norris, pastor.

LAWRENCE.—Fannie Lawrence died at Russellville, Tenn., November 24, 1908, at noon; age, between 49 and 50 years. She leaves nine children, a husband, two brothers and a sister, and a host of friends and relaitves to mourn her loss. She was sick 15 months. She told her daughter Bell that she was not afraid to die. The funeral was attended by her pastor.

A. Roach.

BARBER.—Brother Mack Barber died December 30 1908, at Waterproof, La. He told the Rev. John Booker that he was going home. Age, 84 years. He leaves a wife, three children to mourn their loss, and eight hundred dollars worth of property. John Booker.

PARKER.—Sister Malissa Parker, aged 52 years, a faithful member of Thomson Church, departed this life February 18. She was born in Mississippi; parents, Henry and Nellie Waxter. She leaves three sons, Willie, Henry and David, and other relatives to mourn her death. Her last words were, "Children, meet me in heaven. David, you meet me in heaven. The Lord is my Shepherd and I shall not want." The Revs. D. M. Seals, W. H. Jones and T. B. Cooper, of New Iberia, Thibodaux and Pleasant Plain, Brother Paul Kennedy, local preacher of Union Church, and the Rev. Smith of the Congregational Church, assisted the pastor, D. J. Price, in the funerals.

A WOMAN'S APPEAL.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 176, South Bend, Ind.

DINNER

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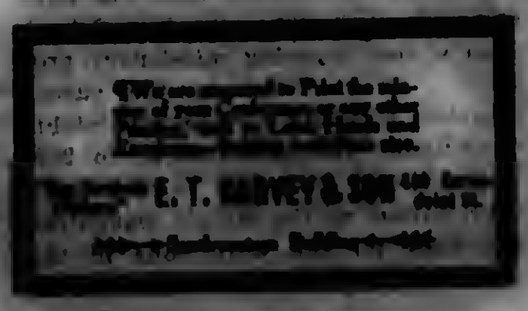
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Crescent City Notes

WESLEY CHURCH.—Palm Sunday was appropriately observed at Wesley. At the prayer service one soul was happily converted. The Sunday School gave a very pleasing missionary program. At 11:00 a. m. the pastor preached a strong sermon. At night, communion was administered to 258. The members desire to express their appreciation to the King's Daughters and Sons for the work done in the church.

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Is your throat raw?
Do you sneeze often?
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Do you take cold easily?
Is your nose stopped up?
Does your nose feel full?
Do you have to spit often?
Do crusts form in the nose?
Are you worse in damp weather?
Do you blow your nose a good deal?
Are you losing your sense of smell?
Does your mouth taste bad mornings?
Do you have a dull feeling in your head?
Do you have pains across your fore head?
Do you have to clear your throat on rising?
Is there a tickling sensation in your throat?
Do you have on unpleasant discharge from the nose?
Does the mucus drop into your throat from the nose?

Answer the questions I've made out for you, write your name and address on the dotted lines in the Free Medical Advice Coupon, cut them both out and mail to me as soon as possible. 'Twill cost you nothing and will give you the most valuable information. Address Catarrh Specialist Sproule, *(Graduate in Medicine and Surgery, Dublin University, Ireland, formerly Surgeon British Royal Mail Naval Service)*, 432 Trade Building, Boston.

Don't suffer with Catarrh any longer!
Don't let it destroy your happiness—your health—your very life itself.
Don't waste any more time—energy—money, in trying to conquer it with worthless nostrums.
Don't think it can't be vanquished just because you have not sought help in the right place.
Write to me at once and learn how it can be cured. Not merely for a day, a week, or a year—but permanently. Let me explain my new scientific method of treatment discovered by myself—used only by myself.
Catarrh is more than an annoying trouble—more than an unclean disease—more than a brief ailment. It's the advance guard of Consumption. Neglected Catarrh too often becomes Consumption. It has opened the door of death for thousands. Take it in hand now—before it's too late.
I'll gladly diagnose your case and give you free consultation and advice. It shall not cost you a cent.

LET ME TELL YOU JUST HOW TO CURE CATARRH

Let me show you what I'll do for you entirely without charge. Thousands have accepted this offer—today they are free from Catarrh. You've nothing to lose and everything to gain. Just for the asking you'll receive the benefit of my twenty-one years of experience—my vast knowledge of Catarrh and the way to cure it.

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PLEASANT PLAIN CHURCH.—Good services all day Sunday. Early prayer meeting, led by G. Dodson. At 11 a. m., speaking; at 7:30 p. m., sermon by the pastor and sacrament was administered to 76 communicants. Four converts, one accession. The revival will be continued until Easter. Those who desire to be baptized by immersion will be prepared for the same at 6 a. m. Baptisms by sprinkling at the altar at 7:30 p. m. Two subscribers for the Southwestern Collection, $22.85.—T B. Cooper, Pastor.

WILLIAMS CHURCH.—On the fourth Sunday in March Crown Lodge No. 77 K. of P., and King David Lodge No. 187, also L. T. Court of Calanthe No. 50 assembled at Williams Church where the annual sermon was heard. The choir was at its best. Scripture reading by Sir B. W. Collins of No. 187, First Hymn by Sir G. W. Forest, Master of ceremony, Prayer by Sir Curtis, Prelate of No. 77, Welcome Address on part of the Church by Robert Esters, Response by Sir James Betiest of No. 77, Reading the Proclamation by Sir A. Small of No. 77 and Amealier Betiest of Pythias Love Court of Calanthe No. 50. Paper by Amealier Betiest on part of the Court of Calanthe, Address on Pythianism by Sir Peter M. Burke. The solo by Miss Ora J. Wilson, accompanied by her brother Prof. C. W. Wilson, was a rare treat. The sermon by the pastor was all that could be desired. Much credit is due to all who had a part on the program. Collection good. Too much cannot be said in honor to Sir John Bartholemy for his efforts to make the anniversary a success.—G. W. Forest, Master of Ceremonies; J. O Richards, Pastor.

Southwestern Christian Advocate

ROBERT E. JONES, Editor
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"CANTING CANT"—A REPLY TO THE NATIONAL REVIEW

Some weeks ago upon the announcement that an effort would be made to erect a memorial church at Dayton, Ohio, to Paul Laurence Dunbar, we entered a mild and brief protest. We give herewith in full our paragraph on this subject:

"It is proposed to build in Dayton, Ohio, a memorial church to Paul Laurence Dunbar, to cost $100,000.00. We believe in Mr. Dunbar's poetry and the permanency of his fame as one of the rare literary products of the present generation. But his religious life was not such as that his name should be connected with a church, which should represent all that is purest and best. We think a more appropriate memorial could be found."

The *National Review,* of New York, differs from us on this matter and says so in a sarcastic, and illogical editorial of more than a column in length. The editorial appears in full elsewhere.

We would prefer to pass this question by, but it involves not only the ethical standard of a race, but enters into the realm of the Christian Church. the sacredness of which must be carefully guarded.

Mr. Dunbar belongs to the public, and if he did not the proposed effort to raise $100,000.00 from the people of this country at large brings the whole question legitimately before the public for approval or objection.

It is not necessary to remind our readers of our admiration for Dunbar, nor of the effort of this paper to help in the erection of a monument to the poet proposed by Dr. Davis W. Clark.

Only one word here as to the impropriety of naming a church for Dunbar—his religious life will not permit. His weakness was his shame; and the one humiliation of his thousands of admirers. Nothing but the rankest inconsistency would permit the association of his name with a Christian church. While Mr. Dunbar was a poetic genius, to hold him up as a model to our young men is poetic license beyond endurance. Although we have abundant authentic data to more than justify our position we do not offer it, but justify our position from the words of the *National Review.* The editor of the *Review* says:

"Dunbar was as good a Christian as we ever knew." This statement might be taken for face value if the editor did not later on say: "None are there who would deny that Mr. Dunbar had his faults, but he had no graver faults than other men or women. He might have been indiscreet in his weaknesses, but he was never vicious."

Now this last statement means one of two things, that the *Review's* standard of an ideal Christian is very much at fault or that the *Review's* fellowship with Christians is very limited.

Christian churches should be properly named and not misnamed. To name some Churches for St. Paul, St. James, Wesley and Asbury, and then name others for Roosevelt, Napoleon, Poe or Dunbar is hardly consistent.

But the *National Review,* in discussing the question, [illegible] wide of the mark and attempts the question and interpretation of the scriptures. He [illegible] an indirect quotation from the sermon on the Mount. Judge not that ye be not judged. If the good editor of the *Review* had read the next verse he would have found that we are not forbidden to form estimates of others; but that we are to be careful and fair in our estimates, lest there be dealt unto us [illegible] sort of judgment that we have dealt to [illegible]. "With what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." If a man can stand this standard, then it is all right. The command is against the hypocrite's judging. The editor of the *Review* would have been helped out of his dilemma if he had read just a little more of the scripture in the same chapter. "Do men gather grapes of thorns or figs of thistles? Even so, every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and is cast into the fire; wherefore, by their fruits ye shall know them."

What has the editor of the *Review* to say to this scripture? He reasons against judging, and immediately ascends the throne and pronounces an opinion upon the entire ministry of the Christian church. He spends the force of his editorial in judging preachers in general and their shortcomings in the assumption of power. That which the editor of the *Review* condemns he openly does.

But the editor of the *Review,* seeking justification for his position refers to David. Here, again, we would have our friend to read his Bible a little more faithfully and know that David was anxious to build the temple and to connect his name therewith; but because of his sins, God forbade him doing so; and thus the honor and privilege of the erection of the temple was passed unto David's son, Solomon. Now, if the editor of the *Review* had been as well up on David as he is on Dunbar, he would not have gone astray on this point. No man who studies the life of David, which is the supreme warning note in God's word against indiscretion and sin, can find justification for the weaknesses in any man.

But the editor of the *Review* goes out of his way to read a lecture to the ministers and seeks to regulate them. He says:

"Not only in so far as this discussion extends, but with reference to other matters more temporal than divine, there is too much cant, too much hypocrisy, too much persecution and too much sham and show amongst the pulpit to-day for those who have been reared to believe that the Christian Church and the Christian minister stand to defend 'the Blood of the Lamb' as sufficient against all sin, and to show forth the mercy and love and tender compassion of Jesus, who went about *doing good.* If we were influenced by the attitude of the present apostles of the Chief of the Nazarites we should believe that their especial mission is to regulate men's affairs; sit in judgment on those they deem guilty, and deal out harsh contempt upon all who cannot conform to their beliefs and desires, often ignorantly conceived—as if they were more than mortals, or men were less than slaves. There is more of Christ in the pew than in the pulpit. We would trust the people before we would trust the priest. The people seek Christ, His spirit, His idea, and in their lives defend the [illegible] preacher seeks power and applause at the [illegible] of whosoever may for the moment suffer [illegible] saint or sinner unredeemed. [illegible] discuss things fundamental and expect shallow [illegible] or out of the pulpit, not to be able to [illegible] the things we here lay down. Only [illegible] confuse and confound.

* * *

"But we warn the people against imputing unto ministers powers that they haven't got and privileges that they have no right to exercise. The ministers of Christ we warn lest by straying from the simple lessons of Christ, [illegible] His promises and the methods common to [illegible] generations during The Sojourn, they lose [illegible] power and drive men from the church."

Now, first of all, no man believes that there is more Christ in the pew than in the pulpit. There never has been. In making this statement we do not say that there are not ministers with faults; for there are, and men who have glaring faults, but who find no defense whatever at our hands. The ministry is competent to take care of itself; and the regulation of it as a class adheres not in a non-ecclesiastical, semi-pious court of self constituted authority. But the pew is what the pulpit has made it. The claim of the editor of the *Review* to such righteousness is due to the teaching of some pious ministers. Civilization is a debtor to the minister. A civilized community without a Christian church is unthinkable and a Christian church without a minister is impossible. It is not the imperfections of the minister that worries the editor of the *Review,* but the minister's power. Are you jealous Col. Simmons? Why don't you turn preacher then? The cannonading of the *Review* against the power and influence of the ministers has no force. The ministers are secure and have no fear.

There are some men in this country—and we would like to think that the editor of the *National Review* does not belong to this class—who feel it their special business to take a whack at the ministry at every possible turn. The only trouble about these men is their jealousy of the power and influence of the ministry in its leadership of our people. We have no doubt but that the ministry will maintain its present status for years to come; and is entirely without the gun-shot of regulation.

The *Review's* attack of the ministry grows bitter when he says:

"To those who know him best, he (Dunbar) celebrated prayer and God's promises as the redeeming power of his people for whom he rendered a service higher than all the rearing oratory and much pounding of the Bible of all the preachers since the day of freedom."

To place the service of Dunbar above the services of the ministry of the entire race is a claim so extravagant as to make the maker thereof ridiculous in the sight of all thinking men. The claim is so far from truth as to be unworthy of civil reply.

The prohibition wave has by no means lost its efficacy. This is to be seen in the results of the election in Michigan on Monday of last week. Already eleven of the State's eighty-three counties were dry; and as a result of Monday's election nineteen and perhaps twenty, more registered their vote against the licensing of the saloon. Superintendent Morrow of the Anti-Saloon League of Michigan, in expressing his views of the election said: "We have broken the backbone of the liquor traffic in Michigan."

Slowly, but steadily the good work continues to progress.

The Mexican Academy of Medicine has appropriated $25,000 for the purpose of discovering the cause of typhus, and to develop a cure for the fever. Of the amount $10,000 will be awarded to the person or persons discovering the cure. A like amount will be given to the person or persons discovering a serum which will kill the germ in the blood. In the event of any one person solving both problems an effort will be made to have the Government give a proper reward. Five thousand dollars will be distributed among the persons who have most efficiently helped in solving the problem.

IMPERFECT IN ORIGINAL

The Heart of the Race Problem

By Quincy Ewing

(Published in the March number of the Atlantic Monthly and reproduced now by special permission of the Atlantic Monthly Publishing Co.)

..."And, instead of going to the Congress of the United States and saying there is no distinction made in Mississippi, because of color or previous condition of servitude, tell the truth, and say this: 'We tried for many years to live in Mississippi, and share sovereignty and dominion with the Negro, and we saw our institutions crumbling. * * * We rose in the majesty and highest type of Anglo-Saxon manhood, and took the reins of government out of the hands of the carpet-bagger and the Negro, and so help us God, from now on we will never chare any sovereignty or dominion with him again.'."—Governor James K. Vardaman, Mississippi, 1904.

During the past decade, newspaper and magazine articles galore, and not a few books, have been written on what is called the "Race Problem," the problem caused by the presence in this country of some ten millions of black and variously-shaded colored people known as Negroes. But, strange as it may sound, the writer has no hesitation in saying that at this date there appears to be no clear conception anywhere on the part of most people as to just what the essential problem is which confronts the white inhabitants of the country because they have for fellow citizens (nominally) ten million Negroes. Ask the average man, ask even the average editor or professor anywhere, what the race problem is, the heart of it; why, in this land with its millions of foreigners of all nationalities, the race problem of problems should be caused by ten million Negroes, not foreigners but native to the soil through several generations; and in all probability you will get some such answer as this:

"The Negroes, as a rule, are very ignorant, are very lazy, are very brutal, are very criminal. But a little way removed from savagery, they are incapable of adopting the white man's moral code, of assimilating the white man's moral sentiments, of striving toward the white man's moral ideals. They are creatures of brutal, untamed instincts, and uncontrolled feral passions, which give frequent expression of themselves in crimes of horrible ferocity. They are, in brief, an uncivilized, semi-savage people, living in a civilization to which they are unequal, partaking to a limited degree of its benefits, performing in no degree its duties. Because they are spatially in a civilization to which they are morally and intellectually repugnant, they cannot but be as a foreign irritant to the body social. The problem is, How shall the body social adjust itself, daily, hourly, to this irritant; how feel at ease and safe in spite of it? How shall the white inhabitants of the land, with their centuries of inherited superiority, conserve their civilization and carry it forward to a yet higher plane, hampered by ten million black inhabitants of the same land with their centuries of inherited inferiority?"

To the foregoing answer, this might now and again be added, or advanced independently in reply to our question: "Personal aversion on the part of the white person for the Negro; personal aversion accounted for by nothing the individual Negro is, or is not, intellectuallv and morally; accounted for by the fact, simply, that he is a Negro that he has a black or colored skin, that he is different, of another kind."

Now, certainly, there are very few average men or philosophers to whom the answer given to our question would not seem to state, or at any rate fairly indicate, the race problem in its essence. But, however few they be, I do not hesitate to align myself with them as one who does not believe that the essential race problem as it exists in the South (whatever it be in the North) is stated, or even fairly indicated, in the foregoing answer. In Northern and Western communities, where he is outnumbered by many thousands of white people, the Negro may be accounted a problem, because he is lazy, or ignorant, or brutal, or criminal, or all these things together; or because he is black and different. But in Southern communities, where the Negro is not outnumbered by many thousands of white people, the race problem, essentially, and in its most acute form, is something distinct from his laziness or ignorance, or brutality, or criminality, or all-round intellectual and moral inferioity to the white man. That problem as the South knows and deals with it would exist, as certainly as it does today, if there were no shadows of excuse for the conviction that the Negro is more lazy, or more ignorant, or more criminal, or more brutal, or more anything else he ought not to be, or less anything else he ought to be, than other men. In other words, let it be supposed that the average Negro is as a matter of fact the equal, morally and intellectually, of the average white man of the same class, and the race problem declines to vanish, declines to budge. We shall see why, presently. The statements just made demand immediate justification. For they are doubtless surprising to a degree, and to some readers may prove startling.

I proceed to justify them as briefly as possible, asking the reader to bear in mind that very much more might be said along this line than I allow myself space to say.

I.

That the Negro is not a problem because he is lazy, because he declines to work, is evidenced by the patent fact that in virtually every Southern community he is sought as a laborer in fields, mills, mines, and that in very many Souther communities the vexing problem for employers is not too many, but to few Negroes. In certain agricultural sections, notably in the Louisiana sugar district, quite a number of Italians ("Dagoes") are employed. The reason is not dissatisfaction with Negro labor, but simply that there is not enough of it to meet the requirements of the large plantations. There is, perhaps, not one of these plantations on which any able-bodied Negro could not get employment for the asking; and as a rule, the Negroes are given, not the work which demands the lowest, but that which demands the highest, efficiency: they are the ploughmen, the teamsters, the foremen. If any one doubts that Negroes are wanted as laborers in Southern communities, very much wanted, let him go to any such community and attempt to inveigle a few dozen of the laziest away. He will be likely to take his life in his hands, after the usual warning is disregarded.

II.

The small politician's trump card, played early and late, and in all sections, that the Negro is a black shadow over the Southland because of his excessive criminality, serves well the politician's purpose—it wins his game; but only because the game is played and won on a board where fictions, not facts, are dominant. Nothing is easier than to offer so-called proofs of the contention that the Negro's tendency to crime is something peculiar to his race; there are the jail and penitentiary and gallows statistics, for instance. But surely it should not be difficult for these so-called proofs to present themselves in their true light to any one who takes the trouble to consider two weighty and conspicuous facts: this, first, that the Negroes occupy everywhere in this country the lowest social and industrial plane, the plane which everywhere else supplies the jail, the penitentiary, the gallows, with the greatest number of their victims; and secondly this. that in the section of the country where these penal statistics are gathered, all the machinery of justice is in the hands of white men.

No Negro is a sheriff, or judge, or justice of the peace, or grand or petit juryman, or member of a pardoning board. Charged with crime, again and again, the black man must go to jail; he is unable to give bond; he is defended, not by the ablest, but by the poorest lawyers, often by an unwilling appointee of the court; he lacks the benefit of that personal appeal to judge and jury, so often enjoyed by other defendants, which would make them want to believe him innocent until proven guilty; he faces, on the contrary, a judge and jury who hold him in some measure of contempt as a man, regardless of his guilt or innocence. He is without means, except occasionally, to fight his case through appeals to higher courts, and errors sleep in many a record that on review would upset the verdict. In the light of such considerations, it would seem impossible that criminal statistics should not bear hard upon the Negro race, even supposing it to be a fact that that race of all races in the world is the least criminal.

Let it be admitted without question that in most Southern communities the crimes and misdemeanors of the Negroes exceed those committed by an equal number of white people, and we have admitted nothing that at all explains or accounts for the race problem. For is it not equally true that in every other community the doers of society's rough work, the recipients of its meagrest rewards, are chargeable, relatively, with the greatest number of crimes and misdemeanors? Is it not true, as well in Massachusetts and Connecticut as in Louisiana and Mississippi, that the vast majority of those occupying prison cells are members of the social lowest class? that the vast majority condemned, after trial, to hard labor with their hands were accustomed to such labor before their judicial condemnation? Nothing is more preposterous than the idea that the race problem means more Negroes hanged, more Negroes imprisoned, more Negroes in mines and chain-gangs, than white people! If the Negro did not furnis hthe great bulk of the grist for the grinding of our penal machinery in the Southern States, he would constitute the racial miracle of this and all ages.

My own conviction is, and I speak with the experience of forty years' residence in Southern States, that the Negro is not more given to crimes and misdemeanors than the laboring population of any other section of the country. But be this as it may, it is abundantly certain that no race of people anywhere are more easily controlled than the Negroes by the guardians of law and order; and there are none anywhere so easily punished for disobedience to the statutes and mandates of their economic superiors. Courts and juries may be sometimes subject to just criticism for undue leniency toward white defendants; but that courts and juries are ever subject to just criticism for undue leniency in dealing with black defendants is the sheerest nonsense.

The frequent charge that the Negro's worst crimes partake of a brutality that is peculiarly racial, is not supported by facts. I need not enlarge upon this statement further than to say that the Nego's worst crimes, with all their shocking accompaniments, are, not seldom, but often, duplicated by white men. Let any one who doubts the statement observe for one week the criminal statistics of any cosmopolitan newspaper, and he will have his doubt removed.

Assuredly we do not hit upon the essence of the race problem in the Negro's propensity to crime.

III.

Do we hit upon it in his ignorance, in the fact that an immense number of the black people are illiterate, not knowing the first from the last letter of the alphabet? Hardly. For, almost to a man, the people who most parade and most rail at the race problem in private conversation, on the political platform, and in the pages of the newspapers, books, and periodicals, are disposed rather to lament, than to assist, the passing of the Negro's ignorance. Ex-Governor Vardaman, of Mississippi, used the following language in a message to the Legislature of that state, Januarv, 1906:

"The startling facts revealed by the census show that those (Negroes) who can read and write are more criminal than the illiterate, which is true of no other element of our population. * * * The state for many years, at great expense to the taxpayers, has maintained a system of Negro education which has produced disappointing results, and I am opposed to the perpetuation of this system. My own idea is that the character of education for the Negro ought to be changed. If, after forty years of earnest effort. and the expenditure of fabulous sums to educate his head, we have only succeeded in making a criminal of him and impairing his usefulness and efficiency as a laborer, wisdom would suggest that

we make another experiment and see if we cannot improve him by educating his hand and his heart. * * * Slavery is the only process by which he has ever been partially civilized. God Almighty created the Negro for a menial, he is essentially a servant."

This is the reply of an ex-governor of one of our blackest states to those who contend that the Negro is a problem, a "burden carried by the white people of the South," because of his ignorance and consequent inefficiency; and that the lightening of the burden depends upon more money spent, more earnest efforts made, for the schooling of the black people. According to this ex-governor, and there are thousands who agree with him in and out of Mississippi, the race problem is heightened, rather than mitigated, by all attempts to increase the Negro's intellectual efficiency. The more ignorant he is, the less burdensome he is to the white man, provided his heart be good, and his hands skillful enough to do the service of a menial. Nothing but slavery ever partially civilized him, nothing but slavery continued in some form can civilize him further.

IV.

If we listen vainly for the heart-throb of the race problem in the Negro's laziness, and criimnality, and brutality, and ignorance, and inefficiency, do we detect it with clearness and certainty in the personal aversion felt by the white people for the black people, aversion which the white people can no more help feeling than the black people can help exciting? Is this the real trouble, the real burden, the real tragedy and sorrow of our white population in those sections of the country where the Negroes are many—that they are compelled to dwell face to face, day by day, with an inferior(degraded population, repulsive to their finer sensibilities, obnoxious to them in countless ways inexplicable? Facts are far from furnishing an affirmative answer. However pronounced may be the feeling of personal aversion toward the Negroes in Northern communities; where they are few, or known at long rang, or casually, there is no such thing in Southern communities as personal aversion for the Negro pronounced enough to be responsible for anything resembling a problem. How could there be in the South, where from infancy we have all been as familiar with black faces as with white; where many of us fell asleep in the laps of black mammies, and had for playmates, Ephrom, Izik, Zeke, black mammy's grandchildren; where most of us have had our meals prepared by black cooks, and have been waited on by black house servants and dining-room servants, and ridden in carriages and buggies with black hostlers? We are so used to the black people in the South, their mere personal presence is so far from being responsible for our race problem, that the South would not seem Southern without them, as it would not without its crape myrtles, and live-oaks, and magnolias, its cotton and its sugar cane.

It is very easy to go astray in regard to the matter of personal aversion toward the members of alien races, to magnify greatly the reality and importance of it. What seems race-aversion is frequently something else, namely, revulsion aroused by the presence of the strange, the unusual, the uncanny, the not-understood. Such revulsion is aroused not only by the members of alien races, alien and unfamiliar, but as certainly by strange animals of not more terrifying appearance than the well-beloved cow and horse; and it would be aroused as really and as painfully, doubtless, by the sudden proximity of one of Milton's archangels. It was not necessarily race-aversion which made Emerson, and may have made many another Concord philosopher, uncomfortable in the presence of a Negro. any more than it is race-aversion which makes the Fifth Avenue boy run from the gentle farmyard cow; any more than it is race-aversion which would make me uncomfortable in the presence of Li Hung Chang. The Negro, simply, it may be, was a mystery to Emerson, as the farmyard cow is a mystery to the Fifth Avenue boy, as the Chinaman is a mystery to me.

The Negro is not a mystery to people whom he has nursed and waited on, whose language he has spoken, whose ways, good and bad, he has copied for generations; and his personal presence does not render them uncomfortable, not, at any rate, uncomfortable enough to beget the sense of a burden or a problem.

It may be very difficult for Northern readers, to whom the Negro is in reality a stranger, a foreigner to appreciate fully the force of what has just been said; but appreciated by them it must be, or they can never hope to realize the innermost meaning of the race problem in the South.

So much for what the race problem is not. Let me without further delay state what it is. The foundation of it, true or false, is the white man's conviction that the Negro as a race, and as an individual, is his inferior: not human in the sense that he is human, not entitled to the exercise of human rights in the sense that he is entitled to the exercise of them. The problem itself, the essence of it, the heart of it, is the whie man's determination to make good this conviction, coupled with constant anxiety lest, by some means, he should fail do make it good. The race problem, in other words, is not that the Negro is what he is in relation to the white man, the white man's inferior; but this, rather: How to keep him what he is in relation to the white man; how to prevent his ever achieving or becoming that which would justify the belief on his part, or on the part of other people, that he and the white man stand on common human ground.

That such is the heart of the problem should be made evident by this general consideration alone: namely, that everywhere in the South friction between the races is entirely absent so long as the Negro justifies the white man's opinion of him as an inferior; is grateful for privileges and lays no claim to rights. Let him seem content to be as the South insists he shall be, and not only is he not harshly treated, not abused, and never boycotted, but he is shown much kindness and generosity, and employment awaits him for the asking. Trouble brews when he begins to manifest those qualities, to reveal those tastes, to give vent to those ambitions, which are supposed to be characteristic exclusively of the higher human type, and which, unless restrained, would result in confounding the lower with the higher. The expression "Good Nigger" means everywhere in the South a real Negro, from the Southern standpoint, one who in no respect gets out of focus with that standpoint; the expression "Bad Nigger" means universally one who in some respect, not necessarily criminal, does get out of focus with it. So, stated differently, the race problem is the problem how to keep the the Negro in foces with the traditional standpoint.

But we are very far from needing to rely upon any general consideration in support of the proposition advanced above. It is supported by evidences on every hand, waiting only the eye of recognition. Scarcely a day passes but something is said or done with this end in view, to emphasize, lest they forget, the conviction for both white man and the Negro that the latter is and must remian an inferior. Let me instance a few such evidences.

Consider, first, the "Jim Crow" legislation in the manner of its enforcement. Such legislation is supposed to have for its object the separation of the races in trains, street cars, etc., to save the white people from occasional contact with drunken, rowdy, ill-smelling Negroes, and to prevent personal encounters between the whites and blacks. How is this object attained in the street cars of Southern cities? Members of the different races occupy the same cars, separated only by absurdly inadequate little open-mesh wire screens, so tiny and light that a conductor can move them from one seat to another with the strength of his little finger. Needless to add, these screens would serve to obscure neither sound, sight, nor smell of drunken rowdies who sat behind them! In summer cars black and white passengers may be separated not even by a make-believe screen; they are simply required, respectively, to occupy certain seats in the front or the back end of the cars.

In Birmingham, Alabama, the front seats are assigned to Negroes in all closed cars, and the back seats in all open ones. Why the front seats in the one case and the back seats in the other it is not easy to understand in the light of the letter and alleged spirit of the Jim Crow law! The underlying purpose of the law is clearly not the separation of the races in space; for public sentiment does not insist upon its fulfillment to that end. The underlying purpose of it would seem to be the separation of the races in status. The doctrine of inequality would be attacked if white and black passengers rode in public conveyances on equal terms; therefore the Negro who rides in a public conveyance must do so, not as of undoubted right, but as with the white man's permission, subject to the white man's regulation. *"This place you may occupy, that other you may not, because I am I and you are you, lest to you or me it should be obscured that I am I and you are you."* Such is the real spirit of the Jim Crow laws.

Why is it that in every Southern city no Negro is allowed to witness a dramatic performance, or a baseball game, from a first-class seat? In every large city there are hundreds of Negroes who would gladly pay for first-class seats at the theatre and the baseball game, were they permitted to. It can hardly be that permission is withheld because theatres and baseball games are so well attended by half the population that first-class seats could not be furnished for the other half. As a matter of fact, theatre auditoriums and baseball grandstands are seldom crowded; the rule is, not all first-class seats occupied, but many vacant. Surely as simple as moving from seat to seat a make-shift screen in a street car, would it be to set apart a certain number of seats in the dress circle of every theatre. and in the grandstand of every baseball park, for Negro patrons. The reason why this is not done is perfectly obvious; it would be intolerable to the average Southern man or woman to sit through the hours of a theatrical performance or a baseball game on terms of equal accommodation with Negroes, even with a screen between. Negroes would look out of place, out of status, in the dress circle or the grandstand; their place, signifying their status, is the peanut gallery, or the bleachers. There, neither they nor others will be tempted to forget that as things are they must continue.

How shall we account for the "intense feeling" (to quote the language of the mayor of New Orleans) occasioned in that city one day last July when it was flashed over the wires that the first prize in the national spelling contest had been won by a Negro girl, in competition with white children from New Orleans and other Southern cities? The indignation of at least one of the leading New Orleans papers verged upon hysterics: the editor's rhetoric visited upon some foulest crime could hardly have been more inflamed than in denunciation of the fact that, on the far-away shores of Lake Erie, New Orleans white children had competed at a spelling bee with a Negro girl. The superintendent of the New Orleans schools was roundly denounced in many quarters for permitting his wards to compete with a negro; and there were broad hints in "Letters from the People" to the papers that his resignation was in order.

Certainly in the days following the national spelling content the race problem was in evidence, if it ever was, in New Orleans, and the South. Did it show itself, then, as the problem of Negro crime, or brutality, or laziness? Assuredly not! Of the Negro's personal repulsiveness? By no means! There was no evidence of Negro criminality, or brutality, or laziness in the Negro child's victory; and every day in the South, in their games and otherwise, hundreds of white children of the best families are in closer personal contact with little Negroes than were the white children who took part in the Cleveland spelling bee. The "intense feeling" can be explained on one ground only, the Negro girl's victory was an affront to the tradition of the Negro's inferiority; it suggested—perhaps indicated—that, given equal opportunities, all Negroes are not necessarily the intellectual inferiors of all white people. What other explanation is rationally conceivable? If the race problem means in the South to its white inhabitants the burden and tragedy of having to dwell face to face with an intellectually and morally backward people, why should not the Negro girl's triumph have occasioned intense feeling of pleasure, rather than displeasure, by its suggestion that her race is not intellectually hopeless?

Consider further that, while no Negro, no matter what his occupation, or personal refinement, or intellectual culture, or moral character, is allowed to travel in a pullman car between state lines, or to enter as a guest a hotel patronized by white people, the blackest Negro nurses and valets are given food and shelter in all first-class hotels, and occasion neither disgust nor surprise in the Pullman cars. Here again the heart of the race problem is laid bare. The black nurse with a white baby in her arms, the black valet looking after the comfort of a white invalid, have the label of their inferiority conspicuously upon them; they understand themselves, and everybody understands them, to be [illegible] enjoying certain privileges for the sake of the person served. Almost anything the Negro may do in the South, and anywhere he may be on account of the manner of his doing and his going is [illegible]

(Continued on Page 5)

THE CHRISTIAN LIFE

Faith

By Mrs. H. D. Jordan

Faith takes Thy promise, Lord,
  Thy every word believes,
Goes to the throne on wings of prayer,
Eternal life receives.

Faith triumphs, though rough storms
  Upon our house may beat;
The rock of truth is ever firm,
  Beneath our weary feet.

Faith shines when furnace fires
  Burn to consume the dross,
Love holds the key and fans the flame,
  The gold cannot be lost.

Faith never yields to doubt,
  Nor faints when danger's nigh;
More brightly shines 'mid raging storms,
  Will trust but never die.

O, for this mighty Faith,
  This wonder working power,
That binds us to the throne of God
  In every trying hour.

That says, "Thy will be done,"
  Though, by the chastening rod,
Dear friends, and health, and wealth be gone,
  Faith leans alone on God.

The Right Kind of Religion

"Depart from evil and do good; seek peace, and pursue it." (Psalm 34:15.)

There are numberless forget-me-nots in Scripture, common thoughts which retain their beauty and fragrance for all time, and make the Old Book new and stimulating in every age. For directness and force, however, this text can neither be surpassed nor outgrown. It has an air of finality, as well as of authority.

One can readily imagine the scene suggested by the Psalmist. A wandering teacher who preaches in parables in the Oriental fashion one day assembles the young, and exclaims: "Come, children, I will teach you the fear of the Lord. Who of you desires life and prosperity?" And, as the people, old and young, full or curiosity, gaze at him for the answer, he utters the words: "Keep thy tongue from evil, and thy lips from speaking guile. Seek peace and pursue it."

That is, after all, the best kind of religion, for it means righteous conduct. It has no distinctive name, no symbols, no litanies, no traditions. It is simple, intelligible, universal, true. It goes to the root of things. It touches the essentials. It is for all classes and conditions. There can be no religiousness if the Psalmist's utterances are despised. For without them there may be respectability and formalism, the outward shell and glitter, but no fragrance, life, reality. You may have the bare walls, but no home; empty profession, but no character or genuineness.

Some people like a negative kind of religion—they avoid evil, but fail to do good. They will do nothing actually base, but they will never exert themselves to promote goodness. In their fear of evil, in their desire to walk the straight path, they get into a selfish kind of religion without strength or vision. Like the vestal virgins, they produce no fruit. They are eminently proper, but they never emerge from their monumental propriety, and their life takes its color from the moonlight, not the sun. It is possible for such people to pride themselves on their conduct, for they never commit crimes on the statute-book. Yet often sinners in motley array may stand a better chance of salvation than saints in broadcloth.

The right kind of religion, however, must be positive. It must do something. It must "seek" out goodness, and not only love peace, but "pursue it," with scorn of consequences. It must not only avoid evil, but do good and promote goodness. It must possess force, grit, activity. It must show results. There must be performance, as well as aspiration. It must have a passion for right living, and, regarding the world as seed-ground for high endeavor, make the daily life the test and mirror of one's faith.—*Christian Register.*

Being, knowing, doing—the three fundamentals of success.

As Christians we do not trust in a dead Christ, who could deliver and help when He was alive, but we trust in a living Saviour who helps to-day.

Judged by Works

Although it is true that no one can obtain salvation by his works, it is also true that it is by one's works that he gives proof as to whether or not he has been saved from spiritual death. A mere profession of having been saved is never a proof or real evidence of the fact of personal salvation. This is the uniform teaching of the Bible. Apart from one's works Christ never accepted any man's assertion that he was a true believer in him. On one occasion he said to a certain class of people, "Why call ye me Lord, Lord, and do not the things which I say?" He regarded one as being a false professor of love for Him, if that one's works were not in accord with genuine love for Him. It is a good sign in these days when people of the world refuse to regard one as being a true Christian simply because he is a member of a Christian Church, and talks a good deal in favor of Christ and of sound doctrine. What they judge a professor by is the character of his works. This is the only correct way to judge anyone, whether it be in respect to a profession of godliness, or some literary or secular matter. When a man comes into a community as a stranger, professing to be a competent teacher of music, he is not judged by what he says of himself, but by the quality of his work. The chief question of those whose patronage he seeks is, "Does he do as good work as he says that he can do?" So it is in reference to any professional calling or any kind of business. And surely the same standard of judgment applies to Christian profession. The cheapest kind of "testimony" in behalf of a Christian life is that which consists only in words. One of Bunyan's characters in his "Pilgrim's Progress" is "Mr. Talkative." Such a person can talk like a first-class saint, but his works are far from being saintly. The more piously a man talks, the more necessary it is to look at his every day works to see if they accord with his talk. All sensible people are suspicious of the man who comes among them with high self-praises of his ability as a professional man or mechanic. Small-minded ones may be misled by his talk, but others wait to see how much and how well he can do.

C. H. Wetherbe.

"He Woundeth and His Hands Make Whole"

MARGARET SCOTT HALL

So many things we cannot understand;
  So much there is to make our souls afraid,
And yet we trust. Our Father has command;
  To Him we look for guidance and for aid.
We know "He woundeth and His hands make whole."
  Then, when life's troubles are so hard to bear,
Sweet faith shines brightest on the chastened soul
  To raise us heavenward on the wings of prayer.

Though sore afflictions have faint hearts dismayed,
  The Great Physician sees and understands;
If on our wounds His healing touch is laid,
  We may rejoice—"Our times are in His hands;"
All worldly avarice, treachery and deceit
With fortitude unfailing we may meet.

—*Ex.*

Walking With God

We like to walk with our friends. Nowhere is this more apparent than in school. Watch the boys and girls as they are coming home and see how they pair off or group themselves according to their fondness for each other. The pleasure of walking with those we love and enjoy is one of the greatest in life.

We are told that Enoch walked with God, and we feel that we should; but how can a boy or girl walk with God? To walk with a person you must be going in the same direction. You may be on the same street, but that is not enough, for both must face the same way and be near each other. Christ came to show us how we can keep step with God.

When you are going where you should go, you are walking with God. When you start out for school in the morning and go along happily and in a nice way, you are walking with God. So you are when you are cheerfully doing an errand, or helping somebody, or on your way to Church or Sunday School. So you are when you are enjoying a pleasant tramp, or visiting any place, or doing anything which is right for you.

"Shall two walk together except they have agreed?" says the Bible. So must you be agreed with God. If you are saying and doing things that would displease him, even though on your way to Church, you are not walking with him. When you are planning mischief or teasing others, you are not. Every day, almost, you take a walk with God, and some days you walk with him almost all the time.—Rev. E. H. Byington, in the *Congregationalist.*

Our Love for God

Many find it difficult to love God because they have not been taught that God is lovable and in every way worthy of their love. They have been taught evil doctrines and unattractive views of God, which have made them afraid of him rather than to love him. They have been taught to look upon God not as a loving and merciful Fater, but as a tyrant and a taskmaster, who watches carefully in order that he may note and set down against them the lapses of conduct and the slightest mishap or neglect, who busies himself to mark down with extreme and severe exactness what is done amiss.

It is scarcely to be wondered at if persons who have been thus taught in their youth find it difficult to love God even then or in their maturer years. Who has ever been frightened or threatened into loving any being? How can we love anyone who does not seem to us kind, merciful, amiable, loving? Our love must be called out by God's love. If we are to love God, it must be because he has first loved us.

But he has loved us and he does love us. The dark and cruel thoughts about God, which, in all ages, have been too prevalent, are not what this kindly and beautiful world about us teaches. Kindness, goodness, and sweetness beam from the earth, air, and sky. Neither are they what the New Testament teaches. God is good, God is kind, God is the most fatherly of all fathers, more loving than springs forth from a mother's heart. Dull, indeed, must be the heart that can feel no love for the God of whom the gospel speaks! Perverse, indeed, must be the mind if it can wrest the matchless story of Christ's salvation into a doctrine that would represent God as harsh and unloving.

"God is love," says John, "and he that dwelleth in love dwelleth in God, and God in him." If we could believe that, and we need not say in all its fullness, but if we could only believe it just as we will if we let Jesus help us, then love to God will be born in our hearts, and we shall feel for him all that the natural loving little child feels for its lovnig mother.

If we really believed that God, who made heaven and earth, was calling us and beseeching us by the sacrifice of his only begotten and beloved Son to give him the love of our hearts, we could not help giving the fullness of our love to him—*Methodist Recorder.*

"Take your needle, my child, and work at your pattern; it will come out a rose by and by." Life is like that—one stitch at a time taken patiently, and the pattern will come out all right like the embroidery.—Oliver Wendell Holmes.

"Canting Cant"

The *Southwestern Christian Advocate,* in so many respects the leading religious publication edited by a colored man—certainly the most influential—announces its opposition to the erection of a Dunbar Memorial Church to the memory of the great poet, because it believes, if we read correctly, that Mr. Dunbar's life was not such as to be cherished in a building of divine worship. We have no desire to dispute with the kindly elder who directs the destiny of our evangelical contemporary, but by what right does Dr. Jones sit in judgment on Mr. Dunbar, or upon anybody else, living or dead? It is written that the Master was careful to impress upon His followers to *judge not* lest they themselves be judged. Also, and very pertinently, Paul, now become the corner-stone of the Christian Church, handed it out that without *charity*—charity to the living and to the dead, faith in the living and hope of the dead—all else is so much brass and noisy cymbals, or words to that effect. Not only in so far as this discussion extends, but with reference to other matters more temporal than divine, there is too much cant, too much hypocrisy, too much persecution and too much sham and show amongst the pulpit to-day for those who have been reared to believe that the Christian Church and the Christian minister stand to defend "the Blood of the Lamb" as sufficient against all sin, and to show forth the mercy and love and tender compassion of Jesus, who went about *doing good.* If we were influenced by the attitude of the present apostles of the Chief of the Nazarites we should believe that their especial mission is to regulate men's affairs; sit in judgment on those they deem guilty, and deal out harsh contempt upon all who cannot conform to their beliefs and desires, often ignorantly conceived—as if they were more than mortals, or men were less than slaves. There is more of Christ in the pew than in the pulpit. We would trust the people before we would trust the priest. The people seek Christ, His spirit, His idea, and in their lives defend the faith; the preacher seeks power and applause at the expense of whosoever may for the moment suffer misfortune, erring saint or sinner unredeemed.

Take Mr. Dunbar. Mr. Dunbar was as good a Christian as ever we knew. He loved his neighbor as himself; he forgave those who trespassed against him; he judged not; he was meek; he believed in God and in Christ as the Son of God, and served God; he was sublimely charitable; he held no malice in his heart, and talked on spiritual things as if he were himself annointed. He was kind and generous and just; he overlooked the weaknesses of a friend and would never discuss the faults of an enemy. Who can read his poetry, the songs that moved a nation to tears, and were unto the weary a mighty solace, without feeling that this man had all of Christ and all of God in his heart? The fundament of inspired song is emotion; the chief element in emotion is faith; the mother of faith is religion, that undefinable power binding men to the things unseen which are eternal. And religion was the essence of Dunbar's life in wonderful measure. In fact, his songs are the overflow of his religion, of his faith and hope. To those who knew him best, he celebrated prayer and God's promises as the redeeming power of his people for whom he rendered a service higher than all the rearing oratory and much pounding of the Bible of all the preachers since the day of freedom. None there are who will deny that Mr. Dunbar had faults. But he had no graver faults than other men or women. He might have been indiscreet in his weaknesses, but he was never vicious. "Come here, little David; let me see what you say about it," is a favorite exhortation of the excited preacher as he "walks about Zion," etc., but upon David's own testimony he was a drunkard and a libertine of the worst kind, such an one as this advanced civilization would tolerate not for a moment. But he knew that God created, and that He could save and heal, though sins be as scarlet. We remember David's loyalty, his songs of praise, his rulership, his God-part, and we put behind us his shortcomings and misdeeds and hold him up as a chief of all the chiefs. The modern preacher remembers only the prescribed penalties that the Master laid down for those that transgress the law; they seem to have forgotten that Jesus' very vitality rests upon His ability and willingness and anxiety to save and forgive, and so wash those that believe that they "shall be whiter than snow." We discuss things fundamental and expect shallow men, in or out of the pulpit, not to be able to comprehend the things we here lay down. Only simple things confuse and confound.

We write not in defense of Dunbar. He needs none. He will be remembered when those who now revile are forgot. But we warn the people against imputing unto ministers powers that they haven't got and privileges that they have no right to exercise. The ministers of Christ we warn lest by straying from the simple lessons of Christ, from His promises and the methods common to His ministrations during The Sojourn, they lose their power and drive men from the church. *Mercy, not severity; love, not fear; hope, not despair; faith, not impossible and unreasonable standards, must be held out, else* THE GENERATION COMING *upon us,* AND EVEN *the generation, now upon us, shall be lost to the fold.* This is an age of reason. The regulation of men's households leave to men; the penalties of transgressors leave to the courts; but you hold fast to your calling, and work by love and faith.

In so far as the Dunbar Memorial Church may be considered, as we think upon Dunbar's poetry, his songs of faith and hope, of charity and love, and how he sang of those "who struggled up to God," and of his place in history, we would feel as happy in a synagogue dedicated to his memory as we would in one devoted to the memory of Bishop Asbury. Of all the cant in this canting world this opposition to the Dunbar Memorial Church is the limit, and one not without its pain.

The Heart of the Race Problem

(Continued from Page 3)

inferior. Such is the premium put upon his inferiority; such his inducement to maintain it.

The point here insisted on may be made clearer, if already it is not clear enough, by this consideration, that the man who would lose social caste for dining with an Irish street sweeper might be congratulated for dining with an Irish educator; but President Roosevelt would scarcely have given greater offense by entertaining a Negro laborer at the White House than he gave by inviting to lunch there the principal of Tuskegee Institute. The race problem being what it is, the status of any Negro is logically the status of every other. There are recognizable degree of inferiority among Negroes themselves; some are vastly superior to others. But there is only one degree of inferiority separating the Negro from the white person, attached to all Negroes alike. The logic of the situation requires that to be any sort of black man is to be inferior to any sort of white man; and from this logic there is no departure in the South.

Inconsistent, perhaps, with what has been said may seem the defeat in the Louisiana Legislature (1908) of the anti-miscegenation bill, a measure designed to prohibt sexual cohabitation between white persons and Negroes; to be specific, between white men and Negro women. But there was no inconsistency whatever in the defeat of that bill. In all times and places, the status of that portion of the female population, Lecky's martyred "priestesses of humanity," whose existence men have demanded for the gratification of unlawful passion, has been that of social outcasts. They have no rights that they can insist upon; they are simply privileged to exist by society's permission, and may be any moment legislated out of their vocation. Hence the defeat of an anti-miscegenation measure by Southern legislators cannot be construed as a failure on their part to live up to their conviction of race superiority. It must be construed, rather, as legislative unwillingness to restrict the white man's liberty; to dictate by statute the kind of social outcast which he may use as a mere means to the gratification of his passion. To concede to Negro women the status of a degraded and proscribed class is not in any sense to overlook or obscure their racial inferiority, but on the contrary, it may be, to emphasize it. Precisely the same principle, in a word, compasses the defeat of an anti-miscegenation bill which would compass the defeat of a measure to prohibit Negro servants from occupying seats in Pullman cars.

At the risk of reiteration, I must in concluding this article, take sharp issue with the view of a recent very able writer, who asks the question, "What, essentially, is the Race Problem?" and answers it thus; "The race problem is the problem of living with human beings who are not like us, whether they are in our estimation our 'superiors' or inferiors, whether they have kinky hair or pigtails, whether they are slant-eyed, hook-nosed, or thick-lipped. In its essence, it is the same problem, magnified, which besets every neighborhood, even every family."

I have contended so far, and I here repeat, that the race problem is essentially not what this writer declares it to be. It is emphatically not, in the South, "the problem of living with human beings who are not like us, whether they are in our estimation our superiors or inferiors." It may be, it probably is, that in the North, where the Negro is largely a stranger, a foreigner very much to the same degree that the Chinese are strangers and foreigners in the South; and where, consequently, the Negro's personal repulsiveness is a much more significant force than it is in the South. Assuredly there would be no race problem anywhere, were there no contact with others unlike ourselves. The unlikeness of the unlike is everywhere its indispensable foundation. But we get nowhither unless we carefully distinguish between the foundation of the problem and the problem itself. There is nothing in the unlikeness of the unlike that is necessarily problematical; it may be simply accepted and dealt with as a fact, like and other fact. The problem arises only when the people of one race are minded to adopt and act upon some policy more or less oppressive or repressive in dealing with the people of another race. In the absence of some such policy, there has never been a race problem since the world began. It is the existence of such a policy become traditional, and supported by immovable convictions, which constitutes the race problem of the Southern States.

There was an immensely tragic race problem distressing the South fifty years ago; but who will suggest that it was the problem of "living with human beings who are not like us?" The problem then was, clearly, how to make good a certain conviction concerning the unlike, how to maintain a certain policy in dealing with them. What else is it to-day? The problem, How to maintain the institution of chattel slavery, ceased to be at Appomattox; the problem, How to maintain the social, industrial and civic inferiority of the descendants of chattel slaves, succeeded it, and is the race problem of the South at the present time. There is no other.

Whether the policy adopted by the white South, and supported, as I have said, by immovable conviction, is expedient or inexpedient, wise or unwise, righteous or unrighteous, these are questions which I have not sought to answer one way or another in this article. Perhaps they cannot be answered at all in our time. Certain is it, that their only real and satisfactory answer will be many years ahead of the present generation.

In the meantime, nothing could be more unwarranted than to suppose that the race problem of one section of this country is peculiar to that section, because its white inhabitants are themselves in some sense peculiar; because they are peculiarly prejudiced, because they are peculiarly behind the hour which the high clock of civilization has struck. Remove the white inhabitants of the South, give their place to the white people of any other section of the United States, and, beyond a peradventure, the Southern race problem, as I have defined it, would continue to be—revealed, perhaps, in ways more perplexing, more intense and tragic.

What is there in all the gratifications of passion, the pomp of the world, and the enjoyments of it, to the delights of a good conscience? It is the health of the mind; it is a sweet perfume that diffuses its fragrance over everything near it, without exhausting its store; unaccompanied with this, the gay pleasures of the world are like brilliants to a diseased eye, music to a deaf ear, wine to an ardent fever, or dainties in the languor of an ague. A good conscience is, indeed, the peace of God which passeth understanding; how happy is it to lie down with such a constant companion after a day spent in communion with God and the necessary duties of life!—Dr. Hunter.

THE GOSPEL IN ANTIOCH

International Sunday School Lesson for April 25, 1909

(Acts 11: 19-30; 12: 25.)

GOLDEN TEXT—"The disciples were called Christians in the first in Antioch."
TIME—Q. D. 36. PLACE—Antioch.

DAILY HOME READINGS

M.—Acts 11: 19-30, 12: 25; Tu.—Matt. 10: 16-23; W.—Matt. 28: 16-20; Th.—Luke 10: 17-24; F.—I Thes. 1; S.—Acts 4: 32-27; Su.—Rom. 12: 1-15.

BY THE REV. E. B. BURROUGHS, LL. B., A. M.

There was a time when for one to be able to say "I am a Roman citizen!" was to be able to lay claim to a position which produced especial rights and favors. That was indeed a proud distinction. Being thus, it was sought after most eagerly and earnestly by those who were not fortunate enough to lay claim to it by birth. It is recorded in Acts 22 that when Paul was about to be scourged that he saved himself by asking: "Is it lawful for you to scourge a man that is a Roman and uncondemned?" We are also told there that the centurion who had him in charge in conversing with him concerning his Roman citizenship said: "With a great sum obtained I this freedom." Yes, to be a Roman citizen meant a great deal. Why? Because Rome was at that time the mistress of the world. Wherever the eagles led and her battalions followed victory was certain. But that proud distinction has become a thing of the past. Imperial Rome is no more!

The greatest and proudest distinctions that any one can now enjoy is to be able to say: "I am a Christian." Why? Because such a distinction carries with it the greatest rights and privileges ever conferred upon men. He who is a Christian knows God. Jesus Christ, the Savior of the world, and the Holy Spirit. As such, he is a citizen of the greatest kingdom known—the kingdom of God. He has behind him all the sources of the eternal. And this citizenship was purchased at a great price. The Lord of glory gave Himself as a ransom for the sins of the world. Through Him alone can we lay claim to the high and inestimable title "I am a Christian." If we have gained this title, let us wear it worthily.

The series of persecution through which the church had been called upon to pass up to the time of our present lesson had been productive of good, rather than harm. The very means by which it had been intended to stop the progress of the Gospel were used by God as the means of spreading the Gospel. The firehrands were spread far and wide, and each one kindled a new gospel fire in the hearts of men. Hence it is no surprise to find that the Gospel had spread to such an extent as to be found in Antioch, three hundred miles north of Jerusalem. It was carried there by Hellinists and Jews who had fled there for refuge.

Light on the Text

19. *They Therefore.* See Acts 8: 1-4. *The persecutions.* The trials and "the tribulation" through which the church had passed. This was several years before the events of our present lesson. It is here noted to explain how the Gospel reached Antioch. *As far as Phenice.* A strip of country 120 miles long and 20 miles wide. It contained the cities of Tyor, Sidon and Burut. *Cyprus,* and island 60 miles west of Palistine. *Antioch,* a city of great refinement and culture, as well as luxury and vice. It was named after Antiochus, king of Syria, and situated on the river Orontus, 16 miles from the Mediterranean. *Preaching,* making publicly known the glad tidings of salvation.

20. *And some * * * were men of Cyprus.* Citizens of Egypt who had become intimately related to the Gentiles. *Grecians.* Greeks who were Gentiles. *Preaching the Lord Jesus.* Telling the story of the cross.

21. *And the hand of the Lord was with them.* God blessed and prospered their work. The hand is the symbol of power and action. It was here probably stretched forth to heal, thus giving an evident sign of His approval.

22. *Then tidings of these things.* News of what was going on—the preaching of the Gospel, the conversion of mary and the healing of the sick.. *They sent forth.* The church at Jerusalem. This was done to assist and guide the needed movement. Possibly, also, to prevent the admission of Gentiles into the church who did not become Jews as well as Christians. *Barnabas.* A native of Cyprus, near Antioch. Being familiar with Greek and favorable to the Gentiles he was especially fitted for the mission upon which he was sent.

23. *Had seen the grace of God.* Had met many of those who had been converted and the great change that had taken place in their lives. *Was Glad.* Rejoiced. *Exhorted them all.* Encouraged both Jews and Gentiles. *Purpose of Heart.* The will and effections. *Would cleave unto the Lord.* Would remain true and steadfast in their belief and profession.

24. *He was a good man.* Possessing the tongue of good report. *Full of the Holy Ghost.* Full of divine power. *And of Faith.* A prime belief in the doctrines of the church, in the redemption of the world by Jesus, and of the final triumph of the Gospel.

25. *There departed Barnabas to Torsus, for to save Saul.* Paul had gone to this place for safety. See Acts 9: 27-30.

26. *He brought him to Antioch.* Having found him, he takes him to Antioch. This he did in order that by Paul's testimony and influence the cause of Christ might be more firmly established. *And taught much people.* They spent a whole year in giving instruction to those who had accepted their teachings. *The disciples.* Believers in Christ. *Were called Christians.* Possibly, at first, given in derision. This was the first time that such a name was applied to the followers of Christ. It means "belonging to Christ," "having his character."

27. *In these days.* During the period here spoken of. *Prophets from Jerusalem.* Teachers, not necessarily those who were able to foretell coming events.

28. *Agatus.* Mentioned only here and in Acts 21: 10. *And signified.* Predicted. *Dearth.* Famine. *Throughout all the world.* The civilized world. *In the days of Claudios.* The prophecy of Argatus was fulfilled in the days of Claudios, Emperor of Rome, who reigned A. D. 41-54.

29. *There the disciples * * * determined to send relief.* Every disciple sent a contribution.

30. *The elders.* The leaders and administrators of the relief fund.

12: 25. *Returned from Jerusalem.* Having finished their work, they returned to Antioch? *John, whose surname was Mark.* A cousin of Barnabas. He is mentioned, also, in Col. 4: 10, and Philemon 24.

Charleston, S. C.

OUR SPIRITUAL BIRTH

(John 3. 1-13.)

The Epworth League Devotional Topic for April 25, 1909

(BY CHARLES H. MORGAN)

The Theme and the Scripture

John 3, 1-13. The truth of a scriptural or new birth is fundamental in Christ's method of salvation, and it is therefore given a prominent place here in the Gospel of John, corresponding somewhat to the position of the Sermon on the Mount in the Gospel of Matthew. The time is early in the ministry of our Lord, so that there is still in part an attitude of honest inquiry on the part of the Pharisees into the new teaching, though there are also already the beginnings of a spirit of hostility, and it is stated concerning some of Jesus's hearers at this feast of the Passover that he "did trust himself unto them" (John 2, 24). But we are fully warranted in regarding Nicodemus as a sincere inquirer, while he comes partly as a representative of the Pharisees, indicated in his words, "Rabbi, we know that thou art a teacher come from God" (John 3, 2).

Christ's initial statement, "Except one be born anew, he cannot see the kingdom of God" (3, 3), at once puts in clear light the great truth that the kingdom requires in everyone who enters it a radical transformation. The new Christian impress reaches to the very center of personality, and is as pervasive and potential as that which is given by one's natural heredity.

A little later Jesus says: "Except one be born of water and the Spirit, he cannot enter into the kingdom of God" (3, 5). By his use of the term "water" the Master shows that he is loyal to the mission and ministry of his forerunner, John the Baptist, for "the Pharisees * * * rejected for themselves the counsel of God, being not baptized of him" (Luke 7, 30). Christian baptism had not yet been instituted, and John's baptism was distinctively "the baptism of repentance" (March 1, 4). Also the term "the Spirit" here stands for the work of renewal of spiritual change, which makes the converted person like God in nature and character. Thus our spiritual birth or regeneration embraces the two factors of repentance and renewal.

The Meaning of the Theme

Our spiritual hirth is a stupendous change. The Saviour's emphasis upon the failure of Nicodemus to understand the new birth is meant in part to show the immense revolution in spirit that must come to the Pharisees as the leaders of Israel if they are to enter the new kingdom. It is not only a right grasp of the truth, but a reconstruction of heart and life that must be accepted. And it is for all men, Jews as well as Gentiles, the nation's teachers alike with the common people.

Our spiritual birth is miraculous and mysterious. It is not the product of an act of will, a mere resolution; for, in becoming children of God, we are "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1, 13). Also, "The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth; so is everyone that is born of the Spirit" (3, 8).

Yet our spiritual birth has deep and sweet analogies in nature and life. Spring is a rebirth of leaf and grass-blade. Love and sorrow effect new incarnations of aspiration and purpose. From fields of conflict for a nation's life, bedewed with the blood of heroes, spring fresh eras of liberty, patriotism and progress.

There can be earnest prayer that all present may have a true spiritual birth.

Prayer in the Meeting

Sincerely pray that all selt-will may be relinquished, and that each soul may be fully receptive of divine truth in its bearings upon personal life.

Ask for more complete reliance upon the work of the Holy Spirit, so that everyone may recognize that a transforming process in the heart by the Spirit is absolutely required before one can be a Christian.

Ways of Taking Part

No theme can more readily open the way to the giving of personal experiences as to how the spiritual birth came.

Make distinct the inestimable blessings and joys of the new life in Christ.

Show how it is the requisite for all real Christian service.—*From Notes on the Epworth League Devotional Meetings Topics.*

Lincoln Conference, Muskogee District Appointments

D. G. Franklin, district superintendent.
Atoka and Colbert, Wm. Allen.

Chitopa and Oswego; J. A. Lee; Coffeyville, H. S. T. Johnson; Boley, A. W. Talbert; Boynton, S. N. Smith; Eufaula, B. F. Whitaker; Grant and Hugo, W. Waters; Hudson, A. P. Blakemore; Muskogee, Spenco, S. W. Brown; Muskogee, North Side, to be supplied; McAlester, S. D. Brown; Nowata, A. J. McAlester; Okmulgee, P. Prewitt; Panther Creek, Henry Blye; Porter, C. R. Ross; Sapulpa, to be supplied; Taft, L. Amerson; Tulsa and Coweta, J. B. Finley; Wewoka, A. F. Lane.

[For Guthrie and Topeka districts, see last weeks' issue.]

The Delaware Annual Conference

The fortieth session of the Delaware Conference was held in Waugh Methodist Episcopal Church, Cambridge, Md., March 18-22.

Cambridge, a thriving city of about 7,000 inhabitants, 2,000 of whom are colored, is situated upon the banks of the beautiful Choptank river. It is a great fish and oyster market. One of the largest dealers in fish and oysters is Captain H. Slocum, a colored man, who owns a fishing fleet of seven vessels.

Our church is probably the leading colored church of the city. It was built at a cost of about $16,000. It is artistically decorated, the windows being especially beautiful. The great pipe organ is partly the gift of Mr. Carnegie.

Several circumstances combined to make of this session a most successful and helpful one. Prominent among these were the presidency of Bishop Warren, the hospitality of the people and the spiritual fervor of the pentecostal services.

Bishop H. W. Warren, our beloved Senior Bishop, completely won the hearts of the brethren by his unfailing Christian courtesy and brotherly kindness. Whatever the condition of the weather, there was always sunshine within the conference room.

The conference had not met at Cambridge for eighteen years, so the good people of that town sought to show the visiting pastors just what the hospitality of Eastern Shore Maryland is, and succeeded. The locality is famous alike for its cooks and for the many nice things to be cooked, simply outdid it self in its entertainment of its guests. It is safe to venture the statement that the conference will return to Cambridge long before another eighteen years will have passed.

District Superintendent J. R. Brown, Pastor A. L. Martin and his estimable committee of entertainment deserved the many congratulations received.

One of the most prominent features of the conference was the series of pentecostal meetings. In these meetings not only were the spiritual lines of Christians quickened, but sinners were converted.

The past year had been one of great hardship in many places within the bounds of the conference because of the failure of certain garden products and the oyster industry, but there was no falling off in benevolences. Many revivals were reported and a large increase in membership. The members of this conference have inaugurated a plan for a better development of the work within the territory of the conference. A Sunday School agent will be appointed to organize new Sunday Schools and give attention to general Sunday School work in that conference.

There was manifested great enthusiasm in seeking to meet the conditions of Mr. Carnegie's offer. It will be remembered that Mr. Andrew Carnegie has offered to give Morgan College $50,000 upon condition that a similar amount is raised from other sources. The Delaware Conference has been asked to raise $10,500. Of this amount $2,000 was raised during the past year. The following charges have reported their full apportionment.

Denton, Md., J. T. Fletcher; Longwood, R. E. Stepney; Cottage Grove, J. W. Waters; Wachapreague, L. J. Waters; Snowhill Ct., C. S. Spencer. Dr. Spencer is putting forth great effort in carrying on this great campaign.

The anniversaries were largely attended and those who represented the great interests of the church acquitted themselves nobly.

The Delaware Conference has a large number of strong, well-equipped men and is entering upon a great future.

NOTES.

Mr. H. M. St. Clair, chairman of the board of trustees, is one of the strong business men of Cambridge and is a member of the city council. His services were invaluable in the entertainment of the conference. Mrs. St. Clair is the organist of the church.

The excellent choir of Waugh Church, under the leadership of Mrs. Benjamin Jenifer, rendered a number of selections of high class.

Colray Church, Philadelphia, has grown in seven years under the remarkable pastorate of the Rev. C. A. Tindley from a membership of 350 to 1,750.

The Rev. A. L. Martin returns to Waugh Chapel for his twelfth year of service. He is held in high esteem by both white and colored citizens of Cambridge.

The Rev. W. H. Dean nf the Washington Conference looked after the interests of the Epworth League with great ability and energy.

Statistician J. E. A. Johns, now district superintendent, used a Burroughs adding machine in making his additions. What had before been hard wnrk became transformed into pastime. M. S. D.

Side Notes on Lincoln Conference

It can be said of the recent session of the Lincoln Conference what can rarely be said of any other of the twenty colored conferences of the Methodist Episcopal Church. We were entertained in a beautiful little city of eighteen hundred inhabitants where everything in the way of business, education, religion or society is fostered exclusively by Negroes. When we say business we do not mean the mere fact of running a barber shop or grocery store, we have diverted from these lines in Boley and are operating two large banks, drug stores, butcher shops, hotels, factories and offices of various kinds. Within the short six years men of brain and push have put their energies together and we have growing up in the very heart of Oklahoma, Haskell's domain, one of the most beautiful and prosperous towns in the state.

Bishop Neulsen, in speaking on one occasion, referred to Boley as the most interesting city to which he had ever sojourned, notwithstanding he had visited the great seats of ancient, medevial and modern civilization. He said, "This city is not great in the fact that she has built great structures of marble and stone and has carved so wonderfully in things material and intellectual so to speak, but marvelous and great in the fact that it places beyond a doubt and sets at rest once for all time unjust criticism placed upon the Negro race and gives tangible evidence to the Negro's capabilities and his right to take his place in our great American citizenship. It is only a clear demonstration to me that if the Negro is left alone, only to be given proper encouragement within the next century there will not be any race problem on the American continent."

The general officers who represented the various benevolent departments of our church seemed to be perfectly at home in Boley. Everytime a fellow got a letter from the postoffice it was from black hands, the hundreds of dollars that were drawn on the different banks in Boley by draft and checks were honored by black cashiers, clerks, etc. A sight draft means sight in Boley. Every call from the telephone was manipulated by a black girl.

There are six Negro doctors, four Negro attorneys, many ministers and teachers, who pride themselves in the fact that they are citizens of the Oklahoma town. We bought tickets, checked baggage and shipped, all at the behest of a black man.

As far as we were able to learn the brethren of the conference seemed to have left good impressions on Boley. The very kindest things were heard concerning all, especially that Christly prince the Rev. W. McDonald, who is making a history in two conferences. The Revs. W. F. Smith and D. G. Franklin are very popular. Brother Smith takes great pride when he can do anything for a young man. The Rev. H. South is always alright. In fact Boley and the conference hated to separate.

Among those who partook of the courtesies of Mrs. J. H. McRiley at luncheon and otherwise, were Drs. E. M. Jones and M. C. B. Mason, Bishop Nuelsen, Drs. Murry Jennings, Benton, Franklin and others.

Attorney Jones, the city attorney of Boley, and his wife, Mrs. Hallie Smith Jones, the present postmistress, were associated with the writer years ago at Walden University; to say the least, it was a great pleasure to meet these young people so busily engage din lines of useful service.

Mrs. Haynes gave full proof of her taste and generosity on Saturday evening, when at a luncheon of luxurious variety she had Bishop Nuelsen as special guest, Dr. J. W. Jennings her conference guest, the Rev. D. G. Franklin, representing the District Superintendence, the Rev. W. W. Cowan, representing the pastors and Mr. H. Taylor, one of the city trustees, and of considerable financial holding in various business enterprises, representing the laity of the church. Mrs. Haynes is all-right.

Bishop Nuelsen and others of the white brethren from New England and the East did not mince words in drawing comparisons between the people of Boley and other towns of its size, saying, that there were as many beautiful residences, clean and well-dressed people, polite, good mannered school children as would rarely be seen in a distinct white town of its size.

There seems to be a growing feeling among the brethren of the conference to demonstrate clearly what age means. A certain general officer of the church, in th ecourse of his remarks said something that made the question of old men and young men weigh upon the minds of the brethren. It occurs to the writer that the question of years in the ministry as a servant of the church does not in any sense portend to signify what years in point of service would mean in manual labor, etc. The man who has capabilities, power of work, concentration and stick-to-it-ive-ness is the man that the church is calling for, let him be one score or three score years; it's a poor man who does not want to give the fathers of the church the kindest and most careful consideration in all matters and on the other hand a man is just as deserving of pity who would rob a young man of any just title to consideration. There are greater questions affecting our church to be worked out among its distinct Negro membership than some of us are yet willing to admit of, then, what we want is that willingness on the part of all to concede to each other their full share of merited consideration.

The Stewart Missionary Foundation for Africa

(*The Western Trip of the Secretary.*)

This is the great jubilee year for Africa. Bishop Hartzell is spending this year in America holding Diamond Jubilee meetings in the interest of Africa. The first of these meetings was held in the city of Washington, in the month of January. The meeting was a great success, and in it was sounded a clear and an awakening note to the American people as to their duty and privilege in the redemption of Africa. A call is being made for $300,000 for special missionary work in Africa. We believe that the members and friends of the Methodist Episcopal Church will heed this request and put every dollar intn the treasury asked. Should all this he done, still it must be understood that Africa needs more than money to carry forward her redemptive work. She should have trained men and women, consecrated men and women, called of God for this work. The Stewart Missionary Foundation is making and earnest appeal to the colleges, academies and churches for such prepared workers as have been described for Africa. To these institutions of learning we must look for the needed workers in the mission field. We are glad to say that we look not in vain to them, for we have requests all along the line saying "send me, send me."

I have visited the following schools on this trip: Walden University, Nashville, Tenn.; Rust University, Holly Springs, Miss.; George R. Smith College, Sedalia, Mo.; Phiiander Smith College, Little Rock, Ark.; Wiley University, Marshall, Tex.; Sam Huston College, Austin, Tex.; Gilbert Academy, Baldwin, La.; New Orleans University, New Orleans, La.; Meridian Academy, Meridian, Miss.; Central Alabama College, Birmingham, Ala., and one new chapter has been organized in the First Methodist Church at Holly Springs, Miss. Increased interest and enthusiasm in the work are found in every school and chapter. Thev have taken hold of the new feature in the work, "The Stewart Missionary Foundation Aid Fund," with zeal, and some of the chapters have already sent in their required annual fund. Forty-two persons have given the secretary their names for work in Africa after they have finished their course in their respective schools. Several of the schools and some of the churches are giving money annually for scolarships in Africa.

G. W. ARNOLD,
Secretary.

The cottage, no less than the palace, enjoys the blessings of civil concord and social harmony. Human life, in every sphere, becomes easier and happier and more fruitful, as men recognize the ties which bind them to each other, and learn to live together in mutual affection and helpfulness.—Henry van Dyke.

Southwestern Christian Advocate

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3—When the ADVOCATE does not arrive regularly, notify us promptly.
4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

631 BARONNE STREET.

ADVOCATE BUILDING FUND

Previously acknowledged	$914.55
Mr. H. D. Muton, New Orleans	2.00
Rev. A. Martin, Covington, La.	1.00
Rev. A. G. Jenkins, Hickory, N. C.	5.00
Lincoln Conference:	
J. A. Lee	1.00
J. E. Williams	.50
Arthur Bean	1.00
H. South	1.00
Prof. Maclin	1.00
Wm. Dawson	1.00
J. H. Taylor	1.00
A. Riley	1.00
C. W. Holmes	1.00
J. J. Cabbell	1.00
L. E. Hayes	1.00
J. N. Wallace	1.00
W. McDonald	1.00
A. R. Norris	1.00
J. O. Gibson	1.00
S. E. Saunders	1.00
L. Thomas	1.00
C. A. Wallace	1.00
W. W. Cowen	2.00
W. F. Smith	1.00
D. G. Franklin	1.00
Public Collection	5.00
Total	$949.05

RELIEF FOR BRINKLEY (ARK.) SUFFERERS

We have received the following donations to date April 3, through our pastor, the Rev. D. W. Boatner:

The Rev. R. A. Adams, for relief fund	15.00
Dr. J. L. Wilson, for relief fund	4.50
The Rev. T. J. Thompson, for relief fund	2.00
The Rev. T. J. Saxon, for relief fund	5.00
Relief Committee of Mark Tree	15.00
The Rev W. H. Hawkins	1.75
The Rev. F. J. Jacobs, building fund	2.00

Send all donations to the Rev. D. W. Boatner, —V. Davis, Secretary Trustee Board.

The Odd Fellow's Benefit Association of Mississippi contributed $50.00 toward the Brinkley, Arkansas, sufferers. This order is the first fraternal order in the state of Mississippi to contribute to the relief of this unfortunate people. We regret, however, that this amount should have been contributed through another paper rather than through the SOUTHWESTERN CHRISTIAN ADVOCATE, which made an appeal for the sufferers.

On the day before Mr. Roosevelt sailed for his African trip, the New York Methodist Preachers' Meeting sent to him by Bishop Joseph C. Hartzell the following message: "The New York Methodist Preachers' Meeting, comprising a thousand ministers in its membership, extends its grateful salutations to Theodore Roosevelt, private citizen by his own resolute claim, but the world's first citizen in our esteem, upon his outgoing to Africa, and will follow his career with intensent interest, and pray for his personal safety, highest success in his great quest, and safe return."

Clarence Jones, a young colored man, is one of the six debators selected for Ohio State University in the debating contest between said University and the University of Indiana. In the preliminary trial debate there were twenty-four applicants, Mr. Jones being the only colored man.

Of General Interest

NIAGARA FREEZES.

The uncommon is happening every day both in the natural and in the moral universe. This was especially made manifest as pertains to the workings of nature by the silencing of the tumultous voice of the mighty Niagara Falls which, on last Wednesday a week ago for the second time in the memory of mankind was completely blocked by the accumulated mass of ice bergs deposited at the River's mouth. The highest flood level according to records of previous years is twenty-eight feet above normal; whereas, this time it reached forty feet above normal. Considerable damage has been wrought and if other deposits are brought down upon the already huge jam below the possible damage is, to say the least, incalculable. The one thing which will now relieve the very imminent situation is calm, warm weather.

THE PASSING OF F. MARION CRAWFORD AND A. C. SWINBURNE

During the past week have occurred the deaths of two noted writers, F. Marion Crawford, the American Novelist, and Algernon Charles Swinburne, the English Poet and Essayist. Mr. Crawford died in Sorrento, Italy, Friday, April 9, after an illness of about two weeks. His last words were "I enter serenely into eternity." Mr. Crawford was a hard worker and published more than eighteen novels before he was forty years old. His books have enjoyed great popularity.

The death of Mr. Swinburne marks the passing of the last of the great poets of the Victorian era. Mr. Swinburne spent the latter years of his life in retirement and his literary fame has somewhat grown dim. In referring to the death of Mr. Swinburne the *New York Evening Post* says: "Other poets may have accomplished greater things during the life time of Swinburne; there may be something to censure in his methods and themes; but he cannot be deprived of the honor of being the greatest master of musical words in the nineteenth century."

CONCERNING TWO EX-PRESIDENTS.

There are at least two living ex-presidents in whom the public, at this time manifests a great interest. The one is Theodore Roosevelt and the other is the irrepressible Cipriano Castro. It is fortunate for newspaper correspondents at present, when the dove of peace is nestling in the hearts of the nations that the journeyings of the two distinguished men referred to furnish interesting and in some instances exciting reading matter. That Mr. Roosevelt's retirement has in no way changed him is evidenced by the fact that he has already founded a foreign branch of the Annanias Club with a correspondent of one of the leading French papers as its charter member.

President Castro, now referred to as "the man without a country," furnishes a notable example of how "pride goeth before a fall." But a few short months ago, secure in the inaccessible mountain fastnesses of his capital he defied the nations of the earth and likely enough wept that they did not accept his gauge of battle. But last week the same Castro was ignominiously expelled from Martinique and carried from his hotel to the steamer on a mattress helpless but protesting. It is to be wondered that some one has not suggested the north pole as a suitable residence for the deposed dictator.

PAYNE TARIFF BILL PASSED

The House of Representatives, on Friday, passed the Payne tariff bill by a vote of 217 ayes to 161 nays. This measure is a more or less conscientious effort by the Republicans to redeem their pre-election promises of a downward revision of the tariff. The framing of a satisfactory tariff measure for a country so great as the United States in the extent of its territory, in the variety of its natural resources, and also in the diversity of its manufacturing interests is an exceedingly difficult proposition. Duties have been reduced on lumber, iron ore, wood pulp and a number of other things. But it appears, as the measure stood at the time of its reference to the Senate, that the interests of the manufacturers had been given more consideration than those of the consumer, so that it does not yet appear that the consumer has any great reason to rejoice over the revision thus far. It is to be hoped that in the Senate such further revision will be made as will tend to really benefit the consumer and give to the country the revision it really desires. Again, it is the wish of all that the Senate should act quickly without any unnecessary delay so that those in charge of the great business enterprises of the country may be able to adjust themselves to the new regulations. It is certainly the desire of all concerned that all uncertainty shall be removed so that the wheels of industry may turn freely again.

THE TEXAS LEGISLATURE

There is no doubt now as to the truth of the statement that extremes beget limits. The familiar saying: "It is a long lane that has no turning" was never more true than in these days of certain definite tendencies and awakening consciousness. Also with that unverified but rational theory that from long, continued and uninterrupted fallowness of the mind springs genius may be coupled the equally true and ever-growing fact that out of the undisturbed and unrestrained practice of corruption finally grows its own ruin. This was true in the days of Rome; it is even more true now. The light is being turned on with increasing brightness. Corruption in high places is being stigmatized severely and legislatures are receiving caustic censure for any attempt at clandestine action. Governor Campbell, of Texas, although he has stood at the head of some of the great commercial interests of that state in previous years and during his term as Governor hhas had to do with not the purest legislatures in the land has not become so contaminated by their baleful influences that he is ready to sacrifice the welfare of the people upon the altar of vested interests. As to whether Mr. Campbell will permit the will of the people to be trampled under foot by a few unprincipled lobbyists and corrupt legislators can only be reckoned by that scorching invective sent to the Texas legislature in the form of his message the first of the week. The Governor declares in terms unmistakable and authoritative that he has had to contend with the most infamous, the boldest, most arrogant and most formidable lobby that has ever trampled the will of the people. He further states that what business has been transacted since the legislature met in January might have been done in ten days.

Among the bills that have passed is the Robertson-Fitzhugh bill regulating liquor traffic. The provisions of the bill prohibiting the sale of liquor to be consumed on the premises was struck out by the eSnate as was also the high license provisions and the prohibition against the sale of liquor by grocers.

That the lobbyist should be able to wield such formidable and pernicious influence over a legislature whose personnel is supposedly representative of the people gives rise to a serious suspicion as to the integrity of that body. If the governor keeps up his present procedure it will doubtless work a revolution in Texas politics.

Dr. Hingeley, of the Board of Conference Claimants, Chicago, reports an occasional confusion in sending to the Board of Conference Claimants moneys which are intended for the Annual Conference Distribution. It is well for the brethren to understand that the amounts contributed directly by the churches for the support of Conference Claimants within the Annual Conference should be sent as usual to the Annual Conference and be accounted for to the Treasurer of the Annual Conference.

Amounts which are intended for the connectional work of the Board of Conference Claimants, either for expenses of the Campaign of Education or for distribution through the Church at large in accordance with the provisions of the Discipline, should be sent to him by draft or money-order, payable to Marvin Campbell, Treasurer.

Conference percentages are not treated as a separate part of the collection, but at the Annual Conference the Treasurer sends to the Treasurer of the Board of Conference Claimants five per cent. of the total amount received. There is no separate account taken in the churches of the five per cent.

It is not strange that there should be some confusion occasionally in regard to this matter, which is new to the Church.

The amounts which are paid as the result of the special collection for the Board are receipted for under the head of Connectional Fund of the Board of Conference Claimants. It is hoped that every church in Methodism will make a special contribuiton at once in order to establish the work of the Board.

People of Interest

All communications intended for this office should be addressed 631 Baronne Street, New Orleans.

The address of Miss Inez Goodman hereafter will be Madison, Connecticut.

Mrs. Mary Church Terrell, of Washington, D. C., is on a lecture tour of Florida.

Bishop Thoburn delivers three lectures on Foreign Missions at De Pauw University, this month.

Principal J. M. Matthews, of Gilbert Industrial College, Baldwin, was in the city this week on business.

Mrs. L. H. Holsey, wife of the Senior Bishop of the Colored Methodist Episcopal Church, died at her home, April 6th.

Mr. M. S. Alexander, of Baldwin, who came to the city several weeks ago for medical treatment, returned home Monday of this week.

The Rev. John D. Wilson, of Hahnville, and the Rev. H. A. Sorrell, of Schriever, visited the new home of the SOUTHWESTERN recently.

Bishop E. E. Hoss is at home again in Nashville, Tenn., from Johns Hopkins Hospital, Baltimore, and is said to be on the way to complete health.

At the recent session of the Gulf Conference, Bishop Quayle presided over a cabinet in which the three district superintendents were all sons of Confederate soldiers.

The sixtieth birthday of Bishop J. E. Robinson was observed on February 12 by the missionaries in Calcutta and he was presented souvenir remembrances of the day.

The body of Doctor Godman will be laid in its last resting place beside his wife's April 20 at 10:30 a. m. The interment will be in West Laurel Hill, Philadelphia, Penn.

Central Methodist Episcopal Church, Jackson, Mississippi, the Rev. J. M. Shumpert, pastor, raised in its collection for Missions on Easter Sunday one hundred and fifty dollars.

The Zion's Herald's remarks that President Dunton, of Claflin University richly deserves the appellation "Our Great Heart," given him by the *Charleston Southern Reporter,* but adds that Mrs. Dunton is equally deserving.

During the session of the Newark Conference Bishop Thomas B. Neely, D. D., LL. D., who was the guest of the Rev. and Mrs. Storer S. Jolley, delivered an address to nearly 1,000 Epworth Leaguers at St. John's Methodist Episcopal Church, of which Dr. Jolley is pastor.

Our largest and best church on the Little Rock charge, Dillon, South Carolina, was destroyed by fire on Thursday, April 8. The Rev. N. W. Greene informs us that the church did not carry any insurance, and asks the help of friends, especially the brethren of South Carolina, in the effort to rebuild.

A Preachers' Alliance, composed of the white and colored ministers of Little Rock, Arkansas, was organized April 4. The Rev. J. L. Wilson, Secretary of the Little Rock Conference and pastor of Wesley Methodist Episcopal Church, Little Rock, was unanimously elected vice-president of this representative body.

Charles A. Tignor, M. D., was the only applicant to pass the rigid test given by the Board of Education for the position of medical director of the public school (colored division) Washington, D. C., his average was the highest ever made in such an examination. Dr. Tignor has assumed his new duties. He is a graduate of Howard University and a member of the faculty.

Invitations have been issued to the marriage of Mr. Emile J. LaBranche of the LaBranche and Baumann Drug Store, this city, to Gertrude, daughter of Mrs. Clara Blanchet, the ceremony to take place in St. Paul's Church, New Iberia, the twenty-second of April. Mr. and Mrs. LaBranche will be at home, after April twenty-third, at 2133 Peter Street, New Orleans.

Joseph Peter McIntyre, chaplain of the battleship Oregon during her memorable run from the Puget Sound Navy Yard around Cape Horn to Santiago, and brother to Bishop Robert McIntyre, died at Seattle, Wash., March 30th, from nervous disorders, resulting from service during the Spanish-American War and by shock caused by exposure following the San Francisco earthquake and fire.

Dr. Thos. H. B. Walker, our pastor at Gainesville, Florida, and his good people raised in a recent four weeks' rally $506.13 for Trustees. The Rev. Dr. Walker at his last Conference was sent from Tampa, where he built a ten thousand dollar stone church, during his four years' pastorate. He had phenomenal success in raising money and adding members to the church, having more than doubled the membership and entertained two Conferences within four years.

Dr. L. T. Miller, of Yazoo City, Mississippi, is one of the most successful surgeons of the race and a credit to the medical profession. During the month of December he performed 31 major operations, all of which were successful. Thirteen of these cases were performed away from his home town, at Hattiesburg, Mississippi. Dr. Miller performed 20 cases in January and equally as many in February. He conducts a private sanitarium and employs regularly seven trained nurses. Dr. Miller is a success.

The dedication of Warren Methodist Episcopal Church, Pittsburg, Pennsylvania, will take place the first Sunday in May, and Dr. William H. Brooks, of St. Mark's Church, New York City, will preach that afternoon. This church is planned along modern lines and will cost fifty thousand dollars. It will be a credit to Methodism, to the Rev. S. A. Virgil, who is a leader, preacher and pastor, and to the loyal membership. The Washington Conference at its recent session in Alexandria passed a resolution asking that each church raise a contribution for this work and send it to the pastor by the first Sunday in May.

Mr. Geo. T. Angell, the founder and Editor for forty-one years of "Our Dumb Animals," was a valiant and fearless defender of dumb brutes. For this cause he gave his entire energy and his fortune. Mr. Angell as President of the Society for Prevention of Cruelty to Animals, had caused to be established 70,000 "Bands of Mercy," for dumb animals. During the three hours that Mr. Angell's body lay in state in the Second Unitarian Church, Boston, it is said that a multitude of people from all walks of life viewed the remains. As the cortege left the church thirty-eight strong well-groomed horses, led by "Old Ned", thirty-five years old, followed the hearse containing the remains of one who had befriended them. The humane cause throughout the world has lost a brave champion.

It will gratify our nation-wide Methodism to know that Dr. I. Garland Penn, our Assistant General Secretary of the Epworth League, has about fully recovered his health. He attended recently his home Conference, the Washington, which met at Alexandria, Virginia, and received a royal welcome. The League Anniversary was one of the best in the history of the Conference, while the sum reported for General Epworth League Expenses was a record breaker, it being $225.00. The Washington Conference assured our Secretary that they will raise $400.00 next year. The Delaware Conference reported $130.00 for General Epworth League Expenses. Secretary Penn is now at the office busily engaged in working up the Anniversary Day Service of the League, which is May 16 and the attendance to the International Epworth League Convention at Seattle July 7-11.

The *Chautauquan Weekly* says of Mrs. Vincent the estimable wife of Bishop John H. Vincent, who entered into rest from Indianapolis, March 31: "She was the daughter of Henry B. Dusenbury, and was born February 27, 1832, at Deposit, N. Y. Her girlhood was spent in Portville. While visiting friends in Joliet, Ills., in 1857, she met the Rev. John H. Vincent, to whom she was married a year later. The only child of this marriage was born in 1864—President George E. Vincent, of Chautauqua Institution, and dean of the faculties of the University of Chicago. Mrs. Vincent was reared in the Presbyterian Church, but at her marriage joined the church of her husband. She was a woman of high ideals, of firmness of character and of singular sanity. All her life Mrs. Vincent was an absorbed reader of the best literature, and up to within a few weeks of the end she found solace, and even relief from pain, in the companionship of good books. She disliked parade and shrank from effusiveness of phrase and sentiment. Mrs. Vincent was deeply interested in Chautauqua from the beginning. She spent every summer here with the exception of the period during which the Bishop was stationed at Zurich, Switzerland, and the last two summers in which she has been confined to her home in Indianapolis. She was a member of the C. L. S. C. Class of 1892 and took an active part in its affairs." The funeral was held at Portville, New York, on Friday afternoon.

News Paragraphs

Six hundred Methodist students are enrolled at the Indiana State University.

In Cuba the bill forbiding aliens to buy land in that country has been rejected by a vote of 49 to 11.

The Christian Endeavor will hold its twenty-fourth International Convention at St. Paul July 7-11.

The convict lease system in Georgia ended the first of April and the convicts will now work on the public highways of that state.

Baker University at Baldwin, Kansas, will celebrate during commencement week, June 5-10, the fiftieth anniversary of her founding.

The appointments of the Central Missouri Conference are to be found on page 13 of this issue. The report will appear in the issue of April 22.

For the first time in many years there are practically no vacancies in the whole army organization and this is caused by the increase of the soldier's pay.

Because of the recent fire in Fort Worth, Texas, five hundred families are homeless, five persons dead, seventy blocks were swept and $4,000,000 worth of property destroyed.

The First Congregational Church of Atlanta, Ga., the Rev. H. H. Proctor, pastor, has a library and a reading room. The library is now supplied with two thousand books.

Pablo Ocampo De Leon, the first native Filipino to address Congress is a former insurgent. He spoke in the House recently against restricted free trade with the islands under the new tariff.

Four buildings of the Federal Military Prison at Fort Leavenworth, Kansas, were destroyed by fire on April 1. These buildings were erected in 1857 and 1858, and were first used for army commissary store-houses.

Five thousand people heard the debate, recently, in Milwaukee, between President of Albion College and Mayor Rose, of Milwaukee. These defenders of the two sides of the saloon question spoke with great force. This debate is in demand in other cities.

The reports from the Spring Conferences indicate a very large increase in the amounts to be distributed among the Conference Claimants. The January Conferences show an increase of from ten to five hundred per cent. and there will be a considerable increase in the March Conferences.

The new cabinet, it is said, will follow the lead of its chief and travel. This secretary of war is to go to Panama, the secretary of the interior to Alaska the secretary of the navy to all the navy yards, and the secretary of agriculture to the various experiment stations. The others will go wherever the public needs call.

An exchange says: "The Peabody Educational Fund, after having been administered by trustees for forty-two years, will distribute the money now on hand, $2,500,000, among the colleges of the South. The distribution takes place next month. The New Peabody College for Teachers, at Nashville, Tenn., will get one million dollars."

Announcement was made by Commander Evangeline Booth, of the Salvation Army, that on April 10 the "World University of Humanity" would be started in honor of the 80th birthday of General William Booth. The aim is to raise $5,000,000 for the founding of the University, the purpose of which is to train workers for the Army social operations.

There is again an American Missionary resident in Naples, with headquarters at Viale Elena 13, where he will be very glad to have travelers and friends call and learn something of our Italian work, and also attend the Vesper Song service in English, Sunday afternoons. Any service that we can render visitors will be cheerfully given.

The Louisiana Medical, Dental and Pharmaceutical Association will hold its fifth annual session in the city of Alexandria May 12-14. A series of mass meetings, for the discussion of Turberculosis and its prophylaxis, will be held in connection with the other work. L. W. Young, M. D., is president, and F. M. Nelson, M. D., is secretary of the Association.

Convictions for drunkenness in Canada have, in the last ten years, increased by 164 per cent. In the year ended September, 1907, there was an [illegible] of twelve and a half per cent in convictions for general offenses under the Criminal Code. In the [illegible] there were fifty-six convictions for [illegible] the population, and in Prince Edward [illegible] is the *prohibition province, only one* [illegible]

Gleanings from the Field

ALABAMA

North Birmingham.—At Scott Chapel the second quarterly conference was held with the Rev. J. W. Thomas in the chair and most of the officers present. The District Superintendent was up on the law of the church. He preached a great sermon at night. The Ladies Aid Society tendered him a reception and we paid him in full.—N. H. Redrick, pastor.

Wetumpka Circult. — Our second quarterly conference for the Wetumpka Circult was held Fehruary 27-28 in St. Clair Methodist Episcopal Church, with our much heloved District Superintendent in the chair in the person of the Rev. J. A. Hollilday. The quarterly conference was well attended and the reports showed that our circuit is wide awake and on the upward march. Paid the District Superintendent in full. The Ladies Aid Socletv of St. Clair and Neustyle made glowing reports which showed their societies with the faithful women at work. We are planing to make Easter Sunday a great day for missions and our Southwestern Christian Advocate. It will be remembered that the Rev. P. C. Rawson, who was appointed to this work as supply at the annual conference was discharged hy our superintendent and the Rev. W. L. Darius was assigned to this work. Bro. Darius will graduate at Gammon in April and will take charge of the work. We know him and believe that this will be one of our most successful years. Brother Darius was with us Sunday and preached two wonderful sermons. The Rev. Brother L. D. Daniels has charge of this work until Brother Darius shall take hold permanently. He is a nohle preacher and has the utmost confidence of the people. Our District Superintendent is wide awake to the interest of the church and is a power hehind the throne—J. W. Moore.

ARKANSAS

Canfield.—Our first quarterly conferenco convened at Thompson Chapel, Canfield, Arkansas, Fehruary 27th, at 3:30 p. m., Dr. W. R. R. Duncan presiding. All reports were in fairly good shape. Preparatory to the quarterly meeting the pastor held a series of meetings which served as a spiritual stimulus for the Sunday services. At 11:30 the District Superintendent preached ably from the text: "So is everyone that is born of the Spirit," after which we communed. Following the Lord's Supper were the haptising of nine young souls in the name of the Lord Jesus. At night, the Rev. Dr. Duncan satisfied all present with a delightful sermon. The doors of the church were opened and five persons came forward for reception into the church. We paid the District Superintendent in full—M. B. A. Cain, pastor.

Dannon.—The first quarterly conference convened at Liberty Methodist Episcopal Church, March 6-7, the Rev. C. W. Whitehead, District Superintendent, presiding. The Doctor was at his best and did his work well. The Bishop made no mistake in appointing him to the District. All officers on hand hut three. This good people had been hard at work. Paid Dr. C. W. Whitehead, onr District Superintendent, $7; paid $20 for Freedmen's Aid; Paid to pastor, $10.36; total for the day, $37.36.—G. W. Wier, pastor.

Horatio.—The Rev. David Hull instituted the celebrating of January 1st, among us at this place in 1907. The celebration has been kept up since that time. The observance of January 1st, 1909, was quite a success. Many good papers were read and some ahle addresses on the nearly Forty-four years of the American Negro as a freed man. In connection with the celebration the Horatio Puhlic School presented the Rev. Mr. Hall with a rocker and a little purse as a small token of the high esteem in which it holds him for the interest he has manifested in its welfare. Miss Yeula Martin dellvered the presentation speech. Mr. Hall expressed his very high appreclation for the warm place accorded him in the hearts of the puplls. Too great emphasis cannot he placed upon the good the Rev. Mr. Hall has done in the church, the school, and along all lines that tend to elevate the people generally in the community. Dr. J. S. Bass of Iola, Kansas, made his first vlsit to Arkansas seven years ago and met Mr. Hall as he came to this field of lahor. Dr. Bass returned Christmas and found quite a change. He spoke with astonishment of the marked improvement, of the harmony and love that exlsted hetween pastor and people. On Sunday, January 24th our pastor's last appointment for 1908, the house was crowded and Pastor Hall preached quite an able sermon. Words fall to paint the sad picture produced by the audience who now expected not the return of a pastor whom it had learned to love. The evening service was devoted to general class meeting and the Lord's Supper.

GEORGIA

Waynesboro.—Much can he said for the good people of Ashury and Thomas Station charge. I came here December 11th and began my work. I met a warm reception and have been ahle to do some work along all lines. I was not able to move my family until March 4th. On reaching the parsonage we found a well prepared home, and on the night of the above date at about 9:30 o'clock we were aroused by a hand of the good brethren and sisters of Ashury, who came to us with a suhstantial surprise. We thank the good people of Asbury for their kindness and hospitality. We have been made to feel that our people mean to stand hy us in our work for the Master. —John S. Sherman, pastor.

Gainesville.—The first quarterly conference was held at this place. We paid the District Superintendent's claims on Saturday March 27 and on Sunday at 11 o'clock he preached a splendid sermon. Collection good.—J. F. Dorsey, pastor.

Eastman.—The Rev. F. R. Bridges, District Superintendent of the Waycross District, stopped with us a few days in connection with his quarterly conference work, helping the pastor to get the people more interested. His fatherly instruction made lasting impressions on our minds. He was tendered a rising vote of thanks for his service. The people welcome him in our community. The quarterly conference was held February 27-28. Reports showed improvements on all lines. We paid the District Superintendent in full. Raised during the quarter, $31.75. —W. H. Odum, pastor.

Jesup.—On March 8, at 10:30 o'clock there came a band of singers to the parsonage and they brought showers of hlessings. There were members of all denominations in the host and the family of the Rev. W. W. Clemons was made to feel that they were in the right place and really he is the man for Jesup. We are pushing things forward to the coming annual conference. We have raised for all causes since conference, $245.



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Thomasville.—I conducted a successful revival in the Methodist Episcopal Church at Thomasville, Georgia, heginning March 17th. I had with me the Rev. S. P. Thomas, pastor of the Bambridge charge. In spite of the bad weather the good memhers and friends of Thomasville gave us a crowded house every night. Our church here is very much alive; two memhers were added to the church, making five additions this year. We hope to add 100 souls to the church this year. At the close of the revival there came gleaners from the field, led by Sisters Mittie Steward, Mollie Johnson, and others. Their visit was greatly appreciated by Pastor A. C. Collen and family. —Mrs. Mittles Steward.

LOUISIANA

Slidell.—On Monday evening, March 15, a large gathering of memhers and friends of Mt. Zion Methodist Episcopal Church assembled at the residence of Mr. R. P. Wiggins. The occasion was the making up of a pound party, and a pound party it was indeed. After social chats and reminiscences, the party marched over to the parsonage, led hy Mr. Wiggins where the singing of Zion songs hroke the silence and hrought forth the Rev. and Mrs. Frank Walker. Hearty handshakes and greetings were exchanged, then all repaired to the church where more than seventy-five pounds of choice groceries were deposited, as well as a snug little purse. Dr. A. W. Brazier acted as master of ceremonies. Addresses were delivered hy Prof. F. W. Greenup and Mr. R. P. Wiggins. In a very able and thoughtful way the Rev. Frank Walker responded. Refreshments were elaborately served under the direction of Mrs. Ruth A. Wiggins. Mr. Wiggins was the originator and leader of this well directed and altogether successful affair. He is an unconverted follower of our church, and the prayer of our church is that God may convert him this year. The Rev. Mr. Walker has made an impression upon the people here and great things are expected.—A. W. B.

Baton Rouge.—The members and friends of St. Mark Methodist Episcopal Church received our new pastor, the Rev. John McKee with much cordiality and to show their appreciation of him and his family the members and friends, under the leadership of Sister Minerva Hubo and others, came to the parsonage Thursday night, March 4, and surprised the pastor with 340 pounds of choice groceries and refreshments. The parsonage had not standing room to accommodate the members and friends. Sunday, March 7th, he preached an eloquent sermon, after which the sacrament of the Lord's Supper was administered to 108 persons. Eleven new members were added to the church. We hope by the Lord's help to do a good year's work under the leadership of our heloved pastor, the Rev. John McKhee.—Y. T. Jones.

Boyce.—The members and friends of the Village Methodist Episcopal Church surprised the pastor on last Thursday night with ahout 108 pounds of choice groceries. The party was led hy Mrs. Nellie Tadlock, Bro. R. Green, and Miss Martha E. Start. She is a faithful worker in our Sunday School and church.—F. M. Lashington, pastor.

Centerville.—Fehruary 27th was a great day at Centerville and Verduville. Our District Superintendent, Dr. B. M. Huhbard, was with us and at the hour of eleven he preached a stirring sermon from the 17th Psalms, 15th verse. At Verdunville at the hour of three he preached a strong sermon to a crowded house and at Centerville he preached from the 50th Psalms, 6th verse. Collection for the day, $17.05. Paid District Superintendent in full. On Febrnary 8th a grand surprise was given the Rev. E. H. Hall, in honor of his return to the work, hy the people of Verdunville. They hrought many good things to the amount of fifty pounds and a small purse. Sister Louise Alfret and Hannah Sampson led this movement.—E. H. Hall, pastor.

MISSISSIPPI

Pass Christian.—When I arrived from conference and took charge of St. Paul Methodist Episcopal Church, Pass Christian, it heing my second year, the good people of this place received me with great joy, and I am a happy man with a happy and good people. We have begun our work and we expect to do more for the Master's cause this year than we did last. Our first quarterly conference was held March 6-7, 1909. The District Superintendent preacher two splendid sermons to the delight of all. The more he comes the more we all like him. We raised in the quarter $40.00; paid the District Superintendent $20.00 in full, and paid the pastor. Raised for benevolences this quarter $15.00. So you will find us a long way in advance of last year. —J. K. Comfort, pastor.

Hicks' CAPUDINE Cures Sick Headache.

Also Nervous Headache, Travellers' Headache and aches from Grip, Stomach Troubles or Female troubles. Try Capudine—it's liquid—effects immediately. Sold by druggists.

TEXAS

Brenham.—The Woman's Home Mission Society was reorganized by the pastor, the Rev. B. R. Booker about February 15 and the sisters began their work. They set to work to carpet the church aisle, pulpit and choir stand; about $25 has been raised and the carpet will go down before Easter. They purchased a wall broom and put new furniture in the pulpit. The congregation joins them in this work. The church lawn has been plowed and leveled, and is made to look something like a campus. The work is progressing nicely and great results are expected in the future. The pastor is expecting to raise all benevolences on Easter Sunday. The first quarterly conference was a splendid session and arrangements are being made for the second. The Woman's Home Mission Society gave a moonlight picnic March 5-6 in which the whole town and all churches participated.—Hattie Holland, president; Mrs. M. F. Groves, treasurer; Mrs. Bessie Lewis, secretary.

VIRGINIA.

Motley's Charge.—On Sunday, February 28th, we began to preach our farewell sermons and have our paying out rallies. We wrote every member of the church setting forth the financial obligation of the Church to the pastor and how much the church was behind on Pastor's salary and invited them to come out and pay in full on the regular preaching day at their church, with these results: On Sunday, February 28th, Jasper Church owed $23.57; paid in one collection, $24.05. Sunday, March 7th, Ridgway Church owed $33.16; paid that day $34.71. Sunday, March 14th, New Chapel owed $24.50; paid $24.50. Last year this work carried a deficiency of $200.00. This year they will pay more than this amount for pastor's salary. Last year we found one subscriber for the Southwestern; this year we have six. Our benevolences will show an increase of $25.00 over last year.—A. J. Mitchell, pastor.

Marion.—Our second quarterly meeting was held March 27-28, 1909. The Rev. I. R. Hill, the resourceful District Superintendent of the Bristol District was on hand, filled to the brim with needful information and sound advice. The officials were all present to a man. The reports were full, comprehensive and inspiring. The new District Steward, Mr. Morgan Steward, is the right man in the right place. He raised the full apportionment for the District Superintendent and had a surplus over. On Sunday the church was filled all day. The Elder was at his best and preached to the delight of the vast audience. Seventy-six communed at the sacramental service. And the love feast was the most largely attended and the most uplifting that we have had. Every department of the church is alive and marching to the bugle call of the great church.—A. Davis, pastor.

Charleston.—W.—Old Simpson has again taken on new life. The turning point came in September last when old folk's day was inaugurated. Regardless of denomination the old and infirm churchmen of the city were gathered on Sunday for a gospel feast. The church served them with two dainty meals, thus enabling them to spend the whole doy at the church. There were those present who had not worshipped together since the pastorate of the sainted J. W. Dausberry. It was truly a great reunion. At the second quarterly conference, in August, an enabling act was passed for the repairing of the church building. Without a cent of money in sight the repairing committee decided to begin the work the last of October. The noble women, under the gallant leadership of Mrs. J. W. Waters, raised on Woman's Day the sum of $160 within a week's notice. The repairs were quite extensive, including painting without and within and beautiful decorations by the students of the West Virginia Colored Institute gratis. The church had not been dedicated since its erection nearly 20 years ago. December 6, after six weeks of strenuous effort it was dedicated by the Rev. J. A. Holmes, pastor Metropolitan Methodist Episcopal Church, Baltimore, assisted by the Rev. J. W. Waters, Jr., of Lewisburg, W. Va. A fine $2,700 pipe organ has also been installed which in addition to other improvements, adds very much to the attraction. The steady growth of the church is evidenced by increased attendance at all the means of grace and splendid contributions each week. Too much cannot be said in praise of the Rev. J. W. Waters, whose wise leadership and untiring efforts did so much to advance the work. The Rev. Mr. Waters' knowledge and wise administration of the church law make his leadership sound.—I. C. Cahell.

Pale, Delicate Women and Girls.

The Old Standard Grove's Tasteless Chill Tonic, drives out malaria and builds up the system. For grown people and children. 50c.

THE GULF COAST TEACHERS' ASSOCIATION.

The Gulf Coast Teachers' Association held its regular meeting at Pass Christian, Miss., Saturday, March 25, opening at 10 o'clock a. m. After rendition of music by the Pass Christian school, led by Miss T. L. Alexander, the following programme was rendered: Prayer by the Rev. J. K. Comfort, Music by School, Welcome Address by Miss Pearl Beldon, Response by Prof. A. E. Perkins; Quarterly Address, by President J. W. Randolph. Officers elected for the year: J. W. Randolph, president; G. W. Brown, vice president; H. C. Heidleberg, secretary; Miss Inez Labat, assistant secretary; Mrs. J. H. Perkins, corresponding secretary; A. E. Perkins, reporter; Miss Inez Labat, assistant secretary; Mrs. J. H. Perkins, corresponding secretary; A. E. Perkins, reporter; Miss M. M. Young, assistant reporter; Miss Celeste Claude, treasurer; Miss Anna Hutchins, librarian. The Revs. J. K. Comfort, Winn, Hall, Mr. Duly were introduced, making timely remarks. At 3 o'clock the Association re-assembled. "The Causes that Militate Against School Success" was discussed by H. C. Heidleberg, G. W. Brown and A. E. Perkins. Excellent papers were read by Mesdames M. M. Young, Sidney Steward, Celeste Claude. At 8 p. m. a splendid concert and spelling contest was engaged in by the pupils of the Gulf Coast schools. Miss Rita Thompson and Miss Saphronia Seymour rendered sweet solos; Flora Belle Austin and Juliet Payne rendered excellent recitations as well as many others. Excellent instrumental music was rendered by Mesdames J. R. Moore, T. L. Alexander and Sarah Bradford. The spelling contest was engaged in by twelve pupils from the various schools. One hundred words were given to each contestant. Enthusiasm attending the contest was exciting. Odeal Staples, seventh grade, of the Biloxi school, lead off with the highest mark, winning the prize, it being the second consecutive prize won by the Biloxi school at the associations, Sarah E. Bradford having won the medal in elocution at Moss Point last November. The rank of the pupils was as follows: Odeal Staples, Sallie Gaston, Ethel Jackson, Biloxi; Rebecca Lee, Leslie Beldon, Pass Christian; Flora Belle Austin, Biloxi; Ernie White, Flora White, Alcie Boyd, Magdalean, missing. Mayor Emille J. Adams made an apt talk to the teachers as did the sheriff of the county. Resolutions were passed thanking the citizens of Pass Christian for their very hospitable treatment of the Association. The Association meets next at Ocean Springs, May 22. Much real waking up has undoubtedly resulted among both pupils and teachers from the work of the Association; and it is now felt that the work, launched forth for good, but experimentally, has accomplished much of its object. It remains to be seen how far the teachers and patrons of the counties of Hancock, Harrison and Jackson will push this helpful work. Will its momentum be retarded, and finally overcome by inertia, which after the first impulse in many a good undertaking, conquers the spirit, or, will its purpose be bequeathed to, and its work accelerated by the rapidly rising generation till its aim has been more than accomplished? The latter is hoped for. May brilliant young minds be ever ready to push until the latter is more than realized.

A. E. PERKINS

MISS BESSIE M. GARRISON.

The Savannah District.

Miss Bessie M. Garrison, National Organizer of the Woman's Home Missionary Society, visited the Savannah District and accomplished great good. From the 19th to the 24th of February she spoke and organized in Brunswick Grace Methodist Episcopal Church) an auxiliary, and from February 25th to March 3rd she spoke in Savannah and organized in Ashury, Salem, and Speedwell. The Woman's Home Missionary Society will see the fruits of the appointment of Miss Garrison in recognition of Negro womanhood. The heart of the great Methodist Episcopal Church is in the right place as to recognition of the Fatherhood of God and the brotherhood of man. The Methodist Episcopal Church is the star of hope in the East, for the Negro in this country. She set up her mill and began to grind out men and women, and now she is recognizing her men after she has made them. She stands for the Negroes' opportunity in all things. —E. D. Giddens, District Superintendent, Savannah District, Methodist Episcopal Church.

GAINESVILLE DISTRICT.

By the REV. J. F. ELLIOT, District Superintendent.

Since the organization of the Florida Conference the Gainesville District has stood first numerically. The Jacksonville District leads educationally, and the Ocala District stands first for raising the annual apportionments. The South Florida Mission grew out of the Florida Conference and is making good headway under the leadership of its superintendent, the true and tried veteran, the Rev. Jeffrey Grant. The Gainesville District runs through a large portion of the farming section of Florida. It has a membership of 1,800, who are loyal Methodists. In this number there are thrifty, sturdy and thoroughgoing farmers who own most of the land they cultivate. This District has sustained itself splendidly under the guiding hand of good, earnest and true Presiding Elders and we are trying to carry on the well begun work and call upon every pastror and officer to do full duty. Elect the delegates to the Sunday School and Epworth League Association, which will convene in White Springs, June 24-27. Send the names to the corresponding secetory Mrs. Mrs. M. C. Debose, 509 Church St., Gainesville, Fla., before the second Sabbath in May. Urge those who have promised to subscribe for the Southwestern Christian Advocate to do so at once. Do not fail to send the Easter collection and other benevolent moneys on immediately after they are taken and present the vouchers for the same to the next Quarterly Conference. Organize the Cradle Roll and Home Department, as the number from the two organizations will greatly add to the membership of the Sunday School. Increase the moral, spiritual and social life of the congregations and strengthen the membership of the church. Do not overlook the benefits to be derived from the formation of classes for the religious training of the children and youth. The Sunday School, Missionary and Tempeance Societies, the Ladies Aid Society and the Methodist Brotherhood, Epworth and Junior Leagues. Dear fellow workmen, we know that many of you have not the number of persons with sufficient qualifications to carry on all of these auxiliaries, but do your best [illegible] of the means at your [illegible] and thus secure the greatest [illegible]

How He Got Rid Of Consumption

Remarkable Rescue of Prominent Indiana Man A Matter of Life-and-Death Interest To All Throat and Lung Sufferers.

For Benefit of Southwestern Christian Advocate Readers, He Tells How He Cured Himself at Home—Costs Nothing to Try.

"I think I owe it to all sufferers of lung and throat trouble and consumption to tell them some mighty good news, a sure way to cure themselves right at home with little trouble," said E. S. Stroh, of Angola, Ind., yesterday, as he passed through.

"Coming from me, probably, some people might doubt this," he said, as his 66-year-old face flushed with a resurrected, youthful smile, "over two years ago I was a weazened up wreck, a consumptive at 63. Three lung specialists passed me up. Every day I would cough up about a pint. I had chills and fever every afternoon. I could hardly eat, even the plainest food, coughed nearly all night, and was down to 137 pounds when I hit on the cure. Well, you see me now. I weigh 166 pounds, frisky as a boy at 66, can do a big day's work, and eat like a prince.

"Now I am not trying to boost anybody, but I must give credit where credit is due. Dr. J. Lawrence Hill, 366 Hill Building, Jackson, Mich., the well known lung specialist of America and probably so far the only successful one, cured me. That was two years ago. I have just had my lungs examined again and there is no trace of consumption nor danger of its returning. Dr. Hill makes a specialty of treating throat and lung sufferers at a distance who have not the means of visiting his office personally. That's the way he cured me, and I know of many others who had one foot in the grave almost brought back to life by what he calls his Rational Treatment. It certainly is a wonder.

"I wish every reader of your paper who has weak lungs, catarrh of the bronchial tubes or catarrh in any form, chronic bronchitis, asthma, chronic hacking cough, loss of flesh, night sweats, hemorrhages, soreness or pain in the chest or under the shoulder blades or any other deadly symptom of consumption, to send to Dr. Hill for his trial package. This treatment checks at once further progress of the disease, develops atrophied cell tissues and brings on new resisting power, appetite, flesh and good health." Fill out the coupon below and mail today.

Trial Treatment Coupon

Dr. J. Lawrence Hill,
366 Hill Building, Jackson, Mich.

I am suffering from throat and lung trouble, so please send me your large trial package in plain, sealed wrapper, that I may try it and see for myself if it will do what you claim it will. I enclose 20c to help pay for packing, etc., and as an evidence that I am not sending for the trial package out of idle curiosity.

NAME .....

ADDRESS .....

Conference Notices

DISTRICT CONFERENCES

Date.	District.	Place.
July 21	Starkville	Ethel, Miss.
July 1	Starkville	Ethel, Miss.
July 21	Anniston	Sylacauga, Ala.
July 21-25	Aberdeen	Military, Miss.
July 28-Aug. 1	Jackson	Greenhill, Miss.
July 28-Aug. 1	Birmingham	Birmingham, Ala.
Aug. 4-10	Lake Charles	Lake Charles, La.
Aug. 10	Paris	Greenville, Tex.
Aug. 18	Alexandria	Alexandria, La.
Aug. 25-29	Baton Rouge	Jackson, La.

CONVENTIONS

April 13-14—Alexandria District Missionary Convention, Boyce, La.

April 13-15—Palestine District Missionary Convention, Palestine, Tex.

April 14-15—New Orleans North Missionary and Sunday School Convention, Lutcher, La.

April 15-16—Baton Rouge District Missionary Convention, Port Allen, La.

April 15-16—Lake Charles District Missionary Convention, New Iberia, La.

April 27—Navasota District Woman's Home Missionary Society, Somerville, Tex.

May 11-12—Huntsville District Group meetings of Home Missions and Church Extension, Conroe, Tex.

May 20-21—South New Orleans Missionary Convention, Patterson, La.

May 28-30—Rome District Sunday School and Epworth League Convention, South Rome, Ga.

June 9-12—Lexington Conference Woman's Home Missionary Society, Springfield, Ill.

June 24-27—Gainesville District Missionary Convention, White Springs, Fla.

July 21-25—Bristol District Allied Meeting of Young People's Societies Mountain City, Va.

Special Notices

W. H. MISSIONARY SOCIETY.

LEXINGTON CONFERENCE.

The ninth annual meeting of the Lexington Conference, Woman's Home Missionary Society, will be held in Wiley, Methodist Episcopal Church Springfield, Ohio, June 9-12, 1909. All conference officers and delegates are urged to send their names at once to Mrs. Alice Bartley, 713 South Center street, Springfield, Ohio.

J. T. Leggett,
Conference President.

SOUTH N. O. DISTRICT.

Preachers Meeting and Annual Missionary Convention will be held at Patterson, Louisiana, May 20, 21, 1909. Dr. I. L. Thomas, Field Secretary of Home Missions and Church Extension will be the center of attraction. Dr. R. E. Jones and the District Superintendent are invited. Pastors will come prepared to report their Easter collections. Programme is being prepared. Let every pastor be present. Methodism in Patterson must be strengthened and its borders enlarged.—B. Mack Hubbard, District Superintendent.

"Ah-h-h!

Here's something good!" That is the greeting which

JELL-O



gets when time for dessert arrives. Nothing like it—nothing so good. It can be prepared in a minute.

Jell-O comes in 7 delightful fruit flavors. 10c. per package. Enough for 6 people. All grocers sell Jell-O.

Beautifully Illustrated Recipe Book, free. Address, The Genesee Pure Food Co., Le Roy, N. Y.

Jell-O received first prize gold medal at St. Louis, Portland and Jamestown Expositions.

LITTLE ROCK CONFERENCE.

The district superintendents and pastors of the conference will please comply with the resolution adopted by the conference relative to the minutes. The printer wants the money at once. The minutes will cost about $80, and not a cent has been sent to me. Please send the money at once and prevent a delay. If the money had been paid the minutes would now be ready to be sent out. Remit at once.

J. L. Wilson, Sec.,
1113 State Street,
Little Rock, Ark.

WOMAN'S HOME MISSIONARY SOCIETY.

HATTIESBURG DISTRICT.

Sisters: Let us begin work now, so that we will have good reports in our meeting this year. We must work and pray and God will give us the victory. I hope that every church in the district will take on new life and do more for the love of Christ and in His name. Our work is needed in all parts of the land.

Mrs. Jas. Jordon.

HOLLY SPRINGS DISTRICT.

Epworth League Presidents and Pastors: You are urged to celebrate May 15 or the nearest Sunday to it. Take a good collection. Send $1.00 to the assistant treasurer of the Epworth League. If your membership is not more than 50, you will send 2 per cent per member. Now, brethren, let us push every interest of this work; plan now for a great time in our next convention and let every church in our district be represented with a chapter. Programs will be out early.

J. E. Jackson.
District President.

District Rounds

CUMBERLAND RIVER DISTRICT.

THIRD ROUND.

Algood and Cookeville, May 1-2; Stonewall and Gainsboro Circuit, 8-9; Gordonville, 15-16; Alexander Circuit, 22-23; Seay Circuit, 29-30; Lebanon Circuit, June 5-6; Cherry Valley Circuit, 12-13; Lebanon, 19-20; Dover, 26-27; Springfield Circuit, July 3-4; Mitchelville and Gallantin, 10-11; Braden Chapel and Brierville, 17-18; Hartville, 23-24.

J. B. Booth,
District Superintendent.

VICKSBURG DISTRICT.

SECOND ROUND.

Fayette, Apr. 17-18; Harriston, 17-18; Hamburg, April 14-15; Bonus, 16; Bolton, May 1-2; Vicksburg Church, 8-9; Union Church, 15-16; Clarke, 16-17; Bolton, 22-23; Meadville, 29-30; Newtonia, June 5-16; Centreville, 6-7; Clinton, 12-13; Edwards, 14-15; Vicksburg, 18-20; Cary and Auguilla, 26-28. Dear Brethren: Make the best of Children's Day. Remember our struggling church at Natchez. Some have responded nobly. Let us have 25 cents from every member for this cause.

W. W. Lucas,
District Superintendent.

ST. LOUIS DISTRICT.

FIRST ROUND.

Bowling Green, April 17-18; Curryville Circuit, 21-22; Hannibal, 24-25; Jacksonville and Pittsfield, 28-29; Springfield, May 1-2; Clarksville Circuit, 5-6; Louisiana, 8-9; Elsberry, 15-16; Baden, 19-20; Bridgeton and Kinloch, 22-23; St. James, 22-23; Rolla, 29-30; Union Memorial, June 5-6; Cairo, 9-10; Poplar Bluff, 12-13; Iron ton and Potosi, 15-17; Farmington, 19-20; DeSoto and Festus, 26-27; East St. Louis, July 3-4; Webster Grove, 7-8; St. Charles, 10-11. District stewards meet at Clarksville, Mo., May 7, at 1 o'clock p. m.

R. E. Gillum,
District Superintendent.

ANNISTON DISTRICT.

THIRD ROUND.

Anniston, First Church, April 30 to May 2; Oxford, April 29 to May 2; St. John, May 1-2; Collinsville, 5-6; Asheville, May 8-9; Attalla, 11-16; Gadsden, 15-16; Hefin, 22-23; Center, 29-30; Cedar Bluff, June 5-16; Craigford, 9-10; Wedowee, 12-13; Lamar, 19-20; Roanoke, 26-27; Ashland, July 3-4; Weaver, 10-11; Talladega, 17-18; Pulliam, 16-18. The district conference will convene at Sylacanga, Ala., July 21. Let every pastor try and be able to report benevolent collection in full. Let every member of the district be present at the opening and remain until the closing. Bring at least five subscribers to the SOUTHWESTERN from each charge. Bring something for the SOUTHWESTERN building fund.

R. J. Buckner,
District Superintendent.

LOUISVILLE DISTRICT.

FIRST ROUND.

Beaver Dam, April 12; Morgantown, 14-15; Taylor Mines (Rev. R. W. Carr), 15; Indian Camp, 16; Leitchfield, 17-18; Lebanon Junction, 22; Upton, 23; Bowling Green, 24-25; Auburn (Rev. W. H. H. Renfro), 26; Munfordville, 27; Sonora, 28; Boston, 29; New Haven, 30; Louisville, Thirty-fifth Street (8 p. m.), 1-3; Louisville, Lloyd Street (11 a. m.), 2-3; Louisville, Coke Chapel, 8-9; West Point, 11; Vine Grove, 12; Irvington, 13; Harned, 14; Hardinsburg, 15-16; Owensboro, 22-23; Dundee, 25; Fordsville, 26; Lewisport, 27; Hawesville, 29-30; Cloverport, June 5-6; Mt. Washington, 8; Louisville, Jackson Street, 12-13. Brother: Make your charge better this year than it has been. Take your benevolent collections the first of the conference year and pay the same into the several treasuries, and keep your vouchers.

H. W. Tate,
District Superintendent.

ALEXANDRIA DISTRICT.

SECOND ROUND.

Maringouin, April 24, 25, 27; Wiley, 25-26; Cottonport, 28-29; Melville and Woodside, April 30 to May 2; Palmetto and Big Crane, 3-4; Waxie, 5-6; Teche, 7-8; Washington, 9-10; Opelousas Circuit, 11-12; Opelousas, St. Mark, 13-14; Bola, 15-16; Bunkie, 20-21; Boonville, 22-23; Cheneyville, 23-25; Lecompte, 26-27; Alexandria Miss. & Rapides, 28-31; Pineville, 29-30; Alexandria, May 30-Jun. 1; Rigolets and Kateland, 3-4; Boyce, St. Paul, 5-6 Boyce and Village, 6-7; Colfax, 8-9; Compte Circuit, 10-11; Mt. Zion, 12-13; Campti Station, 13-14; Newtown, 15-16; Cane River, 17-18; Natchitoches, 19-21; Old River, 22-23. I thank you for the special effort you made Easter Sunday. Remember Conference Claim and Veteran Day, which is the 2d Sunday in May; also Children's Day; please observe them. District conference August 18; get ready.

Joshua J. Obee,
District Superintendent.

LAKE CHARLES DISTRICT.

SECOND ROUND.

St. Peters, May 9-12; Jeanerette, 9-11; Hubertville, 9-10; Olivier, 13-16; New Iberia, 15-16; Cambie, 18-19; Briggs, 21-23; Abbeville, 23-26; Cade, 27; St. Martinville, 28-30; Lafayette, 31; Crowley, June 2-3; Jennings, 4-6; Welsh, 6-7; Longville, 10; De Ridder, 11; Leesville, 12-15; Bon Ami, 16; Spring Creek, 19-20; Lake Arthur, 23-24; Lake Charles, 27-30; Wellington, July 1-4. Brethren: To meet the growing demands upon us, we must look ahead and plan well. Easter is over and every one who tried is proud of what was done. June 13 is Children's Day; get busy and make it tell. Get the programs. Catch the inspiration that is abroad, and let the work along all lines in the district "go forward." The district conference meets with the Warne Church August 4 to 10 in Lake Charles.

P. Wellington Clark,
District Superintendent.

GREENVILLE DISTRICT

SECOND ROUND

Indianola, April 24-25; Inverness, 24-25; Belzona, May 1-2; Morgan City, 8-9; Stephenville, 15-16; Heads, 22-23; Leland, 25-26; Hollandale, 27; Moorhead, 28-30; Doddsville, 29-30; Gunnison, June 5-6; Dahomey, 8; Greenville, 11-13; Itta Bena, 19-20; Itta Bena Mission, 24; Mound Bayou, 26-27. Dear Brothers: Do your best to make this the greatest year in the history of the District. Raise all of your benevolences and send to the different treasurers. Send Rust Fund to Dr. W. W.

WOMAN'S WORK

It is a woman's work to look after the house, but, for some strange reason, woman's work is much harder on a woman, than man's work on a man.

This explains why so many women are wrecks before 30 and in their graves before 50.

Too much woman's work;—too little Cardui.

Cardui is an antidote to the results of too much woman's work.

It has been found, by those who have used it, to relieve women's pains and other distressful feelings, the result of female ills, brought on by overwork.

Having cured thousands of other sick, miserable women, why should it not cure you?

Just read what Mrs. Sarah J. Hoskins, of Cary, Ky., says, in a recent letter: "I believe that Cardui saved my life. I suffered from various troubles for 9 years. I was irregular and would nearly cramp to death, every month. My back and side would nearly kill me. I tried everything to get relief, but failed, till I took Cardui. Now I can wash all day and do my housework with all ease." Try Cardui.

Appointments of the Central Missouri Conference, 1909

MEXICO DISTRICT.

W. C. Ellis, District Superintendent.

Columbia, Berlah McCain; Danville Ct., (supply) J. I. Rolin; Fayette, W. H. Wheeler; Foristell Ct., M. L. Mackey; Fulton, W. H. Smith; Mexico, J. M. Harris; Moberly, G. B. Abbott; Montgomery City, F. D. Avant; New Bloomfield, J. A. C. Wade; New Franklin Ct., (supply), T. W. Broyls; Randolph Springs Ct., Cornelius Cato; Sturgeon Ct., J. D. Evans; Troy, F. S. Bowles; Truesdale Ct., H. T. Canady; Wellsville Ct., J. C. Guyton.

ST. JOSEPH DISTRICT.

A. H. Higgs, District Superintendent.

Armstrong, H. T. Reeves; Arrow Rock, Supply, Edmund Diggs; Blackburn Ct., Monroe Dennis; Des Moines. Ia., (Supply) H. R. Roseman; Independence, O. A. Johnson; Kansas City, Centennial, Richard Davis; Kansas City, Clark Chapel, D. J. Mitchell; Malta Bend Ct., C. C. Smith; Marshall, George W. Reeves; Odessa Ct., Richmond (Supply) William Porter; Slater, E. P. Geiger; St. Joseph, M. L. Jackson; Wellington, Christopher Tays.

ST. LOUIS DISTRICT.

R. E. Gillum, District Superintendent.

Baden, Walter F. Walker; Bowling Green, A. A. Tolson; Bridgeton, R. G. Williams; Cairo, Ill., E. A. Graham; Clarkville, George Grady; Curryville (Supply) J. W. Parker; De Soto, J. H. Noland; East St. Louis, Ill., J. H. Thompson; Elsberry, T. W. Fulghem; Farmington, S. P. Johnson; Fredericktown (Supply) George Henson; Hannibal, Quinctius E. Whaley; Ironton, Albert Poston; Jacksonville Ct., Ward W. Goff; Louisiana, A. R. Martin; Poplar Bluff, T. H. Lockwood; Rolla, F. L. Scott; St. Charles, R. H. Smith; St. Louis, Union Memorial, B. F. Abbott; St. James, John H. Boone; Springfield, Ill., J. M. Smalley; Webster Grove (Supply) C. C. Kitchen.

SEDALIA DISTRICT.

J. H. McAllister, District Superintendent.

Beaman Ct., (Supply) W. H. Pate; Butler, W. H. H. Brown; California (Supply) Green Enyard; Carthage, B. F. Bateman; Clinton, W. A. Bohannon; Dresden Ct., Georgetown Ct., (Supply) S. W. Hawkins; Greenfield Ct., William Divers; Holden Ct., B. D. Dixon; Joplin, A. J. Williams; Knobnoster Ct., Dennis Dayton; Lebanon Ct., J. P. Bishop; Neosho (Supply) William McCutchen; Osceola Ct., L. R. Grant; Ozark, Sedalia, J. Will Jackson; Smithton, C. S. Webster; Springfield, W. J. Deboe; Sweet Springs, R. G. Smith; Versailles Ct., Richard Rush; Warrensburg, R. H. Young.

Foster, Holly Springs, Mississippi. Remember Children's Day, June 13th. Our first District Conference will be July 28th at Stephenville. I want a round report from each charge. Do your best to have a revival in each charge. Put the Southwestern in every home. We must stand by our church paper. Dr. Jones is doing his best to make things go, and we must do our best to help him. May 30th will be Southwestern Day for the Greenville District.—H. B. Hart, District Superintendent.

GUTHRIE DISTRICT.

FIRST ROUND.

Shawnee, April 3-4; Chandler, 10-11; Oklahoma City, 17-18; Ames Church, April 24-25; Sulpher, May 1-2; Ardmore, 8-9; Wynnewood, 15-16; Chickahsa, 22-23; Wariaka, 29-30; Hennessy, June 5-6; Caldwell, Kans., 12-13; New Light, 19-20; Mt. Zion, 26-27; Guthrie, July 3-4; Langston, 10-11; Welston, 17-18; Cleveland, 24-25; Key West, July 31 and August 1; Chashion, August 7-8; Meeka, 14-15; Charlesboro, 21-22. Brethren: Success is yours if you will have it. Make Children's Day June 13, a red letter day. In each charge collect your money on foreign missions and report at once to Dr. A. B. Seward, 150 Fifth avenue, New York; Veterans' Day, the fourth Sunday in May, and report to Dr. J. B. Langley, 57 Washington street, Chicago, Ill. Report Children's Day to Thomas Nicholson, 150 Fifth avenue, New York. Diligently canvass for the SOUTHWESTERN CHRISTIAN ADVOCATE every day. Remember your pledge to the church in Oklahoma City. Send the money to the Rev. Wade Hamilton, and he will give you a receipt for it. The money you promised to raise for George R. Smith College send to Prof. Maclin, Sedalia, Mo. Some up to the district conference at Guthrie with three-thirds of your benevolent money raised.

W. F. Smith,
District Superintendent.

SHREVEPORT DISTRICT.

SECOND ROUND.

Vanceville and Scott Church, April 24-25; Johnson and Hays, 26-27; Asbury and Horton, 28-29; Belcher, May 1-2; Flornoy and Round Grove, 4-5; Lachute, 6-7; Gahagan, 8-9; Longstreet, 11-12; Benson and Pleasant Valley, 13-14; Keithville and Fairview, 15-16; Frierson and Kingston, 15-16; Fairfield, 19-20; Cain City, 21; Daniel Church, 22-23; Loganport, 26-27; Pleasant Hill, 29-30; Fisher, June 1-2; Many, 3-4; New Light, 5-6; Grand Boyne, 7-8; Robeline and Victory, 9-10; Jewella, 11; Mansfield, 12-13; Shady Grove, 14-15; Columbia, 16-17; Bonchest and Holly, 19-20; Marthaville, 21-22; Zowala, 23-24; Allen and Rosa, 25-26; St. Paul, 27-28; St. James, 27-30; Provencal, July 1; Pelican, 23. Brethren: Let us stand together. I am certainly very proud of the way the pastors have begun their work this year. Let us work and pray for a sweeping revival on every charge. You know our watchword.

T. J. Johnson,
District Superintendent.

FAMOUS CATARRH SPECIALIST INTERVIEWED



This figure represents the canal, and cavities, in which the germs of Catarrh lodge, and get in their work of destruction. The dark patches are the cavities, the black lines the canals. You can see clearly the cause of Deafness, Eye and Ear troubles, frontal headaches; also ease with which germs work down the throat on to the lungs, and into the vital organs.

What is Catarrh?
A chronic inflamation of the mucous membranes. It is most commonly met with in the nose, throat and passages of the head.

What is the cause of it?
Repeated and neglected colds, inhalation of irritating dusts or vapors, low vitality and inherited tendency.

What are the Symptoms?
A thick or watery mucous discharge; a tendency to take cold easily; mouthbreathing; nasal sound to the voice; frontal headaches and impaired sense of smell, an offensive putrid breath.
Symptoms of Catarrh of the neighboring organs are frequently present, such as dryness and hawking of the throat; Deafness from Catarrh of the middle ear, buzzing sounds and watering of the eyes.

Does the presence of these symptoms invariably indicate the disease?
YES, if you have even some of the above symptoms, you may know for a surety that Catarrh has started its insidious ravages in your system.

Can Catarrh be cured?
Under judicious and proper treatment Catarrh can be cured permanently in any climate.

What is the danger of neglected Catarrh?
Unless checked, Catarrh of the Head often spreads downward, until one or all the great organs of the body are involved. Total Deafness, Consumption, Stomach, Kidney trouble, Skin Diseases, and Bad Blood are very liable to result.

What is the proper treatment?
thorough cleansing of the affected mucous membranes, and all surrounding tissues, by the proper preparation with a simple apparatus. Tonic treatment to enrich the blood and counteract the debilitating effect of the disease, also a germicide to kill the germs.

What success have you had in treating Catarrh, Specialist Sproule?
Wonderfully good success. During the years I have treated this trouble, I have restored thousands and thousands to Health and Happiness.

Do you accept all cases?
No indeed. Many people neglect themselves until the Catarrh has reached an incurable stage. I only take such cases as can be cured, if my instructions are carefully followed.

What is the price for consultation?
Nothing. It is free. I desire any sufferer from Catarrh to write me. My advice is free and candidly given.

How can this free advice be secured?
Simply write a letter to Specialist Sproule, 432 Trade Building, Boston, or send a post card with your name and address on it and the one word—Advice. I will gladly advise anyone free of all charge as to the best method of being cured of that loathsome disease—Catarrh.

Can an ordinary case of Catarrh be neglected without any great danger?
Most emphatically no. It is absolutely necessary that if even one symptom of Catarrh be recognised that immediate attention be given it, before it is too late.

Would you not be glad, Specialist, to treat readers of the SOUTHWESTERN CHRISTIAN ADVOCATE?
I would indeed. My advice will be heartily given, and entirely without cost to them.
Write CATARRH SPECIALIST SPROULE, 432 Trade Building, Boston.

Personals

The Rev. and Mrs. G. H. Lennon, of Savannah, Ga., are rejoicing over the advent of a fine boy, who came to their home on Wednesday night, March 31.

Two small classes of our church at Welsh, La., where we have a membership of eighteen, raised recently on salary of pastor, the Rev. S. M. G. Taylor, $32.51.

St. Paul Methodist Episcopal Church, at Meridian, Miss., enjoyed a splendid revival meeting during March and twenty-five converts in eight nights. The Rev. S. A. Cowan is pastor.

In the appointments of the Little Rock conference, published in the SOUTHWESTERN recently, the initials of the Rev. Mr. Patterson, of Locksburg, Arkansas, should have appeared W. C., instead of G. W.

Generous friends visited the parsonage at Lobdell, Louisiana, last week, to the pleasure of the Rev. and Mrs. W. McNeal. Besides fifty pounds of choice groceries, they were the recipients of a table and two chairs. Among the leaders were Mesdames Deborah Forrest and V. Fergerson.

The president of ladies of the Ladies' Aid Society of Clarks Methodist Episcopal Church, Cary, Miss., and the Rev. A. H. Lathan, pastor, have added new furniture to the parsonage in the way of a dresser and four chairs. The President, Mrs. Louisa Dozier, and her staff are preparing to make some changes to improve the appearance of the church. The trustees are preparing to build a new fence around the church and parsonage.

Miss Lillian Lewis, teacher of the public school, and her pupils were the guests of the Dunbar Social and Literary Club of the Sorrell graded school at its Lincoln celebration February 14, 1909. The programme rendered on this occasion, as well as the regular weekly programs, deserves much credit. Miss Lewis' essay on the "Life of Lincoln" was very interesting, as well as Mr. Sorrell's address oon "Lincoln's Honesty." The programme was conducted by Miss Catherine Anderson, president, and Miss Selina Farrow, secretary of the club.—Edna Berryhill, corresponding secretary.

A farewell reception was tendered Miss Beulah Cole, a pupil of the Simmons-Brewer School, also secretary of the E. S. Williams Epworth League, by the pupils and teacher, Miss M. E. Brewer-Washington, on Friday, April 2, 1909, at their new and commodious school, Pisgah, Md. Too much cannot be said of this young friend, who has only reached the fifteenth milestone of her life, yet she is one of the brightest pupils in our school, and for the two years that her estimable father has been pastor of our circuit (Pisgah, Md.) she has endeared herself to both teacher and schoolmates, and all that she has come in contact with, by her gentle manners and sweet disposition. The school has lost a bright star, one who bids fair to be classed among the great women of the Afro-American race; the church an earnest Christian, the League an efficient secretary, the Sunday school an energetic libration. All wish her success in life, and God speed in her journey.

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AND BUILD UP THE SYSTEM
Take the Old Standard
TASTELESS CHILL
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and
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and children. 50c.

District Preachers' Meetings

MONROE DISTRICT

At Mt. Olive Methodist Episcopal Church, Bastrop, Louisiana, was held the first session of the Monroe District Preachers' Meeting March 2nd. District Superintendent J. O. Brown presided. Devotional exercises conducted by the Rev. J. R. Williams. Several subjects of vital importance were discussed hy the hrethren. Officers elected: T. H. Munson, president; G. W. Banks, vice president; L. A. Smith, secretary; H. C. Wilson, corresponding secretary; C. L. Angrum, treasurer. Bonita has been chosen for the next place of meeting.—M. C. Wilson.

NORTH NEW ORLEANS

On March 25-26 the North New Orleans District Preachers' Meeting convened at Slidell, La., the Rev. Frank Walker in the chair. Devotional exercises were conducted by the Rev. J. M. Dyar, The Rev. James W. Lewis and the Rev. Mr. Williams. The Sunday Schooi lesson was read by Dr. Brazier and was ably discussed hy the Rev. Mr. Harper, of the African Methodist Episcopal Church. Both nights crowds were at the altar for prayer. Welcome address hy Robert P. Wiggins. Too much praise cannot be given to the Hartzell Church members for their hospitality. A committee of seven sisters made special arrangements. On the 28th the District Superintendent, W. J. M. Price, preacher a wonderful sermon. He was paid in full.

JACKSON DISTRICT.

District Stewards' Meeting was held in the Jackson Central Methodist Episcopal Church February 13, 1909, at 10 o'clock a. m. with the District Superintendent in the chair. Devotional service conducted by the Rev. J. Garrett, after which the superintendent announced the object of the meeting. The good spirit being with them they were encouraged to do more this year than ia t. District parsonage committee, A. R. Moore, chairman, S. T. Jackson, Miss D. S. Terry, secretary; A. H. Carr, B. B. Sterling, H. Flowers, treasurer; A. A. Cheek, P. S. Olive, J. Johnson. The Revs. Drs. J. M. Shumpert, R. P. Thirkield and J. I Garrett were present, and electrified the meeting with their timely and encouraging words. Dr. A. J. McNair, president.—P. S. Olive, Secretary.

ALEXANDRIA DISTRICT

On February 10-11th the Preachers on the Alexandria District met, pursuant to the call of the president, at Bunkie, Louisiana. Devotional exercises conducted by the Rev. C. D. C. Bryant. President M. P. Franklin stated the object of the meeting which was to elect officers for the Preachers' Meeting for 1909. Officers elected: M. P. Franklin, president; W. H. Langs, vice president; W. L. Amos, secretary; C. D. C. Bryant, corresponding secretary; J. W. Pearce, treasurer. Committee on Program for the Preachers' Meeting elected was as follows: the Revs. Sam Green, F. M. Lashington, H. J. Wright, M. L. Baldwin, R. C. Worsham. The Sunday School lesson was read and the exegesis given by the Rev. H. J. Wright. Remarks by the Revs. H. J. Wright, C. D. C. Bryant and F. M. Lashington. Good sermons during the sessions by the Revs. F. M. Lashington and C. D. C. Bryant, after which an invitation to sinners was made by the Revs. W. L. Amos and Sam Green and twenty-seven came forward for prayer. Next place of Preachers' Meeting, Boyce, Village and St. Paul.—W. L. Amos.

SHREVEPORT DISTRICT.

The Preachers' Meeting and Directors of the Board of Education of the Shreveport District met at Frierson, Louisiana, March 17. The train was late and the arrival of the president and the District Superintendent, the Rev. T. J. Johnson, was delayed. The meeting was therefore called to order by the Rev. W. L. Dyas, who was elected president pro tem; the Rev. E. W. Jackson, secretary, pro tem; the Rev. N. R. Randolph and the Rev. E. P. Harris conducted the devotional exercises. The Rev. E. P. Harris gave the exegesis of the Sunday School lesson. At this point the Rev. H. T. O. Abbott arrived. The entire meeting was good throughout. Several visiting brothers were introduced. Prof. J. B. Fox, principal Frierson Public School. made the welcome address; the Rev. T. Q. Brown of Shreveport, responded. At 3 p. m. the Rev. E. P. Harris, the architect of Frierson Church, preached a short sermon. The Rev. H. J. Robinson preached the closing sermon at night. The Rev. W. L. Dyas represented the interests of the Mansfield Academy and took a good collection to the amount of $28.35. The meeting adjourned to meet at Shreveport, Louisiana, in St. Paul Methodist Episcopal Church, April 12-13, 1909.—E. W. Jackson.

PARIS DISTRICT

Stewards' and Preachers' Meeting.

The District Stewards' and Preachers' Meeting met at St. Paul Methodist Episcopal Church with the Rev. James I. Gilmore, District Superintendent, in the chair. The meeting opened on Thursday night. The Rev.. Bailey Owens preached the opening sermon. Friday morning, February 12, devotional services conducted by the District Superintendent, after which he gave a good lecture to the pastors, District Steward and members program carried out with great success. The various subjects, especially "How Can We Best Raise the Pastor's Salary," were fully discussed and all expressed a determination to pay the pastors more this year than ever before. The District Superintendent did not fail to lay his plans and asked the pastors to stand by him this year in making the Paris District come up second in the Texas Conference. This they pledged to do. The different causes were carefuliy looked after by the District Superintendent. The program also contained the subject of the great cause and need of Southwestern Christian Advocate; its home and equipment and the Paris District has pledged to stand by the editor and the cause of Wiley University. The District Superintendent is a wide-awake leader on all lines. The Rev. W. Wesley preached Friday night. The meeting was well attended, a large membership of pastors were present. Among the visitors was the Rev. F. H. Wilkins of the Baptist church.—C. C. Lapp.

KANSAS CITY DEPOSITORY.

Six best selling religious books for the month of March, 1909:

1. "Addresses of Gypsy Smith."
2. "Gipsy Smith; His Life and Work."
3. "Jesus and the Gospel," James Denney.
4. "Make Jesus King," J. W. Mahood.
5. "Resurrection of Jesus," James Orr.
6. "Weekday Prayers," C. F. Reisner.

Cures Woman's Weaknesses.

We refer to that boon to weak, nervous, suffering women known as Dr. Pierce's Favorite Prescription.

Dr. John Fyfe one of the Editorial Staff of THE ECLECTIC MEDICAL REVIEW says of Unicora root (*Helonias Dioica*) which is one of the chief ingredients of the "Favorite Prescription":

"A remedy which invariably acts as a uterine invigorator * * * makes for normal activity of the entire reproductive system." He continues "in Helonias we have a medicament which more fully answers the above purposes *than any other drug with which I am acquainted.* In the treatment of diseases peculiar to women it is seldom that a case is seen which does not present some indication for this remedial agent." Dr. Fyfe further says: "The following are among the leading indications for Helonias (Unicorn root). Pain or aching in the back, with leucorrhœa; atonic (weak) condition of the reproductive organs of women, mental depression and irritability, associated with chronic diseases of the reproductive organs of women; constant sensation of heat in the region of the kidneys; menorrhagia (flooding), due to a weakened condition of the reproductive system; amenorrhœa (suppressed or absent monthly periods), arising from or accompanying an abnormal condition of the digestive organs and anæmic (thin blood) habit; dragging sensations in the extreme lower part of the abdomen."

If more or less of the above symptoms are present, no invalid woman can do better than take Dr. Pierce's Favorite Prescription, one of the leading ingredients of which is Unicorn root, or Helonias, and the medical properties of which it most faithfully represents.

Of Golden Seal root, another prominent ingredient of "Favorite Prescription," Prof. Finley Ellingwood, M. D., of Bennett Medical College, Chicago, says:

"It is an important remedy in disorders of the womb. In all catarrhal conditions * * * and general enfeeblement, it is useful."

Prof. John M. Scudder, M. D., late of Cincinnati, says of Golden Seal root:

"In relation to its general effects on the system, *there is no medicine in use about which there is such general unanimity of opinion.* It is *universally* regarded as the tonic useful in all debilitated states."

Prof. R. Bartholow, M. D., of Jefferson Medical College, says of Golden Seal:

"Valuable in uterine hemorrhage, menorrhagia (flooding) and congestive dysmenorrhœa (painful menstruation)."

Dr. Pierce's Favorite Prescription faithfully represents all the above named ingredients and cures the diseases for which they are recommended.

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GREAT FRENCH SYSTEM

FOR THE HAIR AND COMPLEXION.

Is used in our Beautifying Parlors on hundreds of ladies and gentlemen. MME. TURNER'S MEDICATED HAIR GROWER will cure any scalp trouble and stimulate the growth of hair, no matter what its condition may be. Price, $1.00. We give the kind of soap we want you to use.

MME. TURNER'S MYSTIC FACE BLEACH will cure every, any and all kinds of spots, marks or blemishes in 8 or 10 days, giving you a youthful, clear, sweet complexion. Price, $1.00. Soap free. We have a full line of wigs and switches of all colors.

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DEAR SIRS:—I have used some of your Ford's Hair Pomade and I think it is the best thing I ever used for making curly hair lie smooth. I have not finished using my first bottle yet, but I have seen wonderful results. MISS LOUISE E. HAYES.

Fifty years of success has proved its merits. The use of Ford's Hair Pomade makes stubborn, harsh, kinky or curly-hair soft, glossy, pliable and easy to comb, so you can arrange it in any style you wish consistent with its length.

Removes and prevents dandruff, invigorates the scalp, stops the hair from falling out or breaking off and gives it new life and vigor.

Absolutely harmless—used with splendid results even on the youngest children.

Delicately perfumed, its use is a pleasure, as ladies of refinement everywhere declare.

Ford's Hair Pomade has imitators. Don't buy anything else alleged to be "just as good." If you want the best results, buy the best Pomade—it will pay you. Look for this name

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If your druggist cannot supply you with the genuine, we will send you,

One bottle regular size for	$ .50
Three bottles " "	1.40
Six " " "	2.50
One bottle, small	.25

we pay postage and express charges to all points in U.S A. When ordering send Postal or Express Money Order. All orders shipped promptly on receipt of price. Address

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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

FORD.—Sister Nancy Ford, one of the oldest members of the Rising Star Church at Hobson City, Ala., departed this life December 28 in good standing in the church. She was loved by all who knew her. She was 85 years old. She leaves four children and 45 grandchildren and a husband to mourn her death. J. W. Wright.

CLARK—Sister Emma Clark was born in Centerville, Louisiana, in 1883, and disd in Houston, Texas, January 19, 1909, aged 26 years. She is survived by five brothers and four sisters, to whom she was very devoted, and they in turn were most kind and tender toward her because she was the baby of the family. She was a frail little soul, physically speaking, scarcely weighing over one hundred pounds, but she had an indomitable will which her weak physical frame could cardly cope with when once she set her head on some laudable purpose. She was passionately fond of her brother, Jacob H. Collins, who reared her from a small child, and who was as much devoted to her as a brother can be to a sister. This he showed by the attention he gave her during her last illness. She professed religion and united with Trinity Methodist Episcopal Church, Houston, on February 22, 1902. There was no excitement in the community when she came to the altar of the church for membership, no revival in progress or anything of that kind, and therefore no claim can be set up that she came in under pressure of any kind. Sister Clark never swerved in faith or grew cold in the service of Jesus, from that February morning in 1902. She was a faithful member of the Woman's Home Missionary Society and was loyal to every interest of the church. The pastor could always count on her when a rally was on for the church, to do her part. She was stricken with pneumonia December 31, the last day of the old year, and there was but little hope entertained for her recovery from the very first, owing to her frail physical condition. But she made a brave fight and if good attention, close nursing and medical skill could have availed anything, she would be with us still, but for all those things God has called her to judgment. She talked freely with the pastor and all who spoke to her about death, always strongly maintaining that she had nsither fear nor dread if the Master should call for her. On Sunday, January 17, she begun to talk about taking a long journey, which indicated that she had caught a glimpse of the land beyond. On Tuesday morning at six o'clock, as the clock was striking the hour, she quietly passed away to be forever with the Lord. Her remains were deposited in the cemetery at Centervills, La., beside her mother, January 20, 1909. The memorial service was conducted by the Rev. S. Carroll, our pastor at Franklin, La., and the Rev. Lenard, of the Baptist Church at Centerville, La. W. H. Logan.

DAVIS.—Brother Richard Davis, a member of the Methodist Episcopal Church of Springfield, La., departed this life January 3, 1909, at 10:35 o'clock p. m., in full triumph of faith. His hopes and trust were in Jesus. He was visited by his pastor on the morning before his death, who exhorted him to continue a steadfastness in the Lord. His reply was, "I am leaning on His everlasting arm." The pastor said to Brother Davis, "The Doctor has falled to reach your case, what next?" He replied, "I am altogether decided on Jesus." Brother Davis was a true, earnest Christian, faithful to duties, tried to meet all the obligations that were laid upon him in the church. Though 88 years of age, hs was still active in the church and was one of the stewards, one of its most faithful supporters. He was a true devoted man to the cause of the Master and a lover of his church and pastor. Two daughters, one son and a host of grandchildren from third or fourth generation mourn his demise. His funeral was conducted by the pastor, the Rev. B F. Branch and the Rev. A. W. Warren of the Baptist church.

MCGINNIS.—Nancy Anna McGinnis, aged 81 years, departed this life January 21, 1909, at 10 o'clock p. m. She was a member of the Second Methodist Episcopal Church at Chetopa, Kansas. She leaves one daughter-in-law, Mrs. F. Wilson, and five grandchildren and eight great-grandchildren. She professed a hope in Christ in 1868 in Newtonia, Missouri, under the Rev. Allen Abanatha, and was also baptized by him. She moved to Texas before the war, but after the war she returned to Newtona, Missouri. Later she moved to Kansas in 1875 and resided here until her death. The funeral was held at St. Paul Church, the Rev. L. C. Allen officiating, assisted by the Rev. Mr. Skinner of Second Baptist Church.

Mrs. Edna Green, Secretary.

DEVINE.—Mrs. Cora Devine, wife of Frank Devine, departed this life at Wellsville, Mo., Thursday morning at 8 o'clock, January 21, 1909. She was born in Wellsville, Mo., January 1, 1871, age 38 years, 21 days, and in 1871 joined the Methodist Church in Wellsville, Mo., 20 years ago. She lived a faithful member of the same until her death. Through all the many difficulties of life she was one that bore her sickness patiently. As a loving mother, she called each one of her children, one by one, to her bedside and with a weak and faint voice she asked of them to be loving and kind to each other. She leaves a husband, 10 children, mother, father, two sisters and four brothers, and other relatives and friends to mourn. The Rev. J. H. Boan officiated, assisted by the pastor, the Rev. J. C. Guyton.

STULLIVAN—Isam Stulliivan was born in Grimes county February 4, 1850, died September 22, 1908. He was converted in 1871, under the Revs. John Brown and Wm. Turner, in a camp-meeting, living since a faithful Christian member of the Methodist Episcopal Church and a willing worker in the great cause. He was the backbone of the New Caney Church. The deceased was married to Miss Lucinda Vick, of Chattanooga Parish, La., December 18, 1873. He was a devoted husband and father and was honored and esteemed by all who knew him. He leaves to mourn his departure one brother, a devoted wife, six children, seven grandchildren and a host of frisnds and other relatives. The funeral was largely attended by both white and colored. Sermon by the Rev. S. D. Hackett. Interment in the Spencer Cemetery, September 23.

L. S.

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HARROLD.—Sarah Harrold died at New Roads, La., Wednesday night, March 3, 1909, in the shining light of faith. "Servant of God, well done."—J. S. Weaver.

LINDSAY.—Brother William Lindsay, a most faithful member of Wesley Chapel, Roseneath, Miss., departed this life on the 3d day of February. His place will be hard to fill. A faithful class leader, a faithful trustee and a faithful president of the Epworth League. He served in each position for a number of years and was never wanting in any of them. Brother Lindsay was a true husband and a father, well beloved by all who knew him. He leaves a wife and three sons and three daughters; also a host of grandchildren and friends. His funeral was largely attended. He was a regular subscriber to the Southwestern Christian Advocate and one of the first among my officials to renew his subscription just as I was getting ready to leave for conference. In every way he was a consistent Christian. R. L. Tate, Pastor.

WHITE.—Simon White was born in 1823, Monday, February 8th, at Pineville, La. He was a member of the Colored Methodist Church. As there was no church in Pineville, he joinsd our church, Wesley Chapel.

Marriages

KENDRICK-HENDERSON.—Joseph Kendrick to Miss Mary Frances Henderson, February 25, 1909. The bride is the daughter of Mr. J. C. Henderson, of Georgetown, Kentucky. She is a graduate of the public school, and was a student at the Chandler Normal School of Lexington, Ky., and a very intelligent and useful member of the church and Sunday school. The ceremony was performed by the Rev. C. E. Alexander.

MILLER-ELLIS.—At Centerville, Louisiana, March 3, 1909, Mr. Phillip Miller and Miss Matilda Ellis, at the bride's home, by the Rev. E. H. Hall.

KIRK-COOPER.—At Verdunville, Louisiana, December 19, 1908, Mr. W. M. Kirk and Miss Susie Cooper, at the bride's home. The Rev. E. H. Hall read the ceremony.

ALLEN-METZ.—At Glencoe, Louisiana, February 10, 1909, Mr. Aaron Allen and Miss Amelia Metz, in the presence of many witnesses at Mt. Zion Methodist Episcopal Church, the Rev. T. P. Norris officiating.

JOHNSON-GREEN.—On March 11, Alfred Johnson and Cora Green, at the residence of the bride in Freetown, Louisiana, the Rev. T. P. Norris officiating.

DALTON-MCCUBLIN.—Promptly at 9 o'clock p. m., Thursday evening, March 11, 1909, at the Second Methodist Episcopal Church, Mr. Ramson Dalton, of Canon City, Colorado, and Mrs. T. W. McCubiln, of Atchinson, Kansas, by the pastor, the Rev. J. E. Williams.

LIPSEY-GRANT.—At the home of the bride's mother in Monroe, Louisiana, February 25, 1909, Mr. George Lipsey and Miss Emma Grant, by the Rev. E. D. Powell.

BLAKE-WEBB. — On the Aiesville (Miss.) charge, by the Rev. P. A. Lemon, Mr. Robert Blake and Miss Luella Webb, December 28, 1908, in the presence of a large number of witnesses.

P. A. L.

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Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 176, outh Bend, Ind., will send free to any mother her successful home treatment, with full instructions. end no money, but tell her today if your children [illegible] this way. Don't blame the child, as chances are it can't help it. This treatment also cures [illegible] with which

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Cash Remittances

Subscriptions received April 5-10.

Central Alabama.—*W. H. Jordan*, L. G. Lowe.

Florida.—*J. B. L. Williams*, Nancy Capers.

Lexington. — *Wm. Miles; E. B. Brown; Wesley Singleton.*

Lincoln.—*B. F. Whitaker*, Y. M. Moore.

Little Rock.—*Jim Cately.*

Louisiana.—*T. B. Cooper*, Mrs. M. Powers, A. J. Bell; *G. W. Brown; J. O Richards*, J. Bartholomew, *H. Daniels*, A. J. Jones.

Mississippi, Upper.—*L. F. White*, Henry Locket; *J. S. Rush; June Williams*, C. L. Eptring; *W. S. Leake*, C H. Hughes, John Jordan, C. H. Hughes, Jr., *Lizzie Travis; A. J. McNair*, Jas. Allen; *E. W. Moore*, L. A. Evans, P. W. Collier, Mrs. Amanda Harvey; *F. W. Haynes; W. P. C. Morrison*, H. C. Andrews; *Aaron McCaskill.*

South Carolina.—*J. A. Hill; J. A. Gray*, D. Adison; *L. D. Miller*, L. H. Hodges.

Texas—West—*C. F. Simmons; L. E. Mitchell*, Smith Bradley; *S. A. Andrews*, L. A. Armstrong.

Miscellaneous.—*J. A. Jackson.*

Roll of Honor.—E. W. Moore.

Crescent City Notes

A CARD OF THANKS.

Having been blind for a number of years, I returned to my old home in Napoleonville, Louisiana, on a visit to my relatives and old friends; I take this method of extending my thanks to the members of the churches for their kindness in helping me financially and to the public in general for their contributions. I pray the Lord's blessing upon them.—Your obligated servant, Leon Brown, a member of Mount Zion Methodist Church of New Orleans. March 30, 1909.

UNION CHURCH.—Easter services at this church were of a high order, from the Resurrection sermon in the morning to the sacrament at night, when a large number of the young converts communed for the first time. The many young people among the recent accessions at the table are a most beautiful sight. The church is in a high spiritual mood. The revival services continue. Dr. J. N. C. Coggin is expected to return this week. Over one hundred have professed religion, and it is hoped that many others will yet come to Christ.

PLEASANT PLAIN CHURCH.—Easter was an enjoyable day at Pleasant Plain Church; Resurrection sermon preached at 3:30 a. m., by the pastor. Baptizing by immersion at 6:30 a. m. At 11 a. m. the Sunday School rendered a programme to the pleasure of all present, Miss B. Griffin, superintendent. The church was beautifully decorated; collection from Sunday School, $4.09. At 7:30 p. m. song service conducted by M. Grooms, sermon by the pastor. Five persons were baptized at the altar; conversions and accessions, 12; and still they come. Collection, $17.46. You are invited.—T. B. Cooper, pastor.

SIMPSON MEMORIAL.—The services of the day fittingly commemorated the Resurrection of our Saviour. At the early morning service the Rev. H. Taylor, pastor, preached an inspiring sermon. A large crowd was in attendance. At 11 a. m., the Rev. A. J. Warner, D. D., Bishop of the African Methodist Episcopal Zion Church, preached an excellent sermon, which sermon was followed by a splendid Easter program rendered by the members of the Sunday School. The Epworth League was well attended and the meeting was very enthusiastic. The Rev. Mr. Goslen preached an appropriate sermon, at night, for the benefit of the young people. Collections good throughout the day.

HAVEN CHURCH.—Our two weeks' revival just ended was a success not alone because of conversions and accessions, but also because of the spiritual life as well, which has been created. Easter services from early Sunday morning till the closing with the admisitration of the Lord's Supper were of the highest spiritual interest throughout the day, and standing room was at a premium which clearly demonstrated the need of a larger and better accommodation. Just such as is planned by the pastor and officers. Members of the Lafon's Old Folks Home Convention, in Haven Church Monday, the 12th, were banqueted by the Stewardess and other ladies' societies.—Vernice Obert.

THOMSON CHURCH.—Sunday was a great day at Thomson Church. At 4 a. m. the pastor preached the Resurrection sermon to crowded house; three souls were converted and two reclaimed. A. W. Obee, son of the Rev. J. J. Obee, district superintendent, preached a splendid sermon at 11 a. m. Text, St. John 14. 16th and 17th verses. Mrs. Cora Dodd, our Sunday school superintendent, and her officers rendered Easter Missionary program, at 7:30 p. m. to the delight of all. We are in the midst of a glorious revival. Souls are being converted. The Revs. Allen Luster, Wm. Wilson, Geo. Cline, Arthur Robinson, H. Bordon, Henry Morton, and J. W. Washington have assisted us.—Geo. Walker.

WESLEY CHAPEL.—Easter services appropriately carried out. The pastor preached an excellent sermon on "The Resurrection." At 10:30 the Sunday School rendered its Easter program, which was enjoyed by all present. Miss Alma Little rendered fine music for th occasion. The Superintendent, R. J. Nash, gave each small child an Easter egg. Collection good. At 3:00 p. m. the funeral of Miss Annie Landry was conducted by the pastor. At 8:00 p. m. was presented the tableaux of the Marys at the grave of the risen Lord, under the direction of Mrs. Nellie Williams. The altar was beautifully decorated by the auxiliary. The Rev. H. Daniels preached to a packed church. Collection, $50.00.—R. J. Nash.

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Revival Notes

The Rev. W. E. Johnson closed the revival meetings in Tazwell and Tate Springs, Tenn., in March, with eight conversions and eight additions to the membership.

The five weeks' revival conducted by the Rev. J. P. Robinson at our church in Marion, S. C., resulted in forty-seven conversions and fifty accessions, forty of which have been received into full membership.

The revival services at Natchitoches, La., the Rev. L. H. Clark, pastor, began March 14, continuing two weeks. The results were the conversion of eight young souls and the return of two to the fold. At Grand Ecore five young people were received on probation.

Our church at Segin, Texas, has just closed a successful two weeks' revival, resulting in twenty-eight conversions and the return of three. Twenty-eight of this number joined our church. The Rev. G. W. Nevels, pastor of Enda, Texas, was present and rendered valuable service. His sermons were strong and touching.

"At Mt. Zion Methodist Episcopal Church we are enjoying a great revival. At this writing, March 15, seven have been converted, thirteen are still at the mercy seat. Large congregations attend the services regularly. The work at Wicks Island has been opend again. The removal of the members from this place caused this work to close up for five years. The outlook is bright for the future," wirtes the Rev. Timothy P. Norris, from Glencoe, Louisiana.

CHANGE OF ADDRESS.

The Rev. W. J. Hamliton, from Edna to Lyons, Ga., R. F. D. No. 4.

The Rev. J. H. C. Means, from 620 East Sevier Street to 326 South High Street, Murfreesboro, Tenn.

Gleanings from the Field

MISSISSIPPI

PEARLINGTON.—We arrived at this our new field of labor, January 28, 1909. We were cordially received by the good people of Pearlington. Every effort is being made to make us feel at home. On the night of March 4 a storm struck the parsonage, and the result was about fifty pounds of groceries. R. L. Carpenter, Pastor.

ELBERT.—On March 2 a number of friends agreeably surprised the Rev. S. T. Walker, pastor, by placing in the parsonage 260 pounds of choice groceries. Among the leaders of this movement were A. Hardaman, M. C. Ford, R. H. Johnson and others. Too much praise cannot be given this good people. The work here is upgrade. S. T. W.

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Come, go with us to a land of prosperity. We will aid you, do not wait until it is too late, for the land is being gobbled by the millions of acres annually by colonies from Asiatic and European Countries and they are our friends. In Mexico, as well as others, lets make hay while the sun shines.

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A LIFE OF ABRAHAM LINCOLN

Southwestern Christian Advocate

ROBERT E. JONES, Editor.
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THE OLIVE BRANCH IN POLITICS

"A house divided against itself cannot stand." Sectionalism is a menace to the largest national growth and is an incoherent element in American life. Its elimination would be a boon to all sections. In that sectionalism chokes a full measured and full orbed patriotism, its destruction would prophesy the coming of the day when patriotism—having its natural and full growth—would assure beyond doubt the perpetuity of our great Republic. Such patriotism would be our strongest bulwark of defense, and our loudest note of warning to the nations of the earth. Is not this movement toward reconciliation the result of the unconscious influence of the church upon the body politic? Is this not the day to forget old scores and, to use Lincoln's words, "let bygones be bygones," and "let past differences be as nothing; and with steady eye on the real issue, let us reinaugurate the grand old central ideas of the republic"? God is with us, and the human heart is seeking the ascendency. Are we not re-echoing the words of the Master: "Peace on earth and good will towards men"?

President Taft has the ambition to be the pacificator between the North and the South; to reconcile fundamental differences; to set at rest bickerings and to weld in one homogeneous unit all parts of this mighty nation.

It seems appropriate in this issue—given almost exclusively to a life of Abraham Lincoln, who was the greatest preacher of malice towards none and charity for all,—that we should give consideration to the olive branch in politics.

Mr. Taft has undertaken a tremendous job. It is fraught with difficulties. It will place the supreme test upon his wisdom, his statesmanship, his patriotism, his sense of justice and fair play. He must be true to the traditions of Americanism; he must see to it that our honored dead shall not have died in vain; he must manifest the spirit of forgiveness and of charity towards that section which at one time sought the destruction of the Union; he must be fair and just to that part of our population which gained its citizenship and place in American life by the civil struggle which has been largely responsible for sectionalism.

This nation has paid dearly in blood, money and soul for sectionalism; the warm heart blood of a million soldiers has moistened many battlefields. The precious blood of the North is compensated by victory and that their cause was adjudged by the world as right; the precious blood of the South was shed in vain for a lost cause and a cause which is lost forever. Slavery is dead; and the American spirit pledges that there shall be no resurrection. The nation has lavished money in waging a sectional war and millions are being poured out for the resuscitation of the republic and the enlightenment of the Negro. The agony of soul for and against the Negro is a part of the price that the nation has paid for sectionalism.

No one deprecates the existence of sectional feeling more than the Negro, and no class of our citizenship is more anxious for an obliteration of sectionalism than the Negro, who is largely responsible for sectional feeling and sectional lines between the North and South. And for this reason the Negro is willing to go one better, any person who makes an effort for the uniting of the entire country. The Negro has all to gain and nothing to lose in the abolishing of sectional lines and the uprooting of sectional feeling. Just as he profited by the doctrine: "One and inseparable now and forever," and the success of the cause of the Union, so will he profit by the reconciliation of the antagonistic sections. Had the disunion of the States succeeded in the civil strife, the Negro would have been the greatest sufferer. Just as he was blessed by the victory that came to the cause of the Union, just so now will he profit if this country becomes one in its living the ideals of the Americanism.

A WORD OF EXHORTATION TO THE NEGRO

Nothing will be so embarrassing to Mr. Taft in his effort for reconciliation, and nothing so detrimental to the movement as the mistrust of the motive of the President, and a restlessness and impatience on the part of our people.

If Mr. Taft is sincere—and we believe he is—if he is insincere he is unworthy his exalted position—then, he means to make good his pledges of a square deal to all peoples made in his addresses prior to his election. Our people are trusting the President; and we wish him well in this effort to reconcile the sections and, to use Mr. Lincoln's words, "stand with him while he is right and to part with him when he goes wrong." Mr. Taft knows what justice and fair play mean. His name in history will be a by-word and an occasion for hisses if he spurns his pledges. Though we do not comprehend fully some of his recent statements, we trust him. We submit that it will require the greatest test of self-control and will bring into play the highest elements of manhood for the Negro to support Mr. Taft in this movement. Not all the time did all the Negroes trust Mr. Lincoln in his effort for the freedom of the slave; and even today there are those who believe that the man who was the emancipator of the race was not particularly a friend of the race; and was forced by "military necessity" to issue the proclamation. Suffice it to say that it does not require a critical study of Mr. Lincoln's words and the careful examination of his motive to convince the most skeptical that his position on the Negro question and the freedom of the Slave was the position of the statesman, friend, and benefactor. The confidence which Mr. Lincoln had should be the confidence to uphold and sustain Mr. Taft. Sometimes we do not comprehend and trust fully the efforts of our best friends. Now, in making this statement, we have no doubt that there are those who will plead that the colored man has been often deserted and sold out, and that there are those who have professed friendship and have proven tricksters; but if we have come to the point in our race life where we mistrust all men, then we are coming to the point when there will be no mutual friendship between us and others. Our cause is just, and we will win. We must win. The Negro has inalienable rights. Constitutionally he is a citizen; by Divine providence he is a man, and whatever may be the efforts of the enemies of the Negro to the contrary, there is no such thing as eliminating God for all times from the problems of this world. "Right makes might." There are signs of growth on every side and the banner of hope kisses all the winds of the heaven. The South today is not united on the suppression of the Negro as it was fifty years ago on the enslavement of the Negro. The world moves. Mr. Taft knows that the Negro is a political factor in this country, and that he must reckon with this Negro strength, and that his party will suffer at the hands of the Negro voter if its chief representative fails in his deal of justice and fair play.

There must be toleration, certainly, on our part. We must trust our friends at the North as well as our friends at the South, and not charge desertion of our cause and the principles adhering therein because of this movement toward reconciliation.

We admit to start with that to effect a reconciliation the Negro will be somewhat pushed aside. The South has pronounced convictions on the Negro question. Now in this effort of reconciliation the North has nothing particularly to gain, in its advocacy of the rights of the Negro, and certain concessions may be made and greater concessions than the South will make; and for this reason we offer,

A NOTE OF WARNING

We profess no superior wisdom, but we see this question at a different angle to that of the President. We see this question from the standpoint of the Negro; and his views on this subject must be considered. We subscribe to the philosophy that both ultra radicalism and ultra conservatism are dangerous. If the pendulum swings too far in either direction harm may be done.

The note of warning that we raise at this time is this: In the effecting of the reconciliation let there be a strong adherence to the principles of justice and equity both by those at the North and those at the South, lest in this move the Negro suffers too much and we cast a reflection upon the history and victories of the past which have been a profound blessing not only to our own but to the nations of the world.

The Negro has been put into the Constitution of the United States and interpreted into the Declaration of Independence. There must be no receding from this point. He must be protected in his citizenship with all its rights and privileges. The reconciliation that ignores the principles of justice and fair play even to the humblest of our citizens would be bought at too great a price, and would not only be unjust to the Negro, but would be the undoing in a measure of the work which made Licoln immortal.

Abraham Lincoln, in a speech at Peoria, Ill., October 16, 1854, enunciated this great principle:

"When the white man governs himself, that is self-government; but when he governs himself and also governs another man, that is more than self-govemnment—that is despotism." This embodies the true spirit of American liberty. Later on in the same speech he said: "No man is good enough to govern another man without the other's consent." The Negro's citizenship must not be sacrificed.

The Negro is loath to raise his voice against the movement which seeks the true elimination of sectional feeling and the removal of all sectional enmity. Perhaps he should not take counsel of his fears, but then we are only human if we do. A correspondent at the North, in giving us an impression of a Lincoln celebration which he attended, said: "I was surprised to hear the names of Sumner and Garrison denounced. It seems as though these people are determined to win the South at any cost." It is appropriate that we quote also at this particular point the words of George W. Cable, written to encourage a friend of the Negro who had made a manly stand in defense of the Negro. Mr. Cable said:

"One of the hardest things for Northern people to learn is that not from any peculiar wickedness but from a long sustained and acute sense of danger and necessity, Southern men have developed a Spartan cunning and have carried to a fine art, to use their own expression,—'pulling the wool over the Yankees' eyes.' The moment one of their [illegible] makes a tawdry pretense of [illegible]

(Continued on [illegible])

A COMPLETE LIFE of ABRAHAM LINCOLN



By the Rev. G. N. Jolly, D. D.,

Augusta, Kentucky

CHAPTER I.

The remote ancestors of Abraham Lincoln came from England in 1636. They settled first in Massachusetts, near Boston. Later they emigrated to New Jersey, from there to Pennsylvania, and thence to Virginia. From the "Old Dominion" state they came to Kentucky in 1782, and located on Lincoln's Run, five miles northwest of what is now Springfield.

Here Abraham Lincoln, seinior, the grandfather of our martyred president, was killed by the Indians in 1784, while at work in his clearing. Mordecai, his oldest son, shot and killed the Indian that had just murdered his father, while the savage was in the act of picking up Thomas, the youngest son, to carry him away into the wilderness. The widow was left with five children—two sons and three daughters.

When Thomas Lincoln, the father of the Great Emancipator, grew to manhood he was five feet ten inches high and weighed 175 pounds. He was a Hercules in strength, and had a good disposition, but when aroused he would fight like a demon. It was said of him that on one occasion he "whipped the bully of Breckenridge County and came off without a scratch." He could not read or write. His wife taught him his letters. His occupation was farming, but he never did much of it. He also worked some at the carpenter's trade. He was known in the neighborhood as "lazy hones."

Nancy Hanks, the mother of Abraham Lincoln, was the daughter of Joseph and Lucy Berry Hanks. Her father died when she was very young, and her mother later married Henry Sparrow. Nancy Hanks seems to have been raised chiefly by her aunt —Mrs. Betsy Sparrow. When she grew to womanhood she was five feet six inches tall, and very slender. She was a brunette with dark gray eyes. She had a gentle, lovable disposition. Was educated far beyond many brought up as she had been. She knew how to do all kinds of house work. She married far below her social level when she took for a companion Thomas Lincoln.

On June 10, 1806, Thomas Lincoln took out license in Springfield, Kentucky, to marry Nancy Hanks. Two days later they were united in wedlock by Jesse Head a Methodist minister. Three children, Sarah, Abraham and Thomas, blessed this union. Thomas died in infancy, Sarah lived to womanhood, married Aaron Grigshy, but died leaving no descendants, and Abraham became the first man of our nation.

Abraham Lincoln was born in Hardin, now Larue county, Kentucky, twelve miles southeast of Elizabethtown, on the banks of Nolin Creek, February 12, 1809. The house in which he first saw the light was made of round hickory logs. The roof and door were made of clapboards. The window had neither sash or glass. The floor was the bare earth. The chimney was made of sticks and daubed with clay. The furniture was the poorest kind conceivable.

The house was later converted into a stable. It was shipped to the Centennial Exposition in Philadelphia, to the Columbia Exposition in Chicago, and to the Louisiana Purchase Exposition in St. Louis. Recently Mrs. Russell Sage, of New York, has given $2,500 to have it incased in glass, and at the same time signified her willingness to give a sufficient amount to build a suitable house around this cabin in glass.

Thomas Lincoln moved several times while in Kentucky. It was his custom to take a lease on land, build a cabin, clear some ground, dig a well, live there two or three years and then move elsewhere. He usually failed to meet his obligations.

In the autumn of 1816 he sold all his claims in Kentucky for twenty dollars in money and ten barrels of rye whiskey. He made a strong raft, built a booth on one end of it, put all his earthly goods on board; floated down Knob Lick into Rolling Fork and thence out into Salt River. While going down Salt River on a high tide his raft struck a tree, broke to pieces and his whiskey went to the bottom. He came near drowning. But when the water fell he recovered all, reloaded his raft, floated out into the Ohio at Westpoint, and down that river to what is now Rockport, Indiana. There he left his whiskey in a cabin, went 16 miles back into the country, and took up a government claim on Little Pigeon Creek. He then returned to Kentucky for his family.

The first home of Thomas Lincoln in Indiana was a logging camp, a lean-to. Three sides were inclosed; the South was open. It was covered with poles, leaves and grass. The fire-place was large and kept full of wood day and night all through the cold weather. The bed was made by driving forked sticks into the ground, poles extended from these into the wall, slats were laid on those, and the bed rested on the slats. Abraham slept on a bedtick filled with dry leaves. His food was the very cheapest and poorest: parched corn, roast potatoes, and wild game. His clothing was made chiefly of the skins of wild animals. At this time there was not a pair of shoes in the family; all worehome-made moccasins. In this hut they lived one year.

Their second house was an improvement on the first. It had four sides, and a reasonably good chimney. The cracks were daubed with mud, and the opening for the door had an undressed deer-skin hanging over it. It had no floor but the bare earth and the window was void of sash and glass. In this cabin on October 5, 1818, Nancy Hanks Lincoln departed this life. She died of milk-sickness: poisoned with milk, caused by cows eating deleterious vegetation. It is said that Abraham dug his mother's grave, and helped his father cut with a whip-saw the planks out of which her coffin was made. He wrote back to Kentucky for an itinerant minister by the name of Daniel Elkins to come and preach her funeral. This he did the next summer. Two hundred or more gathered in the open grove about her grave to hear the sermon. Many were moved to tears Mr. P. E. Steudebaker, of South Bend, Indiana, caused a neat monument to be raised over her grave. The inscription reads as follows: "Nancy Hanks Lincoln, mother of President Lincoln, died October 5, 1818, age 35 years. Erected by a friend of her martyred son, 1879."

Fifteen months after the death of his first wife Thomas Lincoln went back to Kentucky in search of a second companion. Mrs. Sarah Bush Johnson, a widow with three children, had been a sweetheart of his in bygone years. He had asked her when they were young to marry him, but she had refused to do so. Now the conditions of both are greatly changed, and he hopes to meet with better success. Their courtship is very simple. When he called on her he said: "Mrs. Johnson, do you know me?" "Yes, I know you Tommy Lincoln. What has brought you back to Kentucky?" "Well, you see, Mrs. Johnson, Nancy is dead, and it is lonesome for me out in Indiana and I have come back to Kentucky in search of a wife." "Yes, I see," said the widow. "Mrs. Johnson, do you love me?" "Yes, I love you, Tommy." "Mrs. Johnson, will you marry me?" "Yes, I will marry you, Tommy Lincoln, but not now." "Why will you not marry me now, Mrs. Johnson?" "I am in debt," said she, "and I can never think of burdening the man I marry with my debts." "How much do you owe," said Mr. Lincoln. She went to a sideboard and brought out a little book. Looking through it she said: I owe A. 50 cents; B., 75 cents; C. $1.00, and so on. Soon it was known that her indebtedness amounted to $12.50. Thomas Lincoln put the book in his pocket and in the afternoon brought her a receipt for everyone of her debts. They were married on the following morning, Sunday, December 19, 1819. On the following day they set out for his Indiana home.

CHAPTER II.

Mrs. Johnson, Thomas Lincoln's new wife, was kind, motherly, and industrious. It took a four-horse team to bring her household goods from Kentucky to Indiana. After this Abraham had a more comfortable home than he had ever before known.

Abraham Lincoln had poor educational advantages. School houses were few and far between. The teachers were not well informed. They taught "spellin', readin,' writin,' and cipherin' far as the Rule of Three." Abraham had five teachers: Zachariah Riney, George Hazel, Azel Dorsey, Andrew Crawford, and a man by the name of Sweeney. "No lickin' no learnin'" was their motto. All told, Abraham was in school less than one year. He was studious and did problems on a broad wooden shovel by firelight.

There were not many books in his home. The Bible, Easops Fables, Robinson Cruso, Hostory of the United States, Weems Life of Washington, and Burn's Poems constituted his library. These he studied closely. Easops Fables he knew by heart. The Bible, the poems of Burns, and the Life of Washington he was very familiar with. He grew up to be a witty lad, a forceable mimic, and a good story teller. He was the champion of the fields, and a favorite in social life among the lowly.

Many incidents of his early life are related by his biographers I notice a few—when a lad a flock of wild turkeys came up into their yard and were fighting their chickens. He took his father's rifle, put it through a crack of the house, fired and killed one of the turkeys. When he saw that he had hit the turkey he turned around to keep from seeing it die. This is the only thing Abraham Lincoln ever killed with a gun. He did not hunt or fish.

On another occasion, while the family was from home, a rogueish cow got into their garden and helped herself to the tender corn, cabbage and other things. When the family returned they found the cow down by the gate looking as innocent as a lamb. Abraham went down to let her out. As she passed through the gate he sprang on her back, stuck his feet into her flanks, and waved his old straw hat in the air as she galloped off down the road.

One warm afternoon he and a young playmate built a dam across a branch and set up a water wheel. All was going pleasantly when the girl said: "I must go home, the sun is going down." Abraham said: "The sun does not go down. The earth is turning us away from the sun." She looked at nim in amazement and said: "Abe, you are a fool, I am going home."

When almost grown he went seven miles to a horse-mill. The custom was for each person to work his horse while his corn was being ground. Abrahame rode a horse that did not work well. He was walking behind it, clucking to it, and occasionally hitting it with a switch. The horse kicked him in the breast with both feet, and for more than an hour he was unconscious. The miller thought for a while he would never recover.

While going to school he borrowed Weem's Life of Washington from his teacher, Andrew Crawford. One evening he was reading it after he had gone to bed. When it got so dark he could read no more he put the book in a crack behind two logs of his room. During the night there came up a hard rain, and the book was badly damaged. On the following morning he took it to Mr. Crawford and told how the book had got soiled. Crawford refused to take it back and Abraham pulled fodder three days to pay for it. This was the first book he ever owned.

One cold winter evening he, and two others, were returning home from a house-raising. They found a man by the road-side beastly drunk. Abraham's two friends wanted to go on and leave him, but Lincoln said, "No, he would freeze to death." They helped him on Lincoln's shoulder and he carried him one-third of a mile to the home of a neighbor, and then watched over him through the night while he was delirious.

Abraham Lincoln used to tell with much pleasure how he earned his first dollar. When about eighteen years of age he kept a ferry at the mouth of Anderson creek. His father received six dollars a month for his services. Two men came with their trunks and desired to be taken out to a passing steamer. They had no wharf and the steamboat would not land, but would stop in the middle of the river and

take passengers on. Lincoln rowed these men out and helped them and their trunks on the boat. Each of them gave him a silver half dollar. He could scarcely believe that he had earned a dollar in less than a day. The world seemed bigger and better to him than ever before.

Mr. Lincoln made his first trip to New Orleans in the spring of 1828. James Gentry loaded a flat-boat with country produce. His son Allen and Mr. Lincoln were to take it to New Orleans. Lincoln worked for eight dollars per month. Down on the Mississippi they tied up one evining. Late in the night they heard foot steps on the deck of their boat. Lincoln hurried up and found a number of Negroes, some on the boat and others on the shore. They were there for robbery and murder, if necessary. Lincoln seized a heavy stick, knocked one overboard, caused another to jump into the river, and the others to leave very quickly. He then untied the boat and floated away. This is the only time Abraham Lincoln was ever known to lift his hand against the black man.

On one occasion Lincoln when young walked seventeen miles to attend court. The weather was very warm, and court was held in a grove. They were trying a man for stealing a horse. The jury sat on a log in a row. Not one of them had on either coat or shoes, but some of them wore moccasins. The judge had no table, but did his writing on his knee. The man was found guilty, and was to receive forty stripes on his bare back. His lawyer begged for a new trial. The judge granted it and set the case for ten o'clock the next morning. Then turning he said: "Mr. Sheriff see that that rascal receives the forty stripes on his bare back this afternoon, then we will be ready for the case again to-morrow morning."

Abraham Lincoln's sister Sarah married Aaron Grigsby at the age of eighteen years. A year later she died in child-bed. Abraham's grief over her death cannot be expressed. With his mother and sister he had much in common, but with his father and the others of the family he was not so familiar. From the death of his sister forward he lived much apart from the world, and advised but little with any one. But few men, since John the Baptist, ever lived more apart from the world, and bore with greater fortitude his own burdens, than did Abraham Lincoln.

In the spring of 1830 Thomas Lincoln decided to move from Indiana to Illinois. The wagon that conveyed his household goods from the one point to the other was plain indeed. The wheels were made of blocks sawed from a large tree with iron bands put around them. The wagon was fastened together largely with pins and withes. It was drawn by a four ox team driven by Abraham. They departed from Gentryville on the morning of February 15, 1830, journeyed northwest nearly two hundred miles to what is now Maltoon, Cole County, Illinois. On one occasion in crossing an icy stream their little dog was left behind. He could not be persuaded to jump into the cold water and swim across. Abraham rolled up his trousers and waded back, took the dog up in his arms and carried him over. Abraham Lincoln entered Illinois barefooted, wearing a coon-skin cap, and driving a four-ox team.

CHAPTER III.

At the age of 21 years Abraham Lincoln was six feet four inches high, and weighed on an average of 180 pounds. He was thin, wiry, sinewy, and raw-boned. Thin through the breast, and narrow across the shoulders. He was slightly stoop-shouldered. His mind and body moved slowly. He was very strong, and could lift with ease from four to six hundred pounds. In walking he threw his knees slightly forward, lifted the whole foot at once, and placed it flat on the ground; he did not go from heel to toe. There was no spring in his walk. In sitting he was not taller than other men, but when he stood he loomed above them. His head was long from the base of the brain to the top. It reclined both in front and rear. From ear to ear it measured 6 1-2 inches, and from front to back it was 8 inches. The number of his hat was 7 1-8. His forehead was narrow and high. His hair was almost black, very coarse, and lay floating where his fingers or the wind left it. His cheek-bones were high and sharp. His eyebrows were heavy and prominent. His nose was large and long. His jaw was heavy, and his chin long and sharp. His face was long and sallow. His cheeks were sunken, and his ears were large. His neck was neat and trim, and his head was well balanced on it. His eyes were a light gray.

Thomas Lincoln first located in the Hanks neighborhood, near Mattoon, Illinois. Here Abraham helped him build a house, clear and fence some land. Then he went out into the world to do for himself. He broke 50 acres of prairie land with a four-ox team. Cut and split sixteen hundred rails for four yards of brown jeans for a pair of trousers. When they were made the legs were as large as meal-sacks, and the bottoms so small he could scarcely get his feet through them.

In February, 1831, Abraham Lincoln, John Johnson, and John Hanks built a flat-boat for Denton Offutt. Loaded it with country produce, and some hogs, which Lincoln carried on board. When all was ready he floated it down the Sangamon to the Illinois River, and down that stream to the Mississippi, and down the "Father of Waters" to New Orleans. It was at this time that Lincoln visited the slave market, and saw for the first time all the horrors of that traffic. The slaves were examined like horses and mules, and their good and bad qualities discussed. Husbands, wives, and children were bought by different masters. Bitter were the wails of mothers, and pitiful the cries of children, when they were separated to see one another no more forever.

Lincoln was very much wrought up over this scene, and turning to Hanks, said: "John, as sure as there is a God in heaven, if I ever get a lick at this thing (the slave trade) I hit it hard." These words look like prophecy. He, a backwoodsman, a rail-splitter, a flat-boatsman, without a following, without influential friends, talk of hitting the slave trade hard. Yet how forcibly did his words come true when he signed the Emancipation Proclamation.

It was at this time, *if ever,* that he visited a Voodoo Fortune Teller in New Orleans. She shuffled the cards, examined them, and became somewhat nervous. Again she mixed the cards, examined them, and became more excited than before. After a third effort she cried out: "You will be President, and the Negroes will be free: blood! blood! everywhere blood." Many of Lincoln's later biographers doubt the truthfulness of this story.



INTERIOR OF THE HOUSE WHERE LINCOLN DIED—NOW THE NATIONAL LINCOLN MEMORIAL MUSEUM

When Lincoln returned from New Orleans he reported to his employer. Denton offutt was so well pleased that he decided to put up a general store and employ Lincoln as clerk. When Abraham Lincoln moved from the Hanks neighborhood to New Salem, August, 1831, he brought all of his earthly goods tied up in a small check gingham handkerchief. Soon after he arrived an election was to be held. The sheriff asked Mr. Lincoln if he could write. He replied: "Yes, I can make a few rabbit tracks." He was put in as clerk of the election.

Abraham Lincoln was so straightforward, frank, and upright while clerking in the store of Denton Offutt that he won the name of "Honest Abe," an epithet which clung to him through life.

At this time word went abroad that "Abe Lincoln" was the strongest man in New Salem. This Jack Armstrong denied. A wrestling match was arranged by D. Offutt and the Clery Grove boy, between them. This was contrary to the wishes of Mr. Lincoln, but for the sake of peace he consented to it. For thirty minutes they struggled. Neither could throw the other. Lincoln said: "We are of equal strength, let us quit." To this they agree. Soon Armstrong caught Lincoln by the and threw him. This was unfair. The

that they were not to catch below the waist. Lincoln was angry and said: "That was unfair. If any one here thinks he is a better man than I am let him come out and we will settle this matter right." No one went.

On another occasion while Lincoln was clerking in this store, one afternoon there came in a bully using profane and obscene language in the presence of ladies. He was requested to desist. This only made hi mworse. He meant to whip Lincoln before the sun set. When the ladies were gone he went into the street and dared Lincoln out. "Honest Abe" went, threw him to the ground, filled his bosom, ears, mouth and eyes with smart-weed. The poor fellow begged for mercy. Then Lincoln went in and got a pan of water, soap and towel, cleaned him up and sent him on his way rejoicing.

While clerking in Offutt's store some one told Lincoln he did not know grammar. This he sadly realized, but said: "I can learn it." One evening after closing the store he walked 6 1-2 miles into the country and bought at second-hand a Kirkham's grammar, returned to the store and was ready for work the next morning. He began the study of his book. Prof. Green was his teacher. In a short while he was a reasonably good grammarian.

Offutt's store continued about nine months; then it was a thing of the past. Mr. Lincoln was out of employment. There was trouble with the Indians in the Northwest territory. Some time before this they had sold their land to the United States, but when the settlers came to take possession they refused to go. After some skirmishes they were driven off and their leader, the famous Black Hawk chief, was captured. A company was raised near New Salem. Lincoln joined, and from April to August, 1832, was a soldier in the Black Hawk war. He defeated William Fitzpatrick for the office of Captain. He knew but little about military tactics. While drilling his men in a field he came to a gate. He wished to pass to the other side, but did not know how to get his company through that gate endways. They were dismissed for two minutes and then formed a line on the other side.

While they were out in this war, an old Indian cold and hungry, came into the camp, and begged for food. The soldiers said he was a spy and wanted to kill him. Lincoln believed him to be honest and at the risk of his own life, prevented them from doing so.

While Lincoln was in Congress in 1848, the Democrats were flaring General Cass, their candidate for President, before the public as a military hero. Lincoln knew there was nothing in his war record, and made a very humorous speech about it. Among other things he said:

"By the way, Mr. Speaker, do you know I am a military hero? Yes sir: In the Black Hawk War I fought, bled, and came away. Speaking of General Cass' career reminds me of my own. I was not at Stillman's defeat, but I was about as near it as Cass to Hull's surrender; and like him I saw the place very soon after. It is quite certain I did not break my sword for I had none to break; but I bent my musket pretty badly on one occasion. If General Cass went beyond me in picking whirtle-berries I guess I surpassed him in charges upon the wild-onions. If he saw any live, fighting Indians, it was more than I did, but I had many bloody struggles with the mosquitoes; and although I never fainted from the loss of blood, I can truly say I was often very hungry. Now, Mr. Speaker, if ever I turn Democrat, and run for President, I hope you will not make fun of me by attempting to make me a military hero."

CHAPTER IV.

At the close of the Black Hawk War Lincoln was again out of employment. His friends solicited him to run for the Legislature. This he decided to do. His first public speech was made at a sale. It is so full of good common sense that I give it to you readers: "Fellow Citizens—I presume you all know who I am. I am humble Abe Lincoln. I have been solicited by my friends to become a candidate for the Legislature. My politics are like an old woman's dance short and sweet. I am in favor of a national bank. I am in favor of an internal improvement system, and a high protective tariff. These are my sentiments and political principles. If elected I will be thankful; if defeated, it will be all the same." He came out late, and was comparatively unknown. Yet he headed the list of six defeated candidates. In his own precinct he received 277 out of 280 votes. This is the only time he was ever defeated by the people.

In 1832 William Berry and Abraham Lincoln bought a store of Billie Green. Berry was a drunkard, and Lincoln was not suited for the mercantile business. They soon failed and left a debt of $750 on Lincoln's shoulders. He used to speak of it as the National Debt. It grew to $1,100 before the last of it was paid in 1850.

Lincoln's friend, William Green, was disposed to gamble. This grieved Honest Abe, and he asked him to quit. Green said he was ninety cents behind with Estep, and when he won it back he would quit. Lincoln said: "If I can help you win it back will you quit?" He promised to do so. Lincoln said: "Here are some hats; they are forth a dollar each. Bet him one of those that I can take a drink of whiskey out of the bung-hole of that harrel," pointing to a 42-gallon barrel full of whiskey. "But," said Green, "can you do it?" The bet was made. Lincoln walked to the barrel, lifted one end up on one knee, the other end up on the other knee, rolled the barrel toward him filled his mouth with whiskey, turned his head and spit it out on the floor. William Green was never known to gamble after this.

When Professor Bolin Greed, one of Lincoln's most devoted friends, departed this life, the family requested him to speak at his grave. This Lincoln consented to do, but soon broke down and wept like a child.

In 1833 Andrew Jackson appointed Abraham Lincoln postmaster at New Salem. He carried the letters in his hat, and read all the papers that came to his office. He said the Louisville Courier-Journal was the best-edited paper that came to New Salem.

George D. Prentis had much to do with making Lincoln a Whig. When the office was discontinued there was a balance of $17.50 going to the government. This Honest Abe tied up in an old cloth and placed in the bottom of his trunk. Years after this a revenue collector came into his office in Springfield and called for the amount. Mr. Lincoln went to his trunk, drew out the old cloth and poured out on a table the exact amount in small coins.

In the spring of 1833 John Calhoun, then surveyor for Sangamon County, appointed Abraham Lincoln as Deputy County Surveyor. He knew nothing of the science, but secured a book on the subject, had Mentor Graham for teacher, and in a few weeks was ready for service. In some way he procured an outfit and went to work. He gave satisfaction from the start, and held the office till he removed to Springfield. Many examples of his work are still extant. Two men disputed over a corner. Lincoln ran both lines and showed where the corner should be. They dug down to plant a stone and struck the old post that had rotted off. He did some surveying for Russel Godbey and received in pay one dollar and two deer skins. Jack Armstrong's wife used the skins to repair Lincoln's ragged trousers. The beautiful city of Petersburg, Menard County, was laid out by Lincoln. The founding of Petersburg was the downfall of New Salem; as it increased New Salem decreased, until now scarcely a vestige of the latter remains. On one occasion Lincoln's horse, saddlebags, compass and chain were all sold, under the hammer, for debts. James Short, one of Lincoln's friends, bid them in and presented them to him.

In February or March, 1833, Lincoln began the study of law. During the Black Hawk War he became acquainted with John T. Stewart, an attorney of Springfield, who offered him free access to his library. Early one morning Lincoln set out on foot for Springfield, sixteen miles away, secured Blackstone's Commentaries, then published in four volumes, and returned that evening. He read many pages in Volume I on his way home. After this he might have been seen lying prostrate on the ground, or seated on a woodpile, or sitting in the shade of a nearby oak, wholly absorbed in the book before him. On one occasion Russell Godbey came by where Lincoln was perched upon a woodpile with a book in his hand. Godbey asked: "What's that you are readin', Abe?" "I'm not readin'; I am studyin'," said Lincoln. "What are you studyin'?" "Law," said Abe. "In the name of heaven," exclaimed Godbey, "what will happen next." He also procured a book of deeds and forms and studied that. He read the newspapers, and was well informed on the events of the day. He also read some fiction.

Strictly speaking, the public life of Abraham Lincoln began with his election to the Legislature in 1834. Lincoln was considered a Whig, although he held a postoffice under Andrew Jackson, and that of Deputy County Surveyor under John Calhoun, an ardent Democrat. Vandalia, at this time the capital of Illinois, was about one hundred miles southest of New Salem. Lincoln made the journey on foot. Transportation was the leading subject for political discussion at this time. Here Lincoln saw Stephen A. Douglas for the first time. Said he was the least man he had ever seen. Douglas was five feet one in height, and weighed about one hundred pounds. Lincoln was not conspicuous in this session, but his career was satisfactory to his constituents.

In 1836 there were nine legislators to elect—seven for the House and two for the Senate. This was a presidential year, and there was a sentiment that the capital of Illinois was too far south. There was a stirring campaign. The entire Whig ticket was elected. Lincoln received the largest vote of any. The delegation from Sangamon County was known as the "Long Nine;" all were over six feet high. They weighed on an average over two hundred pounds. Lincoln was made a member of the Finance Committee. One of the most important measures was the removal of the capital. Many places were working for it. The Sangamon delegation hoped to secure the prize. They left the management of the matter to Lincoln. When the final vote was taken Springfield was chosen. This was a great victory for Lincoln, for had it not been for him the capital would, no doubt, have gone elsewhere. Internal improvement was the matter for general discussion in this session. When the Legislature closed the "Long Nine," all except Lincoln, mounted their horses and started home. Honest Abe had no horse, but he walked and kept up with those who rode. Wit and humor flower freely. Lincoln complained of being cold. No wonder, said one of them, and pointing to his big feet, said: "There is so much of you on the ground." Another, guying Lincoln about his long limbs, asked: "How long should a man's legs be?" Honest Abe answered: "I have give the matter no thought, but on first impression, I think they should be long enough to reach from his body to the ground."

In the autumn of 1838 Lincoln was, for the third time, elected to the Legislature. At this session the Whigs ran him for speaker of the House. He was defeated by five votes by his Democratic colleague. He served on two important committees—Finance and Counties. The State was in a bad financial condition, and but little was done. Repudiation was talked of, but never carried into effect. There was, at this session, a zealous defender of the constitution from the Wabash. He opposed every measure for fear it would conflict with the constitution. The members grew tired of this, and requested Mr. Lincoln to silence him. The gentleman wore glasses and was always peeping over them through his heavy eyebrows at the people. Soon a bill was introduced, and, as usual, was opposed by the gentleman from the Wabash. When he took his seat Mr. Lincoln arose and said: "The gentleman from the Wabash reminds me of a farmer near New Salem who had heavy eyebrows and was always looking over his glasses. One morning he stepped out on his porch and saw a squirrel in a nearby tree. He called to John to bring the gun. He did so, and the father shot many times at the squirrel, but did not hit it. He called out: 'John, what is the matter with this gun?' 'Nothing, dad; I killed squirrels with it yesterday. Where is your squirrel?' 'In that tree, and on that limb running over towards the south.' 'I see the tree and the limb, but no squirrel,' said John. Then, looking his father in the face, said: 'Dad, I see your squirrel. It is nothing but a big louse in your eyebrows.'" The house roared with laughter, and the gentleman from the Wabash ceased to oppose every measure brought up.

In 1840 Lincoln was again elected to the Legislatrue. This session was held in Springfield. The capital buildings were not completed. The representatives sat in the Presbyterian Church, the Senate in the Methodist Church, and the Supreme Court in the Episcopal Church. It was at this session that Lincoln and two or three others jumped out of a window to break a quorum, and hid themselves away so the sergeant-at-arms could not find them. Lincoln always afterwards regretted this act. He was absent from much of this session because of ill health. This was Lincoln's last Legislative service. In 1854 he was again elected, against his wishes, and refused to serve. Abraham Lincoln removed to Springfield April 15th, 1837; carried all his clothes in a pair of old saddlebags.

CHAPTER V.

Abraham Lincoln courted three women with matrimonial intentions. One he loved, one he tried to love, and one he married.

Anna May Rutledge was the woman he loved. She was the daughter of James Rutledge, one of the founders of New Salem. She was tall, symmetrical, fair complexion, rosy cheeks and dark auburn hair. Her manners were graceful, her address excellent, and her deportment that of a well-bred lady. She was a dashing horseback rider. Her beautiful character and winning ways endeared her to all. When in her twentieth year she became engaged to John McNeal.

This young man had come from New York State in 1829, and by shrewd business methods had acquired a farm and quite a sum of money. In 1833, soon after he became engaged, his father died and it became necessary for him to return East to settle the estate. This, he supposed, would take a year; then he would return and claim his bride. The year expired and he did not return, neither did he give a satisfactory reason for not doing so. Soon a rumor was current that he had courted her under an assumed name. Upon investigation, this proved to be true. She wrote demanding an explanation. He replied that he would explain all when he came. She wrote and dismissed him, but he never releasd her. But after this his letters were few.

Mr. Lincoln understood, and respected, the relation that existed between her and Mc. McNumar. He also knew she had broken the engagement. He was in her society a great deal, and she seemed to encourage his visits. In May, 1835, at a quilting, while alone, he told of his love and asked her to marry him. She replied: "I am promised to another; to him you know." He said: "Yes, but he won your love under a fictitious name; you have broken the engagement, and I feel that you are free to marry another." She said "I will give you an answer later." This reply was favorable, for soon it was generally known that they were engaged. The plan was for Lincoln to read law that fall and winter, she would attend the seminary at Jacksonville for the same time, and in the spring they would marry and move to Springfield.

But on the 12th of August she was smitten with a raging brain fever, caused, no doubt, by the dishonorable conduct of McNumar, and her engagement to Lincoln before she had been released from him. Her condition became so alarming Lincoln was sent for. When he came she requested to be left alone with him for a short while. After thirty minutes he came from her room, bearing signs of extreme grief. She died August 25th, 1835. Her remains were laid to rest in Concord burial ground, but have been recently removed to Oakland County, near Petersburg.

Lincoln was completely prostrated. He took her death so much to heart that he had the sympathy of all. His friends tried to alleviate his sorrow. "Bear it like a man," said one. "I'll try," said he, "but I must first feel it like a man." When storms storms would come he would grow almost frantic, and say: "The rains shan't beat on my darling's grave." He would steal away and sit for hours beside her grave. His friends thought it unsafe to leave him alone. Finally he settled down into apparently hopeless despair. Lincoln was never the same man after the death of Anna Rutledge that he was before.

Mary Owens was the woman Abraham Lincoln tried to love. She was a native of Green County, Ky., and was well educated. Her father had wealth, and had spent his money freely on his children. Miss Owens had a sister who had married Bennett Able, and had emigrated to New Salem. She visited this sister in 1833, and made a good impression upon all who met her. Mrs. Able visited Kentucky in the autumn of 1836, fifteen months after the death of Anna Rutledge. Before starting she told Mr. Lincoln she was going to bring her sister home with her for him to marry. "All right," said Honest Abe.

She returned with her sister in November. Mr. Lincoln called on her many times, and after he had removed to Springfield came out to see her. He wrote to her frequently. But his entire courtship was carried on in a careless, absent-minded, half-hearted manner. He did not make her feel that he loved her, or really desired to marry her. He told her his heart was in the grave of Anna Rutledge. On one occasion they talked of marrying. When he returned to Springfield he wrote her a letter, saying: "I am often thinking what we said of your coming to live at Springfield. I am afraid you will not be satisfied. What I have said I will positively abide by, provided you wish it. My opinion is, you had better not do it. You have not been accustomed to hardship, and it may be more severe than you imagine." Not many young women would be won by such courtship. He asked her to marry him and then advised her not to do so. She took him at his word, and thrice rejected him. Yet she kept his love letters, if such they can be called, for twenty-five years. This she would not have done if she had not greatly admired him.

Mary Todd, the woman whom Abraham Lincoln married, was of Lexington, Ky. Her father was a wealthy banker. Her mother was dead, and rather than live with a stepmother she came to Springfield to dwell with her sister, Mrs. Ninian Edwards. She was highly educated; could speak fluently two or three languages. She was soon considered the helle of Springfield, and had many admirers, among them were Stephen A. Douglas and Abraham Lincoln. On one occasion she was asked which she was going to marry. She replied: "The one I think is most likely to become President of the United States."

One afternoon Mr. Douglas called, and, when departing, asked what message he should bear from her to Mr. Lincoln. She flashed her blue eyes on him and said: "Tell him I long to rest in Abraham's bosom." She and Abraham Lincoln became engaged. But he felt that he did not love her as he should, and would do her an injustice to marry her. He wrote a letter asking to be released from the engagement. It was given to Joshua Spead to hand to her. When Spead learned its contents he threw it into the fire, saying such business should not be written. Go to the lady, tell her your feelings in a few words and then withdraw as soon as rules of politeness will allow. This Lincoln did. Spead awaited his return. When Lincoln came in at a late hour Spead said: "Did you do as I told you?" "Yes," said Lincoln. "What was the result?" Lincoln hesitated, then said: "When I told Mary I did not love her as I should to marry her, she began to cry. This was more than I could stand. I took her in my arms and kissed her, and now we are engaged more than ever."

The wedding day was set for January 1st, 1841. When the hour came the table was spread, the guests assembled and the bride dressed for the marriage, but the bridegroom did not appear. Judge James H. Matheney went in search of him. He found Mr. Lincoln in a wild, demented state, and sent word to the Edwards home that he was too ill to attend the marriage. The guests dispersed, the lights were put out and the bride retired to her room. Lincoln suffered from nervous prostration, and gave up his seat in the Legislature. He was sent to the home of Joshua Spead, near Louisville, Ky., and remained there several months. When he returned to Springfield he was very unhappy, and the fact that he had caused another to suffer made him more miserable. Friends brought about a state of reconciliation, and they were quietly married November 4th, 1842. Lincoln sat half clad for an hour waiting for the tailor to finish his wedding suit.

On February 22nd, 1842, Abraham Lincoln spoke for the Washingtonians. He was always opposed to strong drink. When a child he read from the words of Benjamin Franklin: "Temperance puts wood on the fire, meal in the barrel, flour in the tub, money in the purse, credit in the country, contentment in the house, clothes on the back and vigor in the body." When a young man Lincoln made temperance speeches, then would take pencil and paper, go out among the boys and influence them to sign a temperance pledge. When a storekeeper he sold whiskey, but not by the drink. It was an article of merchandise then, just as corn and potatoes are now. But while Lincoln sold it, he advised his cusomers not to buy or use it.

There is data abundant to show that Abraham Lincoln never used whiskey or tobacco. John Hay says: "Mr. Lincoln was a man of temperate habits. He made no use of either whiskey or tobacco during all the years I knew him." W. O. Stodard, another of his private secretaries, said: "When liquor was sent to the White House, as a compliment to the President, he sent it to the hospitals." Major W. H. Cook, the executive clerk at the White House, wrote: "Never while he was President did I ever see or hear of him drinking one drop of beer." W. H. Bartlett wrote: "He is as simple as a child. He never drinks intoxicating liquors of any sort, net even a glass of wine." Major J. B. Marwin says that on April 14th, 1865, Lincoln, at the White House, said to him: "After reconstruction, the next great question will be the overthrow of the liquor traffic." Robert T. Lincoln declares: "Father never used liquor or tobacco in any form. He preached to his boys: 'Don't drink, don't smoke, don't chew, don't swear, don't cheat. Love your fellow-men, and love God. Love truth, love virtue, and be happy.'" When the committee came to Springfield to notify him of his nomination to the Presidency, he drank their health with water, and treated them to the same. The closing words of his address to the Washingtonians are impressive: "And when the victory shall be complete—when there shall be neither a slave nor a drunkard on the earth—how proud the title of that land which may truly claim to be the birthplace, and the cradle, of both those revolutions that shall have ended in that victory. How nobly distinguished that people who shall have planted, and nurtured to maturity, both the political and moral freedom of their species."

CHAPTER VI.

Mr. Lincoln made the race for Congress in 1846. The Reverend Peter Cartwright, a noted Methodist minister, was his opponent. The campaign was acrimonious. Many bitter things were said. Cartwright apepaled to the religious prejudices of the people, and branded Lincoln as an infidel. There was some ground for this, at this time, yet it was not true in fact. While Lincoln lived at New Salem a friend asked: "Do you think there is no hereafter?" Lincoln said: "I'm afeered there ain't, but it's an awful thing to think that when we die that's the end of us." Tewnty of the twenty-three ministers stationed in Springfield voted against Lincoln in 1860. In early life he wrote a manuscript, giving his religious views. This he read to Samuel Hill. Hill told him he had a bright future, and such views would hurt him, and put the manuscript in the fire and it was consumed.

But Lincoln later changed his mind. No one can read the letter he wrote John D. Johnson, his step-brother, during his father's last illness, or his conversation with Newton Bateman about the vote of the ministers of Springfield, or his farewell address on leaving his native city, or his conversation with General Sickles just after the battle of Gettysburg, or his second inaugural address, and doubt for a moment his faith in God, in the Bible, and in Jesus the Christ as the Son of God. Abraham Lincoln was a mystic without claiming it, or even knowing it. He knew God, and had communion with Him through internal light, and the operation of grace.

Lincoln was elected to Congress by a majority of fifteen hundred; the usual plurality of his district was about five hundred. The all-absorbing subject at this time was the Mexican War. In Illinois this was was popular, even among the Whigs. Lincoln partook of the spirit of the times, and made a fervent war speech in May, 1847.

In Congress Lincoln introduced a bill which was called, in derision, the "Spot Resolutions." He desired the President to name the place where Mexicans had shed innocent blood on American soil, as stated in his message. The slave-holding Democrats brought on this war, but President Polk endeavored to make it appear that Mexico was responsible for it. Lincoln opposed the war, but voted for the supplies. He knew the war was founded on a falsehood, and felt it to be his duty to unmask it. This make him unpopular at home, and ruled him out of politics for the time being. His district was turned over to the Democrats. He was defeated for the nomination to succeed himself. He desired to be Commissioner of the General Land Office under Taylor, but another received the place. For six years he was out of politics, and pursued the practice of law. He studied each case separately, and soon became a lawyer of the highest class.

Many anecdotes are told of Lincoln during this period. While traveling the circle he and some others of his cloth came upon a pig stuck in the mire. Lincoln spoke of going to its relief, but the others laughed him out of it. After going a mile or two he decided to return and help the pig out. This he did, at the expense of a new suit of clothes, which were almost ruined. As he rode away he reasoned with himself: "Why did I return to get the pig out of the mire? Was it a desire to help the unfortunate animal, or to take a pain out of my conscience? I think it was the latter. [illegible] it was selfishness on my part that [illegible] help the pig."

Lincoln and Judge B. [illegible] neither of them had a [illegible] to stand to the trade, a [illegible]

twenty-five dollars. They were to meet on a certain corner the next morning at nine o'clock and make the exchange. At the hour named Judge B. brought to the place a very poor, old, wooly horse; hair gone in spots, and legs swollen from hoofs to body. Said he was fattening him up—from the ground up. Soon Mr. Lincoln appeared, bearing on his shoulder an old rickety shaving horse. He set it down, took the rope and, as he led the old horse away, said: "Judge, I've made a good many horse swops, but this is leetle the hardest trade I ever made."

In 1840 the campaign for national, state and county offices was bitter. Judge Baker was making a speech in an old storeroom that had been converted into a hall. Lincoln's office was over this room. Just above where Baker was standing there was a hole through the ceiling. Lincoln was lying near this opening listening to Baker's speech. The address was acrimonious. The opposition began to cry: "Take him out." A number of men started towards Baker. Soon Lincoln's feet were seen below the ceiling, then his long limbs, then his body, then he swung for a moment by his hands, and finally dropped to the floor below. He straightened himself up by the side of Baker and said: "This is a free country. Let every man speak his sentiments. You shall not harm Baker until you have whipped me." The mob was quieted. After the speech Lincoln walked over the streets with Baker till he saw there was no further danger.

While Lincoln and Logan were law pardners the Legislature of Illinois made a new county. They named the county Logan, and the county seat Lincoln, and they stand so to this day. So far as is known, this honor was never before, or since, conferred on a law firm.

Abraham Lincoln was virtually the founder of the Republican party. A fugitive slave law, enacted in 1850, defeated the Whigs in 1852. Its members were joining the Abolitionists, Free Soilers, Know-Nothings and Democrats. Stephen A. Douglas spoke in Springfield October 3d, 1855, at the State Fair, in defense of his Kansas-Nebraska bill. Many called for Lincoln. He did not have time to reply that day, but promised to do so the following afternoon.

On the 4th of October, 1855, Mr. Lincoln spoke for three hours on the issues of the day; slavery was his subject. His speech was not recorded. Many who heard it think it the ablest effort of his life. Judge Douglas said there was not a man in the United States Senate who could make a speech equal to it. At the close the people saw clearly the need of a new party. Lincoln also spoke on the same subject at Peoria on the 16th, and at Urbana on the 24th of the same month.

On the 29th of May, 1856, a convention, composed of Whigs, Free Soilers, Know-Nothings and Abolitionists, met in Bloomington, Ill., for the purpose of electing delegates to attend a National convention to be held in Philadelphia in June. At this Bloomington convention Mr. Lincoln made what was known as his lost speech. It was later reproduced. He was the recognized leader of the new party in Illinois. The committee on resolutions, composed of various parties, could not agree on a platform. They sent for Mr. Lincoln. He said: "Let us take the principles of the Declaration of Independence for our platform." It was done, and a few other planks, on which all agreed, were added. Then Mr. Lincoln added: "Let us call this the Republican party; not that party established by Thomas Jefferson, but one agreeing to the principles of this platform." In this they agreed. The Republican party was born at Bloomington, Ill., May 29, 1856.

At the convention in Philadelphia in June, 1856, the Republican party became national, and many planks of the Bloomington platform were placed in its platform. Fremont, of California, was nominated for President, and Dayton, of New Jersey, for Vice-President. Lincoln, at this convention, received 110 votes for Vice-President. Four years later this party, which Mr. Lincoln was the moving spirit in founding, put him in the White House.

CHAPTER VII.

The large vote received hy Abraham Lincoln for Vice-President in 1856, and his debate with Stephen A. Douglas two years later had given him national fame. He was invited by party leaders to speak in the East on the 27th of February, 1860. He made elaborate preparation for the occasion. An immense crowd assembled in Cooper Hall. William Cullen Byrant, the poet, presided, and introduced the speaker. Mr. Lincoln spoke extemporaneously. His voice had great carrying power. All in the hall could hear him distinctly. The speech was largely reported. The audience was favorably impressed, and the party leaders were highly pleased. It was made campaign matter. A committee was appointed to investigate its historical statements; all were found to be absolutely correct. It had much to do with making him President. On the last day of winter, 1860, Abraham Lincoln was a very popular man, and on the first day of winter, 1860, he was President-elect of the United States.

In 1860 there were four candidates for President. The Democrats of the North nominated Hughes and Johnson. Those of the South put out Breckinridge and Lane. The American party—Old Line Whigs—named Bell and Everett. And the Republicans nominated Lincoln and Hamlin. The campaign was carried on with vigor and acrimony. Mr. Lincoln received 180 out of 303 electoral votes. He continued to reside in Springfield between his election and inauguration. Two rooms in the Capital building were fitted up for him and there he received his callers.

Many anecdotes of Mr. Lincoln occurred during his stay in Illinois. I give a few.

While clerking in Offutt's store he had a friend, Prof. Green, who was disposed to gamble. This hurt "Honest Abe" very much. He plead with him to quit. He promised to do so when he got even with the other party; he was behind ninety cents. Lincoln said: "If I will help you to get even with him, will you quit?" He promised to do so. Lincoln said: "When he comes in bet him one of those hats against a dollar that I can lift up that barrel of whiskey and drink out of the bunghole." "Can you do it," said Green. "I will lose the hat if I do not," replied Lincoln. The wager was made. Lincoln lifted one end of the barrel up on one knee, the other end up on the other knee, then rolled the barrel towards him, until he could fill his mouth with whiskey from the bunghole. He then turned his head and spit the wiskey out on the boor. This is the only time he was ever known to taste whiskey.

At one time Lincoln and Judge B. were bantering each other about trading horses. It was agreed that they meet the next morning at nine o'clock on a certain corner and make a trade. If either backed out he was to pay the other twenty-five dollars. At the hour named Judge B. came, leading the worst looking horse ever seen in those parts. Soon Mr. Lincoln appeared with a wooden saw horse upon his shoulder. Great were the shouts and laughter of the crowd. Lincoln said: "Well, Judge, this is the first time I ever got the worst of it in a horse trade."

Lincoln was always ready to join in a laugh at his own expense. He enjoyed telling the following story: "One day, when riding on the cars, I was approached by a stranger, who said: 'Excuse me, but I have an article which belongs to you.' 'How is that, I asked,' somewhat astonished. The stranger took a jack-knife from his pocket and said: 'This knife was placed in my hands some years ago. I was to keep it till I found a man uglier than myself. This I have done. The property is yours!'"

When Lincoln became known as a successful lawyer he was waited upon by a lady of wealth. She held a real estate claim which she wished him to prosecute. She placed the papers, with a check for two hundred and fifty dollars, in his hands. He told her he would examine the papers, and asked her to call the next day. When she came he told her he had gone through the papers carefully and found nothing on which to base the claim; that he could not, with good conscience, advise her to bring the suit. She thanked him, and turned to go. She was requested to wait, and search in his pockets found the check and he handed it to her. He was told to keep the check; she thought he had earned it. But he said: "No, that would not be right. I cannot take pay for doing my duty."

While Lincoln was "riding the circuit," he came upon a pig stuck fast in the mire. He first thought he would get down and relieve it, then, looking at his clothes, he decided to ride on. But the scene would not leave him, and after going two or three miles, he decided to go back and get the pig out. He returned, laid off his coat, threw in some rails, and soon had the poor pig relieved. He washed his hands in a nearby brook, mounted his horse and as he rode away he reasoned thus with himself: Why did I go back to get the pig out of the mire? Was it to relieve the poor animal or to quiet my conscience? He decided that it was the latter; that it was pure selfishness on his part. I did it to take a pain out of my heart.

Two farmers had a misunderstanding about a horse trade. They went to law. One employed Lincoln, and the other Logan, his law partner. On the day of the trial Logan bought a new shirt, open in the back. Dressing in haste, he put on the shirt with the bosom in the back. He dazed the jury with his knowledge of horse points; and, getting warm, threw off his coat. Lincoln, sitting behind him, soon saw Logan's mistake. When Lincoln arose he said: "Gentlemen of the jury, Mr. Logan has been trying for more than an hour to make you believe he knows more about a horse than these honest farmers who have just testified in this case. But, gentlemen of the jury, (here he lifted Mr. Logan out of the chair, turned his back to the jury and the crowd, and turned up the huge standing collar) what dependence can you place in his horse knowledge when he does not know enough to put on his shirt." The crowd roared with laughter, the jury deciding in Lincoln's favor, and Logan forever after this was prejudiced against bosom shirts.

While Mr. Lincoln was away six weeks on the circuit, Mrs. Lincoln had the roof taken off their residence, another story added, and the roof replaced. When Mr. Lincoln returned, late at night, his family was living in a new two-story building. He rode up, hitched to the rack, looked at the house, concluded he was at the wrong place, went across the street and called up a neighbor to find out who lived in that house.

After Mr. Lincoln was nominated for the Presidency he continued to go to the commons to drive home his cow, milk her, and attend to her stall. He fed and groomed his own horse, hooked him up and put him away. He cut and carried in the wood for his cooking stove. He went every morning to market and bought a ten-cent steak for breakfast. Mrs. Lincoln told him these duties were not to be done by one of his rank, and, very much against his wishes, he hired a black man to do these household duties.

In October, 1860, Mr. Lincoln received a letter from Grace Bedell, eleven years of age, of Westfield, New York. Grace's father was a Republican, but had two brothers that were Democrats. She had just been looking at Mr. Lincoln's picture, and decided to write him a letter. She told her age, and gave her address. Said she was a Republican, and thought he would make a good President. She thought he would look better, and probably she could persuade her brother to vote for him, if he would let his whiskers grow. She thought the rail fence around the house very pretty. She requested that if he had not time to answer her letter he would let his little girl do so. He replied to her in the following words: "My Dear Little Miss—Your very agreeable letter of the 15th is received. I regret the necessity of saying I have no daughter. I have three sons—one seventeen, one nine and one seven years of age. They, with my mother, constitute my whole family. As to the whiskers, having never worn any, do you not think people would call it a piece of silly affectation if I should begin it now?"

When Mr. Lincoln was on his way to Washington to be inaugurated his train stopped at Westfield. After a brief address he called for Grace Bedell. She was far back, but the crowd opened for her to pass. Soon she stood by him. He shook her hand heartily, and stooped and kissed her. Then with his left hand, he stroked his beard, saying: "You see, Grace, I have let my whiskers grow for you." Grace Bedell is now Mrs. Grace Billings, and lives at Delphos, Kansas.

Abraham Lincoln left Springfield for Washington February 11th, 1861, one day before he was fifty-two years of age. The day was dark with snow flurries. A large crowd had assembled at the station to witness his departure. He stood on the rear platform of his coach, removed his hat, and, gazing mournfully at the people, made the following valedictory address:

"My, Friends, no one not in my situation can appreciate my feelings of sadness at this parting. To this place, and the kindness of these people, I owe everything. Here I have lived for a quarter of a century, and have passed from a young man to an old man. Here my children have been born, and one is buried. I now leave, not knowing when or whether ever I may return, with a task before me greater than that which rested upon Washington. Without the assistance of that Divine Being who ever attended him, I cannot succeed; with that

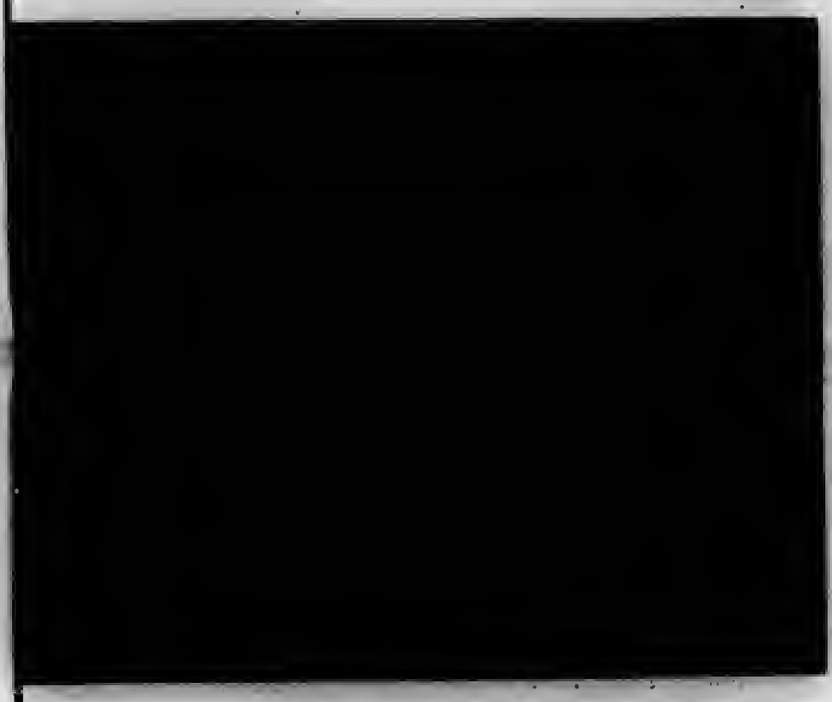
assistance I cannot fail. Trusting in Him who can go with me, and remain with you, and be everywhere for good, let us confidently hope that all will yet be well. To his care commending you, as I hope in your prayers you will commend me, I bid you an affectionate farewell."

Mr. Lincoln also spoke in Indianapolis, Cincinnati, Albany, New York, Philadelphia and Harrisburg. He did not speak in Baltimore, because there was, beyond a reasonable doubt, a matured plan to assassinate him in that city. He arrived in Washington at early dawn February 23rd, 1861, disguised as an invalid; wearing a soft hat, trousers that were by far too short, a bobtail overcoat—sailor pea jacket—and a shawl thrown over his shoulders. It soon became known that he was in the city, and the plans of his enemies were defeated.

CHAPTER VIII.

When Abraham Lincoln was about to read his inaugural address he lifted his hat, and cast about for a suitable place to set it. Stephen A. Douglas stepped forward and said: "If I cannot be President, allow me the privilege of holding the President's hat." This pleasure was granted him. Lincoln and Douglas were rivals in courtship, but Lincoln won the girl; rivals for United States Senate, Douglas secured the office; rivals for the Presidency, Lincoln gained the prize.

The life of Abraham Lincoln from this time forward is so closely connected with the history of our country that to give the one is to state the other. Therefore we will notice only a few events of this period.



HOUSE IN WHICH LINCOLN DIED

At the beginning of the war there were fifteen slave States, with a population of twelve millions, and nineteen free States, with a population of twenty millions. The North had about two million five hundred thousand men engaged in the war, and the South had about two million. There were two thousand, two hundred and sixty-two battles and skirmishes; but there were only about twelve great battles. During the war there were killed and wounded about one million.

The Emancipation Proclamation was the greatest act of Mr. Lincoln's administration, and one of the most important events of the nineteenth century. He decided in the summer of 1862 to write it. He had no precedent by which to act. It was written in the Government Telegraph Office. When composing it he would write a few lines and look away, and after a pause write again. He wrote, re-wrote, lined and interlined, until every paragraph, sentence and word suited him.

Later he submitted it to his Cabinet, not to be altered or amended by them, but for their criticisms. Chase thought the language with regard to arming the blacks should be stronger. Blain feared it would cost the fall elections. Seward thought it would be well to wait till the North had gained a signal victory; otherwise it would look like the Government stretching forth its hand to Ethiopia, instead of Ethiopia stretching forth her hand to the Government. Mr. Seward also thought so important a document should have in it the name of Deity. With this, Mr. Lincoln readily agreed, and left the matter with the Secretary of State to place the name where he thought would be most suitable for it.

On the 22nd of September, 1862, just after the battle of Antietam, this preliminary Emancipation Proclamation was given to the public. As it happened, one hundred days from that date brought them to New Year's Day, 1863, when the proper Emancipation Proclamation was signed. On that day a public reception had been given. Three hours constant handshaking, said Mr. Lincoln, is not good for one's chirography. He took his seat at his desk, and the proclamation was placed before him. He said: "I do not want to tremble when I sign this, if I do they will say 'he hesitated.' This is the greatest event of the nineteenth century, and the crowning act of my administration. The South has had fair warning, and I promised my God I would do it. I shall never take back one word of it." He wrote A. Lincoln, looked up, smiled and said: "That will do. Thus, with one stroke of his pen, the yoke of bondage fell from the necks of four millions of slaves.

The battle of Gettysburg, fought July 1-3, 1863, was the most decisive conflict of the Civil War. Its grounds were dedicated November 19th, 1863. The scholarly Edward Everet was the orator of the occasion. On the cars Mr. Lincoln was told he would be expected to say something. He called for pencil and paper and wrote ten sentences, or two hundred and sixty-six words. After Mr. Everet had spoken for two hours, Mr. Lincoln arose, adjusted his glasses and read distinctly the following address:

"Fourscore and seven years ago our fathers brought forth on the continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal.

"Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battlefield of that war. We have come to dedicate a portion of that field as a final resting place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this.

"But in a large sense we cannot dedicate, we cannot consecrate, we cannot hallow this ground. The brave men, living and dead, who struggled here have consecrated it far above our poor power to add or detract. The world will little note, nor long remember what we say here, but it can never forget what they did here. It is for us, the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us, that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion, that we here highly resolve that these dead shall not have died in vain, that this nation under God, shall have a new birth of freedom, and that government of the people, by the people, for the people, shall not perish from the earth."

At its close Mr. Lincoln felt that he had made a failure, but when Mr. Everet told him he would rather be the author of those twenty lines than to have all the fame his oration of the day would give him, Mr. Lincoln thought possibly it was not so bad after all. But the public was quick to see its real worth, and has pronounced it one of the finest pieces of oratory in the English language. It has been cast in bronze and placed in the Hall of Fame.

Abraham Lincoln was very kind-hearted. Vice-President Colfax once wrote of him: "No man clothed with such vast power ever wielded it more tenderly and more forbearingly. No man holding in his hands the key of life and death ever pardoned so many offenders, and so easily." Judge Bate, his Attorney General, insisted that lack of sternness was a marked defect in Mr. Lincoln's character. He told the President on one occasion that this defect made him unfit to be trusted with the pardoning power. Any touching story, especially one told by a woman, was sure to warp or control his decision.

The second inaugural address of Abraham Lincoln reads like the minor prophets. I give his closing words:

"Fondly do we hope, fervently do we pray, that this mightly scourge of war will soon pass away. Yet if God wills that it continue until all the wealth piled by the bondsmens' two hundred and fifty years of unrequitted toil shall be sunk, and until every drop of blood drawn by the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said 'The judgments of the Lord are true and righteous altogether.'

"With malice towards none, with charity for all, with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds, to care for him who shall have borne the battle, and for his widow and his orphans—to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations."

Abraham Lincoln, just before his assassination, visited Richmond. An old Negro digging in a garden saw him coming. He shaded his eyes and looked again to be sure he was not mistaken. Then he shouted: "Bless de Lord, dar is de Messiah. Been lookin' for him. He has been in my heart. He has come to free his chillen." They ran and caught him by the feet. The militia had to be called out to remove them. This visit of the President to Richmond was rash, dangerous, insane.

Friday, April 14th, 1865, was a very busy day with Mr. Lincoln. The family lingered long at the breakfast table to hear Robert, who had just returned from the army, tell of General Lee's surrender. After this Mr. Lincoln transacted some routine business, received some callers, and went on a short drive with General Grant. Later he held a short Cabinet meeting. General Grant was present. The state of the country was discussed. Forbearance, clemency and charity were to be shown in dealing with the insurgent States. In the afternoon he went driving with Mrs. Lincoln. She had not for years seen him so cheerful. He talked of his second term, and of their return to Springfield or Chicago. He would then resume the practice of law. His last official act was to pardon a Confederate prisoner.

At nine o'clock in the evening Mr. Lincoln and his wife, Major Rathbone and Miss Harris attended Ford's theater together. The crowd cheered enthusiastically as they entered a box on the south of the building. The play was "Our American Cousin," by Miss Laura Keene. As the curtain rose for the second scene of the last act—ten-thirty o'clock—a pistol shot was heard. A man was seen to leap from the President's box and fall upon the stage. Rising, he flourished a dagger, dripping with human blood, and shouted: "Sic semper tyrannis." (Thus always to tyrants).

The person was John Wilkes Booth. He had shot the President. The ball entered behind and below the left ear, passed near the base of the brain and lodged in the front part of the neck. His head fell forward. His eyes closed. He never spoke again. He was carried across the street into a small house, where he died the next morning at 6:23 o'clock.

Saturday, April 15th, was one of the most dreadful days in American history. Riot was in the air. An indignation meeting was held in Wall Street, New York. An excited mob started toward the office of the Daily World, bent on its destruction. Their attention was arrested by a young man standing on the balcony of the Board of Trade waving a flag. He lifted his right hand and in a loud, clear voice said:

"Fellow citizens, clouds and darkness are round about Him! His pavilion is dark waters and thick clouds of the sky! Justice and judgment are the establishment of His throne! Mercy and truth shall go before His face! Fellow citizens, God reigns, and the government at Washington still lives!" The question "Who is he?" and the answer: "General Garfield, of Ohio."

The funeral services of Abraham Lincoln were held in the East Room of the White House. The Scriptures were read by Dr. Hale, of the Episcopal Church. The opening prayer was offered by Bishop Simpson, of the Methodist Episcopal Church. The address was delivered by Dr. Gurley, of the Presbyterian Church. The closing prayer was offered by Dr. Gray, of the Baptist Church. Memorial services were held throughout the country. On the 25th of April the funeral train left Washington for the President's western home. Everywhere it was received with demonstrations of grief and love. The remains reached Springfield May 3d. As the casket was borne to the hearse a choir of two hundred and fifty voices sang "Children of the Heavenly King." Bishop Simpson, one of Mr. Lincoln's most intimate friends, had charge of the religious services. He delivered a very eloquent discourse, after which [illegible] read the President's second inaugural address. [illegible] passed from labor to reward [illegible] of the greatest and best men the world has ever known.

Southwestern Christian Advocate

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

ADVOCATE BUILDING FUND

Previously acknowledged		949 05
Lake Charles, La., Rev. B. J. Reddix, pastor		7 00
Trinity, Houston Tex., Dr. W. H. Logan, pastor		8 05
Palestine District, Rev. M. A. Q. Fuller, D. S.		3 00
Marshall District (additional)—		
J. O. Williams	$1 00	
M. W. Dogan	1 00	
J. P. Belcher	50	
J. E. Bryant	50	
R. Hillary	50	
E. H. Holden	50	
R. H. Doakes	50	
A. E. Gibbs	50	
J. E. Epperson	50	
A. R. Luster	50	
— Hervey	50	
Public collection	1.50	8 00
Total		$975 10

Annual Commencement, Morristown Normal and Industrial College, Morristown, Tenn., May 6-12, 1909:

Thursday and Friday, May 6-7—Examinations.

Sunday, May 9, 10:30 a. m.—Baccalaureate sermon, by Rev. Albert E. Piper, D. D., of Wilkes-Barre, Pa.

3 p. m.—Annual love feast.

7:30 p. m.—The annual sermon, by the Rev. E. E. Ross, D. D., of Knoxville, Tenn.

Monday, 9 to 12 a. m.—Examinations.

3 p. m.—Class Day exercises.

7:30 p. m.—Oratorical contest.

Tuesday, 2 p. m.—Meeting of the Alumni Association.

7:30 p. m.—Oratorical contest.

Wednesday, May 9, 10:30 a. m.—Meeting of the Board of Trustees.

7:30 p. m.—Commencement exercises. Presentation of diplomas. Awarding of prizes. Announcements.

The friends and patrons of the school are cordially invited to attend these exercises.

THE GAMMON CELEBRATION

The Gammon Theological Seminary quarto-centennial celebration begins next Sabbath with the Baccalaureate sermon by Bishop H. W. Warren, D. D., L.L. D. The occasion promises to be one of the most important in the history of our Southern Methodism and the Negro race. It will bring together high clerical officials of the several churches and particularly of our own church. There will be representative laymen as well as representative clergymen; men and women of the North as well as the South. The commencement features will be strong and interesting. The Africa Diamond Jubilee Day will assemble some of the strongest men of church. Bishop Hartzell will be heard in several addresses. Dr. Homer C. Stuntz will deliver three missionary lectures. The Ministers' Institute will be a forum of modern methods in church work. Pastors, district superintendents and bishops will participate. All our ministers should turn their faces toward Atlanta and assist in making the celebration worthy of the great school, whose twenty-fifth anniversary we will celebrate. Our pastors and district superintendents should not let this opportunity pass even though there must be some financial sacrifice to make the trip. The inspiration and fellowship of the occasion will be worth more than the price. Every loyal son of Gammon will feel duty bound to attend. An alumnus of Gammon cannot remain from the celebration without personal loss and without a measure of disloyalty to his alma mater. "The Hill of the Prophets" still abides with blessings for all who come. We must stand by President Bowen and the faculty of Gammon in this effort.

On to Atlanta!

THE AUTHOR OF OUR LIFE OF LINCOLN

The SOUTHWESTERN acknowledges its indebtedness to the Rev. G. N. Jolly, D. D., of the Kentucky Conference, for the life of Abraham Lincoln which appears in this issue. Dr. Jolly is no stranger to our readers; for a number of years he wrote a weekly comment upon the Sunday school lesson for this paper. Dr. Jolly has crowded into eight chapters the leading facts in the life of the great President. The story of his life is so simply and interestingly and accuately told that our thousands of readers will find great profit in reading it. Dr. Jolly contributes the life of Lincoln to our columns without any financial remuneration whatever. The Doctor has our thanks and the thanks of our thousands of readers. We are glad to give a picture of Dr. Jolly in this connection.



THE REV. G. N. JOLLY, D. D.

THE OLIVE BRANCH IN POLITICS

(*Continued from Page One*)

people are seized with an insane eagerness to offer him an unconditional surrender. Men of your conviction on the Southern question ought to cry aloud and spare not."

In God's name let reconciliation come, and may the sun of that day speedily reach its meridian, when the dove of peace shall hover over all sections and the olive branch rest over every door. But in bringing in this glad day, let the Anglo-Saxon of this great country be warned that the gods of the ages past and oracles of the future watch his efforts, lest in his strength and superior advantage he does injustice to ten millions of helpless American Negroes, who are more dependent upon the sense of justice and fair play of the Anglo-Saxon today than in all the days of the three hundred years gone by.

If Mr. Taft succeeds in his tremendous job—and God grant that he may—he will be put down as a world benefactor and one of the warmest and truest friends of the Negro.

There is no reason why the Negro and the white man North and South may not occupy their respective places in this great r ation of ours without enmity and in peace and harmony. Because history does not furnish us an example of the peaceful abiding of different races under the same flag is no reason why we may not succeed in America. America has established the world precedent in many things. America has been the schoolmaster of the world because it has been teaching the fundamental principles of liberty and justice. There is room enough for us all, white, black, North and South.

Abraham Lincoln said in his speech at New Haven, Conn., March 1st, 1860:

"If it was like two wrecked seamen on a narrow plank, where each must push the other off or drown himself, I would push the Negro off,—or a white man either; but it is not: the plank is large enough for both."

Of General Interest

THE ARMY

The recent army appointments of President Taft are looked upon with much favor by the army officers. There appears to be a lack of favoritism and departure from the methods used by President Roosevelt in making promotions.

The present strength of the army is greater than at any time since the war with Spain. The enlisted strength has greatly increased during the past year. The army to-day numbers 77,808, including officers and men, in the five branches of the service. It is estimated that the expense to the Government of maintaining this organization amounts to nearly six million dollars a month.

BIG HATS IN CHURCH

The prevailing style of millinery is giving the preachers and the "mere men" who attend the church services no end of trouble. While in former days it was considered desirable that women should keep their heads covered in church, in these days of hats, wide and high, the contrary is true. In this city the pastors were almost unanimous in their stand taken against the wearing of large hats at church services. A prominent pastor complained that the rear of his church was a veritable "wilderness of millinery." The opposition to big hats at church services appears to be general. As to whether the pastors will be successful in their fight or whether they will be compelled to wait until fickle fashion changes the present style of headgear remains to be seen.

In the meantime the men who are not anxious to attend church services and who would probably not go any way, are congratulating themselves upon this new excuse for remaining away.

THE TURKISH SITUATION

Many conflicting reports are being daily received regarding the situation in Turkey. This much is known: that the situation is grave. The Turkish troops loyal to the young Turks are advancing upon Constantinople. They hope to gain a decisive yet bloodless victory, which may probably result in the deposition of Abdul Hamid II. The conflict is one between the forces of progress and modernism as against mediaevilism. The nations of the earth are interested spectators, England and France favoring the Young Turks, while Germany, Austria and Russia would welcome the success of the Mohammedan League. In the meantime there is imminent danger of much bloodshed. The question of religion will play a large part in the shaping of events. The latest advices to date give assurance that the cause of the Young Turks is daily being strengthened and that public opinion is growing rapidly in their favor.

PROHIBITION IN MISSOURI

A resolution has passed the Missouri House providing for a vote on the Constitutional amendment for the prohibition of the liquor traffic in Missouri. The liquor men have been aroused and many meetings protesting against the passage of this bill by the Senate have been held. The same old arguments are being advanced, such as reduction of revenue, losses to thousands of wage earners, etc. Prohibition has won some remarkable victories during the past two years, especially in the South. But the liquor interests have by no means given up the struggle. They are alert and must have an efficient corps of detectives, a well organized bureau of information and such other aids as they consider beneficial in hindering the onward march of the prohibition movement. Every apparent failure of prohibition is carefully noted. The difficulty of enforcing its regulations is commented upon. Every case of drunkenness in any prohibition State or county is given wide publicity—such statistics are gathered from Maine, Kansas, Georgia, and all other States where prohibition is dominant as can be made to show the futility of prohibition measures. On the other hand, it is gratifying to note that the leaders of the prohibition movement are fully aware of the tastics of the liquor interests and are not caught napping. They well understand that in this, as in all other things, eternal vigilance is the price of ultimate success.

THE CORNER IN WHEAT

The condition of the wheat market is attracting general attention throughout this country and Europe. It is not only a question which concerns economists, but one which vitally effects the masses.

To the poor man the problem is how it will be possible for him to buy bread at an advanced cost when he is scarcely able to get a sufficient amount of the necessaries of life at the present high cost of living. There are those who incline to the belief that the prevailing high prices of wheat are not due solely to the manipulations of James Patten and his followers, but also to conditions prevailing because of the scarcity of wheat in the world's market. However, these speculators are blamed by the public to the extent that there has been a revival of the general agitation that dealing in futures or, in other words, the perpetration of gigantic gambling schemes ought not to be permitted upon the necessities of life. While the farmer may be benefited to some degree, though not to so great a degree as is generally supposed, the dealer, the miller, the baker, and the consumer have heen hit hard. Millers claim that it is difficult to secure wheat at any price. In various cities of the United States and in London as well the price of bread has been raised and there has arisen a cry of protest from the poor.

EDUCATION IN THE SOUTH

During the past week there was held in Atlanta, Ga., the twelfth annual Conference for Education in the South. The Southern States were generally represented. Many of the college presidents and leaders of the educational movement in the South were present and took part in the discussions. The various reports presented gave evidence that there had been a great awakening in educational matters in th South. Better school buildings had been erected, libraries and other accessories had been added. President Ogden said in his opening address that "during the last seven years public appropriations for education in the States under the influence of the Southern Education Board have increased sixteen million dollars per annum." This, he thought, was a conservative estimate. There appeared to be a growing demand for compulsory education. This has somewhat alarmed certain ones of the South who fear that this movement would probably contribute too much to the advancement of the Negro. There are those who hope to build the South's future greatness and prosperity upon the foundation of the ignorance of a vast number of those who must contribute largely to the South's development and growth, if these things are to be attained at all. This is a vain hope and gives rise to a dangerous policy; for ignorance, wherever found, is weak, expensive, dangerous, destructive. It can never be regarded as an asset. A paper was read by J. M. Pound giving a synopsis of education work in the Southern States. It showed the progress that had been made in the past two years. Oklahoma made the proud boast of paying its teachers larger salaries than that paid by any other Southern State. Mr. Ogden was re-elected president, and at the close of the congress was presented with a loving cup.

People of Interest

Bishop Quayle has a lecture on "Faust."

Fannie J. Crosby, the hymn writer, is eighty-nine years old.

Bishop Vincent has taken up his residence in Chicago at 5700 Washington avenue.

Bishop Smith has a very interesting article in the *Pittsburg Christian Advocate,* of April 1, on "The Paradise of the Pacific."

President Eliot has declined the offer of the ambassadorship to the Court of St. James, his reason being that he is too old.

Miss Elizabeth La Rue, of St. Paul, Minnesota, was the only colored girl in a class of fifty to graduate from Hamline University.

R. L. Johnson, M. D., who has an excellent practice, now occupies a finely appointed suite of rooms on East Capital street, Jackson, Miss.

District Superintendent W. H. Jackson informs us of the death of Mrs. Parham, wife of the Rev. Alex Parham, at Unalaska, Tex., March 21.

Bishop Walden presided at the public meeting in the Salvation Army headquarters in Cincinnati, Sunday, April 11, in honor of the eightieth birthday of General Booth.

The firm of Beadle & Howard now occupies a beautiful suite of rooms on East Capital street, Jackson, Miss., and are continuing to practice law in all the courts of the State.

Bishop Bowman is visiting his son at Chattanooga. He is in his ninety-second year, the only Bishop of the Methodist Episcopal Church who has ever entered upon a tenth decade.

Dr. E. M. Jones spent Easter Sunday at Gainesville, Ala., where the Rev. S. D. Davis is pastor. Dr. Jones made two fine addresses and preached twice while in Gainesville.

Dr. I. L. Thomas lectured in the Methodist Episcopal Church, Vicksburg, Miss., the Rev. L. W. Price, pastor, Friday night, April 9th, on "Power of Personal Contact."

The Rev. Benjamin Chappell and Mrs. Chappell, of Japan, with their nine-year-old daughter Jean, sailed from San Francisco by the steamship Manchuria, April 9, returning from furlough.

Ex-Governor Folk, of Missouri, is said to have Chautauqua bookings this year which will yield him $17,500. Mr. Bryan, however, is said to be still in the lead with bookings for the year reported to yield $100,000.

The date of the New York East Conference, March 31, commemorated the fiftieth ministerial anniversary of Dr. J. M. Buckley, editor of the *New York Christian Advocate.* Doctor Buckley is a member of this conference.

Bishop McDowell has had organized what is called "the resident bishop's council," which is made up of ministers and laymen of Chicago and which will give information and counsel concerning matters and movements that concern Methodism in that city.

Upon British Ambassador James Bryce the Academy Council of the University of California has conferred the degree of doctor of laws. Ambassador Bryce is the first person to he so honored by this University since the degree was conferred on President Roosevelt in 1903.

Dr. Robert T. Miller, Jr., son of Dr. Robert T. Miller, of Cincinnati, has resigned his position as resident surgeon of Johns Hopkins Hospital of Baltimore to engage in post-graduate work abroad, after which he will enter upon the practice of his profession at Cincinnati.

Bishop Cranston is making a tour of our mission stations in Northern Italy with Dr. Clark, having examined the work in Southern Italy under the guidance of Dr. Greenman. He holds the Bulgaria Mission Conference on the eighth of May, and the Italy Conference on the nineteenth.

When President Taft kissed the Bible at the time of his inauguration, his lips touched 1 Kings iii,9, the prayer of Solomon: "Give therefore Thy servant an understanding heart to judge Thy people, that I may discern between good and bad; for, who is able to judge this Thy so great people?"

Bishop Hartzell visited fourteen sessions of spring conference in twenty-four days, speaking, delivering addresses at anniversaries and preaching at each. The Africa Diamond Jubilee fund is making fine progress. Bishop Hartzell plans to sail May 11 for East Africa to be gone four months.

Lawyer P. W. Howard, a prominent member of Central Methodist Episcopal Church, Jackson, Miss., has just returned from Memphis, Tenn., where he was called to defend a client in an important lawsuit. Lawyer Howard received many congratulations from his numerous friends for the victory won.

Exercises were held in connection with the breaking of ground for the new Carnegie Library on Howard University campus, Washington, D. C., Saturday afternoon, April 17. Addresses were made by Hon. H. B. F. MacFarland, president Board of Commissioners, District of Columbia, and Mr. Jusitce J. Barnard, President Board of Trustees, Howard University.

A memorial meeting was held in New York City last week for Grover Cleveland commemorating his seventy-second birthday. Many distinguished men paid tribute. The mayor of the city and governor of the state and Chief Justice Fuller of the United States Supreme Court delivered addresses. Richard Watson Gilder read a beautiful and appropriate poem of eulogy.

The Rev. Buel O. Campbell and Mrs. Campbell, of Concepcion, Chile, arrived in New York April 11, returning to this country on furlough. Mr. Campbell has been pastor of the English church at Concepcion and director of Colejio Americano, the Methodist Boys' School in that city. It was largely through his efforts that a fine new building was erected for this institution during 1908.

The Rev. Dr. Frank D. Gamewell and Miss Mary L. Ninde, daughter of the late Bishop Ninde, will be married at Mathewson Street Church, Providence, R. I., on the evening of May 12th. They will immediately sail for China, arriving there in October. Dr. Gamewell, as is widely known, was a missionary of our church in China when the Boxer rebellion broke out in 1900, and rendered most remarkable military service as officer in charge of the fortification at Peking during the many weeks of the terrible siege.

The Rev. Dr. J. H. Collett, former business manager of the African Methodist Episcopal Book Concern, died at Washington, D. C., April 8, after an illness of many months. For seven years Doctor Collett served faithfully as business manager of the *Recorder,* which says of his work: "His was an uphill journey, against very difficult odds: but he stood bravely hy it until his physical constitution became so impaired that he was forced to give his work up. He gave his life virtually for the publishing department of our church."

Mr. Roosevelt has been given a royal welcome in Italy. He was entertained by the Duke and Duchess of Aosta while in Naples. He was presented a unique bunch of red, white and black carnations by the Emperor of Germany and numerous other floral tokens from admiring friends. At Messina the King of Italy awaited Mr. Roosevelt on the battleship "Re Umperto." He greeted the ex-President warmly and said he wanted to thank the American people through Mr. Roosevelt for the help extended by America at the time of the earthquake. Mr. Roosevelt inspected the ruins of Messina.

The Rev. Edwin F. Frease, hitherto of the Bombay Conference, India, sailed from New York hy the steamship Adriatic, March 31, for North Africa where he is under appointment as superintendent of the Methodist work in Tunis and Algeria, which according to Bishop Hartzell is to be known as the American Mission in North Africa. After a six weeks' investigation of the work there he will return to this country to assist in the Diamond Jubilee Campaign, and will later enter upon the work of superintendency in his new field. Dr. Frease has been one of the constructive leaders of the Bombay Conference work since 1888. In 1895 he became presiding elder of the great Gujarat District, in which of late years such wonderful progress has been made, including a remarkable evangelistic movement. For a number of years the duties of Conference treasurer and of editor were also combined with his work as presiding elder. Dr. Frease has been prominent in interdenominational famine relief work; as executive secretary and treasurer of the Committee representing the Christian Herald Famine Relief Fund in the famine of 1899-1900, he distributed more than $600,000. He has been on furlough since last spring when he returned to this country to attend the General Conference at Baltimore.

News Paragraphs

Announcement is made that the Philippines will soon have a new governor-general—the fifth in ten years.

Miss Caroline McGill, an instructor in anatomy in the University of Missouri, has been awarded a fellowship in Johns Hopkins University, at Baltimore, valued at $1,200.

The uprising at Adana, Syria, was serious in its results. The city was destroyed, and at least 1,000 persons killed. Two American missionaries are dead. At Tarsus the American quarter was burned.

Ethan Allen Hitchcock, former Secretary of the Interior, died recently. While in office he brought about the indictment of 490 persons who stole government lands, and before he left office eighty-nine of them were convicted. In one year 324 cases of timber-stealing were reported and 338,530 acres of land restored to the public. He was Secretary of the Interior eight years.

The Epworth *Herald* is authority for the following interesting paragraph: "A memorial is to be erected at Southampton, England, which will not only commemorate a great historical event but which will correct an ancient error regarding the sailing of the Pilgrim Fathers. Not many Americans know that the Pilgrims embarked at Southampton instead of at Plymouth, as is generally supposed. The "Mayflower" put in at Plymouth after starting her voyage, in order to get repairs for her hull. Plymouth has three memorials of the sailing of the "Mayflower" from that place, and [illegible] visited by American tourists. But [illegible] of departure, as the new memorial [illegible] was the port of Southampton. [illegible] the memorial will [illegible] spot from whence the [illegible]

THE CHRISTIAN LIFE

Is Your Heart Sad?

Is your heart sad?
  Let sorrow sleep.
Others sadder hearts have had
  And tears to weep.
Your grief will soon be o'er,
  And gladness evermore
Will fill your soul as yore,
  With heav'nly peace.

Is your heart sad?
  Oh be at rest,
Safely secured and sheltered
  On Jesus' breast,
A Man of sorrows He,
  That perfect He might be
To give us sympathy
  In sorrow's gloom.

Ie your heart sad?
  That heav'nly One,
That sufferer with mankind,
  God's only son,
Will be your constant stay
  To wipe those tears away
And keep you day by day,
  With pow'r dlvine.

Is your heart sad?
  Llft up your eyes,
God your heav'nly Father sees
  You from the skies.
He knows your every grief,
  And waits to give relief,
He'll help your unbellef,
  Oh trust in Hlm.

—Rev. Mayson H. Sewell, Dayton, N. Y.

The Garden of Love

By the Rev. J. R. Miller

Every true Christian is a little garden where love, joy, peace, longsuffering, gentleness, goodness, and other spiritual things are growing.

The word of Christ is to be a guest in our heart. Where his word is thus welcomed and permitted to dwell, Christ himself is guest. There is a story of a guide and loving child who found her way into a loveless and prayerless home and stayed there, changing everything by the sweet, gracious influence of her life, until the home became a place of love and prayer. Wherever Christ is guest all life is brightened, dull task-work is made like angel-ministry, friendships are sweetened, burdens are lightened, and commonplace circumstances are transfigured. One writes of such an experience:

Homely work is mine to-day—
Floors to sweep, and fires to lay,
Plates to wash, and clothes to mend,
Work which never seems to end;
  Yet I pray,
Jesus, be my guest to-day.

"Not as one to dwell apart
In the spare-room of my heart,
But as one to whom my prayer
May confide the smallest care.
  Thus I pray,
Lord, be thou my guest to-day.

"He reproves me if I fret
Over work unfinished yet;
Checks me if I make a task
Of some work he does not ask.
  My dear Guest
Wishes me to work and rest.

"At the closing of the day,
When once more my heart ehall say
In this busy life of mine—
'All the glory, Lord is thine.'
  Christ, I pray,
Be the guest of every day."

The reason we have so little of Christ in our lives, and are so little like him, is because we have so little of Christ's word dwelling in us. The housekeeper makes the home. She puts her own taste, good or ill, the beauty or the unbeauty of her own spirit, the gentleness or the ungentleness of her own heart, into her housekeeping and her homemaking. You know the woman by the home she makes. If the word of Christ lives in us it will be housekeeper in our hearts; and it will make the life like itself. If it is guest in us, it will be homemaker too.

Every influence of the word of Christ is toward beauty and joy. Some homes have always a somber air. Some people's religion seems to make them severe and ungentle. But that is not the Christly way. The religion which the word of Christ inspires is sunny and songful. Someone writes: "We want a religion that softens the step, turns the voice to melody, fills the eye with sunshine, and checks the impatient exclamation and harsh rebuke; a religion that is polite to all, deferential to superiors, considerate to friends; a religion that goes into the family and keeps the husband from being cross when ndin reis late; that keeps the wife from fretting when the husband tracks the newly washed floor with his soiled boots, and makes the husband mindful of the scraper and the door mat; that keeps the mother patient when the baby is cross, and amuses the children as well as instructs them; that projects the honeymoon into the harvest moon, and makes the happy home like the Eastern fig-tree, bearing on its bosom at once the tender blossom and the glory of the ripening fruit."

If the word of Christ dwells in us it will make us helpers of others. It will so saturate and sweeten our thoughts, our dispositions, our tempers, and our feelings that the love of Christ will flow out in all our common speech. It will make our words gracious and kind. It will keep us from all bitter, censorious, acrid, and hasty speech. It will inspire in us all helpful words. In no department of life do we more need to be divinely taught than in the use of our tongues. Many people seem never to learn the fine art of Christian speech. Even in their efforts to do good they speak unadvisedly, hurting when they want to help, making wounds of grief bleed afresh, when they wish to give comfort. We need to play continually for the tongue of them that are taught, that we may know how to sustain with words him that is weary.—*From "A Heart Garden."*

A Shining Light

Our Master wants us to shine so as to make one little spot of the world brighter. Shining is always costly. Light comes only at the cost of that which produces it. An unlit candle does no shining. Burning must come before shining. We cannot be of great use to others without cost to ourselves. Burning suggests suffering. We shrink from pain; we do not set it down among the pleasant things of our lif. We are apt to feel that we are doing the greatest good in the world when we are strong and able for active duty, and when heart and hands are full of kindly services. When we are called aside and can only suffer, when we are sick, when we are consumed with pain, when all of our activities have been dropped—we feel that we are no longer of use, that we are not doing anything. But if we are patient and submissive, it is almost certain that we are a greater blessing to the world in our time of suffering and pain than we were in the days when we thought we were doing the most by our work. We are burning no, and shining because we are burning. —*J. R. Miller, D. D.*

A Cheerful Heart

Write on your daybook, on your ledger, on your money-safe, "Sufficient unto the day is the evil thereof." Do not worry about notes that are far from due. Do not pile up on your counting desk the financial anxieties of the next twenty years. Melancholy is the owl that is perched in many a Christian soul. The good times, if we will but believe it, are now; the better times are not backward—but beyond. We believe, as in the past, so in the future, the world will grow better and better. By and by the world and all that is therein shall pass away, but in the new heavens and the earth righteousness, only righteousness shall dwell; and cheerfulness and growth will ever mark the progress fo the soul.—*Talmage.*

Let Him In

There is no such great mystery about conversion. You know already what it is to let some human being enter into your life. You know all that it means. Everything is changed by it more or less. Those whom we house in the innermost chamber of our hearts seem sometimes to have more to do with the making and shaping of our existence than we have ourselves. To-day, perhaps, you came to this chapel without one thought of Christ. He made no part of your thinking, of your acting, of your planning, or of your dreaming. If you will hear his voice to-day, and let him in, then everything will be altered. He will really come into your thoughts. He will speak to you. You will speak to Him. You will say to yourselves, "What would He think of this? What would he do in my circumstances? What would he think about this scheme? How would He have me direct my life?" When that comes to pass you are living the Christian life, however imperfectly and poorly. You are a Christian: Christ is to you a reality. He will not be at first all that He will come to be, but He is willing just to enter, and once over the threshold He will become more and more to you, till from Guest he turns to Host. What could be better, happier, wiser for you than to open the door to this Seeker, this Knocker, this Beeseecher? Let Him in. Say to Him, say it to Him now in the silence of your souls, "Come in, thou blessed of the Lord; why standest thou without?"—*W. Robertson Nicoll.*

Forgiveness

The first prayer of every awakened soul is, "Forgive, O Lord, forgive!" and the answer of God is, "Forgive, O man, forgive!" and in this answer He does not mock us. When He says, "Forgive and you shall be forgiven," He only reveals the law of grace.

The kingdom of God is within you. He has planted it there. It lies in the heart like a grain of mustard seed, lost in the dust of a sordid life. There is no magician in heaven or on earth that can make it spring up all at once into the greatest of herbs. It must be watered, it must be cultivated, and the culture must be diligent and patient. It is so of the kingdom and it is so of each of its graces. Only the merciful can obtain mercy; only the peacemakers can have the peace of God; only those who love even the unthankful and the unworthy can be conscious of God's love; only those who forgive can be forgiven.

There is such a thing as insufficient grace—grace that falls short of salvation. It is only full-grown grace that saves, and grace reaches its maturity only by cultivation. The grace of forgiveness can grow only by forgiving, and only as it grows can it bring forgiveness. "But, Lord, how often shall my brother sin against me and I forgive him? till seven times?" "I say not unto thee, until seven times; but, until seventy times seven." Never cease to forgive until you no longer need to be forgiven; and then you will still forgive, for you will have become like God. The grace that forgives you is God's grace, and it is as truly divine in the heart of a sinner as it is in God himself. But it requires much grace, and grace matured by much forgiving, to take away sin.—*Nashville Christian Advocate.*

PAUL'S FIRST MISSIONARY JOURNEY—CYPRUS

International Sunday School Lesson for May 2, 1909

(Acts 13: 1-12.)

GOLDEN TEXT—"Go ye into all the world and preach the gospel to every creature."—Mark 16: 15.

TIME: Spring and summer of A. D. 47. PLACES: Antioch in Syria, and the Island of Cyprus.

DAILY HOME READINGS

M.Acts 13: 1-12; Tu.—Isa. 6: 1-8; W.—Isa. 40: 1-11; Thu.—Rom. 10: 6-17; F.—Luke 10: 1-11; S.—Duet. 18: 9-14; Su.—1 Cor. 1: 12-24.

BY REV. E. B. BURROUGHS, A. M., D. D.

The call to preach the gospel of our Lord and Savior Jesus Christ is the greatest call that can come to any man. To be an ambassador of the kingdom of God to all the world is to occupy a position of the highest honor. Such were the twelve Disciples, Paul, Wesley, Whitfield, and hundreds of others. And they did their work well. Wherever they went they gladly told the story of the cross. They cared nothing about trials, difficulties, or obstacles. They had but one desire and that was "to preach the gospel." Having themselves proved it to be "the power of God unto salvation to every one that believeth," they were anxious that others should come into a similar experience. And they succeeded. God blessed their labors. They saw the work of the Lord prospering in their hands. Thousands accepted their message and became members of the Christian Church.

The command to "preach the Gospel to every creature" is as imperative to-day as ever. Two-thirds of earth's teeming millions are yet in spiritual darkness. We cannot all go in person to foreign lands to teach the heathen, but we can all go by helping to send others, by interest in their work, by prayer, and by generous giving. God gave His best for us. The Antioch Church gave its best. We cannot afford to do less. The church that does most for missions at home and abroad is the church that is approving itself unto God. Let us neither as individuals nor as a church be derelict to the important and imperative duty of sending the Gospel unto those who have not as yet received it.

With this lesson we begin the study of the record of Paul's missionary labors. In it we are told how very anxious the church at Antioch was to do all within its power to help others to come into a knowledge of the truth as it is in Christ Jesus. Accordingly prayer and fasting were resorted unto with the hope that the spirit would give them guidance. And an answer came. Just how the spirit spoke we do not know, but in some way the conviction came that Paul and Barnabas must be sent to preach the Gospel to the heathen. In obedience to that conviction they went to Cyprus. Our lesson tells us the wonderful results that followed.

LIGHT ON THE TEXT

1. *In the church that was there.* Not a building, but the community of Christians. *Prophets.* Those especially inspired by the Holy Spirit. *Teachers.* Those who were engaged in training and instructing the new converts. *Simon,* * * * called *Niger*: A dark complexioned Jew. *Manaen*: The boyhood companion of Herod. *Saul.* The once prosecutor, but now defender and advocate of the Christian religion.

2. *As they ministered to the Lord.* Waited upon God in public worship. *And fasted.* As an evidence of their earnestness left off their regular meals. *The Holy Ghost said.* God approved their desire to know what He would have them do. Thus the first movement to extend the Christian religion was devinely ordained. *Separate me Barnabas and Saul.* The two who were to carry the message were thus especially designated. *The work whereunto I have called them.* The mission unto the Gentiles. See Rom. 1: 1.

3. *And where they had fasted and prayed.* See Luke 6: 12-13. *Laid their hands on them.* The teachers and prophets set them apart to the work unto which they had been called. *Sent them away.* "On their first great missionary tour."

4. *Being sent forth by the Holy Ghost.* Not by man but by the Lord. *Departed unto Silencia.* "Went down to." Selencia was the port of Antioch, sixteen miles distant. *Cyprus.* The home of Barnabas. An island in the Mediterranean, one hundred and fifty miles long.

5. *Salamis.* One of the chief cities of the island. *They preached.* Made known the glad tidings of salvation. *They had also John to their minister.* Jorn Mark, the author of the second Gospel. He went with them as an assistant.

6. *Had gone through the isle.* Had traversed it from east to west. *Paphos.* A large city one hundred miles from Salamis. It was the capital of the island and the place of residence of the Roman governor. *A certain sorcerer.* A magician. *A false prophet.* One claiming to speak in God's name but really speaking in his own and for his own gain. *Bor-iesus.* Meaning on of Jesus or Joshua. The name Jesus was common among the Jews.

7. *Deputy of the country.* Pro-consul, or, acting in the place of the consul. *Sergius Paulus.* Nothing very definite is known concerning him. *A prudent man.* "A man of understanding." *Called for.* Made known his desire to hear Barnabas and Saul.

8. *Elymos.* Aramaic for magician. *Withstood them.* Endeavored to hinder. *To turn away.* To turn "aside." *The deputy.* The pro-consul. *From the faith.* From believing the word of the Lord.

9. *Then Saul.* Paul. *Filled with the Holy Ghost.* Divinely inspired. *Set his eyes on him.* "Fastened."

10. *Full of all subtilty and all mischief.* Full of evil tricks and selfish purposes. *Child of the devil.* Son of Satan. *Enemy of all righteousness.* Opposer of all truth. *Cease to permit the right way of the Lord.* Elymos was a Jew, but he did not hesitate to deceive those who accepted his teachings. In doing this he was false to his fathers.

11. *The hand of the Lord.* The manifestation of God's power. *Thou shalt be blind * * * * for a season.* He was not made permanently blind but would remain so sufficiently long to be convinced, along with others, that the hand of God was upon him. The rest of this verse tells that he at once became blind and had to be led about *by the hand.*

12. *Then the deputy * * * believed.* The striking manifestation of Divine power convinced him that Elymos was a false prophet and that Paul and Barnabas were divinely sent to proclaim *the doctrines of the Lord.*

Charleston, S. C.

THE BEGGINNING OF A REVIVAL

(John 4. 5-42.)

The Epworth League Devotional Topic for May 2, 1909

The Theme and the Scripture

John 4. 5-42. This interview with the woman at the well and its wonderful results has ever been the marvel of the New Testament student. When you think of the characters in the story, Jesus and an obscure and possibly unworthy woman, when you think of the revelations which the Master made to this apparently unappreciative hearer, when you think of the effect which her testimony had upon the people of her town, the whole incident grows into heroic proportions. And yet it is but the plain and simple story of a revival, such a revival as in many respects could be duplicated in a thousand places at the present moment.

For when people are really sure that Jesus Christ is Messiah, that he offers living water to all those who are athirst, and that he is the Father's representative in declaring God's desire for worshipers, you at once have the elements of a revival. It is needed only that personal testimony shall be added to all this, and the result which befell in Sychar will happen in New York, or Little Rock, or Topeka, or Spring Valley, or in any other Sychar of to-day's world.

The Meaning of the Theme

Put in plain speech the idea behind the theme is this: Never miss a chance to tell what Jesus has done for you. That is always the beginning of a revival. It does not mean offensiveness, nor tactlessness, nor the mere stating of Christ's work without caring whether or not it is believed. Even a commercial traveler knows better than to adopt such a course as that. He does not count his duty done when he has shown his samples. He uses every argument, every art, every chance occurrence, to win a favorable response to his request for an order. The more he travels, if he is the right sort of a man at his business, the better he presents his case, and the more goods he sells. So it should be with the Christian. He should grow more expert and more successful every day.

The conversion of Cornelius is another type of the beginning of a revival. Many a man is ready to receive the gospel who waits only the teaching that will show him what he needs. There are incidents of that sort in nearly every revival. Not all the unconverted are defiant and deliberate sinners, or outside the pale of respectability. They desire better things. They have long been anxious for a happier life. And many a Christian worker who has gone to such persons a little unwillingly, like Peter, has been shamed by the remark: "I have been hoping for a long time that somebody would speak to me about religion, but nobody has ever seemed to care."

Sentence Seed-Thoughts

Whatever things a Christian cannot do, personal work for God is the one thing he can do.

The greatest preachers have delighted to turn aside from their great sermons to help a sinner to Christ.

The surest way to start a revival is to start after the unsaved individual nearest you.

Of the multitudes who have been converted in great revivals, the vast majority cherish the memory of some Christian's personal work as the thing which finally turned the scale.

Two Lessons We Are Learning

We are beginning to learn that it is a mistake to confine our attention to the crowd. Religion is so intensely personal and individual that, no matter how general a spiritual movement may be, each person has a separate, distinct relation to it. Every case of conversion is the conversion of an individual. You cannot save the masses, or the submerged tenth, or the other convenient rhetorical groups of people. You must save men and women one at a time. This was the method of the Master. His greatest messages, his most careful ministries, and his most successful labors were all for the benefit of the individual.

Another lesson we are learning is that there is no such thing as salvation by machinery. Boards, committees, societies, brotherhoods, leagues, and all the rest, are exceedingly useful, but none of them is a substitute for personal service in behalf of the unsaved. No one can escape the responsibility indicated in the story of the good Samaritan by sending a check to the secretary of the Society for the Relief of Distressed Travelers on the Jericho Road.

All this means that the Epworth League's purpose to try "to help others attain the highest New Testament standard of experience and life," must be accomplished largely by personal work. Personal Christian work is not easily done. It is, perhaps, the most difficult form of Christian service. But at the same time it is the most valuable form, richest in benefits to the worker and in results. It requires a measure of personal spiritual life that is not so markedly demanded by any other form of religious work. One can do many things in connection with the church and the Epworth League [illegible] ing the highest and most definite personal [illegible] But the work of saving others, [illegible] them face to face [illegible] be done when the [illegible] prayer life must [illegible] communion wi[illegible] *on the Epworth League D[illegible]*

The Lexington Conference

W. C. STOVALL, M. A., B. D.

The Fortieth Annual Session of the Lexington Conference convened at Simpson Chapel, Indianapolis, Ind., March 24, 1909, Bishop William F. Anderson, D. D., L.L. D., presiding. The usual "night before" reception took place on the 23d.

The welcome address was delivered by the veteran, the Hon. George L. Knox, of the Indianapolis *Freeman*. He made every man feel that the occasion would not have been complete had he not been there. The greetings from the colored Methodist imnisters were borne by the Rev. H. J. Callis, D. D., pastor Jones Tabernacle A. M. E. Z. Church; greetings from the colored Baptist ministers by the Rev. K. Warren, D. D., pastor Mt. Olivet Church. Responses by various members of the conference.

The bishop opened the conference Wednesday morning with the administration of the Lord's Supper, assisted by the district superintendents and the pastor of the church. J. W. Robinson called the roll, and 116 answered to their names—a larger number than usual. The conference arose while the names of Theodore L. Wilson, John H. Stanley, H. C. Buckner, L. C. Harris, and D. W. Heston were called, and the announcement was made that they had died during the year.

The organization of the conference resulted in the election of John W. Robinson as secretary, W. H. Riley, C. E. Alexander, and John B. Redmond assistants; W. H. H. Renfro, statistician, J. H. W. McCoomer, H. H. Hinton, J. E. Woodard, W. C. Stovall assstiants; E. L. Gilliam treasurer, R. F. Broaddus and B. J. Coleman assistants. After the organization of the conference the Hon. Charles A. Bookwalter, mayor of Indianapolis, delivered a ringing address of welcome to the city.

The address of Mayor Bookwalter was followed by an address of welcome to Simpson Chapel, delivered by Dr. C. R. Atkins, M. A. If Dr. Atkins is as skilled in medicine as he is in oratory then those who employ him are fortunate. It augers well for the future of the church in the great "Middle West" to have such men as Dr. Atkins in the pew. Dr. William Wirt King, of the Central Avenue M. E. Church, brought greetings from the Methodist ministers' meeting of the city. The Rev. J. H. Ross, of Coke Chapel, Louisville, Ky., responded in his inimitable way.

In the afternoon the Rev. J. B. Redmond, M. A., B. D., preached the annual missionary sermon.

At the night session occurred the anniversaries of the Board of Home Missions and Church Extension and American Bible Societies. Dr. J. H. Fitzwater, of Delaware, Ohio, spoke in the interest of home missions, and Dr. J. P. Wragg, of South Atlanta, Ga., in the interest of the American Bible Society.

At each morning session some minister prominent in the church life of Indianapolis addressed the conference on timely topics. Thursday morning Dr. Joshua Stansfield, of Meridian Street M. E. Church, spoke on "The Bible." Friday morning Dr. Albert Hurlstone, of Roberts Park Church, spoke on "Literature for the Preacher." On Saturday morning the Rev. H. S. Herod, M. A., B. D., spoke and on Monday morning Dr. C. E. Bacon, district superintendent of the Indianapolis District, spoke on "Some Elements of Success in the Ministerial Life." All of these addresses were thoughtful and worthy of the occasion.

The reports of the district superintendents showed a healthy condition of the work, though the "tobacco war" in Kentucky caused a falling off in the benevolence of several of the districts. The wives of the preachers on the Indiana District kindly remembered District Superintendent Skelton with a purse. The preachers on the Louisville District presented District Superintendent Tate with a purse.

The anniversaries were well attended and interesting and we would welcome space to speak of each one. Suffice it to say that Dr. J. B. Trimble spoke for the Board of Foreign Missions, and Dr. M. C. B. Mason for the Freedman's Aid Society. Dr. E. W. S. Hammond represented Aggressive Evangelism, Dr. J. A. Muhlfinger represented the Board of Conference claimants. Dr. J. H. Fitzwater, Home Misisons and Church Extension; Dr. J. P. Wragg, the American Bible Society, and the Rev. E. W. Kinchen, the Epworth League.

On Thursday evening Dr. Joshua Stansfield lectured on the "Hero of Babylon."

Sunday the conference love feast was led by W. L. Muer, Paris Fisher, H. Dupree, and W. W. Heston.

At 10:30 the bishop preached to a congregation that filled the spacious auditorium to overflowing. It was a great opportunity, and he was equal to it. Seemingly his only aim was to speak the message that burned in his heart, and truly it was a great sermon.

In the afternoon, after the ordination of elders, the Rev. J. L. Franklin, of Terre Haute, Ind., preached the memorial sermon. The Revs. Stephen McNiel and J. W. Jackson, who came from the Boston School of Theology, were ordained deacons, and the Revs. Charles M. Lee, J. E. Burton, H. M. Carroll, Joel Carson, and J. W. White were ordained elders.

The conference adjourned to meet at Maysville, Ky. The appointments appeared in the issue of April 7.

Chicago, Ill.

Twenty-Third Session of Central Missouri Conference

B. F. BATEMAN

The twenty-third session of the Central Missouri Conference convened in St. Paul Methodist Episcopal Church, Fayette, Mo., March 31, Bishop Edwin H. Hughes, of San Francisco, Cal., presided. On March 30th the Board of Conference Examiners began their work and those in the conference courses of study were all present and duly examined. At 8 p. m. the Epworth League had its anniversary. The order of exercises was somewhat different from that usually given. A cantata was rendered in which thirty-six people took part. Great credit is due Mrs. Louis, who managed the program and rendered the music. A large audience was present and greatly enjoyed the effort of the young people. The Rev. W. H. Wheeler, of Springfield, Mo., who looked after the interest of the Epworth League, also made an address. The organization of the conference was effected as follows: B. F. Abbott was elected secretary; J. H. McAllister and S. P. Johnson, assistants. J. M. Harris, statistical secretary; B. F. Bateman, James Smalley, A. D. Avant and E. P. Gieger, assistants. J. W. Reeves, treasurer; W. A. Bohanon and W. R. Rivere, assistants. The conference was warmly welcomed. The following persons delivered welcome addresses: Hon. F. H. Quinn, mayor of the city; the Rev. C. W. Tadlock, D. D., pastor of the Methodist Episcopal Church, South; Prof. A. Cravens, of the public schools; Dr. H. E. Stout, president of the Howard-Payne College. By request of the conference Bishop Edwin H. Hughes responded.

The reports of the district superintendents had been carefully prepared and were well received. They showed that the seventy-five members of the conference and the eight thousand lay members and probationers had been up and doing.

* * * * *

The following visitors and officials were introduced to the conference: Dr. George Elliott, of the Board of Home Missions; Prof. A. C. Maclin, president of George R. Smith College; Dr. E. M. Jones, of the Board of Sunday Schools; Dr. Van Cleve, representing the Board of Conference Claimants; Dr. Trimble, of the Board of Foreign Missions; Mr. M. S. Davage, business manager of the Southwestern Christian Advocate, and the Rev. Henry South, of the Lincoln Conference.

The following members of the Woman's Home and Foreign Missionary Societies were present and introduced: Mesdames J. M. Hughes, B. F. Bateman, Martha Joyner, Jennie C. Irvin, J. Morris and Mary C. Gibson. At 8 o'clock Wednesday night the Board of Home Missions and Church Extension held its anniversary. Dr. George Elliott delivered an excellent address.

APRIL 1ST.—SECOND DAY.

The morning session opened in the customary manner. The reports were heard and the usual conference business transacted. Dr. J. W. Jennings, of the Book Concern, and J. W. Van Cleve, representing Conference Claimants' Board, made an interesting address. At 2:30 p. m. the Board of Conference Claimants was held, with Dr. Van Cleve as the speaker. The Board of Foreign Missions held its anniversary at 8 o'clock p. m. Dr. J. P. Trimble delivered an impressive and instructive address.

The third day's session was one of great interest. The usual conference business was conducted. At 8 o'clock on Friday occurred the anniversaries of the Freedman's Aid and Board of Education. President A. C. Maclin and Bishop Hughes were the speakers.

The Bishop called the class for admission on trial and delivered a splendid address to them. After an interesting contest, Kansas City was selected as the seat of the next annual conference. At 2:30 p. m., the Rev. B. F. Bateman, of Greenville, delivered the missionary sermon.

On Saturday the anniversaries of the Woman's Home and Foreign Missionary Societies were held at 2 o'clock. Addresses were delivered by Mrs. Anna N. Henley and Mrs. H. B. Gibson. At 8 p. m. were held the anniversaries of the Board of Sunday Schools and the Southwestern Christian Advocate. Dr. E. M. Jones, representing the Board of Sunday Schools, delivered an inspiring address. Mr. M. S. Davage spoke in behalf of the Southwestern. This was indeed an interesting session from beginning to the end.

District Superintendent W. H. Smith, who retired, having served out his full term of six years as superintendent, was presented a suit of clothes and a purse of money by the brethren of his district.

The following were ordained deacons: Quentius E. Whaley, Ward Goff, Cornelius Cato, L. R. Grant, Eugene Graham and Thurston W. Broyles. Ordained Elders: H. T. Reeves, J. L. Smith. J. W. Thomas and H. G. Gipson were granted supernumeyary relation. J. P. Bishop was readmitted. Transfers: C. C. Smith of the West Texas Conference, J. H. Thompson of the Tennessee Conference. H. T. Reeves was appointed to preach the missionary sermon next year.

The Negro in Africa

BY BISHOP J. C. HARTZELL

The Negroes in Africa form perhaps one-fifth of the people on that continent, and they dwell in the Southern Sudan, with their largest population on the West Coast from Cape Verde south and eastward along the Gulf of Guinea to the equator. Liberia lies in the midst of Western Negro-land. South Africa is occupied almost wholly by the Bantu races. In the far north dwell the Hamites and Semites, with lighter shades of color and classed with the white type of men. It was from among the Negroes of the West Coast that most of the slaves imported to the United States came.

In popular thought, especially among those who have not studied the African races, "Negro" is a generic term for all the black millions on that continent. But all black people are not Negroes, and among the dark races of Africa there are as many diversities in physical appearance, habits of life, and in mental and spiritual capabilities, as among the white races of other continents. The black Semitic Arabs are in the valley of the Nile, in Abyssinia and in the north. Some years ago a Negro representative from the black Republic of Hayti presented himself at the court of King Menelek, in Abyssinia, and addressed him as the greatest Negro in Africa. The king said, "I am not a Negro, but a son of Shem, and my religion dates from David and Solomon." The Hamites dwell in Egypt, Algiers, Morocco, and in the oases of the Sahara.

More than 10,000,000 of the black races in Central and Southern Africa are in barbaric heathenism; while more than 50,000,000 of black and lighter races in the northern half of the continent are in the grip of Mohammedanism, as have been their forefathers for thirteen centuries.

How vast a field for missionary enterprise! How important it is that all the Christian people of America, both white and black, should study and become interested in that section of the world! The number of white missionaries must be multiplied, while the number of heroic, well educated and consecrated Negro men and women, ready also to give their lives for Africa, should increase rapidly in the United States.

To me the most interesting thing in Africa is the native black man. On an average he is a good fellow, kind-hearted and faithful, learns easily either books or a trade, has good spiritual possibilities and responds rapidly to the opportunities for improvement. Africa has the largest section of the human race in barbaric heathenism as yet untouched by the Gospel. Mohammedan missionaries are seeking to make them followers of the false prophet, and wherever they labor are succeeding. Many more native Africans are being won by Mohammedanism each year than are being brought to Christ. Christian missions among these people are remarkably successful, and all friends of Africa should unite in prayer and plans, to hasten the multiplication and efficiency of those missions.



Conference Notices

DISTRICT CONFERENCES

Date.	District.	Place.
June 10-13	Ocala	Starkville, Fla.
July 21	Starkville	Ethel, Miss.
July 1	Starkville	Ethel, Miss.
July 13-18	Austin	Georgetown, Tex.
July 21	Anniston	Sylacauga, Ala.
July 21-25	Aberdeen	Military, Miss.
July 28-Aug. 1	Jackson	Greenhill, Miss.
July 28-Aug. 1	Birmingham	Birmingham, Ala.
Aug. 4-10	Lake Charles	Lake Charles, La.
Aug. 10	Paris	Greenville, Tex.
Aug. 18	Alexandria	Alexandria, La.
Aug. 25-29	Baton Rouge	Jackson, La.

CONVENTIONS

April 27—Navasota District Woman's Home Missionary Society, Somerville, Tex.

May 6-9—Griffin District Sunday School and Epworth League Convention, East Atanta, Ga.

May 11-12—Huntsville District Group meetings of Home Missions and Church Extension, Conroe, Tex.

May 20-21—South New Orleans Missionary Convention, Patterson, La.

May 28-30—Rome District Sunday School and Epworth League Convention, South Rome, Ga.

June 9-12—Lexington Conference Woman's Home Missionary Society, Springfield, Ill.

June 24-27—Gainesville District Missionary Convention, White Springs, Fla.

July 21-25—Bristol District Allied Meeting of Young People's Societies Mountain City, Va.

Special Notices

TEXAS CONFERENCE.

The brethren of the Texas Conference, who need my services, please write me at once, so I can arrange my plans, etc.—Raphael Beaver, Marshall, Texas.

WOMAN'S HOME MISSIONARY SOCIETY.

Louisiana Conference.

Each person who subscribed at the Woman's Home Mission meeting at Wesley Church, Baton Rouge, during the session of the last annual conference, will please send the amount on or before the 25th of April to the undersigned, state treasurer, said promise for the rebuilding of Peck's Home.—Mrs. S. G. Chinn, 810 Europe St., Baton Rouge, La.

LOUISIANA ANNUAL CONFERENCE

Dear Brothers and Fathers.—By the adoption of the New Constitution of our Preachers' Aid Society at the last session of the Conference, better provisions have been made for its members. When you are put upon the Superannuated list a small sum of $200 and annually from $12.00 to $25.00 a year will be paid you. After you will have been a member for two years, paying all dues. It further provides a small sick benefit and allows to the bereaved family $50.00 on funeral expenses.

Brothers you owe it to yourselves and to your families to become members of this organization. The Executive Board extended the time sixty days from date, for each one to pay up. who didn't do so at Annual Conference, which will be $1.50. Send money direct to the Rev. Valcour Chapman, 7320 Elm St., New Orleans, La., and he will send you receipt for same.

For COLDS and GRIP.

Hicks' CAPUDINE is the best remedy—relieves the aching and feverishness—cures the Cold and restores normal conditions. It's liquid—effects immediately. 10c., 25c. and 50c. at drug stores.

District Rounds

FORREST CITY DISTRICT.

SECOND ROUND.

Biedsoe, May 8-9; Park Place, 15-16; Lagrange, 19-20; Marianna, 22-23; Felton and Rinville, 27; Oak Forest, 29-30; Gill, 29-30; Augusta, June 5-6; Auvergne, 12-13; Hunter, 19-20; Cotton Plant Ct., 20-21; Cotton Plant, 26-27; Brinkley Ct., July 3-4; Brinkley, 4-5; Earl and Parkin, 8; Crawfordsville, 10-11; Marked Tree, 14-15; Haynes, 17-18; Caldwell, 24-25; Forrest City, 30-May 1; Palestine, May 7-8. Dear brethren: You will see each member of your congregation and each member of the church and collect every cent from him or her for the benevolent cause. Our District has had some set-back but nevertheless we must lead. God has not forsaken us so let's go after souls. Do not forget Caldwell and Brinkley in your collections. These churches must be built.—L. G. Hodges, District Superintendent.

Malaria Causes Loss of Appetite.

The Old Standard Grove's Tasteless Chill Tonic drives out malaria and builds up the system. For grown people and children. 50c.

WARREN METHODIST EPISCOPAL CHURCH.

(Dedication May 2, 1909.)

Pittsburg, Pa.

Dear Sir and Brother: The dedication of Warren Methodist Episcopal Church, Pittsburg, Pa., will be the first Sunday in May, 1909. We expect by then to have the entire building complete and up-to-date in every respect. The enterprise will cost us fifty thousand dollars notwithstanding some extra equipments. It will be a credit to all our Methodism especially here in the West. Dr. William H. Brooks, Pastor St. Marks Church, New York, is expected to preach on that Sunday afternoon at 3 o'clock. Dr. Brooks is the pastor under whose administration the present pastor, the Rev. S. A. Virgil, began his ministry, is another, then, too, he is the choice of this congregation and the better part of our people in Pittsburg. The date if this dedication is looked forward to by the membership as one long to be remembered, and we hope to have a success; not only for the people who are here, and specially concerned, but for those of the church who came from the south, and make Pittsburg their home. The conference at their last meeting in Alexandria passed a resolution asking that each of our churches send a contribution for the establishment of this work, and all may be assured that the same will be very gratefully received, and will impress the interest of our work upon our white friends there. The resolution mentioned reads as follows: Whereas, the work at Pittsburg has assumed a tremendous experience in the erecion of a new church building, which will be a blessing to Methodism in that city, and vicinity; therefore, be it resolved that each charge raise a collection and send it to the pastor of Warren Methodist Episcopal Church at Pittsburg to reach there the Sunday of the dedication. An acknowledgement will be sent to the charge sending the same. Signed, S. A. Virgil, S. H. Norwood, W. H. Dean, E. S. Williams, G. E. Curry, W. J Tyler.

Revival Notes

In the recent revival conducted by the Rev. D. M. Seals at New Iberia, there were twenty-three souls converted and seven reclaimed.

The second revival on the Brunswick (Ga.) Circuit, the Rev. A. P. Gilliard, pastor, closed recently with seven conversions and several additions to the membership.

At West Asheville, North Carolina, there have been fifty-four conversions since the Rev. C. J. Withrow took charge—ninety-three in all—forty-three of this number having joined our church.

A splendid revival was in progress at Luling, Texas, where there had been so far, thirty-three conversions when the meeting was compelled to close on account of an outbreak of small-pox. The Rev. H. H. Qualls is pastor.

Our church at Seguin, Texas, has just closed a successful two weeks' revival resulting in twenty-eight conversions and the return of three. Twenty-eight of this number joined our church. The Rev. G. W. Nevels, pastor of Edna, Texas, was present and rendered valuable service. His sermons were strong and touching.

A good revival has just closed at Trinity Methodist Episcopal Church, Houston, Texas, of more than eighty conversions and accessions. The Rev. Wm. Bartley, the conference evangelist, rendered good service. Dr. W. H. Logan pastor, writes: "Brethren who want a real good earnest worker will do well to employ him."

The revival closed at St. Paul Methodist Episcopal Church, Shreveport, Louisiana, the Rev. W. R. Butler, pastor, with 44 precious souls brought into the fold. This does not include the 26 children converted in the Sunday school revival which makes a total of 70 added to the church. This is leading off toward the best year at this church.

"At Mt. Zion Methodist Episcopal Church, we are enjoying a great revival. At this writing, March 15, seven have been converted, thirteen are still at the mercy seat. Large congregations attend the services regularly. The work at Wicks Island has been opened again. The removal of the members from this place caused this work to close up for five years. The outlook is bright for the future," writes the Rev. Timothy P. Norris from Glencoe, Louisiana.

From Thibodeaux, Louisiana, the Rev. W. H. Jones, Pastor, writes: "The revival fire that was kindled at Calvary Church has spread over the entire town. Strong men, women and children are coming to Christ daily. Sixty precious souls have been brought to Jesus since our meeting began. The Rev. G. B. Brown of the African Methodist Episcopal Church, and the Rev. Mr. Simmons, of the Congregational Church, met at Calvary [illegible] baptized at the [illegible] of our revival."

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Robert Sproule, M.D., B.A.

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Gleanings from the Field

ALABAMA

Mt. Sterling.—Our first quarterly conference was held at Wesley, March 6-7, District Superintendent H. N. Brown presiding. Good reports from most all the officers present. Every interest of the church was looked after with care and we had a pleasant session. The Doctor preached able sermons Friday night and Sunday at 11 o'clock. The Lord's Supper was administered to quite a number. Five came to the altar for prayer Sunday night and three joined the church. We thank the choir through their leader, J. J. Jackson, for the excellent music rendered. Raised in the quarter $27.65. Paid District Superintendent, $24.15; Pastor, $3.50.—R. H. Cox, Pastor.

Malaria Makes Pale, Sickly Children.

The old Standard Grove's Tasteless Chill Tonic drives out malaria and builds up the system. For grown people and children. 50c.

GEORGIA

Macon—The Rev. W. H. Kimball, pastor Davis Methodist Episcopal Church came to this place December 13, 1908; he found five members and no Sunday school running. He began on his mission; bought our own literature; reorganized the Sunday school which has grown to seventy scholars, also the church has increased 22 members. The church is in a growing condition; all we need here in this locality is a church building. On January 26, 1909, our pastor organized a mission in East Macon, Georgia, where a church was not known; it is one of the most desirable places in Macon, since he has added seven members. We have just closed a glorious revival resulting in eight members, making a grand total of fifteen members. Our Sunday School was organized the following Sunday with twenty-five persons. Since then under the leadership of Mrs. J. E. Suttles, our superintendent, it has grown to sixty-nine persons. This is in a good locality of intelligent and patriotic people. Our church is greatly needed in this progressive community. The outlook is bright for the future; all we need is a church building in this place.—(Miss) L. A. Harge.

Waynesboro Station.—Our second quarterly conference was held March 20-21 by the Rev. James Jackson, District Superintendent, with that interest and kind spirit and business tact that has made him greatly loved by the people. His sermon on Sunday at 11 was full of gospel truths. At 7:30 p. m. the Rev. R. L. King, D. D., delivered a wonderful sermon filled with the divine fire which made a noticeable impression upon the audience. Raised $122. Our revival, which was conducted by the pastor and the Rev. R. L. King, D. D., of the Mississippi Conference, has just closed with 16 converts and the nine before the revival making a total of 25. I take this method of thanking the good members and friends of Haven Memorial for the great surprise we received during the quarter. They came and filled the table with choice groceries. We thank them for their token of appreciation.—J. C. Williams, Pastor.

LOUISIANA

Vanceville.—This being my second year at this place, everything bids fair to make it the best. The people received me on my return from the Conference with great cordiality. There have been five conversions since Conference. God bless Brother S. Williams for his faithful service. Our people at this place are faithful, but the majority of the members are scattered and some have moved away, yet the good work goes on. A welcome host of friends, led by the King's Daughters, visited the parsonage recently and left upon the table for the pastor and family about 100 pounds of choice groceries and a nice purse of money. The good people here, Christians and unconverted, are our good friends.

W. M. Emmett.

Abbeville. — Briggs Chapel is still on the up-grade. On the third instant the Rev. A. J. Smith, who is striving desperately to bring King Memorial to the front, preached a very acceptable sermon, and the congregation gave him a collection of $3.15 to help him in his struggle. After the pastor, the Rev. J. D. Banks had retired, the congregation, en masse, returned with a generous supply of groceries and refreshments, testifying in no uncertain manner the esteem in which he is held by his flock. This promises to be a banner year for Briggs Chapel.—A. D. Posey.

MISSISSIPPI

Vale Circuit.—The first quarterly conference convened at Wesley Chapel March 2, with W. M. McMorris, district superintendent, in the chair. Most of the officers were present with good reports, showing progress in the work on all lines. On the 4th instant a party of generous friends visited the parsonage, headed by G. W. Davis, Misses E. O. Janes, Corean Kelly and Mrs. Hester Jones. They left many evidences of their appreciation. I am serving my fourth year on the Vale Circuit, and the work moves well. I have married seven couples, namely: C. B. Bolton and Ida Kelley, Isac Ratcliffe and Ellen McMillion, S. King and Estella Johnson, Willie Page and Ora Sims, D. McGee and Alice Thigpen, St. Darkins and Julia A. Bennett, I. S. Beal and Annie J. Edison.

A. B. Britton, Pastor.

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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

BROYLES.—The Great Reaper, whose name is Death, visited the home of Mr. and Mrs. Jim Broyles, at Sparta, Tenn., and claimed as its own their only son, William Jefferson Broyles, Wednesday morning, December 9th, 1908, at 3 o'clock. He was in his 29th year and had been a sufferer for more than two years, but during his last days of suffering he was never heard to even groan or complain, and to the end he calmly submitted to the will of the Master, whom he had served for five years. He had accumulated enough to take care of himself. He was the proprietor of the West Side Restaurant in this city. His many friends will miss him. His was a beautiful character, ever ready to help those who needed his help. He was heard to say to a friend one day these words of departure: "I will soon be at home." It was often at his bedside and was at his bedside when the summons came. The funeral was conducted by Rev. Anderson Wotten and myself.

"There is no death, the stars go down to rise upon another shore."

Fred R. Anderson, Pastor.

COOPER.—Martha Cooper died at Wallsville, Mo., January 10th, 1909. She was born April 9th, 1856, and was married to Charley Cooper in the year 1879. To this union was born ten children, two of whom have preceded her home. She united with the Methodist Episcopal Church when a girl, under the pastorate of the Rev. John Tate, and was a faithful member of the same. There survive her two sister, eight children and a host of other relatives and friends. J. A. Guyton, Pastor.

PRICE.—Adline Price was born in Virginia in the year 1839. She removed to Missouri in early childhood; was united in holy wedlock to Clark Price in 1859, and to this union were born eight children, four boys and four girls. The end came March 20, 1909, at the age of 71 years. She leaves a husband and six children to mourn her demise. The deceased professed a hope in Christ in 1885, under the able administration of the Rev. B. D. Dixon, and lived a consistent Christian to the end. She is gone, but will not soon be forgotten. She never tired of rendering such services for others as her hands found to do. Interment was made in the Dresden Cemetery March 21, 1909.

HUNTLEY.—Olevia Huntley died at Hahnville, La., March 6th, 1909. She was not a Christian, but before the end found peace with God. She leaves two daughters, two sons and many other relatives to mourn her loss.

J. D. Wilson, Pastor.

THOMAS.—At Forest, Miss., F. Annie Thomas, a member of Mars Hill Methodist Episcopal Church, died Sunday March 28, after an illness of eight months. She was a faithful church member, and was 25 years old. The funeral sermon was preached at Green Grove Church on Monday by her pastor, D. D. Dukes, and the remains were laid to rest in Green Grove graveyard. She leaves a mother, two brothers, four sisters and a host of friends.

D. D. Dukes, Pastor.

BANKS.—Effie Banks was called to her Heavenly Home March 18, 1909. She was a member of Wesley Methodist Episcopal Church, Greenwood, Mo., for more than fifteen years. The deceased was joined in marriage to Nathan Banks fifteen years ago at Clinton, Miss. She leaves several sisters and brothers, seven children and a husband. The funeral was attended by the Rev. J. W. Winbush, pastor.

HEARD.—Mary Heard, of Lauderdale, Miss., died March 8, 1909, in her 39th year. She lived a Christian life for twenty-two years. She was returning home from church when overtaken by the Grim Reaper, death. She was a member of the Eastern Star and another organization and was buried by the same. Funeral sermon by the pastor, the Rev. R. Hawze, of Lauderdale. The deceased leaves a husband and eight children, two sisters and four brothers.

Lucinda Burton.

BLACKWELL.—Edith Blackwell, one of Wesley Chapel's loyal members since 1875, passed away from Roseneath, Mississippi, on the 27th of March, 1909, about 6 o'clock a. m. But from what we know of her and the life she lived we are satisfied that she is at rest. Sister Blackwell lived a consistent Christian, true to her Christian obligations to the end. The funeral was largely attended. It was conducted by the writer. Interment in the church cemetery. "Asleep in Jesus, blessed sleep."

—R. L. Tate, Pastor.

ADAMS.—Morley Adams, a faithful member of Liberty Church, Alexander (Tenn.) Circuit, age twenty-eight years two months and nine days, during the passing of the year 1908.—F. Smith, Pastor.

ROGERS.—Diana Rogers, Slaughter, La., died very suddenly Saturday morning, March 6, 1909, age 36 years. The burial services were conducted by the pastor, the Rev. M. Smith, assisted by the Rev. A. Vincent.

Alfred Vincent.

SHORT.—Ema Lina Short, one of the oldest members of the Methodist Episcopal Church at Shelbyville, Tenn., age 74 years, departed this life March 19, 1909. She was a faithful member The funeral was attended by the pastor. F. N. Collier, Pastor.

Marriages

ECTOR-BURR.—Mr. Joe Burr and Miss Lottie Ector, at Many, Louisiana, January 17, 1909. The bride is the danghter of the Rev. W. M. Ector and the ceremony was performed at the parsonage of the Methodist Episcopal Church. The Rev. W. C. McCraw, of the Baptist Church, officiated.—W. H. Simmons.

PATTON-THOMPSON.—On the Aiesville (Miss.) charge, December 6, 1909, at the residence of the bride, Mr. Lucius Patton and Miss Lovie Thompson, the Rev. P. A. Lemon reading the ceremony.

PRICE-ROBERSON.—At the home of the bride in Holly Springs, Mississippi, on December 27, 1909, Mr. Tommy Price and Miss Alice Roberson. The bride is one of our best Sunday school workere in Elijah Methodist Episcopal Church. The Rev. P. A. Lemon officiated.

JOHNSON-SNYDER.—Mr. Sam Johnson and Miss Lillie Snyder, on February 15, 1909, at the home of the bride's grandmother, a few relatives and friends being present, by the Rev. R. C. Worsham.

FISHER-NEWTON.—At Many, Louisiana, February 22, 1909, Mr. Sid Fisher and Miss Mary Newton, by the Rev. W. H. Simmons.

GORDON-KELLEY.—January 31, 1909, at the home of the Rev. W. H. Kelley, one of our local preachers at Ellisville, Mississippi, Mr. George Gordon and Miss Hattie Kelley, a charming young woman. The marriage, though quiet, was witnessed by a large number of friends. The Rev. R. N. Jones officiated.

PRICE-HARRISON.—On Thursday, February 25, 1909, at the home of the bride, Opelousas, Louisiana, Mr. J. H. Price of Beaumont, Texas, and Miss Ada Harrison, of Opelousas, members of our church. The Rev. M. L. Baldwin was the officiating minister. Mr. and Mrs.

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Central Alabama.—*R. J. Buckner, J. R. Burney.*

Central Missouri.—Charlie Froe.

Lexington.—*A. H. Richey.* ... .

Lincoln.—*Frank J. Loper.*

Little Rock.—*L. Y. Hodges*, M. C. Morris.

Louisiana.—*L. L. Harrison; W. H. Jones*, Josephine Wilson; *J. D. Wilson.* Josephine Combre; *Madison Brown; Dr. J. E. Willis; T. M. J. Clark; B. Carr;* Walter Taylor.

Mississippi.—*S. H. Green; D. Ray: Thomas Hands; J. E. Holmes*, Chas Lasater; *E. D. Dukes*, J. E.Foster; *E. H. Holmes*, A. McCauley; *C. H. Johnson*, A. W. Tate; *G. W. McGhee*, E. W. Rodgers; *J. T. Cannon*, A. A. Cataledge, A. A. Evans; *D. D. Shelby*, Lewis Anderson, Simon Ray; *E. Thompson.*

North Carolina.—*M. Mundy*, H. Carmichael.

South Carolina.—*Owen Hypshe*, J. H. Byers.

Texas—West—*I. T. Sandford*, W. H. Bell, J. R. Delaney.

Washington.—*W. A. Lyles; Ida R. Cummings*, M. F. Handy, Pauline Blue, Miller Jones.

Honor Roll.—Miss Ida R. Cummings.

PERSONAL

Generous friends visited the parsonage at Lobdell, Louisiana, last week, to the pleasure of the Rev. and Mrs. W. McNeal. Besides fifty pounds of choice groceries they were the recipients of a table and two chairs. Among the leaders were Mesdames Deborah Forrest and V. Fergerson.

Crescent City Notes

Scott Chinn Chapel.—The Easter services were carried out to the letter. At the morning 4 o'clock service sermon by the pastor. At 11 o'clock preaching by Brother Benimie. The Easter program was rendered at 3 p. m. by the Sunday school; it was interesting and we compliment our school. Mission collection, $11.35. At night an interesting and effective sermon by the pastor. The outlook is good for Scott Chinn; total collection, $23.35.—Arthur W. M. Obce.

Simpson Memorial.—Prayer meeting was well attended, led by the Rev. H. Taylor. The Sunday School made the usual good showing with an attendance of 114. At 11 a. m. the pastor preached to a large crowd. He also preached the anniversary sermon for the Love and Friendship Society, and performed the installation ceremony. Collection for the day exceptionally fine. The junior class of the Sunday School presented a musical concert before a large and enthusiastic audience Monday night.

St. Matthew Church, Algiers.—The revival, which has been running for two weeks, closed Easter Sunday, with several converts for the Master. The service Sunday morning, noon, and night were uplifting and impressive. The floor of the parsonage has recently been covered with matting of a very beautiful design. The new stove is another addition to the parsonage, by the Ladies' Aid Circle and their friends. A very serviceable Bible for the pulpit was presented the Church by the Missionary Sisters. Bro. E. F. Jones and his wife gave the pastor a pounding which they will not forget soon. The pastor, the Rev. Wm. Harroll, wishes to thank the members and their friends for the kind remembrances and appreciates much their gifts. Collections Sunday, good.—C. D. Smith.

Gleanings from the Field

LOUISIANA

Woodland.—This good people received me kindly and are putting forth every possible effort for the comfort of my family. The stewardesses have put in the parsonage $7.50 worth of new furniture. March 7th the services were excellent; the Sunday school conducted by Bro. R. Kely, superintendent, is doing well. There were 48 present A general speaking meeting followed at which the spiritual tide was high. At 7:35 p. m. sermon by the pastor, after which the Sacrament of the Lord's Supper was administered to 115 persons. Received one into full membership and three on probation. Two new subscribers to Southwestern. A few nights later a storming party visited the parsonage, leaving 150 pounds of choice groceries. This crowd was led by Sister M. James and others. Everything is moving along nicely. We hope to have a successful year's work—J. L. Augustus, Pastor.

Leesville.—Mount Zion in Leesville and Shady Grove, at Hartshorn, are both alive. They are paying the pastor $10.00 per week. The church in the city of Leesville is packed every Sunday night. A seat can scarcely be found after 8 p. m. Our church is the largest and most prominent one of Leesville. I have added to date 8 members. We have a revival each Sunday night. I am glad to report Leesville better than said to be. No pastor is anxious to leave Leesville. We have here what is to be found in but few towns, that is, we have a public school building with 3 large rooms, well ventilated and equipped with the latest style desks. Have a principal and two other teachers; second grade, getting $50.00 per month; the school running nine months. The public school at my country church runs six months and pays $50.00 per month. The wages are high and the colored people have property and are getting more. They have a fine choir at our church, reminding one, used to the city, of the city churches. They have given me three pound parties, also tendered me a reception. Also March 8, a wedding anniversary surprise at which time we received a number of presents. Bro. Walker Ector, son of the Rev. Mr. Ector, made the address of welcome. Everything bids fair for a great year's work. I am going to build an $800.00 parsonage.—A. B. Harris, Pastor.

MISSISSIPPI

Gulfport—We held our first quarterly conference for this year on February 27th, in St. Mark's Methodist Episcopal Church, Dr. S. H. Cannon, District Superintendent, presiding. We had a good conference with a very large attendance and raised in the quarter $17.00. We are glad to have the Rev. S. Jossel this year as pastor; he is a faithful church worker and one among the best of preachers.—Jas. Gaddis.

SOUTH CAROLINA.

DESTRUCTIVE STORM AT *Greeleyville.*

I have been reading for some time in your excellent journal of a great many storms that have been visiting the brethren in various parts of the field, but these are in the main surprise storms that make glad the hearts of God's workmen, who, laboring often under great disadvantages, are greatly encouraged by such visitations. But I am writing to-day, not of a storm of good things for man's physical welfare, but of a severe wind-storm which struck this place March 25th, destroying more than $10,000 worth of property. Among the destroyed buildings is our own Wilson Methodist Episcopal Church, which had just been remodelled at a cost of $500. Some of our members lost their homes too, and this of course adds much to our already heavy burden. We are in good heart, however, and are planning to rebuild at once a better and more commodious edifice than we had before. To do this we need immediate help. Let every lover of Methodism send in his contribution at once, especially the brethren and friends of the South Carolina Conference. These may be sent to the Rev O. H. Fulton, D. D., District Superintendent, Florence, South Carolina; to the pastor whose name is signed below; or to Mr. E. J. McCollum, Chairman of the Board of Trustees. Yours in need, —E. W. Stratton, Pastor, Greeleyville and Forreston Circuit, Methodist Episcopal Church.

HUSBAND INSISTED

Some ladies allow a simple little trouble to grow into a big one, just for lack of the right medicine.

Too much trouble; too much expense; don't know what medicine to take.

All excuses; and poor ones, too.

Such ladies need some one, with their own best interests at heart, who will see to it that they begin to take Cardui at once.

Now, Mrs. Rena Hare, of Pierce, Fla., luckily for her, had a husband, who, she says, "insisted on my taking Cardui."

In describing her plight, she uses these words: "I was a sufferer from severe female trouble. I had pains in my side, drawing pains in legs, fainty spells, could not sleep. In fact, it was a general break-down. I found no relief till I took Cardui, when the first bottle helped me and now I am almost well."

Your druggist will gladly sell you a bottle of Cardui, with full directions for use.

It is purely vegetable, non-intoxicating, and reliable remedy, for all women, young and old, who suffer from any of the common female troubles. Try Cardui.

Great Opportunities in Mexico.

Over ten million acres of the best Farming, Timber and Mining land ready for the Colonies, a constant demand for skilled labor; Chemists, Machinists, Mechanics of all sorts; Black-smiths, Carpenters, Brick-masons and men of all professions; People familiar with fruit growing, Ginners, Grists Mills, Cotton Classers, Buyers and Shippers and Merchants of all kinds, you can make a fortune in Mexico. There is no color line, all men are equal. Colonies shall be established under municipal management being subject for the election of its officials.

Come, go with us to a land of prosperity. We will aid you, do not wait until it is too late, for the land is being gobbled by the millions of acres annually by colonies from Asiatic and European Countries and they are our friends. In Mexico, as well as others, lets make hay while the sun shines.

Our Manager being a Locomotive Engineer advises the railroad boys to write him at once for all information.

Prospectus and Stock applications sent free on request. Address—The New Day Real Estate Colonization and Investment Co., El Paso, Texas. P. O. Box 979. (Branch Office.)

$3 a Day Sure Send us your address and we will show you how to make $3 a day absolutely sure. We furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of $3 for every day's work, absolutely sure. Write at once. ROYAL MANUFACTURING CO., Box 1002 Detroit, Mich.

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A remarkable offer by one of the leading ear specialists in this country who will send two months' medicine free to prove his ability to cure Deafness, Head Noises and Catarrh. Address Dr. G. M. Branaman, 152 East 12th Street, Kansas City, Mo.

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Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c., 25c. and 50c. at drug stores.

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Get the Books Needed in the Conference Course of Study as Laid Down by the Discipline.

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Southwestern Christian Advocate

ROBERT E. JONES, Editor.
EATON & MAINS, Publishers.

NEW ORLEANS APRIL 29, 1909

Vol 43 No. 16 (1.c.) NO. 17

OUR BUILDING AND OUR DUTY

In providing a home for the SOUTHWESTERN CHRISTIAN ADVOCATE the Publishers and the Book Committee have assured the permanency of an organ which has not only stood for all that is best in Methodism in the development of its Southern constituency, but during its long career has been a defender of the right and an opposer of the wrong and more particularly it has served to encourage the Negro and to keep to the front his better side, to champion his manhood rights and to speak out in his behalf in no uncertain tones at all times.

In providing this building the Methodist Episcopal Church reaffirms its interest in our Southern problem and its determination to maintain its hold upon the situation. This is another link in the already glorious history of Methodism in its effort to uplift the Negro, a history that challenges admiration and is without an equal.

In calling attention this week to the SOUTHWESTERN building and giving illustrations showing conveniences and comfort provided, there is a duty that faces us that cannot be shunned. In the greetings, which are published elsewhere in this issue, nearly every one urges us to a more heroic effort to place the SOUTHWESTERN as speedily as possible on a self-sustaining basis. You say the story of self-support is an old one. Well, like the old preacher who preached continually on repentence: this is a good text until it is obeyed. We admit that the plea for self-support has an element of materialism in it and yet it is a justifiable materialism; for if we were to provide for the expenses in the publication of this journal we would thereby add to the fund which sustains the worn out preachers and the widows and orphans of our deceased preachers. If there were no other consideration, this is a sufficient one. Able bodied men and women who are competent to provide for themselves have no right to take from those who have earned comfort in their declining days. The subsidy granted to run the SOUTHWESTERN is legitimate; but this fund would mean much in the way of comfort to those who have all too little in the days when they are unable to provide for themselves. But a higher question is involved: it is a moral question; it is a question of spiritual development; it is a question of self-respect; it is a question involving the highest elements of manhood. Can we afford, as a vigorous membership, to permit the only official organ for which we more or less are directly responsible to draw upon the Church for funds to sustain it? There is not a man or woman among us but who can affirm that our Negro membership is fully able to bear this burden, and more. Instead of a subsidy we should turn into the coffers of our Book Concern money which would go to the providing for our veterans. The church has taken care of this paper these years and now in addition thereto has paid out more than $12,000 for a building. Our duty in the premises is not far to find. If we appreciate the Church's interest in us and in our official organ we will roll up at once a thank-offering subscription list which will add not only to our receipts but to the power of the influence of the SOUTHWESTERN.

What is our duty then?

It is the duty of the district superintendents, pastors, local preachers, quarterly conference officials, laymen and friends to exert their utmost to place the SOUTHWESTERN in every home possible where it is not now going. If each present subscriber would seek to get one additional subscription our list would be double and we would be on a self-sustaining basis. Is this an unworthy plea? Is it to be a plea in vain? Are we not able? Are we not willing? Should we not, therefore, move forward in one mighty army and thus settle for all time to come the question of self-support of the SOUTHWESTERN? Shall we permit the Church to be more interested in us than we are in ourselves? Is not the magnificent gift of this SOUTHWESTERN Building an additional reason why we should make this advance step? The Business Manager offers elsewhere in this issue inducements for you to help us. If you appreciate the Church's gift in providing this building say so. We would like to receive several thousand letters from our preachers and friends stating their appreciation of this gift; but in stating your appreciation send along also at least one subscriber. This will make good your statement and add weight to what you may say.



SOUTHWESTERN BUILDING, 631-633 BARONNE STREET

THE FRESHNESS OF THE GOSPEL

The gospel is a power unto salvation and not only so; it is the most interesting theme of present day discussion. In spite of the fact that it has been before the public for eighteen centuries the gospel message is as fresh and vigorous to-day as it was when Christ walked the plains of Galilee. The people hunger and thirst for the message of life; they hang upon the words of Christ with unabated interest. The Gospel abides. Wherever the pulpit is alert and preaches without cant or adulteration the Gospel message, the people come eager to hear and with anxious heart surrender to Christ. This truth is illustrated in the recent revival service conducted in Union Methodist Episcopal Church, this city, the Rev. J. F. Marshall, D. D., pastor. Unfortunately for this building it is located in the worst section of our city—in what is known as the restricted district. At one time this was one of the most flourishing churches in our New Orleans Methodism—and to this day it retains a nucleus of its strength of by-gone days. But in spite of its disadvantage of location crowds have frequented Union Church regularly for the past seven weeks with unabated enthusiasm. The location was forgotten, the people sought the message that was being delivered. The J. N. C. Coggins, D. D., has filled this pulpit almost continuously for the past seven weeks preaching simply the gospel message in a practical, forceful, eloquent way, and the people heard him gladly—and they heard him in crowds too. The effort was rewarded with more than 150 conversions, the revival, during the entire seven weeks, being at a high spiritual pitch. Perhaps, no revival in recent years has stirred the city of New Orleans as has this revival at Union Church. There have been revivals with larger results, but certainly no revival where the eyes and ears of the city were turned to one place as was the case in this Union Church revival.

The lessons of this meeting are significant: the People are hungry for the word, for the pure milk of the word, the inviting, unadulterated message of the gospel of peace and pardon. There were no strange doctrines preached by Dr. Coggins; no claptrap sensational methods, no trickery, no professionalisms at all in the conducting of these meetings. It was simply a vital and tangible expression of the Master's words: "If I be lifted up I will draw all men unto me." Christ was raised to the view of the people and the people came.

A preacher of power is a man who is not looking for new-fangled subjects and extraneous deliverances which may for the while amuse and interest. But he is the man who adheres strictly to the gospel text, being filled with the gospel

(Continued on Page [illegible])

Some Reminiscences

By Dr. A. E. P. Albert

This occasion stands forth as a monumental milestone, in the splendid development of a great Christian newspaper. It represents the evolution of an idea, projected hy Bishop, then Dr. John P. Newman, our pioneer conference Secretary and sub-episcopal missionary to the Southwest in 1865.

It represents the regeneration of that idea, when, after the lapse of a period, Bishop, then Dr. Joseph C. Hartzell, out of his own personal resources, projected the SOUTHWESTERN CHRISTIAN ADVOCATE in 1873, to fill the gap created by the elimination of Dr. Newman's paper, *The New Orleans Advocate,* which had ceased to exist.

It is significant that on a Wednesday, December 27, 1865, immediately succeeding the ordination of elders, viz.: Henry G. Jackson (white), and Anthony Ross, Henry Green and Scott Chinn (colored) in the first session of our Mississippi Mission Conference, in Wesley Chapel, this city, the attention of the conference was called to the importance of a church paper to be published in New Orleans, whereupon it was moved that the presiding elders and preachers of this conference act as agents for the *New Orleans Advocate* and were "requested to cordially co-operate with the publishing committee in procuring subscribers and advertisements for the same."

It is significant that on another prophetic Wednesday, after an interval of over forty-three years, these ministerial and other friends of the Christian press should be gathered under the roof of the permanent home of the SOUTHWESTERN CHRISTIAN ADVOCATE, in this splendid edifice, on one of the principal streets of this great city, whose future challenges that of any city on the American continent; to participate in its triumphant house warming.

The Rev. Dr. Robert E. Jones, editor; Prof. Matthew S. Davage, business manager; Eaton & Mains, publishing agents, and the Book Committee of the Methodist Episcopal Church are to be congratulated upon their marvelous achievement and the wisdom of their action, in securing these permanent quarters for this plant, which in the years to come is yet to wield such tremendous influence in the settlement of momentous questions, in the destiny of this great nation, and in the ultimate conquest of this world for God and for his Christ.

I congratulate the Negro membership of the Methodist Episcopal Church, and especially those of our immediate territory, upon the acquisition of this property. It stands forth as a pledge of the abiding faith of the church in our loyalty, and in our ability, to ultimately make the SOUTHWESTERN the great success that it is intended that it should be, and that it so richly deserves. It now remains for us to make good that faith by taking hold of the paper, as we can, and make it, not only self-supporting but a large contributor to the dividends that are annually distributed to all our conference claimants.

Personally, I feel a degree of pride in the present achievement, that would seem to be vain and egotistical if exhibited to those ignorant of my relation to this process of evolution. The fact is I was present when the *New Orleans Advocate* was born and presented to the Mississippi Mission Conference in this city in 1865.

I was, through my mother, Mother Oscar, one of its first subscribers. After the retirement of Dr. Newman, from this work in 1869, I was an humble mourner at the obsequies of the *New Orleans Advocate.* During the interregnum of the *Atlanta Methodist Advocate,* under the editorial managements successively of Dr. Cobleigh and Dr. E. Q. Fuller, I was numbered among those, in this territory, that then subscribed for it. When in July, 1873, Dr. Hartzell projected this paper, as a bimonthly, I became one of the SOUTHWESTERN's first subscribers. While pastor of our church in Houma, in 1878, upon Dr. Hartzell's personal request I became a regular correspondent and special temperance contributor. December 1, 1881, by his appointment, I became officially connected with the paper as assistant editor. This relation I continued to sustain until May, 1884, when the late Rev. Marshall W. Taylor, D. D., became editor. The Doctor kindly requested that I continue to serve with him, as assistant editor, but having been elected a member of the Book Committee in the General Conference that elected him editor, I declined his very generous offer. Upon his lamented death, in September, 1887, I was requested by Philips & Hunt our publishing agents, to edit the paper, until the next meeting of the Book Committee the following February. The Book Committee then elected me to service until May, 1888, when the General Conference elected me for four years.

It was while I was a member of the Book Committee that I became acquainted with the Rev. Dr. Homer Eaton, who was also a member, and chairman of the Committee. In him I found a steady and constant friend, for myself personally, as well as for our paper. Upon the death of Mr. Philips, that heroic Methodist layman, and thorough going business man, who probably contributed more than any other man in the church, to demonstrate the wisdom of utilizing the talent and tact of our laymen in the management of our connectional interest, I did all in my power to elect Dr. Eaton to fill the vacancy in the publishing agency at New York. With the election of Dr. Eaton there came into the publishing agency of this paper one of the most devoted friends that this paper ever had. And this is no reflection upon the friendly interest of all the publishing agents that have been brought into business relation with the SOUTHWESTERN, from its inception to this present. They have all been exceedingly kind and generous. The only difference arose from the fact that, when short-sighted economists threatened to move the plant or wipe the paper out of existence, because of what they deemed the perpetual loss involved in the continuance of the paper or of its continued domicile in New Orleans, Dr. Eaton, with his matchless faith in the great mission, and ultimate financial success of the paper, and in New Orleans, as the best location for it, whether as a member of the Book Committee or as publishing agent, or as a member of the General Conference, never failed to spring into the arena to champion and to win our cause. To the lasting credit of all our publishing agents, however, be it said, that not one of them ever failed to heroically stand by and support him in his every effort in our behalf. And I am fully persuaded that this applies with equal force to Dr. Mains, without whose friendly interest and faith in New Orleans and in our people the continuance of our paper and the purchase of this property could not have been accomplished.

The Lord be praised. And may his divine blessing descend upon all those, living or dead, that have contributed toward this glorious consummation.

What a gracious contrast from that memorable Wednesday in 1865, when with only a few subscribers, and no settled place of abode, the Mississippi Mission Conference accepted the fostering care of the *New Orleans Advocate,* the forerunner of the SOUTHWESTERN, and this Wednesday in 1909, when this intelligent body of Christian ministers and laymen greet the SOUTHWESTERN, the advocate of more than 10,000 subscribers, the official organ of over 300,000 loyal Methodists, and the weekly visitor to a host of other good people, scattered to the ends of the earth, in its permanent home, under its own vine and fig-tree; with none to molest or make it afraid.

Marvelous as has been the material progress of the SOUTHWESTERN, from its humble origin in Dr. Hartzell's vest-pocket, and his unpretentious old desk, its constancy in the advocacy of right and justice; of Christian principle and of high ideals, in family, church and state, has been just as marvelous and inspiring. The SOUTHWESTERN has been most fortunate, not only in its publishing agents but also in its business managers and editors. Among its business managers, I recall with pleasure three white and three colored brethren, all of whom rendered the most valuable service. Among the white men, were the Hon. Emerson Bentley, the lamented brother of our steady friend, the Hon. Linden E. Bentley, the special U. S. Collector of Custom of the Port of New Orleans. These two brothers, no better friends of our people ever broke the bread of life.

Emerson Bentley was business manager when I became editor in 1887. I found in him such a frank, safe and steady friend as I have never been able to duplicate. A tireless worker, a ripe and exceedingly judicious scholar and editorial writer: and above all a critic that would never flatter, I found in him a faithful, safe and helpful fellowservant. Of a delicate constitution, long under pressure, as a teacher, an editor, public servant, in offices of state and later for many years, as an editorial contributor, and business manager of the SOUTHWESTERN CHRISTIAN ADVOCATE, he completely broke down and finally died, in his efforts to build up the circulation of this paper, September 17, 1889. The second to his oldest son, Emerson Bentley, Jr., then a bright and energetic school boy, assisted me in carrying on the business management during the several months that his father was an invalid. And when death came to his relief, in accordance with his dying request, I delivered his funeral eulogy; while the Rev. Reese Thompson, who has since joined him in the eternal world, conducted the ritualistic services. Until a permanent successor was appointed to fill the vacancy created by the death of Mr. Bentley, Bro. Bennett Eaton Titus, a nephew of our friend, Dr. Homer Eaton, was sent from New York to push forward the work so strenuously carried on by Mr. Bentley, during the many years that he served, under the editorship of Drs. Hartzell, Cushman, Marshall W. Taylor and myself. Bro. Titus' labor among us was comparatively brief, but painstaking, abundant and productive. He became not only my personal and intimate friend, but he has been the constant friend of our people and of the SOUTHWESTERN ever since. Brother Titus was called to take charge of the business management of the *Northern Christian Advocate,* at Syracuse, New York, whereupon Mr. Chas. C. Morse became the business manager of the SOUTHWESTERN CHRISTIAN ADVOCATE. He served through the balance of my term as editor, and through that of the Rev. Dr. Hammond, Dr. Scott and part of that of the present editor, the Rev. Dr. Jones. He loyally and tirelessly spent all his great energy in reaching after the goal of self-support, the mark toward which all the business managers and editors have been striving to reach for more than a generation.

The Rev. Dr. Jones was next thrust in the breach. He summoned all the resources of his matchless oratory, his skillful strategy, and his devoted service, all to the same end and purpose. Sometimes he thought the race was all but won; the whole church was ready to applaud. He has greatly advanced the cause; but the goal is yet to be reached. After brief services, of more or less success, by Bro. W. F. Waters and others, the present business manager, Prof. Matthew S. Davage, the well equipped son of one of Louisiana Conference's most honored fathers, has been entered into the race. To him, in connection with our beloved friend, Dr. Jones, both of whom we trust have been baptized with the Holy Ghost, as we know, with the paper, they have recently been baptized with fire, has been granted the honor of entering this permanent home of the paper. To them jointly, I sincerely trust, may yet be given the additional honor of attaining the goal of self-support, for which all their predecessors so faithfully worked and prayed.

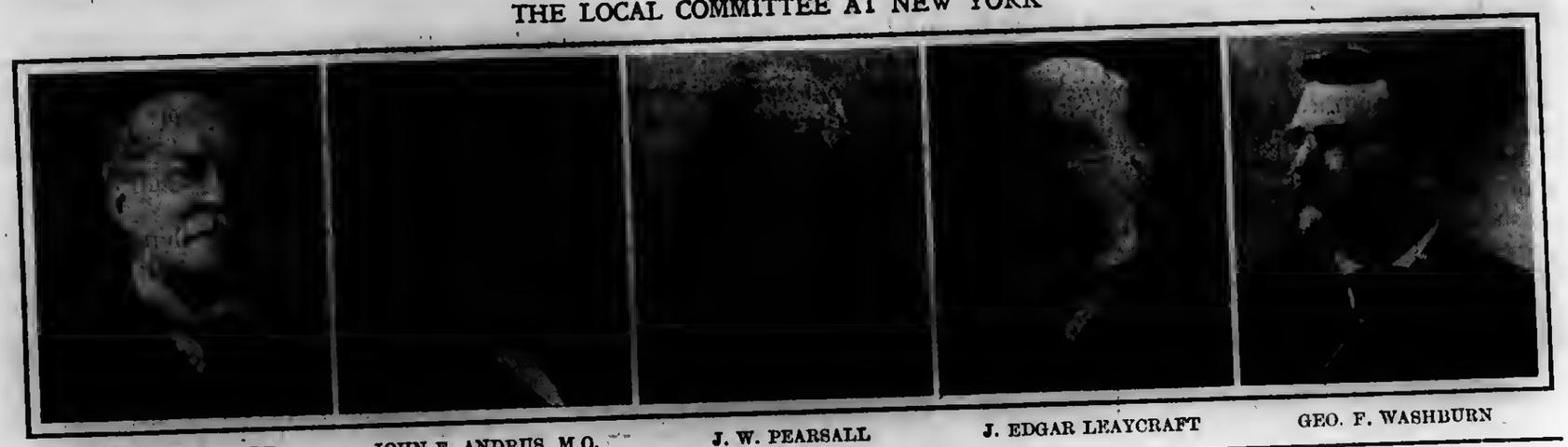
Fortunate in its business management from its origin in the *New Orleans Advocate,* the SOUTHWESTERN has been no less fortunate in its editorial staff. The editors of the SOUTHWESTERN CHRISTIAN ADVOCATE were, and are, giants in their days. They made full proof of their ministry. The fact that three of the editors, viz.: Drs. Newman, Hartzell and Scott became Bishops, and another, Dr. Marshall W. Taylor, actually declined an election as Bishop to Africa, is in itself sufficiently evident of their fitness for the post that they occupied.

The Rev. Dr. Revels, the honored successor of the Southern Confederacy's only president in the Senate of the United States, declined an election as editor. The resources of the paper did not justify his acceptance. His predecessors were supported by revenues derived from additional services in our ministry. The Rev. L. P. Cushman, the Rev. Dr. E. W. S. Hammond, and last, but by no means least, the present editor, the Rev. R. E. Jones, D. D., all gave abundant evidence of their worth and fitness.

In declaring the truth, the unvarnished truth, tempered with the best of their tact and judgment, each one of these in his turn tread the wine press alone, amid dangers seen and unseen. But notwithstanding all, none of them ever flinched or fudged. They never quailed nor quivered; but stood for God, for his church, for home and native land. They have made the SOUTHWESTERN what it is, an absolutely reliable exponent of Christian doctrine, Methodist economy, and a fearless advocate of right and justice, regardless of race or

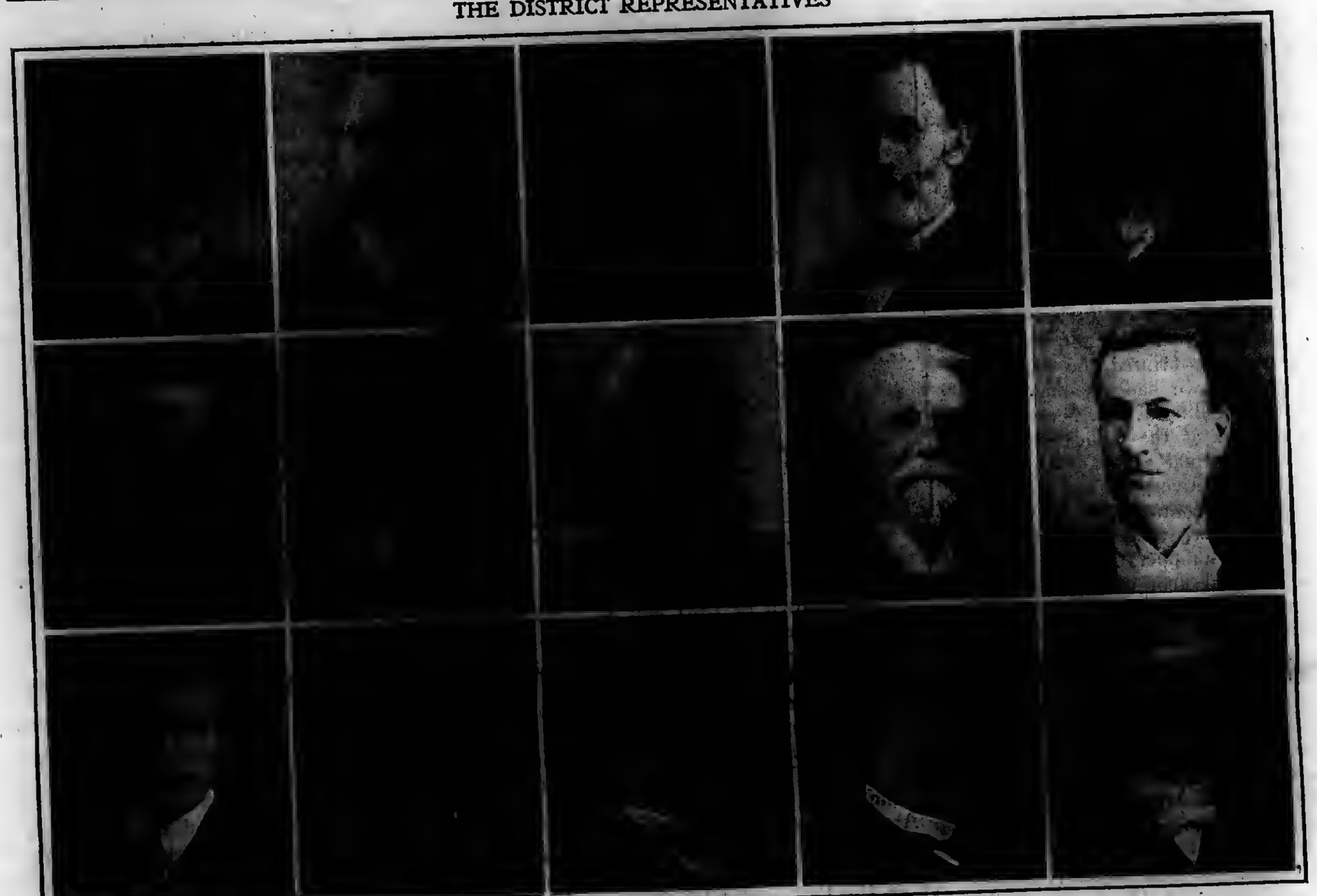
The Book Committee of the Methodist Episcopal Church

THE LOCAL COMMITTEE AT NEW YORK



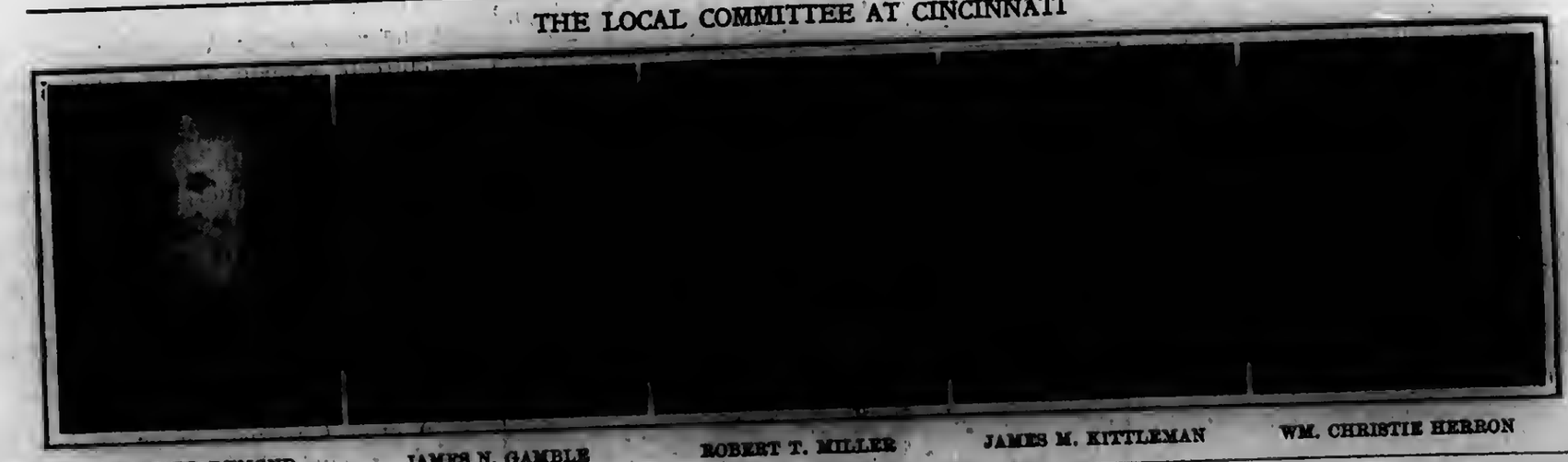
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THE DISTRICT REPRESENTATIVES



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II. C. S. WING, D.D., New York East Conference
III. J. G. SHEPHERD, Wyoming Conference
IV. A. S. MOWBRAY, D.D. (Sec'y), Wilmington Conference
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XIII. W. E. BLETSCH, Chicago German Conference
XIV. ROLLA V. WATT, California Conference
XV. W. W. VAN DUSEN, D.D., Montana Conference

THE LOCAL COMMITTEE AT CINCINNATI



RICHARD DYMOND — JAMES N. GAMBLE — ROBERT T. MILLER — JAMES M. KITTLEMAN — WM. CHRISTIE HERRON

at Hamburg, Max Dinklage, Attorney C. B. Dunbar, Attorney T. McCants Stewart, the Rev. N. B. Cassell, Rector of the Protestant Episcopal Church, Rev. J. A. Simpson, Pastor of the First Methodist Episcopal Church, Rev. G. color. The nation, the church, the race, and every lover of right, because it is right, have reason to be thankful for the circulation of such a paper among our people in this country.

Every issue has in it the issues of life. A tree of life, it bears its fruits every week. Its leaves are for the healing of the nation. The Lord bless the Editor, Manager and their associates, and grant them increasing success in this work, to which God and his church have called them. And may the SOUTHWESTERN continue to live and prosper, to bless many generations yet unborn; and until the restitution of all things in Christ Jesus our Lord.

All who are planning to attend the Eighth International Convention of Epworth Leagues, which meets in Seattle July 7-12, should make arrangements for transportation and sleeping-car accommodations as soon as possible.

The railroads entering Seattle will be crowded to capacity this summer, especially in July, when the Epworth League Convention is to be held. The Alaska-Yukon-P[illegible] will be in progress and two [illegible] conventions are to be held during the first [illegible] th, so the rush will pr[illegible] be the [illegible]

[illegible] of transportation managers should be organized by the Epworth Leagues in order to assure accommodations and a large attendance at the convention. If all who intend to go, get in touch with the railroads through transportation managers, the Epworth Leaguers will be given the right of way around convention time and other traffic discouraged.

A number of district transportation managers are already at work with the idea of getting together sufficient people from their districts to secure special trains to Seattle and return. That is the best method of insuring the comforts of travel, but the supply of special trains is limited and prompt action is necessary to get one.

Every Epworth Leaguer who plans to go to the convention should get in touch [illegible]tely with officers of his local or district league [illegible] to make traveling arrangements before [illegible] tions.

Low rates to Seattle and return, w[illegible] privileges both going and coming back, [illegible] made by all the roads.

Greetings

The Beginning

BY BISHOP J. C. HARTZELL

I want to send my words of congratulation to you and to all those associated with you in your office, as well as to all the readers and friends of the SOUTHWESTERN upon the auspicious event of the opening of the publishing house, that is to be the future home of the paper and of the book interests of the Methodist Episcopal Church in New Orleans.

The SOUTHWESTERN has had an interesting and useful career. It is the successor of the old *New Orleans Advocate,* published by Dr. Newman, afterwards Bishop Newman. When I reached New Orleans as the pastor of Ames Church, as St. Charles Avenue Methodist Episcopal Church was then called, Dr. Newman's paper had been suspended and everything in connection with the office sold out. Three years later, in 1873, when I became presiding elder of the New Orleans District, the SOUTHWESTERN was started as an entirely new enterprise, but was linked on to its predecessor in point of volume and numbers. I secured about $1,000 worth of advertising in New Orleans before the first issue was made. We organized a publishing company and issued stock, but it never meant anything financially. The late Dr. A. C. McDonald, of Mississippi, co-operated for some time but all the work had to be done in New Orleans. Mrs. Hartzell gave me our dining room at 486 Camp St. Mr. Collins, of Carrolton, printed the paper for quite a while. Later on we had an office down town. Besides being Presiding Elder, Secretary of the Conference, President of the Education Committee in charge of the Normal School, which grew into the New Orleans University, and Superintendent of the Orphans' Plantation on Bayou Le Teche, I published the paper, wrote most of it and often helped to write the wrappers for the mailing list. I incurred a personal debt of about $2,000, which was increased by the unexpected election of Dr. Revels as Editor by the General Conference of 1876, which met in Baltimore.

As soon as the Doctor learned the situation, that he would have to publish the paper and raise the money, he said it was impossible for him to take charge of it, and at the end of the year, at the request of the Book Committee, I accepted the very difficult and, on the part of many, thankless task of carrying the paper again, and being responsible for all deficiencies.

When I was appointed Assistant Secretary of the Freedmen's Aid Society in 1882, Dr. L. P. Cushman became the Editor, and a truer, braver man never worked in New Orleans. The editorial careers of Dr. A. E. P. Albert, Dr. Marshall Taylor and Dr. (now Bishop) Scott are known to all.

The growth of the paper has been gradual but certain. In these later years, with the growing strength of our Conferences, the opportunities of the paper for self-support have been greater, and these have been well improved, never any better if as well, as they are under the present management.

The SOUTHWESTERN is very dear to me. It cost me many days and months of anxiety and often financial difficulties. I do not regret any work put into it. My ambition was to establish what would be a permanent church paper in New Orleans that would be, in the main, the organ of our colored Conferences in the South, knowing full well that it would be the first opportunity for one of our colored brethren to secure General Conference recognition. The beginning of this was made when Dr. Albert was appointed my assistant.

May the success of the paper continue to increase as the years come and go.

Self-Support

BY DR. HOMER EATON

When on my recent visit to New Orleans, it was a great pleasure to me to inspect the work then nearly completed of remodelling and adapting to our use as the editorial and business offices of the SOUTHWESTERN CHRISTIAN ADVOCATE the building purchased by us a few months ago for that purpose. The plans for this work had been carefully made by a competent architect and were being worked out to my entire satisfaction. More convenient and attractive rooms are hardly to be found in any of our Book Concern buildings, East or West. This is as it should be, and I am sure that our Negro preachers and membership will appreciate it.

As I went from room to room in the three-story building and noted the handsome finish and the many conveniences of these rooms, my mind went back to the beginnings of Methodism in America, and especially to the early days of the Book Concern. Although the Book Concern was founded in



THE REV. HOMER EATON, D. D.

1789, the business was conducted in small hired apartments down to 1824 and all the printing and binding that needed to be done for the Concern was done by outside parties on contract. The first building ever owned by the Book Concern was located in Crosby street in the City of New York, and was very little larger than the building upon the occupancy of which we have just entered in New Orleans, and it did not begin to have the conveniences this building affords.

At the time of the founding of the Book Concern, the population of the United States did not exceed 3,000,000 souls, and the membership of the Methodist Episcopal Church was only 85,000. It will be seen, therefore, that that was the day of small things, both in the nation and in the Church. Our people at that time were not only few, but they were poor. The Negro population in this country to-day is greater than the entire population at the time of the establishment of our Church and Book Concern, and the colored membership of the Methodist Episcopal Church is about four times greater than the whole membership at that time. There is also greater wealth among our Negro membership now than there was among our white membership then.



THE REV. L. P. MAINS, D. D.

Thinking of these things as I walked through our new building in New Orleans—a building purchased and fitted up for the especial benefit of our colored people—I asked myself the question: Why may they not advance in knowledge, influence and power as did our white people in the early days of the Republic? To be sure, they are somewhat handicapped by their recent condition of servitude but there was also many a handicap upon the early settlers of this country. They were poor and many of them were illiterate and without social standing. The Negro needs to possess only what they possessed—honesty, integrity, and social purity, together with an overmastering desire for scholastic education, to make himself a power for good in the land. Add to these attainments industry, piety and unyielding devotion to the cause of God in the world, and the Negro race may come to occupy an elevated position among the people of the nation.

The SOUTHWESTERN CHRISTIAN ADVOCATE stands for the best things, and has rendered a distinct and invaluable service to the Church. It should find a larger and still larger place among our colored people, to whom it specially ministers, and its subscription list should speedily be doubled. No home among our colored membership should be without its weekly visit. May the new and spacious building which we now own and occupy as the permanent home of the SOUTHWESTERN become the rallying place for our colored preachers and people, and may they be inspired to new zeal in promoting the interests of every Chruch institution established for the betterment of their intellectual, moral and spiritual condition.

"Well Done"

BY DR. E. W. S. HAMMOND

To the Editor of the SOUTHWESTERN CHRISTIAN ADVOCATE and its numerous and loyal constituency: I greet you in the name of the Lord and our growing Methodism. You have wrought faithfully, and well deserve the plaudit: "Well done." May the SOUTHWESTERN CHRISTIAN ADVOCATE, as it enters its new home go into the new era full panoplied and equipped for the splendid future in which it must render valiant service for God and humanity.

Dr. M. C. B. Mason, Corresponding Secretary of the Freedmen's Aid Society, will preach the baccalaureate sermon at the commencement exercises of Philander Smith College, Little Rock, Ark., Friday morning, and the annual lecture Friday night, May seventh. Annual sermon by the Rev. Dr. D. W. Boatner, Brinkley, Ark. The Rev. W. McIntosh, A. M., will deliver the alumni address and Mr. W. H. Riley the address to the commercial graduates. The Rev. Robt. E. Jones, D. D., will deliver the address at the graduating exercises of the Adeline Smith Industrial Home.

A cross Christian, or an anxious one, a discouraged, gloomy Christian, a doubting Christian, a complaining Christian, an exacting Christian, a selfish, cruel, hard-hearted Christian, a self-indulgent Christian, a Christian with a sharp tongue or bitter spirit; a Christian, in short, who is not Christlike may preach to the winds with as much hope of success as to preach to his own family or friends, who see him as he is.—Hannah Whitall Smith.

We do not need to go out of doors to seek for Jesus Christ and his salvation. We do not need to go abroad to work out our sanctification. We do not need to construct crosses and build up ladders to heaven for ourselves. God undertakes to provide all these things for us. All these things are by divine predestination in every family among us, quite as much as they were in Joseph's family in Galilee.—A. Whyte.

Story of the Building

By the Editor

It has never occurred to the individual who pays rent monthly to some landlord what John Howard Payne meant when he said: "Be it ever so humble, there is no place like home." This statement fits the SOUTHWESTERN CHRISTIAN ADVOCATE snugly; for during its entire existence the SOUTHWESTERN has practically gone up and down the streets of New Orleans—to use a scriptural phrase



EDITORIAL OFFICE

"as a wanderer upon earth." The SOUTHWESTERN is the successor to the paper started by Bishop Newman, the *New Orleans Advocate*. The SOUTHWESTERN really had its beginning in the fertile brain of Dr. (now Bishop) J. C. Hartzell, in 1873.

One of the brethren said on the day of our formal opening that the SOUTHWESTERN CHRISTIAN ADVOCATE was once domiciled in Dr. Hartzell's vest-pocket. The Rev. Fletcher T. Chinn, one of the unique and historic characters of the Louisiana Conference, boasts that he used to carry on his shoulder the entire edition of the SOUTHWESTERN in a small sack to the postoffice. From Dr. Hartzell's vest-pocket the SOUTHWESTERN was domiciled in Mrs. Hartzell's dining room on Camp street. It afterwards found offices in Natchez alley. Later it was moved to Poydras Street. It was removed under Dr. Scott's administration from Poydras street to 429 Carondelet Street. The move to 429 Carondelet Street was made in 1898 and here the SOUTHWETERN remained until the thirty-first of January. 1908, when the fire put us in the streets. We never saw a more sad and dejected set than the office force of the SOUTHWESTERN when the editor returned from the Florida Conference. What could be expected: Burned out, homeless, turned in the street. Well, during those anxious days we succeeded in finding quarters at 419 Carondelet Street, in the third story, a dingy and uninviting place. We were in the midst of cleaning out and digging from the debris at 419 Carondelet such things as were not totally destroyed so that we might have something to begin with, when to our utter surprise, in the midst of our confusion and discouragement, Dr. Homer Eaton, one of the publishing agents of the SOUTHWESTERN CHRISTIAN ADVOCATE for over twenty years, put in his appearance. He was not long in sizing up the situation. We had had difficulty in renting suitable quarters: the truth is, suitable quarters could not be rented at that time. The reason for this is not far to find. To our delight Dr. Eaton agreed that the time had come when the SOUTHWESTERN should have its own home and it was not hard to find some one to secure an option on several pieces of property. Dr. Eaton left soon to attend the meeting of the Book Committee which held its session in February, 1908, in Cincinnati. A willing messenger soon followed him with options upon several pieces of property, one of which had been previously investigated by Dr. Eaton, and the price of which was agreeable. Dr. Eaton presented the case to the Book Committee, then in session, with the recommendation of himself and his colleague, Dr. Mains, that the property be bought. Those were thrilling speeches, although they were few sentences in length, made by Brothers Eaton, Patton, Pearsall, Leaycraft and Logan that morning. And it seems as though all were crowded within a minute and a half and then without a dissenting vote the Book Committee appropriated $12,000 for the purchase of the property.

This is in brief and common place way an account of how the SOUTHWESTERN came into possession of its home which is on Baronne Street, one block and a half from the City Hall and two blocks from the two-million-dollar postoffice to be.

The building is a three-story structure, with a splendid store room on the first story which is now being occupied by Messrs. Paul Granzin & Son, jewelers. This room is numbered 633 Baronne Street. For convenience our vestibule entrance to the second story has been numbered 631 Baronne Street. The building has been completely renovated. As a matter of fact, the entire interior of the second and third stories is practically new throughout and the photographs accompanying this story will convince the most skeptical that the rooms are neatly furnished and attractively arranged.

On last Wednesday the New Orleans Preachers' Meeting, with a few of its friends, gathered at an informal opening. A large crowd was not present for the reason that no room in the building is large enough for audiences anything like New Orleans Methodism would furnish, if given a chance. Hence, we were shut up to the presence of the District Superintendents and pastors of our Methodism in the city. Several pastors of other denominations were present and gave fraternal greetings. Service opened with prayer by the Rev. J. J. Obee and words of welcome were extended by Mr. M. S. Davage, Business Manager; response by the Rev. Pierre Landry, D. D., President New Orleans Preachers' Meeting. Greetings from our Publishing Agents, Drs. Homer Eaton and Dr. G. P. Mains, were read by the Rev. Valcour Chapman. Greetings from Dr. E. W. S. Hammond, formerly editor, were read by the Rev. W. Scott Chinn, and greetings from Bishop Hartzell were read by the Rev. Henry Taylor. Dr. A. E. P. Albert, formerly editor, read an instructive paper of reminiscences which were listened to with rapt attention; which is to be found elsewhere in this issue. Brief remarks were made by District Superintendents Clarke, Price. Obee and Turner; and then fraternal greetings were extended by Colonel James Lewis, the Rev. H. H. Dunn, the Rev. H. R. Hill, President John Weir and Mr. V. P. Thomas. Thus the afternoon of April 21 was spent. All the brethren were lavish in their praises of the Church for its splendid equipment for the SOUTHWESTERN. They gloried in the fact that the SOUTHWESTERN is now permanently located and an assured fixture in the life and development of our people in the Southland. Surely if the Book Committee and Publishing Agents could have heard the words of praise and gratitude on the part of our people on Wednesday afternoon they would have had great satisfaction in making the building possible.



EDITORIAL OFFICE

Our Publishers

The SOUTHWESTERN CHRISTIAN ADVOCATE is published under the direction of the Methodist Book Concern in the City of New York, The Rev. Homer Eaton, D. D., and The Rev. George P. Mains, D. D., publishers.

Doctor Eaton is one of the most remarkable characters of our present day Methodism. Although he is seventy-five years old, having been born in Enosburg, Vermont, November 16, 1834, he is one of the most vigorous men in Methodism, thoroughly alive to its best interests; safe in judgment, forceful in public address, he is a leader by nature. Dr. Eaton is one of the best publishers that the Methodist Episcopal Church has produced, and his career has been most interesting. He and his brother, Dr. J. W. Eaton, joined the Troy Conference in 1857. Each has given fifty-one years of active service, and both have held the same grade of appointments from the beginning, with the exception that Dr. Homer Eaton has held a General Conference posiion and his brother has not. Doctor J. W. is the senior of Dr. Homer Eaton by three years. And what is more to the credit of these distinguished representatives of Methodism is that their father before them was an active and honored member of the Troy Conference, and represented the Troy Conference in the General Conference of 1868. Tne Eaton family has had representation in the General Conference ever since. Dr. Homer Eaton was first elected to the General Conference in 1872 and has been a member of every General Conference since, except in 1876, when the Eaton family was represented by Doctor J. W., and even at that time Dr. Homer Eaton was a reserve delegate. These two brothers were members of the Troy Conference delegation at two General Conferences, 1880 and 1892. When Doctor Homer Eaton was elected the first time as a member of the General Conference, his brother, Dr. J. W., was the chief reporter, having charge of the stenographic report of the General Conference in 1872. In 1872 Dr. J. W. Eaton was a secretary of the Troy Conference. Such a record on the part of two brothers can hardly be duplicated in Methodism.

Dr. Homer Eaton was elected publisher February, 1889, succeeding Agent Phillips, and has been continuously in this service ever since. He is thoroughly interested in the Southwestern and took the initiative in bringing about the new Southwestern building. Our readers will be glad to look upon his strong face, which appears on page four of this issue, and read with interest his words of greeting.

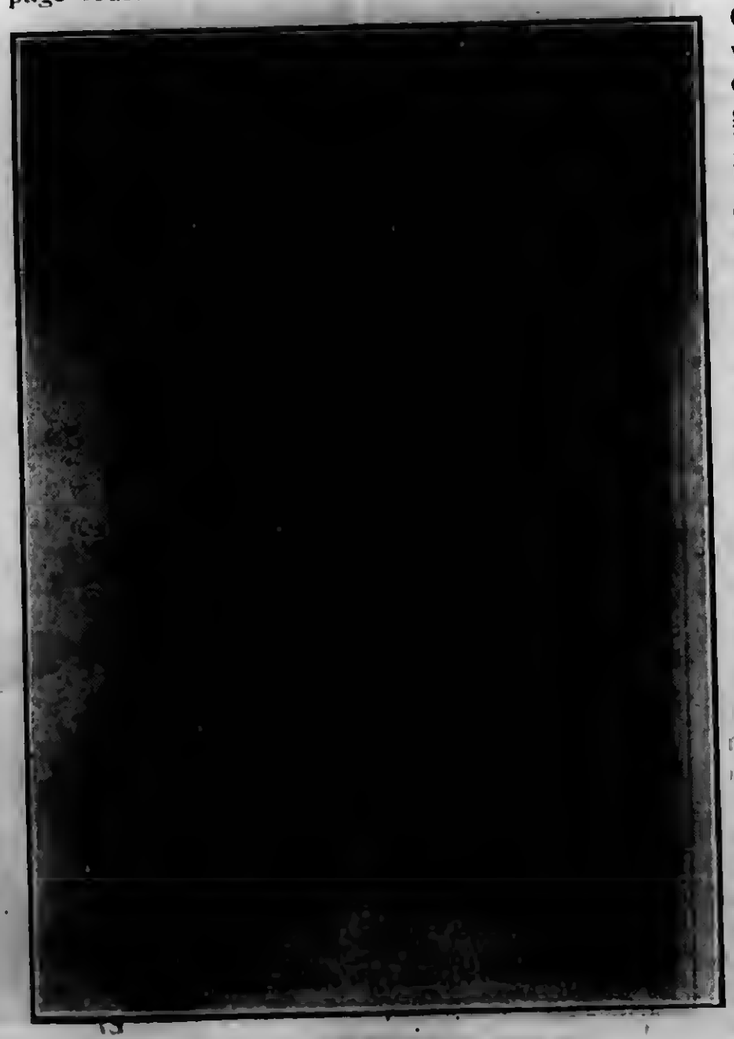
Dr. George P. Mains has been one of the publishers of the Southwestern Christian Advocate since 1896, and during all these years, with increasing interest, has studied the problems of the Southwestern, and aided in various ways in the success which it has attained. Doctor Mains is a member of the New York East Conference, of which he was secretary eight years and has represented that body in six General Conferences. He has served as president of the New York Preachers' Meeting, and in addition to his position as publisher, is treasurer of the Episcopal Fund.

Doctor Mains was born in Newport, New York. Herkimer County, August 7, 1844. He was prepared for college at Falley Seminary and completed his literary training at Wesleyan University. Dr. Mains is often heard from through the various publications of the church and his articles in the Methodist Review evince true scholarship and a thorough knowledge and loyalty to the doctrines and history of the Methodist Episcopal Church.

A picture of Doctor Mains is to be found also on page four.



MANAGER'S OFFICE AND BOOK ROOM



ENTRANCE

The Southwestern acknowledges its gratitude to the publishers for the splendid quarters it now occupies. These men have been brothers beloved, and with unfaltering interest have aided in many ways the Southwestern during its years of struggle.

The Rev. William D. Godman—An Appreciation

BY SECRETARY M. C. B. MASON, D. D.

The Rev. Dr. William Davis Godman was born at Marion, Ohio, September 8, 1829, died at St. Augustine, Florida, Christmas Day, December 25, 1908, and was temporarily interred there. He was finally laid to rest in the West Laurel Hill Cemetery, Philadelphia, Pa., Friday noon, April 2nd, 1909. The services both at the house and the grave, arranged by his devoted daughter, Miss Inez, were simple and beautiful. Dr. Frank P. Parkin, of Chester, Pa., who had known him from early childhood, and who was recently his pastor, conducted the services. At the house, music was rendered by a trio of young colored physicians, two of whom had been especially helped by Dr. Godman while engaged in the educational work of the Freedmen's Aid Society in the South, and prayer was offered by Dr. S. W. Thomas, formerly editor of the *Philadelphia Methodist*. At the grave, appreciative remarks were made by the Rev. John D. Fox, at one time pastor of the family; the Rev. Dr. W. B. Chalfant, also a former pastor; the Rev. Dr. George Gant, on behalf of the Ohio Wesleyan University, a member of the class of 1879; Dr. E. R. Sutton, a young Negro physician, educated by Dr. Godman; Secretary M. C. B. Mason on behalf of the Freedman's Aid Society; Dr. Frank A. Parkin, and Miss Inez A. Godman, the devoted daughter.

Dr. Godman was one of the pioneers in the work for the Christian education of the Freedmen in the South. Scarcely before the roar of cannon had ceased, and the din of musketry had been hushed, he was on the ground laying well the foundations for the uplift of these unfortunate poor. With a devotion that has seldom been equalled, and never surpassed, his young life was given with great enthusiasm to this work, and that devotion and enthusiasm never left him. With malice toward none, with charity for all, his work was one of love, and this spirit so often exemplified by him, was transplanted in the very life of his pupils, and they went out from under his care not to be haters, but to be lovers.

His first work was at the New Orleans University, then Thompson Biblical Institute. As President of this Institution, he did yeoman service for the Freedmen's Aid Society, and much of the strength and prosperity that has come to this institution since, must be credited to his wise and faithful administration. It was, however, at Gilbert College and Industrial Institute at Baldwin, La., where his greatest work was done. This property, comprising more than a thousand acres, had been given to the Freedmen's Aid Society by a resident of France, but in some way had gotten almost hopelessly in debt before it came directly into the hands of the Society. Dr. Godman took hold with a masterly hand, studied carefully the situation, and among other things, organized a band of Jubilee Singers from among his own pupils, and with the aid and co-operation of his sainted wife, lifted the debt and subsequently secured for the Institution an endowment, and the resources from the farm which he redeemed from debt, the Institution is now able ot carry on its work of training the hand, the head and the heart for useful and intelligent service.

Negro education in the South has been and is greatly indebted for the high moral ideals and spirit of real sacrifice represented by the white teachers who came from the North, and none of them have given greater and more permanent service than Dr. Godman. A thorough scholar, a great preacher, a man of the highest integrity and tenderest love, his life itself is the highest example of the principles which he taught, and his work is therefore abiding and immortal.

He is not dead but sleepeth. The old enemy only touched the hem of his garment and bruised the shattered house under which he found shelter. He still lives—lives in the lives of the thousands who came under the influence and touch of his beautiful life—lives in the lives of millions of a race whom he came to save, and for whom his life was dedicated.

Bishop I. B. Scott Knighted at a Reception Given by the American Minister

Dr. Ernest Lyon, the American Minister at Monrovia, gave a reception in honor of Bishop I. B. Scott of the Methodist Episcopal Church, on Wednesday evening, February 17th, on the occasion of his being knighted by the Liberian Government. This was a brilliant affair and the first that has



BISHOP I. B. SCOTT, D. D., LL. D.

taken place at the Legation since the death of Dr. Lyon's wife, March, 1908. The Legation was beautifully decorated with palms, flowers and flags. The reception occurred at a very opportune time for the gathering of men of prominence in Liberia. The Legislature had adjourned, however, and many of the senators and representatives from Seeward county, who had been invited, were obliged to be absent, having been forced to take an early steamer for home. Notwithstanding this fact a large number of men were present, only men having been invited.

A very tasty luncheon was served, after which President Arthur Barclay arose and said that he, with the consent of his cabinet, was pleased to confer upon the Bishop the title of Knight Commander of the Liberian Humane Order of African Redemption. President Barclay is not an orator in the sense of the word, but he is an uncommonly pleasing speaker and nevertheless forceful. Among other things he said that the history of the Church in Liberia was inextricably woven with that of the State; in fact, that the Republic was conceived in the spirit of Christianity; that the Church was the forerunner of the State; that the Church had been the most important factor in the development of the Stae; had trained and fitted men who have filled and are filling most important positions in the government. Furthermore, that the Republic has many vexing problems to face, with increasing delicacy and magnitude, and the Church, under its present wise leadership, would do its share in upholding the arms of the State. These and other considerations led the President and his cabinet to confer upon Bishop Scott this cherished honor. In closing, the President further wished the Church abundant success, and assured the Bishop that the government would rejoice in the widening of its influence throughout its territory.

Bishop Scott made an appropriate response in which he said that there was no one to make any objection to his receiving such a mark of respect, except, perhaps, his wife, and he felt certain that she would be equally as proud of this honor as he.

The surprise of the evening came when the President announced that he had another duty to perform —another man to knight. When he disclosed the fact that he and his cabinet had conferred the same Order upon Dr. Ernest Lyon, no one present was more surprised than the Minister himself, knowing the restrictions the Congress of the United States imposes upon its ministers, ambassadors and other similar officials in receiving such honors and titles. The President acknowledged the great help the American Minister had rendered the Republic of Liberia and the fact that he had ingrafted himself into the affection of the Liberians as a whole, and, therefore, he saw no fitter way to express the gratitude of the government than by conferring upon him the title of Knight Commander of the Liberian Humane Order of African Redemption. Dr. Lyon thanked the President and his cabinet for this honor. He said, however, that he would first have to secure the consent of his government to accept the proffered honor, of which no man would be prouder than he when it should be obtained.



THE AMERICAN LEGATION

The Liberian Humane Order of African Redemption was organized in 1879 by President A. W. Gardner. He had been, a short while before this time, made a Knight Grand Cross of the Spanish Order of Isabella Catolica, and inspired by this fact he instituted a Liberian Order of Chivalry. The insignia of this Order consists of a beautiful ribbon from which is suspended a golden wreath of leaves, a golden star bearing the impression of the seal of the Republic and its motto: "The love of liberty brought us here," and a background of golden rays. A diploma accompanies the Order.



INSIGNIA OF THE ORDER OF AFRICAN REDEMPTION

Among those present were President Arthur Barclay, Vice President J. J. Dossen, Secretary of State F. E. R. Johnson, Secretary of Interior A. L. Sims, Secretary of Treasury D. E. Howard, Postmaster General S. T. Prout, Attorney General C. D. B. King, Secretary of Education G. S. Padmore, Senators S. G. Harmon, C. C. Bull, W. T. Hagan, Bishop S. D. Ferguson, of the Protestant Episcopal Church, Bishop W. H. Heard of the African Methodist Episcopal Church, Representative J. E. Port, Secretary of the Legation, George W. Ellis, the Belgian Consul Wilmot E. Dennis, the Imperial German Hans Freytag, Vice Consul of the United States, J. H. Reed, Liberian Consul-General

(Continued on Page Ten.)



PRESIDENT ARTHUR BARCLAY OF LIBERIA



DR. ERNEST LYON AMERICAN MINISTER AND CONSUL GENERAL



MR. F. E. R.

Southwestern Christian Advocate

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3—When the ADVOCATE does not arrive regularly, notify us promptly.
4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

631 BARONNE STREET.

OUR BUILDING AND OUR DUTY

(*Continued from Page One*)

endued with the power of the Holy Ghost. He is the man to whom the people flock with eager and willing hearts to hear. Oh, no, the gospel is not stale. The people are not tired of the truth as it is in Christ Jesus. As a matter of fact, as the hart panteth after the water-brook so people pant unto this day for the message of peace and deliverance. If you do not believe it, brother, try it.

THE THOBURN JUBILEE

Appropriate exercises celebrating the fiftieth anniversary of Bishop J. M. Thoburn's saiing for India were held at Allegheny College, Meadville, Pa., April 11-13. Bishop Thoburn is an alumnus of this institution, having graduated with the degree of A. B., in 1857. It was therefore altogether fitting that this semi-centennial jubilee should be held under its auspices. Bishops, editors and distinguished churchmen were present and took part in the exercises. But these were only representative of the hosts of Methodism in America and in lands across the waters who do in their hearts pay tribute to this modern apostle, mighty in faith and in works, whose fifty years of consecrated service have been a benediction to the benighted ones abroad and an inspiration to toiling Christians at home. Other denominations were likewise represented. Greetings were received from many Preachers' Meetings and from nearly fifty colleges. Ambassador Bryce and President Taft also sent congratulatory messages. It is unnecessary to refer at any length to Bishop Thoburn's remarkable career as a missionary. His work has heen the inspiration of two continents. He sailed for India April 12, 1859. He began his work under most discouraging circumstances, in that part of India which was just recovering from the ravages of war. As a result of five years of self-sacrificing toil he secured only five converts. At that time it appeared as if his life was being thrown away; but today, there are in Southern Asia eight conferences, two hundred thousand members and numerous school and church buildings. No doubt the whole continent to some degree at least has felt the uplifting influence of this man. In 1888 he was elected Missionary Bishop to India and Southern Malaysia.

This anniversary was not only a remarkable tribute to the remarkable man lovingly called "The great little man of Methodism," but seems to have grown into a mighty missionary movement. Dr. William H. Crawford, President of Allegheny College says: "The jubilee far surpassed the expectations of those who planned it. It leaped beyond the elaborate, formal, stately into the thrilling, soul-inspiring and prophetic. It was one of those overwhelming events which captivate audiences, lead to sublime consecration and stir the dormant energies into heroic action."

The program began on Easter Sunday morning with a semi-centennial sermon by Bishop Thoburn. This was but the beginning of a feast of good things. Following the Bishop on Sunday and on the ensuing days of the celebration addresses were delivered by the distinguished churchmen who were present. These addresses having a great theme and being delivered upon a great occasion were uplifting and at times reached sublime heights. It was a great moment on Tuesday afternoon when the Rev. Horace G. Dodd, D. D., Superintendent of the Meadville district in an appropriate speech presented to Bishop Thoburn the comfortable house in Meadville given him by his many friends. The envelope containing the warranty deed was wrapped in the folds of the Stars and Stripes. There was an additional gift of a thousand dollars for the furnishing of the home. This was significantly wrapped about with the British flag, under whose protection Bishop Thoburn had spent so many years of his life. The celeoration came to an end with a banqu t on Tuesday night.

The great key-note sounded in all the addresses was "Service." This was the vital, fundamental theme. Beyond all doubt the cause of missions will have received a tremendous impulse by this jubilee. Not only will those at home be inclined to give more to bring about the evangelization of the world but those who are striving and toiling in the dark places of heathendom will be greatly strengthened and encouraged and lifted to a higher plane of endeavor by this jubilee.

In writing of the event President Crawford said: "The jubilee is over, the distinguished guests have gone to their homes, but I am sure I voice the sentiment of students and faculty alike when I say that there abides with all of us the conviction that in the Thoburn Jubilee we have seen "a vision of God." Our prayer is that the vision may abide, and that as the result of the Jubilee scores of young men and women from this college and from other colleges may be led to give their lives in glad service to Him who fifty years ago called James M. Thoburn from college hails to missionary service."

Of General Interest

CORPORATION PAYS FINE

The State of Texas was successful in its litigation against the Waters-Pierce Oil Company and as a result collected what is probably the largest fine ever paid by a corporation. The fine amounted to nearly two millions of dollars and was paid in cash.

The prosecuting attorney who so successfully conducted the case received $90,487.65 as his share of the fine imposed. This will no doubt inspire other prosecuting attorneys to be more diligent in their business of indicting "predatory" corporations.

A SERIOUS HAPPENING

The old historic St. Louis Cathedral of this city, which occupies the same site upon which the first church was erected by Bienville in 1718, when he laid off the city, met with a terrible accident through some unknown cause Sunday, April 25, at 2:30 p. m. While the people were yet gathered at a baptismal service a terrific shock brought about either because of the explosion of a bomb previously placed by some villian who lost sight of the possible destruction of life and property which might ensue in an effort to avenge some personal grievance or as a result of natural effects produced by an ignition of gas by an electric spark. While no one was seriously hurt there were several people who received severe physical and nervous shocks. The material damage to the building and furnishings will amount to something like $1,500.

Investigation is going on and although no tangible clew has as yet been found, two suspects have been arrested and are being held for further developments.

THE SITUATION IN THE EAST

The young Turks have been successful in their march upon Constantinople. Garrison after garrison has surrendered, and the entire city is in their hands. At this writing it is somewhat problematical as to what disposition will be made of the sultan. Indications are that he will be deposed and will be succeeded by the aged Rechad Effendi, heir apparent. The city of Constantinople has been placed under martial law, and order is being restored.

In the meantime a wave of Mohammedan fanaticism which originated in the village of Adana during the spring festival in the honor of Mohammed has been spreading throughout Asiatic Turkey. Thousands of Armenians have been killed. In the ruthless massacres which have occurred neither woman nor child have been spared. The motto of the Moslems is: "Not a twig of the accursed race shall be suffered to live." The Armenians are looking to the young Turks for protection.

It behooves the Christian nations of Europe to bestir themselves and see to it that an end is put to these terrible slaughters at once.

THE SOLID SOUTH

Senator Bailey of Texas in one of his recent speeches in the senate took occasion to refer to the attempt of President Taft to disrupt the Solid South. The speech of the Senator from Texas clearly indicated how great were the difficulties which confront President Taft in his desire to cause a change of front in the political policies in the South. It is very evident this change so greatly coveted by our President is neither sought after nor desired by many influential Southern leaders. Consequently the policy of conciliation adopted is not likely to have the desired effect. In the course of his speech Senator Bailey said: "If this administration thinks it can make inroads by flattery and bribery, (and by that I mean the bestowal of offices, of course), it might as well be about other things. President Taft wastes his time. He wastes his breath by giving attention to the men who come up from the South telling him they can disrupt that section of the country and turn it from its allegiance to the Democratic party." Senator Tillman in making an address on the same day in New York said practically the same thing, but of course, in his usual vehement and vitriolic manner. Referring to this matter editorially the New York Evening Post asks: "What shall it profit the Republican party to gain a few votes in the South and lose its own soul?"

EX-GOVERNOR GLENN AND PROHIBITION

Ex-Governor R. B. Glenn, of North Carolina, who is now in the South delivering lectures and preaching the word of God in an effort to raise the moral and Christian standards of the people had occasion to deliver two forcible sermons in the city of New Orleans, Sunday, April 25. While Mr. Glenn is of Presbyterian faith, he has the fire and grace of a Methodist. Among other things to which he referred during the course of his sermon at night in the Presbyterian church he called attention to the fact that out of the ninety millions of souls in these United States not more than one tenth were real Christians. Speaking particularly of New Orleans he declares that the morals of this city are at as low an ebb as are those of Chicago, which he has always known to be very low. The former executive especially emphasizes the need of a greater interest in Home Missions. In enumerating some of the more potent factors of sin and corruption as aside from direct politics Mr. Glenn named the Press as one among the greatest, if not the greatest fosterer of sin and vice in the land. He points out the need of Christian men at the head of affairs in general and as editors of newspapers in particular. Nor does he feel that the pulpit is up to the standard.

In reference to Sunday amusements he holds that where men of Christ are at the helm, theatres, pleasure parks, brass bands, haseball and other ungodly amusements on Sunday are not to be tolerated. As to prohibition, its present hold and ultimate outcome he says liquor is being driven out everywhere in the South not from a mere sentimental reason hut from a husiness standpoint; and according to his predictions the entire South will be totally dry within the next decade.

It is to be hoped that Mr. Glenn's predictions may prove true. Even more, that in less than ten years whiskey with all its accompanying evils will have been completely eliminated.

People of Interest

Dr. M. C. B. Mason will deliver an address at Central Congregational Church May 6, at 8 p. m., under the auspices of the Colored Young Men's Christian Association. Subject: "The Oratory of Shakespeare."

Dr. I. L. Thomas preached the early morning sermon at St. Paul Methodist Episcopal Church, Shreveport, Louisiana, on Easter Sunday, to an immense audience.

Prof. William Hooper Councill, president of the Normal Institute, Normal, Ala., died Saturday April 17, after a year's illness. Prof. Councill was born in Fayetteville, Cumberland county, North Carolina, July 12, 1849.

The address of the Rev. C. W. Holmes, evangelist, which should have appeared in the appointments of the Lincoln Conference is 4902 West Thirty-fifth avenue, Denver, Colorado. Brother Holmes is now ready to serve the brethren.

Editorial Letter

In the great Methodist machinery the man who bears the burden of all our enterprises and upon whom—in the final analysis—all must rely, is the pastor. He is the man who does the work. Others in the machinery are largely those who see that the work is done and who work in a general way. But the pastor is the man behind the gun. A trip among the brethren is inspirational and profitable.

It was my pleasure to call at Lake Charles, La., on a recent trip and to note the splendid work being done by the Rev. B. J. Reddix and his noble people at that point. Bro. Reddix is Napoleonic in stature and Napoleonic in leadership. At Lake Charles through thrift and energy, he brought into being a splendid structure. It was my pleasure to be greeted by a fine audience in this church on Good Friday night. The District Superintendent, the Rev. Peter Wellington Clark, was present. Indeed, he was the forerunner of the engagement. And like Peter of old, he is impetuous and go-aheady, enterprising, restless; but like Wellington he has sagacity and wisdom and courage and leadership. Brother Clark is a good preacher, a safe man, and the men of his district are following him admirably. Lake Charles has a number of enterprising business men; men of whom our race has reason to be proud, because of what they have accomplished in the financial and educational world.

My next stop was at Houston, Texas. It is always a pleasure to be privileged to address a Trinity congregation; for this church and St. Mark Church, New York rival each other in the largest list of subscriptions to the SOUTHWESTERN CHRISTIAN ADVOCATE. Dr. Brooks, at New York City, and Dr. Logan at Houston, Texas, are giving splendid examples of what can be done for the SOUTHWESTERN, if a pastor only tries. Dr. Logan is in the midst of his eighth year and is as popular as ever. He has installed recently a large pipe organ which adds greatly to the music of the choir—and a good choir it is. A full letter and more would be interesting upon the business life of our people in the city of Houston: Drug stores, tailor shops, undertaking establishments, livery stables, real estate agencies and the like are some of the indications of the Negro's thrift. Houston boasts of its *Texas Freeman* as one of its organs which was founded by Mr. Emmet J. Scott. *The Victoria Guide,* named for Victoria, Texas, but which is really published in Houston, under the editorship of Mr. Theodore Baughman, is also demonstrating the ability of the Negro to take care of himself in local press enterprises. Easter Sunday was spent with the Trinity congregation.

Early Monday morning I joined President M. W. Dogan, of Wiley University, for a tour through the State, and our first point was Brookshire, Texas, a small station thirty-two miles out from Houston. We were met by Brother G. W. Gill, the pastor and Brother Blackshear, a substantial farmer of that community. The reason for going to Brookshire was to see two splendid examples of Negro thrift, industry and success—of two men who have demonstrated beyond doubt the wealth of the soil and the independence of the farm life. These two men are Brother Blackshear, referred to above, and Brother Adolphus Hughes. Brother Blackshear has a large farm well stocked; all his land in high state of cultivation; a large family and is prosperous. Mr. Adolphus Hughes is one of the most remarkable successes in agricultural life that we know. Forty years ago he and his wife began the accumulation of property by buying a few acres outside of the farm which was owned by Mr. Hughes' former master. This little patch was finally paid for and additions were made from time to time until Mr. Hughes holds under his own right and title more than three hundred acres of fine land and some of which is in the Brazos bottom and which is reputed to be among the most fertile land of the entire Lone Star State, including the farm owned by his former master. Not only so; but Mr. Hughes has cattle ranches and while there are no hills there Dr. Dogan insists on saying that he has cattle upon a thousand hills. Brother Hughes—for he is a member of the Methodist Episcopal Church— has not only succeeded in accumulating land and cattle but, if community gossip amounts to much, he has gold stored away. It is simply wonderful what a man may learn with his eyes open and his ears quick to catch what is going on, even though he may be deprived of scholastic training. Mr. Hughes makes no pretense at all at belleletters or literary culture; but he knows the fundamental principles of banking and commercial business and is a master in the art of dealing with men. He has many quaint, practical and wise views of his own. He is a character —interesting as he is unique, and although bordering upon seventy years he is active and is in his saddle nearly every day from sun to sun, riding to his farm and through his ranches, keeping thoroughly in touch with his business. It was a genuine inspiration to have met this good man and to have noted his success. I remarked that he was a member of the Methodist Episcopal Church. The church near his house is called Hughes' chapel. He gave the several acres upon which the church stands and several hundred dollars toward the building Dr. Dogan and I had a delightful stay with Mr. Hughes and his family for the better part of two days.

From Brookshire we went to Palestine, via Houston. The Rev. M. Q. A. Fuller, District Superintendent, was holding his District Stewards' meeting and Missionary Convention at this point. Lively questions were being discussed. Brother Fuller has the largest district in the point of territory in the entire Texas Conference, measuring more than three hundred miles one way and one hundred miles across. He is a good traveller and rides the mule well. He is succeeding as a District Superintendent. Dr. Dogan and I had the pleasure of speaking to our people at this point, including the visitors and pastors that came up to the convention. The SOUTHWESTERN was remembered and a collection was taken for the Building Fund.

Our next point was Longview. We were making our trip over the I. & G. N. which is said to be in the hands of receivers. Well, really, this railroad is in the hands of somebody; for on the train upon which we traveled we might have appropriately sung: "See how we go in this poor dying rate." I had occasion sometime ago to refer to the poor accommodation offered colored people upon this road; but there is no sign of improvement. Well, I wonder if the Negro has any right to complain or any rights to be respected anyway? There is no connection between Longview and its name, so far as I know. Our church here is located in a settlement of thrifty and industrious colored people who are buying homes and beautifying them. The truth is, the church is out of keeping with its surroundings. A number of beautiful and substantial homes are to be found on all sides; but the church is almost in a state of dilapidation. Our membership at this point, however, is small. The occasion of our visit was to be present at the District Stewards' meeting and Missionary Convention, of the Marshall district, led by the intrepid, invincible, humorous and witty Joshua Obadiah Williams. Now, if Joshua is any name for a leader, Brother Williams has the right name. He does not know what it is to fail. All of his pastors were present save two the first day; and we learned all were present on the succeeding day. Nearly every church was represented in the District Stewards' meeting. It was a large and representative gathering—much larger than some of the District Conferences that we attend. This man simply knows how to do things and how to get results. The SOUTHWESTERN was generously remembered and the brethren increased the Advocate Building Fund, although they had given their quota last summer. The few hours spent at this point was well worth the trip.

My next stop was at Wiley University, the Mecca of the Texas Conference and toward which all roads of East Texas lead. Dr. Dogan has literally wrought wonders at this place. More than eight buildings have been constructed during his administration and still there are others to follow. The Coe Hall is the latest addition; but we understand that as soon as this large dormitory—which will contain eighty-five rooms, modernly equipped in every part—is finished, then the Texas Conference will start on a recitation building to meet the growing demands of Wiley. Sometime ago I referred to the Greater Wiley University; and with the following new buildings completed—the Main Hall, Hospital, Mechanics Hall, President's Home, Carnegie Library, and the Coe Hall, soon to be ready for the roof; and the recitation bulding in the future—it looks as though the Greater Wiley University will be a realization. This is an enthusiastic student body numbering 634, a brighter, more cheerful, better kept, better fed and happier set of pupils we have never met. Much could be said of Wiley, in truth, a book could be written upon its beginning and growth, its graduates and under graduates, its school spirit and strong faculty; but space does not permit. On Friday night it was my pleasure to witness the senior Musicale Recital of Miss Julia Edna Calvin and Mr. James Monroe Vandervelt. Wiley University has one of the strongest musical departments in the entire system of Freedmen Aid Schools. This reputation was sustained by Miss Calvin in her piano recital and Mr. Vandervelt in his renditions upon the violin. Both of these young people showed aptitude in music and brought forth rounds of applause. To Professor Weber is due the credit for their splendid success.

We left Wiley University on Friday night reaching Shreveport early in the morning and found shelter in the commodious and beautiful home of Dr. and Mrs. D. A. Smith. Dr. Smith is one of the best practitioners in the entire Southland—a graduate of Rush Medical College, Chicago. Not only is he up in medicine, but he is thoroughly conversant with the best literature and has a passion for the best that there is in philosophy, history, poetry and fiction.

From Shreveport we journeyed through the sawmill region of Louisiana to Beaumont, Texas. This sawmill region has its own story. Towns literally came into existence as if under a magician's wand. The tall pines are being consumed and men's pockets are being made rich. Beaumont was our destination and we reached there Saturday night and were greeted by a large and representative committee headed by th pastor, the Rev. J. F. Barnes. Methodism has had a struggle in Beaumont. We were on a hack street, poorly located. Brother Barnes has succeeded in purchasing a piece of property on one of the best streets in the city—on the corner, diagonal from the high school (white). This is the best located Negro church in Beaumont. Brother Barnes is building for the future; that is to say, the church under construction, and which is to be completed sometime soon, will make St. James. Beaumont, the second church of the Texas Conference. It is a beautiful and substantial frame structure of two stories; well designed and well built, with a growing congregation which now numbers four hundred. St. James promises to be a rival to the great Trinity at Houston. Brother Barnes and his people, who have co-operated with him heartily from the heginning, deserve great credit. He is a hard, persistent worker. He has been able to gather around him some of the representative men of the city who are affiliated with his own church and he has been able to secure the good will of all people of Beaumont regardless of churches. We hope in the near future to give a graphic description with photographs of Brother Barnes' work. Suffice it to say this time, Dr. Dogan and I addressed three large congregations on that Sunday. Sunday night every available space in the church was taken and people were out on the banquet. Brother Barnes is a success. He deserves the good will and commendation of all his brethren throughout the Texas Conference. These nightly stands arranged by President Dogan were rather strenuous nevertheless they were enjoyable. After having served three times on Sunday, it was with a great deal of relief that I turned my face homeward that night.

It is always a pleasure to be among the Texas brethren. They have a Texas way of doing things which is large and enthusiastic.

R. E. J.

The Rev. Dr. C. B. Spencer, editor of the Central Christian Advocate, is to deliver the baccalaureate sermon at Samuel Houston College, Sunday morning, May 9. Annual college sermon by the Rev. A. Brown, Belton, Texas. Commencement oration by the Rev. Joshua Stansfield, D. D., pastor Meridian Street Methodist Episcopal Church, Indianapolis, Wednesday, May 12.

Dr. J. Culver Hartzell, Professor of Geology and Chemistry in the University of the Pacific, has been selected as a member of the committee upon design and cost of the Burnett Memorial Monument. [illegible] M. Burnett was the first governor of the [illegible] California and a movement has been [illegible] to the erection of a monument [illegible] first governor of the State and [illegible] San Jose where began the [illegible] of organized government in [illegible]

Meharry Commencement

One Hundred and Five Graduates—Class Largest in the History of the College

FROM THE NASHVILLE GLOBE

The very name Meharry has become a household word throughout the length and hreadth of this country. It has gone out into the islands of the sea, down into Mexico, and the countries of South America as the enrollment this year indicates. Students from South America and different groups of the Antilles have become so numerous that the school is equally as well known in St. Kitts, Barbadoes, or the other islands as it is in the states of the Union. An enrollment during the past school year of nearly five hundred students is an excellent testimonial of the growing popularity of an institution that stands at the top of all medical schools. This is the enviable record that was made and proclaimed during the year 1908, a fact that cannot be denied, a record worthy of holding. It has been said time and again that in order to know a people you must either live or become one of them. The venerable Dean of Meharry, whose life has heen spent with the Negro in the South, attests this fact. He attributes the increased attendance each year to the fact that the faculty of the school is principally made up of men and women of the race, guided by that class of whites that consecrated their lives to the service of our people. The faculty, both white and colored, by its harmonious work has brought about remarkable results. It was apparently only yesterday in the minds of the older people when the school was in its infancy. To-day it towers heavenward in the estimation of thousands, and apparently it will only be the morrow before it will spread out almost into the unknown, so large and so universal will it have grown. This will he made possible no doubt by the contemplated improvements, the most notable of which will be commensurate both in building and equipment with the standing and reputation of the college. While the city enjoys two distinctly Negro hospitals, the school feels the need of one that can afford its internes the latest and best training in hospital work preparatory to sending them out at their chosen professions. The Salutatory, "Medicine a Progressive Science," by J. G. Shaw, A. B., of the State of Mississippi, upheld the reputation of a state that has always made a creditable showing in the race's progress. Mr. Shaw spoke in the most concise and effective manner. The audience gave him marked attention and applauded frequently.

The Pharmaceutical Valedictory "Yesterday and To-day," by P. S. Thompson, of Tennessee, can he easily placed in a class of proficient renditions. He proved by his forceful argument of pharmacy that it plays an important part in the medical world as an aid to physicians and dentists, and an important factor in the home life. The music that was rendered immediately after was very inspiring.

The Dental Valedictory, "The Evolution of Dentistry," by J. A. Napier, of Tennessee, added lustre to that department of the college, which was fortunate in getting such an able representative for the occasion. Much has been and is still being said about the profession. The speaker covered the ground in such a way that the audience never tired of the beautiful illustrations drawn and climaxes reached.

The medical department was represented by C. S. Powell, of Tennessee, who as Medical Valedictorian gave to the audience a true touch of oratory mingled with facts in a great speech which if the school is to he judged by its worth places it upon a still higher plane. His subject was "Tuberculosis."

The Choral Society of Walden University again rendered excellent music to the delight of the audience.

The able address to the graduating class by the Rev. J. W. E. Bowen, D. D., President of Gammon Theological Seminary at Atlanta, Ga., was the crowning event of the evening. Dr. Bowen, exceedingly eloquent and apparently at his best, gave to the audience composed of the citizens of Nashville and visitors from nearly every state in the Union, a touch of oratory that will not be forgotten in days to come. It is hardly possible to describe the force and eloquence with which Dr. Bowen spoke to this immense class going out to do professional service. One thing he did which will linger long with every individual, not only of the class but of the audience, was to admonish them above all things to take with them for their companionship the comforting Savior, the guiding Spirit, and the exemplary life of the lowly Nazarene.

Conferring the degress by Dr. Kumler and Dean Hubbard took some time. Many of the class received handsome and valuable presents from friends and relatives. The benediction closed the exercises which for brilliancy and grandeur, together with point of attendance, have not been excelled in Tennesseee's capital.

CLASS OFFICERS.

Medical—L. R. Petty, President; C. L. Morgan, Vice-President; Maud May Reed, Secretary; John Byas, Assistant Secretary; L. A. Fisher, Treasurer.

Dental—M. L. Irving, President; J. C. Shoffner, Vice-President; A. S. Staley, Secretary; D. H. Brown, Treasurer.

Pharmaceutical—J. G. Kyles, President; A. C. Nicholson, Vice-President; Lula S. Blount, Secretary; J. A. Gregory, Treasurer.

Class Day Orators—M. L. Irving. George D. Peterson, I. H. Hampton.

CLASS ROLL.

Medical—Louise S. Boynton, Georgia; J. P. Brooks, Mississippi; R. K. Bristow, South Carolina; John Byas, Mississippi; E. J. Cardwell, Ph. C., North Carolina; C. B. Chambers, Arkansas; Gordon M. Chambers, British West Indies; A. A. Craddock, B. S. D., Missouri; S. H. Clemons, Texas; R. A. Dohson, Illinois; L. A. Fisher, Tennessee; P. A. Francis, British West Indies; H. C. Fowler, Arkansas; D. W. Gooden, Texas; H. F. Hall, Florida; Henry Hamilton, South Carolina; S. H. Harris, B. S., Mississippi; I. H. Hampton, A. B., Tennessee; W. W. Hopson, Mississippi; B. B. Jackson, Kentucky; L. H. Johnson, Arkansas; W. L. Jones, Louisiana; Z. K. Jones, Kentucky; C. H. Jordan, Georgia; O. A. Joyner, South Carolina; S. S. Lawton, Jr., A. B., South Carolina; L. E. Martin, Cuha; A. B. Madison, B. S. D., Missouri; A. C. D. McClellan, Texas; W. R. McMillan, Texas; G. H. Moores, Tennessee; C. L. Morgan, Texas; G. M. Munchus, Jr., Texas; L. R. Petty, Mississippi; Lee Pinkston, Mississippi; C. S. Powell, Tennessee; W. J. Reese, Georgia; Geo. H. Reid, Kentucky; Maud May Reed, Ohio; O. M. Reynolds, Alabama; A. O. Rawlins, British West Indies; S. V. Roberts, Mississippi; J. B. Russell, B. S., South Carolina; A. L. Sanders, Oklahoma; Geo. L. Samuels, Oklahoma; A. N. Samuels, British West Indies; S. T. Sealey, British West Indies; A. S. Senate, Texas; J. G. Shaw, A. B., Mississippi; W. W. Sumlin, Tennessee; Elizabeth B. Sykes, Tennessee; J. R. Terrell, A. B., Texas; F. G. Trapp, Florida; F. E. Turner, Georgia; P. O. Wailes, Louisiana; J. P. Watkins, L. I., South Carolina; C. H. Watkins, B. S., Mississipoi; S. F. Welton, Alahama; S. E. J. Watson, Mississippi; J. L. White, Georgia; A. J. Williams, Missouri; A. J. Williams, Mississipni; J. H. Williams, Missouri; P. W. Woods, Mississippi; A. L. Woods, Arkansas.

Dental—J. J. Bell, Georgia; H. L. Boston, South Carolina; D. H. Brown, Georgia; C. S. Carr, Georgia; C. A. Dunston, North Carolina; C. F. Hoskins, Georgia; William Howard, Louisiana; Andrew Hudson, Oklahoma; A. S. Hunter, North Carolina; J. S. Johnson, Georgia; C. B. Johnson, Texas; J. A. Napier, Tennessee; J. C. Overton, Tennessee; Z. G. Pusey, Columhia, South America; T. J. Randolph, Oklahoma; J. C. Shoffner, Tennessee; A. S. Staley, Georgia; U. S. Walton, Tennessee; W. S. Yarbrough, Tennessee.

Pharmaceutical—Lula S. Blount, Arkansas; C. A. Dier, Louisiana; G. W. Franklin, A. B., South Carolina; J. A. Gregory, Mississippi; A. L. Hinson, Alabama; E. D. Harris, Georgia; J. R. Hightower, Mississipni; R. G. Johnson, Georgia; Natalie G. Jenkins, Tennessee; J. G. Kyles, Georgia; A. C. Nicholson, Tennessee; G. D. Peterson, Mississipni; Jennie D. Riley, Mississippi; Katie C. Tatum, Mississippi; P. S. Thompson, Tennessee; W. T. Thompson, Texas; Beulah L. Walker, Missouri.

Nurse Training—Susie Hattie Norris, Texas; Addie Eddie McLeod, Mississippi; Bessie B. Patton, Tennessee; Bettie Elizabeth Cummins, Tennessee.

NOTES.

The subject of Dr. Bowen's address to the graduaing class of the Meharry Medical, Dental and Pharmaceutical College was "The Sacredness of the Profession of Medicine." He made a splendid effort which of itself was worthy of braving the inclement weather hy the thousands to hear. He was given prolonged applause by the audience.

The Walden Glee Club, composed of young ladies, rendered excellent music, as did the men's quartette.

Dr. B. T. Washington was among the throng of spectators who listened to the splendid exercises. He was introduced after the program and spoke for about ten minutes.

Dr. Hubbard in speaking of the success of the college said:

Not including the class of 1908, there are 708 living graduates. Of this number, 8 are teaching, 4 are preaching, 1 United States Consul at Sierra Leone, 1 a machinist, 1 an editor, 2 are bishops, occupations unknown 12, practicing medicine 679. This indicates that nearly 96 per cent are now practicing their chosen profession.

A NEW HOSPITAL BUILDING.

Our greatest need at the present time is a suitable building for hospital purposes, clinical instruction and nurse training. We are now using a rented building which has rendered a good service in past years, but is not of sufficient size nor of suitable construction for our present demands. We are now needing a modern hospital huilding, the estimated cost of which is $40,000. Of this amount the trustees will furnish $5,000, the alumni will be asked to contribute $10,000, and the remaining $25,000 must be obtained from other sources. An application will be made to Andrew Carnegie to aid us in this undertaking. We hope to obtain substantial aid from the citizens of Nashville, both white and colored.

Bishop Scott Knighted

(*Continued From Page Seven.*)

W. Parker, Charles Eichinger, Agent for A. Woermann.

Among those sending regrets are His British Majesty's Consul-General, Braithwait Wallis, Z. B. Roberts, Chief Justice of the Supreme Court; G. Lange, Norwegian Consul. The following from Associate Justice R. B. Richardson will indicate the estimation in which the Bishop is held by the Liberian public:

"Dr. R. B. Richardson thanks the American Minister for his kind invitation to the reception of Bishop I. B. Scott, D. D., LL. D., of the Methodist Episcopal Church, on Wednesday evening, February 17, at 8 o'clock, at the Legation; but owing to previous engagement, he begs to decline.

"No other prelate in Liberia has impressed me more favorably than the Bishop, nor do I entertain higher feelings of respects for any one more than he.

"My absence from the honor to be conferred upon him, which I deeply regret, is owing to circumstances beyond my control.

"Liberia College, Feb. 17, 1909."

Monrovia, Liberia.

The commencement exercises of Bennett College, Greensboro, North Carolina, begins Sunday, May ninth, ith the baccalaureate sermon by the Rev. Oscar L. Severson, D. D., of Scranton, Pa. Sermon to Religious Societies by the Rev. A. S. Cottingham. Alumni address by the Rev. Oliver R. Rape, Mt. Airy, N. C. Thursday, May thirteenth, commencement address by Mr. Wade H. Thomas, A. M., Hamlet, N. C.

Meridian Academy Commencement Exercises, May 7-12.—Sunday, May 9: 11:00 a. m., Baccalaureat sermon by the Rev. J. N. C. Coggins, D. D., Covington, Georgia; commencement sermon by the Rev. Wm. H. LaPrade, pastor of the Central Methodist Episcopal Church, South, Meridian, Mississippi. Annual sermon by the Rev. B. T. McEwen, A. B., Aberdeen, Miss. Wednesday night, May 12: Address to graduates by Doctor Coggins.

PAUL'S FIRST MISSIONARY JOURNEY—ANTIOCH IN PISIDIA

International Sunday School Lesson for May 9, 1909

(Acts 13: 13-52,).

TIME: Probably in the summer of A. D. 46 or 47.

PLACE: Perga and Antioch.

GOLDEN TEXT.—"The word of the Lord was published throughout all the region."—Acts 13:49.

DAILY HOME READINGS

M.—Acts 13: 13-25. Tu.—Acts 13: 26-41. W.—Acts 13: 42-52. Th.—Luke 4: 14-30. F.—Ezek. 3: 4-11. Sa.—Zech. 7: 8-14. Su.—2 Cor. 5: 11-21.

BY THE REV. E. B. BURROUGHS, A. M., D. D.

One had just as well try to stop the sun in his daily course as to attempt to hinder the progress of "the word of the Lord." From the time that Jesus began to make known the life-giving principles of the gospel until now, it has marched steadily and gloriously onward. Why? Because "it is the power of God unto salvation to every one that believeth." The word of the Lord, which is "living and active, and sharper than any two-edged sword" brings joy and life and peace into the hearts of those who accept it. It is perfect, converting the soul, it is sure, making wise the simple. Yea, it is pure, enlightening the eyes; it is clean, enduring forever. Having found it thus it is no marvel that the disciples in the days of the infancy of the Christian church published it wherever they went. Knowing that they, through its power, had passed out of death into life they hesitated not to make it known. Being spirit-filled they delighted to publicly declare the great transformation it had wrought in their hearts and lives. Thus "testifying of Christ by word and life, in their ear and suffering those early disciples more glorious victory." Many through their preaching were led into a saving knowledge of the truth as it is in Christ Jesus our Lord.

And what they did every Christian of the present age should do. Having "attained to a blessed consciousness of the reality of fellowship with God" we should, wherever we go, nitrate the testimony of the apostle: "That which we have heard, which we have seen with our eyes, and our hands have handled, of the word of life, that declare we unto you."

Our lesson to-day is a continuance of that of our last. Last week we left Paul at Paphos. From there he went to Perga, but did not tarry very long. It is thought that while at Perga he suffered an attack of malarial fever and was obliged to seek higher lands. Consequently he went to Antioch in Pisidia. As was his custom he went on the Sabbath to the synagogue and was invited to preach. On the second Sabbath he preached again but persecution followed and he and Barnabas were driven from Antioch. But the seed had been sown. Many believed and "were filled with joy and with the Holy Ghost."

LIGHT ON THE TEXT.

1. *Paul and his company.* Paul and his companions, Mark and Barnabas. *Loosed.* "Set sail." *Paphos.* A seaport on the southwestern coast of Cypras. *Perga.* The capital of Pamphylia.

14. *Antioch in Pisidia.* So designated in order to distinguish it from other cities bearing the same name. It was a Roman military center. *Went into the synagogue on the Sabbath.* Thus kept up his custom though in a land of strangers.

15. *Sent unto them.* Paul and Barnabas were sitting in the congregation, but being strangers their presence was especially noticeable. *Men of Israel.* They were at once recognized as Hebrews. *Any word of exhortation for the people.* This invitation was in keeping with the custom in the Jewish synagogues.

16. *Paul stood up.* Accepted the invitation. *Beckoning with his hand.* Silenced the stir created when he arose. *Men of Israel.* Hebrews. *Ye that fear God.* Jewish proselytes. *Give audience. Hearken.*

19. *Destroyed seven nations.* See Deut. 7:1.

20. *He gave unto them judges.* Rulers, or leaders in war.

21. *Desired a king.* Becoming tired of the theocratic form of government asked for a monarchal form.

22. *I have found David the son of Jesse, a man after my own heart, which shall fulfill all my will.* See Psalm 89: 21 and 1 Sam. 13: 14.

23. *According to his promise.* See Psalm 132: 11.

24. *When John had first preached.* John the Baptist, the forerunner of Christ.

25. *John fulfilled his course.* When he had pointed out Jesus as the Lamb of God and baptized him in the Jordan.

26. *Brethren.* Repeated by way of emphasis. *Children of the stalk of Abraham.* Descendants of Abraham.

27. *Fulfilled them.* Unknowingly brought to pass all that had been predicted concerning the sufferings and death of Jesus.

28. *The tree.* The cross.

30-34. Here Paul tells of the resurrection of Christ and the fulfillment of prophecy.

35. *Another Psalm.* Psalm 16:10.

38. *Through this man.* Jesus. *Is preached.* Is proclaimed. *Forgiveness of sins.* The putting away of the penalty of sin, also the cleansing of the heart and restoration to Divine favor.

39. *All that believe.* Whether Jew or Gentile. *Are justified.* Treated as righteous and just. See Gal. 3: 11.

40. *Beware therefore.* Have a care. *Lest that come upon you.* The penalty of unbelief. *Spoken of in the prophets.* See Heb. 1: 5.

42. *The Gentiles besought.* Desired to hear them furher.

43. *Congregation was broken up.* When the congregation was diminished. *Religious proselytes.* Former idolators but now worshippers of God. *Persuaded them.* Urged upon them. *To continue in the grace of God.* Grace is Paul's favorite word for justification. Here "he asks them to hold fast the measure of faith they already have, and to expect further divine favor in answer to their steadfastness."

45. *The Jews * * * * were filled with envy.* Were over prejudiced against the apostles and their doctrines. *Spake against those things.* "Contradicted those things." *Blaspheming.* Spoke slanderously and abusively against the apostles.

46. *Then.* At once. *Waxed bold.* "Spake out boldly." *It was necessary that the word of God should first have been spoken to you.* This was the command of Jesus. *Seeing ye put it from you.* Now that you have rejected it. *Judge yourselves unworthy of everlasting life.* See John 3: 16-19. *We turn to the Gentiles.* In every city Paul spoke first to the Jews. He announces here that since it was evident that they were not ready to receive the gospel he would turn unto those who were.

47. See Isa. 49: 6.

48. *When the Gentiles heard this.* Saw that they were not left out in the great plan of salvation. *They were glad and glorified the word of the Lord.* Rejoiced and accepted the teachings of the apostles. *As many as were ordained to eternal life behind.* Compare verse 46 and John 1: 11-12. Says Barttell: "The best rendering would be 'were disposed to eternal life,' which preserves the exact shade of the word and has just the degree of ambiguity which belongs to the original." By many this verse is regarded as a proof-text of predestination. Its literal meaning is, however, "Marshalled themselves, placed themselves in the ranks of those who welcomed the offer of eternal life."

49-52. These verses tell us of the spread of the gospel throughout all the region round about Antioch; how at last the Jews expelled the apostles out of their coasts and how at last Paul and Barnabas came into Iconium full of joy and of the Holy Ghost.

Charleston, S. C.

MAKING A GUEST OF CHRIST

(Mark 2. 14-17; Matt. 9. 9-13; Luke 5. 28, 29)

The Epworth League Devotional Topic for May 9, 1909

BY ARTHUR H. HOWLAND

The Theme and the Sripture

In this lesson the Scripture passages contain so much that we had best restrict our thought to the simple theme, "Making a Guest of Christ." This element in the Scripture story is most enchanting, and the story in all three of the synoptic Gospels is the same, except that in Luke's account it is definitely stated that the feast held this day was held in Levi's house, and in the Saviour's honor.

Levi, a business man and a politician, belonging to a class not popular with the religious people of the day, sat at his desk one morning, busy with the ordinary routine of his work. We can fancy that he was a faithful worker, that, although, he belonged to a class not famous for fidelity and honor, he was, nevertheless, in his own work, true and clean. He was doing his work well. And yet there was doubtless a restlessness about the man, a longing for something different and better. And a Stranger came up to his desk on this day and asked him to follow him. He locked his money drawers, closed his books, and followed, apparently without a word. He welcomed the Stranger to his house, and he became a willing guest. There was plenty of good fellowship and joy. Some objected because the Stranger, whom they had considered a good man, was mingling freely with people who were bad. But he said—one can fancy, with something of a flash in his eye and a thrill in his voice: "They that are whole need not a physician; but they that are sick." "I came not to call the righteous, but sinners to repentance."

The Meaning of the Theme

There can be no difficulty in finding the meaning of this simple and beautiful narrative. The question is, What does the theme mean to me? What can I make it mean to others? Is Christ a guest of mine? Can I bring about his welcome into other hearts?

To-day Christ comes to everyone, not to a chosen few. It is true that for a few he may come with special calls to special service, but to be a guest in every heart he comes, and awaits a welcome. He does not need to be asked to come. He does not need to be waited for. He is here, waiting to come in not only to our homes, as he came to Matthew's home, but to our hearts.

The vital question for everyone is, *What is keeping him out?* Is there anything in my life, anything which has been allowed to remain in my consciousness, any habit of thought, any trait of disposition, that is preventing Jesus from being in the sweetest and fullest sense my guest? How can two walk together except they be agreed? He comes to the people who are willing, as Matthew was, to follow him anywhere.

But, after all, *it is simply faith that lets Christ in.* Paul's experience was the type for all later Christians. In all probability he never saw Jesus in the days of his incarnation, but he met him later and welcomed him and could say: "Christ liveth in me." Jesus said to Thomas: "Because thou hast seen me, thou hast believed. Blessed are they that have not seen and yet have believed."

For Levi, for Peter, for Thomas, for all who were near him in those other days, the connecting link was sight. They saw him. For us, as for Paul, it is faith; we trust him. But his presence with us can be as real as was his presence in Levi's dining room that day, long ago.

It is impossible to limit our thought here to Christ himself. *Christ comes to us today in the Holy Spirit.* To welcome him is to welcome Christ. When the Holy Spirit came into the hearts of the apostles on the day of Pentecost they felt that Jesus had come back to them, and there is no note in all their subsequent sayings which would indicate that they had any sense of missing him. He lived with them; he lived in them. He was, day and night, through pain and joy, right up to death, and clear beyond even that, their Friend and Guest.

So the meaning of the theme for every Epworthian is: Have I welcomed the Holy Spirit, and is he my guest to-day? It is as easy and simple and fitting to welcome him as it was for Levi to leave his desk and ask Jesus to come and dine with him that night.—From *Notes on the International Devotional Meeting Topics.*

Easter Paragraphs

Brandon, Mississippi.—Easter was successfully observed. Good singing. Collection, $85.00.—R. P. Threlkeld, Pastor.

Murfreesboro, Tennessee.—Easter collection, $121.03. —R. T. Weatherby, Pastor.

Eola, Louisiana.—Easter was a great day at Eola. Easter program rendered at 11 o'clock a. m., by the energetic superintendent, Mrs. Malindia Edwards. Missionary collection, $8.75.

Anderson, Texas.—Easter Sunday, April 11, was a great day in Anderson. Raised $41.15.—E. Micbeaux, Pastor.

Eupora, Mississippi.—Easter was celebrated as usual with very gratifying results. Collection, $57.63.—W. M. Ford, Superintendent.

Duckhill, Mississippi.—Tbe program was rendered in charming style. New Salem also observed the day. G. M. Frazier, Superintendent. Collection: $2.47; East Ward, $6.90; West Ward, $9.28; North Ward, $7.20; South Ward, $10.25; grand total, $36.17. A. T. Pratt, Superintendent at Binford Chapel.

Oxford, Mississippi.—The Easter celebration was one of the best ever held here. It was witnessed by hundreds. Music conducted by Mr. Coruthers. Collection, $145.47.—J. M. Marsh, Pastor.

Potts Camp, Mississippi.—Our Easter services were largely attended. We had a crowded house day and night. Collection, $48.00.—J. W. Jones.

LaGrange, Georgia.—Easter Sunday was a high day at LaGrange. Easter sermon by District Superintendent J. S. Stripling. At 8 p. m., a very beautiful and appropriate program was rendered by the Sunday School. Collection, $26.25.—W. V. Daughtry, Pastor.

Cade, Louisiana.—The Easter service was a great success here. The children's exercise at night was under the management of Miss Adelia A. McKay, principal of the public school here. Collection for the day, $12.00.—Mary E. Trihon.

Clinton, Louisiana.—Easter services well attended. Splendid program due to efforts of Superintendent J. B. Davis, Misses Azella Campbell, Ella Monroe and Mrs. Emma Kilburne. Collction for the day, $26.23.—J. A. Landry, Pastor.

Bonita, Louisiana.—Program under direction of Superintendent M. L. DeWall was a success. Collection, $6.00.—Israel L. Turner, Pastor.

Washington, Louisiana.—Easter Sunday was appropriately observed. Program carried out to the letter. Collection, $25.19 for the day.—Howard Strode, Superintendent; D. G. Taylor, Pastor.

Vandalia, Texas.—Free Hope Methodist Episcopal Church fittingly celebrated Easter day. Raised $55.00 benevolence.—W. D. Lewis, Pastor.

Cemetery, Tennessee.—Excellent program rendered, under direction of Miss Kittie C. Howse. Collection good.—J. L. Massey, Pastor.

Woods, Louisiana.—Easter was a joyous day. Collection, $5.20.—L. H. Smith, Pastor.

Crowley, Lonisiana.—The Easter program was well presented, under management of Miss E. Johnson. Collection good.

Onalaska, Texas.—The Saster program was excellent. Raised during the day for all causes, $12.00.—J. L. Blue, Pastor.

Atoka, Tennessee.—Easter exercises carried out by Superintendent E. H. Payne. Missionary collection, $11.11. Address by the Rev. A. Bland.

Biloxi, Mississippi.—Easter was indeed a happy day at the Methodist Episcopal Church of this city. Miss A. B. Rittard, Miss E. Gilbert, Mrs. Ida Johnson, Mrs. C. Briggs and J. A. White did all they could to make the day the success it was. Grand total raised, $12.32. —J. A. White, Superintendent.

Mansfield, Louisiana.—Easter service observed at both churches, April 11. The exercises were excellent. Collection for the day, $43.23.—W. L. Dyas, Pastor.

Corona, Alabama.—Easter was observed; the program was carried out nicely. Collection, $7.00. Our church has just been organized at this place.—J. T. M. Willis.

Fayette, Mississippi.—Easter service was observed. Fifty came to the altar for prayer. At three o'clock p. m., the program was carried out to the letter. Mrs. D. L. Rosier and W. A. Coleman, Superintendents of the Sunday Schools, had things in fine trim. Total collection, $50.00, an increase over last Easter.—P. H. Rembert, Pastor.

Mobile, Alabama.—Easter Snnday was a great day with us. The program, "A World-Wide Message," was rendered at 8 p. m. to the great delight of the large congregation present. Some of the members said that the exercises were tbe best in all the history of Warren Street Church. Collected for Missions, $30.00.—A. G. Glenn, Pastor.

Tupelo, Mississippi.—Easter was a great day in Tupelo. The efforts of Dr. R. E. Fullilove, our efficient superintendent, deserved tbe success that followed. The program was carried out to the letter. Miss Irene Slack was the organist. Total collection for the day, $68.24. Miss Welthy Williams had charge of the exercises at Verona and also furnished music for the occasion. The exercises were all that could be expected. Collection, $10.00.—C. E. Moody, Pastor.

Thibodaux, Louisiana.—Sunday was a high day. The spirit of the Lord was upon us mightily. The day closed with the Easter program, which was carried out to the letter. Mrs. Josephine Boston, Superintendent, deserves much credit for her able service. The church was beautifully decorated. Collection, $31.70.—W. H. Jones, Pastor.

Atlanta, Georgia.—Easter Sunday was a red-letter day at Fort Street Methodist Episcopal Church. A great sermon at 11 o'clock a. m., to an appreciative audience, by the Rev. Pulliam, of Mississippi. At 8:30 p. m., Fort Street Church was crowded. A splendid program was presented. A. B. Brown is our worthy Superintendent; J. P. Graham, Assistant. Miss Dasha Fanny Miller was the pianist. Collection for the day, $216.50.—E. R. Miller, Pastor.

Belton, Texas.—Easter was a great day here at Belton. Standing room was at a premium. Mrs. Effie Edmonds and Mrs. Katy Shephard spared no pains in perfecting the program. Sixty dollars was raised. —A. Brown, Pastor.

Daingerfield, Texas.—Our Easter services were grand. We raised $75.00. A fine program was presented.—A. Taylor, Pastor.

Perry, Louisiana.—At Briggs Chapel Easter Sunday was observed. The Sunday School carried out an excellent program under the direction of Prof. A. Posey. Collection, $14.00.—J. D. Banks, Pastor.

Victoria, Texas.—Easter was a high day for members and friends of Webster Methodist Episcopal Church. Total raised for all purposes, $104.20. Prof. M. E. Howard, Superintendent; Mrs. R. C. Baughman, assistant. Miss Susie Phillip rendered good service to the Sunday School.—J. W. Warren, Pastor.

Greenville, Mississippi.—Easter was a high day. Dr. H. B. Hart preached two great sermons. The program was carried out to the letter. Too much praise cannot be given our efficient Superintendent, the Rev. A. L. Cotton, Miss N. Fullilove, organist, and Mrs. N. J. C. Pleasant, teacher, for their noble work with the children. Raised for missions, $9.50.—J. A. Slate, Pastor.

Shreveport, Louisiana.—Easter at St. Paul Methodist Episcopal Church was a high day. Sunday school raised, $22.61; church collected, $92.40; total $115.01. This was all paid on benevolent claims. Home Mission and Church Extension, $60; Foreign Missions, $40; Freedmen's Aid Society, $15.00. Dr. I. L. Thomas preached the Easter sermon to an immense audience.—W. R. Butler, Pastor.

Valden, Mississippi Circuit.—Easter was observed on the circuit. We are starting off nicely and will raise our full assessment by the first district conference. Collection, $22.65.—A. E. Franklin, Pastor.

Clinton, Mississippi.—Sunday, April 11th, was a high day at Lynch Chapel. The following named members paid $1.00 each for missions: Miss Elisa Jones, Mrs Sarah Holly, Miss Luvernia Holly, Miss Katie Jefferson, the Rev. Bevely Stewart, P. H. Diggs, and H. Holly; total raised during the day, $22.22 Raised at Seven Springs, $5.07. All honor to my Superintendents. They are men for the places.—N. N. Sidney.

Money, Mississippi.—Our Easter was a grand occasion on the Money Charge, at Wildwoods Methodist Episcopal Church. In our first service we collected $13.60; the second, $8.55; the third, $5.50.—G. W. Weatherly, Pastor.

Jackson, Mississippi.—Easter was an enjoyable day at Central Methodist Episcopal Church, Jackson, Mississippi. At 11 a. m. the pastor, Dr. J. M. Shumpert preached to a large and appreciative congregation and baptized three children. At 3 p. m. and at 7.30 p. m., our Sunday school scholars, under the leadership of Mrs. S. M. Reynolds, rendered Easter Missionary program to the delight of all present after which the teachers reported their collection for missions: Miss Bettie Hemingway, $20.73; Mrs. L. B. Smith, $19.40; Miss Ella Patton, $14.10; Mrs. Mary Richardson, $10.60; Mrs. J. E. Threlkeld, $10.25; Miss Mary Ruffin, $6.37; Mr. Edward Adams, $8.75; Mr. W. J. Allen, $10.07; Mrs. Gertrude Brown, $1.90; Mrs. Bettie Wasson, $4.00; Public Collection, $44.00; grand total for missions, $150.00.—J. M. Shumpert.

Grantville, Georgia.—Easter Sunday was a great day here in John Wesley Methodist Episcopal Church both spiritually and financially. When the total collection was counted we had $100.00 for Benevolence.—A. J. Crolley, Pastor.

Hickory, North Carolina,—Easter was indeed a special day with us. Our Easter program, under tbe supervision of Mrs. A. G. Jenkins was well rendered the music was excellent. Collection, $35.00.—A. G Jenkins, Pastor.

Keithville and Fairview, Louisiana.—We had good services Easter Sunday. At 11 a. m. the Sunday School carried out a good program. Collection for the day, $20.00.—J. A. Vincent, Pastor.

Anderson, South Carolina.—Easter Sunday the program was carried out to the letter. Collection for the day, $72.00, and our people are elated.—W. H. Redfield.

Grenada, Mississippi.—Easter was a great day in Zion. Program carried out to the letter. Collection for Missions, $14.37; Pastor, $6.00; total, $20.37.—Green Spencer, Pastor.

Tuscaloosa, Alabama.—We had a high day Easter Sunday. At 3 o'clock was rendered an excellent program which was in charge of Miss Ethel Smith. Many of the members paid one dollar for Home Missions and Church Extension; total collection, $40.00. G. L. McWilson is Superintendent.—J. H. Bynum, Pastor.

Goobman Cbapel, Louisiana.—Easter was a great occasion with church and Sunday school. The program for the Sunday school was nicely carried out. Collection for the day. $30.00.—Thos Williams, Pastor.

Greenwood, Mississippi.—Easter Sunday was one of the best in the history of the charge. Our program, "Christ is risen," was well rendered by the children. Mrs. S. H. Nevils rendered valuable assistsnce. We raised in our collection, $333.77.—(Mrs.) Mabel B. Jones Winbush.

Cary, Mississippi.—Our Easter program was well rendered Sunday night, the 11th inst., quite a nice crowd was present. Prof. L. A. Moore, Mr. A. W. Powells, Mrs. Hattie P. Ford and S. J. Duane read excellent papers. Collected for Home Missions and Church Extension, $8.42.—A. H. Lathan, Pastor.

Desoto, Mississippi Cbarge—The Easter exercises were good at St. John. Collection good.

Trinity, North Carolina.—Easter exercises were all that could be expected Collection $4.16. J. G. Allen, superintendent; S. L. Maye, pastor.

Bedford, Mississippi.—Easter was a great day for the Hopewell Church. Program nicely rendered. Total collection, $25.25. S. Williams, superintendent; A. B. Blewett, pastor.

Fordoche, Louisiana.—Easter services observed Program good, collection, $5.50. T. A. Hampton, pastor.

Darrow, Louisiana.—The Easter observance was splendid. Sunday school rendered excellent program, Prof. J. A. Reddix, superintendent. C. E. Bradford, pastor.

Hattiesburg, Mississippi.—Splendid Easter services at St. Paul church. A good program was rendered in tbo evening by the children and another at night by adults. Collection, $10.70.

Pleasant Hill, Louisiana.—Easter was a glorious day. Total amount raised, $16.90. N. R. Randolph, pastor.

Handsboro, Mississippi.—Easter was a high day. The program was very well rendered. Collection for the day, $71.20.

Waynesboro, Georgia.—We had a wonderful Easter Day service at Asbury. A delightful program was rendered. Collected for missions, $22.65. J. S. Shuman, pastor.

Spring Creek, Louisiana.—The program as rendered under direction of the superintendent, Miss Louise Kimplin, was interesting. Several fine papers were read. Collection, $5.00. N. Ford pastor.

Mt. Olive, Mississippi.—The Easter program was a success, under the superintendency of A. Hooper. Misses Sallie Ollive contributed $1.16; Clarissa Armond, $1.20; Susie Wilson, $1.26; Allie Knight, $3.35; total, $11.68.—W. R. Walker.

Abbeville, Mississippi.—Easter was fittingly observed. Superintendent S. M. Gilliam and his school rendered a splendid program at Providence. Raised $33.45. Buford, with J. H. Pettis in the lead, presented a good program. Collection, $47.15. At St Peters Superintendent G. W. Shaw had affairs well in hand and raised $12.92; total, $93.52.—J. H. Talbert, pastor.



and let us make this one of the greatest years' work in the history of the Junior League of the Palestine District. Let all of the officers get in a hurry about his work; this is the King's business and ot requires haste. I as your District Junior League Superintendent want your cooperation in this work, as I cannot visit you all. I desire to hear from every officer of the Junior League and pastor of the Palestine District. We want to report a good years' work at the District Conference.

Mary B. Burrell, Box 14.
Madisonville, Texas.

WOMAN'S HOME MISSIONARY SOCIETY MISSISSIPPI CONFERENCE.

The annual meeting of the Woman's Home Missionary Society, will be held in the Methodist Episcopal Church at Crystal Springs, June 23-24. All conference officers and delegates are urged to be present. Each pastor is requested to see that a delegate comes from his work. Let the sisters bring in their bee hives and mite boxes. All pastors and District Superintendents are respectfully invited to be present. Let us do our part to make the meeting a success in His name.

Mrs. L. P. May.

75 People CAN GET FREE Advice



EUSTACHIAN TUBE, THE CLOSING OF WHICH CAUSES HEAD AND EAR NOISES.

You are suffering with noises in your head and ears. Perhaps the sounds are like whistles blowing; perhaps the buzzing of insects, or rushing waters better describe it. Whatever the kind, they create a condition of mind that is simply agonizing.

For 25 years I have made a Specialty of Ear Troubles, and I know whereof I speak. Head Noises cannot occur in a healthy ear. (See the picture above.) They are Nature's warning of trouble brewing. Even if you think your ears are all right with only a few sounds now and then, you should seek aid at once.

I want to offer my Advice Free, on this subject. I wish I could say to every sufferer from Head Noises, 'Let me rid you of this terrible trouble," but human powers are limited. I have many patients now in my care.

Because my heart has been wrung by the leters I received, I have resolved to give *Free Advice to 75 People who are suffering from Head Noises.* If you wish to secure this Free Advice, you must sit down immediately with paper and pencil, and write to Deafness Specialist Sproule, 432 Trade Building, Boston, telling him about your case.

When I receive your letter, I shall be glad to look it over carefully, and advise you. This advice is Free of charge, you understand. Just remember, however, that you must write now, for I expect many replies. Before it is too late send for Free Advice on your Head Noises.

Write *Deafness Specialist Sproule, 432 Trade Building, Boston.*

Conference Notices

DISTRICT CONFERENCES

Date.	District.	Place.
June 10-13	Ocala	Starkville, Fla.
July 21	Starkville	Ethel, Miss.
July 13-18	Austin	Georgetown, Tex.
July 21	Anniston	Sylacauga, Ala.
July 21	No. New Orleans	New Orleans
July 21-25	Knoxville	White Pine, Tenn.
July 21-25	Aberdeen	Military, Miss.
July 28-Aug. 1	Jackson	Greenhill, Miss.
July 28-Aug. 1	Birmingham	Birmingham, Ala.
Aug. 4-10	Lake Charles	Lake Charles, La.
Aug. 7-8	Alexandria.	Natchitoches, La.
Aug. 10	Paris	Greenville, Tex.
Aug. 11	Monroe	Nebo, La.
Aug. 24-29	West Tenn.	Alamo, Tenn.
Aug. 25	Shreveport	Mansfield, La.
Aug. 25-29	Baton Rouge	Jackson, La.

CONVENTIONS

May 6-9—Griffin District Sunday School and Epworth League Convention, East Atanta, Ga.

May 11-12—Huntsville District Group meetings of Home Missions and Church Extension, Conroe, Tex.

May 12-16—Charleston District Sunday School Institute and Epworth League Convention, John's Island, S. C.

May 20-21—South New Orleans Missionary Convention, Patterson, La.

May 28-30—Rome District Sunday School and Epworth League Convention, South Rome, Ga.

June 9-12—Lexington Conference Woman's Home Missionary Society, Springfield, Ill.

June 24-27—Gainesville District Missionary Convention, White Springs, Fla.

July 16-23—So. Florida Mission Sunday School and Epworth League Convention, Key West, Fla.

July 21-25—Bristol District Allied Meeting of Young People's Societies Mountain City, Va.

June 23-24—Mississippi Conference Woman's Home Missionary Society, Crystal Springs, Miss.

July 28-Aug. 1—Topeka District Sunday School and Epworth League Convention, Independence, Kansas.

Special Notices

TOPEKA DISTRICT.

The District Conference, Sunday School and Epworth League Convention of the Topeka District, Lincoln Conference, will meet at Independance Kansas, July 28th, to August 1st, 1909. Bishop J. L. Nuelsen and all the general officers of the church are kindly invited to be with us, also the two district superintendents of Oklahoma.

J. J. Cabbell, Dist. Supt.

NOTICE!

I am now sending out the minutes Let all the brethren send at once from their nearest express office. Those doubtful ones, such as "Bentley Chapel," C. W. Ives. The brethren who have not paid the $1.50 or only in part. Let all pay up in full and at once. I need $15 to send out minutes in spite of the adds.

L. W. Price, Secretary.

BATON ROUGE DISTRICT.

Pastors of the Baton Rouge District: You are requested to notify your people that I will make a special round to each charge beginning May 16th; see card of dates later. I hope that each pastor will prepare to receive me.

(Mrs.) E. L. Jackson, Dist. Mgr. Ladies' Aid Societies.

PALESTINE DISTRICT.

Pastors of the Palestine District, and Officers of the Junior League—I ask your prayerful cooperation in this grade work. We as officers of the League are doing. We have in our hands the success of the League, or its failure. Let us get a move on us. the District Conference is near at hand

Crescent City Notes

Mrs. Julia Williams, of Biloxi, Miss., spent a few days in the city recently, the guest of her daughter, Mrs F. C. Williams.

Mrs. Cooper, who has been confined to her bed for five weeks, is again regaining her health. Thanks to the many friends who visited her during her illness and we desire to thank also the members of Pleasant Plain, who spared no effort in making the parsonage comfortable for Mrs. Cooper. May the good Lord bless them for their kindness.—T. B. Cooper.

THOMPSON CHURCH.—On Easter Day Thomson Methodist Episcopal Church was handsomely decorated and a programme of choice Easter music and recitations was rendered by the Sunday School children. The Rev. Paul Robertson read a few verses from the Bible after which the choir rendered a splendid anthem. In every way the day was a grand success, through the superintendency of Mrs. Cora Dodds. —D. J. Price, Pastor.

PLEASANT PLAIN CHURCH.—On last Sunday the early morning prayer meeting was led by Bro. D. B. Phillips; Sunday school well attended. At 11 a. m., Bro. H. P. Chryer preached a good sermon and at night the pastor filled the pulpit. The revival fire continues to burn. The Rev. T. McCary rendered valuable service in our revival last week. Many thanks to the party led by Mrs. Ward that so agreeably surprised the pastor and family. Collection good.—T. B. Cooper, Pastor.

MT. ZION CHURCH.—Beginning with the early morning service at four p. m., and ending with the night service, Easter was suitably observed by the members and friends of the Mt. Zion Methodist Episcopal Church. The Resurrection Sermon, delivered by the Rev. Mr. Valcour Chapman, pastor, was instructive and interesting. At eleven o'clock the Sunday school, under the supervision of Miss L. E. Taylor and Mrs. O. A. Gould, rendered a creditable program. Over one hundred and fifty children participated. Beside what was raised by the church for missions, the Sunday School gave $14.10. At the night service three, out of the number of those converted during the revival, were baptized at the altar by the pastor. Communion was administered to a large number.

MALDEN CHURCH.—The first quarterly conference was held Tuesday night April 13, by the District Superintendent, the Rev. W. J. M. Price. The reports showed marked improvement on all lines. The District Superintendent in his usual painstaking way carefully looked after every detail of the work and afterwards set his seal of approval on the same. Superintendent Price is much beloved here by the members, friends and pastor, who think his Christian ideals, wisdom of leadership, and executive tact worthy of emulation. On Wednesday night he preached an able and convincing sermon, several came forward for prayer.—Calvin S. Stanley, Pastor.

(Continued on Page 16.)

For COLDS and GRIP.

Hicks' CAPUDINE is the best remedy—relieves the aching and feverishness—cures the Cold and restores normal condition. It's liquid—effects immediately. 10c., 25c. and 50c. at drug stores.

PILES CURED AT HOME BY NEW ABSORPTION METHOD.

If you suffer from bleeding, [illegible] Blind or protruding Piles, send me your address and I will [illegible] home [illegible] will [illegible] free [illegible] own [illegible] Use [illegible] money [illegible] today [illegible] Book [illegible]

Gleanings from the Field

ALABAMA

Heflin.—Our second quarterly conference convened in Bethel Methodist Episcopal Church, March 27, with our highly esteemed District Superintendent, the Rev. R. J. Buckner, present. Reports good. Sunday morning at ten o'clock a love feast was enjoyed by a large number. At eleven o'clock the Rev. Mr. Buckner preached a wonderful sermon. Twenty dollars was raised during the quarterly conference. It was said to have been the best quarterly conference had at this place for a number of years. The Epworth League Miss Pearl Powers president, is moving along nicely. Misses Powers, Elizabeth Freeman, Doshie Jackson and others gave an entertainment and a neat sum was raised on the pastor's salary. They also bought a nice lamp for the church.—(Mrs.) B. S. Kirk.

Lehigh.—We had a grand time at the Lehigh Methodist Episcopal Church, Sunday, March 28th. Our pastor preacbed a fine sermon at 11 a. m., from St. John, 15 chapter, 13th verse: "Greater love hath no man shown than this, that a man lay down his life for his friends." The meeting was well attended and everyone was well pleased. At 3 p. m., the clubs reported on benevolence: Club 1, Miss B. R. Miller, $8.35; club 2,Mrs. L. Landry, $4.15; total for the day, $20.75. The Rev. J. S. Nelson has the respect and esteem of all.—Will Irvins.

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Also Nervous Headache, Travellers' Headache and aches from Grip, Stomach Troubles or Female troubles. Try Capudine—It's liquid—effects immediately. Sold by druggists.

ARKANSAS

Hensley.—I entered upon my work immedlately after the close of the annual conference and found all things in fair shape. The members here held the Rev. A. S. Miller in high esteem for his faithful work and high Christian character. Our beloved District Superintendent was with us according to appointment and held our first quarterly which was a souree of inspiration from beginning to end. All officials were present and made reports showing deep interest and improvements along all lines. Sunday at 11:00 o'clock the house was well filled with eager listeners to Doctor Sherrill's strong and able sermon. Among the distinguished visitors introduced to the conference and who made helpful talks were Dr. Walls, Presiding Elder of the African Methodist Episcopal Church; the Rev. G. W. Alexander, pastor Colored Methodist Episcopal Church, and the Rev. E. D. Evans, pastor of the African Methodist Episcopal Church. Collection during the quarter, $68.00. Here we have a nice church and a large and loyal congregation. I do hope that the Little Rock Conference will catch on financial fire this year because our wants are ahead of our finances. We have all the prayers we need and all the talk we need; all we lack now is a self-sacrificing will. The Little Rock Conference is a strong and growing Conference, a broad field for young men—young men that want to preach the gospel.—C. G. Curtis.

GEORGIA

Hoschton.—This work is in fair condition. On February 20-21 we collected for District Superintendent and pastor $21.15; on February 28 we collected for pastor $10.90; total, $32.05.—J. J. Elder.

St. Mary's.—At Carnegie's Chapel on the St. Mary's charge was given a surprise to the pastor the evening of Mar. 1st. A host of sisters, brothers, ladies and gentlemen visited the pastor at the residence of Brother and Sister James Cato's, about 10 o'clock p. m. The host was led by Mrs. Clara Cato and the Rev. F. Ottry, bringing many good things. The pastor made a short talk. He wishes to thank the good people for their visit and for their token of esteem and good will. —E. J. Kimball, Pastor.

Mound City.—The Lord has blessed us at eleven o'clock March 28. We were greatly beneftted by the pastor's sermon. At three o'clock the Sunday school service; 7 o'clock p. m. Epworth League called together, also with the instruction of the pastor. He still led us along on temperance. At eight o'clock the pastor filled the pulpit. Collection fine. Tbis will show to the public that our little church is moving on. We are now preparing for our quarterly conference on the 15th and 16th of April and will have with us our District Superintendent, J. A. Cabell. The Rev. W. S. Malone is pastor.—(Miss) Ruby Sullivan.

LOUISIANA

Spring Creek Cir.—January 23 I arrived at my new field of labor. Sunday the 24th the officers and members met me royally and raised my traveling expenses at once. Being the guest of Miss Olla Hays, she requested that I stay over to the closing of the public school. February 13th she closed her school with a grand concert, and I met the people. The concert was nicely arranged and intelligently carried out. Miss Hays is a young lady worthy to be mentioned among the young ladies of Methodism. She stands by the church and pastor. Her school is one of the best in the country. She is a faithful teacher and leader. Sunday, February 28th, I returned with my family and was engaged in the funeral service of Sister Harriet James, a well known citizen of this country. Her funeral was conducted hy the Revs. J. Perty, S. L. Herds and the writer. We have begun our work for the year. Everything is moving along nicely. The people are well satisfied with their new pastor and say they expect to stand by him throughout the work. We hope for great success this year.—N. Ford, Pastor.

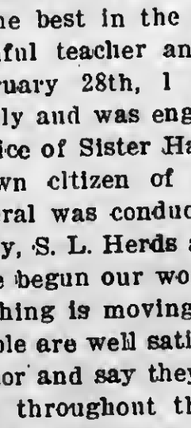
MISSISSIPPI

Brookhaven.—Dr. G. W. Smith and our new Pastor, the Rev. W. L. Marshall, the District Superintendent, held his first quarterly conference in Kynett Chapel February 20-21, and everything seemed to start off very favorably. The most of the officers and members of the Conference were out with good reports, and after getting wholesome instruction from the District Superintendent, such as we usually get when he is around, we went away from the Conference pledged to do more. Sunday morning he was at his best, and we all were made to rejoice. Our new pastor, the Rev. Mr. Marshall, seems to be the man for the place. Things are moving off nicely under his administration thus far.—H. S. Harvey.

Vaiden.—The members and friends of our church on Friday night, March 5, surprised the pastor and wife. They came with music, singing and when the storm was over the pastor and wife found the table loaded with groceries of all kinds, which made our hearts glad. It was led by Sister Spinks and Brother S. M. Newman. God bless the good people.—Wm. Campbell, Pastor.

N. Carrollton.—This charge is wide awake on all lines. The two churches that were burned last fall did not discourage the pastor nor his people; both churches are being rapidly rebuilt and the pastor with great skill is leading them to victory. They have raised this year for all purposes, $25,000. We will have preaching in the new church the second Sunday in April. The work is and is rapidly becoming to be one of the best schools of Methodism. On being done by this people.—S. D. Troupe, Pastor.

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is made in seven choice flavors and can be prepared for the table in a hundred different ways, so a new dessert can be served every day.

A Jell-O dessert can be prepared in a minute, at a cost of only 10 cents.

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That our American forests abound in plants which possess the most valuable medicinal virtues is abundantly attested by scores of the most eminent medical writers and teachers. Even the untutored Indians had discovered the usefulness of many native plants before the advent of the white race. This information, imparted freely to the whites, led the latter to continue investigations until to-day we have a rich assortment of most valuable American medicinal roots.

Dr. Pierce believes that our American forests abound in most valuable medicinal roots for the cure of most obstinate and fatal diseases, if we would properly investigate them and in confirmation of this conviction, he points with pride to the almost marvelous cures effected by his "Golden Medical Discovery," which has proven itself to be the most efficient stomach tonic liver invigorator, heart tonic and regulator, and blood cleanser known to medical science. Dyspepsia, or indigestion, torpid liver, functional and even valvular and other affections of the heart yield to its curative action. The reason why it cures these and many other affections, is clearly shown in a little book of extracts from the standard medical works which is mailed *free* to any address by Dr. R. V. Pierce, of Buffalo, N. Y., to all sending request for the same.

Not less marvelous, in the unparalleled cures it is constantly making of women's many peculiar affections, weaknesses and distressing derangements, is Dr. Pierce's Favorite Prescription, as is amply attested by thousands of unsolicited testimonials contributed by grateful patients who have been cured by it of catarrhal affections, painful periods, irregularities, prolapsus and other displacements, caused by weakness, ulceration of uterus and kindred affections, often after many other advertised medicines and physicians had failed.

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DEAR SIRS:—I have used some of your Ford's Hair Pomade and I think it is the best thing I ever used for making curly hair lie smooth. I have not finished using my first bottle yet, but I have seen wonderful results. Miss Louise E. Hayes.

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If your druggist cannot supply you with the genuine, we will send you,

One bottle regular size for	$ .50
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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

SIMPSON.— William Simpson, of Whites, Miss., died in peace at the home of his son March 14, 1909, age 72 years. He lived a consistent member of the Methodist Episcopal Church for forty years; was a local preacher for about thirty years. He leaves five children and a host of friends. The church has lost a faithful member. The funeral was attended by the writer, assisted by the Rev. Chas. Rodes, of the Baptist Church.—E. D. Cameron, Pastor.

MOORE.—Fannie Moore died at Morton, Miss., March 9, 1909, aged 64 years. Her husband, five girls and three boys survive her. Mrs. Moore has been a faithful member of the Ebenezer Methodist Episcopal Church for about forty years. As the pastor, the Rev. R. B. Anderson, could not be present, the Rev. D. D. Dukes, pastor of Mars Hill Circuit, and the Rev. Y. T. Faulkner, a white minister, attended the funeral.

HARRIS.—Isom Harris, one of the older members of our church at Nalders, Miss., fell asleep in Jesus March 5, 1909, aged 95 years. He was a faithful Christian about seventy years. He leaves a wife, son and daughter and many friends. Funeral conducted by the Rev. William Campbell.

and called home R. P. Prince. He was 49 years old and had been a member of the Methodist Episcopal Church thirty years, serving his church faithfully in its different offices. At the time of his death he was trustee and steward. The church loses one of its best men. The deceased leaves a wife and six children to mourn their loss. He was a member of the K. of P.'s and was buried with the honors of that order. A large number followed the remains to its last resting place. The family has the sympathy of the church and friends in their sorrow.

W. C. Hilliard, Pastor.

WILLIAMS.—Nannie Williams died recently at State Line, Miss., age 29 years. She leaves two sons, three brothers, one sister, other relatives and many friends. The funeral was conducted by the Rev. W. P. Parker.

BRIDGES.—Sarah Bridges, of Bridgeville, Miss., died February 28th, 1909. She was born October 15th, 1847; joined Little Rock Methodist Episcopal Church on the Bridgeville Circuit under the Rev. J. H. Cook, and she lived a faithful Christian for twenty-eight years. The deceased is survived by two daughters.

M. White, Pastor.

JONES.—Carline Jones, of Star, Miss., was a faithful member of Newbegain Methodist Church. She departed this life January 27, 1909, after an illness of two years. She died in the full triumph of faith, leaving a husband, eight children and a host of friends.

A. D. Smith, Pastor.

DALTON.—Sunday morning, March 21, 1909, the Supreme Ruler removed from our midst Sister Dupy Dalton, one of the good and strong members of Eighth Street Methodist Episcopal Church, Honey Grove, Texas, leaving many friends to mourn her death. She lived a faithful member of the church for 21 years, taking an active part in all church services. She served on the Board of Trustees and Parsonage Committee and Missionary Committee and she was also a member of the Knights and Daughters of Tabor, by which organization interment was made. The funeral was attended by her pastor, the Rev. C. C. Sapp.

LAURENCE.—On March 22, 1909, immediately after school, Lulu Bell Laurence, age 14, on reaching her home was accidentally killed by a tree cut down by her little brother. Both legs were broken and her collar bone. She was carried to the house where she lingered for about one hour in great pain, praying until she died. She was a member of Moody Chapel and Sunday school at McLain, Mississippi, the Rev. D. Ray, pastor, a student of the day school of which Prof. J. H. Brooks is principal. Her funeral was attended at the cemetery by the pastor and Prof. Brooks. She was a good Christian girl, faithful and true to her God, church and school.

JOHNSON.—Beatrice Johnson, aged 20 years, departed this life in the full triumph of Christian faith at New Iberia, La., March 19, 1909. The sacrament was administered to her, after which she said: "I am ready to go."

D. M. Seals, Pastor.

CARLISLE.—Joseph Carlisle, aged 55 years, the companion of Mrs. Armanda Carlisle for twenty-five years, died at Montgomery, Alabama, March 17, 1909. He embraced a hope in Christ after lingering eight months. Mrs. Carlisle is a faithful member of St. Paul Methodist Episcopal Church, Montgomery. She has been a member of the Methodist Episcopal Church over 25 years. Besides his wife the deceased is survived by one nephew. The funeral services were conducted by W. H. Jordan, the pastor, March 18, in St. Paul Methodist Episcopal Church.—W. H. J.

WELL.—Lue Church Well, a strong and faithful Christian for about thirty-five years, died recently at Clifton, Tennessee. Eight children, four grandchildren and many friends mourn her demise. Her pastor of the Baptist Church, the Rev. R. B. Ross, of the Methodist Episcopal Church, and the Rev. A. A. Johnson conducted the funeral service.

HUNT.—Lemie Bell Hunt, one of the most active members of the Methodist Episcopal Church at Lampassas, Texas, died at that place recently. She is survived by two children and many friends.—E. C. Henderson, Pastor.

IMPURE BLOOD THOROUGHLY CLEANSED

Relieved of All Impurities Through the Use of Stuart's Calcium Wafers.

The blood is a thick, opaque fluid of a rich red hue in the arteries, and a purplish blue in the veins. It derives its color from numerous small bodies floating in it which are called red corpuscles. If the blood be examined under a microscope the red corpuscles will appear as thin, circular disks, floating in a transparent, nearly colorless fluid.

These red corpuscles number 5,000,000 to the cubic centimeter; but it often happens that they become very much diminished in number, a condition known as anaemia or leukoaemia. There are also other circular bodies in the blood known as white corpuscles, but which are much less numerous than the red.

The red corpuscles are the stimulating and animating elements of the blood. They absorb oxygen in their passage through the lungs and convey it to the tissues of the body, where combining with food elements absorbed by the stomach, it evolves animal heat.

Whenever the kidneys fail to properly filter the blood of its impurities, or whenever constipation occurs, the impure foreign matter collects in the blood-current, is carried to all parts of the system in the circulation, and is usually deposited in the form of pimples and other eruptions upon the skin.

Most of these eruptions appear upon the face, for the reason that the skin there is thinner than anywhere else. Many people commit the error of trying to cure the pimples or eruptions by the application of salves and lotions, which is a great mistake, as the cause of the trouble is deeper seated, and the skin disease is simply the outward manifestation of the impure condition of the blood within.

Calcium Sulphide is the greatest blood purifier in existence. Instead of driving the blood impurities out through the pores, it sends them out through the proper channels—the kidneys and intestines.

STUART'S CALCIUM WAFERS contain calcium sulphite, combined with other powerful alteratives or purifiers, which act rapidly and powerfully upon the morbid products of the blood, expelling them completely, preventing their return, and incidentally removing pimples, boils, blackheads, carbuncles, tetter, ringworm, scurvy and all other skin blemishes.

Call on your pharmacist and secure a package of this wonderful blood-cleaning remedy; price 50 cents. Also write us for trial package free. Address F. A. Stewart Co., 175 Stewart Building, Marshall, Michigan.

Marriages

MAY-GREEN.—Mr. Jas. D. May, of Graves, Mississippi, a member of Solomon Temple Methodist Episcopal Church, and Miss Mary Ella Green, of Vicksburg, Mississippi, in the home of the bride's parent. The bride was beautifully gowned in white silk. The groom is one of our best young men and a school teacher. Quite a crowd witnessed the marriage. The parents of the bride and groom are among our best families. The tokens received by this young couple amounted to $50.00. The Rev. A. H. Lathan, pastor, officiated.

BAYLARK-RYAN.—Mr. George Baylark and Miss Mattie Ryan, members of Mt. Zion Methodist Episcopal Church on the Yazoo (Miss.) Circuit, by the Rev. N. D. Hopkins, at the bride's home in the presence of a large gathering.

YOUNG-MOBLY.—On the Yazoo (Miss.) Circuit, March 14, 1909, Mr. Solomon Young and Miss Missie Mobly, by the Rev. N. D. Hopkins, in the presence of a large congregation. They are members of Rocky Zion Methodist Episcopal Church.

COLLINS-MCQUILLAN.—Mr. Richard Collins and Miss Evangeline McQuillan, by the Rev. R. McNeal, at Lobdell, La.

BRITTON-HUGH.—At the home of the bride in Garlandsville, Mississippi, February 21, 1909, the Rev. A. Britton and Miss Bertha Hugh, by the Rev. W. L. Mills.

GAVIN-GAVIN.—At the home of the bride in Vernon, Mississippi, March 7, 1909, Mr. Charlie Gavin and Miss L. K. Gavin, members of the Methodist Episcopal Church, the Rev. J. Butler reading the ceremony.

FRANK-MCKINOS.—Mr. Frank and Miss Frances McKings, on February 17, 1909, by the Rev. C. E. Bradford, at Darrow, Louisiana.

JONES-HUGH.—By the Rev. W. L. Mills, at Garlandsville, Mississippi, February 21, 1909, Mr. L. Jones and Miss Mary Hugh.

STEPHENS-GOSA.—On the afternoon of February 14, 1909, at the bride's home in Pine Bluff, Arkansas, Mr. Walter Stephens, of Little Rock, Arkansas, and Miss Eva Gosa, of Pine Bluff, Arkansas, the Rev. G. T. [illegible].

GRATEFUL THANKS

"I write you a letter of grateful thanks," says Mrs. Fannie Rogers, of Pages Mills, S. C., "for the good that Cardui has done me. One day, I was taken all of a sudden and truly thought Death had struck me. My head felt like it was frozen and my limbs felt like they were burning up. I kept getting worse and the doctor only gave me temporary relief. I had chills and fever, bad appetite, bad feelings, bad dreams, was irregular, and suffered from other female troubles. At last I began to take Cardui and almost found relief in the first dose. I continued to take it and can truthfully testify that it is worth its weight in gold to any suffering woman. Now I am regular, can eat, sleep, and work every day, and feel good. Oh! What a God-send your medicine was to me!"

Try Cardui. Your druggist sells it. It is a gentle, curative remedy, for women's ills. Cardui cannot do you any harm, and is nearly *sure* to do *great good*. Get a bottle today.

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Organizers for the grandest Beneficial and Protective Order in the United States. Give all your time, or only spare hours. Will pay you well. No experience required, as the supply of literature we will send you, does its own talking. Makes it plain that every colored man and woman (including young folks over 15) will find it greatly to their advantage to become members.

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Liberal Cash Benefits to members, including $100.00 at death of member; $25.00 at death of beneficiary of member, $10.00 for children (10 to 15 years) $5.00 children (8 to 10 years). Many other fine benefits.

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We do want several Traveling organizers, also, who can devote entire time to this work. Good salary and traveling expenses paid.

Write at once for particulars, and enclose 10c for copy of "I-L-U Home Journal." Don't wait till someone else gets ahead of you. Address W. G. Critchlow, Pres., I-L-U Grand Lodge, 138 I-L-U Bldg., Dayton, Ohio.

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Central Missouri.—*Zoella Green.*

Delaware.—*Mary Spencer.*

Lexington.—*Edward Baker; Lizzie Harper.*

Little Rock.—*A. M. Salome.*

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Washington.—*J. G. Martin*, C. G. Cummings, Chas. Stewart; *Robt. P. Johnson; Mary Robinson; M. Pitman; J G. Dickerson*, by Mrs. Boyd.

Crescent City Notes

(Continued from Page 13.)

UNION METHODIST EPISCOPAL CHURCH —A series of seven weeks' revival services closed on Sunday, the 25th inst in this church, amid the praises and rejoicings of the young converts and the shouts of victory and triumph by the church. The closing Sabbath was one that will always linger in the memory of those present. The Rev. P. W. Clark preached at the forenoon service to the benefit of all; and at night Dr. J. N. C. Coggins, who has spent three weeks of invaluable service with us in this effort preached on the judgment. Nine happy souls came into the kingdom as a result of the day's labor. It was planned at this last service to have the young converts enter the auditorium in a body, where reserved seats awaited them in the center of the building. The scene was thrillingly affecting beyond description. The audience stood and amid song and with the chautauqua welcomed the new recruits into the Master's vineyard. We praise God for what he has done for our church and this city and thank our membership for its devotion and abundant labors; also the friends from other churches who joined with us and gave us words of encouragement. Counting all, those who found their church homes elsewhere and those who remain with us there were a hundred and fifty souls brought to Christ. We are to baptize and admit to church membership next Sunday, May 2nd, our friends are invited to witness these scenes.—J. F. Marshall, Pastor.

MARRIAGE CELEBRATION.
1884-1909.

The members and friends of Mount Zion Methodist Episcopal Church of this city celebrated the 25th anniversary of their pastor's marriage by giving the Rev. and Mrs. Chapman and five children a very agreeable surprise on Wednesday night, April 21st, at a late hour of the night, about 150 members and friends fathered at the parsonage with many delicacies. They took possession of the parsonage, spread the table, and before refreshments were served the Rev. H. Daniels, a former pastor and now pastor of Wesley Chapel of this city, offered prayer, after which Mrs. Zada Rousell in well chosen words presented the pastor and his wife with a silver service which is initialed and beautifully engraved. The pastor and wife in their response, gave many thanks to the church, its representatives and friends in the persons of Mrs. Frederick Grooms, Mrs. Mike Blanton, Mrs. Francis Roberson, Miss L. E. Taylor and Widow L. P. Therence. Refreshments were served in abundance to all, after which the friends spent an hour in a social way and retired, leaving the pastor and family with cheerful hearts to know they had so many friends in their field of labor.

We had an unusual outpouring of the Holy Spirit in our last Sunday morning service when ten precious souls were converted and added to the church.—Valcour Chapman, Pastor.

W. H. M. SOCIETY,
Louisiana Conference.

The Woman's Home Missionary Society's Annual Convention will be held at Simpson Memorial, New Orleans, Louisiana, May 19-20, 1909. All District managers will please report at the meeting. All pastors please send 2 delegates or more to represent auxiliaries. Come prepared to do your duty toward Peck Home.—(Mrs.) D. C. Mead, President.

WHY IS SUGAR SWEET?

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PERSONAL

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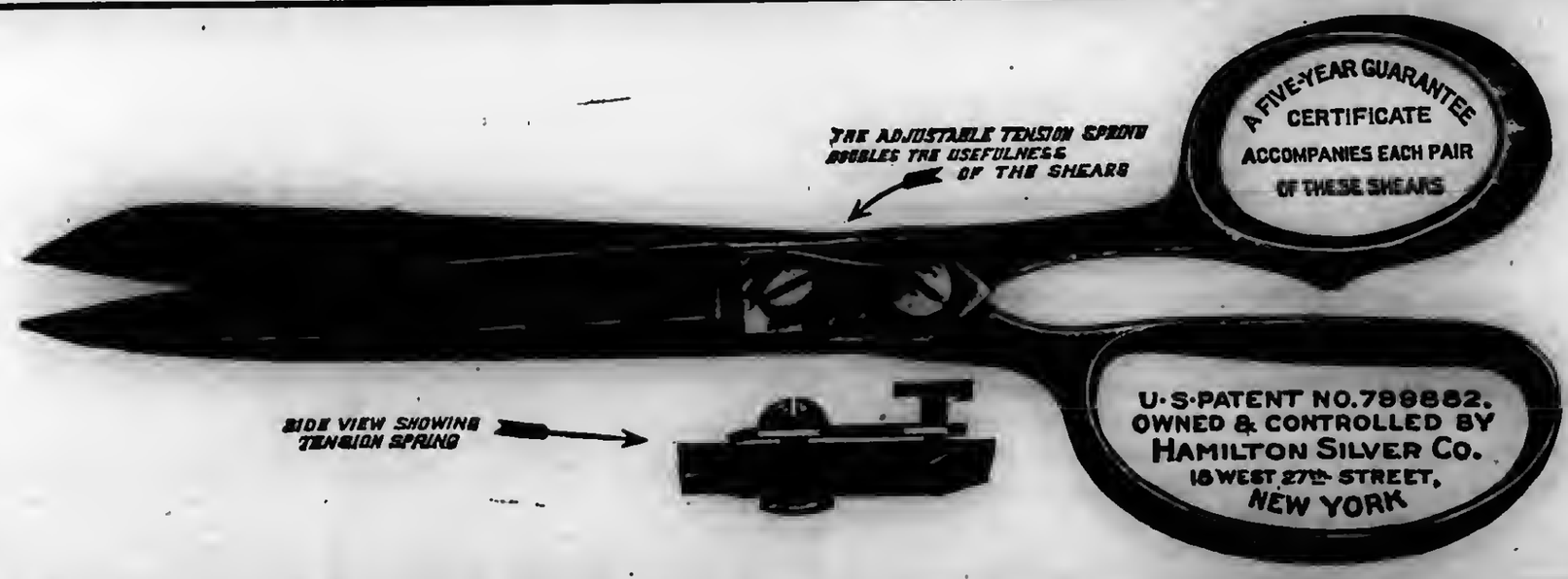
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Southwestern Christian Advocate

ROBERT E. JONES, Editor.
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THE MINISTER AS A BEGGAR

One of the lamentable things about a man's entering the Gospel ministry and that which keeps many a man of independent spirit from following this calling from the highest reasons is the general attitude of the public towards the minister in the matter of salary. We do not speak for the Church at large; we speak now more particularly for our constituency; for among us the pastor's salary is too often regarded as a donation rather than compensation for services rendered. Whenever a congregation or an individual looks upon the minister as a sort of religious beggar living by the alms of a generous public, then the minister fails to have the proper influence over the said congregation or individual and is not regarded with the proper respect. The moment that the minister becomes a beggar in the sight of his worshippers that very moment he is brought down from the high pedestal to which God calls him to stand as his representative on the earth. The minister is not a beggar. He is entitled to compensation for services rendered just as much as any other man is entitled to compensation for services; and he should be paid on the same principle as a lawyer or doctor or any other man is paid. The minister is a public necessity. He is necessary to the proper cultivation of public morals. He is not an unnecessary officer, whose services can be dispensed with. There is no man in the social fabric whose dismissal would be more to the detriment of the community than that of the minister. Our plea at this time is that the minister's salary shall be regarded as a legitimate item of expense, not a donation or a gift, but an actual payment for services rendered. When this is so regarded it will not be necessary to make long pleas to the congregation; it will not be necessary to resort to entertainments and the like; the preacher will be saved the humiliation of having exposed, as is so often the case, his financial embarrassment.

And, then, too, we shall not come up at the end of the year with a large percentage of the pastor's salary unpaid. In many cases now, although asssessment is made it is necessarely regarded as binding. For instance, the people promise six hundred dollars a year for the support of the minister and they pay on this amount until the end of the year, when they find themselves two hundred dollars behind. Conference time in the mind of the average person cancels this obligation. If the preacher is moved he hears nothing further of the two hundred dollars due. If he is not emoved, in many cases there is no thought of paying him the balance due. Strict business and the equity in the case demand that the preacher be paid his salary regularly, as any other person.

If the preacher is regarded as a beggar by his congregation he is often to be blamed for it. We have known ministers who would stand in the pulpit and ask the congegation for a pair of shoes or a suit of clothes or watch or expenses for pleasure trips. Any man who openly in the pulpit pleads for such things as just named unwittingly, but nevertheless fatally lowers himself before his congregation. He is no longer a representative of God, high and exalted, and who is to be sustained from the coffers of God's treasurer, but he becomes an actual beggar of the things that are of the earth earthly. Let it be remembered that we do not say that the minister may not receive tokens of personal regard and esteem from individuals or from his congregation, but we do say that any minister who by his own effort works up or openly pleads for such gift makes himself unworthy of his position as a preacher of the gospel, and what is more, he does himself greater harm and puts himself in a position out of which he can hardly extricate himself.

Such pleas for gifts makes the congregation indifferent as to the payment of salary. It is not difficult to the average mind to regard the preacher as a beggar, who pesists publicly in making known his wants. The minister can and should receive his salary regularly.

CAUSES OF POVERTY

There are many criticisms against the rich that are just. That the wealthy at times oppress the poor is not to be denied. There are many people however, who have paid the price for their riches in thrift, economy and perseverance. On the other hand there are many persons whose poverty is due to their own wastefulness and lack of industry and thrift. In making this statement we do not mean to infer that every man who is poor is to be blamed therefor. But in a large percentage of cases the people who live from hand to mouth have themselves only to blame. American citizenship presupposes at least the ownership of a homestead, and the social fabric of our Republic warrants the statement that almost any man by thrift, and economy may not only maintain his family, educate his children, but if he will pay the price he can shelter his loved ones under his own vine and fig tree. When this is not the case, and we have found the root of the matter, it is due to either the indifference of the man to employment, or having had his chance he failed, or it is due to his wastefulness. Abraham Lincoln in an address, delivered September 30, 1859, said: "If any continue through life in the condition of the hired laborer, it is no fault of the system, but because of either a dependent nature which prefers it or improvidence, folly, or singular misfortune." There are many persons who spend the time in blaming others instead of blaming themselves. They might have steady employment if they would only consider the interests of their employer. However small a man's wage may be there can be a margin to lay by something for the rainy day which is sure to come.

However much or little an individual may earn he should make it a rule, from which there is to be no departure, that he and his family are to live within their regular income. The sorrow of many a family comes from the folly of going into debt and when once in debt there seems to be no emancipation from its thralldom and embarrassment. When a man is loaded with debt he must pay all sorts of high prices and high interests, and not only mortgage his income of the future but mortgage his happiness. It is an entirely safe, necessary and consistent proposition that we live within our income.

There are those who are poor because of extravagance. It is not our purpose to state specific instances of extravagance, but there are many things that are to be enjoyed that one could do without in order that there be a reasonable accumulation to guard against suffering later on in life. The Saviour taught us the beautiful example of economy in the gathering up of the fragments. If we would care for the fragments of time and money we would have more at our disposal. It might not be given to all of us to have large estates, but there are very few who could not improve their condition by a reasonable amount of economy and thrift.

ANNEX DAY

The Louisiana Conference at its last session set apart Sunday, May 16 as the day for the presentation of the claim of New Orleans University and to raise funds to complete the annex. This year, however, the Conference will not take up a special collection for the annex, but has pledged to raise one dollar per member for the Freedmen's Aid Society, and out of the funds thus raised there is an understanding with the Freedmen Aid authorities by which New Orleans University will receive sufficient funds for the completion of the annex. We sincerely trust that the Louisiana brethren will take hold of this matter vigorously and push this collection to the point where it will yield large returns, both for the Board at Cincinnati and for ou own local institution. *The Christian Advocate,* published at Nashville, Tennessee, recently writing up on the education of our people, utters a word concerning Christian schools, which is appropriate here.

"Boarding schools for young men and women of that race under distinctly religious influences should have all possible encouragement. It is in them that future preachers and teachers are trained. Manual taining will accomplish much wherever enthusiasm for it can be developed among the Negro students themselves. As for that, however, it is not much the ability to work as the mind to work with which is generally waning. All the idle Negroes in the South could be profitably at work to-morrow—women as well as men—if they were only looking for a place in which to give value received for their wages. Too commonly even when they are employed their main study seems to be how to give as little as possible of service and get as much as possible in return.

"Separated as the two races must remain, it is the preachers and the teachers of the Negroes who must lead them to better things. The Churches should see to it that these future leaders themselves get the best possible training. Our own Church is giving some attention to this work, but [illegible] like as much as it deserves. Instead of two [illegible] like Paine and Lane, there ought to be a [illegible] and all of them more liberally supported than [illegible] are. The "problem" is a very cal and agent [illegible] and the Chistians of the South have as yet [illegible] touched it."

Observations in Palestine---From Jerusalem to Jacob's Well

By President John Weir, New Orleans University

At daylight we cross the Upper Kidron, and ascend Scopus. From the encampment of Titus we look back upon Jerusalem He so sorely and successfully besieged. In these mountains round about her, under stars and sun and moon, I have looked down upon Jerusalem. I have lingered in her streets at rush of noon and hush of evening. I have sat where the Master sat on Olivet, and in her mournful zephyrs heard the requiem of the centuries, "O Jerusalem! Jerusalem!" But at this break of day she exceeds in loveliness. Beautiful for situation, once Israel's joy of the whole earth, she is now sublime in her desolation. A heap of prophecy fulfilled.

Before us is a day's ride over the worst road in Syria, so we push on. We are on the great Northern route swept by Caravans, and histories from Abraham till now. We cross over Gibea and make a halt at El-Berch. This is the ancient Beeroth, the town of Benjamin mentioned in Joshua and Samuel. It is a Jewish day's journey from Jerusalem, and is said to be the place where the boy Jesus was missed by his parents. It is still a stopping place going North and South. On the ruins of a Christian Church built in the twelfth century, there now stands a Mohammedan wely. Our trail continues down past the "Robbers' Spring," in a wild, desolate and lonely region, shut in by frowning, treacherous mountains and dotted by dens and caves in the earth. For ages this has been the haunt of marauding bands. An hour brings us to the summit of the hill again, and we lead our horses down yawning gorges into Ramah of Benjamin.

We have now reached the ancient frontier between Juda and Israel. An old caravansaria, at which we lunch, and a few wretched houses mark the outpost which Asa built. Our next stage is a wretched village of some five hundred inhabitants burrowing in hovels and holes in the ground. Sorrowful surprise seizes one when he is told that this is the Bethel of the Bible! Accumulated testimony makes it so, nevertheless. The Luz of Genesis and Judges, the place of Jacob's dream and promise, the conquest of Ephraim, the allotment of Benjamin, the stronghold of Bacchides and the spoil of Vespasian, here it is! In another sense than that of Jacob's, "How dreadful is this place!"

By mid-afternoon we are at Seilum, the Shiloh of Scripture. Shiloh is one of the far back Hebrew holy places. To Shiloh the ark was brought from Gilgal on the subjugation of Canaan by the Israelites and at Shiloh it remained from Joshua and Samuel. Here Joshua completed the partition of Canaan. Here Eli lived and died and the boy Samuel talked with God. It was from Shiloh the ark was taken to the battlefield when it was seized by the Philistines.

We pass through vines and figs and olives: through herds of cattle and flocks of sheep and goats, and in another hour our elevation overlooks the Plain of Machna. What an enchanting view of the mountains, of Samaria and Galilee! Ebal and Gerizim appear within stones throw, backed by the cedar-crowned Lebanons with snowy Hermon capped with clouds. The descent leads through Bedoin villages to the foot of Gerizim and to Jacob's Well. It is winter in Palestine; but the day has been insufferably hot under a cloudless sun. Parched and exhausted I rest upon the curbstone in sympathy with Him who nineteen hundred years before, treading the same road in quest of sinners like myself, "wearied with His journey sat thus on the well." Candles lowered to the bottoms, seventy-five feet. At present the well is dry; but after the "latter rains," water will be found in the bottom. It is twenty-two and a half feet in circumference and of solid masonry. It belongs now to the Greek Church, whose hermit priest keeps it as his ward. Very recently in clearing space to make a thorough cleansing of the bottom, the workers happened on the ruins of a Christian Church buried under the rubbish. Out of the old stones a monastery will be built on the site.

As I sat in the solemn silence on the well in full and close view of Mount Gerizim, hoary with Samaritan history, how vivid became those transcendent truths, the Spiritualiy of God and His unlimited and Spiritual worship—"Our fathers worshipped in this mountain and ye say in Jerusalem is the place where men ought to worship." Jesus saith unto her, "Woman believe Me, the hour cometh when ye shall neither in this mountain nor yet at Jerusalem worship. God is a Spirit and they that worship Him must worship Him in Spirit and truth." An hour is all too short in such an environment.

Our Freedmen's Schools

By C. W. Bennett, Ph. D.

ARTICLE II.

The provision of good libraries is a consideration of vital importance just now to the Freedmen Schools. The Negro race, it is said, does not read. Negro students, it is claimed, have no desire for general reading. Upon careful consideration of this criticism, I find that the statement is erroneous. It is no fault of these students that a literary taste has not been promoted to a greater extent than is now shown.

The libraries, as found in the Freedmen Schools, are limited and illy adapted to the years and conditions of student life. A number of these schools have no library, or any access to books whatever; and for the reasons given, we find reading, as a branch, not well taught, and but little effort made to create the reading habit. In our church schools, courses in English provide but little incentive for general reading, or for library investigation.

There are no properly selected libraries, so classified as that students may be sent from the classroom to the library, to find data or supplementary information bearing upon the subjects taught. Every department in the school should be able to send work, dictated in the class, to the library to be worked out by students; said investigation to be reviewed in the class the next day or at some subsequent time. Modern methods in teaching seek to work the school into the library, and the library into the school.

Where things are and how to find them, are two vital questions to be considered in developing the reading habit. The ability to read well forms the chief basis in mental growth. And the well selected library, where books are chosen for the purposes named, is as essential to the study of literature, history, and other kindred branches, as is the working laboratory to the teaching of chemistry and physics.

The intelligent teacher becomes to the student a directive force in making a choice of books to be read, and this is fundamental in fixing the reading habit. Emerson has said, "If you teach a boy to read, he will educate himself." And we shall accept without abatement, the fact that if our systems of training in the study of English, especially, will give to the youth a relish for reading, he is likely to follow that habit into mature years and to become thereby a more intelligent citizen.

For it must always be a question in school economy as to what part of a student's training, and how much of it, will he make practical in his life; how much of it will become a habit of culture in the home to which he returns, or in the home he may establish after his college years have ended.

Now, I feel sure that all I have said applies to the Negro student, as well as to any to other student, in his present stage of development in college life. Then we ought to make a beginning of libraries, or reinforce the libraries we have, in our colleges by such practical selections of books as will meet the conditions named. We have seemed to forget, in our enthusiasm for new methods and new lines of progress, that education is indigenous; both in its selections and processes it must look to right influences and right impressions in the devolopmeent of the life. Then, what the student can carry with him into his future career, what he can appropriate when he no longer has the advantage of the school, must always be to him a consideration of the highest value while he is a student. I am aware that this line of discussion brings into view a new order of requirements, different from that which is now to be found, generally, in Freedmen Schools. But I am impressed by the great importance of it, in lifting up our schools everywhere to a broader view and more practical value, and in putting into them new spirit and better professional advantages. It will broaden the student and give him fresh interest in his regular work, and anything that awakens the student's interest must aid him in the discipline of himself. For when student life is sufficiently awakened to realize and to be concerned in its own interest, the current of thought is changed, and ethical and moral standards are lifted up.

The cultivation of a taste for good literature, should be one of the chief aims of the school curriculum. The development of the higher morality and the truer culture and refinement, which, after all, is the final aim of education, can best be accomplished by the encouragement of a closer acquaintance with our best literature. I attach to well directed reading, as high a value as to any other subject taught for the establishment of good working libraries, classified and adapted to the needs of student life.

Needed $1,000,000 for the Loan Fund

BY THE REV. C. M. BOSWELL, D. D.

This Fund was created, developed and established by direct contributions from persons interested in the erection of churches; bequests by those who desired to aid church building after they had died; and by others who placed large amounts in it on the annuity plan, a stated amount of interest being paid to them or their loved ones, and at their death the principal passing into the General Fund. Out of it loans have been made to a very large part of the 15,000 churches aided by the Board of Home Missions and Church Extension, and at the present time over $300,000 belonging to it is in Loans on Churches. Some of these loans were made to congregations erecting new buildings, to aid them in getting a start; some were made to congregations when sources upon which they had dependtd failed to save them from the sheriff's hands; and others were made to congregations when paying off their indebtedness to make success possible. All of these were worthy investments. It is a matter of deep regret that this Fund is now in a condition that prohibits it from affording a loan to any charge, be it ever so worthy, the amount at hand being only that which the law demands shall be in our treasury to protect annuitants. Applications for loans amounting to over a quarter of a million dollars are now on file in our office. They are from city and country charges in all sections of Methodism, and for loans of $100 to many thousands. They are freighted with stories of sacrifice in giving until local sources are exhausted, inability to meet pressing claims to satisfy creditors, failure to secure the necessary help for financial institutions, a danger of complete loss to Methodism unless money comes to them from this Board. To all of these, without regard to the persons and places presenting them, we are compelled to say "No," and must continue to make this answer until the Church changes the condition of this department of our treasury. This state of affairs is the result of the intense desire of the Board to make a loan wherever one was needed, and a failure to receive gifts for the increase of the Loan Fund.

It is our conviction that if the Bishops, editors, District Superintendents, pastors and official men will give attention to the needs and opportunities of the Loan Fund, and present it to the denomination as a whole and to churches in special addresses and to persons having money from which they can make liberal donations or bequests, this fund can once more be placed in a condition that will enable it to supply the demand that seems to be so prevalent throughout the country.

Let us call everywhere, "One Million Dollars for the Loan Fund."

Is there a grief in your heart which groweth into a sore pain? Is there a shadow of a coming sorrow? Remember, it is the shadow of God's wing and therefore a safe shadow, and creep closer under it and yet closer.—Rev. J. R. Miller, D.D.

Blessed he who, following Christ into Gethsemane, follows him out of it by the same door; the door of a supreme consecration to his Father's will; the door of a prayer which seeks not to change the divine will to the human, but the human to the divine will.—Dr. Lyman Abbott.

Our Pattern

BY CHARLES P. FORD, LL. M.

There are two methods commonly employed by the individual in pursuing a certain course of conduct or in shaping the destinies of his life. One is that employed after a careful study of his own personality, noting his own peculiarities, his weaknesses, his strong points, his virtues and his failings, of observing and making a careful study of the life and conduct of some other individual, of determining and selecting the essentian qualities which go to make that conduct commendable, that life a success, eliminating the non-essentials, and adopting and applying the essentials in his own life making them conform to his own personality to serve as motives and incentives in his own conduct—in his very being. The other is that employed too after a careful study of the individual self, and of the life and conduct of some other individual, of abandoning altogether the individual self, of losing sight altogether of whatsoever personal qualities the individual may posseess and of adopting as a whole the life and conduct of the other individual, emulating his virtues making him a criterion—a pattern as to both life and conduct.

The first method while it has its good qualities in that the individual looks within himself, realizes his own talents and appreciates their real worth sufficiently to retain them and adopts the essentials, the virtues of the other individual only as a means of supplementing, building up those he already possesses, in view of human weakness, human tendercies, it has its weakness in that it borders dangerously on the tendency toward egotism, toward the feeling that after all while the other individual may have good qualities, some of them are really not worth emulating since "I too have princely qualities." This applies as regards the first method usually employed.

As to the second method—while it has its dangers in that of abandoning altogether the individual self, of sacrificing the individual talents, losing sight of the personal worth in the mad effort to emulate the virtues of another it is nevertheless commendable in this respect: As being symbolic of the spirit of self denial, self effacement, self sacrifice for a virture a reality of a greater and larger fullness—the more proper spirit for real results.

As has been indicated these are the two methods commonly employed by the individual, and for that matter by groups of individuals, sects and even nations and races in pursuing a certain course of conduct or in shaping their own destinies—a tendency which might well be termed common to humanity, and which psychologists are wont to consider a expression of the imitative faculty—more or less pronounced in the individual or race according as the tendency to employ one or the other of the above mentioned methods is more or less in evidence or made manifest.

Now it is that Christ demonstrates His great thought of humanity, His full conception of human weaknesses and human tendencies coming as He did upon earth with the glad message of salvation, to establish Christianity in the hearts of men and to draw all nations unto Him, that He came not simply with His message of a Father's love but with His rugged strength of character and His life of purity He came as a living example of the things He taught which all could well afford to emulate and toward which all men might look and live. viz: He had power from on high and was able to overturn the temporal authority at Rome but His was a spiritual kingdom and He submitted Himself to Pagan rule and advised that taxes be paid unto Caesar that He might be a worthy example unto His followers. He was human and was tempted too, but, having the power to overcome the weakness of the flesh, in His humanity was He strong and in His temptations did He triumph, that they might know the same could be as to them. Himself humble and lowly, yet a Prince in His kindness and in His love for the lowly. Master but He became servant and all with the one thought of being unto His disciples and unto all the children of men the one criterion, not only Savior and Teacher, but a perfect pattern, the one great example worthy of emulation.

And which of the two methods is suggested to us by the very manner of His coming, by His own demeanor, yea, by His very command itself? That we retain our own way only choosing here and there the things of His life or the things that He taught which happen to please us most and leaving the rest? No. In the most definite and emphatic terms the message comes that we forsake our ways and that we return unto the Lord. Says He: Take my yoke upon you and learn of me, casting aside every sin which doth so easily beset you, plucking out that offending eye or cutting off that limb which tends to impede your progress. Come with me and be master and servant as well. Make me your great example, your pattern thru life that you may be the more enabled to lay up for yourselves upon Earth that Heavenly treasure, that perfect Christian character which neither moth nor rust doth corrupt and which thieves dare not steal.

Washington, D. C.

When Feeling Helpless

BY C. H. WETHERBE

The Bible gives a great deal of encouragement to those believers who are often cast down in spirit, and feel that they have no might in themselves. To them the sure assurance comes that God is most glad to help them. It is then that silently and swiftly the Lord's power comes to the disconsolate heart, surprising it by a gracious uplift and making it rejoice. It is an experience which one does not receive when he feels strong, glad and hopeful. But it ought not to be inferred that it is better for one to be low-spirited the most of the time, in order that he may experience the joy of being lifted up by God into a mood of ecstasy, than it is to be habitually of good courage and hopeful. It is well to know, however, that when one does get into the slough of depsair, and feels inexpressibly weak and cloudy, God will not long leave him in that plight. He does not forget His hapless child in that grim hour. Nay, He fondly remembers that one, and in due time He delivers him from his low condition.

Very stimulating are these few words from the Psalmist: "I was brought low, and He saved me." He does not tell us how he was brought low, nor is it essential that we should know. What interests us the most is the fact that when he was low, God saved or delivered him from that condition.

It is a mercy to some Christians that they are sometimes brought down low, for they are too much inclined to flatter themselves with the idea that they are on a higher plane of spiritual life than the most of other Christians are. They pride themslves on the thought of being in the upper currents of "the higher life." Such ones ought to be brought down so low that their religious conceit will be taken out of them. This is the kind of help that they most need. Let us maintain lowliness of mind; then if we do have hours of depression, we may expect that God will duly help us by His gracious ministrations.

The Children Day Program

"The Children's Hour is the program for Children's Day, prepared by the Board of Education n New York. Competent judges have pronounced it one of the best ever issued from that office. All the music has been prepared especially for this program. While it is simple, it is dignified and sprightly. The main exercises and songs are interesting; the recitations in the supplement are varied and popular, while at the same time they have solid value, and we believe the churches in general will use this program this year. While it does not neglect the interests of the Board of Education, it is emphatically a Children's Program in the best sense of that term.

The secretary has made a special provision for the churches among our colored people and for such churches among our Southern white people as are virtually missionary in their character. All such, if they will send their orders directly to the Corresponding Secretary, Thomas Nicholson, 150 Fifth Avenue, New York City, will have a special rate very much lower than the published price. The churches in general send their orders directly to the publishing agents at the Book Concern, but *churches applying under the missionary rule for these special prices should apply directly to the office of the Board in New York* as the Book Concern does not send out any programs at less than the regular price.

Truth

"Let there be many windows in your soul,
That all the glory of the universe
May beautify it. Not the narrow pane
Of one poor creed can catch the radiant rays
That shine from countless sources. Tear away
The blinds of superstition; let the light
Pour through fair windows, broad as truth itself
And high as heaven. . . . Tune your ear
To all the worldless music of the stars
And to the voice of nature, and your heart
Shall turn to truth and goodness as the plant
Turns to the sun. A thousand unseen hands
Reach down to help you to their peace-crowned heights
And all the forces of the firmament
Shall fortify your strength. Be not afraid
To thrust aside half truths and grasp the whole."

—*Ex.*

HEALTH PAPERS

The Hair

BY D. A. BETHEA, M. D.

A healthy luxuriant head of hair is highly prized by women and universally admired by men. From the dawn of history to the present time, people have been capricious about their hair. Among the savages and among the earlier civilized nations, men wore long hair and were as much concerned about its health and beauty as women.

While the hair serves a useful function as a protection for the scalp, yet its chief use is not utility, but ornamentation. It adds much to the attractiveness of women, and improves the physical appearance of me as well.

Whether the hair is to become prematurely gray, whether it is to break off or fall out depends upon the care of the scalp. If the scalp is not properly cared for, it soon becomes a culture media for germs, and an accumulator of dandruff. The sebacious glands become clogged by the pressure so that the nutrition of the scalp is disturbed.

The early appearance of gray hair causes much annoyance and regret. While it is true we can do nothing to turn the gray hairs ot their original color, by proper treatment and care, however, we can stop the progress of premature grayness. All disorders of the scalp tend to produce grayness by reducing the pigment and coloring matter of the hair. Mental strainand nervousness is also ana eteological factor.

Disease of thesc alp and derangement of the functioins of its cells and tissues are very potent factors in causing early loss of hair. An accumulation of scales, dust and microbes may be sufficient to irritate the scalp, causing an inflammatory disease and an abundance of greasy crust or oily fluid to form on the head. These, with the usual forms of dandruff are most common causes of baldness.

Dandruff is infectious like any other disease caused by micro-organism. The germ can be carried in hair pins, combs, brushes, hats sofa pillows and other articles of personal use. Girls run a great risk by using other girls' combs and brushes.

As the growth andintegrity of the hair depend upon the health of the scalp, so does the health of the scalp depend upon the general health of the body. Disturbance of digestion, gout, rheumatism and nervous debility at once despatch their troubles to the scalp in a retarded circulation and congestion of the glands.

The rules for the health of the hair are few and brief. Brush the hair thoroughly once a day or more. Wash the hair as often as may be needed for cleanliness, which as a rule for men will be once a week, and for women once every two weeks. Use plenty of warm water and pure soap. Rain water should be used whenever possible. The hair should be rinsed inplenty of water.

But there are those, like the rich, young ruler, who have kept these rules from thein youth; and yeta they have baldness and seborrhea. While we must rankly fstate that we cannot always prevent these abnnormalities of the hair even by the best of care, but we can do much good by such measures. Those who keep themselves in god general health by sensible diet, plenty of fresh air and exercise, and who keep the hair clean, will be less likely to suffer than if they neglected themselves.

Terre Haute, Ind.

THE CHRISTIAN LIFE

My Small Service

I have no gift of eloquence to preach, exhort,
Or pray;
I cannot point with glowing words
To Christ, the living way.
But I can tell how wondrous dear
My Jesus is to me,
And let his light so clearly shine,
That all around may see.

I cannot cast the fishers' net
Into life's deep, dark sea;
The wisdom for that heavy task
Was never given to me;
But I can kneel upon the shore,
And pray for those who toil,
And when the boats come slowly in
Help gather up the spoil.
The Master sees the lowliest work
Of all his children true,
And in the crowning day will give
To each his honest due;
And when the sheaves are gathered in
From fields that I have sown,
I then shall take from his own hand
The palm, the robe, the crown.

—The Presbyterian.

God's Expressions

God has ever expressed his wisdom and power in manifold ways. Not only has he expressed himself in words which reveal far greater thoughts than any man could conceive, but also in works which no human being could perform. What we call miracles are merely the natural and reasonable expression of God's power according to his wisdom. It would indeed be exceedingly remarkable if God had not performed works which to human thought, seemed marvelous beyond explanation. We would have a right to dispute their occurrence if they were the expressions of mere human power, but, being the expressions of an infinitely great God, we have no right to refuse to accept them. The Rev. A. C. Dixon, of Chicago, says: "There has come from the Chicago University Press another attack upon the miracles of the Bible by a learned professor in a Michigan college. He looks wise and says that there was no need of miracles. Then he looks wise and declares that some miracles are incredible. The trouble with the professor is that he has not yet accepted the first verse of Genesis, 'In the beginning, God created the heaven and the earth.' If he believed in a God great enough to create the universe he would find no difficulty in believing that such a God could stop the revolution of the earth for twenty-four hours, turn water into wine, multiply loaves and fishes, or do anything else that he might choose to do. It is a pity that learning should so dwarf a man's conception of God. It is a pauperizing process." Such a man is a positive unbeliever. He has large faith in science, it matters nothing to him how often and how greatly it contradicts the statements of the Bible. In reality, that man contradicts God Himself, for the Bible is the expression of God's thoughts, and of the works which He has performed. Such bold skeptics cannot destroy God's Word, but they can destroy the confidence of many unconverted ones on the Bible. Those men are the blind servants of Satan, and are forever lost.

C. H. WETHERBE.

A woman has only to wear a sad expression of countenance and talk in a whining voice, and people give her credit for unfathonable depths of sentiment and emotion; while her sister, who goes smiling through life and irradiates cheerfulness wherever she may be, is credited with utter want of heart; for in these days of advertisement people have not the discernment to percieve the difference between the melancholy woman and the cherry one is generally the difference between selfishness and unselfishness.—Ellen Thorneycroft Fowler.

A Lesson to Learn

BY REV. R. MILLER.

We must also enter Christ's school and learn of Him if we would find the larger, fuller measure of this rest which is promised. Each new experience is a new lesson set for us by our great Teacher. There will come to you a sharp temptation to-morrow. While God permits it, he does not mean to make life hard for you. He lets you be put to the trial that you may learn to resist, to come out victorious and strong. Every temptation is a lesson. Even Jesus learned by the things that he suffered. If a new duty comes to your hand, a new task, a new responsibility, God has turned another page in your lesson book, setting the copy at the top for you.

The Christian graces all have to be learned. They do not come naturally to anyone. St. Paul said, "I have learned, in whatsover state I am, therein to be content." It is a satisfaction to us to know that he had to learn to be contented, and that he was well on in years before he had mastered the lesson. So we have to learn to be patient, to be meek, giving a soft answer to hard words, to insults, to wrongs. We have to learn to be forgiving toward those who injure us. We have to learn to be unselfish. Selfishness stands in the way of our obtaining the fullness of Christ's rest. It is hard for us to give up our own way, our own interest, our own comfort. Many a man's heaviest burden is himself. Unselfishness is one of the longest and hardest lessons we have to learn. But we must learn it, for we cannot know the joy of perfect rest until we get our selfishness mastered.

There are hints of the meaning of the Master's words, "Learn of me. . . and ye shall find rest unto your souls." Dr. Babcock's little poem, "School Days," interprets life to us in this way:

"Lord let me make this rule,
To think of life as a school,
And try my best
To stand each test,
And do my work,
And nothing shirk.

"Some day the bell will sound,
Some day my heart will bound,
And with a shout
That school is out
And lessons done,
I homeward run."

—From "A Heart Garden."

God comes to us through every manifestation of life and power and beauty of which we can dream. * * * He is closer to us than the air we breathe, closer to us than the thoughts we think; for he is the element in which we live and move and have our being. * * * If you hold in your hand a rose and admire its fragrance, its tinting, its beauty, God looks out of it into your face.—Minot J. Savage.

The Way, the Truth, the Light

MARY BENNICK.

There is a way, O blessed Lord!
Narrow and sheltered by Thy love,
The sin-sick soul that enters there
Finds lasting peace above.

There is a truth, O Father, King!
Sure as the dawning of each day:
"Go, preach My gospel everywhere;
Lo! I'm with thee alway."

There is a light, O precious Christ!
Born at the bursting of Thy grave,
Its brightness seeks out every sin,
Repentant sinners save.

The Way, the Truth, the Light, art Thou,
Our great Redeemer, Counselor, Friend;
We'll laud and magnify Thy name
And follow to the end.

Earnest Seeking

R. F. HORTON

When we are seeking to know Love, it must be love in which self is forgotten that seeks to know. Clearly it will be by loving, and the expansion of nature produced by love, that we may hope to make some progress in this love.

And the goal in the progress is set before us—O unimaginable goal!—"That ye may be filled unto all the fullness of God." This minute point of being, my soul, which in its finitude must never hope to share the wealth, the wisdom, the knowledge of the eternal, may yet in this royal way of love reach a certain fullness of the divinity. The love of Christ is a gate into the infinite. When through Him we get within the being of God, when his love constrains, and we begin to love God with all our strength and heart and mind, and the overflowing is to love our neighbor as ourselves, we have become so far initiated into God, so far partakers of the divine nature, that it is no longer hyperbole, or at any rate it is not blasphemy, to think of being "filled unto all the fullness of God."

When that afflatus falls upon the soul when that truth clearly dawns, the captive becomes inarticulate; then has the spirit sat in Merlin's chair—

"I lose myself to find myself."
—From "The Dawn of Twilight."

Estimate Yourself

If we wish to be sure of the quality of our goodness, let us test it on the secular side of life, rather than by its professional and ecclesiastical implications. When we recall the reverential manner in which we handle the holy Book, let us be sure of the integrity of our business books; when we complacently reflect upon the orthodoxy of our creed, let us examine ourselves as to how far we keep faith with men; when we remember our devout behavior in God's house, let us give a thought about our conduct in our town; and when we flateringly estimate ourselves in our Sunday clothes, let us inquire as to how our neighbors reckon us up in our shirt sleeves.—W. L. Watkinson.

The Devout Life

The devout man says in his Creed, "I believe in the Holy Ghost," because no other words so truly express his experience. And all the rich wealth of Christian hymnology gives expression to true and deep insights and feelings of his soul at its best moments. He nourishes his God-hunger by the use of the means of grace. In public worship, with its sermon and hymn and prayer, and in private devotion, with its sacred loneliness, he grows strong. He tests his experiences in the common moments of life, and finds that there, away from the sanctuary, they are still real and powerful. In them he finds the inspiration for holy living and aggressive striving.

This is the life which is life indeed. He sees men eagerly rushing into secular activities, and he approves this. He sees the strong youth contending on the athletic field, and he says, This is life, but not life indeed. He sees culture and wealth at its ease in social gatherings, and says, This, too, is life, but not life indeed. He sees the scholar in eager pursuit of knowledge, and as his God-given curiosity is satisfied and yet stimulated by new views of truth, he says, This is life; and then, pausing for reflection, is forced to add, But not life indeed. He goes into circles of art, where music and painting and sculpture, under the touch of the master, stir the great deep of a man's heart, and he says, This, too, is life, but not even in this is life indeed.

Then in some church, in the sermon or hymn or prayer, he finds God, or in some dark alley he sees pure souls succoring the needy in Christ's name, or in some brave battle for truth and justice he sees man and woman contending against great odds for the cause of God and humanity, or in city slum or foreign mission he sees cultured men and women laboring amid filth and squalor to lead men to Christ. The sight of it gives him a new idea of the greatness of the kingdom and majesty of Christ's Saviorhood and the glory of God. Here, at last, he has seen men really living, and he whispers, "This is life, to know Thee, the only true God, and Jesus Christ whom thou hast sent."—From *"The Christian Program,"* by Edward P. Dennett, Jennings & Graham, Publishers.

OUR YOUNG PEOPLE

Some May Day Customs

By Laura E. Hutchinson

I'm to be queen of the May!"

"I'm to be queen of the May, mother,

sang Alma Maitland, as she rushed into the room where her mother was busily sewing, and gave her a rapturous embrace. "Really and truly, I am momsie, dear!"

"Then I don't wonder you are excited, child," rejoined the mother, as she kissed the glowing cheek of her daughter, "for it certainly is quite an honor. But what are you young people going to do to celebrate May Day, this year?"

"O, we're going to have a Maypole in South Park, just as we did last year, but instead of all dressing in white, as they did then, we are going to have as many different colors as possible, so as to have the effect of a rainbow, as we circle around the pole," was the reply of the girl, whose eyes fairly danced with delight. "Tillie's mother saw it that way where she was last May Day, and she said it was too pretty for anything; and besides, it will be a change."

"Yes, I think it will be very nice," assented the mother; "but you are not going to abandon the custom of hanging May baskets, are you?"

"O, no, we are going to do that, of course," was the eager reply, "for it's such fun to hang a pretty little basket on some door-knob after dark, then ring the bell, and run to a distance and watch till someone comes to take it in."

"Yes, it is a pretty custom, but I do not think, Alma, that it is practiced anywhere except in America. Other nations have their own way of celebrating the day which some think is made so much of because it is expressive of the death of winter and the awakening of spring. Others, to be sure, give the custom a heathen origin, but as it is not certain from what it really did spring, I prefer to think it is because—

"'The winter being over,
In order comes the spring,
Which doth green herbs discover,
And cause the birds to sing.'"

"Please tell me how some other nations celebrate the day," said Alma, as she drew a stool to her mother's knee. "I want to know if any of them have nicer customs than we have."

"No, child, I really do not think any of them are preferable to our simple way, but they are quite different, in some places," was the smiling rejoinder of the woman, who took from the desk near by her "holiday ditty book," as she called it, in which she had made a practice of writing down verses pertaining to each and every holiday of the year, as she came across them, and as she looked it over she continued:

"The Maypole was once used quite extensively in England in celebrating May Day, and the young people also made a practice of going out at midnight into the woods to gather small trees and branches, accompanied by music and singing. After decorating the branches with garlands of flowers, they returned at about sunrise to adorn the houses in the villages. This custom, however, I do not consider worthy to be copied, my girlie."

"I should say not!" came in an emphatic tone from the girl, who always preferred home and mother after nightfall. "But don't you know some that are nicer than that, mother?"

"Why to be sure, Alma, unless you want the 'best for the last'," was the laughing reply of the one who continued: "The old May Day customs are still observed to some extent in England, and they have a rustic ditty which conveys the general spirit of the day. I have it here in my book, and I will read it to you:

"Upon the first of May,
With garlands fresh and gay,
With mirth and music sweet,
For such a season meet,
They pass their time away.'

"At one time, however, the May Day sports were almost banished from England by the old Puritans, who were very violent in their opposition to them—especially the Maypole. They classed them all as pagan rites, and not until the reign of Charles II did the Maypole appear again as the center of one of England's pastimes. The May Day sports did not even then revive as of yore, and gradually they fell out of fashion, so that now they survive only in rural districts. In London the celebration was abandoned first to the milkmaids and then to the chimney-sweeps. From about the middle of the seventeenth century it grew to be the custom for milkmaids to dress themselves up in their best and call on all their customers, to the music of bagpipe and fiddle, and from each of them they generally received some trifling gift.

"Later on," continued she, "the chimney-sweeps made it a practice, on the same day, to parade the streets, togged out in tawdry finery, ribbons, and green boughs, and from this the London name for the first of May came to be called 'Sweeps' Day,' and even yet it is not entirely extinct, for in Cheltenham the chimney-sweeps hold high revel on May Day. The dancers have their faces blackened, and their band consists of a fiddle and tin whistle. The usual performance is made up of fantastic dancing and roarig, and when it is ended they levy contributions by holding out iron ladles or spoons, and strike the bystanders with bladders fastened to a stick."

Then, as she again turned to her book, she added: "Evidently the Cambridge sweeps used to have a similar festival, as the children are now said to go around with a doll hung in the midst of a hoop wreathed with flowers, and sing the following verse:

"'The first of May is garland day,
And chimney sweepers' dancing day;
Curl your locks as I do mine,
One before and one behind.'

"In some parts of England," went on the mother, after her girlie had made some laughing remark, "May Day is fraught with as many local games and curious practices as in Halloween. For instance, in Northumberland they have a May feast mixture of milk, wine, and cake, into which a wedding ring is dropped. This is then passed around to the assembled guests, each of whom dips out a ladelful; and should the ring chance to be dipped out in the ladle, the one who thus receives it will surely be the first to get married. At Headington, also, not far from Oxford, they have a pretty custom among the children of dressing up in gay spring colors and marching through the town, from house to house, carrying garlands of flowers, and singing:

"'Gentlemen and ladies,
We wish you happy May;
We come to show a garland
Because it is May Day.'"

"That's about as nice as hanging May baskets," observed Alma. "But go on, momsie, please."

"Well, dearie, I've about finished with England, which is not even yet free from witchery, to a certain extent, since some still cling to the idea that white thorn gathered on this festal day and hung up over one's door is a sure charm against witches for the coming year. Another old-time custom is said to still linger among English country folk, and that is of bathing the face in the morning dew on May Day to insure a beautiful complexion."

"They don't do such things in our country, do they, mother?" queried Alma.

"Not that I am aware of, dear, but now we will pass on to Russia, where the May feast is part of the Easter celebration. The Russians, of all classes and ages, noble and peasant alike, celebrate the day by riding about on horseback and in carriages. The air is filled with music, too, the notes of the pipe being heard, and also the wilder music of the gypsies—the later being made a special feature in the Russian May Day celebration.

"And then if we go to Ireland," continued she, "we will find May Day kept as the first day of summer, and welcomed by the peasantry in Munster and Connaught by eating a pudding made of flour and milk. On this day, too, the peasants light fires short distances apart and drive the cattle between them."

"Whatever do they do that for?" interrupted the listener.

"Because, dear, they believe that by so doing all sickness will be driven away from the animals upon whose milk they depend so much. Fathers, also, for the same reason, take their children in their arms and jump or run through the fire, thus passing them, as it were, throug the flames

"In Sweden, on the evening previous to May Day, huge bonfires are built in every hamlet. Around these the young people dance, while the older ones foretell future events from the appearance of the flames. Then on May Day a sort of sham fight takes place between two parties, one representing winter and the other summer. Winter, however, always gets the worst of it, in the end, and he is then buried in effigy, and ashes are strewn over the grave.

"The Swedish children on this day make a point of wandering into the woods for the purpose of robbing the nests of the magpies. The eggs and young are put in a basket and borne to every house, the children singing a song which I happen to have in my book. It runs thus—

"'Best lives from Master and Madam Magpie,
From all their eggs, and all their fry,
O, give them alms, if ever so small!
Else hens and chickens and eggs and all
A prey to the magpies will surely fall."

"And then, of course, to save themselves from such dire disaster, every housewife gives them something for a May banquet. This day, which they make much of, is really the only gala day that the Swedish children have. But I think, Alma, that I have now told you of all the customs that I have storied in my memory, though I presume there are many more."

"Well, I really don't think that any of them are quite as nice as ours, anyhow!" said the girl, with an emphatic shake of her head, which set the brown curls dancing. "But now, momsie, let's plan about my dress, for surely I must have a brand-new one to wear when I am Queen of the May."

Long Beach, Cal., In "The Junior Herald."

So if thou be a walker with God, it will appear in the relations wherein thou standest; for grace makes a good husband, a good wife, a good master, a good servant.—Thomas Boston.

Many times God answers our prayers, not by bringing down his will to ours, but by lifting us up to himself. We grow strong enough to no longer need to cry for relief.—Rev. J. R. Miller, D.D.

A Spring-Time Wish

O, to be a robin
In the spring!
When the fleeting days of April
Are a-wing,
And the air is sweet with knowing
Where the hidden buds are growing,
And the merry winds are going
Wandering!

O, to be a robin
With a nest
Built upon the budding branches—
East or West!
Just to swing and sway and dangle
Far from earth and all its tangle,
Joining in the gay bird jangle
With a zest!

O, to be a robin—
Just to sing!
Not to have the pain of hating
Anything—
Just to race the foremost swallow
Over hill and over hollow—
And the joy of life to follow
Through the spring!

—Isabel Ecclestone Mackay, in April St. Nicholas.

PAUL'S FIRST MISSIONARY JOURNEY—ICONIUM AND LYSTRA

International Sunday School Lesson for May 16, 1909

(Acts 14: 1-28.)

GOLDEN TEXT: "All the gods of the nations are idols, and the Lord made the heavens."—Psalm 96: 5.

TIME: Immediately after the last lesson, A. D. 47.

PLACE: Lycaonia in Southern Galatea.

DAILY HOME READING.

M.—Acts 14: 1-10. Tu.—Acts 14: 11-28. W.—2 Tim. 3: 10-17. Th.—Mark 6: 1-6. F.—1 Cor. 8: 1-6. S.—2 Cor. 6: 1-10. Su.—2 Cor. 4: 5-18.

BY THE REV. E. B. BURROUGHS, A. M., D. D.

The fact that man is instinctively a worshiper needs no demonstration. He is so constituted that of necessity he must have an object of some kind upon which to place his heart and mind. Man is also a creature of sight rather than of faith. This fact accounts for idolatry. Not being able to naturally see the true God, man made gods of his own and worshiped them. These gods were sometimes made of iron, wood and stone. At other times certain creatures were held as being sacred and worshiped with great formality. But God would not have man to ever continue thus, for such practices were debasing and, at times, demoralizing. He therefore took it upon Himself to seek the lost nations of the world and to bring them to a realization of the fact that there is but one true and living God and that He alone deserved their worship and praise. Hence the call to Abraham and his posterity. Thus God trained and disciplined the Israelites for the sole purpose of keeping alive in the minds and hearts of the children of men the great truth that He alone is God. And so careful and jealous is He of this great truth that He has forbidden men to bow down to or worship anyone or anything else. In this He is right. He made us. He keeps and protects us. He is our Father, and through Christ has brought life and immortality into the light. But in the face of all this men are still bowing down to gods of wood and stone. The nations of the earth are still in spiritual darkness. Seeing that this is true, it is the imperative duty of the Christian church to continue bombarding the strongholds of idolatry and cease not until the kingdoms of this world shall have become the kingdoms of our Lord and of His Christ.

Paul and Barnabas had been driven out of Antioch in Pesidia. This caused them to go to Iconium, sixty miles away. Here they spent several months preacing the gospel. But difficulties seemed to meet them at every point. Persecution and unbelief dogged them on all sides. This led them to journey to Lystra, about eighteen miles southwest of Iconium. Here they remained several weeks. While at Lystra Paul healed a town man. This act caused the people to regard him as a heathen god, and to attempt to worship him. But to this he would not consent. He declared, rather, that he was but a man like unto themselves; and that there was but one true and living God, and that He alone should be worshiped.

LIGHT ON THE TEXT.

1. *Iconium.* A town about sixty miles southeast of Antioch. *They both went together into the synagogue of the Jews.* This they did in keeping with their usual custom. *So spoke.* Spoke with such earnestness and persuasiveness. *A great multitude.* A large number.

2. *The unbelieving Jews.* Those who rejected their teaching. *Made their minds evil.* Filled their minds with prejudice.

3. *Speaking boldly.* Regardless of the opposition they encountered. *In the Lord.* In the name of the Lord. *Which.* Who. *Gave testimony.* Gave demonstration of His presence and approval of their work by *signs and wonders.*

4. *The multitude * * * * was divided.* Some received while others rejected their teachings.

5. *Assault.* Onset or rush made upon them personally. *Rulers.* Those in charge of the synagogue.

6. *They were aware of it.* Were informed of the intended assault. *Fled.* Sought safety in flight.

7. *Lystra.* Its precise position is not now known, but it is thought to have been a little to the east of south from Iconium. *Derbe.* One of the larger cities of Lycaonia.

9. *Impotant.* Powerless. Perhaps he was a beggar.

9. *Heard Paul Speak.* Heard the apostle speaking. *Steadfastly beholding.* Fastening his eyes upon and "looking at him intently." *Perceived.* Saw. *Faith.* That he believed. *Healed.* Could be made whole.

10. *Stand upright.* Arise from thy sitting or reclining posture. *He leaped.* Arose.

11. *The speech at Lycoania.* Probably a Greek dialect. Paul spoke in Greek which they understood. The dialect used by the people was not understood by the apostle, hence their failure to protest against what was being said.

12. *Barnabas.* He was a large and fine looking man. *Jupiter.* The chief of the heathen gods. *Paul.* He was of small stature but eloquent in speech. *Mercurius.* The god of eloquence and the messenger of Jupiter.

13. *The priest of Jupiter.* He who made the offerings unto this god. *Oxen and garlands.* Their customary sacrifices. *Unto the gates.* The gates of the house, probably, in which the apostle had taken lodging.

14. *Which.* "But." *When the apostles * * * * * heard of it.* When it dawned upon them that sacrifices were about to be made in their honor. *Rent their clothes.* The customary oriental sign of deep distress. Paul and Barnabas were horrified at being taken for gods. *Ran in.* "Sprang forth."

15. *Why do ye these things?* What do you mean by all this? *Like passions.* We are not gods, but mortal men like unto you. *Preach unto you.* Declare unto you the gospel. *Turn from these vanities.* Tho gods and things which do you no good, for your gods have no existence and your worship of them amounts to nothing. *Unto the living God.* The only true and living God who alone can give you new life and hope.

16. *In times past.* In the centuries gone by. *Suffered.* Allowed. *All the nations.* "The Gentiles." *Their own ways.* As they saw fit.

17. *Nevertheless.* "And yet." *Left not himself without witness.* The knowledge of His existence was still extant.

18. *These sayings.* These decorations. *Scarce unstrained.* With difficulty kept them from carrying out their original purpose. *Sacrifice unto them.* Bowed down and worshiped them.

19. *Certain Jews.* Probably a special deputation. *Persuaded the people.* Prejudiced the people against the apostles. *Struck Paul.* Vented their disappointment and subsequent anger upon him in this way. *Drew him out.* "Dragged him." *Supposing him dead.* Thinking him dead.

20. *Howbeit..* While. *The disciples.* Those who had believed. *He rose up.* Revived and stood up. *Derbe.* A city eighteen or twenty miles away.

21. *Preached the Gospel.* Made known the good tidings of salvation.

22. *Confirming.* Establishing and strengthening. *Continue in the faith.* To remain true to their profession of faith in Christ Jesus. *Tribulations.* "Thrashings" as in the process of separating the chaff from the wheat. *The kingdom of God.* The Christ-like character here and heaven hereafter.

23. *Elders in every church.* Those who had been given the oversight of the local church.

25. *Attalia.* A great city.

27. *The church.* The local congregation at Antioch, in Syria.

Charleston, S. C.

MOUNTAIN TOP EXPERIENCES

(Luke 9. 28-36)

The Epworth League Devotional Topic for May 16, 1909

(Anniversary Day)

The Theme and the Scriptures

Luke 9. 28-31. In the mountain of transfiguration Jesus was seen in company with Moses and Elijah. The presence of these two prophets—for Moses was a prophet as truly as Elijah, and neither of them was a prophet because of any special gift in foretelling things to come—has had many explanations. No new one is attempted here, but it is worth while to say that Jesus, with these two men bearing him company, stood in a peculiar relation to the work of each. The law which was given by Moses he had perfected and made universal. The demand for righteousness in conduct, which Elijah made upon the world of his time, Jesus met, and its ruggedness he softened with the promise of help toward holiness from God's love. So Jesus was the crown of the old age, crown of its law, crown of its righteousness. And the word which was spoken out of the cloud proclaims him as key of the new age. When it is said, "This is my beloved Son, hear him," and the cloud has parted, Jesus is found alone. Moses for his day, Elijah for his, but the Son of man and Son of God is for all time.

Luke 9. 32-33. The three disciples saw on this mountaintop the transfigured Christ. They heard his mission divinely certified. The emotions which surged in them were so strange and new and wonderful that they longed to remain indefinitely on that summit. But they could not stay there. Even as Peter spoke there was urgent need for the presence of the Master at the foot of the slope. Since, then, they could not remain always in this place of glory,what was it to mean for them? It was not a mere temporary and unrelated experience. It had its meaning for all their lives, and for all the lives of those who should believe on Jesus through their word. It is not this, that the mountain exists not for itself but for the valley? We are given a vision not for its beauty but in preparation for a task. We have the privilege of seclusion in glory with the Master, but it is that he would fit us for servicein the crowd. An hour's exalation is for a life's work energizing. Forever afterward the disciples remembered the mountaintop. They remembered its glory, its message, and its meaning. It is well for us if our mount of transfiguration brings us the same equipment for our work.

THE DAY WE CELEBRATE

Anniversary Day in many places has come to be fully recognized as Young People's Day, and the exercises of the whole day are arranged accordingly. The pastor usually throws himself heartily into the work, and gladly avails himself of the opportunity to render special service to the chapter. For it is not only a kindness to his Epworthians, but it is for the time an enlargement of his own sphere of influence, and in almost every case he takes this view of it.

The celebration of Anniversary Day should begin early in the morning. If there are comrades of the Morning Watch in the chapter, they should arrange to observe the Watch together, inviting all others who will join them. This is not a new plan, of course, being simply a variation on the idea of the sunrise prayer meeting, but it links the service to an organized movement within the League.

If, for any reason, it does not seem best to use the special anniversary program, there are several other ways of emphasizing the importance of the day. The idea of ignoring the day should not be entertained for a moment. Perhaps the pastor may be willng to devote the evening service to a consideration of the young people's work.

As a part of any work decided upon, the junior work, the report of the chapter for the closing year, the program for the new year, and the Epworth Herald canvass should be included.

The beginning of some new and really necessary work by the chapter on Anniversary Day will save the day from being a mere "hurrah" time, filled with nothing more abiding than frothy enthusiasm. And the new work will have the advantage of a good start, widespread interest, and the backing of the chapter, the church, and the community.—From "Notes on the Epworth League Devotional Meeting Topics."

Gleanings from the Field

THE LAKE CHARLES DISTRICT.

In the Louisiana Annual Conference in 1907 it was decided that the growing interests of the church in the bounds of the conference would be best served by creating another district. In accordance with this decision a new district was created out of portions of the South New Orleans and the Alexandria Districts. Grave doubts were expressed as to the wisdom of the movement, but the new district has more than held its own. Our collections for missions and other benevolences vie those of the other districts and there is no longer any doubt that the new district will stand. Probably no other district was as well satisfied with the assignment of ministers at the last Annual Conference as was our district.

In Jeanerette, the Rev. Mr. Goins has the reins well in hand and bids fair to make good. The Rev. S. M. Haynes continues his successful work at Hubertville. At St. Peter the Rev. J. B. Johnson, one of the most promising young preachers in Methodism, has in a few weeks endeared himself to his people and everything augurs well for himself and congregation.

The Rev. D. M. Seals holds forth at New Iberia. The church has rallied to him to a man and with such a loyal crew and such a skillful commander, this will be a banner year for New Iberia.

The Rev. J. D. Banks is at Briggs this year. He is a new man on the District hut seems to know his business well, and the outlook is favorable.

At Campbell, Bro. Pompey Bibb still holds the fort. Things are not always rosy, but he sticks to his post like a hero.

In Abbeville, the Rev. A. J. Smith is busy untangling knots and we have his word for it that he will make a success or report to God the reason why. We have great hope in Bro. Smith.

Bro. W. D. Riggins had hardly reached Cade from Conference when he was not, for God took him. The Rev. T. A. Jackson succeeds him.

The Rev. E. Hutchinson, of St. Martinsville, is serving his third year there The esteem in which he is held by the people, the splendid new church he has erected, and the high rank he holds in the conference attest his fitness.

The Rev. Mr. Pardo, at Lafayette, is unquestionably the man for the work, a great Sunday school worker, a lover of children, a Christian minister.

The Rev. E. V. Taylor, our pastor at Crowley, is a new man. He is planning great things and we wish him success.

At Jennings is Bro. R. M. Walker, a Gammonite. Great things will be done at Jennings.

The Rev. S. M. Taylor has full possession at Welch. All is well.

At Lake Arthur, Bro. Brown is doing well.

The Rev. N. Ford, at Spring Creek, is pushing things with a vim. Bro. Ford is a worker. The Rev. A. B. Harris at Leesville, is a leader who leads. Leesville seems to have a man at the helm.

Bro. E. B. Richards, a great worker, builder and organizer, leads the hosts at Olivier this year. All readers of the Southwestern know of him.

The Rev. B. J. Reddix, of Lake Charles leads the state in building up a congregation, while the splendid edifice he has erected is a credit to Methodism. Bro. Reddix takes rank as one of the leading ministers in Methodism and we predict even greater honors for him in the future.

A large share of the credit for the success of the Lake Charles District must be given to the indefatigable energy, unobtrusive tact and skilfull generalship of our Superintendent, the Rev. P. W. Clark, who has worked and planned and prayed night and day for the uplift of the district. His name will always be inseparably linked with the history of the Lake Charles District. And it is the determination of the members of the Lake Charles District to make it the banner district of the Louisiana Conference.

A. Posey.

AN APPEAL.

Pursuant to a call, about 100 laymen representing about 50 charges, of the six districts of the Texas Annual Conference, met at Parish, Texas, Dec. 12, 1908, Mt. Zion Methodist Episcopal Church, and organized a laymen's Association of the Texas Annual Conference. This Association received inspiration for service from the practical, efficient and brotherly address of Bishop Quayle, and in keeping with the object of the Association and the spirit of the address, We, the officers of the Association, send forth this urgent appeal to the officials and laymen of the church of the Texas Annual Conference. A careful study of the minutes of the Texas Annual Conference of this year will show an appalling deficiency in pastors' salaries and benevolences. Who is to be blamed? Did your church pay its pastor in full? Did it raise all of its claims? If not, why? If your church failed, I think you will agree that it was because a large part of the membership did not do their duty, and because of a lack of interest and church pride on the part of officials. We offer a few suggestions: The laymen should organize with a view of making the church edifices the most beautiful structures in the communities; the sources of the greatest intellectual, moral and religious benefits and standards of material benefaction; 1st by making the business of the church our business; 2nd, to make accurate estimates of each month's expense and plan for securing a sufficient amount to cover that expense; 3rd, to put special stress on raising in full the salaries of pastors, District Superintendents, organist and sextons, as well as paying in full coal and light bills. 4th, to impress the importance of having good parsonages in every charge; 5th, to consider seriously the importance of increasing the Conference Claimants' Funds; 6th, that the conference officers elected constitute a Conference Cabinet whose efforts shall be continually directed toward the materialization of the ideals set forth in this appeal; 7th, that charges take rank as 1st, 2nd and 3rd classes, etc., depending for their standing upon the success attained in pushing the foregoing plans.

Begin now. Let each month be the banner month. Levy dollar assessments. Have entertainments and deposit all monies in the bank. On the 1st of each month begin payments of pastor, sexton, lights and all other bills made during the month, by checks. If you can not pay all accounts in full, pay in part and keep this up, issuing checks only on the first of the month. You will find that your church will have business standing, which is the great necessity for the accomplishment of the object of the Lay Conference.—H. B. Pemberton, President; R. S. Thweatt, Secretary.

MARYLAND

St. Michaels.—A welcome reception was given the Rev. Thomas H. Kiah on his return for the fourth successive year. We thank the Delaware Annual Conference for having been so graciously considerate as to return for the fourth time the man of our choice Mrs. Mary Roberts, president of the Earnest Workers' Association, and Mr. Richard Moore, assisted by the trustees, stewards and laity, deserve the credit of this social affair. An address of welcome was delivered by Mr. David E. Dennis. Other speeches were made by Messrs. Arthur Dennis and Thomas Caldwell. The Rev. and Mrs. Kiah responded and evidenced the fact that they are content and happy to be workers in this part of His vineyard This evidence of satisfaction by them produces a harmony and accord that is prophetic of much good being done in this locality this year. Toose who were unable to express their appreciation audibly, did so by giving profusely. Refreshments were served in abundance.

Calvert County.—We desire to speak of the good work of our pastor, the Rev. A. Jenkins, and our public school teacher, Mrs. Susie C. Love. The Rev. Jenkins came to Brook's Methodist Episcopal Church last April. He has done a wonderful year's work. He has remodeled the church at a cost of $1,200, nine hundred of which has been paid. The pastor paid, the conference money raised, all old debts paid off and money in the treasury to rebuild our little mission. We were very glad that the Rev. Mr. Jenkins was opposed to camp meetings. On last August our pastor arranged a meeting in the church, and solicited the services of Sister Susie C. Love, of Baltimore. She stayed with us ten days and we never had such a stirring revival. A host of young people came into the church. Our people fell in love with Sister Love and securred her as our public school teacher. She has been with us since October 17. It can be safely said, without contradiction, she is the best teacher we have ever had. On the visit of the Superintendent he said it was the best school he had visited. We hope we will have our same preacher and teacher another year.—M. B.

Trinity.—Trinity Methodist Episcopal Church, under the pastorate of the Rev. T. H. Lockwood, for the past year has accomplished a splendid year's work and was able to send in a good report to the conference. The Rev. Mr. Lockwood has worked faithful and earnest to create new life in the church and as a result much good has been accomplished. We are but few in number here and have only about 15 active members. The church has grown spiritually and some of the indebtedness has been cleared away and many improvements made on our property which adds a great deal more to the value of same. We now have a piece of property valued at $18,500. Our church has been a live factor in religious circles throughout the years, it being the leading church of our people in the city. The many events that have been attached to the church in the past year adds greatly to the prestige of the officers and pastor and active members of Trinity Chapel, all of which has been brought through the faithful work of the pastor. The female quartette of George R. Smith College, rendered a splendid concert here on March 23rd to a packed house, which was a credit to themselves and the college now under the presidency of Prof. A. C. Maclin, one of our leading Negro educators in our state. The college is located in Sedalia, Missouri, Sunday, March 28, the 8th anniversary of the Knights of Pythias was observed. The sermon was preached by the Rev. H. H. Curtis, a Baptist minister and at present Keeper of Records and Seals of the lodge. Fully 250 people turned out for the occasion. The Curtis band furnished the music. Sunday, April 4th was the 10th anniversary of the Guiding Star Court of H. & S. No. 15, held in this church. The sermon was preached by the Rev. H. H. Curtis. A large audience assembled at the church to greet the ladies.—Lewis M. Clarks.

MISSOURI

The fourth year of the Rev. F. D. Avant as pastor of the Methodict Episcopal Church of this town was closed by a very hearty and appreciative reception given by the Christian and non-Christian men of the town. These two elements of good people worked so harmoniously that a stranger who did not know them, would have taken the whole company to be Christians. The sincere hope and prayer of the writer is, that the non-Christian part will soon enter the fold of the Good Shepherd and bridge the inequality that now exists between them. Everything that was necessary to please the taste and satisfy the appetite was liberally served all the guests present. The liberality of the men and women, and their courtesy to the good pastor and his wife, was indeed a compliment of their appreciation to him and his faithful companion, and their loyalty to the Methodist Episcopal Church.—Jacob M. Cockfield.

SOUTH CAROLINA.

Marion.—The Rev. Mr. Robinson took charge of the work at the beginning of the conference year and went at once to work with an untiring devotion to the cause of the Master, succeeded in uniting the forces in the advancement of Methodism and Christ's kingdom. Last Monday evening a large number of members and friends visited the parsonage to the surprise and delight of the pastor and family, each carrying a pound of merchandise. The people thought he deserved that and more. With no discredit to those who have so nobly served us in former years the church under the present incumbent is in better condition now than ever before. Too much cannot be said nor done in praise of the Rev. and Mrs. Robinson for the good work they have done and the valuable services rendered.—W. C. Ellerbe.

Timmonsville.—Timmonsville is a thriving town; it has between 1200 and 1400 people. At this place we have a very large and beautiful church. Much good is being done this year at this point for Methodism. They have the right man in the right place. The Rev. H. C. Asbury, the very successful pastor of our church here, is doing much good along all lines. He is a Christian gentleman; one that has been honored by the South Carolina annual conference for many years as a man of standard. On the fourth of April at Mt. zion of this town, we had a very good meeting. Prayer meeting was conducted by Brother James Lincoln. Scripture lesson by the pastor. After which the Rev. H. C. Asbury preached to the delight of all. Our spring revival commences the Wednesday before the third Sunday of April. Pray that God's blessing may be upon us. May many souls come out of darkness to the marvelous light of God.—Jas. A. Connelly.

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Southwestern Christian Advocate

DR. W. F. WHITLOCK

Dr. William Francis Whitlock, chairman of the Book Committee of the Methodist Episcopal Church since 1893, and for fifty years professor in Ohio Wesleyan University, died at his home in Delaware, Ohio, last Sabbath, May 2. Doctor Whitlock made a trip recently to the Pacific coast, intending to reach San Francisco in time to deliver the dedicatory address of the new book concern building in that city. Upon reaching Los Angeles he was taken ill. After several weeks' illness he sufficiently recovered to return home, and the news was given out though the Church papers that he would soon egain his usual health. Te announcement of is death comes as a shock to the Church. Dr. Whitlock has been before the Methodist press for years and has been greatly admired. He was born on a farm west of Dayton, O., October 20, 1833. He began his education in the district schools of West Chester, Ohio, taking his college preparatory and college courses in Ohio Weslyan University, graduating from this instiution in 1859. Upon his graduation he was retained as a tutor of ancient languages in his alma mater, which position he held until 1864, when he was elected associate professor. Two years later he was elected professor of Latin and literature, which position he held at the time of his death. He was the dean of the ladies department from 1877 to 1883; dean of the University from 1904 to 1905. In 1862 Ohio Wesleyan University conferred upon him the degree of master of arts, and Baldwin University conferred the dedegree of Doctor of Divinity in 1878; Syracuse University, conferred the degree of Doctor of Laws in 1899, and Ohio Wesleyan conferred the same degree in 1905. He has represented the North Ohio Conference in seven consecutive General Conferences. Doctor Whitlock is the author of the "Story of the Book Concern," and has been a liberal contributor to the Methodist Review and other denominational papers.

The Rev. W. R. Smith, district superintendent of the Nashville District, Tennessee Conference, sustained a fracture of the collar bone Saturday, April 17, while on his way to hold his quarterly meeting at Butler's Chapel. His horse became frightened by a passing automobile and turned his buggy over, throwing him to the ground, with the above results. However, he is much improved and hopes to be out within ten or fifteen days. Rev. R. T. Weatherby of Murfreesboro Station filled his engagements Sunday and Monday at Walden University and Clark Memorial, Nashville, Tenn. District Superintendent Smith is one of the most beloved ministers of the Tennessee Conference and all the brethren greatly sympathize with him in his affliction and pray for a speedy recovery.

COMMENCEMENT, WILEY UNIVERSITY

SUNDAY, MAY 9.

Baccalaureate Sermon by Rev. W. F. Packard, D. D., pastor First M. E. Church, South, Marshall, Texas.

Annual sermon at Ebenezer, by Rev. K. W. McMillan, A. B., pastor of Mt. Vernon Church, Houston.

MONDAY, MAY 10.

Annual literary exercises of Alumni Association. Address by Mr. J. H. Roberts, A. B. class 1900.

TUESDAY, MAY 11.

9 to 11 a. m.—Reports of teachers and remarks from trustees

11 to 12:30—Inspection of industrial departments, including King Home.

1 p. m.—Business meeting of Board of Trustees.

2 to 4 p. m.—College sports.

7:30 p. m.—Musicale.

WEDNESDAY, MAY 12.

10:30 a. m.—Graduating exercises of college and normal normal classes, Dr. C. H. Maxson, president of Bishop College, Marshall, Texas.

3 p. m.—Cornerstone laying of Coe Mall, principle address by Dr. Claudius B. Spencer, editor, Central Christian Advocate, Kansas City, Mo.

GILBERT HAVEN

This name is one of the noblest in all American Methodism. New England has contributed many exceptionally able men to the service of Church and State, but it is clear that Gilbert Haven stands among this great company.

We say this mindful of the fact that Bishop Mallalieu has undertaken to raise $5,000 to endow the Gilbert Haven Scholarship in our West African College in Monrovia, Liberia. It is certainly high time that something of this sort should be done. The surprising thing about it is that it was not done long ago.

Gilbert Haven died when he was only fifty-eight years of age—with his exceptional constitution and unbounded vigor he ought to have lived for a score of years longer. But it is well known that his trip to Africa to preside at the Annual Conference in Liberia was the occasion of his early death. He was assigned to this work by his colleagues about it with dauntless courage and sublime Christian faith. In a letter to one of his friends who had suggested the possible perils of the trip he wrote a most characteristic reply. It is expected that collections will be



BISHOP GILBERT HAVEN

taken on Sunday, September 20, which is the nearest Sunday to his birthday, Sept. 19. These are his own words: "As to Liberia, don't fret. Out of that nettle, Danger, I trust to pluck the flower, Safety. I should not wonder if I circumnavigated Africa, and went from Zanzibar after Stanley, and the Victoria and Albert Nyanza. Who knows? God has laid Africa upon my heart, and now if He wishes to complete the sacrifice by laying my bones in African soil His will be done."

Such words as these show the sincerity and thoroughness of his consecration, and at the same time his love for the benighted continent, and his indominatable courage and his sublime faith in God. Surely it is high time that in Liberia, in Monrovia, in our West Africa College there should be a fitting memorial for this man of God. And indeed such memorial should not be of bronze or marble, but a scholarship, for the aid of indigent, worthy and aspiring sons and daughters of Africa.

Certainly the $5,000 will be forthcoming and the scholarship will be established.

News Paragraphs

A project is on foot in Georgia to manufacture paper exclusively from cotton stalks. The mill will cost $150,000 and the cotton stalks product for a territory twenty miles around will be consumed

There are now 1,953 convicts in Sing Sing prison and these are crowded into 1,200 cells. It is proposed that the State Industrial building at Rochester be remodeled temporarily, making of it a State prison until the new State prison at Bean Mountain on the Hudson is completed.

Of General Interest

NEW DOUGLAS HOSPITAL

On April 22 occurred the formal dedication of the Douglas Hospital in Philadelphia. This hospital is intended as the greatest memorial to the great Negro statesman and orator, Frederick Douglas. The building has been erected at a cost of more than one hundred thousand dollars, has one hundred beds and is a model in every particular. It is under the supervision of Dr. N. F. Mossel and while it is primarily operated in the interest of Negroes it has cared for all nationalities and has upon its consulting staff physicians of all races. The hospital was founded in 1895 and since then 2,500 in-patients and more than 3,200 out-patients have been treated. The money for the erection of this building has been contributed largely by the masses of colored people out of their love and respect for the great man in whose honor the hospital is named.

MAY DAY IN VARIOUS COUNTRIES

For some time serious apprehensions were felt in some cities as to the outcome of possible May Day riots. Especially was this true of Paris, where elaborate precautions were taken by the Government to prevent bloodshed. A monster demonstration had been planned in that city and serious results were expected to follow. However, the day passed off comparatively quiet. In Paris the strike was practically a failure. In Madrid, Spain, twenty thousand laborers made a demonstration and asked for an eight hour day schedule. Excellent order was maintained in Madrid and all the principal cities of Spain where there were similar labor movements. In Buenos Aires, the capital of Argentine Republic, occurred the most serious riot of the day. There was an engagement between the rioters and policemen in which twelve men were killed and one hundred wounded. Inclement weather prevented the successful carrying out of the demonstration planned for New York City.

HEIR TO HOLLAND'S THRONE

The usually staid and phlegmatic Hollanders gave themselves over to great rejoicing in celebrating the happy and long expected event of the birth of an heir to Holland's throne, which occurred on April 30th. The streets were crowded with people despite the heavy downpour of rain. On all sides could be heard the cry "Long live the Queen!" "Long live the princess of Orange!" There has been great concern felt among Hollanders as to what would be the probable fate of their country should there be no direct successor to the throne of the Netherlands. The question has been raised as to whether Holland would lose its existence as an independent nation and go to make up a great Teutonic empire which would extend across Europe from the North Sea to the Adriatic or whether Holland should be transformed into a republic. Therefore the birth of the young princess relieves the Dutch people of great anxiety for the time being.

TARIFF REVISION

The revision of the tariff continues to "drag its slow length along" in the Senate. Apparently it is the aim of the Standpatters under the lead of Senator Aldrich to do about as little in the way of downward revision as they think the public and President Taft will stand. The fear of the veto of the present measure by the President is giving Senator Aldrich and his followers some concern. So far the President has been quiet and has made little or no effort to dictate the course of legislation to be pursued by Congress; therefore, it is thought that having left them independently to solve the problems confronting them he will reserve the right to act with the same degree of independence when the matter comes before him. He has given it to be understood that politics will not be played and that the bill will be considered upon its merits alone. It appears that the Senate is divided as follows: Republican Stand-patters, 42; Republican revisionists, 18; Democrats, tariff for revenue only, 22; Democrats for an incidental revenue, 9. Senator Aldrich needs 47 votes and to that end is driving sharp bargains and making concessions to Democrats who desire protection upon special articles. The prevalent view is that the bill as it now stands does not fulfil pre-election pledges.

DELAYED RETURN OF PROSPERITY

There is great desire in every part of the country that whatever is to be done with reference to tariff revision be done quickly. Many people evidently believe that prosperity is being delayed because of the suspense in which the country is held owing to the present tariff discussion. Similarly it was thought some months ago that upon President Taft's election there would be an instantaneous wave of general prosperity; but now the election is more than six months passed and there has been no great business boom, despite the assurances of campaign orators. So it will evidently be with the passage of the tariff bill. The resulting business improvement will be steady and gradual. Therefore it is unnecessary that there should be undue haste in the passage of this bill. It is the concensus of opinion of thoughtful business men that the process of recovery of business conditions from the shock of the recent panic must be along natural lines and of slow growth.

AEOLIAN RAMPAGE

Utterly heedless of or taking sport in the destruction of human life, death-dealing winds have recently gone up and down the country laying waste everything within their line of march. During last week the awful work of the winds was felt from beyond the bleaky shoals of the Great Lakes to the land of magnolias. Those states suffering most severely were Mississippi, Georgia, Tennessee and Arkansas. Illinois, Indiana and Pennsylvania too had some unusual experiences. The loss of life and property in the Southern states named was immense, the dead numbering all told perhaps more than two hundred; the injured will doubtless reach beyond the thousand mark, while the damage to property amounts to hundreds of thousands of dollars. While the tornadoes of the past week have already spent their fury there is no certainty as to the possible or probable time of their recurrence. Their visits have been rather frequent and destructive.

HAMPTON CELEBRATION

On April 29 occurred the principal exercises of the 41st anniversary of Hampton Normal and Agricultural Institute. The exercises were held in the large gymnasium which had been fittingly decorated for the occasion. About two thousand of the best white and colored people of the community were present. Among the visitors were Booker T. Washington, a graduate of the institution, Robert C. Ogden, of New York, President of the Board of Trustees, President of the Conference for Education in the South, Judge Terrell, of Washington, D. C. and other prominent men. The diplomas and certificates were presented by Mr. Ogden who urged the students to regard their diplomas and certificates as "sacred contracts between themselves and the school and between themselves and their race, to carry out the idea of usefulness and good will for which Hampton stands." The addresses of the graduates clearly indicated that the students had given great thought to the fundamental needs of the race in the cities and in the rural districts. Instructive addresses were delivered by former graduates who have been since the years of their graduation toiling in different states in behalf af their people. Mr. Pierce who is an agent of the Farmers' Co-operative and Demonstrative Work and who has charge of one hundred and forty-three Demonstrative and Co-operative farms in Virginia pointed out instances where Negro farmers by the introduction of scientific methods had increased the yield of their farms from fifty to three hundred per cent. One man had increased his yield of shelled-corn per acre from 25 to 76 bushels. Another who had only harvested eight bushels of corn from a certain amount of land at a cost of $8.00 had been able by proper methods to produce 25 bushels from the same amount of land for $7.00. Then several illustrations were given showing how farmers had been induced to buy land for schools, improve their home and church buildings and make farm life more generally attractive to growing boys and girls. Mr. Washington delivered a speech which was carefully followed, and received with great applause. Hampton is undoubtedly doing a great work. There ought to be schools like this in every Southern state.

People of Interest

Mr. M. S. Alexander, a prominent layman of the Louisiana Conference and a lay representative of that body to the General Conference of 1904, died at his home in Baldwin, Louisiana, April the



MR. M. S. ALEXANDER

24th. Mr. Alexander was prominent in church circles, thoroughly interested in all phases of our work in the State. By thrift and economy he had accumulated an estate which rated up in the thousands. He was a large and successful sugar planter. His death will be widely mourned.

Dr. Henry Nuelsen, father of Bishop Nuelsen, was eigthy-three years old on April 3rd.

Bishop Bowman, who is in his ninety-second than any other Bishop of the Methodist Episcopal Church.

The Rev. H. J. Wrght, a member of the Louisiana Conference, now stationed at Pineville, spent several days in the city recently.

The Mt. Sinai Methodist Episcopal Church of Hazlehurst, Miss, the Rev. W. A. Bates, pastor, will be dedicated the fifth Sunday in May.

Bishop and Mrs. O. P. Fitzgerald have returned from Sea Breeze, Florida, where they spent the winter, to their home in Nashville, Tenn.

Dr. I. L. Thomas was given a cordial welcome at King's Memorial Church, Decatur, Alabama, April 5th, where he delivered one of his popular lectures.

Secretaries M. C. Mason and P. J. Mavesty of the Freedmen's Aid Society spent a few days in New Orleans this week looking after the interests of the schools located here.

Under the splendid leadership of the Rev. S. H. Cannon, our people at Gulfport, Miss., are erecting a church edifice that will be a credit to Methodism in that section. A comfortable five-room parsonage was but recently completed.

Dr. J. M. Buckley was presented a "Friendship Calendar" by Dr. W. V. Kelley, of the Methodist Review at the recent session of the New York East Conference. The calendar contains personal messages from three hundred and fifty friends.

A banquet and reception was given in honor of Grand Master E. P. Jones and Secretary and Treasurer E. K. McKissack of the Grand United Order of Odd Fellows, at Masonic Temple, Meridian, Mississippi, Friday night, April 9.

Dr. Horace A. Reed is about to take up a special line of work in Chicago in the Social Hygiene Society. Dr. Reed's lectures on "Clean Manhood" and "Pure Womanhood," which he has delivered about forty times, have received many favorable comments.

Bishop I. B. Scott was the guest of honor at a receptiion, tendered by the Ladies' Aid Circle of St. Peter Methodist Episcopal Church, Clay-Ashland, Liberia, Tuesday evening, February 9th. This reception was held at the home of the Rev. R. V. Richards, pastor, who made the welcome address.

Three hundred and seventy-five dollars in five weeks has been cleared by the Ladies' Aid Society of the First Methodist Episcopal Church, Mount Vernon, N. Y., through a plan introduced by the pastor's wife, Mrs. O. F. Bartolow. This society has raised one thousand dollars toward the liquidation of the parsonage debt inthe last few months.

The Rev. L. W. Price, secretary of the Mississippi Conference has just passed through a severe attack of appendicitis. His illness caused a further delay in the work on the minutes. Brother Price is at his work again and the minutes are now ready for distribution. The brethren are requested to send the addess of their nearest express office to the secretary at once.

The commencement exercises of Gilbert Industrial College, Baldwin, La., begin Sunday, May 9. Annual sermon by the Rev. O. J. Harvey at 11 a. m.; memorial service in honor of the Rev. Wm. D. Godman at 7:30 p. m. The address to the graduating class will be delivered by Judge Charles O'Neill Thursday, May 13, at 7:30 p. m. in Trinity Methodist Chuch; presentation of certicates and diplomas by President John Weir of New Orleans University.

Bishop J. C. Hartzell, during the twenty-three days while in the East, visited and addressed fourteen annual conferences, aggregating in membership nearly 3,000 ministers; addressed two anniversary W. F. M. S. meetings; preached at three services and raised subscriptions or pledges at one of $1,000 and at another of $1250 on the Jubilee Fund. He also spent one half day with a gentleman who has remembered Africa largely in his will. In addition the odd days were spent in the New York office, attending to correspondence, etc., for the Jubilee. The responses from the nineteen Negro conferences is very encouraging from the district superintendents on the appropriation of $25,000 and the Bishop thinks the same will come in handsomely.

PRESIDENT W. H. COUNCIL

Prof. William H. Council, A. M., for thirty-five years president of the Agricultural and Mechanical College for Negroes, located at Normal, Ala, who did real pioneer work in the effort to establish industrial education for the masses of the race, was buried April 21, just across the driveway of the beautiful Carnegie Library, on the campus of the school he had served so well, in the presence of an audience of 5,000 people

Never in the history of the South has so much honor been paid to the memory of a colored man born in slavery White men, black men, white women, black women all vied with each other to say something in honor of the man who labored and struggled against odds that his people might enjoy the blessings of equal opportunity. Prominent negroes from all parts of the South were present to attend the ceremonies, which were perhaps more eiaboate than any other obsequies of years. The body of President Councill lay in state from Saturday, April 17, until Wednesday and was viewed by thousands of people, besides the vast concourse that witnessed the funeral ceremonies.

Addresses by Hon. S. J. Mayhew, president of the Board of Commissioners; Hon. Ben P. Hunt and David A. Grayson, members of the board; the funeral sermon by the Rev. Dr. J. H. Henderson of Payne University of Selma, Ala.; the funeral oration by the Hon. H. V. Cashin of Decatur, Ala., and the special music for the occasion were the principal features of the funeral ceremonies. Short addresses were made by Dr. R. F. Boyd, Hon. J. C. Napier, A. N. Johnson and Ira T. Bryant, all of Nashville; and special musical numbers were sung as follows: solo, "Face to Face," Miss Bertha L. Tate, Montgomery, Alabama; "One Sweetly Solemn Thought," A. and M. College Glee Club; "In The, O Lord," Miss Ellen Henderson, Nashville, Tenn.; "Crossing the Bar," Miss Isora R. Garrett, Nashville, Tenn.; "Somewhere," Glee Club Quartette, and a quartette composed of Misses Virginia C. Sussannah, Eloise and Mr. W. L. Clay, sang a requiem that was composed for the funeral of their late father, Hon. J. W. Clay, once Governor of the State of Alabama and editor of the Huntsville Democrat. Many of the people present pronounced this the most remarkable [illegible] ever paid to the negro in the South. [illegible] telegrams and messages of condolence [illegible] ceived from all parts of the nation, [illegible] cent floral display, [illegible] tions were d[illegible] and [illegible] grave where h[illegible] was [illegible]

Thus passed [illegible] most useful men of the race.

Royal Baking Powder
Absolutely Pure
The only baking powder
made from Royal Grape Cream of Tartar.

Gleanings from the Field

ALABAMA

Mobile.—Our second quarterly conefrence convened in Warren Street Methodist Episcopal Church, March 26, with the Rev. P. G. Goins, District Superintendent in the chair. Peace and harmony prevailed throughout the session. Seven members have been added to the Church during the quarter. We will begin our revival immediately after Easter. Every department of our church is spiritually and financially alive. The District Superintendent preached two soul reviving sermons. We paid the District Superintendent in full. We raised for all purposes this quarter the neat sum of $343.29. This is a decided increase over recent past financial records here. We look forward to our coming annual conference to this city with glorious anticipations. We will hail it with great joy, and give the preachers a royal entertainment. Yours for God and humanity.—A. G. Glenn, Pastor.

Cedar Bluff.—Our second quarterly conference convened at Gayesville with the Rev. R. J. Buckner, D. D., in the chair. All officials present but one. Devotional service conducted by the Superintendent. The reports of the officers showed remarkable increase along all lines. The Doctor explained every point of law touching the work of the church. He also preached a strong, helpful sermon. Received five into the church this quarter into full membership. Raised for the Superintendent, $15.17; Buildings, 34.60; Church Bell, $30.00; Pastor, $45.26; on benevolence, $4.00; total, $131.03.—Wm. Perry, Pastor.

Union Springs.—The reappointment of the Rev. J. C. Chuman to this circuit was a God-sent blessing. Our first quarterly conference was held at Aberfoil, Walton's Methodist Episcopal Church, March 6-7, with our beloved Superintendent, P. G. Goins, in the chair. Saturday the members of the conference presented very favorable reports which showed that the circuit was both spiritual and financially alive. Paid the Superintdneent in full $30.00. Paid to the pastor, $113.47; raised for benevolences, $6.00; total raised this quarter, $149.47. Never before has there been such favorable conditions on the circuit as now. The District Superintendent says that this circuit, in finance, leads the entire district—Lummie W. Owens.

Lafayette Circuit.—My second quarterly conference was held March 27-28, by the Rev. J. A. Holliday. Reports showed an advance on all lines. This is the writer's second year here and the circuit grows better each quarter.—J. W. Paul, Pastor.

West Greene and Clinton.—After a seven-mile drive through the rain and flooding creeks, Sister Catherine Jolly was found at the parsonage gate at West Greene with a buggy loaded with groceries, gathered from sister Clara Rice, her daughter, and Sister Della, of the Primitive Baptist Church. The rain kept Mrs. Jolly at the parsonage from Thursday until Saturday a. m. Many thanks to the good sister—T. S. Sanders, pastor.

LaFayette.—Our second quarterly conerence convened March 26-28, the Rev. J. A. Holliday, District Superintendent, presiding. Although the weather was threatening the quarterly Friday night was good. Most every officer was present with written reports, which showed that the man at the head of affairs, the Rev. R. M. Davis, A. B., has done his work well. We feel proud of this great man, for truly he is a thinker, preacher and Christian gentleman as such. Black and white regard him thus. This is his third year as pastor and the way our congregation has built up this year over last is wonderful; the average per month is at least 200 over any preceeding year. The church and members are grateful to Bishop Nuelsen for returning the Rev. J. A. Hallidoy to the district. We raised for pastor this quarter $91.82; Freedmen's Aid Society, $3.55; Home Mission, $1.05; Current expenses, $25; Ladies Aid, $12.50; Sunday School, $4; for the poor, $5.00. Raised during the quarter, $19.38. Total $163.44. The parsonage has been remodeled and a recess built at St. John. At night Rev. Hoilliday preached to a large congregation and administered the sacrament. —Reporter.

GEORGIA

Liberty Hill—Our first quarterly conference, March 19-20, was held at Pleasant Grove Methodist Episcopal Church. The Rev. F. R. Bridges, the wide-awake Superintendent of the Waycross District, was at his post. Under the leadership of our beloved pastor, the Rev. E. W. Moore we are moving things to the front upon all lines; he seems to hold an eagle's eyes upon every interest of the church. As to temporal affairs, the pulpit has been carpeted and seated with fine chairs by the Ladies Aid Society; at Unionville, sixteen dollars raised by the Ladies Society to carpet the church; four dollars raised for window lights; total work done, $30.00. Raised this quarter for pastor, $86.53; for Superintendent, $26; grand total, $142. Fifty-two added to the church this quarter. Sunday at 11 a. m. Superintendent F. R. Bridges was at his best and preached to the delight of all from Matthew; text: "Where is he?" We are glad to say both Superintendent and pastor are equal to their tasks. —H. L. Crawford.

Waynesville.—Our second quarterly conference was held the 27-28 of March. The Rev. E. D. Gidden, District Superintendent, was in the chair and attended to the work of the quarter. The majority of officers were present and rendered reports showing fair outlook for future prosperity. The District Superintendent spoke to the conference words of wisdom which lifted our minds to greater things for the future. On Sunday morning Brother G. W. Gambles opened prayermeeting and seemingly the house was filled with the Spirit, after which the Rev. E. D. Gidden preached. One received into the church Sunday night.—E. M. Neals.

TENNESSEE

Manchester.—Our second quarterly conference was held at Stephen Chapel, February 19-20 our beloved District Superintendent, W. R. Smith, was not present. But the Rev. T. B. Blackman of Tullahoma, was with us and preached two able sermons. We paid the District Superintendent in full. Our church is progressing under the administration of our beloved pastor, the Rev. S. M. Carmicheal.—Clarice E Vannoy.

McMinnville.—Clark Methodist Episcopal Church has within the last few months taken on new life. The congregation and membership is being built up rapidly. A revival has been had that stirred up much church interest among the people. And on last Sunday ten came up to cast their lot with the grand old church of God. The Sunday School is on an increase under the leadership of T. H. Mabry. He has been at this post for more than 30 years. We have also a very earnest and hard working set of teachers of which we are proud, doing what is in their power to make the work go, therefore we are looking forth for great results to grow out of this good work. The financial part of this church is growing also. The Methodist Brotherhood has been organized and had its first meeting Sunday afternoon. A glorious meeting it was. Dr. S. P. Livingston addressed us on the subject of "Race Pride." Dr. S. P. Livingston is a deep thinker and a very eloquent speaker; he was enjoyed by every man present. We are beginning from the depth of our hearts to sing. We feel like going on. We are glad to say that Clark's Chapel members are lining up to help fight this Christian battle.—J. H. Ellis, Pastor.

Murfreesboro. — At Stone River Chapel Saturday and Sunday, March 6-7, were the days of the quarterly conference. The District Superintendent, the Rev. W. R. Smith, was on time and most all of the leaders were present with good reports, showing the work to be doing well. The Superintendent was at his best on Sunday and Sunday night; his sermons will long be in the hearts of the people at this place. The Stewards raised $18.00. Eighty-five partook of the Lord's Supper and 15 sinners came forward for prayer. The Rev. L. W. Flower is a young man and is much loved by his people.—J. L. Massey.

TEXAS

Houston.—My first quarterly conference convened at Boynton Chapel, with the Rev. J. M. Johnson, District Superintendent in the chair, and a goodly number of the officials present with good reports, showing marks of progress. Elder Johnson preached to the delight of a full house. Paid the Superintendent in full, $15.00; paid pastor for the quarter, $30.85; other expenses, $14.50; total for the quarter, $60.35. Added to the church, 21 persons. The Rev. R. H. Warren, our pastor, is the man for the work.—T. H. Franklin.

Trinity Mission.—The Rev. W. Hartly Jackson, District Superintendent, held my first quarterly conference on March 9th, at Josser and Church, arriving here on the morning train. The weather was cold and threatening but later the clouds dispersed furnishing us a beautiful night. Elder Jackson preached a noble sermon, after which he administered the sacrament of the Lord's Supper and we closed with some very encouraging words from the Rev. Mr. Thompson of the Baptist Church. The apportionments were affirmed as follows: District Superintendent, $32; pastor, $375.00; raised for District Superintendent this quarter, $8.00; paid to pastor, $34.10. The Southwestern is not forgotten.—John L. Blue, Pastor.

Huntsville.—Our quarterly meeting was held March 6-7. The Rev. W. H. Jackson, District Superintendent, was present and presided with great care and efficiency, looking after every interest committed to him by the church. He preached two helpful sermons on Sunday and administered the sacrament to sixty-five communicants. We raised full apportionment for the District Superintendent, of $17.50; raised for all causes this quarter $138.00; our church is spiritually alive. We have been stormed several times by the good members and friends of this community, leaving 200 pounds of good things in the parsonage for us. We are doing well.—J. H. Kelley, Pastor.

Texarkana.—There was a grand reception given by the members and friends of Visitors Methodist Episcopal Church in honor of the pastor and his family. A splendid programme was rendered. Welcome address by J. A. Bragg; song by the choir; response by pastor. Flowers presented by Miss Callie Booker; remarks by Mrs. Jacoos; owers presented by Miss Ruth Davis; greetings from African Methodist Episcopal Church, by the Rev. Dr. Kilpatrick; greeting from Colored Methodist Episcopal Church, by Dr. W. H. Madison. Dr. Mitchel, Presiding Elder of African Methodist Episcopal Church, spoke in behalf of that church. As Dr. Madison was absent, greetings from Episcopal Church were by Dr. H. C. Roker, after which the sisters served refreshments and all present enjoyed the evening. The cash result was $10. —F. J. Jacobs, Pastor.

Fostoria.—Our first quarterly conference convened February 27-28. The same was unique in every phase of the word. Dr. W. H. Jackson, District Superintendent, was present, and from his rich and eloquent lectures and sermons new life is diffused throughout the town. This is the beginning of our second year here. The people on our return from the annual conference greeted us most heartily and have pledged themselves for a more effective year's work. The club of non-Christian men of which Mr. Landry Parham and F. Meece are leaders, aside from their regular subscriptions (for pastor's support) presented the pastor with a pair of $8.00 trousers for the conference. They are reinforced for this year. Too much cannot be said of these gentlemen's hospitality.—D. A. Runnels, Pastor.

Lampasas.—On March the 20-21 my first quarterly conference was held by the Rev. F. L. Kirkpatrick. We have

had some cloudy days, but out of all the Lord has brought us by his love. On Sunday three glorious sermons were delivered by the Superintendent. One conversion, two added to the church. Collection, $25.25. This is the best quarterly conference, some say, ever held here. Raised for trustees, $40.000. The Superintendent has preached at every charge on the circuit.

MISSISSIPPI.

Montrose.—At Spring Hill Methodist Episcopal Church, March 3rd, was a high day; our first quarterly conference was held by the Rev. Wm. McMorris. The quarter was the best we have had since I have been on the work. The reports showed success along all lines; raised $10.00. We had a great fire to break out in the woods which hindered us, had it not been for that we would have had a much better meeting. Many of our brethren and friends lost a deal of timber and fences. We are praying for great success this year. We want to raise all our apportionment. The estimate of the pastor's salary is $300.00.

Brookhaven. — On Friday night, March 5, the people of Brookhaven were treated to a most excellent concert given by Misses Helen Cotton, Blanche Gullage, Bessie Garrey and others of the young people of Kynette Methodist Episcopal Church at the K. of P. Hall. Their success was marvellous, much more than anticipated when agitated. Yet we expect nothing but success of everything that is under the control and management of the above named parties. It was the first of the season and the house was filled to its utmost capacity; a handsome sum was realized for the benefit of the church. The use of the hall was donated by that great society, the K.K of P.'s. The solos, duets, trios and quartettes, by Misses Lillie Venable, William Freeman, Estelle Payton, Esther Gullage, and Messrs. Albert Robinson, Andrew Johnson, Walter James, Dewitt Gullage and Freddie Moray, were of the very latest and up-to-date. Thanks to the promoters of the concert; thanks to the donors of the hall; thanks to the people for their patronage.—W. L. Marshall, Pastor.

Ethel.—When I came to Whites Circuit, in the Upper Mississippi Conference, I found the work in good shape. I found a debt of $57.00 over our church at Ethel, so we planned a rally for the third Sunday in February. The weather was bad but these plucky people rallied to the call and raised $51.00. On February the 20th a party of friends came to the parsonage and deposited many good things on the table. These friends were from Lanora Chapel. And on the night of March the 6th there came another great storm from Whites Methodist Episcopal Church and left for us many choice groceries and money. We take this method of thanking our many friends for their kindness. —E. D. Cameron, Pastor.

Duck Hill Circuit.—The Duck Hill Circuit is on the upward march with J. R. Nevils, our able pastor at the front; many thanks to good Bishop Neely and his cabinet for our pastor's return. I have good reason to say that the circuit is on the upward march. At Binford's Chapel we have a new church just near completion which will be worth no less than $1,700; at New Salem, through the untiring efforts of the Woman's Home Missionary Society, the pulpit has been furnished with a new set of chairs and a new up-to-date combined Methodist Hymnal.

Laboring People Everywhere Follow My Lead to Better Living and Working Conditions.



Read this Message of Assured Help and Happiness—then write and ask me to Fully Explain My Plan that is Daily Helping and Making Happier more than 50,000 Laboring MEN and WOMEN Located in all Parts of the Country.

Yours for better conditions,

W. G. Critchlow

Address your letter to me personally and it shall receive my immediate attention. I am the founder of the ***I-L-U Grand Lodge***—the greatest secret Industrial, Benevolent and Protective Order for the toiling millions of laboring men and women the world has ever known. I am its present ***Grand President*** and ***Editor-in-Chief*** and am devoting my life to bettering the conditions of the great builders of this magnificent country of ours—the toilers who labor early and late and are heavy laden with burdens. I am helping to elevate them and show them the road to greater prosperity, happiness and protection for themselves and families. Thousands have already ***followed my lead*** and are now joyously reaping the munificent benefits of my uplifting help—others are daily coming with me and now I invite ***You***—to join with me in my chosen life work—to become one of my family—the ***"I-L-U Family,"*** I call it—to ***follow my lead to better and more productive and protective conditions—and now I urge you to come***—one and all alike, without any discrimination whatever.

THE I L U

This is the Official Emblem of the I-L-U Grand Lodge—standing for "Equal Rights to All Toilers"—for Unity, Justice, Fraternity, Benevolence and Protection—liberation from the bonds of oppressive laboring conditions—escape from the captivity of debt and the terrors that accompany it. And what is of even greater importance, the right to live and do business with a man who will safeguard your interests and show you how to invest your earnings to the ***best advantage.*** As a member of my big family you will be furnished a beautiful ***emblematic button*** like this, which will proclaim your right to universal and equal recognition and enable you to command and enjoy the respect of all. ***Follow my lead*** now and enjoy all these privileges upon an equality with me and my "Family" of over 50,000 toiling souls.

If you are a laboring, hard-working man or woman, engaged in the daily struggle for an existence—sacrificing your energy and vitality in any line of labor—trying to provide a living for yourself and loved ones—plodding along a pathway, beset with obstacles and discouragement—then ***you*** are one of the thousands that need ***me*** and ***my help, and I will positively help you—freely, generously and substantially help you.*** Neither doubt nor uncertainty clouds ***this splendid and cheering message from me to you.***

Thousands and thousands of laboring people now know me and bless me—some of them are your people—people you know—people living in your immediate neighborhood, who are ***following my lead*** and ***reaping the benefit every day—yes every hour—of the great things I am doing for them.*** I am founder and presiding head of a great Industrial Benevolent and Protective Order, freely admitting to share in its bountiful and beneficial features, all people of either sex and ***any race*** over fifteen and under sixty years of age. This ***fine order*** provides for and ***protects all members***—cotton-growers, farmers, saw-millers, turpentine-workers, rivermen, teamsters, carpenters, mill-hands, ministers of the gospel, house-servants, and all others that "labor and are heavy laden" without ***any discrimination*** whatever.

Your identity and connection with this ***Order*** will improve your condition—make your labor lighter, your earnings larger—your life brighter—your family happier and ***sure of relief if anything happens to you***—and, if you are a farmer or cotton-grower, ***you will get the highest market price for your crops.*** I will sell you food, clothing, tools, home-furnishings and other articles at ***wholesale prices*** and let you pay me when your crops are sold. I will satisfy you that I am responsible, honest, fair-minded and in every way worthy of your confidence—that I am fully able to do for you all that I claim ***and more.*** I hold a charter from the Government of Ohio, which authorizes me to help you in every way I can. I will also provide you with employment and ***pay you generously in cash for the work you perform for me***—pleasant, fascinating work, which you can do in ***your spare hours in your own city or country community.*** All that I am ready and willing and anxious to do for you must interest and inspire you to action, unless you are willing to turn a deaf ear to my message and close your eyes to the presence of ***Opportunity,*** which stands before you now. Think of your condition and that of your family, and how anxious I am to ***make life brighter and easier*** for ***All of You*** and ***write to me today while you can.***

It has cost me a great deal of money to prepare and pay the postage on ***all the matter I will send you describing this great plan and how I propose to apply it at once to your relief and improvement,*** so when you write you must send me ten cents in silver or stamps to partly cover the cost, otherwise I cannot send it until you do. Besides, I must have this ten cents to ***convince me that you are actually and really in earnest about this matter and want to learn all about the help I have offered you.***

Address your letter to me in person like this:

W. G. CRITCHLOW, President and Editor-in-Chief

I-L-U GRAND LODGE, 1381 I-L-U Building, Dayton, O.

and I will personally reply immediately and send you information and matter that will be worth many times ten cents to you and your loved ones. I am waiting now for your letter and hope that you will not disappoint me.

The first quarterly conference was held in Binford Chapel on the 6-7 March, with N. R. Clay, D. D., the District Superintendent, in the chair. The officers presented well prepared reports which showed the work to be in a prosperous condition. The pastor's salary was estimated at four hundred and fifty dollars; District Superintendent's salary at fifty dollars; raised for pastoral support during the quarter, $28.00; on Freedmen's Aid, $2.45; on moving expenses, $10.00; paid District Superintendent in full, $12.50; raised for ministerial support during the quarter, $53.00—G. M. Frazier.

Cary.—Our first quarterly conference was held at Cary, Mississippi, in Clark's Methodist Episcopal Church, March 13, with Dr. W. W. Lucas, our new District Superintendent. On account of a hard rain we were unable to have a full conference; out of 36 conference members there were present with written reports twenty officials. Dr. Lucas handled the business of the conference with neatness and despatch; he gave a good talk on all lines of church work. His lecture and sermons stirred the Concord church as never before. The Cary charge has taken on new life on all lines. Cary charge raised the District Superintendent's salary from $13 to $15 per quarter and paid it easily. The work is in fine shape, the Doctor says, and he went all over it. Total this quarter, $35.00.—A. H. Lathan, Pastor.

FOR HEADACHE—Hicks' CAPUDINE

Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c., 25c. and 50c. at drug stores.

NORTH CAROLINA.

Laurinburg.—The Home Missionary Society of Laurinburg entered the church in a body and were sated on the front pews. They were dressed in white and wore badges with the Home Mission colors. The occasion was the third annual sermon. The local president, vice president and the conference president were seated on the rostrum. The meeting opened with selected music. One of the honorary members, Brother Nathan Davis, led in prayer. The conference president, Mrs. Morehead, introduced the Rev. G. W. Brower, who preached the annual sermon. It was a fine discourse and the society took on new zeal. A nice free-will offering was lifted by Mrs. Esther Campbell. A donation of $3.65 was given to the trustees. We are doing well. Let others follow.—Roxie Wooten, President.

W. Raleigh.—Our second quarterly conference convened in Wilson Methodist Episcopal Church, West Raleigh, March 28-29, with the District Superintendent, Dr. M. M. Jones presiding. His presence with us is always a benediction. We had a glorious day Sunday. He preached two able sermons to the congregations that were delighted to hear him. On Monday night the business session was held and all of the reports showed progress. Our greatest need is the new building that we are working, talking, singing and praying about. Our need has not been met and the above named work is still going on. Money raised during the quarter: To pastor, $84.72; [illegible] intendent, $13.50; benevolence, $[illegible] total, $123.22. We are [illegible] It is said, "No true [illegible] world began was ever wasted. —[illegible] West, Pastor.

WANTED! FIVE HUNDRED PASTORS

To send in one subscription each week during May. Will you be one of the noble Five Hundred? If so send in your name. Watch for the responses.

Conference Notices

DISTRICT CONFERENCES

Date.	District.	Place.
June 10-13	Ocala	Starkville, Fla.
July 21	Starkville	Ethel, Miss.
July 13-18	Austin	Georgetown, Tex.
July 21	Anniston	Sylacauga, Ala.
July 21	No. New Orleans	New Orleans
July 21-25	Knoxville	White Pine, Tenn.
July 21-25	Aberdeen	Military, Miss.
July 28. Aug. 1		Birmingham, Ala.
July 28-Aug. 1	Jackson	Greenhill, Miss.
July 28-Aug. 1	Birmingham	Birmingham, Ala.
Aug. 4-8		Huntsville, Ala.
Aug. 4-10	Lake Charles	Lake Charles, La.
Aug. 7-8	Alexandria	Natchitoches, La.
Aug. 10	Paris	Greenville, Tex.
Aug. 11	Monroe	Mt. Nebo, La.
Aug. 24-29	West Tenn.	Alamo, Tenn.
Aug. 25	Shreveport	Mansfield, La.
Aug. 25-29	Baton Rouge	Jackson, La.

CONVENTIONS

May 6-9—Griffin District Sunday School and Epworth League Convention, East Atanta, Ga.

May 11-12—Huntsville District Group meetings of Home Missions and Church Extension, Conroe, Tex.

May 12-16—Charleston District Sunday School Institute and Epworth League Convention, John's Island, S. C.

May 20-21—South New Orleans Missionary Convention, Patterson, La.

May 28-30—Rome District Sunday School and Epworth League Convention, South Rome, Ga.

June 9-12—Lexington Conference Woman's Home Missionary Society, Springfield, Ill.

June 18-20—Hattiesburg District Epworth League and Sunday School Convention, Heidelberg, Miss.

June 22-25—Meridian District Missionary Epworth League, Sunday School, Ladies' Aid and Woman's Home Missionary Convention, Meridian, Miss.

June 23-24—Mississippi Conference Woman's Home Missionary Society, Crystal Springs, Miss.

June 24-27—Gainesville District Sunday School and Epworth League Association, White Springs, Fla.

June 24-27.—Pine Bluff District Sunday School and Epworth League Convention, Damon, Ark.

July 16-23—So. Florida Mission Sunday School and Epworth League Convention, Key West, Fla.

July 21-25—Bristol District Allied Meeting of Young People's Societies, Mountain City, Va.

July 22-26—South N. O. Donaldsonville, La.

July 22-26—Gulfport. Gulfport, Miss.

July 28-Aug. 1—Topeka District Sunday School and Epworth League Convention, Independence, Kansas.

Special Notices

NOTICE.

The annual meeting of the Woman's Home Missionary Society, of the State of Arkansas, will meet at Morrillton, Arkansas, instead of Fayetteville. By order of state president.—Mrs. Nellie B. Eden, 324 Palmetto St., Hot Springs, Ark.

HATTIESBURG DISTRICT.

Conference convenes at Mt Jordan, via. Pachuta, Miss., July 29th to August 1st. Brethren we expect a good report on benevolence.—J. B. Brooks, District Superintendent.

THE NORTH NEW ORLEANS MEETING

Will convene at St. Matthew Church, Algiers, La., May 25-26. This will be in connection with the Missionary Convention. Every preacher is expected to be present.—M. C. Harrison, President; T. B. Cooper, Secretary; W. J. M. Price, District Superintendent.

SEDALIA DISTRICT.

The Woman's Foreign Missionary Society, of the Methodist Episcopal Church, will hold a convention in Warrensburg, Mo., Warren Street Church, May 28, 1909. Miss Georgia Jacobs, of Holden, President, presiding. —Mrs. Mattie Bufford, of Sedalia, Mo., Secretary.

WOMAN'S HOME MISSIONARY SOCIETY,

Louisville District.

The District President will visit West Point, May 9; Irvington, 10; Hardinsburg, 11; Cloverport, 12; Hawesville, 13-14; Owensboro, 15-17; Hartford, 18-20; Beaver Dam, 21-23; Morgantown, 24; Bowling Green. Dear Sisters: Let us do all we can to make the work of our district a success both spiritually and financially.—Mrs. Carrie Lee Vaughn, District President. . .

GAINESVILLE DISTRICT.

The Board of Church Extension appropriated $500 to the Florida Conferences This amount has been used among a fe wof the churches needing aid. We have others equally in need of aid. Opportunities are before us to organize new Sunday schools and build churches; therefore, we must help ourselves. In order to do so, we respectfully ask every pastor and Sunday school superintendent to bring to the association a special collection, and every delegate a contribution to be applied to local church work.

J. F. Elliott,
District Superintendent.

HUNTSVILLE DISTRICT.

Pastors and Laymen: I have called the group meeting of the Home Mission and Church Extension Society to meet in the Metropolitan Church, Conroe, Texas, the Rev. Wilson E. Hutchinson pastor, May 11-12th, 1909. I will get the program to you in a few days. Dr. I. L. Thomas, field agent of said Society will be with us. Every layman in the district should hear this able speaker Come prepared to make your church lead in the contest. Begin now to collect.—W. Hartley Jackson, District Superintendent.

District Rounds

SEDALIA DISTRICT.

FIRST ROUND.

Smithton, April 28-29; Holden, May 1-2; Knobnoster, 5-6; Warrensburg, 8-9; Clinton, 15-16; Osceola, 19-20; Ozark, 26-27; Springfield, 29-30; Lebanon, June 5; Greenfield, 6; Neosho, 9-10; Joplin, 12-13; Carthage, 19-20; California, 26-27; Versailles, July 3-4; Sedalia, 10-11. Brethren: You have, ere this time, reached your several fields of labor. Let us first of all look after the salvation of souls, revive the church to a greater insight into God's truth. Give an opportunity at the close of each sermon for a manifestation on the part of the unsaved. Call your several benevolent committees together immediately and put plans before them to raise every dollar of the apportionment. I want to call your special attention to the needs of our George R. Smith College. We were asked at our last conference to raise one dollar per member this year for the college. Begin now to get pledges to be collected and reported at the District Conference. Put the Southwestern in every home. Make it, which under God it will be, your assistant pastor this year. Push Children's Day claim.

Jno. H. McAllister,
District Superintendent.

FT. SMITH DISTRICT.

SECOND ROUND.

Danville, May 8-9; Roland, the 15-16; Marche, 22-28; Little Maumell, 29-30; Conway cir., June 5-6; Springfield cir., 12-13; Solohatchie, 19-20; Morrilton and Atkins, 26-27; Bentonville cir., July 3-4; Fayetteville, 10-11; Van Buren, 18-19; Ft. Smith (mal.), 25-26; Ft. Smith (eb.), 25-27. Brtehren: Make Children's Day, June 13, a great rally day for the benevolence.

H. P. Coulter,
District Superintendent.

OCALA DISTRICT.

SECOND ROUND.

New River, May 1-2; Santos, 8-9; Hawthorn, 15-16; Free Canaan, 22-23; Ocala, 28-30; Lawtey, June 5-6; Starke District Conference, 10-13; Pleasant Grove, 19-20; Waldo, 26-27; Lowell, July 3-4; Micanopy, 10-11; Cotton Plant, 17-18; Reddick, 24-25; Williston, 27; Lochloosa, 29; St. Johns, 30. Dear Brethren: I trust that you all will do everything possible to retain the standing financially and otherwise of the district. The church expects every man to do his duty on all lines for good. Let us make the District Conference, Sunday School and Epworth League conventions, which will convene at Starke, Fla., the best in the history of the district.

Trusting that you all had the desired success on Easter Sunday for the cause represented, I am yours to serve,

J. P. Patterson,
District Superintendent.

SOUTH FLORIDA MISSION.

SECOND ROUND.

Hernando, May 1-3; Clearwater, 4-5; St. Petersburg, 6-9; Bradentown, 10-11; Key West, 14-17; Miami, 18-23; Ft. Lauderdale, 24; Melbourne, 25; Lake Helen, 26; New Smyrna, 27-30; Ft. Myers, June 5-8; Plant City, 9; Lakeland, 10-13; Spring Lake, 14-16; Tarpon Springs, 17; Tampa and Port Tampa City, 18-21; Sanford, 25-27; Winterpark and Woodbridge, 27-28; Daytona, July 3-5; Orlando, 9-12; Smithville, 11. Our Sunday school and Epworth League convention will he held in Key West, July 16-23. Send a full delegation. Notice will be given in time of any changes in the above dates. Brother pastors, please remind your church officers of their promise to subscribe for the Southwestern Chris-

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tian Advocate. We expect every brother to do his duty in making our paper self-supporting. Our self-respect demands it. Raise all your benevolent assessments this quarter if possible, and collect the superintendent's claim before he comes. Those churches that have had successful revivals during the first quarter please accept my congratulations. For you I am praying, I am praying for you. Your friend and brother, Jeffrey Grant,
Superintendent.

MONROE DISTRICT.

SECOND ROUND.

Woods, April 30, May 2; Buelah, 1-2; Jones, 7-9; Casper, 15-16; Bonita, 21-23; Big Bend, 30-31; Randolph, June 5-6; St. Paul, 10-13; Mt. Nebo, 18-20; Washington, 24-27; Minden, July 1; Mt. Sinai, 3-4; St. James, 8-10; Bastrop, 16-18; Lake Providence, 23-25; Jaye, 27-28; Water Proof, 31-Aug. 1; Florence, 5-8. Brethren: This quarter will include the better half of the year, therefore do all in your power to report at the district conference Aug. 11, your benevolence in full. Do not put it off until the latter part of the year; other causes may interfere. Observe all days set apart for our benevolent causes; plan well and you will succeed. Children's Day, June 13th. Order programs in time. Observe that day; it's an education to our young people. Do not suspend your efforts for soul winning until the so-called summer revival; some souls may go down into the pit: "Go after the lost and straying souls today." Many of your people have the habit of waiting until the district and annual conference to subscribe for the Southwestern—to secure conference rates. There fore round them up and bring a good list of subscribers to Nebo, Aug. 11th.

J. O. Brown,
District Superintendent.

DISTRICT ROUNDS.

SECOND ROUND.

Caddo Gap, May 15-16; Gurdon, 22-23; Camden, 23-24; Lewisville, 29-30: Canfield, June 1-2; Texarkana, 5-6; Clow, 12-13; Bengin, 19-20; Elberta, 22-23; Center Point, 26-27; Lockesburg, July, 3-4; Horatio, 10-11; Ashdown, 14-15; Paraloma, 17-18; Saratoga, 24-25. Dear Pastors: You should understand that the whole connection expects much of you as an agent of the church to your people. The officers of the various benevolences of the church are making great appeals through you to the people only through you their official agents. Thus you can at least see your importance in this respect. Can we rely on you and shall we confide in you? Say, my dear, fellow pastors, God expects it of you, the church to whom you have vowed expects it of you; therefore, I urge upon you the full share of a faithful and loyal minister. You have the ears of your people, you have their unbounded confidence, as their leaders, will you prove yourself worthy of this confidence by leading our host on to victory for Christ and the church? God bless your humble efforts and may He multiply your usefulness each day is the prayer of your humble servant.—W. R. R. Duncan, District Superintendent.

KNOXVILLE DISTRICT.

THIRD ROUND.

Russellville, May 8-9; Jefferson City, 15-16; Newport, 15-16; White Pine, 22-23; Byington, 29-30; La Follette, June 5-6; Clinton and Coal Creek, 12-13; Harriman, 19-20; Kingston and Lonsdale, 26-27; Greenville, July 3-4; Warrensburg, 6-7; Knoxville, "Vine avenue," 9-11; Knoxville, Seney Chapel, 10-11; Tazewell and Tate Springs, 13-14; Morristown, 17-18. The District Conference will meet at White Pine, Wednesday morning, July 21st, and close Sunday night, July 25th. Dear pastors: Do you best to report all your benevolent collections in full at the District Conference, so you can have the fourth quarter to get your salary and be ready for the annual conference.

W. A. Webber,
District Superintendent.

HUNTSVILLE DISTRICT.

THIRD ROUND.

Center Grove, May 22-23; Madison circuit, 28-30; Scottsboro and Stevenson, June 5-6; Guntersville, 10-13; Mt. Moriah, 19-20; Belle Mina, 26-27; Sheffield, July 3-4; Decatur, 9-11; Athens, 17-18; Gurly, 24-25; Huntsville, Aug. 7-8. District Conference, Epworth League and Sunday school convention to be at Huntsville, Ala., Aug. 4-8, 1909. Please take notice.

A. S. Williams,
District Superintendent.

WEST TENNESSEE DISTRICT

Third Round.

Paris Ct., May 2-4; Mansfield Ct., 7-10; Humboldt Ct., 8-9; Sharon Ct., 14-16; Martin Station, 22-24; Union City Station, 29-30; Bells Ct., 29-30; Mason Station, June 5-6; Covington Ct., 12-14; Galloway Ct., 19-21; Atoka Ct., 25-27; Randolph and Riply, Miss. 29-30; North Memphis Ct., 28; Folkes Ct., July 3-5; Centenary (Memphis), 9-12; Newborn Ct., 10-11; Dyersburg Ct., 11-12; Binghhamton and Klondike, Miss., 17-18; Friendship Ct., 17-19; Brownsville Ct., 20; Rutherford and Dyer Miss., 21-22. Dear Brothess: Let June 27, 28 be Southwestern Time for our District. And on Sunday, talk, pray and preach about it as an agency of God's church; and on Monday night, call the people together and let them talk about it, and subscribe! Let's break the record; It will help you. Think of Children's Day (June 13th) in time to perfect your plans for success. Talk to your committees, and give them plans. Take May 30th as Veterans' Day and press their claim. Pray for a revival season in each charge and church. Now is the time to sow the seed; then, look for the harvest. Let's do our best to have our reports full by the district conference at Alamo, Tenn., Aug. 24-29, 1909.—J. M. Lyte, District Superintendent.

BIRMINGHAM DISTRICT.

THIRD ROUND.

Collegeville, May 14-16; Woodlawn, 15-16; East Thomas, 21-23; Sayreton, 22-23; Lehigh and Bradford, 28-30; Village Springs, 29-30; Selfville and Holston, June 1-2; Oneonta, 5-6; Blount Springs, 12-13; Bangor and Kimberly, 16-17; Warrior, 19-20; Cardiff and Horse Creek, 23-24; Corona and Lockhart, 26-27; Pratt City, 29-30; Ensley and Wylam, July 1; Brownville and Irondale, 3-4; Tuscaloosa, 10-11; Mason City, 13-14; St. Paul, 16-18; West Birmingham, 15-18; Avondale, 20-21; Bessemer, 24-25; Springville, 26; Enon, 31, Aug. 1. Brethren: The District Conference will convene at Enon Methodist Episcopal Church, the Rev. E. Nixon, pastor, Birmingham, Ala., July 28th to Aug. 1st. Can you report all your benevolent money raised? I call your attention to the necessity of a new building at Central Alabama College, Mason City. We must have this new building. If the pastors will do their duty for this cause, we will have this building this year. Let each pastor do his best to collect a dollar from each member on his charge. There will be a great educational mass meeting during the conference, conducted by Dr. M. C. B. Mason and Dr. A. P. Camphor. One of these will call the roll and each pastor will be expected to report one dollar for each member of his charge. The pastor who comes nearest this standard will be rewarded with a Stetson hat. Commencement week at the Central Alabama College is near at hand; you cannot afford to miss this; come and bring something to help us. Make Children's Day a day of great success in raising your benevolent money. Urge all of your people to take the SOUTHWESTERN. The reading of this paper among your members will help you very much in your work. Excuses sound well, but we want men, not excuses. The Birmingham district must have men who can and will make full proof of their ministry. Bring a full report. God bless you.—District Superintendent.

PINE BLUFF DISTRICT.

Helena, May 15-16; Marville, 22-23; Clarendon, 29-30; Stuttgart, 31; Luna, June 5-6; Readland, 7-8; Parkdale, 9-10; Morrell, 12-13; Dumas, 12-13; Dermott, 14-15; McGheehe, 16-17; Ladd, 19-20; Damon, 28; Johnsville, July 3-4; Fordyce, 5-6; Carthage, 7-8; New Edingburg, 10-12; Wabaseeka, 17-18; Altheimer, 24-25; Pine Bluff, St. James, 24-25; Pine Bluff, St. Mark, 25-26; Tarry and Star City, June 21-22; Reydel, July 19-20.

Brethren of the district, keep clean, push every claim of the church; lay at the Master's feet; keep under the influence of prayer to God, and do the work of an evangelist.—C. W. Whitehead, District Superintendent.

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AN APPEAL

Help us build a new church at Atavista, Va. Atavista is one of the terminals of the new Tide Water Road, built by Mr. H. H. Rogers. It is 25 miles from Lynchburg, Va., on the Southern Railroad, and the tide water. It has a population now of about 800. Two hundred of them are colored. The little town is about a year old. It has a National Bank, about a dozen stores of different kinds, a hotel, livery stable, drug store. Many nice residences for the white population, and several small cottages for the colored. There is no school or church for either race and as far as I know we are the only ones so far that are making an effort to build a church which is so greatly needed. We have secured the ground and have secured the names of twenty adults and fifteen children who said they will cooperate with us. These people represent three denominations. Baptist, Presbyterian and one Methodist and if we are able to get in there now and build we will be able to hold the fort and promote the Kingdom of God. Let all who read these lines help where it is so greatly needed. Send subscriptions to the Rev. A. J. Mitchell, Motley's Va. Accept our thanks.

A. J. Mitchell, Motley, Va.
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A WOMAN'S APPEAL.

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Gleanings from the Field

MARYLAND

THE EMORY GROVE CIRCUIT.

This new work was a part of the Rockville Circuit which consisted of four churches, and paid pastor $750.

At the Annual Conference, held at Metropolitan M. E. Church, Baltimore. Md, the circuit was divided Emory Grove and Pleasant View was set apart as a new circuit. The division was anything but satisfactory to the members of the two churches mentioned, for we had no parsonage nor parsonage furniture and not one foot of ground to build on. We did not want our circuit divided. No one wanted to sell a lot, no one had a spare room to let; $1,600 debt on church, furniture to buy, house to rent, pastor to pay, not including other expenses. Our future as we saw it was anything but bright, but the change was the best we venture to say ever made in the history of the Conference and we hope will remain as it is forever.

The Rev. T. P. Thomas, the pastor, the preacher, the financier, entered upon his work. We did not have any money on hand, nor any support from the Missionary Funds. After five weeks the congregation had decided to pay him $700. A friend decided to rent us one room and the good brother came on his work to stay one year.

We paid pastor $700, trustees grand rally $939, district superintendent $38, wire fence $40, sexton $48, organist $8, benevolent collection for conference $90, poor $12, fuel $30 furniture $50, pastor's suit for conference $25, district superintendent's suit $12. Grand total for the year of $2,040.00.

We did not make this report before conference for fear that some other struggling Methodists would make a fight for him and we be the losers.

We predict that the balance of $700 will be paid with all ease and we will raise his salary $50 this year, as the membership has increased from 125 to 178. Parsonage lot and lumber paid for and the building going up.

Isaiah Taylor, Sec. Trustee Board.
Walter Dorsey, Sec. Stewards Board.

NEW JERSEY.

Fordsville—We have been largely blessed with the presence of the great head of the church during the month of January, in a fuller measure than few of us were expecting For some months we felt and saw signs of a spiritual shower which we needed and prayed for daily. The air in our direct neighborhood was pregnant with a baptism for the church and vicinity. January 3rd, at the evening services the Master came nigher His people, the cloud which was around burst upon us and filled us to the over-flowing for service in thebringing and directing souls to the mercy seat. We were of one mind and one purpose. We are now praising Him for fourteen souls born into the Kingdom, and for three others who had deserted the army of our God and are now reclaimed. During the four weeks of evangelistic services, Friday the 15th was the night of a pentacostal out-ponring of the Holy Spirit. Six souls found Christ. That night a Christian mother rejoiced that three of her children found Jesus. The following Sunday night her husband who had fallen by the way came back to his Master, and another Christian mother rejoiced to see three of her daughters, and one daughter's husband come to he Lord. A brother and his sister who had been estranged were also reclaimed, shook hands and

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A strong man is strong all over. No man can be strong who is suffering from weak stomach with its consequent indigestion, or from some other disease of the stomach and its associated organs, which impairs digestion and nutrition. For when the stomach is weak or diseased there is a loss of the nutrition contained in food, which is the source of all physical strength. When a man "doesn't feel just right," when he doesn't sleep well, has an uncomfortable feeling in the stomach after eating, is languid, nervous, irritable and despondent, he is losing the nutrition needed to make strength.

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are happy. "What hath the Lord Wrought?" We were aided by Mrs L. Blake, wife of the Rev J. H. Blake, whom we had engaged to speak January 17th, Woman's Day. We were also greatly helped by the Revs. BB. W. Berry, Jas. Groves, W. Graves and Baccus. Bros. Carson, Wilhelm, Styles, Nutter and others of Bridgeton.

TEXAS

Columbus.—We are moving on nicely with our work. We planned a six weeks' rally to be pulled off on Easter with eight clubs at work, each club composed of 37 persons. We anticipated a great time. Our energetic District Superintendent, the Rev. D. C. Lacy will be with us to help to push the battle to the gate.—James Hutchison.

Luling.—The Luling Circuit, under the pastorate of the Rev. H. H. Qualls starts off nicely. So far it has led the Austin District on all lines. Raised $45.00 at the Lincoln Centennial Exercise; paid the District Superintendent in full for the first quarter; pretty well up with the pastor's salary and has enjoyed a splendid revival—33 conversions. Every branch of the church is alive and especially is the Woman's Home Missionary Society growing in membership and doing a great work.—(Mrs.) M. A. Tucker.

E. Waco and Gurley.—Our first quarterly conference was held March 6-7 with District Superintendent J. H. Swann in the chair. The weather was threatening, but all the members seemed to have been interested. At 11:30 o'clock the District Superintendent was at his best and delivered a timely and an able sermon. At 3:30 p. m., the Rev. Wm. Reed, pastor Major's chapel, preached to a crowded house. Bro. Reed as usual was full of fire and the Holy Ghost; it was during this service the sacrament of the Lord's Supper was administered; 38 participated. The quarter was a success. Paid District Superintendent in full for the quarter. Total amount raised for all causes during the quarter $57.25. We are planning for victory.—H. A. Jones, Pastor.

Jacksonville.—Our first quarterly conference convened February 6-7, the Rev. M. Q. A. Fuller presiding. Sunday we had a high treat at the 11:00 o'clock service. The elder lifted his audience to a high pitch spiritually; subject, "Peace," and all went away very happy. Collection during the quarter was $36.00. The work is in a good condition. We have just finished up $50.0 0worth of improvement on our property out in the country, nine miles away.—L. L. Neal.

TENNESSEE

Shelbyville.—Our second quarterly conference on the Shelbyville charge, Nashville District, of the Tennessee Conference, was held March 14-15. The Rev. W. R. Smith, District Superintendent, was present and attended to the work of the quarter with much dignity. The majority of officers were present and rendered their reports. The District Superintendent spoke to the conference with words of wisdom, which lifted our minds to greater things for the future. On Sunday morning and Sunday night he was at his best, and preached to a crowded house; his sermons were uplifting and inspiring. The collection was $65.00. The District Superintendent was paid in full and a nice sum left for the church. The work of the Shelbyville charge is looking forward to greater things in the future, as the Tennessee Annual Conference will convene here this fall. —F. N. Collier, Pastor.

Alexandra.—My third quarterly conference convened at Philips Church, February 27-28, with District Superintendent in the chair. Good reports were heard. The District Superintendent preached a splendid sermon at 12 m., which put new life into all. He preached at night to a large audience. Raised for District Superintendent, $28.35; for pastor, $55.00; Foreign Missions, $1.00.—F. Smith, Pastor.

VIRGINIA.

Abingdon.—Our second quarterly conference convened March 20-21, in the Charles Wesley Methodist Episcopal Church, our District Superintendent, the Rev. I. R. Hill presiding. The quarterly conference was Saturday at 3 p. m. Thirteen members were present with written reports. The District Superintendent made inquiry concerning every department of the church work. On Sunday morning the members and friends crowded the church. The District Superintendent preached two able sermons at 11 a. m., and three p. m., at which time the sacrament of the Lord's Supper was administered to fifty-six communicants. At 7:30 p. m. the pulpit was filled by the Rev. P. A. Woolvine, of Johnson City, Tennessee, who preached a soul-stirring sermon. Raised during the day, $23.92; raised during the quarter, $127.83; paid the District Superintendent in full who left Monday at 3:30 p. m., for Bristol, overjoyed with the condition of the work.—B. A. Swan, Pastor.

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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

THE REV. BENJAMIN F. WITHERSPOON.

The Rev. Benjamin Franklin Witherspoon, D. D., was born in York County, South Carolina, October 26, 1856. At an early period of his life he was converted to God, and entered upon the service of his Lord and Master. He attended the best schools in the communities in which he lived, and being naturally studious, his advancement was rapid, thus fitting himself at an early age for the Christian ministry. At Yorkville, South Carolina, while yet in the early morning of his life, he was made a local preacher. Some thirty years ago he joined the South Carolina Conference of the Methodist Episcopal Church, which he has served ever since until the day of his translation with the greatest diligence. Brother Witherspoon was never idle. He did not believe in idleness. He was a model of industry, thrift, frugality, natural and acquired intelligence. He believed in excelling—making the best out of whatever was placed in his hands to do. If others ever doubted his ability to succeed in any place or capacity, he himself never did, but was always sure of success for he often said he was not in this world to fail. He served successfully many of the leading appointments in our Conference, among which were: Pacolet, Seneca, Pendleton, Greenville, (9 years), Anderson, Old Bethel Bennettsville, The Beaufort District, a full term as Presiding Elder, and the Spartanburg District, as District Superintendent, his last appointment. Twice was he elected a delegate to the General Conference, and was a member of the General Missionary Committee, at the time of his death. He was a success in his individual business, and in the business of the church. Whatever was his work, he believed in doing that work well. He was admired as a penman, diligent as a student, faithful and careful in his preparation as a preacher, and an earnest dispenser of God's word. He was a graduate both of the Chautauqua Literary and Scientific Circle, and of Gammon Theological Seminary. He was a congenial and sympathizing friend, and a trusty companion. He believed in moral purity and taught the same. He had the courage of his convictions, regardless to the contrary opinions of others. Brother Witherspoon guarded his good name, and goes down to his grave a clean man—a Christian gentleman. He was taken in the prime of life. As all of us have some imperfections, his was that of extreme diligence, or over work, but the "Man diligent in business, he shall stand before Kings." Words made true in the case of our translated brother in this world, and now in the presence of the King of Glory. His last words a few minutes before the end came, Saturday at 9:20 p. m., April 24, 1909: "I have fought a good fight, I have finished my course, I have kept the faith, henceforth, there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day and not to me only, but unto all them also that love his appearing." (2 Tim. 4-7, 8). In his death Claflin University loses one of her ardent supporters and faithful trustees. Sterling Industrial College and Providence Normal School sustain a similar blow. His place in many respects will be hard to fill. As a church builder, he stood among the foremost of the State. The John Wesley Methodist Episcopal Church, in all of its beauty and stateliness stands as a monument to his memory, having been built during his pastorate. His last words to his devoted and affectionate wife, were, 'Tell all the brethren, tell all the people, I have triumphed."—R. L. Hickson.

MARTIN.—On the morning of the 28th of March, 1909, Puss Martin, one of the oldest members of St. Paul's Methodist Episcopal Church, Macon, Mississippi. Sister Martin had a very severe attack and it was the first illness she had ever experienced. She was a faithful, liberal, and consistent member of the church and one whose word could always be relied upon. Her last words to the pastor were, while thinking of her church: "When you build a new church I want my name to be in it." She was not a victim of death but a heroine by the cross. Her funeral was attended by her pastor, assisted by the Rev R. G. Moody, pastor of the Baptist Church, the Rev. L. F. White, the Rev. T. Q. Talbert. Three of her former pastors were present in the persons of the Rev. F. H. Henry, District Superintendent; the Rev. W. H. H. Gallian, D. D., and the Rev. L. F. White. Nearly every resident of Macon attended the funeral services, thus showing the respect they had for this great soldier that had fallen but conquered. She was laid away by the Household of Ruth, of which she was an honored member. She leaves a devoted husband, a loving daughter, grandson, sister and relatives and many friends to mourn her departure. —W. H. Whitlock, pastor.

BROCKINGTON.—Solomon Brockington a loyal member of New Bell Methodist Episcopal Church, near LaCrosse, Florida, entered into his heavenly rest March 28, 1909, at 3:00 o'clock p. m. H eleaves a wife, five little children, three brothers, three sisters and a host of friends. Brother Brockington was true to his Christian obligations to the end. The funeral was largely attended. It was conducted by the pastor, the Rev. L. C. Lymbric, assisted by the Rev. A. B. Young. The body was laid to rest in the church burying ground at Rooty Branch.

MORRIS.—Rebecca Morris was born in Alachna county, Florida, Feb. 9, 1856; at the age of 23 she was converted and joined the church. In 1889 she married Mr. Albert Morris, who now survives her; they lived happily together for twenty years. On the night of the 8th of March, 1909, at 9:30 p. m., Sister Morris was stricken with paralysis and on the 9th, about 9:30 a. m., the golden cord was loosed and her spirit took its flight. She was 58 years and 1 month old. Thirty of them she spent for the Master. She was loved by everyone who knew her for that fidelity of Christian expression that always came glowing from her countenance. Emmanuel Methodist Episcopal Church, Palatka, Fla., has lost one of its middle pillars. She was laid to rest on the 11th, District Superintendent J. S. Tood officiating. His discourse was appropriate and impressive.

BAIRO.—Temple Bairo died at Norwosa, La., March 26, 1909, in full triumph of faith. Sister Bairo was born in 1850. She was converted in 1863 and had spent a goodly number of years in the service of God. She had raised ten sons and daughters and brought them to Christ. This number of children she leaves to mourn their loss. The church has lost one of its best members. The funeral was conducted by her pastor, assisted by the Rev. C. C. Writes, and The Rev. Simon Gorner.

INQUIRY.

I wish to inquire through your columns for my mother and sister, who migrated to the Stato of Texas in 1885 or 1886 from Eufalia, Ala. My mother's name was Matilda Shorter and my sister's name Lizzie Shorter. Any information of them or their address will be highly appreciated by a son and brother, at above address.

Ed. Roberson.
806 Eighth avenue, Birmingham, Ala.

INQUIRY.

Information is desired concerning the whereabouts of Mr. and Mrs. William Robinson; wife is named Katie Robinson; a sister, Mrs. Felix Livandais; a little girl named Evelyn Livandais. The last heard of were living at 807 Howard avenue. Mr. Robinson was an ice cream maker by trade. I think Evelyn is a student at New Orleans University. I ask the pastors who read THE SOUTHWESTERN to read this to their congregations for one month. If their addresses can be obtained, please publish same in SOUTHWESTERN.

Miss Cox.
Station A, Box 284, Memphis, Tenn.

Marriages

LUBBOCK-HINES.—At Boynton Methodist Episcopal Church, Houston, Texas, Mr. Willie Lubbock and Miss Carrie Hines, a prominent member of the above named church, by the Rev. R. H. Warren.

RICHARDSON-FRYSON.—Mr. Jno. Richardson and Miss Lillie L. Fryson, of Fryson's Methodist Episcopal Church, Columbus, Mississippi. The bride is prominent in the young people's societies of the church. The groom is highly esteemed by all. The Rev. G. W. Baker officiated.

STRONG-JONES.—At the residence of the bride's parents, Jackson, Mississippi, February 19, 1909, Mr. James Strong and Miss Mary Jones, the Rev. J. M. Shumpert performing the ceremony. —J. M. S.

SCOTT-HARRELL.—At Wilson, Louisiana, by the Rev. H. C. Gair, Mr. Wm. H. Scott and Miss Mary E. Harrell, on December 23, 1909.

SCOTT-WETHERSPOON.—At Mt. Zion Methodist Episcopal Church, Wilson, Louisiana, the Rev. H. C. Gair officiating, Mr. Reuben Scott and Miss Sarah Wetherspoon, December 30, 1908.

RUFFIN-HARRIS.—Mr. Oscar Ruffin and Miss Lizzie Harris, at Union, Louisiana, January 26, 1909, by the Rev. M. C. Harrison.

JOHNSON-FIGGINS.—Mr. Andrew Johnson and Miss Julia Figgins, by the Rev. M. C. Harrison, at Union, Louisiana, January 28, 1909.

SCOTT-ARMSTEAD.—Miss Alice Armstead and Mr. Joe Scott, of Union, Louisiana, the Rev. M. C. Harrison reading the ceremony.

SMITH-PICKETT.—On March 25, 1909, Mr. Joseph Smith and Miss Valentine Pickett in the presence of a large crowd of friends. The ceremony was performed at the residence of the bride's parents at Natchitoches, Louisiana. The Rev. E. H. Clark, pastor, officiated.

FRANKLIN-SMITH.—On March 14, 1909, at Bradley, Mississippi, Mr. Wash Franklin and Miss Mary A. Smith, by the Rev. J. W. Johnson.

HAINES-NEWTON.—On December 24, 1908, at the home of the bride's father near Archer, Florida, Mr. Hilton Haines to Miss Mary Newton. The Rev. G. B. Wilson, of the Methodist Episcopal Church, officiated. (Received April 28.)

IRBY-BROWN.—At Houston, Texas, Mr. Oliver Irby and Miss Pearl Brown March 18, 1909. The bride is one of Boynton Chapel's best members, and a highly esteemed young lady. Mr. Irby is a promising young man and a member of the leading Missionary Baptist Church at [illegible]. The Rev. R. H. Warren officiated.

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Cash Remittances

Subscriptions received April 24-May 1:

Atlanta-Savannah.—J. S. Stripling, J. W. E. Richard, J. A. Richie, Harriett Malone, V. J. Bell, W. H. Harris, S. B. Brown.

Central Missouri.—B. F. Abbott, Joseph Simpson, Georgia Hall, C. C. Kitchen, Arrie Rolin, Imogene Lawless, Stephen Letcher, J. M. Hans, Maggie Baskett.

Florida.—J. F. Elliott, Andrew Cohen.

Lexington.—P. T. Gorham, S. A. Helper, Edward G. Trigg.

Lincoln.—W. S. Brabham, Victoria Gray

Little Rock.—John H. Mathes, Robert Evans.

Louisiana.— M. S. Davage, 9 annual subscribers, Lake Charles District Missionary Convention; V. Chapman, Ellen Blanton, J. W. Thomas, N. Ford Marten Hayes, Edward Jackson, Guy Edwards, W. J. M. Price, Ophelia Augustus D. Harrison, Henry Baskin, V. Chapman, Frances Roberson.

Mississippi, Upper.—H. Blackwell, N. Toole, Maggie Smith, W. Newell, S. S. Myers, C. H. Brown, F. L. Jones

North Carolina.—S. L. May, M. B. Alford.

South Carolina.—I. H. Fulton, M. S. Ward.

Tennessee, East.—W. A. Webber, Estella Rice, J. A. Franklin, Emma Perkins.

Texas, West.—R. S. Harrison, R. E. Jones, 43 annual subscribers; Charles Tucker, W. H. Logan, C. L. Morgan, Rosa Wilson, Emma Powell, W. E. Bailey, B. B. Bailey, J. I. Gilmore, Mattie Baker, H. R. Smith, A. Hardy, S. B. Danley, Minnie Dawson, Dora McDonald Smith, H. Greer, J. G. Browne, J. C. Anthony.

Washington.—E. L. Parks, Elijah Dunlap, Marcus F. Pitts.

Honor Roll.—B. F. Abbott, W. H. Logan.

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Crescent City Notes

Dr. M. C. B. Mason will lecture at Central Congregational Church Thursday night of this week, May 6, on "The Oratory of Shakespeare." The lecture begins at 8 o'clock.

Mrs. Clark, wife of District Superintendent P. W. Clark, has been spending a week at Ethel, La., on the farm. with her mother, accompanied by Master Luther B. and Miss Pearl Wellington.

THOMSON CHURCH.—The services were very good at Thomson Church Sunday. At 12 m., twenty-five were around the altar for Christian baptism, as a result of the revival; other additions, eleven; seventy-five took communion. Our second quarterly feast will be held by the Rev. W. J. M. Price, District Superintendent, May 12, Wednesday night. D. J. Price, Pastor.

PLEASANT PLAIN CHURCH.—Sunday, May 2, was a high day. Early prayer meeting led by Brother Kahoa. At 7:30 p. m. two persons were baptized at the altar. Sacrament was administered to ninety-eight communicants. Our second quarterly love feast will be on the 14th inst. The public is invited. Collection good.—T. B. Cooper, Pastor.

HAVEN CHURCH.—Splendid services on Sunday last. We were favored with the presence of Dr. M. C. B. Mason and Dr. W. J. M. Price, District Superintendent, who delivered an excellent sermon at 11 o'clock. The presence of Dr. Mason was highly appreciated by the members and old-time friends of the Doctor. After the sermon by Dr. Price, Dr. Mason gave a few encouraging remarks.

PERSONAL AND GENERAL.

Mrs. Turner, wife of District Superintendent J. W. Turner, delivered an address at Asbury Church in the interest of Peck Home, on April 22nd.

The two small classes of our church at Welsh, Louisiana, where we have a membership of eighteen, raised recently on salary of pastor, the Rev. S. M. G. Taylor, $32.51.

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Christian Science.....Ray C. Harker
Religion and Medicine....E. Worcester
Gospel Cheer Messages.....P. H. Swift
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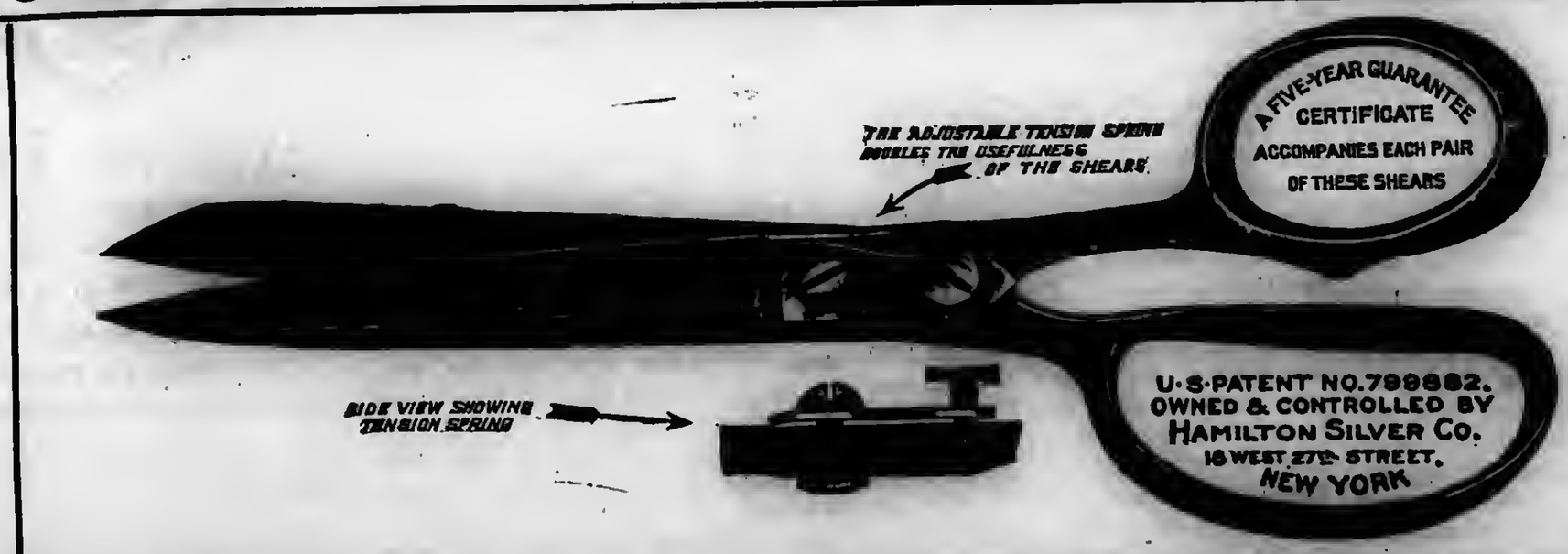
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Southwestern Christian Advocate

ROBERT E. JONES, Editor.
EATON & MAINS, Publishers.

NEW ORLEANS MAY 13, 1909

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IS THE SOUTH EDUCATING THE NEGRO?

The Negro question is more perplexing because the truth of the situation is not easily gotten. We apprehend that if the truth, the whole truth, and nothing but the truth, were known concerning the Negro in all phases of his life, he would stand in better light before the public at large and would have more to his credit in thrift, industry and sobriety than the critics at present are willing to concede. It is to the interest of those who maintain the worthlessness of the Negro and his incapacity for higher citizenship to magnify his weak points and to minimize his virtues.

The calamity howlers, who have made much of the Negroes in the South, have been telling the country at large that the Negro is a burden and what sky-scraping oratory we have had and what phillipics hurled against the Negro under the title, "The White Man's Burden!" Seer and statesman with burning patriotism have often told how the Southern white man is weighted down in carrying the Negro, and they rest the conclusion upon what is assumed to be a fact, namely, that the generous South, struggling with its own difficulties and embarrassments, is literally pouring millions into the State treasuries for the education of the Negro race. This virtue, on the part of the Southern whites, has been extolled nation-wide. And often has the Negro been exhorted that he should be considerate of Southern mis-treatment so long as the South divides the school fund. Often has some legislator, here and there, in the South arisen to the requirement of the occasion and introduced a bill for the dividing of the school taxes to the two races on the basis of the amount paid in by each! That is, the taxes which the whites pay shall go for the education of the white children and that which the Negro pays shall go for the education of the black children.

Now all of this is brought to naught by one lover of the truth—a free man, a free thinker, an American citizen—the Superintendent of Education for the State of Georgia. He proves with facts and figures that the Negroes in three States—North Carolina, Virginia and Georgia—not only meet every item of public school expense for the education of Negro children, but have to their credit a substantial balance, which is a small return for past favors received at the hand of Southern legislatures.

The facts following are taken from a report, which was submitted some time ago to the Educational Conference which was held in Atlanta, Georgia. The author shows that the South is spending $32,068,851 on her public schools. Of this amount $23,068,914 is paid for teachers—white and colored; that is seventy-four per cent. of the total is paid for teachers. Negro teachers are receiving $3,818,702, or 12 per cent. of the total expenditure, while white teachers are receiving 65.4 per cent. It is well known to all that the amount paid to Negro teachers is by far the largest item of expense in Negro public schools, and in many cases the total item of expense. In addition to the expense of Negro teachers the South is paying $917,670 yearly, which makes the aggregate cost of Negro schools $4,736,375. These figures relate to the states of Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Texas, Arkansas and Tennessee. This territory embraces eighty-four and four-tenths per cent. of the entire Negro population of the country.

The Negro population in these several states constitute forty per cent of the total population of the states named. Hence, observes the Superintendent of Education, "the Negro school teachers who have charge of about forty out of every one hundred of the children of the South, are being paid only twelve per cent. of the school expenditures. The total cost of all the Negro schools is only 14.8 per cent. of the $32,068,851 expended. In other words the white public schools in the South, which take care of only 60 per cent of the population, as between six and seven times as expensive as the Negro public schools, which take care of 40 per cent. of the population.

The author goes further and takes the States of Virginia, North Carolina and Georgia and ascertains from records that the Negroes actually pay on property and polls and their share of railroad taxes and corporations more to the permanent school fund than is devoted to the education of Negro children.

Let us study figures for a moment, for the year 1907:

VIRGINIA

Negro taxes collected	$507,305
Appropriations to Negro schools	489,228
Excess of taxes over amount appropriated,	$ 18,077

NORTH CAROLINA

Negro taxes collected	$429,197
Appropriations to Negro schools	402,658
Excess of taxes over amount appropriated	$ 26,539

GEORGIA

Negro taxes collected	$647,852
Appropriation to Negro schools	506,170
Excess of taxes over amount appropriated,	$141,682

That is in three states, namely, Virginia, North Carolina and Georgia, the Negro pays in actual cash for school taxes over and above amount appropriated to the education of his children $186,298. Do these figures show that the Negro is a burden? We need not answer our question; the facts speak for themselves.

It is fair to surmise that these three states are representative of the condition in the South, and it is likely enough that the situation in other states is even more favorable to the Negro; and instead of the Negro being a burden he is helping to bear burdens. And this is his earnest desire, to be a real man in the affairs of Church and State. This statement ought to be encouraging to the Negro; it ought to cultivate the spirit of self-support and of self-reliance; it ought to nerve him for larger endeavor.

This showing on the part of the Negro in self-support of his own schools ought to be a source of gratification to his friends everywhere North and South, who have been giving of their means for his upliftment. No, the Negro is not the worthless, shiftless, ignorant, indifferent mass that has been thrown upon the American government, void of self-consciousness, void of manly instinct, void of the yearnings of the American life. The Negro in the rice swamps of South Carolina and of Louisiana is awaking out of his long night's sleep of ignorance and of superstition, and from his fleecy locks is shaking the native grain and stretching his strong muscles for larger endeavor. What he should have, and that for which he pleads, is a man's chance among men.

PROSTITUTION OF THE CHURCH

During the years immediately following the close of the Civil War the church building among Negroes was the center, not only of their religious life, but the center of their educational, social and political life. The church that served as a temple of worship on the Sabbath day during the week became the school house, the political forum, and the social meeting place. It is very clear to the mind of all who may turn attention to the situation that such a mixture of gatherings within the house of God tend toward a destruction of the proper reverence for the Church as a temple of worship, so that the worshipper in turning his feet toward the house of prayer was possessed at least by mixed thinking. It would be hard for the child to dis-associate itself on the Sabbath day from the routine of the day school; it would be hard for the "amen brethren" on the Sabbath day to forget the political harangue of the week; it would be exceedingly hard for the young people to divorce their thoughts from the social events of the previous days.

But we have passed beyond this period in the church life of the present day, yet in too many instances do the customs of former days adhere to the church building among our people and often entertainments and meetings, which are not detrimental to the life of the people, nevertheless such meetings as should not be held in the temple devoted to worship. A class of concerts and meetings now held in many of our churches destroy the reverential atmosphere of the sanctuary. On account of this many of our churches have come to the point where they have resolved that the worship room shall be used no more for entertainments, concerts and the like. This is good sense. For if the worship on the Sabbath is to be worth the name, a reverential atmosphere must pervade the room; the place must be a holy place. The Roman Catholics preserve this idea in their church building to so large an extent that even Protestants in entering a Catholic church have a reverential feeling that does not possess them even when they enter their own churches. In the construction of the church the plan should call for a lecture room, or a chapel, or a basement in which such gatherings that are not strictly religious in character may be held, so that the worship room of the church may be in thought and feeling of the people a place dedicated for worship. One of the abuses of the church, which has adhered during all these years, has been the organization of secret societies within the church. We cannot see how any pastor or board of trustees can permit the closing of the door of a Christian church in the face of its members and permit within its walls men who are not especially religious to transact such business in secret as may be to the interest of the lodge.

The day has come in our church life when we can free ourselves without embarrassment to the running expense of the church from the gatherings that destroy the atmosphere of worship; we must free ourselves at all cost from some of these weights that have hindered the worshipful spirit. School houses are being built, halls for our secret societies are being erected, public buildings are at our disposal, so that more and more the church is to occupy in the thought and life of our people the place it was intended to occupy—a place for holy devotion and of worship in spirit and in truth. The church [illegible] should not be prostituted by [illegible] meetings which at once are [illegible] character, but are questionable in

In Memory of Lincoln

By the Rev. John H. Lovell, B. D.

Stay, princely State, in thy ponderous sway,
Hold, just a moment and honor this day,
A century removed from the time when thy chieftain was born;
Call not thy laborers to work in the mill,
Let all the humming of industry be still,
And reverence the birthday of Lincoln, his memory adorn.

Think of the cabin where first he saw light,
Think of his childhood but moderately bright,
Whence greatness and honor from modest simplicity grew:
Humble his hearth, though around it was heard
Precious injunctions from God's holy word—
Here kindled the fire of ambition most noble and true.

Woodman and rail-splitter fared he along,
Mused he in solitude, rustic his song,
Till private seclusion no longer his life could contain;
Rising then gently a new star appeared,
Shining more brightly as the zenith it neared,
Till nations acknowledged a planet in statesmen's domain.

Soldier and lawyer and congressman brave,
Destined the Union to serve and to save;
He, rung after rung, ascended the ladder of fame,
Modest, yet firm in opinion and thought,
Faithful and steady this sober sage wrought,
Till "Lincoln" was called and the earth re-echoed his name.

Facing the conflict of civil-bred strife,
War-clouds demanding man's blood and his life;
He places firm hand on the wheel as the pilot of State;
Steering her onward through tempests of fire,
Tossed on the billows of ruin most dire,
He harbors on Liberty's Isle—most glorious fate!

Saved was the Union, her name and her pride.
Saved for a mission far-reaching and wide
And freed were four millions of slaves to a heritage due;
Sang then the warblers of freedom to all,
Sounded Columbia a unanimous call,
And Liberty's bell sweetly rang out its melodies true

Honor to Lincoln! American sage,
Honor his glory on history's page,
And tell generations to come his eventful career.
Freer of slaves and Preserver of State,
Hero and Martyr magnanimous, great!

Christ and the Messianic Prophicies

By the Rev. T. G. Braithwaite

(This paper was awarded the H. L. Jacob's prize in Gammon Theological Seminary during the recent Commencement)

That there exists somewhere in the Great Beyond a Supreme Being is a subject of universal belief. The origin of this belief and Man's creation are synchronological, since Man's history does not show his existence as prior to that of the belief.

A belief in the visible appearance of this Being on earth may also claim a very early origin, and may be traced in nearly all religious systems, clearly seen in the Avesta and forms a basis for the Vedantic philosophy. In some systems it is almost as clearly defined as it is in the Johannine apologetic.

Faith in Christ as the fulfillment of all prophecies concerning such a belief, that He is indeed the Deliverer promised from the beginning and the same as the Jewish Messiah, the Desire of all nations, forming as it does the essential part of our system should be based only on Biblical ground.

It shall be the purpose of this paper to show briefly that a Deliverer was promised to our progenitors immediately after their fall—that the hope of that One led to the worship of God by a name signifying Deliverance—that this name was the subject of prophecy as recorded in Jewish history and finds its completement in Him who became incarnate and tabernacled among us, fulfilling all things in righteousness—that in Him we see the true Messiah who in taking upon Himself human nature was by the self-devotement of His life and death made the propitiation, expiation and atonement for humanity's sins—and who by His return as Creator, Ruler, Redeemer and Judge, will fulfill all predictions made of this return.

In Genesis 3. 15, is found the source of the expectation of a Deliverer, a promise made that the seed of the woman should bruise the serpent's head. That Eve regarded this as a prophecy, the fulfillment of which she expected to witness is evidenced by her exclamation on the birth of Cain—"I have gotten a man, even Yahweh"—Even He who will Be.

Scholars are now agreed upon this translation and the future rendering of the verb Yahweh, a form of the archaic Havah. "I have gotten a man *from* Jehovah" as a translation being not only ungrammatical but unhistorical. Since it is clearly stated in the 26th verse of the fourth chapter that the term Jehovah as an appelation of God was not in use until the birth of Enos, the grandson of Eve who herself invariably speaks of God as Elohim.

Taking the verb therefore in its original and pre-Massorite sense how significant is the expression of Eve, revealing as it does the hope of a Promised One, who was to be *a deliverer* to be born of a woman! No wonder that living in this hope men soon learned to call upon the name of *Yahweh—He who will be,* Gen. 4. 26. This marke the development of the hope which soon became general among the rapidly multiplying "Sons of God" and the significant and important prophecy took the form of an appelation of Him who was to be its fulfillment.

The term Yehweh once becoming the designation of Elohim soon attained permanence and was used in all invocations. This fact may in some measure harmonize the differences in what is now known as the J & E documents of the Pentateuch, the critical claims of which may not be here argued. It is sufficient to mention that upon this point there can be no monopoly of learning and that all such points are open to investigation.

In the natural development of linguistic art the name *Yahweh* as applied to the Deliverer and therefore to Him whom we contemplate as Christ became subject to certain additions and modifications. Changes so varied that a superficial observation serves only to confuse the student become apparent under a more critical study.

The numerous designations found in the Hebrew records which refer to the Divine Being are so interchangeably used in the same passages as to show that they apply always to the same person, and if this be granted identify Jehovah with Christ the Messiah.

The words El, Elohe, Elohim translated God and Jah, Jehovah, Adon and Adonai translated Lord together with Melach or Angel are all used to designate the same person.

As evidence of this interchange of appelatives two Old Testament passages are unequalled, Mal. 3. 1, "Behold I send my messenger and He shall prepare the way before Me, and the Adon whom ye seek shall suddenly come to His temple even Melach, the Messenger of the Covenant whom ye delight in, behold he shall come saith Jehovah Zebaoth." Isaiah 13. 5, "The voice of Him that crieth in the wilderness prepare ye the way of Jehovah, make straight in the desert a highway for our Elohe."

These prophecies are quoted in the Gospels as identifying Jesus Christ. (Matt. 3. 16; 11. 10; Mark 1. 2-4; Luke 3. 3-6; John 1. 6-8). See also Deut. 5. 6-9, "I am *Jehovah* thy *Elohe*—thou shalt have no other *Elohim* before me—for I *Jehovah* thy *Elohe* am a jealous *El*.

A further proof of the identity of Christ the Messiah is found in Isaiah VI: "I saw, he says, the *Adonai* sitting upon a throne—then said I woe is me for mine eyes have seen the King *Jehovah Zebaoth*." And in the testimony of John, (chapter XII) who declares "These things said Esaias when he saw His glory (Christ's) and spake of Him."

The New Testament abounds with clear and unmistakable evidence as to this identity. The fact that the forerunner's office was to prepare the way of *Jehovah*—the angelic annunciation to the shepherds—Christ's own words that He fulfilled what had been written in the Law and Prophets—that Moses wrote of Him—Philip's declaration to Nathaniel, all form a chain of unbreakable evidence proving that the *Yahweh* of the Edenic Promise was the same as the later Mosaic *"I will be whom I will be,* identical with the Messiah and therefore the same as our Redeemer Jesus Christ, who in the fulness of time completed the prophecies made concerning Himself.

The Edenic and Abrahamic Promises usher in the Prophetic era and form the nucleus around which we build our system of Christian doctrine. Let us consider the prophecies made regarding them by the Prophets who spake of Him.

1. *The Coming Deliverer.* The Law having to some extent accomplished the purpose of its institution the idea of sin is developed and the prophetic lamentations over transgressing Israel together with the declaration of the Deliverer is heard. Isaiah filled with these ideas breaks out into song and in that wonderful poem (Isaiah XL) proclaims the coming of *Yahweh.* Malachi also warns of the near approach of the Deliverer to His temple.

2. *His Reception.* Described in Isaiah's prophecies and strikingly pictured by Zechariah (2. 11-13)

3. *The Effects* of the nation's treatment of their Messiah, Isaiah VIII. Zechariah XII.

4. *The Deliverance.* (Jeremiah XXIII.)

5. *The Desire of All Nations.* (Haggai II.)

Let us further notice the prophecies made in the Old Testament as compared with their fulfillment in the New. So familiar are these fulfillments that comment here is unnecessary:

(Gen. 3:15—Matt. 4:1-2; John 15:18, 19:30; Gal. 4:4; Col. 2:15)—(Gen. 12:3; Acts. 2:1-2)—Gen. 49:10—John 12-32, 19:15)—(Ex. 12:46—John 19:33)—(Lev. 16:7-22—John 1:29)—(Num. 24:17—Matt. 2:2; Rev. 22:16)—(Deut. 18:15—Matt. 13:54-56; Luke 19:48, 24:19)—(Psalms 2:6—Matt. 28:18)—(Psalms 16:10—Matt. 28:6)—(Psalms 22:1—(Matt. 27:46)—Psalms 22:18—John 19:2[3])—(Psalms 40:6-8—John 5:30)—(Psalms 45:1—Luke 4:22)—(Psalms 68:18—Mark 16:19)—(Psalms 69:9—Pohn 2:14-17)—(Psalms 69:21—John 19:28)—(Psalms 110—Matt. 22:14)—(Psalms 118:22—Matt 21:42)—Isa. 7:14—Matt. 1:23)—Isa. 9:6—Matt. 11:27, Luke 2:11, 21:15; 1 Tim. 3:16)—(Isa. 35:4-6—Matt. 2:3-5)—(Isa. 42:1—Matt. 12:15-21; Mark 1:10, 10:45)—(Isa. 53:7—Matt. 26:38, 16:67; Luke 23:18; John 1:11)—(Isa. 53:9—Matt. 27:38 57-60)—(Isa. 61:1—Luke 4:21)—(Jer. 23:5-6—Phil. 3:9)—(Ezek. 34:23—John 10:14-15)—(Dan. 2:44—Matt. 2:2; Luke 1:33)—(Dan. 9:26—John 11:50, 14:30)—(Hos. 11:1, 13:4—Matt. 2:14)—(Hos. 13:14—Matt. 28:6)—(Mic. 5:2—Matt. 2:6)—(Zech. 9:9—John 12:12-15)—(Zech. 13:7—Matt. 26:56)—(Mal. 3:1—Luke 7:27).

The Abrahamic Promise representing the side of Humanity "In thy seed shall all the nations of the earth be blessed" (Gen. 12:3 28:14) finds its correspondent on the side of Divinity in that made to Moses "Truly as I live the whole earth shall be filled with the Glory of *Yahweh*" (Num. 14:21). These great prophetic promises hitherto historically apart, are by the Prophets united and interwoven into a preparation for the Coming Messiah, who was to represent in a unique manner the meeting place of the Human and Divine.

"Unto us a *child* is born," says Isaiah, "unto us a *Son* is given, they shall call His name *Immanuel* (God with us.) He shall be called Wonderful, Counsellor, *Mighty God,* Father of Eternity, Prince of Peace." (Isa. 9:6). Passages such as this identify the *Deliverer* of the past with the *Deliverer* to come and form essentially the Old Testament prophecies. The prophetic eye in seeing the glory of *Yahweh* upon the heavenly throne Monarch of the universe, sees Him on earth also the "Man of Sorrows" "Pierced" and "making His grave with the wicked."

Then gloriously trampling over death He rises, lives and returns the Messianic King whose dominion is an everlasting dominion which shall not pass away, and His Kingdom that which shall not be

destroyed, and in the grandeur of whose reign even the bells of the horses shall be inscribed *"Holiness to Yahweh."* (Zech. 14:20).

Notice His exaltation as indicated in Ps. 110:1-3, 26:8; Dan. 7:14; Isa. 9:7; Acts 2:33-36, 7:56.

His second advent mentioned in Isa. 40:10, 62:2 was also foretold by Himself while on earth and revealed to St. John on Patmos.

In this second coming of the Redeemer we contemplate the completion of His great scheme of deliverance. That which was beyond human conception is now perfected through Him who was "in the beginning with God and who was God." The Edenic Elohim assuming the title of *Yahweh* which was transferred to Him by Man manifests Himself to men as *Yahweh Elohim* combining the ideas of Humanity and Divinity—human Deliverance and Almighty God (Heb. *El Shaddai*)—appears to the Patriarchs in visible manifestations appears in the world as the *Deliverer Christ*—the *Messiah*. Conquering Sin and Death His last enemy He returns to His Father's house leaving to us His comforting assurances (Jno. 14; Acts 1:1-11) and the watchword "Behold I come quickly." We shall all therefore stand before the judgment seat of Christ our *Elohe* and *Yahweh*, our *Saviour* and *Elder Brother*. "For behold He cometh with clouds! And every eye shall see Him and they also which pierced Him and all kindreds of the earth shall wail because of Him—I am *Alpha* and *Omega* —the *Beginning* and the *End*, the *First* and *Last*, *He* who is and who was—and (Ho Erkomenos) who is to come, the *Almighty*." (Rev. 1:7-11, 2:13.)

Thus the Father *Elohim* who was in the beginning now takes the place of *Mediator and Elohim* from whose bosom came *Yahweh Elohim* revealing the Father and Spirit will be at the final end as at the beginning—*All In All*.

Observations in Palestine---From Jacob's Well Through Samaria

By President John Weir, New Orleans University

Before we leave Jacob's Well the sun has sunk behind the Western hills and twilight is upon us. Certain nods and winks suggest apprehension on the part of our dragomen. A number of Bedoin have hovered near us for some hours. I had read in the books that "this neighborhood is chiefly noted for its insecurity and the inhabitants restless, turbulent, quarrelsome." Nablus, our objective point for the night, was, we know, the scene of the attack, during the Armenian massacres, on Mission property by Turkish soldiers. We were not unprepared, therefore, for the request of our dragoman that we ride hard and utter no word of English till well within the city walls. We do ride hard and hold our tongues; and our Arabian horses, semi-Bedoin garb and the darkness disguise our nationality and put us past the Turkish sentries without even a challenge.

We have planned to spend the night in the Latin Monastery; but the Protestant Missionaries insist that we shall tabernacle with them. So, in a thorough German home, set up thirty-five years ago, the writer spent two delightful days and nights. True sociality, a hearty German supper, a real German bed, make a grateful sequel to a day of toil.

Nablus is the Neapolis of Titus. It had an early Christian history and was once a bishopric. It was conquered over and over again in crusading times, in Nablus that Baldwin the Second, in 1120, held his great parliament. But this Nablus is the Shechem of the Bible, is nestled in the valley between Ebal and Gerizim and literally piled with Israelitish history. This was the tenting place of Abraham, fresh "from his country, his kindred and his father's house." Here with Canaanite in possession, he built his altar under Terebrinth and received the promises. Here was Jacob's purchased "parcel of a field" and the last depository of Jeseph's bones. Shechem was a city of the Levites and a City of Refuge. Here Ebal and Gerizim became the second Sinai of the Exodus in Law, promulgation and sanctions. These valleys in their marvelous acoutics heard the last charge of Joshua to assembled Israel. And here taught that wondrous man whom men believed not for a woman's saying, but because they heard Him themselves, and knew that he was indeed the Saviour of the world.

Nablus is at present a town of twenty-five thousand inhabitants, including all the Samaritans in the world—about two hundred and fifty. It is the seat of the Turkish Provincial Government and a garrison town. It contains ten mosques, a Mohammedan College and Elementary Schools. It has some thirty soap factories and is the centre of trade for East of the Jordan.

The next day we climb Gerizim through crocuses, daffodils, mandrakes, lilies and daisies. The plowers tickle the sowed soil between the rock ruins of the ancient terraces and crook the scratch of a furrow to "look back" at the stranger. We stand at the site of the ancient Samaritan Temple and the spot where now the annual sacrifices are offered. The summit commands a noble horizon embracing the Lebanons, Gilead, Carmel and the Great Sea.

We descend to visit the Samaritan high priest who shows us the synagogue and the ancient Pentateuch Scroll. The town is full of soldiers. As I moved through these Turkish soldiers quartered in Nablus and the Antonia at Jerusalem, my heart was made sore. Burdened with depravity, devoid of public spirit and patriotism, unwashed, unkempt, ragged, hungry, outcast, is it any wonder they are at home in a massacre? Their regular pay is less than three dollars a year; and they are simply turned loose upon whatever territory they happen to occupy to forage a living. I have heard the peasant's tale of woe, seventy-five per cent. of whose paltry earning, gotten by perpetual drudgery and weat, is grasped by the government. I have seen the wailing mothers and children as their mere rames of camels and asses have been wrested from them. A new constitution, however, may make things new in Turkey.

HEALTH PAPERS

Diet Hints

BY D. A. BETHEA, M. D.

The Roman gladiators were fed on rye and wheat. The modern athlete is very carefully fed by the scientific trainer. Every nation considers carefully what ration will best support the man behind the gun. And some have won great victories by superior feeding. Notable among these was the Japanese victory in the recent contest with Russia. It is only the average man who has the battle of life to fight who gets no training in diet.

The chemistry of foods have to-day come to the front rank. Chemists, physiologists, physicians and economists all are talking about diet and better methods of eating as never before. All should join this great forward movement to scatter broadcast the better methods of living—the better methods are always the simpler ones. The question of proper nourishment for the body is wisely regarded as of the highest importance: since it, alone, with rest for the wearied body, assures suppleness of muscles, vigor of system, and power of the mind.

It should be reiterated in season and out of season that plenty of time should be given for each meal, so that the food may be properly masticated before it is swallowed. At least a half hour should be taken for the principal means of the day. It is a deplorable sight to see so many people bolt down their dinner in five or ten minutes. These people in their great hurry to get through their meals drink large quantities of cold water and iced drinks. This not only interferes with the proper chewing—which is the first stage of digestion—but it chills the secretory glands of the mouth and stomach. These glands being unable to do their work the food passes on improperly digested.

People should eat more raw food than they do. This does not mean that they are to eat raw oatmeal, raw potatoes and foods containing starch; nor does it mean that they should eat uncooked meats, as some ultra-scientific men have advocated. Liberal quantities of green vegetables should be eaten raw, such as celery, lettuce, cress, chives, radishes, cabbage, onions, garlic, and the early spring edible weeds. These all act like a broom, keeping the system clear and clean. The odor of onion from one's breath should no longer be objectionable to polite society.

There has been much said about the importance of being a good cook and on the proper preparing of a meal. In fact every woman who starts out to win a man's heart travels by way of his stomach. Many a woman who complains about her "hard crosses and trials, troubles and tribulations" would lighten her load greatly if she would not cook such hard biscuits. No woman can expect to have a healthy family until she gets to the point where she can at least cook water without burning it.

But appropriate diet means more than simply preparing food well, it means that suitable selection of the proximate principles, as proteid, carbohydrates, fats and salts. In other words there must be a variety of meats, bread, milk, cereals, vegetables, butter, sugar, salt and water. One's diet depends a great deal upon what kind of work he does or on the season. But ordinarily the breakfast should be light consisting of fruit, breakfast food of some kind, as oatmeal or cream of wheat, toast or bread and butter. The midday meal should be the heaviest of the day, consisting of meat, bread and butter, vegetables of the season. The evening meal should be light, something like breakfast. It is a good custom which prevails in some part of the country to have white potatoes at least once during the day. Sweets and highly seasoned foods should be eaten sparingly. The proper diet is one which has the largest variety of plain food well prepared.

It is the custom of many city people to eat their dinner at six o'clock in the evening. In such cases they should rest the body before eating. Nor should they eat and go to bed at once. Every person who would remain healthy must avoid eating when the body is very warm or cold, but he should see to it that his temperature is normal before going to the table.

The diet should always be attractive, but always hygienic. Unattractive, tasteless foods—by the way —are not hygienic no matter what elements they may contain. The table must be attractive and well kept in every way. The food must be daintily cooked and well served. Dr. Joshua Standsfield, in his great lecture on the "Hero of Babylon," says: There is more morality in the kitchen and dining-room than any other part of the house.

Terre Haute, Ind., 1222 S. 13th St.

Those that expect family blessings must make conscience of family duty. If our children be the Lord's, they must be nursed for him; if they wear his livery, they must be trained up in his work.—M. Henry.

Lincoln

Tune—"Lights Along the Shore."

In this land was born a hero,
Just a century ago;
Of this brave and noble patriot,
Every boy and girl should know.

CHORUS

Lincoln's name shall live forever,
Lincoln's name—the brave, the true;
And each patriot son and daughter
Shall his memory renew.

Lincoln lived among the lowly,
While he stood among the great;
And his honest, fearless purpose
Made him leader of the State.

Liberty and peace, he taught us
In his "Gettysburg Address!"
Of his theme the leading chord was
"That the foe should not oppress!"

So his name down through the ages
Shall inspire our hearts to give
Humble, [illegible], honest service,
As has made his name to live.

Wilmington, Del. Mamie I. L[illegible]

THE CHRISTIAN LIFE

A Prayer

Give me the Man-Soul, God-pure, brave, serene,
To meet these days,
Ready to walk, head high, with firm, sure tread,
The Year's strange ways !
Wake me to fill each day with work well done,
My work with joy:
And when it's over, let me laugh and play,
As when a boy !
May I not scorn the humble, lowly deed,
The common thing,
Nor hate nor harm the meanest slave, whose face
Veils thine, my King!
I would be soul-poised, great in gentleness,
Gentle in power,
Rich in self-giving, pouring life and love
Into each hour,
Teach me to be a steward of all things,
Owner of none;
Glad to give up my will, since thine, my God,
Shall still be done.
If in my mind lurk errors—sweet, false dreams—
Shine them away!
Shatter my dearest idol, purge my faith,
Till truth holds sway!
Help me to sing and fight, not weep and cower
When blows fall fast:
Patient to bear, strong to endure—thy son,
True to the last!
Grant me a heart in tune with nature; eyes
To see yon stars
That dartle, read their message; ears to hear
Old ocean's bars
Beat out their music; arms to hug this earth,
Its joy and pain.
Till life has lived its passion, loved its loves, and death
Proves itself gain!
Let me live grandly, seek the things that last,
Press toward love's goal;
Win—jewels? Fame? Nay, better; when earth's passed,
Stand—a crowned soul !
So be my helper, Father—comfort me
With staff and rod,
Till I shall give thee back thy year, well lived
For man and God! —*Henry Hallam Tweedy.*

Is Life a Blessing?

By Professor Hugh Black

Can it be said of a human life that it would have been better that it had never been? Men have sometimes said it of themselves. In some deep affliction, in some spasm of pain, in some great depression of soul, a man has cursed the day of his birth. Many a time life has appeared a very doubtful blessing, and sometimes a positive evil. Men have longed for death to get out of their troubles or sorrows or pain. Overworn, over-weary souls have sighed for the rest of the grave with a sentimental pleasure in the thought of the long sleep, where the wicked cease from troubling and the weary are at rest. This is different from the other judgment which makes the gift of life itself a mistake. Better dead is not the same as better never to have been born. A man might well have a mood which welcomes death, but who still is glad to have lived and counts life a blessed thing. A good man who had made much of life and done much in it and fought the good fight manfully might yet be willing to lay down his arms. It is not necessarily to despise the gift of life to be ready to have done with it and to think that he has had enough of it here. We may even say that it is the natural fruit of the best life to be ready for the harvest, to be timely wise for the inevitable. Age should bring the mellow ripeness to which all earth's suns and summer can add nothing further. God shepherds many a soul into the eternal fold with great peace and even with glad hope. There is nothing unnatural and unexpected in age, for example, being ready and perhaps eager to go when the summons comes.

"It is time to be old,
To take in sail:
The god of bounds
Who sets to sea a shore,
Came to me in his fatal rounds,
And said, 'No more!' "

St. Paul, who had filled up his glorious life with great thoughts and great deeds, was willing to remain for his lifework's sake, that he might still serve, but was also willing to depart, which he said was to him far better. There are some weak and cowardly reasons which make some long for death and even seek it, but a similar mood may be induced by the noblest of all reasons. A high sense of honor even will make death seem preferable to disgrace. "It were better for me to die," said St. Paul, "than that any man should make my glorying void"—better dead than that he should so lose his reputation that he would be a hindrance instead of a help to the great cause he had at heart. It is no reflection upon the value of life to make such a judgment; indeed it may be because of the high worth placed upon life that death may also be valued.

There is thus a clear distinction between the verdict that it would be better to die, and the other verdict that it would have been better never to be born. This latter suggests that life itself is a mistake, or at least, that the particular life has been no good gift. Even here we cannot indiscriminately label this as unworthy pessimism, the weak whimper of a craven soul. It is our Lord's deliberate judgment here about a man who was a disciple of his own and who therefore had made at least one high and noble decision. And if we think seriously and observe dispassionately, there are probably occasions and circumstances about which we would all declare that should a man be there, "it had been good for that man if he had not been born." This, too, not always in the way of passing a moral judgment on a particular life. We can easily conceive of situations where it might be true of even whole populations. Have we not thought it reverently and sorrowfully of the little children who have suffered under the shameful atrocities of the unspeakable Turk? Might we not say it often of some of our own little children in our cities, born to little chance of anything true and pure and beautiful in life?

There is a bright, cheerful optimism which speaks largely and gayly of the joy of life, and which shuts its eyes to the facts or looks at them through rose-colored spectacles. That surface good opinion of the world as the best of all possible worlds fills one with nausea at its shallowness and complete make-belief. If you wink the eyes very hard on occasions, you can see what you want to see and hold on to your pleasant theories. Pessimism may be false, but that sort of facile optimism *is* false. It is not big enough to take in the facts of life and history. Pessimism, which holds that it would have been better for men not to have been born, at least accepts the hard and ugly and crooked facts, acknowledges evil and pain and unhappiness, all the shame and despair of life. It draws the dismal deduction from the facts that life is not a blessing, that the world's evil is incurable, and that the judgment of Christ here on Judas would be a true judgment on all men. Whatever we have to say about the deduction, it is much to have the facts acknowledged.—From "The Gift of Influence."

You may assuredly find perfect peace, if you are resolved to do that which your Lord has plainly required—and content that he should indeed require no more of you—than to do justice, to love mercy, and to walk humbly with him.—*John Ruskin.*

Heart Power

Before he had been with them for six months, the Hillcrest parish had divined a beautiful word by which to name him among themselves. They called him—half timidly, as if not sure whether they infringed upon some iron doctrine or offended some gentle sancity—they called him the comforter. It used to seem to the young preacher sometimes that his intellect, his education, his experience of life, all had gone for little except to train his heart. The fires of this were strong, and everything fed them. Hurt souls crawled to him like wounded dogs to a master. He had but to extend a hand, and they crept to his feet.—*Harper's.*

The Christ of To-Day

The Christ of today has power over men as He is a living fact in men's experience. Even the history only has vitality as it links itself with the spiritual reality of our lives. We live no longer by magic and by authority. We are surrounded by mystery, and make no claim to walk only in the clear light of reason. But we will not shut our lives into compartments. All is divine and supernatural to the reverent soul, and all appeals to the understanding as natural and reasonable to the scientific intelligence.

The Christof today relates us at once to God. In Him we know that we are sons of God. Again we must refuse to be drawn into useless speculation about substance and being. In God we live and move and have our being. Even paganism saw that. What God is that we are. And when we ask what God is, we find the answer given to us by Jesus in the only terms that have real and lasting religious value.—*Prof. Thomas C. Hall, in the Homiletic Review* AMayQ.

What a Bishop Wishes

Bishop McDowell, is answering the question "If I Could Have My Way?" writes in the May issue of The Circle Magazine:

If I could have my way so far as my church is concerned I would make quick and powerful those eternal ideals and ideas always in danger of sagging and always in need of being vitalized. Here is our historic statement:

"We believe that God's design in raising up the Methodist Episcopal Church in America was to aid largely in evangelizing the continent and 'to spread scriptural holiness over these lands.' "

One thinks of perfection, of being made perfect in love, of striving after it and recalls this ancient story:

Then came up one of the Teachers of the Law who had heard of their discussions, knowing that Jesus had answered them wisely he asked Him this question:

"What is the first of all the commandments?"

"The first," answered Jesus, "is—

" 'Hear, O Israel; the Lord our God is the one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.' "

"The second is this—

" 'Thou shalt love thy neighbor as thou dost love thyself.'

"There is no commandment greater than these."

"Wisely answered, Teacher!" exclaimed the Teacher of the Law. "It is true, as you say, that 'there is one God,' and that 'there is no other besides Him'; and to 'love Him with all one's heart, and with all one's understanding, and with all one's strength,' and to 'love one's neighbor as one loves oneself' is far beyond all 'burnt offerings and sacrifices.' "

Seeing that he had answered with discernment Jesus said unto him:

"You are not far from the kingdom of God."

If I could have my way my church would be perfectly in love with God: And it would love humanity according to those old words and their living definition in Jesus Christ. This would define religion all over again.

If I had my way my church would have its perfect experience of the power of Christ over sin and sorrow, would fulfill and fill both commandments.

THE COUNCIL AT JERUSALEM

International Sunday School Lesson for May 23, 1909

(Acts 15. 1-35.)

Golden Text—"We believe that through the grace of the Lord Jesus, we shall be saved, even as they.—(Acts 15. 11.)

TIME:—About 50 A. D.

PLACE:—Antioch in Syria, and Jerusalem.

DAILY HOME READINGS

M.—Acts 15. 1-11;—Tu. Acts 15. 12-21;—W. Acts 15. 22-35;—Th. Matt. 23. 1-13; F. Gal. 2. 1-10;—S. Gal. 5. 1-14;—Su. Gal. 6. 7-18.

BY THE REV. E. B. BURROUGHS, A. M., D. D.

In matters of religion the Jew has always been of a seclusive disposition. Having been called, trained and disciplined in the ways of God he has universally held to the belief that no one has a *right* to *worship and* serve God *in* any other way than that laid down in the canons of his *church.* This was his great stumbling block in the days of of the Master. The freeness with which Jesus offered salvation unto all men—Jew, Gentile, Barbarian, bond or free—led them to reject Him as the promised Messiah. He saw in this world-wide plan of salvation a breaking down of "the middle wall of partition," by which, for centuries, he had been separated from the common mass of humanity. How any one could become a believer in and worshipper of God without circumcision was beyond His comprehension. This same spirit characterized the early Christian church. While those who constituted the church were willing that Gentiles should become members of it they insisted that in order to do so they must consent to be circumcised. The fact that outward form counts but very little with God had not yet dawned upon them. They did not yet understand that "the new dispensation of saving grace in Jesus Christ had called the Jewish forms and ceremonies meaningless and non-essential." But it has. "Neither circumcision nor uncircumcision" availeth anything. What Christ wants is the heart. If with his mouth man confesses his sins and in his heart believes that Jesus is the saviour of the world, he is accepted of God. This gives to every man, whoever or wherever he may be, a chance to be saved. Let us thank God that such is true.

After Paul and Barnabas returned from their missionary journey and were staying at Antioch certain men came from Jerusalem and taught that if the Gentiles wanted to become Christians they must become Jews also. But the apostles did not so believe. They held that Jews had made no such condition but that all who believed in Him should be saved. This led to much discussion with the result that it was finally decided that they should go to Jerusalem and talk with the prominent men there. A council was held. The battle was hot. Both sides fought nobly. But when the smoke of battle had cleared away it was found that the opinion of Paul, Barnabas, Peter and James had prevailed. The decision of the council constituted our Golden Text for today's lesson.

LIGHT ON THE TEXT

1. *Certain men * * * * taught the brethren.* Jews who had been converted to the Christian faith. It was not difficult in the days of the early Christian Church for men converted to become teachers. *Except you be circumcised...* Come into the Christian Church by way of circumcision as prescribed by Moses. *Ye cannot be saved...* They made circumcision the basis of salvation.

2. *Therefore.* Because of this teaching. *Discussion...* Disagreement. *Disputation...* Argument. *They.* The believers at Antioch. *Go up to Jerusalem.* The headquarters of the Christian Church. *Apostles.* Those especially called and set apart by Jesus.

3. *Declaring the conversion of the Gentiles.* Making known the success that had atended their efforts. *They caused great joy unto all the brethren.* The news they brought filled the hearts of believers in Christ with great joy.

4. *They declared all things that God had with them.* Made known the conversion of the Gentiles.

5. *Certain of the sect of the Pharases.* Those of the Pharases who had accepted the Christian religion. *It was needful to circumcise them.* That the Gentiles could not become Christians without cirucumcision.

7. *Peter said unto them.* Of all present he was the best qualified to speak. His vision while at the house of Simon the tanner convinced him that God was no respecter of persons. *The Gentiles by my mouth.* The Gentiles through his preaching. *Should hear the word of the Gospel.* The Gospel should be preached unto the Gentiles as well as unto the Jews.

8. *God * * * * bore them witness.* Manifested His presence and approval. *Giving them the Holy Ghost.* Accepted and blessed them.

9. *Put no difference between us and them.* Required no more of them than of us. *Purifying.* Making clean their hearts.

10. *Why tempt ye God.* Requiring what God does not require. *A yoke upon the neck of the disciples.* Since you have not kept the law in all things why require them to do so?

11. This verse sets forth the doctrines as taught by Paul—"Salvation by grace of Christ to Jew and Gentile alike."

12. *Kept silence.* Held their peace until they could hear what Paul and Barnabas had to say. They wanted to be in full possession of all evidence possible before coming to a decision. *Miracles and wonders.* Paul and Barnabas, the later taking precedence, made known the great results that had attended their labors.

14. *Simeon.* Peter's Jewish name. *A people for his vows.* Those who should bear His name.

15. *As it is written.* See Amos 9. 11-12.

17. *The residue of men.* Those who were not Jews.

18. This verse declares that God knows all things. With Him there is neither past nor future.

19. *My sentence.* Decision, or I shall not. *That we trouble not them.* Do not require of them non-essentials.

20. *Write unto them.* Require that they leave off. 1. Idolotrous matter, 2, fornication, 3, flesh of strangled animals; and 4, eating of blood.

21. *In every city therein that preach Him.* Those comprising local congregations.

22. *Pleased it.* The decision. *To send chosen men.* Men especially selected to carry the message To Antioch. "And send them to Antioch." It was at this place that the discussion arose. *Judas surnamed Barabas.* A brother of Joseph.

23. *Wrote letters.* "Wrote thus." *After this manner.* The revised version writes this. *Elders and brethren.* "The elder brethren."

24. *Forsomuch.* Since the information has reached us. *Certain.* New teachers.. *Trembled you.* Composed you. *Submitting.* Unsettling their minds and consciences.

25. *Being assembled with.* "Having come to." *Send chosen men.* Have chosen and sent to you these men.

27. *Holy Ghost.* "Holy Spirit."

29. *Meats offered.* "Things sacrificed." *To idols.* False Gods. *From blood.* Since the Jews could not eat it, and since they were in Christ they should do nothing that would separate them from their Jewish brethren. *Things strangled.* Because of the blood in such meats, forbidden to all Jews. *Ye shall do well.* "It shall be well with you."

30-35. These verses tell of the performance of their mission by Paul and the others sent, and the consolation that came to the Gentiles as a result.

Charleston, S. C.

FORSAKING OUR LORD

(John 6. 66-71)

The Epworth League Devotional Topic for May 23, 1909

BY J. V. ORIN

The Theme and the Scripture

his Capernaum discourse has to do with one of the saddest episodes in the life of our Lord. It marks an epoch and a crisis in His ministry. Hitherto the tide of popular favor has risen with amazing rapidity. Henceforth its ebb is equally rapid. Here begins that disaffection which soon becomes widespread and culminates in His utter and final rejection. Now are heard the first mutterings of the gathering storm whose fury is to overwhelm Him.

Prompted by various motives, the multitudes had thronged the Christ. Only yesterday they would have taken Him by force, and made Him their king. To escape the consequences of their unwise zeal He sought the seclusion of the mountain. No need of such precaution now. That peril is forever past. Henceforth He is to be painfully alone, though His life be lived in the open. The surging throng will hinder His movements no more

Why this sudden rupture, this wholesale apostasy? Jesus takes the initiative. He deliberately scatters the mists of a spurious popularity. His idle followers, and some of his nearer disciples as well, have cherished false hopes, the offspring of selfish desires. The multiplying of the loaves, a miracle of mercy, has become to the sordid crowd a stone of stumbling. The taste of bread has so whetted their appetite that the craving of the stomach stifles the cry of the soul. *Loaves,* not *love,* is the bond of their attachment.

This Jesus knows, and tells them so plainly. Chagrined by merited rebuke, doubtless angered by public exposure of their hypocrisy; bewildered by His words, the crowd melts away to hear, to heed His words, the crowd melts away to hear, to heed Him no longer. For the real Christ there was no heart attachment. The Christ of heroics they followed, the Christ of humility tey forsook. Sovereignty and pageantry appealed to them. Bread and fish they recognized and relished, but what was this, to them, senseless jargon concerning eating flesh and drinking blood? They knew not, nor did they seem to care to know. They went back and walked no more with Him. Their apostasy was absolute None but the lost can know the full, the fearful content of those words.

They went back, the masses did, but, thank God, not all. The few, the twelve at least, remain. They knew Him better, hence they loved Him more. Assurance of His deity, the fruit of faith, was theres. They saw in Him their only hope. "Thou hast the words of eternal life." This was their triumphant credo. They did well to pause and make inquiry. Toturn from the way was to wander in the wilderness; to close the eyes to the light, was to grope in outer darkness; to forsake the well was to perish of thirst by the world's broken cisterns; to refuse the bread, was to be offered a stone; to forsake the Prince, was to become a pauper.

This narrative reveals but one of the many tests that come to every disciple of Jesus Christ. He declares a great spiritual truth. Gross materialists that they were, they utterly failed to comprehend it. That which should have been to them a savor of life unto life, became a savor of death unto death

The Theme Illustrated

A startling statement is made in England, namely., that a majority of middle-aged women found in the inquiry room of backsliders, being Christians who had married ungodly husbands, and who had been led back into the world. Of this a writer observes: "Worldly, and even immoral, men are sometimes specially fascinated by Christian girls; but woe to the Christian girls who yield to their solicitations!"

We have no statistics in this country bearing upon this subject, but have no doubt that for every Christian man or woman who marries a thoroughly worldly or immoral person and succeeds in leading him or her to Christ, a large number are led into spiritual darkness.

Ways of Taking Part

Study carefully and state concisely the causes and consequences of some one of the many instances of backsliding recorded in the Bible: that of Saul, 1 Sam. 11. 26-28; Solomon, 1 Kings 11. 4-40; Jonah, Jonah 1. 3; Peter, Matt. 26. 69-75; the Galatian Christians, Gal. 1. 6.

Read with pertinent comment one or more of the numerous passages admonishing watchfulness lest one fall away: 1 Cor. 9 27; 10. 12; [illegible] 26. 40, 41.

For the backslider who may be [illegible] scripture assuri[illegible] Hos. 14; Rev. [illegible]

the Epworth League D[illegible]

Easter Paragraphs

Morgan City, Louisiana.—Easter was a great day at this place. Program best ever presented in Union Methodist Episcopal Church.—T. F. Robinson, pastor.

Franklinton, Louisiana.—The Resurrection Day was observed with appropriate services. Program well carried out by Dr. Ella Prescott. Collection, good.—M. J. Dyar, pastor.

Pineville, Louisiana.—Easter Sunday was observed. The church was beautifully decorated. The children, under the direction of Superintendent Leonard Compton, rendered a splendid program. Collection for the day, $19.50.—H. J. Wright, pastor.

Fulton, Missouri.—The Easter program was carried out to the letter. The Easter collection was $9.00.—W. H. Smith, pastor.

Atlanta, Georgia.—At Fort Street church the Easter exercises were excellent. Our superintendent, A. B Brown, and his assistant, J. S. Graham, are earnest workers.

Caledonia Circuit, Mississippi.—Our Easter success: At Frierson Chaple, $10.30; Military Chapel, $10.28; Brown Lee Chapel, $10.75; total, $31.33.—G. W. Baker, pastor.

Huntsville, Alabama.—At Lake Side church the Easter collection was $65.00.—W. H. Nelson, pastor.

Hemphill (Texas) Circuit.—Nice program rendered. Collection, $8.45.—S. A. Pryor, pastor.

Muskogee, Oklahoma.—Mrs. M. A. Price, the wife of Lawyer P. R. Price, conducted our Easter program with credit to the church and herself. Collection, $56.00.—Walton Brown, pastor.

Darlington, South Carolina.—Easter was observed by us. Service at 11:30 a. m. Our beloved pastor, the Rev. L. G. Gregg, preached a very strong and inspiring sermon on The Resurrection of Christ. At 4:00 and 8:00 p. m., the Sunday school rendered very interesting programs. Collection, $105.00.—N. R. Johnson.

Alexander City, Alabama.—Our Easter was a financial and literary success; two programs were well rendered. Raised for Home Missions and Church Extension, $10.00; for Foreign Missions, $10.00.—R. R. Williams.

Okalona, Mississippi.—Easter was a high day. Collection, $168.00.—J. J. Johnson, pastor.

Holly Springs, Mississippi.—We had a great Easter service. Mr. H. B. Brothers, the superintendent, and Miss Nathalie Doxy, the organist and manager of the program, deserve much praise for their excellent service. Raised $250.00.—W. H. Gilliam, pastor.

New Albany, Mississippi.—Easter day was royally observed in this charge. Collection, $64.67. We aro greatly encouraged.—N. H. Williams.

Union Springs, Alabama.—Easter Sunday was a day of great delight for Union Springs. People from all parts of the city were present to witness the exercises which were said to have exceeded any of the past. The programme was well mastered under the management of Miss Mary W. Nelson and Mr. Walter Feagan, superintendent. Good music was rendered. Collection, $8.95 for Missions; $1.15 for earthquake sufferers at San Francisco.—O. Nelson, pastor.

Fairfield, Louisiana.—Easter was a high day with us at Fairfield. Our services began on Palm Sunday and continued throughout the week, the Rev. G. A. Payne preaching strong sermons every night. The Easter program was well rendered. Collection, $10.00.

Tazewell, Tennessee.—We held our Easter service at Tazewell. At night was rendered our Easter program before a crowded house. Collection, $15.31.

'Asbury.—Easter was a high day at Asbury. Two persons received into the church.—John H. Wise.

Okolona, Mississippi.—We held Easter services at Mt. Pisgah Church, the second Sunday in April. The program was nicely rendered, conducted by Bro. P. E. Tubbs, superintendent and the Rev. J. J. Johnson, pastor. It was a great day for Methodism in Okolona. Our pastor had his forces well generaled; the collection raised by captains of teams was $168.00. The organist, Mrs. W. A. Battle, with her efficient choir, rendered splendid music.

Talladega, Alabama.—Our Easter Sunday was a great day. Raised for Missions, $6.00.—G. W. Reeves, pastor.

Vanceville, Louisiana.—The Easter service was nicely carried out. The Sunday school presented an attractive program; H. Gates, superintendent. Collected for Missions, $11.14. The Rev. William Emmett, pastor.

Torras, Louisiana.—Easter was a high day at Union Church. The Sunday school rendered the program to the pleasure of all present. Collection, $20.00.—F. D. Thomas, pastor.

Brandon, Mississippi.—A large congregation gathered at Evergreen, the largest church on the Brandon circuit. Dr. R. P. Thelkeid is a forcible preacher. Easter contribution this year was the largest in the history of the Brandon circuit. Total amount raised, $85.70.—S. L. Hicks.

Macon, Georgia.—Sunday, April 11, was a great day at Sutties Chapel. Mrs. J. E. Suttles, our Sunday school superintendent, being sick, Miss L. A. Harge, her assistant, and her officers rendered the Easter missionary program to the delight of all. Also on Monroo Hill, at 7:30 p. m. the Easter service was held. Collection, fairly good. The Rev. W. H. Kimball is pastor.—(Miss) Amanda Wheeler.

Jessup, Georgia.—Easter service at this church was of a high order. The Sunday school rendered an excellent program. Good music was furnished by Nora Bacon. Collection, $6.75.—Nora V. Bacon.

Napoleonville, Louisiana.—Easter Sunday here at Wesley Methodist Episcopal Church was a high day. The service was well attended. Miss Carrie Brooks, the superintendont, rendered good service. The program was carried out to the letter. Splendid music by Miss Annie Brooks, organist. Mrs. Corinne Parker, superintendent of Bertrand school did well. Collection for the day good.—I. R. Scott, pastor.

Mt. Carmel, Louisiana.—Easter services at this church were of a high order. Six reclaimed. The Sunday school rendered a delightful program; R. Kelly, superintendent. Collection, $3.35.—J. L. Augustus, pastor.

Hernando and Loves, Mississippi.—The celebration of Easter was indeed a success. Too much praise cannot be given to the Sunday school superintendents, Prof. H. Bell and Mrs. Susanna Carr, for their faithful work. Mrs. Daisy Jones, our organist, rendered music for the occasion. Collection for the day, $35.00.

Shellmound, Mississippi.—Easter was observed at both points. The young people made a great impression. Saint Paul raised $192.10; Mount Nebo, $76.70; total for the day, $268.70.—Chas. W. Butler.

Brenham, Texas.—Easter day was carried out to the letter with sister E. A. Robert in charge of the program. Collection, $4.27.—Robert E. Dyer, pastor.

Durant, Mississippi.—Easter was observed with good results. Collection for the day, $50.00.—P. A. Bragg, pastor.

Macon, Tennessee.—Easter was a high day at Pleasant Grove. Collection, $12.79.—J. M. Moody, pastor.

Hickory, North Carolina.—April 11th Easter service was observed. The program was beautifully rendered. The music, under the direction of Mrs. A. G. Jenkins, was superb. Mr. Jno. Abanathy, the superintendent. The ladies had beautifully decorated the church. Collection, $35.00.—L. A. C. Smith.

Lexington, Tennessee.—Easter service at Mt. Pleasant Church on the 11th of April raised ninety-eight cents.—G. A. Sanford, pastor.

Grenada, Mississippi.—Easter was a decided success. The programme was carried out to the letter. Collection, $350.25.—M. C. McEwen, pastor.

North Carrollton, Mississippi.—Easter was a high day at Tillman Chapel. The program was carried out to the letter and we entered the new church with joy. Mrs. Mary B. King, organist. Collection, $84.00.—S. D. Troupe, pastor.

Terry, Mississippi.—Easter was observed at Mt. Salem Episcopal Church on April 11. We had a grand time. The program was carried out nicely. Raised $4.60. The Rev. E. D. Ford, pastor, preached a wonderful sermon that evening.—Thos. A. Wright, superintendent.

Amory, Mississippi.—Easter was observed here in a grand style. Excellent music was rendered by the organist. Little Arberta Ivy won the prize. Raised for all purposes, $86.00.—G. J. Dobson, pastor.

Denver, Colorado.—We had a splendid program morning and evening. Mr. J. D. Rice is superintendent of Sunday school. Raised for Missions, $15.00.—James N. Wallace, pastor.

Manchester, Tennessee.—At Stephen's Chapel the Resurrection Day was appropriately celebrated. Program in charge of Mrs. Matilda Vannoy, superintendent. Sermon by the Rev. G. Martin, of McMinnville, Tenn. Collection, $2.51.

Nolensville, Tennessee.—Easter Sunday was a red letter day. Sermon by District Superintendent W. R. Smith. Sunday school collected $6.23.—A. Ransom, pastor.

McNeil, Mississippi.—The Easter program was affectively carried out. Address by the Rev. B. Bell, of McNeil. Collection, $2.10.—G. W. Wells.

Baton Rouge, Louisiana.—Easter was a red letter day at St. Marks. Excellent sermon by the Rev. John McKee. Collection, good.

Dodge Ct., Texas.—Easter was nicely observed. We raised $8.00.

Mt. Zion.—Easter was a great day at this place. The District Superintendent wa swith us and preached a good sermon.—W. J. Hampton, pastor.

Baker, Louisiana.—Easter was a grand and glorious day. The program was carried out to the letter. Our little folks played their parts well. Mrs. L. L. Greene deserves great credit for her effort in entertaining the little ones. Collection, $9.50.—Edward Johnson.

Starksville, Mississippi.—Easter services were appropriately carried out. Under direction of Prof. D. C. Rogers, our Sunday school superintendent, and his teachers was rendered an excellent Easter missionary program at 3:30. Collection, good.

Baton Rouge, Louisiana.—Easter was appropriately observed at Jones Creek. A large audience and a splendid sermon by the pastor at 7:30, the results of which were nine additions to the church.—J. A. Barnes, pastor.

Itta Bena, Mississippi.—Easter Sunday was a success above any previous year. We raised $50.00—more than ever before. Total for the day, $132.80.—G. Orange, pastor.

Houston, Texas.—April 11, Easter Sunday, was a grand success at Boynton Chapel. Exercises rendered according to program. Miss Albertia Keeling, the Sunday school superintendent, was assisted by Mrs. Rebecca Jones. Collection, $89.75.—R. H. Warren, pastor.

Pearlington, Mississippi.—Easter was indeed a great day here. The program was carried out to the letter. This charge has taken on new life, under the leadership of the Rev. R. L. Carpenter, pastor. Collection, $11.00.—W. A. Daniel, superintendent

Starkville, Mississippi.—Easter collection was a success. Program fully rendered. Miss Eva Collier, organist. Raised $108.—E. C. Collier, superintendent.

Fowlkes, Tennessee.—Program carried out in every detail. The morning sermon was preached by the pastor. The choir rendered good music. Raised for Missions, $6.00.—Willie Smith.

Atlanta, Georgia.—At Fort Street Church the exercises were grand. Collection, $216.67.—E. R. Miller, pastor.

Gainesville, Georgia.—Dr. Geo. W. Turner, of Gammon Theological Seminary, was with us and we had a great day. The Doctor has few equals in the pulpit. Total collection, $160.75.—J. A. Richie, pastor.

Cheneyville, Louisiana.—Twenty came forward for prayer at the close of the early morning sermon by the pastor. Program rendered in the afternoon. At night 46 came up for prayer. Collection, $29.80.—W. H. Long, pastor.

Waterproof, Louisiana.—Easter exercises a success. Eight came up for prayer at the morning service. Collection, $2.75.—John A. L. Booker.

Elliott, Mississippid.—This charge raised Easter Sunday $61.00.—S. T. Walker, pastor.

Laurinsburg, North Carolina.—A large audience witnessed a fine rendition of the Easter program. Total collection, $30.00.—G. W. Brower, pastor.

McKinley, Louisiana.—Easter was an enjoyable day; a sermon at 4 a. m. by pastor, missionary program by Sunday school in the morning and missionary sermon in the afternoon. Collection, good.—E. L. Jackson.

Hibernia, Florida.—Easter great day; all records broken; collection, $15.00.—J. M. Trammell, pastor.

Goliad, Texas.—The Easter program was creditably presented at all points on this work. Collections: Goliad, $38; Minnuhulia, $19.28; Beeville, $16.18; total, $74.00.—W. E. Blackson, pastor.

Carrollton, Mississippi.—Easter day was a success. Total collections at Rising Sun and Jones Chapel, $36.00.—W. S. Leake, pastor.

Slidell, Louisiana.—The Easter program was observed at Slidell and Indian Village. Collection, good. This work is gaining in strength every day.—Frank Walker, pastor.

St. James, Shreveport, Louisiana.—Easter was a high day. At 3 o'clock a. m., the Resurrection sermon was preached by the District Superintendent, the Rev. T. J. Johnson. At 3 o'clock p. m. the Sunday school rendered the Missionary program to the letter; Miss Clara W. Johnson, the Superintendent, spared no pains to drill the children. Collection, $30.000. Miss Bessie Clark was the organist. At 7:30 p. m. the Rev. I. L. Thomas, D. D., gave us one of his best sermons.—T. A. Brown, pastor

Personals

Our church work at Cary Miss., is in splendid shape. The pastorate of the Rev. A. H. Lathan is attended by good results. A neat fence has heen built around the church.

A storm of a very pleasing nature passed through Eupora, Miss., recently when Robinson's Chapel alone presented more than one hundred pounds of choice groceries to the pastor and family.

Mrs. Wilson, wife of Mr. C. C. Wilson, of Sicily Island, who has been ill and under treatment of a physician at her home for more than a year, finally came to the Charity Hospital, New Orleans, for an operation.

Programs are out announcing the Hattiesburg District Epworth League and Sunday School Convention which convenes at Heidelberg, Mississippi, June 18 and 20, 1909. The Rev. J. B. Brooks, District Superintendent.

The Rev. T. F. Robinson was presented a silk umbrella by the King's Daughters of Union Methodist Episcopal Church, Morgan City, La., recently as a token of their appreciation. Mrs. Gertrude Baptist made the presentation.

Programs are out announcing the Ninth Annual Meeting of the Lexington Conference Women's Home Missionary Society to be held in the Wiley Methodist Episcopal Church, Springfield, Ohio, June 9 to 12, 1909, Mrs. J. T. Leggett, president.

On March 21, 1909, two of the old landmarks of the Magnolia Methodist Episcopal Church, Schriever, La., Mrs. Julia Harris and Mrs. Malishia Nelson, fell asleep in Jesus. They are survived by a host of relatives and friends. The Rev. H. A. Sorrell is pastor at Schriever.

Pastor J. S. Slate writes from Greenville, Mississippi, that Dr. Hart has his work well in hand and great things are visible even now. Pastor's salary, $500; District Superintendent's, $50. Raised this quarter, $125.60. Raised during conference, $28.10; for Missions, $9.50. Four additions the first quarter.

Asbury Methodist Episcopal Church at Washington, D. C., presented to the pastor, Dr. M. W. Clair, on the eve of his departure to the annual conference a purse of $50; Mrs. Clair, the pastor's wife, with a $15 purse, and Mr. Jones, former superintendent of the Sunday School, with a volume of "Gray's Anatomy" and a gold fountain pen.

Programs have been issued of the Allied District Missionary, Epworth League, Sunday School, Ladies Aid and Woman's Home Missionary Society Convention of Meridian District, to be held at Saint Elizabeth Methodist Episcopal Church, South Side, Meridian Miss., June 22-25, the Rev. Wm. McMorris, District Superintendent.

On April 3rd Mr. Frank Kidd, a respected member of Kidd Street Methodist Episcopal Church, Talladega, Alabama, was drowned, as was also Mr. John Jackson, whose home was in Georgia, who was with Mr. Kidd when the boat they were in capsized. Both funerals were held in Kidd Street Church and conducted by the pastor, the Rev. G. W. Reeves.

The Ladies' Aid Society of St. James Methodist Episcopal Church, Texas, bas a hand of 36 members. The last six months they have raised $200 and donated to the church the sum of $50. This work was visited a few weeks ago by Deaconess Rosa Simpson. During her stay the Ladies' Aid Society raisedd $30.00. Mrs. Simpson was the recipient of numerous tokens. Her lectures were enjoyed hy all. Mrs. F. Brown is presidednt of this society and Mrs. Kate Summers is secretary.

The members and friends of St. Paul Methodist Episcopal Church, Jeanerette, Louisiana, in acknowledgement of their high appreciation of the services of Miss Ida Goins, daughter of the Rev. E. C. Goins, as organist, and of her helpfulness shown in general church work gave a grand surprise party in her honor. Many useful and valuahle tokens were presented to her. Dainty refreshments were served. The hest people of the church and town were participants in the affair.

On Friday evening, April 23, as evidence of apprepciation of the return of the pastor of Scott Methodist Episcopal Churcb, Hannibal, Mo., a party, led by Mrs. Lizzie Randolph, Miss Susie Taylor and Mrs. Clay Smith surprised the Rev. and Mrs. Q. E. Whaley, 111 Peter Street. The date was also the pastor's twenty-sixth birthday. They presented to the pastor and his wife two handsome rocking chairs, a beautiful water set and a very pretty lamp and many other ornamental and useful articles.

The Rev. W. H. Wheeler, wife and family, Springfield, Missouri, were given a most agreeahle and pleasant surprise on the eve of leaving for their new field of labor. This friendly gathering also proved to be a religious treat. After prayer meeting, while all were busily engaged in the preparing to move there came a number of friends to the parsonage—Mesdames Scales, Bostic, Johnson and Band, leaders. They brought money and other tokens of friendship. An impressive program was rendered, H. L. Mitchell serving as toastmaster.

At Briggs Methodist Episcopal Church, Abheville, La., the Rev. J. D. Banks, pastor, Sunday April 11, the Ladies' Aid Society was organized with the following officers: President, Miss Beatrice Briggs; first vice president, Mr. Willie Lenore; second vice president, Mr. U. Hardy; third vice president, Miss Ellen Gage; fourth vice president, Mr. B. H. Briggs; treasurer, Mrs. Victoria Hardy; secretary, Gertrude Briggs; corresponding secretary, Miss Berdie Lenore. It is the intention of the members to make an effective helper in the work of the church.

The cornerstone of St. Matthews Memorial Methodist Episcopal Church on 23rd St., between Barclay St., and Greenmount Avenue, Baltimore, Md., was laid Sunday, April 18, at 3 p. m. The Rev. M. J. Naylor, D. D., District Superintendent, conducted the services. The following ministers participated: The Revs. Alfred Young, Whatcoat; C. G. Cummings, of Asbury; John A. Holmes, Metropolitan; D. W. Hayes, Ames Memorial. Other ministers present: The Revs. Wm. Brown, of Lutherville; G. R. Waller, of Trinity Temple (Baptist) and the Rev. Mr. Jones. There was a large and representative crowod present. Collection, $110.00. The church is of stone, 35x60 feet. The Rev. J. C. Love is pastor.

May Magazines

The Delineator.—How the President Saved the Orphans, by Mabel Potter Dagget; The Funny Side of Indian Home Life, hy F. G. Moorhead; The Most Dramatic Event in My Life, by Roy Knabenshue; At Snap Bean Farm, hy Frank L. Stanton; On Shopping Ahroad, by Virginia Frame; A Tsik to Parents About Bohemia, hy Anne Evans; The Coming of Zodiac Jewelry, by Elizabeth Lee; What Industrial Insurance Means, by Lee K. Frankel; After College Days, What?, hy Ruth Cranston; The Slaughter of the Innocents, by Leonard Keene Hirsaberg, B. A., M. D. Fiction: We'll Show 'Em & Co, a short story, by Richarl Le Gallienne; The Hair of the Dog, a short story, by Ruth McEnery Stuart; Stradella, a serial story, by F. Marion Crawford.

The Circle Magazine.—Mr. Taft in tbe White House, by Lyman Beecher Stowe; Whose Is It? Both Sides of a Big Question, by A. T. Hadley, of Yale; Samuel Gompers, Rahbi Emil G. Hirsch, Cleveland Moffet, Eugene V. Debs; Tracking Big Game—Where Roosevelt Will Hunt, by W. Rohert Foran; Around the World With the Y. M. C. A., by Hugh C. Weir; Great Men That I Have Painted, Illustrated, hy Alban Casper Conant; Let's Build—How?, by Lewis Edwin Theiss. Fiction: His America, by Susan Keating Glespell; The Intimate Friend, hy Mary Heaton Borse; The Guest Book, by Margaret Campion; The Garden in the Wilderness, A Serial Story, by A Hermit.

Woman's Home Companion.—Margaret Sangster shows that the millionaire mother is by no means as black as she is painted. Mary Heaton Vorse, in her own inimitable style proves that if we are fat it is our own fault. 'A trip through the Metropolitan Museum of Art with Sir Caspar Purdon Clarke as guide is illustrated by exquisite reproductions of famous paintings. Other articles of interest are "The Art of Economy," by Mrs. John Van Vorst, and "The Commuters of New York," by Albert Bigelow Paine. "An Imperial Wraith," hy Clara Morris, contains charming reminiscences of the Empress Eugenie. "Lucy Green," a friendless seventeen-year-old girl, tells how she went to Boston penniless, in search of a job, and how she got one. "Afraid" is a story in Zona Gale's exquisite style. "Hearts and the Highway" has Cyrus Townsend Brady's usual swing and dash, and "The Four Adventuresses" by Hulbert Footner. "The Grandmother," by James Oppenheim, full-page drawing by Harrison Fisher, showing Margaret and Gerard, from "The Cloister and the Hearth."

The American Boy.—"How to Play *Baseball*," a series written by America's greatest diamond stars. The first articles of the series given are: "Playing the Infield," by Hugh A. Jennings, manager of the Detroit Tigers, and "The Catcher," by William J. Sullivan, manager of the Chicago White Sox. The publishers promise additional articles on their special positions on the diamond by "Ty" Cobb, Sam Crawford, "Wild Bill" Donovan, Chance, Lajoie, Steinfeldt, and other renowned players. The fine serials by Brainerd and Roosevelt increase in interest and excitement with each chapter. "His Badges of Honor," one of the really fine Decoration Day stories; "Jimmy's Opportunity," showing how a quick-witted and resourceful boy averted a railroad wreck; "The Great Cottonwood Drive," a thrilling story of the logging-camps; "How Joel and Katahdin Saved Little Mary," telling of the perils confronted by the pioneers of our country during the French and Indian war; and "The Douhle Run," a baseball story of exceptional interest. Among the many meritorious articles are, "McKinley at Antietam," "'Our' Column," "The Bat," "The Garden in May,' "Current Events," "The New Home of the Toledo Newsboys," "Camping for Boys," "Hints to Young Athletes." In addition there are over 73 illustrations. $1.00 a year. The Sprague Publishing Co., Detroit, Mich.

The American Review of Reviews.—Record of Current Events, with portraits; Conventions, Celehrations, etc.; Cartoons on Current Topics; Senator Allisons Recollections of Public Men, by Arthur Wallace Dunn, with portrait; Naturalizing the Ostrich, by Will Rohinson, with illustrations; Overcoming Coal-Mine Disasters, hy Guy Elliott Mitchell, with illustrations; A Nation dof Little Savers, hy Charles F. Speare; The Emmanuel Movement, by Lyman P. Powell; An Emmanuel Worker's Record; The Emmanuel Work from the Physician's View-Point, by John C. Fisher M. D.; Japan's Financial Condition hy Adachi Kinnosuke; The Antarctic Continent, hy Cyrus C. Adams, with map; The Pan-American Scientific Congress, by L. S. Rowe, with illustrations; 'Another Year of Defeat for the American Saloon, hy Ferdinandd Cowle Iglehart; Helena Modjeska, portrait; Leading Articles of the Month, with portraits; Finance and Business; Marion Crawford, the Novelist, with portrait; Swinburne, tbe Last of the Victorian Poets, with portrait; Books of Outdoor Life.

The Century.—Fiction: The last chapters of Alice Hegan Rice's novel, "Mr. Opp," and stories hy Mary Heaton Vorse, Adeline Knapp, and W. Albert Hickman—hut leading place is given to Thomas Nelson Page's story, "The Old Planters," a tale of a quaint old hostelry in Virginia. William M. Ivins, chairman of the New York charter commission, in a paper on "Public Service Commissions," comments on Frederic W. Whitridge's paper on "Public Morality and Street Railways" in the March *Century;* Christian Brinton gives critical estimate of the two great Spanish painters whose work is being shown in this country, Sorolla and Zuloaga; "The New Basis of Work for the Blind" is discussed by Samuel H. Bishop; Daniel Gregory Mason has recorded a conversation on music with Ossip Gabriloswitsch; and Cardinal Gibbons and Professor Edward Alsworth Ross writes on America's increasing divorce rate and its significance. Edward Beecher Bronson on "BBig Game in East Africa," based on facts and incidents of the writer's experience.

CHANGE OF ADDRESS.

The Rev. J. C. Jackson's to Holly Springs, Miss.

The Rev. W. H. Wheeler to Fayette, Mo.

The Rev. J. H. Wesley from Potts Camp, Miss., to Brooksville, Miss.

Do not put matter intended for [illegible] *columns and business* [illegible] *same sheet.*

Southwestern Christian Advocate

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

631 BARONNE STREET.

GILBERT HAVEN

Gilbert Haven was one of the truest and best men that ever lived. He was born in Malden, Mass., Sept. 19, 1821. He was the fifth of ten children of Gilbert Haven and Hannah (Burrill) Haven. On his father's and mother's side he was of genuine New England, and Puritan ancestry. He died in Malden, Mass., Jan. 3, 1880.

It is twenty eight years last January since he passed triumphantly from earth to his home in heaven.

It is well for all our people to remember that he was one of the best and truest friends we ever had. He was as brave as the bravest and the generous helper of those who most needed help.

It is well for us to remember him and the work he accomplished in our behalf, and constantly strive to emulate the noble example he gave to the world.

It is proposed to found a scholarship in his honor in our West African College at Monrovia, Liberia.

FLINT CLOSES

The graduating exercises of the Flint Medical School, which is always one of the leading features of the New Orleans University Commencement, took place Friday night, May 7, in the chapel of the University and was up to the usual standard. So great was the crowd that came that many were turned away. The program began on time and the people were all home before a late hour. After prayer and a few informal remarks by President Wier expressing satisfaction with the manifest interest of the immense crowd gathered there in the school as indicated by their presence the regular program began. It was well arranged and went through without a single balk. The music interspersed between the literary production was no less enjoyable than the productions themselves. The young people representing their respective classes acquitted themselves creditably.

The prize usually awarded to the person doing the best work in Tynaecology was given to Mr. Thomas W. Kyle. In all departments there were 16 graduates:

Medicine: Lawrence Blanchet, Raleigh F. Coker, George A. Handis, Thomas W. Kyle, Edward Simms, Charles E. Thornhill.

Pharmacy: James E. Hall, Joseph Nelson, Thomas N. Peete, Charles Waddell.

Nurse Training: Edna B. Brown, G. Ruby Dorsey, Minnie M. Stalworth, Florence Adams, Louise Bertrand, Daisy M. Cass.

The annual class address was delivered by Dr. Francis M. Nelson, graduate of 1904. Dr. Nelson is something more than a good doctor, he is a good speaker. Certainly he gave the young doctors some sound and helpful advice, urging that in all things they be thorough, doing their work so well that they will be known by their work.

All told the affair was a credit to all concerned.

The next ssue of the SOUTHWESTERN will give a full account of the Quarto-Centennial Celebration of Gammon Theological Seminary.

FALL CONFERENCES

Bishop Anderson, Tennessee, Shelbyville, Tenn., October 6, and East Tennessee, Bluefield, Tenn., October 21.

Bishop Moore, North Carolina, High Point, N. C., October 14.

Bishop Hamilton, South Carolina, Orangeburg, S. C., November 24, and Savannah, Jesup, Ga., December 2.

Bishop Cranston, Central Alabama, Mobile, Ala., November 25, and Atlanta, McDonough, Ga., December 9.

Bishop Neely, West Texas, Waco, Tex., November 25, and Texas, Bryan, Tex., December 9.

Of General Interest

In accordance with ancient customs Mehmed V, the new Sultan of Turkey, was invested with the symbols of office. The most impressive ceremony of the coronation was that of girding the Sultan with the sword of Osman I, the founder of the Ottoman Empire. * * * *

The Parliamentary Commission, which has been taking an inventory of the wealth of the deposed Sultan, Abdul Hamid, has found more than seven millions of dollars in the treasury boxes of the palace besides many millions placed on deposit in foreign banks, all of which may be claimed by the government.

The government has taken steps to relieve the stricken Adana province. It has also begun a thorough investigation into the Adana massacres and has promised to punish those guilty of inciting them.

The Armenians have requested of the government among other things that the murderers of the Christians be punished; that the stolen property be returned; that the women and girls who were stolen be returned and those who were forced to adopt Mohammedanism be allowed to return to their original faith.

COL. ROOSEVELT IN AFRICA

From all accounts the hunting expedition of Colonel Roosevelt in Africa has been remarkably successful so far. Fifteen varieties of animals have been killed including lions, a rhinoceros and a hippopotamus. The naturalists who are with the party have prepared more than forty-five skins for the Smithsonian Institute at Washington. Having slain a sufficient number of lions Mr. Roosevelt will now turn his attention to elephants. In addition to the animals killed it has been reported that Mr. Roosevelt has succeeded in capturing a species of animal hitherto unknown. Probably not since the adventures of Stanley in the Dark Continent has any expedition so interested the general public as the present one of Colonel Roosevelt.

UNITED BATTLESHIP MISSISSIPPI

The first-class battleship Mississippi arrived in New Orleans on May 6th and after spending a few days in this city proceeded up the River to Natchez, Mississippi. In the course of its journey up the river it stopped at Baton Rouge and several other thriving towns along the river. The visit of the Mississippi at this time has caused unusual interest. The Mississippi is one of the largest battleships of the navy, and with the exception of her sister ship, the Idaho, is the widest. The ease with which this great ship, drawing twenty-six feet of water, entered the mouth of the river has forcibly directed the attention of the nation to the natural advantages of New Orleans as a deep water port and has effectually proven false the idea that ships of great tonnage could not safely enter the mouth of the Mississippi. With the completion of the Southwest Pass it will be possible for the greatest of the large ships to enter the river and tie up alongside the wharves. Again, the coming of the Mississippi will do much to stimulate activity in the work for deep and improved waterways.

NEW YORK'S PREEMINENCE

Among the many things which go to make New York the second, if not perchance, the first city in the world, London being the only possible exception, are: Its 1,085 churches—95 Baptist, 42 Congregationalist, 52 Jewish, 100 Lutheran, 128 Methodist Episcopal, 99 Presbyterian, 146 Protestant Episcopal, 227 Roman Catholic and 196 other denominations; its 20,839 factories, employing 528,927 officials and wage-earners; its prominent buildings, some of which are the largest, tallest and most costly in the world. Among these are the $10,000,000 Custom House, the $1,200,000 Sub-Treasury and the $12,000,000 Hall of Records. The Church Street Terminal is the largest office building in the world containing a floor space of 29 acres affording accommodations for 10.000 people. The tallest building is the Metropolitan being 48 stories high having 1,400 windows and a floor space of 25 acres. The tower of this building is 700 feet and 3 inches high. New York has 207 banks doing a daily business of $252,592,144, besides the Clearing House which on a daily average transacts a business of $241,413,022 and which during its 54 years' existence has done $2,000,000,000,000 business. Its large department stores, two of which employ 24,000 clerks, drivers, floor managers, etc. The cost of four of these buildings amounted to $10,000,000, one alone costing $4,000,000 and having a floor space of 33 acres. Its large number of clubs and societies; aside from the hundreds of organizations, clubs and fraternal societies New York has 184 regularly chartered social and atletic clubs with a membership of 34,800. Its 947 daily, weekly and monthly newspapers and magazines—there are 68 dailies and 300 weeklies printed in every language spoken on earth. The amount of paper used to publish one of these papers a year, the *Sunday World,* is 45,000 tons. The 37 miles of sub-railway, together with the elevated and surface railway in New York carries annually 1,300,000,000 passengers. Three-fourths of the city's population reside in apartment houses, tenement houses, two-family houses and apartment hotels, paying an annual rental of $780,000,000. The valuation of the parks and parkways numbering 74 and covering an acreage of 7,820, is $350,000,000. The value of Central Park alone is $200,000,000. New York has 350 miles of water front with docks costing $125,000,000. An average of 31 steamships daily arrive and depart therefrom. There are 1,589 hotels in New York, affording accommodations for 300,000 transients. Including the public and private ones, there are 34 Art Museums containing collections worth many millions of dollars. The city has 27,000 registered motor cars. It has 1,669 miles of paved thoroughfares, 425,000 telephones and 65 public libraries. The libraries show a record of 199,826 persons calling for 941,155 reference books and 5,490,244 books to be read during a year. They contain 1,619,489 volumes. There are 81 theatres, 110 orchestras and 4,800 professional musicians in New York. The 11 colleges there have an enrollment of 19,508; employ 1,396 teachers and the college libraries contain 889,700 volumes. New York has 490 elementary and 14 high grade schools. The population of New York is 4,422,685.

The Chicago Conservator has changed hands.. It is at present owned by Sandy W. Trice and Company. Sandy W. Trice is president and general manager; R. L. Casse, secretary. The *Conservator* announces among other things the following principles: "In politics we are Republican, but we wear no man's collar. We stand for the *manhood* rights of the race. We care more about measures than we do about parties and more about men than we do about measures. We are opposed to bossism whether a party boss or a race boss. We stand for the value of the individual."

We wish the *Conservator* well and hope we may have a continuation of the New Orleans letters furnished from the forceful pen of Victor P. Thomas, whom we regard as one of the best newspaper correspondents the race has produced.

Dr. James E. Shepherd is heading a movement for the establishment of a National Religious Training School for Negroes at Durham, North Carolina. The largest gift from a colored person yet received by Doctor Shepherd comes from our own Professor R. B. McRary, of Lexington, North Carolina, who has contributed two hundred and fifty dollars toward this movement. Professor McRary owns some of the best property in his home town and has a large real estate business. This gift is a prophecy that Doctor Shepherd will succeed in his undertaking.

NEW ORLEANS UNIVERSITY COMMENCEMENT

The following program will be observed:

Friday, May 14, at 8 o'clock p. m., the oratorical contest for gold prizes.

Saturday, May 15, at 8 p. m., anniversary of literary societies.

Sunday, May 16, at 10 o'clock a. m., the baccalaureate sermon.

Monday, May 17, 8 p. m., annual exercises english department.

Tuesday, May 18, 1 p. m., annual commencement.

All services in University Chapel. Public cordially invited.

People of Interest

The Rev. D. D. Shelly, of the Upper Mississippi Conference, spent several days very pleasantly in New Orleans recently.

Bishop Thoburn delivered three lectures on Foreign Missions at Depauw University last month.

Mrs. M. C. Curtis, of Washington, D. C., has been named as notary public in and for the District of Columbia by President Taft.

Bishop Berry dedicated three churches, within one month, in the east end of Pittsburg, Pa. The total cost of these churches was $330,000.

During the Bishops' Meeting at Wheeling, West Virginia, Bishop Mallalieu preached for the Simpson congregation, of which the Rev. J. S. Carroll is pastor.

Franklin A. Mallalieu, the last survivor of the four brothers of Bishop W. F. Mallalieu, died in his seventy-fifth year at his home in Jersey City, on April 27.

The Rev. Dr. Jesse Bowman Young was one of the speakers at the Florida Sunday School Convention, at Tampa, March 25. His subject was, "How to Study the English Bible."

Dr. I. L. Thomas will deliver the baccalaureate sermon of the Haven Home School, Savannah, Ga., Sunday, May 30th, and will also deliver the commencement address May 31st.

Mr. E. R. Graham was elected by the Board of Bishops at its recent session on the Board of Managers of the Freedmen's Aid Society to fill the vacancy caused by the death of D. D. Thompson.

Dr. and Mrs. John G. Vaughan, graduates of Northwestern University, sailed from New York on the steamer Carmania, Saturday, April 24, en route to China, as missionaries of the Methodist Episcopal Church.

The Rev. S. M. Strayhorn and members of Warren Methodist Episcopal Church, Memphis, Tenn., are to be congratulated upon the splendid new four thousand dollar church which is nearing completion. They plan to enter this handsome edifice Sunday, June 13th.

The Rev. J. J. Obee, District Superintendent of the Alexandria District, Louisiana Conference, is energetically looking after the work committed to his care, and reports encouraging indications of progress. Brother Obee spent some days in the city recently.

The Rev. and Mrs. A. P. Gilliard, of Sterling, Ga., have returned home from a pleasant visit with relatives and friends in Livingston, S. C. Mr. Gilliard also visited Orangeburg, where he preached in Bethel Methodist Episcopal Church before an appreciative audience.

Dr. L. M. Hagood, District Superintendent of the Lexington District, goes to Los Angeles, California, and is succeeded on the District by the Rev. Pettus T. Gorham. Dr. G. R. Bryant, of Wesley Chapel, Los Angeles, succeeds Brother Gorham at Paris, Kentucky.

The pastorate of the Rev. E. B. Burroughs, D. D., at Wesley, Methodist Episcopal Church, Charleston, South Carolina, has met with most gratifying results. There have been added to the church seven hundred and fifty souls during the almost eight years of his administration at Charleston.

Dr. Booker T. Washington lectured last Sunday afternoon in Washington, D. C., under the auspices of the Colored Young Men's Christian Association. Prof. A. H. Colwell, of this city, conducted the singing. Professor Colwell is in Washington assisting as a gospel singer Dr. J. M. Waldron in a revival. From all reports he is "making good."

The Rev. Dr. Edward. L. Gilliam, pastor of the Eleventh Street Methodist Episcopal Church, Columbus, Ohio, appeared on program, recently, with ex-Consul Maxwell, at the Ohio State University. Doctor Gilliam is he first colored man to be so honored by this institution. His address was highly commended by the faculty and students.

The Bishops have appointed the Rev. G. W. Cooper, of the South Carolina Conference, a member of the General Committee for the Boards of Foreign Missions and Home Missions and Church Extension and Freedmen's Aid Society, to fill the vacancy made by the death of Dr. B. F. Witherspoon, ministerial representative from the Sixth General Conference District.

The Bishops have appointed the following as representatives from the Methodist Episcopal Church to the Inter-Church Conference on Marriage and Divorce: Bishops Walden, Goodsell and McDowell, the Rev. W. V. Kelley, D. D., Chaplain D. H. Tribou, D. D., the Rev. J. G. Bickerton, D. D., Judge G. G. Reynolds, Hon. J. Frank Hanly and Mr. J. Alexander Simpson.

The Rev. Dr. P. H. Swift, twenty-five years a member of the Rock River Conference, and who has been before the old Church for a number of years as one of its most distinguished pastors, has been appointed to Madison Street Church, Baltimore. The Austin Church, which he leaves, is one of the strongest churches of Chicago Methodism. This pulpit, made vacant by Doctor Swift, will be supplied during the summer by Professor George H. Trever, D. D., of Gammon Theological Seminary.

The Rev. Joseph S. Braddock, whose death is announced, has a remarkable ministerial record. He served for forty-two years continuously the Presbyterian Church at Middle Creek, near Rockford, Ill. According to the press reports he preached from that particular pulpit 5,300 times beside delivering 700 sermons in other Churches. He is also credited with having performed the wedding service for 250 couples and with having made 20,000 pastoral calls. At the time of his death he was ninety-two years old.

Liberian Commissioner Emmett J. Scott will hand to Bishop I. B. Scott personally a bill of exchange for $100 upon his arrival at Monrovia, the capitol of Liberia, and also the headquarters of Bishop Scott's diocese. This sum was presented by the teaching force of Tuskegee Institute and the student body, for the purpose of helping the Bishop to further his good work in Africa, and to in a small degree manifest a heartfelt interest for our less fortunate brother. Bishop Scott and Commissioner Scott are intimately related by reason of the latter having served as his office boy and having graduated at Wiley during his presidency.

Prof. A. M. Salone, A. B., a graduate of Wiley University, has succeeded, with the assistance of his Board of Education, in establishing at Stamps, Ark., a large lumber monopoly, one of the very best public high schools to be found in that state. It is the only one in Lafayette county and has a very large and fertile field. Prof. Salone has done a remarkable work in four years. Mrs. S. Annie Salone, his wife, is a strong helpmeet. Miss Sara A. Rutledge, a very efficient musical graduate of Tougaloo University, has just been added to the faculty. Miss Rutledge is also a graduate of the literary department of Tougaloo, and will serve in the literary department of Stamps' Colored High School as well as in the musical.

The article on "Opsonins and the Opsonic Index in Medicine," by John B. Hall, M. D., Boston, Mass., published in the January-March Journal National Medical Association, at Tuskegee Institute, Ala., puts him in the front rank, as one of the foremost thinkers and writers of his profession. The Opsonins and the Opsonic Index explaining the new method of treating diseases of bacterial origin, by the inoculation of corresponding vaccines, is difficult to make clear. A medical friend, quite competent to judge, declares that this contribution by Dr. Hall is the most lucid and comprehensive that he has ever read upon the subject. Any physician, anxious to keep abreast of his profession would do well to read this remarkable contribution from the pen of Dr. Hall. The Hon. J. B. Hall, of Union Church, this city, is to be congratulated upon the attainments of his distinguished son.

Upon the unanimous action of the faculty of Gammon Theological Seminary and the Board of Trustees during the recent quarto centennial celebration of that institution the degree of "D. D." was conferred upon the following ministers: The Rev. Morton C. Hartzell, A. B., University of Cincinnati; B. D., Drew Theological Seminary, and the Universities of Berlin and Switzerland; Pastor South Park Church of the Rock River Conference, Chicago, Ill. The Rev. William W. Lucas, A. B., Clark University; B. D., Gammon Theological Seminary; District Superintendent Vicksburg District, Mississippi Conference, Meridian Miss. The Rev. Robert E. Jones, A. B., Bennett College; B. D., Gammon Theological Seminary; Editor SOUTHWESTERN CHRISTIAN ADVOCATE, New Orleans, La. The Rev. Silas A. Peeler, A. B., Clark University; B. D., Gammon Theological Seminary; President, Bennett College, Greensboro, N. C. The Rev. Ernest S. Williams, Gammon Theological Seminary; District Superintendent, Washington District, Washington Conference, Washington, D. C.

News Paragraphs

Epworth League anniversary day falls on May 16.

It is said that of the 7,097 commercial travelers who visited Switzerland last year only four were Americans.

Baker University, Baldwin, Kansas, celebrates the fiftieth anniversary of the founding of the College, June 5 to 10.

An Elihu Root Peace Fund is to be established at Hamilton College, through the gift of $200,000 by Andrew Carnegie.

The Twelfth Triennial Convention of the International Sunday School Association will convene in Louisville, Ky., June 18-23.

Ex-Vice-President Fairbanks has purchased a residence in Pasadena, California, valued at $30,000, where, it is said, he will make his home in the future.

The new condition added to paroles by Governor Stubbs of Kansas is that the convict must sign a contract "that he will attend church regularly once a week."

Harvard University has received a gift of $50,000. The money is to be used to provide suitable instruction in municipal government in the department of history and government.

Former Governor W. S. Taylor and others under indictment for the murder of Governor Goebel nine years ago, have been pardoned by Governor Wilson of Kentucky and are at liberty to return to that state.

The Colored Business Men's League of Greensboro, North Carolina, proposes to establish in that city a Negro Ministerial Training School. A cash subscription of $1,600 for the proposed institution was raised at a recent meeting of the League.

An anti-tipping law goes into effect in the State of Washington in June. It prohibits the giving of tips to employees of public houses or public service corporations, and one who gives or receives a tip may be fined $250 or imprisoned ninety days.

We learn through the *Christian Index*, that Mr. Andrew Carnegie has given the M. T. & I. College, of Holly Springs, Miss., $25,000 and that all conditions have been met and a $50,000 building will be erected in the near future. This magnificent donation was secured by Bishop Elias Cottrell, the founder of the M. T. and I. College.

The Lincoln Temperance Memorial, the permanent home of the Anti-Saloon League of America, is now being erected at Westerville, Ohio. The building and equipment will cost from $100,000 to $150,000. A monument showing Lincoln as he pledges Cleopas Breckinridge to total abstinence will be erected between the building and the street.

East Indians are flocking to Africa in large numbers. Already there are over three hundred thousand natives from India on the East coast of Africa, and the number is increasing. Africa is probably to be for the overflowing populations of India what America has been for the surplus populations of Europe. Bishop Hartzell thinks the time will come when there will be an Annual Conference of the Methodist Episcopal Church among the natives of India in Africa.

The first of a series of educational meetings on some natural advantages of farm life, under the direction of the agricultural department of Clark University was held at Stockbridge Methodist Episcopal Church, Stockbridge, Ga., Sunday, April 18th, at 2:30 o'clock p.m. The object of these meetings is to discuss ways and means of making farm life more attractive, remunerative and how the school farm may be made more useful in the uplift of the Negro in the State.

The meeting was addressed by Hon. S. C. McWilliams, State Senator, subject "Some Advantages of Country Life;" by P. C. Parks, farm director Clark University, subject "How the University's Farm May Help the People;" by the Rev. P. H. Travis, district superintendent, subject "Why the Church Should Be Interested in Farm Life;" by the Rev. M. M. Alston, D. D., subject "What a Trustee Thinks of the School's Farm."

Stockbridge Circuit has about seven hundred members, who make their living by farming, [illegible] of whom are among the best farmers of the [illegible] In this settlement are the Arnold boys, [illegible] died a few years ago, leaving a debt [illegible] These boys, some eight of [illegible] gether, have paid off the [illegible] father and [illegible] more of farm [illegible] in the coun[illegible]

Revival Notes

The revival services at St. Mark, Baton Rouge, closed with the conversion and addition of seventeen precious souls. Ten added by letter. The J. McKee, pastor, is indeed winning his way.

Brannan Methodist Episcopal Church, Statesboro, Georgia, has had one of the most successful revivals ever witnessed during the history of the church. Twenty-five conversions, 27 accessions. The Rev. J. H. Pinkney is pastor.

In Union Methodist Episcopal Church, Morgan City, Louisiana, the Rev. T. F. Robinson, pastor, the revival closed Easter Sunday night with good results. Thirty-six persons were united with the Christian Church. It is said this was the best revival held here in many years. Baptized 18 at the altar Sunday night, April 11. This church is alive.

The Rev. E. B. Burroughs, D. D., writes from Charleston, South Carolina, under date of April 17: "Our work is in the midst of a glorious revival. Have had 52 conversions and 18 accessions thus far. The majority of the converts are already on probation." During the nearly eight years of Dr. Burroughs has spent at Charleston there have been added 750 members to the church.

The members and pastor of Mt. Vernon Methodist Episcopal Church, Houston, Teas, have just closed the greatest revival in the history of the church. Fifty-nine were adde dto the church as a result of earnest endeavor. In fact souls are being added to the church in every service. New life is infused and Mt. Vernon, under the Rev. K. W. McMillian, A. B., its noble and energetic leader, is destined to be among the leading churches of the Texas conference. We are proud of the new pastor. May he live long to prosecute the work of the church as he has been doing in Mt. Vernon. The officers and people were never better pleased with a pastor and the work that is being done. When he goes to Bryan we expect to send nothing but a full, round report.—Van H. McKinney.

Gleanings from the Field

LOUISIANA

Mt. Zion.—Mt. Zion is becoming a Methodist stronghold. The District Superintendent spent Easter Sunday with this membership. Paid him $15; raised for benevolence, $29; total, $44; two conversions.—W. J. Hampton, pastor.

Jackson.—March 25 was a great day with us here. The pastor and family take this method of thanking the president and members of the grand old Benevolent Society for their loyal contribution and good attendance. The entering into the new parsonage and the consecration service were indeed inspiring. The services were conducted by the president. Collection good. —J. J. Woolridge, pastor.

Woods.—I take this method to thank the members and friends of Woods Church for their tokens presented me at prayer meeting, March 30, consisting of groceries and some cash. Bro. George Brantley made the presentation speech and with pleasure the pastor responded. Also, I wish to thank the Rev. S. McGruder and the good people of Bastrop for a collection of $2.50 and Bro. J. S. Scott of the same town for $2.00 on March 28th.—L. H. Smith, pastor.

Torras.—The hearts of the Rev. and Mrs. F. D. Thomas, of Union Church, were made happy on a recent night by the gathering of a large number of members and friends at the residence of Bro. Peter Fields on Bayou Lootsworth bearing groceries of all kinds. Also accompanied by a purse. Party led by Bro. John Reed, Peter Fields, R. Gofner. Presentation speech by Bro. Douglas Alexander, of Mason; responded to by the pastor. The pastor, F. D. Thomas, is loved by the members and friends. He is deeply grateful to his members for this expression of their esteem.

Lake Charles.—Warren Methodist Episcopal Church is alive; souls are being converted and the membership increasing. The first quarterly conference was held on the 29th with marked success. Raised during the quarter, $242.80. District Superintendent paid in full.—B. J. Reddix, pastor.

Marthaville.—Union Methodist Episcopal Church.—I came to this place immediately after the adjournment of the Louisiana Annual Conference and my people received me gladly. I found this people holding service only once a month, and now I am glad to say we have the church in good condition. We have a fine Sunday School and the Epworth League is moving off nicely. We are planning to have a rally meeting here on the fifth Sunday in May. The District Superintendent, the Rev. T. J. Johnson, is very much pleased at the way we have started off; we are also expecting to paint our church in the near future. The people are standing by me in every way. The Epworth League Convention is to convene here in the month of August. Everything bids fair for a good year.—Edward W. Jackson, pastor.

Campti.—Our First quarterly conference was held April 11 by District Superintendent J. J. Obee. The business of the conference was dispatched with ease. Superintendent Obee preached an eloquent sermon; every heart was made glad. We have built a new fence around the church at a cost of $35.00, and are preparing to build a new parsonage to cost $500. We have bought new lights for the church. The entertainment given by Bro. W. A. Wamsley, Sister Wamsley and Sister Blanch Faulkner for the benefit of the pastor was a good success netting $8.50, for which I return sincere thanks. We are moving along nicely. We have a grand people here.—J. C. Brown.

Lobdell.—We wish to express our gratitude to the many friends who gave us two very agreeable surprises. The people of the Brusly and the people of Wintersville, the Night Riders, were led by Mesdames Deborah Forest and Virginia Fergerson; the Night Ramblers by Mrs. Everlena Morris and Miss Mary Berry Hill, notwithstanding the financial panic we are being fed by our people.—N. McNeal and family.

Crowley.—Tuesday night, April 13, at 10:30 p. m., a storm struck the parsonage and awoke the inmates. The doors were opened and 75 generous friends entered, bearing 100 pounds of assorted groceries. Music furnished by Miss Stafford. The pastor, the Rev. E. V. Taylor, is welcome in our city. This was the best storm that ever struck the parsonage. The company was led by Geo. Wilson, Mrs. Jonah Wilson, M. Simon and many others. The pastor's short address was expressive of his appreciation.

Lake Arthur.—We are striving to keep step to the call of the great Church. We are making preparations to gather our benevolences. The inmates of the parsonage of Wesley experienced an agreeable storm on the night of April 1st, led by Brothers R. R. Dyas, L. Davis, Sisters L. B. Davis, S. Dyas, of our church and Sister Minnie of the Baptist church and quite a number of young ladies and gentlemen of our town. The result was 75 pounds of choice edibles. We take this manner of thanking the many friends. —F. S. Brown.

Spring Creek Cir.—Our first quarterly conference was held March 16-17, the Rev. Mr. T. B. Oville presiding in the absence of the District Superintendent. The officers and members were present with their reports and expressed their appreciation and gratitude to their new pastor. They believe a good word to a worthy man is encouragement. Their resolution was to the effect that the officers and members of St. Mark desired the Rev. N. Ford and his faithful and loyal wife to know that they were resolved to stand by them as they believe in the pastor as a workman and a leader who can meet every expectation of the church, both as a pastor and business manager. The class, prayer meetings and the collections under new plans have been doubled. The pastor's splendid pulpit work attracts large audiences on Sunday and Sunday night. With such an ability he will enabled to grasp all lines of church work. We will ever pray for them that their lives may be saved so that they may be able to serve this church for many more years to come. On the night of the 17th the Rev. T. B. Oville preached a stirring sermon and all were glad of his presence, splendid services and thrilling eloquence. We invite him to come again. Collection for the quarter. $39.40.——N. Ford, pastor.

Jeanerette.—On March 20, the members and friends of St. Paul Methodist Episcopal Church in appreciation of their pastor, the Rev. E. C. Goins, turned out in large numbers and surprised him with many pounds. Words of appreciation were spoke and a good collection raised. The people all love him and are highly pleased with his work as a pastor.—J. B. Johnson.

Slidell.—Our work at Slidell is moving onward. Our Epworth League has been organized at both churches, Hartzell's and Mt. Zion, with the following officers: At Hartzell's church, W. C. Lewis, president; at Mt. Zion, Mrs. M. L. Lee, president; Moses Riley, first vice president; Henry Brooks, second vice president; D. M. Walker, third vice president; Callie Brooks, fourth vice president; Mrs. Ruth Wiggins, secretary; Mrs. Anna Claude, treasurer. We have one of the best pastors of the Louisiana Conference. Our District Superintendent, W. J. M. Price, is a great man and we all love him.—M. L. Lee.

Boyce.—The Rev. J. J. Obee held our first quarterly conference April 5. The session was of great benefit to the work. The Rev. J. J. Obee preached a glorious sermon. He has his work well in hand and dispatches business in a business manner. The charge is alert and bids fair for a great year's work. We have the church well organized and everything at work. We are presenting all claims for the church. Collection for the quarter, $96.00. Paid the District Superintendent in full, $13.50. Eight persons have joined the church and the work goes on. The Sunday school membership is increasing every Sunday under the leader-

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ship of Miss M. E. Start and Mrs. G. A. Lashington, who stand side by side with her husband.—F. M. Lashington, pastor.

Eola.—On Friday night, April 16, the pastor and family, of Eola, were aroused during the night by a host of friends and members of the Sunday School of Macedonia who came a distance of five miles to give their pastor a magnificent surprise. The affair was led by Mrs. Celest Lofton and Ida Mickens. The pastor's daughter, Miss Nenah Alice Green, sang a solo with charming effect.—S. Green, pastor.

Houma.—The Rev. P. C. Colton has been gladly received for the second year's work and the members wish him much success during his stay here with them, spiritually and financially. Upon his return Sisters Luvena Murry, Sarah Grant and others, called at his home with some cash and over a hundred pounds.—A. H. Lee.

Monroe.—At St. Paul Methodist Episcopal Church, the Rev. J. O. Brown, our District Superintendent, held his first quarterly conference March 13-15. Reports showed improvement on all lines. The District Superintendent preached able sermons. Total raised this quarter $41.95.—D. Johnson.

Cade.—On Monday night, April 5, I was awakened by a band of merry makers in a surprise party, given in honor of my birthday; led by Miss Adelia A. McKay, of New Orleans, La., a very accomplished and successful teacher. The refreshments were delicious. Others present were: Mr. and Mrs. Tryhn. Mr. and Mrs. L. Daniel, Mr. and Mrs. Mack Daniel, Misses Lillie, Maggie and Lizzie Daniel, Messrs. Charley Brown, Lewis Brown, Jeff Daniel, Adam and Joseph Reid, B. Brown, Prof. O. J. McElvane, of Franklin, La. The pretty little token presented me by Miss McKay, is much appreciated. Speeches, solo, etc., by guests were heartily enjoyed.—Thos. A. Jackson, pastor.

Woods.—Our District Superintendent, the Rev. James O. Brown, was with us March 23-24, and held our first quarterly conference. Despite the rain the first night the work of the conference was done in the presence of a good number of members and friends. Sister Delia Jones was elected secretary. She is recording steward also. Superintendent of Sunday School, Brother Geo. Brantley, made an excellent report, as did other officers. Elder Brown was paid in full. The Elder preached a spicy sermon on the 24th. Among our loyal Baptist friends is Mrs. Etta Armstead and daughter Ora, Rev. Tucker Wilson and Brother M. Scott.—L. H. Smith, pastor.

Viron.—At St. James Methodist Episcopal church the first quarterly conference convened March 24-25, the Rev. B. M. Hubbard, District Superintendent, presiding. The conference was a success. Reports from pastor, stewards, Sunday school superintendent and class leader, showed a marked improvement on all lines. The church, parsonage and fence white-washed. The church spiritually alive and the revival fire burning, with 11 converts, two accessions and 20 at the mercy seat. The superintendent paid in full. —Oscar Dugan.

Marthaville.—While the Rev. E. W. Jackson was here visiting his members the good people of this place gave him a pound supper. The same was led by Sister L. E. Edwards and her daughter, Miss L. Edwards. These good people also gave the Rev. Mr. Jackson a neat sum of money. The outlook here is bright for a good church; the white people here love Methodism.

Vanceville.—On March 18 the Stewardesses and King's Daughters visited the parsonage of Mt. Zion Church and presented to the inmates more than one hundred and fifty pounds of choice groceries and a neat sum of money. The party was composed of Baptists and Methodists and the non-church member as well. The pastor and wife were made happy indeed. The Rev. Mr. Emmett seems especially fit for the work at Vanceville. He is highly esteemed by all.—Mary B. Hason.

Boonville.—The first quarterly conference was held at Boonville Methodist Episcopal Church, March 20-21 with the Rev. J. J. Obee, District Superintendent, in the chair. Sunday the Rev. J. J. Obee preached; he was at his best; he administered the Lord's Supper to one hundred and thirteen. Thirty-nine bowed for prayer; six reclaimed. The District Superintendent was paid up in full, $30.00. The Rev. M. P. Franklin is pastor.—J. H. Thompson.

Plaq.—The first quarterly conference was held at Hurst Methodist Episcopal Church, March 19-21, by the District Superintendent, the Rev. Dr. B. M. Hubbard. Dr. Hubbard knows how to meet the need of the people, the church and the ministry. The love feast on Saturday was largely attended by the members of all the churches. The spiritual tide was high Sunday morning the Sunday school was organized into a Temperance Society. At 7:30 o'clock the King's Daughters and the Stewardeses were installed by Dr. Hubbard, after which the pastor preached. An immense audience was present to hear the anniversary sermon of the Eureka Benevolent Association. Collection, good; paid the District Superintendent his full quarterage and had seven or eight dollars left for the pastor. Hurst Chapel is spiritually and financially alive. Several souls came to the altar for prayer. One annual subscriber for the South western. We are now beginning our revival.—Eugene Baptiste, pastor.

Bastrop.—At Mt. Nebo Methodist Episcopal Church the first quarterly conference was held February 27th with the Rev. J. O. Brown, District Superintendent, present. The written reports indicated improvement. Sunday the 28th was a high day at Mt. Nebo. At 11:30 District Superintendent J. O. Brown preached a strong sermon to a crowded house. Collection, $18:50. The Ladies' Aid Society gave their pastor recently about sixty pounds of fine groceries, presented by the Rev. L. H Smith.—C. L. Angrum, pastor.

Gueydan.—The members and friends of Williams Methodist Episcopal Church presented the pastor with a barrel of choice groceries and $2.00 in cash. This work is active. The people have the church at heart and seem to appreciate their pastor. A new Board of Trustees has been elected and is now at work; also the Ladies' Aid Auxiliary. This will be the best year in the history of our church here. —Lilly Parks.

Abbeville.—The K. of P. Lodge of this city had its anniversary at the King Memorial Church on March 28th The Rev. Mr. Smith preached the sermon to the delight of the large gathering. The church is spiritually alive. The membership is small and the debt heavy. We have labored hard this year to keep the doors open and so far we have succeeded. The Rev. A. J. Smith is an excellent pastor.—Ellis Johnson.

Hahnville. — Hahnville is alive. Brother Nimrod Kyles, our local preacher, is standing by his pastor, and is pushing affairs to the front. On Tuesday night a pound meeting was given, under the direction of Misses Nellie Armstrong and Lue Tombar. It was a success. A cash sum was also given to the pastor. I dare say there is not a church on the district in better condition. Pastor Wilson is hustling.—A. William.

Dunham Springs.—On Sunday, Mar. 28th, a joyful time was had at the stake driving and ground breaking at the Roberts Methodist Episcopal Church. uite a large gathering for a similar service had never been witnessed here before. The St. Luke Methodist Episcopal Church was out in full and did much good. The Revs. D. Shelby, R. Robinson and J. S. Weaver preached good sermons. Dunham Springs is a coming town and Methodism is growing accordingly. With strong effort this place promises great success. These are a faithful set of good, working people and deserve great praise, strong officers and faithful members have much to do with success. Collection, $24.00.—R. Jones, pastor.

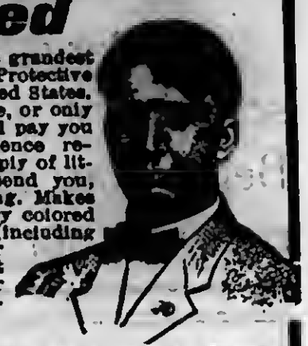
Glencoe.—The first quarterly conference was held at Crawford by the Rev. B. M. Hubbard, D. D., District Superintendent, who preached in his usual helpful way to a large congregation. Collection for the day, $35.10. We had a splendid service. The sermon was excellent and left a marked impression for good. One yearly subscriber for the SOUTHWESTERN.—Timothy P. Norris, pastor.

Mason's Chapel has taken hold of the work with energy. The members highly appreciated his return for the second term. Three members have been added to the church; two reclaimed, and one convert. Mmes Lou Davis and Sister Emma Williams were first to lead off with an entertainment, which was very successful for the church. Too much praise cannot be given to four of our leading but unconverted men of Berwick, who, led by Wash Messiah, Oliver Rhine, Augustus Breaux and Samuel Watson, organized as the Willing Workers of Mason's Methodist Episcopal Church and gave a Bazaar on the 13th of February for the benefit of the church and pastor. They realized $12.30. May the Lord bless them and give them years of usefulness. They have the prayers of the church and pastor. To Mmes. Rebecca Messiah. Maggie Breaux and Emma Williams much credit is due. Alex Brint and Mr. S. Sawyer, our unconverted friends, led a pound party to the church for the pastor recently. Many were the choice groceries presented. The leading white and colored men of the Norgress Lumber Co., assisted in making the occasion a success. Alex Brint presented also to the pastor a nice cash sum, given by the colored and white friends of the Norgress Lumber Co. The pastor thanks them.—D. Harrison, pastor.

Frierson.—We desire to thank the president of the Epworth League for $17.70 with which to purchase paint for the church. Mrs. E. R. Williams president of the league, is our great leader in church work. Mrs. S. S. Ogilvie, president Junior League; Mrs. Sol Black, first vice-president; R. Whaley, third vice president; Mrs. Lockey C. Mitchell, second vice president; Mack Kinsy, fourth vice president; the church is alive.—G. W. Ogilvie, pastor.

Mansfield.—The Rev. D. S. Kilbourne, our pastor, is indeed a workman. Since he has been here, and in less time than 30 days, he built a 2-room parsonage. When the family entered the same a large donation party was given them and the larder looks well filled. Pastor Kilbourne looks carefully after the church property

Colored Men and Women Wanted



Organizers for the grandest Beneficial and Protective Order in the United States. Give all your time, or only spare hours. Will pay you well. No experience required, as the supply of literature we will send you, does its own talking. Makes it plain that every colored man and woman (including young folks over 15) will find it greatly to their advantage to become members.

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Write at once for particulars, and enclose 10c for copy of "I-L-U Home Jonrnal." Don't wait till someone else gets ahead of you. Address W. G. Critchlow, Pres., I-L-U Grand Lodge, 138 I-L-U-Bldg., Dayton, Ohio.

and truly our progress has been marvelous. Our Sunday school is actively alive as well as every other department of the work. The good effects of our song services cannot be overestimated. The pastor has the love and respect of his parishoners and, indeed, of the entire community.—Marion L. Lincoln.

Alexandria.—I have started upon my fourth year's work at Newman Memorial Methodist Episcopal Church, with marked success. All parts of the church are in splendid condition. Our revival was quite helpful. Many souls were saved and brought into the church. The Sunday school under the able leadership of Dr. I. W. Young, is marching on to success. On Decision Day twenty-five young people decided to live a Christian life. The Rev. J. J. Obee, District Superintendent, was with us March 26th and 28th, held the first quarterly conference. He declared it was the best attended conference he has ever held at this place. On Sunday he preached a noble sermon. He was paid in full, $19.25. Easter Sunday was observed; at 4:30 o'clock the church was crowded. The pastor selected his text from the 13th and 14th verses of the 15th chapter of Paul's Epistle to the Corinthians. At 11 o'clock the children rendered their program. It was a success. The music was under the direction of Miss S. A. PaPrker and Dr. oYung, superintendent. Collection, $36.00. I'm planning to make this the best year of my ministry, D. V.—R. C. Worsham, pastor.

MISSISSIPPI

Starkville.—On April 21st, a party of generous friends visited the parsonage, headed by Bros. James Henry, Tony Spencer, Arthur Rogers and others. They left many evidences of [illegible] appreciation. We are serving our third year and the work moves on nicely.—Rebecca C. Tobin.

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A large number of our pastors have made known their intention of sending in one subscription a week during the next four weeks. Wont YOU join this "LOYAL LEGION?" Begin your campaign for subscriptions now. Call attention to our great Premium Offer. Do not wait for better times; BEGIN NOW. Send in your name.

Conference Notices

DISTRICT CONFERENCES

Date.	District.	Place.
June 10-13—	Ocala.....	Starkville, Fla.
July 21—	Starkville.....	Ethel, Miss.
July 13-18—	Austin...	Georgetown, Tex.
July 21—	Anniston.....	Sylacauga, Ala.
July 21—	No. New Orleans....	New Orleans
July 21-25—	Knoxville.....	White Pine, Tenn.
July 21-25—	Aberdeen...	Military, Miss.
July 22-25—	Savannah..	Savannah, Ga.
July 22-26—	Gulfport...	Gulfport, Miss.
July 22-26—	South N. O.....	Donaldsonville, La.
July 28. Aug. 1—	..	Birmingham, Ala.
July 28-Aug. 1—	Jackson.....	Greenhill, Miss.
July 28-Aug. 1—	Birmingham.....	Birmingham, Ala.
July 29-Aug. 1—	Hattiesburg	
Aug. 4-8—	.....	Huntsville, Ala.
Aug. 4-10—	Lake Charles.....	Lake Charles, La.
Aug. 10—	Paris.....	Greenville, Tex.
Aug. 11—	Monroe.....	Mt. Nebo, La.
Aug. 18—	Alexandria.	Natchitoches, La.
Aug. 24-29—	West Tenn..	Alamo, Tenn.
Aug. 25—	Shreveport....	Mansfield, La.
Aug. 25-29—	Baton Rouge.....	Jackson, La.

CONVENTIONS

May 12-16—Charleston District Sunday School Institute and Epworth League Convention, John's Island, S. C.

May 20-21—South New Orleans Missionary Convention, Patterson, La.

May 25-26—N. New Orleans, District Missionary Convention, Algiers, La.

May 28-30—Rome District Sunday School and Epworth League Convention, South Rome, Ga.

June 9-12—Lexington Conference Woman's Home Missionary Society, Springfield, Ill.

June 18-20—Hattiesburg District Epworth League and Sunday School Convention, Heidelberg, Miss.

June 22-25—Meridian District Missionary Epworth League, Sunday School, Ladies' Aid and Woman's Home Missionary Convention, Meridian, Miss.

June 23-24—Mississippi Conference Woman's Home Missionary Society, Crystal Springs, Miss.

June 24-27—Gainesville District Sunday School and Epworth League Association, White Springs, Fla.

June 24-27.—Pine Bluff District Sunday School and Epworth League Convention, Damon, Ark.

July 16-23—So. Florida Mission Sunday School and Epworth League Convention, Key West, Fla.

July 21-25—Bristol District Allied Meeting of Young People's Societies, Mountain City, Va.

July 22-26—South N. O..... Donaldsonville, La.

July 22-26—Gulfport...Gulfport, Miss.

July 28-Aug. 1—Topeka District Sunday School and Epworth League Convention, Independence, Kansas.

District Rounds

LITTLE ROCK DISTRICT.

SECOND ROUND

Batesville Cir., May 15-16; Batesville, 23-24; Jacksonport, 29-30; Newpordt, June 4-6; Lonake, 12-13; Hensley, 19-20; Sweet Home, 25-27; White Chapel, July 4-5; Rock St. and N. Little Rock, July 8-11; Little Rock Cir., 17-18; Hot Springs, 25-26; Wesley Chapel, Aug. 1-2. Brethren: I hope you will push your benevolences; also try to put the Southwestern into every home.—W. S. Sherrill, District Superintendent.

SAVANNAH DISTRICT.

THIRD ROUNND.

White Oak Cir., (at Jerusalem), May 8-9; Jesup, 15-16; Savannah, Asbury, 23-24; Brunswick Cir., (at Sterling), 29-30; Brunswick, Grace, 30-31; Darien, June 1; Woodbine Cir., (at Jefferson), 5-6; St. Marys, Scottsville and Kingsland, 12-13; Waynesville, 19-20; English Eddy, 26-27; Baxley, July 3-4; Mt. Vernon, 10-11; Vidalia Cir., Robinson church, 3 p. m., and at night, 8 p. m., 12; Soperton, at night 8 p. m., 13; Lyons, at night, 8 p. m. 14; Reidsville, 17-18; Palen and Speedwell at Palen District Conference, July, 8 p. m. opening Sr. July 21st by Rev. W. A. Holmes; District and Quarterly Conference, July 22-25; Clyo and Mt. Zion at Clyo, 31-Aug. 1; Mt. Zion; 2. Childrens Day 2nd dSunday in June. Please take Educational Moneys and finish raising all of your benevolent moneys. Our district will convene in Savannah, Ga., in Palen Methodist Episcopal Church and its expected reports and all to be firstclass. All of our general conference officers will be invited to be present. Also all of our district superintendents and visiting pastors nearby. The Haven Home School, the Speedwell School, and the Waynesboro Academy will be given special considerations. Time of District Conference, July 22-25. Our Sunday School and Epworth League Convention was more than a success at Clyo. We wound up at the close with 12 conversions and accessions.—E. D. Giddens, District Superintendent.

BETTER THAN SPANKING

Spanking does not cure children of bedwetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 176, outh Bend, Ind., will send free to any mother her successful home treatment, with full instructions. end no money, but write her today if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

THE EAST TENNESSEE CONFERENCE AND MORRISTOWN NORMAL AND INDUSTRIAL COLLEGE.

At Morristown Normal and Industrial College is the efficient and untiring president, Dr. J. S. Hill, who has labored so faithfully these many years for the uplift of the Negro race. This college should be the great center of attraction of the East Tennessee Conference, around which every district, charge, circuit and family should draw near with love, sympathy and money in an endeavor to make it among the best schools in the Freedmen's Aid ranks in the Southland. it is true that the East Tennessee Conference has done something toward the support of this college, but comparatively nothing in return for what we have received. Many of our boys and girls have been educated in this school, and are now filling some as good positions as are to be had among our race. There is also the New Jersey Home in connection with this college, for the training of our girls. Here they are taught economy, the use of the needle, to cook and be good housekeepers. I think the time has come for the East Tennessee Conference to make a forward movement along this line and see to it that we give this school better financial support in the future than we have in the past. See to it that more of our good young men and women attend this school this coming fall. Each district superintendent and pastor should make himself an agent, and canvass his district, charge and circuit, and explain to the parents the many advantages to be derived in sending their boys and girls to this Christian college. If the district superintendents and pastors of the East Tennessee Conference will only make an effort, we can put 500 new students in this school next fall; and place $1,000 in the Freedmen's Aid treasury at the next sitting of the East Tennessee Conference for the benefit of the Morristown Normal College. I noticed in the columns of THE SOUTHWESTERN a few weeks ago where a correspondent was urging the brethren of the East Tennessee Conference to do something toward giving this school better support. Our watchword is more benevolent money, a larger subscription list for THE SOUTHWESTERN, better supjport for the Morristown College, and the school crowded with new students next fall.

W. H. PLEASANTS.

Graham, Va.

HUNTSVILLE DISTRICT.

Pastors and Members: The winter is over and spring has come. So we, too, must awake to diligence and duty.

Plan largely, pray much, work well and stir the membership. Put every member, every Sunday school scholar, every Epworth Leaguer to work. Bro. Pastors, set revival torches ablaze in every class and prayer meeting. Seek the children, gather the old sheep into the fold. Make your charge go for the Master. Much is expected and much must be done. Beautify and comfortably fix your churches, already in erection, for good use winter and summer. Leave it in better condition than you found it. Do all you can to raise the ministerial support, district superintendent, pastors, Episcopal fund and conference claimant, collections.

The benevolence of the church must be carefully looked after and raised. The demands are great; let us do our best.

Foreign mission appeals are so *earnest.*

Home Mission and Church Extension so *urgent.*

Freedmen's Aid so much in demand.

Sunday school Union and tracts plead so tenderly.

Women's Home and Foreign Missions are seeking aid.

American Bible asking donations.

Africa's Diamond Jubilee is seeking contributions.

Epworth League is calling for help.

THE SOUTHWESTERN is saying subscribe and pay.

Education is saying contribute.

Are not these causes worth your careful consideration? Plan, then put in action. Take notice: The Huntsville District Conference will convene at Huntsville, Ala., Aug. 4-8. Get ready. Please have one-half of our benevolence raised and report in our District Conference. We invite to address the District Conference, Epworth League and Sunday School conventions Dr. M. C. B. Mason, J. L. Thompson, I. G. Penn, E. M. Jones and President A. P. Cainpher. We use this by way of invitation.

A. S. Williams,
District Superintendent.

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Cash Remittances

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Florida.—*W. Pericles Pickens*, J. A. Grimsley.

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North Carolina.—*W. B. Scales*, Olivier Moore; *Sarah A. McTeer.*

South Carolina.—*N. D. Mallory.*

Tennessee, East.—*J. T. Wilson*, Cynthia Easterly, May Good.

Texas, West.—*Pollie Harris; Mrs. T. M. R. Hunt; Edward Lee*, M. Hants, W. E. Hants; *Emma Phillips; W. J. McCann*, T. G. Jackson; *F. R. Morton* Ben Woodard.

Washington.—*Samuel Long; E. D. Williams*, S. P. Jamison, Jno. Davis, Joseph Bevan, O. C. Sprague, Caleb E. Queen; *James Wheeler*, Benj. McCall.

Miscellaneous.—*A. H. Griffith.*

Honor Roll.—E. S. Williams, I. L. Pratt.

Crescent City Notes

Lagrange District.—The Epworth League and Sunday School Convention of the Lagrange District will convene at Stovall, Georgia, May 27-30.—J. S. Stripling.

A Call.—All members of the Louisiana Conference Board of Home Missions and Church Extension are urged to attend a meeting, May 19, at Southwestern Building at 12 m. Let every minister and layman make an effort to attend. Important business will be transacted.—H. Danieis, President; J. O. Richards, Secretary.

Union Church.—The services at this church continue to be interesting. A prominent feature Sunday, the 2nd, was baptizing. At night Dr. M. C. B. Mason preached a great sermon, in every way suitable to the condition of the young converts. Sunday, the 9th, was a splendid day. Communion at night, given to a large number. The church is planning for better and more aggressive work.

Malden Church.—The revival closed Friday night, April 30, with splendid results. Eighteen precious souls were added to the church, twelve of whom received baptism by immersion. On Sunday, May 2, the service that night was a spiritual feast. The house was full of eager listeners. Fifty-four communicants bowed at the Sacramental table. Collection , $10.50.—Calvin S. Stanley, pastor.

Scott Chinn.—Sunday services well attended. Preaching at eleven by M. Beanimie. At night the pastor baptized the last three converts that were among the 41 conversions and accessions, the result of the revival held here during the month of April. Fifty-four communed, the largest number during my stay on this charge. All city pastors are invited to our rally, the 5th Sunday at 3 p. m.—J. E. Rolax, pastor.

Dr. I. L. Thomas will fill the following engagements in New Orleans and vicinity: May 19, Woman's Home Missionary Convention, New Orleans, and in the evening of the same date will preach at Wesley Chapel; May 20, Missionary Convention of South New Orleans District, Patterson; May 23, at 11 p. m., Sixth Street Church, and 8 p. m., First Street Church; Monday morning at 11 a. m., Dr. Thomas will address the Preachers of New Orleans on "The Kind of Ministers we Need for the Times"; May 25, Convention of the North New Orleans District, Algiers.

Williams Church.—A few nights ago we were agreeably surprised by the members and friends of this church. Mrs. A. E. Brazley on behalf of the Stewardesses presented the inmates of the parsonage with a large clothes basket of choice groceries, 30 yards of fine matting and a purse. Mrs. Emma Woodfolks, on behalf of the King's Daughters, gave a large assortment of fine groceries as did also Mrs. Irene Dauphine for the Sons and Daughters of Conference. Remarks by T. Robinson; the pastor responded. S. S. Carre, T. Robinson, R. Brazley, V. Carre, L. Dauphine, Jr. and many others to numerous to mention, took an active part in this affair. Much credit is due Sisters Brazley, Woodfolk and Dauphine for their untiring efforts. We take this method of thanking them. The first Sunday in May, at 6 and 11 a. m., meetings were conducted by Bro. William Matthews, the model leader and deacon. Too much cannot be said in honor of this good man and his labor for the church. At night 98 communed. Collection, good.—J. O. Richards, pastor.

Haven Church.—The reception tendered on the fourth instant in honor of Dr. M. C. B. Mason who was pastor here twenty-six years ago and founded the present Haven Church, was largely attended by the older members and the friends of the Doctor. The unavoidable absence of Dr. Mason was keenly felt and regretted by all. Editor R. E. Jones of the Southwestern made the principal address. Among the visitors were Maude M. Donnell and Mrs. E. A. Thomas, Miss Nellie V. Landry, daughter of our pastor, Miss Cecile Marshall, Mr. O. B. Gibson, Mr. Seguire and other invited friends. Delicious refreshments were served. Sunday services throughout the day were highly spiritual. The Sunday school at 8:30 a. m., with Mrs. E. L. Bolden as superintendent, continues to grow. In the afternoon our pastor attended a debt paying rally at St. Matthew, Algiers. At night the Lord's Supper was administered to seventy-five of our membership. Collection highly satisfactory. Two persons joined the church.—Vernice C. Obert.

Gleanings from the Field

LOUISIANA

Monroe.—Easter was a high day at St. James. The Resurrection sermon was preached by the pastor at 4 o'clock to a large congregation. Sunday school exercises were splendid; the program was conducted by Mrs. A. H. Clay. Too much praise cannot be given this worthy sister; for many years she has stood at her post as teacher and conductor of the different exercises in the Sunday school and has reflected much credit on herself and school. She was ably assisted by Mrs. M. J. Miller and Mrs. S. A. Frost. The church is spiritually alive. Sunday school is wide-awake under the able superintendency of Bro. B. F. McNeal. Our revival is just beginning, but bids fair to equal any of our past efforts. We are getting in line for one of the greatest battles in the history of the church. We are beginning this our second year even stronger than (last) our first year. Our people gave us a hearty welcome and we felt ourselves at home again . They gave us several pound meetings. One mid-night storm was led by Miss Mary Moore in which many of the young ladies and gentlemen participated. We expect to make this the banner year for St. James. Our watchword is, "One hundred souls for Christ." We have 19 of them already. The Southwestern in every home. The work is in excellent condition and still moving upwards.—T. H. Monson, pastor.

Baton Rouge.—At Wesley Easter was truly a high day. At 3 a. m., the crowd was there. The church was tastefully decorated. The pastor, the Rev. F. T. Chinn, preached. Theme: "Evidence of a Living Christ." Five were added to the church; one man converted. At 11 a. m., the pastor preached, after which several children were baptized. The leaders received presents from their classes, both useful and ornamental. At 3 p. m. the Sunday School rendered a good program. Collection, good. At 7 p. m. the pastor preached to a large, wide-awake congregation. Mrs. Rhoda Salone, the soloist, with the choir, charmed the audience. Bro. Alexander Jefferson, organist. Too much praise cannot be given him.

At Abbeville a grand reception was given the Rev. A. Lawless, Jr., after listening to a neatly arranged program consisting of solos, songs by the choir and addresses of welcome from the ministers and doctors of the city. The Rev. A. Lawless addressed an audience of 600 people on the need of new ideas. The Reverend was at his best and moved his audience at will until every listener now says it is good that he came and wish his early return. The program was rendered at the Congregational Church. The Rev. J. A. Herod is the honored pastor, at whose residence the reception was held.

MISSISSIPPI

Morton—March 21st, was a great day at Ebenezer. The pastor preached from the Book of Job, 14:14. The stewards asked the pastor to stay over and preach for them Monday night and this he did. After the services, before we left the church, a number of pounds, amounting to about $4.75, were presented to the pastor. The leaders were: A. L. Strong, Mrs. Easter Strong, George Holbert and others. —R. B. Anderson, pastor.

Edwards.—Our first quarterly conference was held March 2 with W. W. Lucas, District Superintendent in the chair. The quarter being on a week day, we were not able to meet all the members of the conference, but we witnessed a great time in the sessions. The pastor had started a week's meeting and it resulted in the conversion of 9 precious souls, 5 of whom joined our church. The work now is in a better condition than when I first came here. Dr. Lucas, the District Superintendent, found the Pastor struggling against very great difficulties on this work and he took hold, and in his brave fight against sin, made his way into the hearts of the people and made for himself and the church many friends. He will do the work if he has a chance. On the night of February 26 about 11 o'clock, the pastor and family were much surprised by the arrival of a crowd of friends who came to express their appreciation in a substantial way.—W. N. G| Lipscomb, pastor.

Bradley Charge.—The First Quarterly Conference was held at Bearea Church by District Superintendent J. H. Everett. The officers were present with a good repast. On Sunday the Sacrament was administered to sixty people: the Rev. J. H. Everett preached an able sermon! paid him $13.25. At night the Rev. J. W. Johnson, our pastor, preached a good sermon. Paid pastor $15.35.—J. E. Smith.

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Gleanings from the Field

MISSISSIPPI.

Hazlehnrst.—Pastor and Trustees desire to thank the good members and friends of Mt. Sinai Methodist Episcopal Church for the large sum of money that was placed on the table Sunday, March 21, 1909. Too much credit cannot be given the following named persons for the active part they took in making thls rally a success: Mr. and Mrs. L. Jones, not members of our church; but they worked with us faithfully. Class No. 1, Prof. H. Huff, $17.90; No. 2, F. McCory, $25.75; No. 3, Mr. Wm Myles, $13.35; No. 4, Mr. S. Simon, $22.10; public, $5.35; total, $84.45. On Sunday at 11 a. m., the Rev. H. Clay preached a splendid sermon and the people were greatly benefitted. Sunday at 3 p. m., the Rev. W. A. Oates, pastor, preached to a crowded house. Sunday night, the Rev. G. W. Brown preached for us. What is needed most is a good revival among the church members of Hazlehurst. We have a good Sunday school. This is my first year and things are growing brighter each day. The good sisters have bought matting and shades for the parsonage and paid for the same.—W. A. Oates, pastor.

Florance.—On the first of February I arrived at Florance Circuit and the people received me gladly. March 20 and 21 the District Superintendent was on time to hold the quarter. On Sunday the District Superintendent preached to a crowded house and gave the Lord' Supper to 75 persons. It was a great day with us. Doctor Smith knows how to dispatch business.—A. Reid, pastor.

Lake.—The second quarterly conference of the Lake Circuit convened at Lawrence, Miss., April 17-18, 1909. The officers were present with good reports. Paid the Superintendent in full, $16.50. The Superintendent preached two able sermons and many were made to rejoice; two joined the church. Seventy-one partook of the Lord's Supper. The Sunday schools raised $20 for missions. Superintendent Mc. Morris is the man for the place—H. E. Morgan, pastor.

Macon.—We are moving along nicely at Macon. The people are in a spirit to do great things for the cause of Christ this year. We are praying for a great revival and are planning to build a handsome church. The night of March 25th the pastor and his family were aroused by the arrival of about forty members and friends who filled the table with groceries of every description to the amount of several dollars. The surprise was gotten up by Mr. Hyrum Williams, who is not a member of the church, bnt a friend to the pastor and a lover of the church. Our first quarterly conference was held March 26-28. The District Superintendent, the Rev. F. H. Heny, whose presence is always a source of pleasure to the people of Macon, was at his post with his usual store of advice and instruction for the temporal, spiritual and uplift of the people. On Sunday night he preached a strong sermon and administered the sacrament to 45. He was paid up for the term.—W. H. Whitlock, pastor.

Silver City.—At Burns Chapel our first quarterly conference was held March 25. Since the annual conference we have ceiled our church at Burns Chapel, put in a new set of lamps and nice chairs for the pulpit. We give much credit to Miss Sarah Cheatham, our teacher here of public school, Mr. Cass Coleman, our Sunday School teacher, and Sister Laura Norris, who are giving excellent service in promoting these various causes. Dr. A. J. McNair, our worthy District Superintendent, delivered an excellent sermon. His argument was powerful, his words very forceful, his logic deep and full of food for thought. At this place we find the church forging to the front. Our members are loyal to Methodism. Our next church, Belwood, we found at a very low ebb, but we have aroused them there and now very soon we will repair that church and we are hoping and praying for great results. Our watchword is: "All for Christ and His Church." We are praying for a great revival, both spiritual and temporal. I ask the prayers of the church that God may shower great showers of blessings on us in this work.—C. H. Jones, pastor.

Macon Circult.—A storm passed New Hope Methodist Episcopal Church on the Macon Circuit recently while the pastor, L. F. White, and a few of the members were congregated and gave the pastor a severe pounding. The pastor expressed his sincere gratitude.—H. A. Hines.

Ocean Springs.—Our first quarterly conference was held March 24-25. The Rev. S. H. Cannon, D. D., in the chair. Notwtihstanding the very inclement weather, most of the officers and all of the leaders were on hand with encouraging reports, which showed advancement along all lines. Financially we stood thus: Pastor, $71.60; Elder, $15.00; Missions, $2.00; Charity, $2.00; total, $90.60.—Jesse E. Holmes.

Ellisville.—Our District Superintendent, the Rev. J. B. Brooks, was with us March 20-21, and held our First Quarterly Conference. The reports presented by the officials showed that the work was still progressing. The stewards had received for pastor's salary $105.26; for District Superintendent $25; trustees for all purposes $70; Ladies' Aid $6. Total for all purposes, $206.26. Eighteen new members have been received. Our churches at Ellisville and Laurel are awake as never before. Each Sunday school is increasing every Sunday. The class leaders reported: Laurel, St. Paul:

Mrs. F. M. Jones	$ 2.05
T. Jones	1.90
A. W. Griffin	.25
A. E. Edwards	.60
I. H. Malone	1.00
W. J. Grant	1.00
Mrs. C. E. McGee	1.55
J. A. Britton	1.00
F. M. Parker	1.00
Ellisville, Dudley Chapel:	
Mrs. C. A. Pickens	3.55
Mrs. S. L. Reed	2.10
P. Summerall	.90
E. Moody	1.50
D. Moore	.85
Mrs. R. Kinshlow	1.30
Total by classes	20.00
By public	16.42
Total for the day	$37.27

The District Superintendent was well pleased with the work; he preached two able sermons. The fifth Sunday in May will be "Rally Day" for our new churches in Laurel. We extend an invitation to the editor of the Southwestern.—R. N. Jones, pastor.



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NORTH CAROLINA.

Wilkesboro. — The sisters of the Wilkesboro charge presented their pastor with a handsome purse of $66.66 through their representatives, Mrs. Alice Brown, Julia Jones and the Misses Jessie Reed and Iler Gilreath. We have a very good and a very loyal people here. We are getting on well with our new church; it is now ceiled and we will soon have our bell up. We need your prayers.—C. R. Moses, Pastor.

Trinity.—On the 28th of March we had a rally for the repairing of our place of worship. Our church at this place has been in use for many years, it was erected by such Christian heroes as Brothers Allison Browne, Madison Hogan, William Boman, Charlie Penry, and Daniel Gibson. The church at Trinity has seating capacity of 250 at present and we hope to enlarge so as to seat 400. Owing to the rain we only raised $30. The Rev. J. H. Lovell, of High Point, preached for us at 11:00 o'clock; his sermon was a blessed one. The Rev. J. C. Robins, of Madison, preached for us at 3:00 o'clock; he stirred the entire church. He left us also immediately ofter service. Oh, we had a glorious day. Our church at Trinity has a loyal set of officers. They are Methodist indeed, and have their whole heart in the work. Each brother was to have paid $1.50 and each sister 75c; many compiled with the request. Sister Julia Core alone paid in $3.55. We shall never tire in our effort to help make our church a beautiful structnre. We also intend to pay our District Superintendent every dollar, as well as raise all benevolence.—S. L. Maye.

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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

MRS. A. H. PARHAM.

Zular Parham, of Onalaska, Texas, departed this life March 20, 1909, during the silent hours of night. Her beloved husband slept by her side but knew not of the visit of the grim messenger until the morning came. Heart disease caused her sudden death. Sister Parham had lived a good Christian and made many friends during her sojourn of two years here with her husband, the Rev. A. H. Parham. The Rev. Mr. Parhsm is highly respected and esteemed as a pastor and a Christian gentleman. The funeral was attended by I. S. Churchwell, a local preacher, and F. L. Pickens, class leader.

ROSERSON.—Tom Roberson, a faithful member of Elijah Methodist Episcopal Church, Holly Springs, Mississippi, about 27 years died February 1, 1909, after a few hours of illness. Bro. Roberson was a consistent Christian, always at his post. He filled the positions of class leader, steward and trustee for 27 years; he failed to answer the roll call at his quarterly conference twice. He provided well for his family and was a loving husband. His place in the church will be hard to fill. The deceased leaves a widow, nine children and a host of friends. His funeral was about the largest ever witnessed here; possibly a thousand were present. The funeral services were conducted by the writer, assisted by the Rev. J. H. Talbert, pastor of Abbeville.—P. A. Lemon.

MOORE.—Fannie Moore, wife of Chas. Moore, passed from labor to reward, March 9, 1909, leaving eight children, many grandchildren and one sister. She has been a member of the Methodist Episcopal Church about thirty or forty years, ever faithful in the discharge of duty. The funeral was conducted by the Rev. Z. T. Faulkner, pastor of the White Baptist Church, assisted by the Rev. H. Garrett. Burial by the Eastern Star of which she was a faithful member.—J. M. Griffin.

CARY.—Polly Cary died at Woodlawn, Louisiana, in full triumph of faith March 29, 1909. She was a faithful Christian. She joined the church when 12 years of age. The deceased was born June 29, 1862. She was loved by all who knew her. Her husband, nine daughters and five sons and a number of grandchildren and many friends are left to follow. The funeral was conducted by the pastor, the Rev. J. L. Augustus, assisted by the Rev. J. Wier.

STEPHEN.—Abe Stephen, one of the oldest members of Mt. Zion Methodist Episcopal Church, died on the Waco, Texas, Circuit, March 22, 1909. He was 74 years old and had been a member of the church for about thirty-five years. His death leaves a bereaved son, two daughters and other relatives and friends. Funeral sermon preached by the pastor.

KEY.—Rosey Key, one of the oldest members of Spring Hill Methodist Episcopal Church, Grenada, Mississippi, died in peace March 26, 1909, in full triumph of faith.—G. Spencer, pastor.

LONDON.—Douglas London, an old and faithful member of Oak Grove Church, Newbern, Ala., recently deceased. He was a man who was well known for his piety and devotion to the Church of Christ. W. J. London, the son of the deceased and a worthy member of the Central Alabama Conference, was present at his father's funeral.—J. W. Martin, pastor.

FRIERSON.—Lou Frierson departed this life, March 31, 1909, after an illness of more than 12 months, during which time she was faithfuly attended by the family and friends, and especially by her three daughters and Mrs. Perdue her niece. The funeral took place in Mallalleu Methodist Episcopal Church, Fort Smith, Arkansas, in which she had been a faithful member from its beginning; the organization of the church was effected in her home more than 20 years ago. White and colored alike placed flowers upon the casket. The court of Calanthe encircled the remains with their symbol of sisterhood. A long procession of sable robed knights and daughters slowly wended their way to Greenwood cemetery where the remains were interred. The deceased is survived by a husband, mother, three daughters, five sons, four brothers, and a host of relatives and friends. "Servent of God, well done."—M. N. Langston, pastor.

DESTAN.—March 10, 1909, Walter Destan, of Washington, Louisiana, age 18 years, who was converted, upon his sick bed, baptized and joined the church, passed on to his God in peace He leaves a father, mother, brothers, and a host of relatives.—D. G. Taylor, pastor.

TAYLOR.—On March 6, 1909, the little daughter of Willis and Louisa Taylor, age 2 years and 7 months, was taken from their care and keeping and returned to the charge of the Father of all little ones. The funeral was conducted by the Rev. D. G. Taylor.

SIUSLEY.—Elvira Siusley was called hence Ssturday, March 20, 1909. She was a consistent Christian and died in the full triumph of the faith. Aged 65 years. She was one of the oldest members of Mt. Carmel Methodist Episcopal Church, Wood land, La., with which she has been identified 44 years. The church will miss her. She leaves to mourn five daughters, three sons, one brother and many grandchildren. The funeral was conducted by the pastor, J. L. Augustus, assisted by the Rev. John Wise.

JOHNSON.—Sarah Johnson, a member of St. Paul Methodist Episcopal Church, Boyce, La., passed peacefully away to her Heavenly Home April 4, 1909, aged 60 years. She leaves a husband and a host of relatives. The Rev. F. M. Lashington assisted in the funeral service. The Rev. W. L. Amos, pastor, officiated.

BARNETT.—Mattie Barnett, born in 1861, died March 25, 1909, at Vanceville, La., age 48 years. She joined the Methodist Episcopal Church, having been converted under the pastorate of the Rev. Alexander Spear, 25 years ago. She lived a consistent Christian till desth called her from labor to reward.—W. M. Emmett, pastor.

WALLACE.—Sarah Letitia Wallace, danghter of Mr. and Mrs. S. H. Wallace granddaughter of Mr. and Mrs. Luke Wilson, died March 25, 1909, at Moss Point, Miss. She was taken away just when girlhood was budding into womanhood. She left an impress upon her many friends that can never be effaced. As a model Christian it would be difficult to find a parallel. She possessed a peculiar love for her Bible, which during her long illness she kept near by and wss often found reading it. A few minutes before she died she asked her mother to read for her the 23rd Psalm. Her bravery and faithfulness caused both admiration and tears while her unwavering trust strengthened our assurance in the glorious hope of immortality. In character and faith she had a moral purity, a steady and radiant spirituality thst were without shadow. So loved was she by all the people she sleeps to-day beneath a wilderness of flowers. The funersl was conducted by the pastor, assisted by the Rev. S. H. Cannon, District Superintendent, the Revs. D. W. Tillman, A. Lee, S. Johnson and J. Hunter.—W. P. C. Morrison, pastor.

ALEXANDER.—Malinda Alexander, a member of St. Paul church, Jeanerette, La., for 36 years, died in full triumph of faith. She leaves husband, three sons, two daughters, four grandchildren, all of them are members of the church but one. The church has lost one of her best members. The Revs. C. D. Crockett, G. G. Roger and S. M. Haner, assisted the pastor in the funeral.—E. C. Goins, pastor.

EDWARDS.—Marion J. Edwards was born July 29, 1839, in the state of Virginia, and died in Houston, Texas, March 23, 1909, aged 69 years, 7 months snd 23 days. She was brought from her native state to Texaa by Mr. A. E. Palmer, with whom she remained until some time after her emsncipation in 1865. When a young woman of 19 years she professed religion and united with the old Sharon Methodist Episcopal Church, South, and for 50 years she continued in the faith of her first love, which begun some time during 1858 and did not end until 1909. She was associated with that Godly man, Eilas Dibble, who so commanded the respect of the membership of Shearn Church that they allowed him to build a little chapel in the rear of their church that he might the better minister to the Spiritnal needs of such of the slaves as desired to lead Christian lives. When the little frame chapel was removed from its original site to this spot of ground in the fall of 1865 Sister Edwards was one of the few of the heroic band who cast in her lot with Bro. Dibble, and to the day of her death she remained loyal and true to Trinity, the Church of her choice. She was married to Robt. Edwards in 1866 who survives her. For forty-three years they were happy in each other's love. Her husband, to all appearances, idolized her, while she was no less devoted to him. She was the mother of two children, namely, Frank J. Wilson and Amelia Harrison. Her son, Frank, preceeded her to the other world, but her daughter Amelia snrvives her. Sister Edwards has not been in robust health for several years. She was confined to her bed for three and a half weeks, and if skillful physicians, tender nurses, the attention of a devoted husband, the constant vigil of her children and friends could have availed she would be with us still, but God did not so intend it. Feeling that she would not be much longer on earth with loved ones, last Monday morning a week ago, she requested that th children be called in her room, and when they all assembled, the scriptures were read: "A charge to kep, etc., was sung, and prayer offered by her husband; she semed to be perfectly reconciled to God. On one occasion she began to sing, "I'm almost home," etc., asking others present to join in the song, she waved and clapped her hands, as if an angel had stooped and whispered the song to her. As the end drew near she instructed every member of the family as her strength would allow. Sister Edwards has been one of Trinity's most loyal members, holding membership at the time of her death in the Woman's Home Missionary and the Ladies' Aid Socities. We shall miss her, at the various services of the church, bnt there is a blessed assurance that she shall from henceforth be engaged in the Church Triumphant. She was a devoted wife and a kind and painstaking mother and grandmother. Surviving her are a husband, a daughter, six grandchildren, and ten great-grandchildren. And now she "sleeps a blessed sleep from which none ever wake to weep."—W. H. Logan, Pastor.

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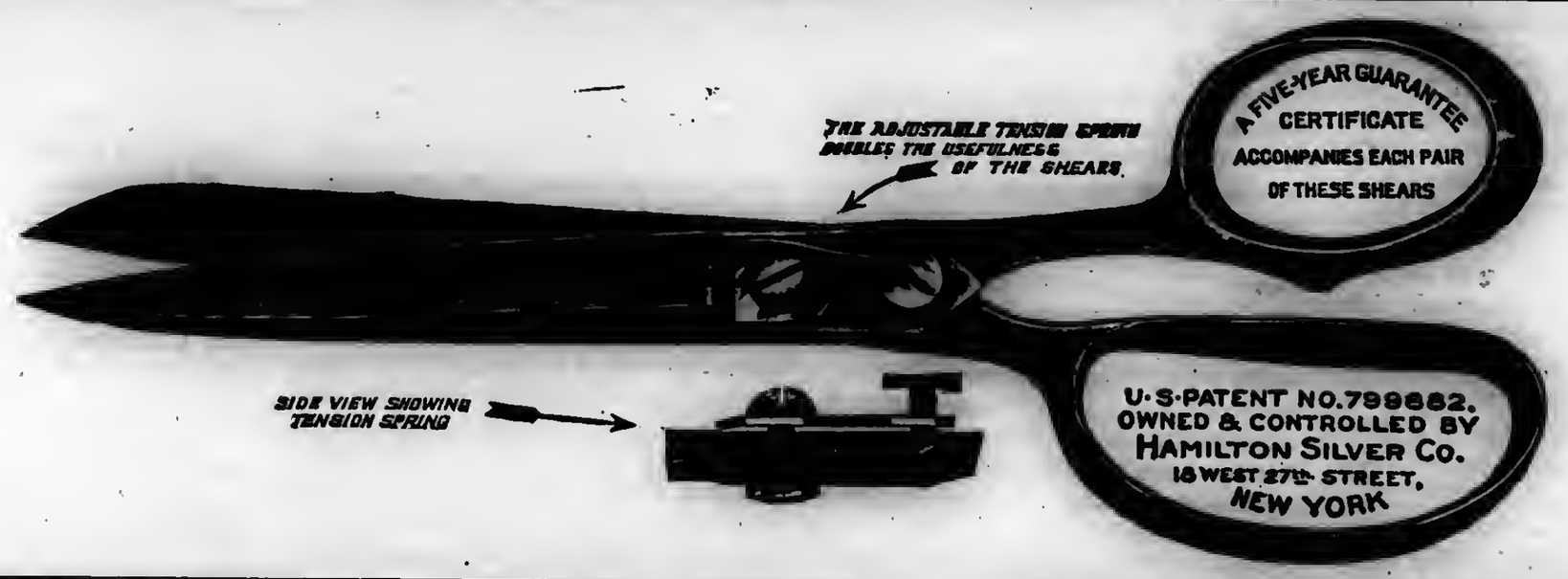
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THE QUARTO-CENTENNIAL OF GAMMON THEOLOGICAL SEMINARY

In an address at the fourth annual opening, October 27, 1886, Bishop Atticus G. Hagood, of the Methodist Episcopal Church, South, paid the following tribute to Gammon Theological Seminary: "It may be questioned whether any single institution under the care of the Methodist Episcopal Church holds a place of importance and responsibility equal to that which is possible to the Gammon School of Theology. To state the thought otherwise, the Methodist Episcopal can better afford to lose 'Drew' than 'Gammon.' Looking at the matter in another light it might well be questioned whether any single institution in the Southern States could not be better spared." These words so fitly spoken now more than twenty years ago have gained force as the years have come and gone. Gammon Theological Seminary approaches the Negro question at the most vital point. The ministry of the Negro race is in many regards the unquestioned leadership of that race. The religious and educational life of the race are its two most important lements. And those who have to do with these forces are, in the nature of things, the leaders. Whatever may be true of other peoples, the Negro minister is peculiarly circumstanced. He not only becomes the mouth-piece concerning things religious, but his advice on general questions is accepted. In many cases he is law unto himself.

That the Negro ministry is weak we admit, and that we are not receiving into the ranks many men of large capacity as was the case in former years is to be regretted. The problem is serious. The ministry deals in fundamentals. Goodness is the foundation for permanent civilization. Gammon Theological Seminary aims to lay this foundation in the proper preparation of men to preach the word. Mr. Gammon had this in view when he gave so largely to this institution. It was his hope that this institution should furnish trained workers, not only for the Conferences of the Methodist Episcopal Church, but for all Negro churches. Gammon Seminary will not be able to educate all the ministers of the race of all denominations; it will have as it has had, a large hand in this work. And he who has a chance to direct this tremendous job is called to a princely task by the Almighty.

Gammon Theological Seminary has just closed its twenty-fifth anniversary, but this is only the beginning of the great work which is to be done. And these have been twenty-five wonderful years, years that have been full of good work, and yet they are but years of prophecy, for instead of three hundred men that have gone from the institution with the certificate of honor during the past twenty-five years the next twenty-five years will see a thousand. Altog her this institution has touched in its class work welve hundred men. Bring before your mind t hundreds and thousands of persons that have b n served by these ministers and you will have son what the influence of this splendid institution.

What a splend memorial Gammon Theological Seminary is to it benefactor, the Rev. Elijah H. Gammon. He s a minister of the Methodist Episcopal Church who had retired from active service on acount of ailing health. He was providentially directed to enter business, and his enterprises succeeded; he amassed a large fortune. He was looking for a place where he might serve God most when Bishop H. W. Warren, who was guided by the same Divine Providence, called upon Mr. Gammon and directed his attention to the need of a School of Theology for Negroes, to be located in Atlanta, Georgia. The enterprise appealed to Mr. Gammon and grew upon him as the years went by. He first gave twenty thousand dollars for the endowment of a single chair. His interests increased yearly so that at one time, referring to the school that bore his name, he said: "I would like to see it the best Theological School of the whole South, white or black. I am certain we are on the right track and we have made no mistake so far." He backed up his faith by his work and gave more than six hundred thousand dollars to this institution, and it is to-day the best endowed Theological Seminary in the South. It has the largest and best equipped theological library in the South with the largest attendance, white or black. It is the largest and best equipped Theological Seminary in the world for Negroes.

During the twenty-five years Gammon has sent forth two hundred and ninety-eight graduates, fifty-six being degree men. Of this number twenty-two have died, six are following other pursuits than the ministry, two of the six are practicing medicine. Of the remaining number five have served as missionaries in Africa, fourteen have been or are presidents or principals of universities, colleges, or academies; seventen are at present engaged in educational work; fifty-six have been or are presiding elders; three are at present presidents of colleges—Dr. Cox at Philander Smith, Dr. Peeler at Bennett, Dr. Camphor at Central Alabama; four are holding general church positions—Dr. M. C. B. Mason, the most distinguished alumnus of the institution, is the popular Secretary of the Freedmen's Aid Society; Dr. E. M. Jones, Field Secretary of the Board of Sunday Schools; Dr. J. P. Wragg, Agent of the American Bible Society; R. E. Jones, Editor of the SOUTHWESTERN; two are connected with the faculty of Gammon—the Rev. G. W. Arnold, D.D., Secretary of the Stewart Foundation and instructor in English, and the Rev. James H. Hubbard, B. D., Secretary of the Faculty.

Of the total number of graduates twenty-four are at work in the African Methodist Episcopal Church; ten in the Colored Methodist Episcopal Church; three in the African Methodist Episcopal Zion Church; three in the Baptist Church; two in the Congregational; and one in the Presbyterian. The remainder are at work in the Methodist Episcopal Church. The Atlanta Conference and the South Carolina Conference, including the present year class, tie, each having twenty-five Gammon men. The North Carolina Conference follows with twenty-one—in proportion North Carolina leads all the Conference. Then follow the Upper Mississippi with eighteen, including the members of this year's class, of which there were five; Mississippi with twelve and Louisiana with nine.

The name of the Rev. Wilbur P. Thirkield, D. D., is inseparably connected with Gammon Theological Seminary. He is the intellectual founder of the institution; to him is due the credit of building and giving the intellectual and spiritual tone to the institution that possesses it and of placing Gammon in the forefront of the educational institutions among our people and alongside other Theological Seminaries of the Church and of the Nation. It was Dr. Thirkield's genius of leadership and intense devotion to the people whom he had chosen to serve that led him to seek out the best for the institution. Be it said to his praise: he wrought much and wrought well during the seventeen years of connection with the institution. He piloted the school through its beginnings and when he left it its success was assured. Dr. Thirkield demonstrated that a man with American convictions on the race problems could live in the South and never surrender or compromise his position. Dr. Thirkield's position on the race question is known. It is positive, it is unequivocal; and yet he was received into the best pulpits in Atlanta, and though there were at times threatenings without, there was nevertheless peace within; and to his brave, heroic and indisputable position of right he held on, and to-day he is to be regarded as one of the best friends that the Negro has and honored and trusted by the South. In this work Dr. Thirkield had the hearty co-operation of his blessed wife, Mrs. Mary Haven Thirkield in whose veins courses the blood of that uncompromising friend of the Negro race, Bishop Gilbert Haven. If Mrs. Thirkield were not enthusiastic over the rights of the Negro and zealous constantly for his uplift she would be untrue to the heroic position of her distinguished father; but she was not untrue. Her seventeen years spent among the Negroes in Georgia—taking her word for it—were years of pleasure, brimful of service of love in the name of Him whose biddings she sought to obey.

President J. W. E. Bowen, during his administration, has shown capacity for leadership and real administrative ability. His handling of affairs at Gammon have been gratifying alike to his friends as well as to the authorities of the institution. Doctor Bowen is to be congratulated on the success of the Quarto-Centennial.

Gammon Theological Seminary will more and more impress itself upon the nation at large and upon the Negro race in particular. It is deserving and should have a larger hold upon other denominations than it has at present. And as our brethren of other churches come to realize the unselfish purpose of this institution and that it is for the common good of all they will rally to its support.

John Greenleaf Whittier, the great Quaker poet, summed up the Gammon spirit in a beautiful motto which was written especially for the Seminary:

"Light, Freedom, Truth, be ever these our own;
Light to seek the Truth, Freedom to make it known:
Our work, God's work, our will, His will alone."

THE GAMMON QUARTO-CENTENNIAL PROGRAM

An elaborate program was prepared for the Quarto-Centennial Celebration of Gammon Theological Seminary. The exercises began with the Seminary lovefeast Sunday morning, April 25, conducted by the Rev. G. W. Arnold, Secretary of Stewart Msisionary Foundation for Africa. The baccalaureate sermon was delivered by Bishop Henry W. Warren, whose prophetic vision saw the place of Gammon in the development of the Negro and directed the Rev. Elijah H. Gammon's attention to this phase of God's work and secured his hearty co-operation. The platform exercises comprising greetings from the sister institutions of Atlanta was held Sunday afternoon. On the evening of the first Sunday the Rev. Wilbur P. Thirkield, D. D., LL. D., former President of Gammon, now President of Howard University, delivered a ringing address on the "Personality and Message of the Worker." The address was worthy of the occasion and the speaker who presented it. It was forceful, pointed, scholarly, eloquent, spiritual, and it was calculated to do great good.

Mrs. M. C. B. Mason and [illegible] smith who was [illegible] ably [illegible] of [illegible] April [illegible] W. [illegible] the [illegible] The [illegible] The address [illegible] At the [illegible]

A Message to the Ministry of Today

By President J. W. E. Bowen, Ph. D., D. D., Gammon Theological Seminary

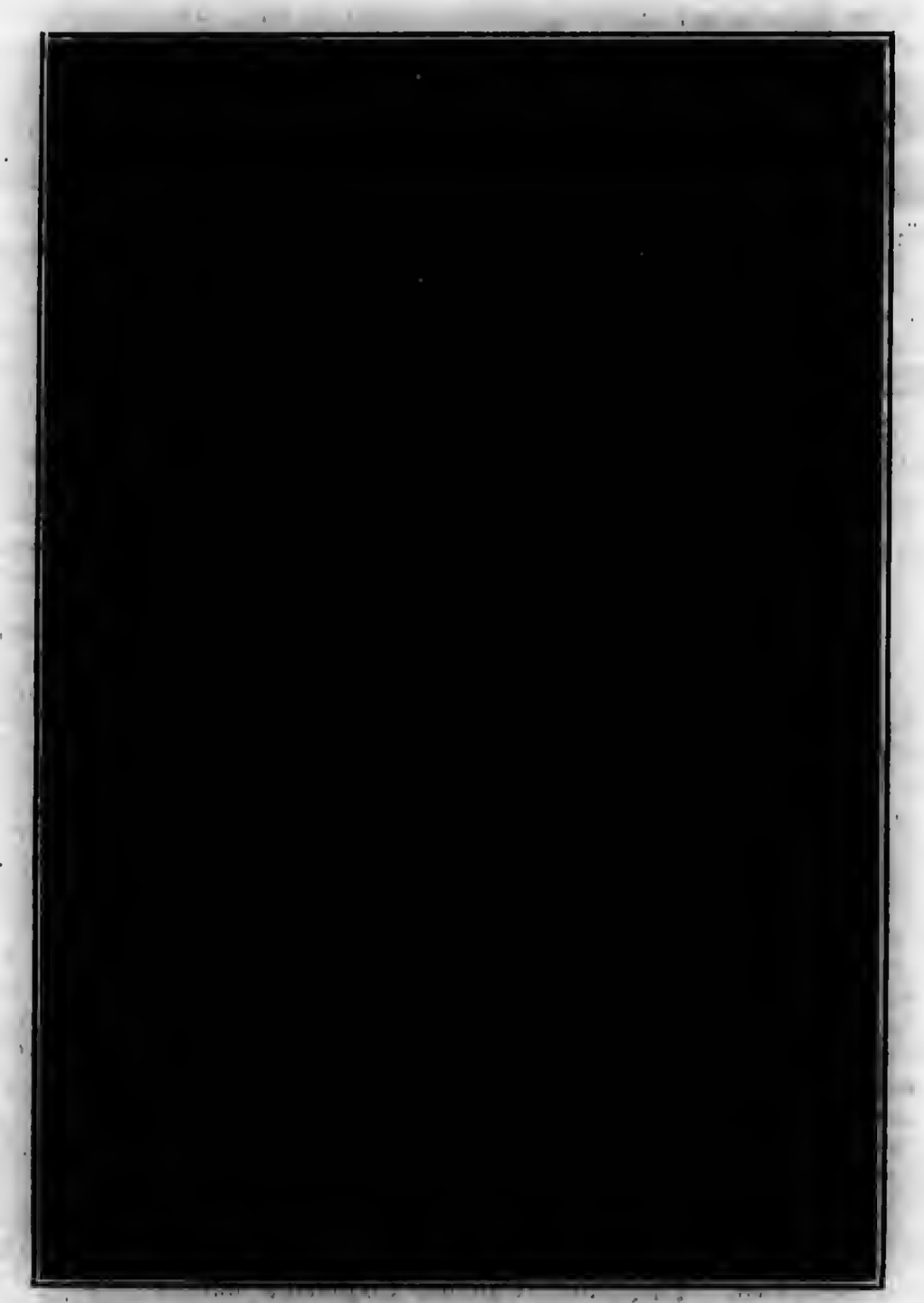
The preacher of the Word is still the leader among us; all other professions have their place in the final development of a people and in the building of civilization, but he who is called and commissioned to direct the soul-thoughts and endeavors of the people, to point the way of civic righteousness and holiness and to deliver the message of God is the one agent who stands chiefest among his brethren. He is chiefest, not so much because of his varied learning, though in this he must stand abreast with the best, but because of the character of his service. He, above all others, is the servant of all. Gregory the Great was not wrong when he subscribed himself, "Servant of the servants of God."

The rapid changes in society and the battle for supremacy among contending ideas of civilization and the grasping tendency of the age together with its inclination to worship mammon make problems for the preacher that require on his part special equipment that he may guide the people aright. The Negro race, in a particular manner, is to be molded by its preachers. It goes without saying, therefore, that these leaders must be leaders in thought and morals, leaders in life.

In the dark days that followed slavery this race had among its ministry men who were anakims—giants in physical form, in moral character and in spiritual power. They were built upon the heroic mold and they did things in an original way that their pigmy sons of this day cannot approach. These men dominated our people by their tremendous personalities.

We have come to a day when, by reason of the spread of intelligence and the rapidly increasing numbers of the race, the call for a better equipped ministry is insistent and imperious.

It may be confessed that, in many respects the Negro ministry of to-day is not equal in vision, daring and faith to its ignorant fathers in the ministry of forty years ago; but it may be also claimed that, in the near future, by reason of the improved training on the part of the ministry of to-day, it will render the period of forty years ago insignificant in comparison with what the advanced ministry will do in the next generation.



President John W. E. Bowen, Ph. D., D. D.

We can afford to go slowly in taking men into the active ranks of the ministry: we should, however, insist that our ministry shall be equipped in learning as well as in piety for the demands of the present.

Gammon Theological Seminary should have 200 preachers within her halls within the next five years. This can and will be done when our active ministry of to-day takes hold in dead earnest of this situation. There are scores of young men in our schools and churches who should be led into service for Christ. A brotherly word, an earnest suggestion, a fatherly counsel, a prayer and a tract will lead many men to consecrate their best talents to the work of the ministry. *We need the best;* best in brain, heart, vision, physical strength, spiritual culture and power to serve: we have enough of mediocres in our ranks to-day; poor stuff; little men; grasping men; ignorant men; we have too many; we need thinkers, prayers, doers; men of large mold; we have them, and our ministry should bring them to Jesus as did Andrew when he led his stronger brother to Him.

It is a lamentable fact that most of the best men of the race are turning to secular professions, and the ministry is left to take in many respects the leavings.

I plead for the best men. The time has come when we should put into every pulpit in the black belt, as well as in the city a clear-headed, well-rounded, thoroughly cultured, God-fearing man. If the race fails to produce this type of men—men who are dialecticians as well as profound moralists; men who have the philosophical temper as well as the vision of the seer; broad-gauged men who hear crackling in their bones the "Woe is me if I preach not"—we are doomed.

No lazy man need apply to Gammon Theological Seminary. No man who will not pay his debts must show his face at our doors. We want honest hard-working, faithful men. The business of the hour is the building of the Kingdom of God, and this can be done only by the right sort of builders.

Our Seminary is the best equipped in the land for the race. We have the property, the facilities, the library, the faculty and the people. We need our ministry to stand back of us to make this institution all that its founder hoped for and that the Church prays for.

This race hears its ministry. No other race is so completely in the hands of its ministry. It is therefore imperative that our ministry be not a misguided one. Every pulpit cries out: Wanted, a man! Shall we give them a sham?

Atlanta, Ga.

Africa Diamond Jubilee Program

One of the features of the Quarto-Centennial celebration of Gammon Theological Seminary, Atlanta, Georgia, was the Africa Diamond Jubilee Day, Tuesday, April 27. The audiences throughout the day were large and enthusiastic, and the addresses made a profound impression upon the ministers and laymen gathered from abroad, as well as the student bodies of Gammon and of Clark. There were present many of the leaders of our Methodism and for this reason the Africa Diamond Jubilee Day was most significant. The services began on Tuesday morning with the singing of the hymn, "All Hail the Power of Jesus Name," after which prayer was offered by the Rev. Z. K. Gowen, D. D., of the Atlanta District, Savannah Conference. President J. W. E. Bowen presided and introduced Bishop J. C. Hartzell, D. D., LL. D.

Bishop Hartzell was given an enthusiastic reception by his many friends and admirers in Southern Methodism, who have long regarded him as one of their best friends. Bishop Hartzell's message was listened to with rapt attention. He spoke on "The Master of Africa—Mohammed or Christ?"

At the conclusion of this address, literature bearing upon the Africa Diamond Jubilee was distributed. The benediction was pronounced by the Rev. J. P. Maveety, D. D., Corresponding Secretary of the Freedmen's Aid Society.

Bishop Hartzell presided at the afternoon session. The first speaker was the Rev. M. C. B. Mason, D. D., Corresponding Secretary of the Freedmen's Aid Society. Doctor Mason was eloquent, as he always is, showing himself thoroughly conversant with the problems of Africa in discussing the Freedmen's Aid Society and the evangelization of Africa. It will be remembered that the schools of the Freedmen's Aid Society have sent out altogether twenty-seven educated and consecrated young men and women as missionaries to the dark continent.

Doctor Mason was followed by the Rev. Homer C. Stuntz, first Assistant Corresponding Secretary of the Board of Foreign Missions, who spoke at length upon the foreign missionary problem as it confronts the whole world. One of the features of the evening session was the singing of some of the Negro folklore songs, which met with hearty appreciation by the vast audience. After the devotions the first speaker was Mrs. Mary Haven Thirkield, wife of Doctor Thirkield, president of Howard University. Mrs. Thirkield had spent many years with her husband on the campus of Clark University and Gammon Theological Seminary, and the arousing reception which she received was a fitting tribute to her years of service among God's lowly people. She spoke upon the work of the Woman's Home Missionary Society. Mrs. Thirkield was followed by an address by Dr. Homer C. Stuntz, who, in the course of his strong and helpful address urged the necessity for supporting the governments that now had control of Africa. Later on Bishop Hartzell endorsed this sentiment.

The Africa Diamond Jubilee celebration, proper, closed with the Tuesday evening service, but it ran over to Wednesday morning.

The Rev. A. P. Camphor, D. D., was the next speaker. Doctor Camphor has spent ten years in Liberia as president of the College of West Africa. He spoke upon "Africa and Methodism."

Doctor Camphor was followed by Dr. R. E. Jones, editor of the SOUTHWESTERN CHRISTIAN ADVOCATE, who delivered a brief address, urging the necessity of our Colored Conferences raising their share of the Africa Diamond Jubilee Fund.

Quarto-Centennial Baccalaureate Sermon

By BISHOP HENRY W. WARREN, D. D., LL. D.

The service was begun with the singing of the hymn, "All hail the power of Jesus' name." This was followed by the creed ,led by President Thirkield, of Howard University, Washington, D. C., at the close of which Bishop Warren offered the morning prayer. The Choral Society next renderd the anthem, '"Awake thou that sleepest."

The responsive service was read from the Psalter: Bishop Warren read the 147th Psalm, and after the announcements of the week's exercises by President Bowen, the taking of the collection and the singing of hymn No. 2, the Baccalaureate sermon was preached by the Rev. Bishop Henry White Warren, D. D., LL. D., of Denver, Col.

Among other things the Bishop said: "You have been carefully drilled in the principles of the Gospel and polity of the Church. I want to glance at the wide application of these principles for a century and a quarter, during which time they have been vindicated by history. The Lord's last words on earth were a singular pean of triumph. He had been arrested; he had been abused; He had had His beard plucked out; His face spat upon in contempt; He had had a mock trial and had been outrageously mistreated, and yet as He leaves His disciples He says, 'All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, and teach my gospel to the whole creation, to animals and plants and every living creature, and lo, I am with you alway, even unto the end of the world.'

"Jesus proposed to unfold His gospel by personal touch; and thus He laid His hands upon those whom He healed, saying, 'Go and tell thy people how great things the Lord hath done for thee.'

"When there was but one man in the whole earth that could bear the commission, He said to Abraham, "Go out of thy country unto a land that I will show thee, and the sands of the seashores" and the stars are only a plus sign of what thy seed shall be, and in thee shall all the nations of the earth be blessed; and we see the value of association, the geometrical increase of individuals associated together.

"One man shall chase a thousand, but two shall not only chase, but put ten thousand to flight. And so He believed in the power of nationalities, and He raised up in the olden times the nation of the Jews, and in the modern times, America, and it is concerning the missionary power of America I wish to speak to you to-day.

"But why should America, the last born of the nations nearly, be accounted a great force in the bringing in of the kingdoms of the earth? Why? I am not to speak of American power merely as a military force, a naval force, but I am to speak of its power in civil, moral, social and diplomatic fields, and we shall see that America is the great missionary nation of all the earth.

"How does it happen that a nation so lately born has come to such eminence in the world until it is really the greatest factor in the world's advance? It comes about this way: because we are the heirs of all the thought and achievements of all the nations that have gone before us. Gladstone said that the American Constitution is the greatest product that the human family ever struck off at any given time or place, and Gladstone was a good judge. How is it? It is not to be supposed that it was done by a few Americans in a moment of general inspiration and enthusiasm, but it was the product of all the great thinking and great doing that had gone before.

"In the old days single ideas developed nations; one thought was enough to make a nation great, and the early nations were only able to contain and illustrate and elaborate one. Egypt had one; Greece had another; Rome another. We were able to combine them all, and not merely one of these make a nation but two put ten thousand to flight, and three and four and five make a nation great. We get comparatively little from Nineveh, from Babylon, from Egypt; Greece comes to us with its political fragments and beautiful sculptures; Rome with her mode of laws, adapted to th eruling class, not to the ruled class, and we combine them all and let them have united and powerful force in the development of this land. We were saved by a Divine Providence from the contaminations of religious scoieties and of religious thoughts.

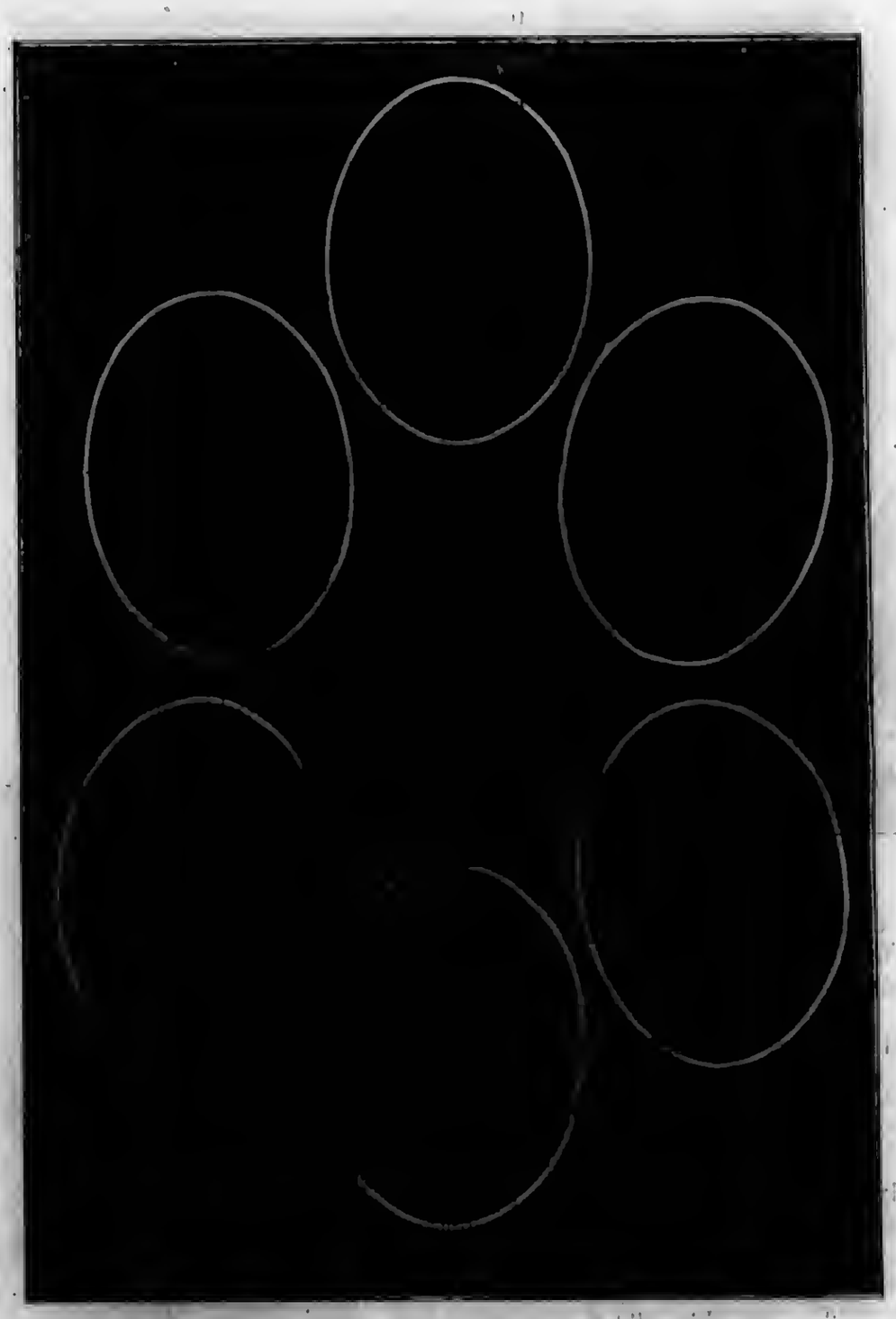
"We had come to us the great thoughts of God, that were so great that He could say in regard to Abraham, "In the shall all the nations of the earth be blessed." We had those thoughts: what were they? Thoughts about the inherent dignity of every man; God's provision that there should be no slaves; that every man should be a free man; that every family should sit under its own vine and fig tree, with no one to molest or make afraid, and in that olden time the poor man was so regarded that if he pawned his robe it was to be lent back to him at night for covering and warmth, and if he had been obliged to pawn himself by reason of sickness or disaster and his land, all were to be free at the sound of the Jubilee trumpet. And so these great thoughts of God were our heritage and John Robinson stood in the cabin of the Mayflower and said, "More light will break out of this old world," and it has been breaking out from that time to this. So that the Declaration of Independence was only the revoicing of the thoughts of God for His children, His poor children . . . . He preached the Gospel to the poor; bound up the broken hearted; preached deliverance to the captives; opened the door and preached the acceptable year of the Lord, and the common people heard him gladly. So that, I say, our Declaration of Independence was only the revoicing of the principles of the great God for His children. Of course the vindication of these principles cost many a life; the pouring out of a good deal of blood. Bunker Hill, Saratoga and Yorktown take their stations among the great places of the world's history . . . . But these principles were finally vindicated and the United States started upon her era of progress. The outcome was the outbreak of liberty in France. The fires of liberty and its vindication had not died out on the slopes of the Alleghenies of America before they blazed up with sudden splendor in France. No one ever thinks of ascribing the French Revolution to any influence but the American Revolution. The greatest event of Europe in that century and the all absorbing topic of interest was America in Europe."

The Bishop then dwelt on the horrors of the French Revolution, which, detestable in themselves were to be preferred to the protracted horrors of the period that led to the Revolution.

Then illustrating with the gradual development of the history of the nation, and the active part it has played in the general advance of the world, and comparing the progress of American industry with that of other nations and telling of the introduction of the American educational system into South America, the Bishop further showed the broad missionary power which is wielded by the United States.

After a thorough and exhaustive treatment of the subject, Bishop Warren concluded with a reminder of how lavishly this nation has been blessed and in consequence how it devolves upon us to give in proportion as we have received.

The sermon was followed by an ordiantion service: three of the brethren of the seminary being ordained to the order of deacons by Bishops Warren and Walden, and the morning's service was brought to a close with the singing of the National Anthem and the pronouncing of the benediction.



THE FOUNDERS OF GAMMON THEOLOGICAL SEMINARY

1 The Rev. Elijah H. Gammon
2 Mrs. Elijah H. Gammon
3 Bishop Henry W. Warren
4 Bishop John M. Walden
5 Dr. R. S. Rust
6 Dr. W. P. Thirkield

Best Business

Preaching is great business, and it takes a great man—great in moral stature, if not in intellect—to execute it. The more intellect the minister has the better, so long as it is consecrated and properly directed; but many men who cannot pretend to learning or brilliancy may yet give splendid account of themselves as preachers if they will only invest their whole mind and heart in that sacred enterprise. Preaching is big business, and, taken in its highest reaches and its broadest significance, it is the best business in the world.—From Zion's Herald.

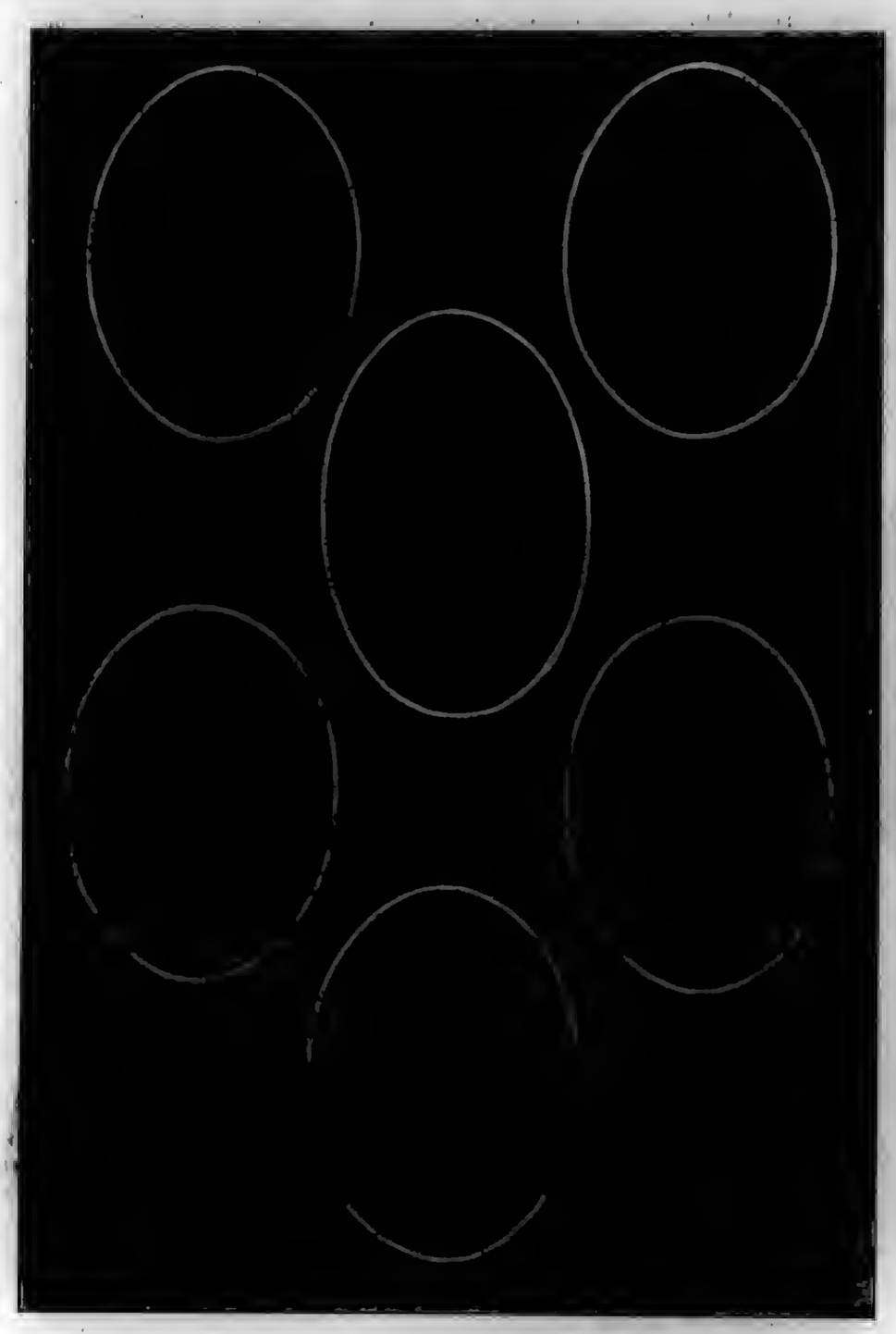
There is something in Him who possesses a beneficient personal influence more subtle than money or speech, or activity, or beauty—a spiritual force, which flows out from his life and touches all other lives and strangely affects them. It is to Him what fragrance is to a flower, and yet it reaches outside and beyond himself.—J. R. Miller.

Impulse to admire what is true, to sympathize with what is sad, and to be reconciled to God, are in themselves excellent, but let it be clearly understood that though Christianity may begin with feeling, it must end in practice, and that the best thing for an enthusiastic person is to ask this question, Am I ready to share Christ's cross?—John Watson.

If spring came but once in a century, [illegible] once a year, or burst forth with the [illegible] earthquake, and not in silence, what [illegible] expectation there would be in [illegible] the miraculous change! But [illegible] sion suggests nothing but [illegible] only the cessation of the [illegible] lous, and the perpetual [illegible] seems less wonderful [illegible] be.—*Longfellow.*

Platform Meeting

In the afternoon of Sunday, April 25, the Gammon Platform Exercises were held, Bishop John M. Walden, D. D., LL. D., presiding. The devotions were led by Dr. J. A. Rush, of Central Avenue Methodist Episcopal Church, Atlanta.



FACULTY

1 President J. W. E. Bowen
2 Dr. Geo. H. Trever
3 Dr. W. J. Yates
4 Dr. C. H. Haines
5 Dr. G. W. Arnold
6 Rev. J. H. Hubbard, B. D., Secretary

Bishop Walden delivered the first speech of the afternoon on "The High Character of the Work of the Ministry. He said:

"Lord, what is man that thou art mindful of him?' ' It is also stated that we are wonderfully and fearfully made. Man has a body. St. Luke was a physician as well as an evangelist. I suppose because he was a physician he was selected by Paul as his traveling companion in his great missionary journeys. St. Luke must have been a well-read man for his day; then in the eighteen centuries that have passed since his day the physicians have all been studying man's body, and great progress has been made, and much knowledge has been acquired about man's body and yet the wisest physician to-day realizes that there are many things about this mysterious structure that he cannot understand; indeed man is wonderfully and fearfully made. The body is the instrument through which great enterprises of this world must be achieved. Greater is the man's mind; it is this that directs the body, makes it the means of accomplishing the work that has been accomplished, and by the use of the body, the mind has been enabled to change the dessert places into the garden and the palace. But great as the mind is, the spiritual nature of the man is superior to it. The body can become accustomed to its surroundings; the mind can become familiar with the things about us and subordinated to our purposes. With these we are all familiar, how the great forces of the world through the activity and inventive genius of man these forces have been subordinated to his purposes so that everything with which we are now familiar is made to serve his purpose. But man has also a spiritual nature, and wonderful as the body may be and wonderful as the mind may be, the spiritual nature is more wonderful than either of these or both put togther.

Man's mind will investigate the facts and forces that are serviceable to him, become acquainted with these great laws, the physical world and our physical conditions, but man's mind cannot discover the great laws that relate to our spiritual nature. I say it reverently, but it was necessary for that gracious God who is so interested in man that he would reveal to us the things that relate to the realm to which our spirits are related, they are related not only to worldly things but to heavenly, in regard to which it is not possible for these human intellects to ascertain clear and necessary information, so God has graciously revealed these things to us to meet the needs of our spiritual being, needs that could not be met but by this higher revelation given to us, and the highest form in which this revelation could have been given to us is through His Son; He has revealed the Father to us, a relationship that it would not have been possible for the human mind even to conceive of before the great and gracious revelation the Father made through His Son.

Even the more intelligent among the heathen nations, those that had made large progress in material things have not been able to ascertain the things that pertain to the spiritual.

Almost the last words of the Master were marching orders: "Go ye into all the world and preach the Gospel." Now this is the work of the ministry, this is the work of those men who have been preparing in Gammon Theological Seminary for their life work, and as you know, we are here this afternoon to celebrate the twenty-fifth year of this institution's existence. It is a very gratifying thing and a remarkable fact that you could have with you to-day as many persons as there are on this platform that were identified with the beginning of this institution. I doubt if many other schools could witness what you have the privilege of witnessing here to-day. Bishop Warren, President Thirkield, President Crogman and the speaker were all here at the beginning of the institution, and I mention this because it is a gratifying fact that Providence has spared these to be with you to-day. I think what I have said gives you a measure of the high character and inestimable importance of the work of the ministry. They are to carry forward those forms of instruction necessary to the moral improvement of the world. Need I say more to bring to your mind the relative importance of the high and holy calling to which you are called; to preach the unsearchable wisdom of the Gospel, the glad tidings of great joy, the reconciliation made possible between God and man.

Continuing, Bishop Walden dwelt on the work of the institution during its 25 years of existence, and addressed the students of the Seminary on their duty in an impressive and forceful manner.

Greetings from sister institutions was the next feature on the programme.

Introducing Preisdent E. T. Ware, A. M., of Atlanta University, Bishop Walden took the opportunity to refer to the founding of the Starr School, of which Atlanta University, one of the oldest of our schools in Atlanta, is an outgrowth.

GAMMON AND LIBERAL EDUCATION.

Bringing the greetings from Atlanta University, President Ware said:

"I count it an honor to be here on this occasion and to represent Atlanta University in extending to Gammon Theological Seminary the hearty greetings and congratulations of Atlanta University.

"Bishop Walden is correct: Atlanta University is a direct outgrowth of Starr's School, and this institution, with its 40 years of service rejoices in the 25 years of service just completed by its sister institution.

"It is natural that Atlanta University always follows with peculiar interest any work in which any of its graduates is associated, and we count it an honor that Dr. Crogman who was a teacher in Gammon Seminary and is now one of the trustees, was one of the first graduates of Atlanta University. But for larger and more important reasons Atlanta University follows with interest and sympathy the work of Gammon Seminary. Both of these institutions were founded on the same deep faith in manhood and belief in the Christian teaching, and both these institutions have had a common cause to defend in being champions not only of the education of the colored people, but of the liberal education of the colored people. There is no calling higher than the calling of the Christian ministry. Gammon Seminary is, and by its very nature must be a champion of our higher education for the colored people, and we must and do recognize the inter-

(*Continued on Page Ten.*)



FORMER PRESIDENTS AND PROFESSORS

President W. P. Thirkield
Prof. W. H. Crogman, Litt. D.
Prof. E. L. Parks, D. D.
President L. G. Adkinson, D. D.
Prof. J. C. Murray, D. D.
Prof. W. H. Crawford, D. D.
Prof. J. W. E. Bowen, Ph. D., D. D.

Extracts of Addresses Delivered at the Africa Diamond Jubilee, Atlanta, Ga.

"The Master of Africa, Mohammed or Christ"

BY BISHOP J. C. HARTZELL.

Next to the Pagans the great religious force in Africa is Mohammedanism. Do you realize that there are fifty-nine millions of Mohammedans in Africa? Do you realize that that great organized force occupies the Northern half of the continent, and that along the centre there are more than twenty millions of these people?

And then there is Christianity. And do you realize, my dear people, that today there are scarcely more than two millions of Christians on the continent of Africa? Think a moment! We talk about taking Africa for Christ. Bless your heart! That means the conversion of one hundred millions of Pagans, and the meeting and overcoming of that tremendous force of Mohammedanism on that continent; and I want to say to you that I have got all the poetry taken out of me about mission work in Africa. We have come to a point in studying that continent now when we are face to face with tremendous issues that involve the very test of our Christianity—the test of the church of Jesus Christ.

In the presence of those seemingly impervious millions of Pagans set in their customs, while their peculiar laws, when I stand in the heart of that continent under one of those flags and see how the forces of modern civilization are coming in contact with those one hundred millions of Pagans, and see the mistakes that are made, and see how they all stand aghast at the problems that confront them, doing the best they can waiting that good may come of it all, then I see here and there just a few stations of Christian Missions, the most of them weak, and they are doing their part—in the presence of that black mass of humanity—dark in skin, dark in soul, the Light of God never having entered their soul, I say to you that it takes the poetry out of me, and I can only fall on my knees and ask God to direct and strenghten us.

I want to emphasize the question of Mohammedanism in Africa. What I want to say to you is this: That the real question, the real issue in Africa today is whether Africa shall be Christian or Mohammedan. Will the civilization of the coming Africa be Mohammedan or Christian? That is the great question It is a wonderful thing how the Church has become awakened in the subject of Mohammedanism, and diplomats have come to understand that the great missionary problem of the twentieth century is to evangelize the Moslem world

Let us take two or three facts about Mohammedanism In Mecca in Arabia 570 years after Christ Mohammed was born, and he grew up to be a man and then a prophet; he was also a sailor, but felt that he was called of God to establish a religion, and he did so He developed a military power which should go forward years after his death. And what do we find. We find that from the Persian Gulf to the Western shores of North Africa there are ten thousand mosques where millions of Mohammedans are called to prayer several times a day. A great military power arising under the influence of that strong, religious belief which they have, how they have crumpled up the Persiam Empire on the right! How they have crumpled up the Romans on the left, and driven the missionaries far Eastward and South Eastward, and the Christian world Westward into Europe, and bottled up the Christian Church in Europe for a thousand years! How they today own the grave of our Saviour in Palestine, and how at one or two places they have almost captured the great centres of Europe, and today two hundred and thirty millions of people are under the crescent. Take that in. You really cannot understand what it means. Write it down and think about it.

Mohammedanism is built on some of the great doctrines of God, as for example—One God. But their system advocates the degradation of womanhood, and yet there it is today; there it stands and the Christian Church has stood afraid seemingly. But now God has called upon the Church to lay hold of this great problem, and the Church is aroused.

In China there are thirty millions of Mohammedans; in Africa, fifty-nine millions; in India sixty millions of Mohammedans, powerful, aggressive and missionary in their spirit. It is one of the great missionary religions of the world.

That was the most awful calamity that ever came to the Christian Church, and that overrunning of the Christian Church in North Africa was the first great step for Mohammedanism to conquer that continent.

It is amazing; it is startling. Read it and study it, and it will widen your visions and give you a new grip on the situation, and you will understand things better and better about the continent. They sent their missionaries, and took generations after generations of the young people and taught them their doctrines and taught out of thme everything relating to Christianity. One class of people they could not overcome; they were then called the Abysinnians; today they are known as the Copts, where Menilek now rules, and he is a grand old man—a Jew. A visitor went over there from Hayti and said to him: "I have come first of all to the first and greatest Negro in Africa." But he said: "No, you are making a mistake, sir, my father was Abraham."

"The Freedmen's Aid Society and the Evangelization of Africa"

BY DR. M. C. B. MASON

The celebration of the Africa Diamond Jubilee which is, I understand, Mr. Chairman, marking the seventy-flfth year of the missionary work in Africa under the auspices of the Methodist Epjiscopal Church, this celebration will, I think, bring two things prominently before us.

Firstly, it gives us an opportunity to give toward the raising of the $300,000.00 asked for, every cent of which is absolutely necessary for the maintenance and enlargement of the missionary stations already established, and for the inauguration of new mission stations throughout all Africa. I can only express hope that our people will be exceedingly generous, and that every minister and layman among us will lay something upon God's altar for the redemption of Africa.

In the next place the celebration of this Africa Diamond Jubilee will bring to us anew the fact that, in a peculiar sense Africa is our field. The Methodist Episcopal Church has her chance for foreign missionary work and endeavor. But the fact already mentioned, namely, that Africa is our field and gives to the American Negro his opportunity to stand by the best men and women in giving something for the uplift of other peoples—this is to be the most far-reaching in its effects and striking at the very heart of the question. We shall ultimately have all the men and all the money we need to carry on this work, and take our part and chance in the uplift and development of Africa. Fortunately for us just at this time, when the schools of the Freedmen's Aid Society have developed here and there individual men and women of strength and character for this work, just at this opportune time, it is fortunate for us that the Church has a man in charge of this great continent, whose high character, broad and lofty statesmanship, full and perfect knowledge of the Negro, and a thorough belief in his ability to take successfully and hold successfully positions of honor and trust, not only fit him for this exalted position, but make him the instrument in God's hand for opening the door and keeping it ajar so that every educated, consecrated Negro who will may enter and find a field of usefulness in Africa. I refer to Bishop Hartzell, who honors us with his presence today, and I believe now as I have always believed during all these years, that his call to the African Episcopacy just at this important and critical period, if you please, seems part of the great plan of the Almighty to lay upon the thought and conscience of the educated Negro that Africa is the one field which gives him his chance for missionary work and endeavor.

Now I submit, ladies and gentlemen, with this thought in our minds, what now must the students in this Seminary, the students in all the schools of the Freedmen's Aid Society, what must the educated, consecrated Negro everywhere do in order that his service in Africa may be the most efficient?

The more I read about Africa, the [illegible] his superstitions based [illegible] been no superstitions [illegible] people [illegible] where, save that which has come from the religious conception of that people), the system of polygamy and the native's argument for sustaining it—the more I am convinced that that system must be thoroughly understood by the man or woman who attempts to be of any permanent service as a missionary worker in Africa.

What next? A full, comprehensive, thorough idea, and now I put another adjective which I think is important, a sane conception of the civil and political situation of the African continent; that is important for the missionary work in Africa. The partition of Africa by the great powers of Europe has done great things for Africa; while at some angles it may offer us for the moment, without a thorough understanding of the situation, some discouragements, it has done nevertheless, very much for Africa.

In an audience I recently heard a man say this: "Let us go" he said, "escaping what is discouraging in American civilization, let us go to Africa—our fatherland," and they applauded him. I wished he had said to our motherland, for to go to our fatherland would take us on a wild goose chase all over this land. "If we go there, we shall get rid of this prejudice and of this kind of government." I felt like shouting to my friend "Brother, don't forget that if we should attempt to go to Africa to get rid of the white man's government, we should find that he has gotten there before us, and has the whole situation under his control. I say that we should first come to a thorough understanding of the civil and political questions that relate to the partition of the Dark Continent. A few years ago the thought came to me that there are some such questions in Africa that confront us; that in that land which in our imagination we would regard as in the hands of our ancestry, I confess that I was a bit surprised and rather discouraged when it came to me that some such questions as are being discussed in the Southland today are being discussed in Africa; that he is sometimes elbowed off the sidewalk; that he must get permission to go from this point to another point. I confess that when some of these things dawned upon me, I experienced to say the least of it a bit of discouragement. But when I went a little further into the subject, I found out that notwithstanding this, he was rising into power and usefulness; that he had the common possession of the language of continental Europe and that scores of black men snatched from the very fastness of Africa seemed to speak the English language with as much accuracy as I am attempting to speak it now; that he is in the armies of all continental Europe; under the protection of their flag and speaking their language.

"Some Personal Observations of Africa"

BY DR. A. P. CAMPHOR

Africa and darkness have for many ages been regarded as synonymous terms. All that the most vivid imagination has been able to put into the words "dark and degraded" has been employed to describe the state and condition of that land and its peoples. And yet this has not exaggerated the picture beyond the limit of truth and reality. Polygamy, witchcraft, human sacrifices, and universal belief in charms, fetiches and the existence of evil spirits have prevailed from time immemorial, distorting and preventing the life and character of the people. Mohammedanism, Argus-eyed, eager and aggressive with its admixture of error and truth, with error predominating, its easy-going senseous faith, supported by its zealous advocates, sanctions fanaticism, ignorance and immorality and sinks its 40,000,000 adherents to awful depths of poverty, fatalism and degradation.

For centuries the continent has been darkened and dominated by a hoary superstition and a paganism of the lowest type. This has left deep footprints in the physical, moral and spiritual life of the people, obscuring the light within them and disfiguring the image of God in which they were created. The land itself, though the brightest of God's footstool, and where nature scatters her gift everywhere with lavish hand, has remained for centuries [illegible] ed in the dark mantle of night and [illegible] civilized world. No light from without [illegible] any considerable distance into the [illegible] While civilization in the East [illegible] the situation somewhat, yet this [illegible] bare Northern and Eastern [illegible] ing the bulk and heart of the [illegible] and unredeemed.

These things have profoundly [illegible] my study of Africa:

First. The [illegible] is destined to play [illegible]

(Continued on Page [illegible])

Annual Address---"Being Alive To-day"

By the Rev. James W. Lee, D. D., Pastor Trinity Methodist Episcopal Church, South Atlanta, Ga.

"I think it has been about 18 years since I was here last, and nearly 24 since I was here first. I was in the lobby of the Kimball one day and met



REV. JAMES W. LEE, D.D.

a man that I had known, who had something to do with Chautauquas in the country at that time. We were talking when a mere youth it seemed to me came up and he introduced me to this youth as the Rev. Brother Thirkield who was president of Gammon Seminary. I thought he was quite a young man to be in charge of a Seminary, but I liked him from the beginning, and it was but a short while after that that I came over to see him, and I know well his struggles and his trials and his sacrifices in those early times. I met Mr. Gammon at his home. Afterward Mr. Gammon wrote me a letter and requested me to come to Batavia and spend three days with him. He wanted to ask me some questions about how to serve the colored people. And so I was well acquainted with the beginning of the Gammon Seminary, and I do not believe that any man has ever contributed more to the foundation at least and to its history than Dr. Thirkield, and I am delighted that he is here tonight, and I have always followed him with a good deal of interest, and his career has been a source of joy to me and to everybody.

"Your President, in writing to me, said he would like me to bring a message of cheer to the students and those interested in this school, so I propose to speak to you tonight on:

'BEING ALIVE TO-DAY.'

"You know a good many people are not ready to rejoice at the fact of just being alive; you know many want something—they want a plantation, they want a fine house on Peachtree, they want money in the bank, and many, many people are dissatisfied and unhappy because they have not things. Now don't you know that the real secret of happiness is learned by one when he is able to be thoroughly happy upon just the fact of being able to live and see the moon and stars and look at the grass and hear the birds sing. That is a high standard of happiness to attain to, but you will reach that level after a while. I do not think I ever met a man in my life throwing up his hat into the air because he was alive. To come out from the great and swathing environments that encompass us and stand on the earth is a thing to be truly thankful for, and I believe that you cannot do a better thing than make up your minds tonight to be happy.

"Life, we are taught by the philosophers, is a continual adjustment of internal and external relations. Life is harmony of adjustment to one's environment in life. This is by no means a definition, but is merely a description more or less accurate in the way it manifests itself; a definition cannot be given. It cannot be known precisely what it is until it comes into correspondence with the objective elements to which it is related.

Life is a continued copartnership between interior qualities and external relations. It is a palpitating compound formed by the union of something within itself with something outside of itself. Its chief characteristic is its capacity to form associations, and to be transformed into harmony with that with which it is associated. Here is its peril and here is its hope.

"In associating with that which is low, life is degraded; but simply because upon the upper side of life those who move upward have continued to choose that which is above, it is to that class we are indebted for the various indications of progress, and for the highest things to which our race has come. The environment of life is the unappropriated part of itself. The ocean outside of the whale is that part of the whale that has not been converted into fish. The atmosphere of South America contains unorganized, scattered elements which are waiting to be converted into bananas and monkeys and coffee and oranges and other tropical fruit.

"That we may know how much more we have it within our power to become to-day, it is necessary for us to look into that marvellous storehouse that encompasses us which we call environment. We look at that first interpreted to us by *Science*.

"All the ancients knew about nature was summed up in four terms—earth, air, fire and water. Science has subdivided these immense masses, until instead of four terms to contain our ideas of matter we have to-day about 70. Science has divided and subdivided these masses of matter until they have given us the names of 70 elements, specific gravities and their affinities. Science has taught us to group elements in one way so as to get compounds of one sort, then take the same elements and group them differently and we get compounds of another sort. We take hydrogen, carbon and nitrogen and get bread; take the same elements and group them differently and they give us Prussic Acid. Science



REV. HOMER C. STUNTZ, D. D.

has changed Caloric from an igneous fluid into a mode of motion; science has changed astrology into astronomy . . . . and has given us something better in the secret of so cooking our food as to turn dyspeptics into genial men and women, and it has closed the career of the fortune-teller among intelligent people. Physicians no longer, as in the days of Voltaire, pour down medicine of which they know little into bodies of which they know less. Science has developed our sense of hearing by the inrtoduction of the telephone, and our capacity for seeing by the gift of the telescope and our sense of smell by the chemical test.

"Science has taken down the habitations of our fathers and replaced them by quarters so wide and high that people are really afraid that they can never walk beneath them without catching their death of cold. Science has taught us how to send our messages by means of ether, and a cold, calculating man of science declares that we are near the time when, if a father wants to speak to his son, John, not knowing where he is, he will only have to call out in a loud electro-magnetised voice, understood by his son and no one else, 'John, where are you?' In a little while he will hear the voice come back, 'I am at the bottom of a slate quarry in Wales, father,' or wherever the son may be. If after calling in this loud voice his son does not respond, he will know that John is dead. When we come to that time adumbraic in the teachings of this professor, this world will be so related and connected that you shall be able to speak to anyone in any part of the earth as conveniently as to anyone in the room of the house where you live.

"Science gives us environment in terms of use. *Art* in terms of beauty.. Science sets elements to working; art to singing. Art touches things for eternity; science for time.

"Art, through the genius of Burns, touched the Little Bonnie Doon and lifted it to a place of more importance than the Amazon. The Avon is not large enough to float a respectable river steamer, but because associated with the name of Shakespeare, every drop of its water glows and shines until it has become as radiant and beautiful as a diamond. The Lakes of Minnesota are larger than those of Scotland; but because Sir Walter Scott left the glow of his genius upon those of his native land, they drew tourists annually from

(*Continued on Page Ten.*)



DISTINGUISHED SPEAKERS

1 Bishop J. C. Hartzell.
2 Dr. R. E. Jones.
3 Dr. J. P. Wragg.
4 Dr. A. P. Campher.
5 Dr. M. C. B. Mason.
6 Rev. Wm. F. Stewart.
7 Mrs. H. M. Nasmyth.
8 Miss Flora Mitchell.

Historical Facts About the Seminary



MAIN HALL—GAMMON HALL

1882.—Bishop Henry W. Warren, D. D., I.L. D., took up his episcopal residence in Atlanta in the part of the home then occupied by President Thayer of Clark University.

Upon a strong presentation of the need of a trained ministry by Bishop Warren, the Rev. Elijah H. Gammon and wife gave $20,000.00 to endow a Chair of Theology in Clark University, and $5,000.00 toward a new theological hall, Bishop Warren to raise $20,000.00 more for the hall.

May 12, 1883.—The corner-stone of Gammon Hall was laid.

December, 1883.—Gammon Hall was dedicated Bishop Warren and Dr. Rust being the chief speakers.

1882-1883.—President E. O. Thayer, of Clark University, published an announcement of Gammon School of Theology as a department of Clark University, with Dr. W. H. Crogman as the Professor of New Testament Exegesis, the first professor of the school, and announced that a Dean and Professor of Systematic Theology would be secured for the fall of 1883.

June, 1883.—The Rev. W. P. Thirkield, A. M., B. D., was elected Dean by the Freedmen's Aid Society, upon the selection and recommendation of Bishop Warren and of Dr. Rust, the Corresponding Secretary of the Society.

October 3, 1883.—Dean Thirkield began his work in the School of Theology.

1885.—Dr. J. C. Murray was elected Professor of Exegetical Theology.

1886.—Mr. Gammon gave $3,400.00 for the first residence, on the campus, which was occupied by President Thirkield.

1886.—Dr. Edward L. Parks was elected Professor of Systematic Theology, and became, December 14, 1886, Secretary of the Faculty.

October 27, 1886.—First Formal Opening Day Address was delivered by Bishop Atticus G. Haygood, D. D., LL. D., Secretary of the Slater Fund.

May 24-June 6, 1887.—First Preachers' Assembly was held.

1887-1888.—Mr. Gammon gave amounts of money to build the residences occupied by Dr. Murray and by Dr. Parks.

January 28, 1888.—Mr. Gammon turned over to the Board of Trustees $200,000.00 as an endowment for the Seminary.

March 24, 1888.—A Charter was secured for the "Gammon School of Theology."

April 26, 1888.—Second Preachers' Assembly held.

December 23, 1888.—"Founders Day," commemorating the birth of Mr. Gammon, was instituted.

December 28, 1888.—The name of the institution was changed by charter from, "Gammon School of Theology" to "Gammon Theological Seminary."

1888.—Mr. Gammon gave funds for the erection of the Library Building.

1889-1890.—Mr. Gammon built the fourth professor's residence, which was occupied by Dr. Crawford.

May 26, 1889.—The Library Building was dedicated. Bishop Haygood delivered the address.

1889.—The Rev. W. H. Crawford, D.D., was elected Professor of Church History. He entered upon his duties December, 1889, and delivered his inaugural address May 14, 1890.

July 3, 1891.—Mr. Gammon passed to his reward. He made the Seminary a legatee to one-half the residuary portion of his estate, which brought the endowment up to a half million dollars.

December 22, 1892.—Mrs. Gammon, wife of the founder, died.

1893.—Dr. Crawford resigned his Chair of Historical Theology to accept the Presidency of Allegheny College, Meadville, Pa.

August, 1893.—The Rev. J. W. E. Bowen, Ph. D., D.D., was elected to the Chair of Historical Theology. He began his duties in October, 1893, and delivered his inaugural address May 2, 1894.

January 29, 1894.—The Rev. Wm. F. Stewart, A.M., Rock River Conference, proposed to establish a Missionary Department in the Seminary to be known as the Stewart Missionary Foundation for Africa.

1894.—The Foundation began its work.

1896.—Dr. Bowen was elected the first Secretary of the Foundation.

December 13-15, 1896.—A "Congress on Africa" was held under the auspices of the Foundation.

May, 1898.—Fifteenth Anniversary, Preachers' Assembly and Alumni Reunion was held.

January, 1900.—President Thirkield, having been elected General Secretary of the Epworth League of the church, resigned as President and Professor and entered upon his new duties.

February, 1900.—The Rev. Luther T. Townsend, D.D., was selected to complete the unexpired year in the Chair of Practical Theology made vacant by the resignation of Dr. Thirkield.

January, 1900.—The Board of Trustees arranged for the general administration of the affairs of the Seminary by designating each professor in turn as "Chairman of the Faculty."

May 30, 1901.—The Rev. L. G. Adkinson, D.D., President of New Orleans University, was elected President of the Seminary and Professor of Practical Theology.

July, 1904.—Dr. J. C. Murray, Professor of Exegetical Theology, and Dr. E. L. Parks, Professor of Systematic Theology, retired from the Seminary.

September, 1904.—The Rev. Geo. H. Trever, Ph.D., D.D., was elected to the Chair of Exegetical Theology; also the Rev. W. J. Yates, Ph.D., D.D., was elected to the Chair of Systematic Theology. Both of these Professors began their duties in October, 1904.

January 19, 1906.—President L. G. Adkinson died.

January, 1906.—The Executive Committee of the Board of Trustees divided the executive work among the three Seminary Professors for the unfinished year.

October 18, 1906.—Dr. J. W. E. Bowen, Professor of Historical Theology, was elected President of the Seminary. He began his duties immediately.

December 11, 1906.—The Rev. Chas. H. Haines, D.D., was elected to the Chair of Practical Theology and Librarian. He entered upon his duties January, 1907.

December 11, 1906.—The Rev. Geo. W. Arnold, D.D., was elected Secretary of the Stewart

(*Continued on Page Ten.*)



PROFESSORS' RESIDENCES

President Bowen's Cottage

Dr. Yates' Cottage

Southwestern Christian Advocate

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3—When the ADVOCATE does not arrive regularly, notify us promptly.
4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

631 BARONNE STREET.

THE GAMMON QUARTO-CENTENNIAL PROGRAM

(*Continued from Page One.*)

most warmly received. In the afternoon the Rev. Dr. J. P. Wragg delivered a most helpful and scholarly message on "The Bible and the Moral and Spiritual Life of the Race." The fraternity exercises were held in the afternoon, Dr. W. P. Thirkield presiding in the absence of Bishop Walden. Greetings were brought by the Rev. H. H. Proctor, D. D., of the Congregational Church, and the Rev. W. C. Lovett, of the *Western Christian Advocate*. In the afternoon of Monday the Rev. James W. Lee, D. D., pastor of Trinity Methodist Episcopal Church, South, delivered a scholarly and stirring address on "Being Alive To-Day." This address is found elsewhere in this issue.

One of the most helpful features of the program was the Africa Diamond Jubilee Day. A full account of this feature appears elsewhere. Bishop J. C. Hartzell was a commanding personality at this celebration. He was presented during the session and delivered a forceful address on the "Master of Africa: Mahommed or Christ."

The Rev. Homer C. Stuntz, D. D., First Assistant Corresponding Secretary of the Board of Missions, was another central figure at the Gammon Celebration. He delivered three remarkable addresses. He is a man of scholarly attainment and wide experiences. His experience in India and the Philippine Islands and his travel throughout the world make him one of the best informed men in the Church on Mission problems of to-day; and he is by training and temperament one of the most eloquent men of Methodism. His addresses were brilliant; they were meaty with facts concerning Mission problems. His address on India is one of the most stirring addresses to which we have listened. His address on the Philippine Islands is masterly. He delivered two full addresses during the Africa celebration. On Wednesday morning there was somewhat a change in the program. Dr. Thirkield delivered, in the old Gammon Chapel, an address on the "Reminiscences of the Earlier Days." The annual meeting of the Alumni Association was held in the afternoon under the presidency of the Rev. P. H. Travis, class of 1906. Dr. J. A. Rush was elected president for the ensuing year and the alumni orator for 1910 is the Rev. A. P. Camphor, D. D., President of Central Alabama College. The Alumni address this year was delivered by the Rev. J. N. C. Coggin, D. D., '96, pastor at Covington, Ga. Mr. Coggins' theme was on "The Minister Himself," a very helpful, eloquent and forceful address it was. On Thursday, the 29th of April, the commencement exercises proper took place. The following is a list of the graduates, with the subject of their theses:

Benjamin F. Armstrong—"The Minister of the Present Age," Cuero, Texas.
George W. Coleman—"Christian Stewardship," Shubuta, Miss.
E. C. W. Cox—"Encouragement to Enter the Ministry," Fairburn, Ga.
Wm. M. Ervin—"The True Nobleman," Anderson, S. C.
Edward C. Funches—"Determination in Character Building," Charlottesville, Va.
Shadrach A. Funches—"The Preacher's Relation to the Sunday School," Orangeburg, S. C.
Henry P. Gorden—"The Value of Great Men to the World," Winona, Miss.
David Gray—"The Christian Minister a Revivalist," Douglasville, Ga.
William Hailey—"The Triumphs of the Gospel in Foreign Lands," Bennettsville, S. C.
E. Adolph Haynes—"True Greatness," Pittsville, Va.
William S. Hight—"The Power o Trifles," South Pittsburg, Tenn.
Wisdom F. Isaiah—"The Place of the Christian College in a Nation's Life," Oxford, Miss.
Edward J. Jackson—"The Progress of Christian Education," Tallahassee, Fla.
James E. C. Jenkins, A. B.—"The Evangelization of the World," Westminster, S. C.
Sidney E. Jones—"The Relation of Education to Christianity," Flatonia, Texas.
Samuel M. McCullon—"The Upward Tendency of the Age," Bennettsville, S. C.
Albert McNeal—"Shall Africa be Redeemed by American Missionaries?" Atlanta, Ga.
Mason C. Pulliam—"Family Government," Batesville, Miss.
Mortimer F. Strong—"Advance Guards of Christian Civilization," Danville, Ark.
John W. Terrell—"The Minister and Social Problems," Dublin, Miss.
Howard W. Williams—"The World's Effort for Union," Lynchburg, S. C.
F. Douglass Woodford—"The Essential Elements of Good Citizenship," St. Louis, Mo.
E. Oscar Woolfolk, A. B.—"Educational Progress of the Negro," Amory, Miss.
Philip P. Wright—"Industrial Education," Alexander City, Ala.

The address to the class was to have been delivered by President John Wier, D. D., of New Orleans University, but Dr. Wier was unavoidably detained. Each member of the class above named was granted the Seminary diploma. The Rev. James E. C. Jenkins and the Rev. E. O. Woolfolk having previously completed the full college course—Mr. Jenkins at Claflin and Mr. Woolfolk at Rust—were awarded the degree of B. D.

Thus closes one of the best years in the history of Gammon Theological Seminary and thus closes one of the strongest programs ever built and carried forward among our schools in the South.

During our next week's issue it is our purpose to speak of the twenty-fifth anniversary of Thayer Home. Matter concerning this important institution and its noble superintendent, Miss Flora Mitchell is crowded out this week. We will also in our next issue give attention to the significant meeting of the presidents of the universities, colleges, schools and academies under the auspices of the Freedmen's Aid Society.

THE WESTERN'S DIAMOND ANNIVERSARY

The *Western Christian Advocate* celebrated in a recent issue its seventy-fifth anniversary. Appropriately may the *Western* celebrate a diamond jubilee; for its long history is brilliant with its endeavors for Him whose philosophy and system of ethics it has consistently expoused. The *Western* has a place all its own, made legitimate by the character of the editors who have conducted its columns during these years. Besides being a mighty temperance force, a searcher for the truth and a possessor of freedom to speak the truth as it concerns all things in the Church and out of the Church, its essential tone is spiritual. That is no less true of it now than it has been dur That is no less true of it now than it has been during the years. No one can take up the *Western* weekly but that h will find much food for his spiritual life and much food that will aid him in his devotions. While the *Western* is a newspaper, that term must not be interpreted to mean that the spiritual tone is submerged in the effort to provoke interest in its columns. It is an advtocate of Christian ideals; of Christian thought and breathes constantly the devotional spirit.



DR. LEVI GILBERT
Editor of the Western

The SOUTHWESTERN extends to the *Western* on its seventy-fifth anniversary its heartiest greetings and congratulations. May it live yet to celebrate its career in centuries instead of years.

The gifts of the Methodist Episcopal Church, South, to Negro education are gradually on the increase. A few years ago its gifts were about $5,500 a quadrennium. The following quadrennium the amount was nearly $6,500; the last quadrennium, $9,300. At the recent meeting of the Board this quadrennium's collections totaled for the year $14,334.85.

OF GENERAL INTEREST

RETURN OF THE WRIGHT BROTHERS

The enthusiastic reception given the Wright Brothers on their return from Europe was in marked contrast to the circumstances attending their first departure. The achievements of these inventors in foreign lands, the tributes of praise won alike from scientists and from the crowned heads of Europe, are well known. No less remarkable than their conquests of the air has been the way in which tney have sought to avoid notoriety. Their trip abroad was eminently successful along business as well as scientific lines. A sufficient number of orders have been secured for their aeroplanes to keep them busy for some time to come. Beyond all doubt the nations of the earth are thoroughly interested in the development of the aeroplane. Not so much for scientific reasons as for the possible part it may play in the wars of the future. According to reports from London a question being seriously discussed in European capitals is: "Will aeroplanes end war or will they first destroy the present system of international relationships." William T. Steed has published a sensational article in one of the great dailies of London asserting the fact that within a short time airships will destroy the customs systems of Europe and obliterate the frontiers." Mr. Orville Wright says in speaking of the future of the aeroplane: "We have carried two passengers on some of our trips and the machine could easily be developed to sustain the weight of several more persons; but I do not believe that the acroplane will be a regular passenger carrier, neither will it carry freight. Its province will be more in the nature of quick transit like the automobile, only its operator will not have to confine himself to defined routes of travel."

A GOOD SHOWING

Sometime ago when railroad accidents were occurring with alarming frequency the safety of travel on American railroads was often compared with that on European railroads and the result was by no means favorable to the railroads of this country. But the reports of the passenger traffic of the department of the Pennsylvania System for the year 1908 was a remarkable one when it is considered that this great system operates twenty-three thousand miles of railway. The number of pasengers carried during that year was 141,659,543 and not a one of these was killed as a result of train accident. There were 102 injured, but this is a very small per cent and is a decrease from the figures of the previous year. The Long Island Road which is one of the subsidiary lines of the Pennsylvania has even a more remarkable record: During the past year it carried more than 23,000,000 passengers with only 17 injured in train accidents. It is claimed that this road has been operated for 15 years without a fatality to passenger due to train wreck. With the use of the steel coach becoming more general there will doubtless be a great decrase in the number of deaths occurring from railway accidents.

FIRE LOSSES

The startling fact that fire losses in the United States are many times greater than in any European country has served to arouse various insurance companies and our economists as well. Most of the leading papers and magazines have published articles showing how great are these losses and have striven to enlighten not only the State and Municipal authorities but also the general public upon the subject from an economical point of view. In many states there have been formed fire prevention associations for the purpose of securing safe building laws and other such legislation calculated to conserve property. In an address before the National Board of Fire Underwriters, J. Montgomery Hare gave figures showing how enormous have been the fire losses in the United States during the last five years. During that time there has been over a quarter of billion of dollars lost annually in this country, as the result of fire. In other words, nearly three-fourths of a million of dollars of property has been destroyed each day during the last five years. These figures do not include losses resulting from forest fires, nor do they take into account indrect losses such as the maintenance of fire departments and waterworks, etc. In addition to this great destruction of property there has also been a large number of lives lost. There are, however, many evidences that the public has awakened to the realization as to what this tremendous loss means and already steps are being taken which will tend to reduce this terrible waste.

BISHOP CHARLES B. GALLOWAY

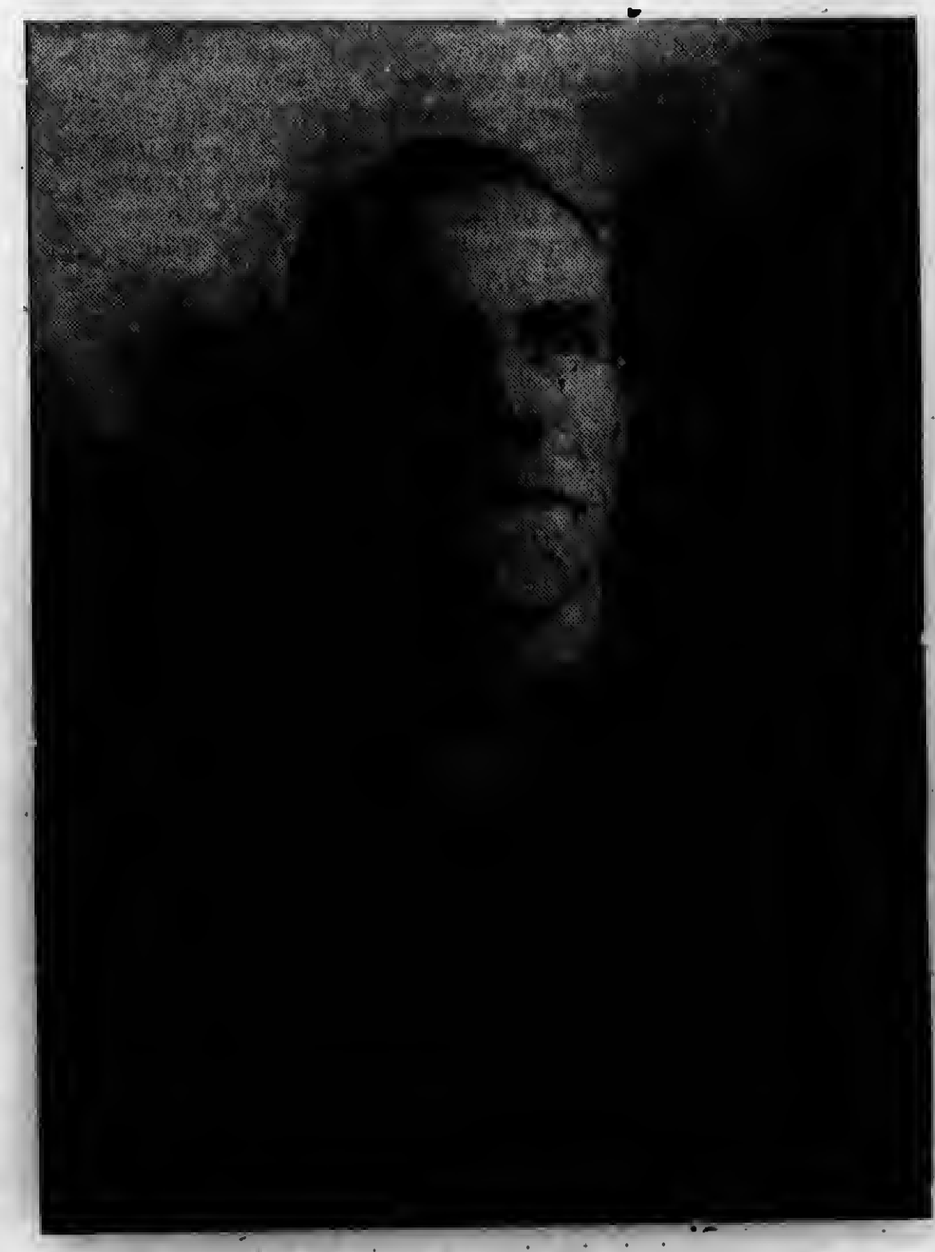
In the death of Bishop Charles B. Galloway the South loses one of its most distinguished citizens and world-wide Methodism one of its best loved and most honored representatives. Bishop Galloway was an official of the Methodist Episcopal Church, South, but he belonged in spirit, in breadth of statesmanship, in vision, in service to all churches and the times in which he lived. He was one of the foremost men of his day. In every gathering in which he participated he naturally, without affectation or effort, was found at the forefront. He was loyal to his church, but he was not a denominationalist in the sense that he was narrow. He was a preacher of the Gospel, but he was interested in the cause of righteousness in all its phases, and thus was interested in all the problems of the State as well as of the Church.

He held a higher and a warmer place in the hearts of the Negro peoples of the State of Mississippi than any other white man of the State, and perhaps this is true of the entire South. He was a friend of the Negro peoples without any special effort to be so. He was their friend because he was a friend of justice and of fair play. He respected and honored and served the Negro peoples of his State as a brother and as a friend, and in doing so he did not detract from his greatness. To serve us did not minify his greatness or lessen his popularity with his own people. Frequently has he preached before the colored people of his and other states, visiting their Annual Conferences, District Conferences, Missionary Conventions and local churches. It seems hardly possible for him to have put in so much time in the interest of our people when we consider the constant draft made upon him for addresses and sermons throughout the length and breadth of the nation. The Negroes loved him and honored him and mourn his death because he was big enough and brotherly enough to sympathize with them in their difficulties and had courage enough to speak out in their behalf at any and all times. It is appropriate, therefore, that the Negroes of Jackson, Mississippi, should hold a memorial service in his honor. It is significant that we have received from different quarters of the South tributes from our people to this great and good man.

He was a Southerner by birth; he believed in the South, hoped for the South and prayed for it. True, he was reviled and evil spoken of by persons who are the South's worst enemies, for Bishop Galloway represented the advanced South. He was a Southerner, but he was an American.

His career was an eventful one. He was well born in Kosciusko, Mississippi, on the first day of September, 1849. At the age of seventeen he was converted. At the age of nineteen he graduated from the literary department of the University of Mississippi with honors. And even at that time he manifested the same fire and enthusiasm and oratorical power which made him one of the most distinguished men of his day. He was licensed to preach on the day of his graduation, and after six years he was filling the most important point in his Conference, namely the First Methodist Episcopal Church, South, at Jackson, Mississippi, which is to-day the leading Methodist congregation in that State. In 1882 he was elected to the General Conference of his church and was the youngest member of that body. At this General Conference he was elected editor of the *New Orleans Christian Advocate*. An editor at the age of thirty-three was something new in Methodism, but so brilliant was his success, so strong were his editorials, so loyal was he to his church, to its purposes and history that after the period of four years as editor, at the age of thirty-seven, he was elected Bishop. And for twenty-three years he has gone up and down the world representing his great church in all its phases, and not only loved and honored within the pale of his own communion, but it is safe to say that no member of the Methodist Episcopal Church, South, was loved more by the Methodist Episcopal Church than was Bishop Charles B. Galloway. He was known in his church as the "Mission Bishop of Methodism," and because of his intense interest in Foreign Missions he was chosen by the Board of Bishops of his church for frequent visits to the foreign fields.

Bishop Galloway was thoroughly interested in education, in the education of peoples of all types. Millsap College at Jackson, Mississippi, is largely the result of his effort. He was President of Vanderbilt University at the time of his death. At one time he was a trustee of our own Gammon Theological Seminary, and served as a trustee of several other universities within his own church and his native State. He always lifted his voice strong and high in the interest of the education of the masses of all people. He was as insistent upon the education of the Negro as upon the education of his own people, and without let or hindrance, in pulpit and on the platform, as a correspondent to newspapers and as an author he advocated uncompromisingly the education of the Negro.



Courtesy of the Times-Democrat

BISHOP CHARLES B. GALLOWAY, D. D., LL. D.

Born:	Died:
Kosciusko, Mississippi, September 1, 1849	Jackson, Mississippi, May 12, 1909

If he is to be put down as an educator we are also to regard him as a temperance reformer. For perhaps more than any other man the temperance wave that swept Mississippi into the dry column is due to the initiative of Bishop Galloway. He began the agitation and without let or hindrance he kept it up, and it must have been joy to his soul to see his native State rid of the saloon and the cause that he espoused enthusiastically triumphant.

As an orator he was sought on every hand; perhaps the most popular orator of his church and one of the most popular orators of Methodism. We cannot forget his address in Carnegie Hall during the Federation of Churches, when his burning eloquence and his manly plea for justice to the Negro and all people was received with rapt attention and an enthusiastic reception given him was a fitting testimony to the sincerity of his purpose and the brilliancy of his oratory.

His has been a strenuous life. Some three years ago he suffered from an attack and since was not himself; full, vigorous and strong. Nevertheless, he was always at it. He had just returned from Nashville, Tennessee, where he attended the Annual Session of the College of Bishops, presiding over the session in the absence of Bishop Wilson, who is the Senior Bishop. He did not suffer a great deal at the end. A writer, describing the passing said: "There were no death agonies, no suffering, no anguish of flesh or spirit while the sands of his life slowly ebbed away. Save for the labored breathing, incident to the pulmonary trouble that was the direct cause of his demise, he dropped into eternal slumber like a little child crooned to sleep by the lullaby of a loving mother." A beautiful and triumphant closing of a heroic and unselfish and full-measured life.

THE SOUTHWESTERN CHRISTIAN ADVOCATE, speaking for the Negro Christians throughout the country and the world, drops a tear of regret at his departure, and offers an humble tribute to this princely man, a humanitarian, an educator, a temperance reformer, an orator, a great preacher, a lover of justice, an exponent of fair play and a square deal to all men. May he rest in peace.

People of Interest

Prof. E. H. McKissick is the acting president of Rust University.

The Rev. H. J. Wright, of Pineville, was in the city recently looking after business interests.

The Rev. F. T. Chinn celebrated recently his sixty-first birthday. Come, now, Bro. Chinn, move up the peg a little. You are one of the fathers and we honor you as such.

The Rev. A. W. Carr, our pastor at Navasota, Texas, spent last week in this city, visiting his brother, Mr. Thomas Carr. Bro. Carr is one of the most successful ministers of the Texas Conference.

Mrs. Leah Goodwin issues cards to the marriage of her daughter, Maggie Nora, to the Rev. Jas. E. C. Jenkins, A. B., B. D., of the South Carolina Conference, June the ninth, in Wesley Methodist Episcopal Church, Bennettsville, South Carolina. The Rev. and Mrs. Jenkins will be at home, in Westminster, South Carolina, after June the eleventh.

The Rev. R. T. Brown, D. D., editor of the *Christian Index*, accompanied by the Rev. H. H. Hill, did us the honor to visit our office last week. Dr. Brown preached at Calvary Colored Methodist Episcopal Church last Sunday most acceptably to large audiences which greeted him at three services. Dr. Brown is doing a great work as the editor of the official organ of his church. He has and deserves the confidence of his denomination.

Commencement week of Douglas Institute, New Iberia, Louisiana, begins Sunday, May the thirtieth, with the commencement sermon by Prof. M. S. Davage, A. M., Business Manager of the SOUTHWESTERN CHRISTIAN ADVOCATE, in St. Paul Congregational Church, the Rev. R. V. Sims, pastor. The annual alumni address will be delivered by the Rev. James Herod, Tuesday, June the first. Graduating exercises, the evening of June the fourth in St. James Methodist Episcopal Church, the Rev. D. M. Seals, pastor, Raphael C. Barrow, B. S., principal.

The Rev. J. W. Lewis, of the Louisiana Conference, is quite ill at Slidell, Louisiana, and desires the prayers of the Conference. Any one desiring to help him should address Rev. Frank Walker, Slidell, La.

Mr. John M. King, one of the most prominent citizens of Greenville, Mississippi, has proven himself quite a genius. Mr. King is in the employ of the Cumberland Telephone Company, and has been for twenty years. He is now an expert [illegible] Beside this work he is an inventor [illegible] such things as refrigerators, tool chests, trunks and patent ironing boards, all [illegible] work he does spare moments and [illegible] built by him are said to be substantial [illegible]

The publisher of *Collier's* [illegible] lier is dead.

Platform Meeting

(*Continued from Page Four.*)

dependence of these different institutions all along the lines and whatever benefits one benefits the other. We are working together in the same great cause.

"Now I would like just for a moment to call attention, if I may, to some of these naturally expected results of liberal education, as I feel they shall be experienced in your work and in our work. I want to call attention to this: one of the results of this liberal education is a breadth of view which makes possible the sincere cooperation of men and women for large and noble purposes."

Continuing, Mr. Ware said : "Thereis is no time to make application, but we must realize if we receive benefits of a liheral education that we are called upon as brothers and as men to work together as one under the banner of Jesus Chrust who is the brother of us all. And because Atlanta University and Gammon Theological Seminary are both of them the outgrowth of the Christian faith. Because they both stand for the importance of liberal education which must dispel the mistakes of ignorance, and because they both stand for the development of the truest and largest manhood, therefore, I say, we have a right to rejoice in the history of this school, and to count it our great, good fortune that you have rounded out these 25 years, and to wish you Godspeed in the great future which is before you."

ENDOWMENT

Referring to the fact that the colored people of this country are about equally divided between the Methodist and Baptist denominations Bishop Walden next introduced President John Hope, A. M., of Atlanta Baptist College.

President Hope said:

"Bishop Walden's remarks about the large numbers of Methodists and Baptists makes me remember what I have heard, that when you find a colored man of any other denomination than the Methodist or Baptist, it is a sure indication that some white man has been tampering with his religion. Most of our institutions in Atlanta can very easily carry out one part of the scriptural injunction; that is to say when we think of our needs we can weep with those that weep. A man sometimes can be sorry for another man when both are in trouble; most of our colleges in Atlanta have many needs; we need money; we need teachers. We cannot get the money, yet we get together and joke about the time when Rockefeller will shake out something to us, and we bear our burdens with good cheer after all. Some of the institutions are thoroughly yoked together in this problem of weeping with one another in their distresses. But we have come out today to rejoice with those that rejoice. That is a pretty good Christian virtue. When you want a bishopric, and do not even manage to pull out a presiding eldership and can rejoice with the man that got it, I think you are to be congratulated.

"I rejoice with Gammon Theological Seminary that it is an endowed institution . . . . I am glad to come over here and see your fine equipment, and to know that your teachers are fairly well paid and are well housed and after the year's work is over they can take a little trip off. I am glad you have money enough so long as the Board of Trustees and Faculty behave themselves fairly well to teach as they think best to teach, without a great deal of fear that something might arise to interfere with their bread and butter if they do not teach just what ought to be taught. That is becoming to be a very serious thing in the educational world. As long as the world is prone to think about things temporal, and there will be a few in the world that think that we ought to think about things spiritual, there is going to be need for a theological seminary. . . . I am glad that if the time should ever come when young theologs should have in their preparation for the winning of souls to learn how to plant turnips, Gammon Seminary is able to buy as nice a patch as any school. Now, I say I do not know whether these schools will always be called Seminaries or not, but I do warn you of something that you know, and that is: the priestly day is fast disappearing, and you are not to be priests. But you have entered upon a day that is very much larger, very much more full of life when you preachers can be just like this layman here, and yet do him good. I think that is one of the greatest blessings that can come to a man, when though seeming to be in every particular on equality with other men, yet to be a good and a blessing to all in his reach, and in some larger sense lift up his eqauls . . . .

"I rejoice that as the years go by there is less and less place for denominational friction, and though even Christian workers are slowly learning, a number of folk have already learned, some outside of the pail, that we are all brothers.

THE BEGINNING OF THINGS

Bishop Walden spoke of the organization of the Freedmen's Aid Society and the establishment in their schools of Biblical chairs, and with further appropriate remarks introduced President W. H. Crogman, Litt. D., of Clark University, who said:

"It was my privilege to be at the beginning of the Gammon School of Theology and see the ground broken for the erection of the first building, Bishop Warren being the first to thrust his spade into the earth and cast up the first spade full of dirt. I remember well how exultantly he exclaimed to the preachers of the Savannah Conference standing around 'Brethren, it feels good.'

"It was my privilege, as I said, to be present at the birth of Gammon Seminary. It has been my very great pleasure to note its progress and development during these first 25 years of its history.

"I have been closely identified with all its interests and have had no inconsiderable share in its counsels. I was the first man, as has been stated here to teach a class in that school after it had been founded. I see some of those old pupils here this afternoon: There is Dr. J. P. Wragg, sitting up in all of his ministerial dignity. It was under my tender and sympathetic instruction that he first became acquainted with the inflection of Greek nouns and the conjugation of Greek verbs, and judging from the appearance of his countenance at times in the class, I was led to infer that he wished the Greeks had never lived.

"Wtih these experiences fresh in my memory this afternoon, it would be strange if I were not gratified at the estimate in which this Seminary is held by others, an estimate justified, I trust, by its achievements. Young and vigorous, unhampered by a lack of funds to prosecute its work and with a field unlimited for its operations, there is no reason under the sun why it should not achieve the largest possible results in the Christianizing of the people. In the last 25 years it has sent out some 300 men. Who can measure the influence of these men? Prevented from preaching himself through some physical disability, Mr. Gammon determined to preach through others. How is he multiplying himself in this South land? Not a few of the men who have gone out from Gammon Seminary have been men far above the average intelligence, men capable of assuming responsibility and directing in affairs. Clark University extends hearty congratulation today to Gammon Theological Seminary on the 25th anniversary of its existence. Indeed Clark University takes special pleasure in this celebration; she has a pride in it, for situated on this high hill, these two schools must forever act and react upon one another. I trust that their relations may be always of the mutually helpful sort. We take special pleasure in this celebration, for it goes without saying that the best and strongest men yet sent into the field by the Gammon Seminary received their fundamental and basic training in Clark University—Cox and Lee and Arnold and Peeler and Lucas and King, all my old boys. Therefore, Mr. President, on any occasion of this kind, in any summing up of the achievements of Gammon Theological Seminary, Clark University comes in for a share."

Miss Upton then read a letter from Miss Harriett E. Giles of Spellman Seminary tendering congratulations on the 25th anniversary of our Seminary.

After the singing of a melody, the Secretary of the faculty, Dr. W. J. Yates, read some letters of greeting from distinguished persons, Bishops, former professors and others.

The singing of the Doxology and the pronouncing of the benediction brought the exercises to a close.

Historical Facts

(*Continued from Page Seven.*)

Missionary Foundation for Africa, and also as Instructor in English.

April, 1907.—President Bowen and Dr. Haines delivered their inaugural addresses.

April 27, 1908.—A new Charter for the Seminary was filed, and on June 2, 1908, the same was granted.

Annual Address

(*Continued from Page Six.*)

every country under the sun. Athens never had any commercial importance, but because of the great artists and statesmen that walked the streets of Athens, they glow with an unparallelled radiance. The Andes are higher than the Alps, but the Alps have been touched by the artist and have tourists from all over the world, while the solitude of the Andes is never broken but by birds. Art is truer to fact, and when it gives a setting to a period in history it is truer than the historian's chronicle. Sir William Pitt never knew anything of English history except what he got from Shakespeare. And so in Henry VIII we have the truth of a great time, with the king and his queen and his cardinals represented and yet Shakespeare makes them say what was in his heart to say, and thus his representation of Henry VIII is truer to the history of that king than the history of those events.

"Take the environment as interpreted by *Literature.* Art transmutes the elements of the environment into great masterpieces of painting or poetry or sculpture, each standing out distinct. Literature pulverizes the elements so that we can take them into the spirit as we take in the atmosphere of the morning through the lungs. In literature we have the exclamations of great souls as they have contemplated the wonders of nature, the mysteries of God and the strange facts of life and death. Through literature we are enabled to travel; we can go back into the past; we can traverse its continents and climb its mountains. Through literature we can leave our own time and go out into all times . . . .

"If one must grow, he must leave his times and go into the times of his race in every country under the sun. He must walk with Socrates under the trees of Athens and hear those marvellous conversations with Plato; he must sit with Job upon his ash heap and hear him pour out some of his indignation and wrath, and when he returns from a journey like that he will no longer have the same smell on his garments and no longer think that the sound of his voice is the murmur of the world.

"Take the environment as interpreted by *Society.* Society gives us environment in terms of life . . . . Man is the environment brought together and concentrated into one animated, palpitating form. In connection with life we get our significance. Isolated, alone, we do not count; but when we come into connection with that larger social whole of which we form a part, we thus encircle the globe.

"With fifteen hundred millions of people on the earth we find that there are thirty hundred millions of hands to help us work and fifteen hundred millions of hearts to sympathize with us and bear the burdens of life. These are lines of value and of wealth that many of us do not often estimate. Thus, my friends, I would have you tonight to make an inventory of your riches. As a human being you are related to fifteen hundred millions of human beings other than yourself on the face of the earth, because those fifteen hundred millions constitute your other self; and you go out of your little narrow province into that great, larger, self, and if you conform with the laws and conditions you come back to yourself absolutely reinforced and reenriched by that life of the whole fifteen millions. That is the only way a human being can be rich. To isolate myself, cut myself off by prejudice, hate, envy or by any other element of mind, to cut myself off from the race to which I am related, by means of which and through which I find myself so potent, to viscerate myself, it is to blot myself out, it is to atomize myself and absolutely leave me without the slightest significance in the world. So when you are taught to love your neighbor as yourself, you are taught one of the most philosophical principles in the world. The man who does not love his neighbor as himself is not only mean but stupid. How rich we are, joined to our race!

"Dr. Bowen wants me to say something encouraging to you. Well, any man that thinks at all can find enough encouragement here to shout or weep over. I have lived in St. Louis for 12 years, and I have never liked the idea of feeling poor; it is not a pleasant, agreeable sort of thought to have of oneself, that he is poor. I never like to feel poor or look poor: I like to have a princely feeling, a feeling that I am rich. I am related to great things and by proper thinking and proper living and loving, I can make everything mine, so not having very

(*Continued on Page Twelve.*)

BELIEVING AND DOING

International Sunday School Lesson for May 30, 1909

(James 2: 14-26.)

GOLDEN TEXT.—"Faith without works is dead." (James 2:20).

TIME.—It is not positively known when this Epistle was written, but probably "between A. D. 40 and 50—not later than A. D. 62."

PLACE.—At St. James' home, Jerusalem.

DAILY HOME READINGS

M.—Jas. 2:14-26; Tu.—Jas. 1:16-27; W.—Matt. 7:15-29; Th.—Tit. 3:1-8; F.—2 Pet. 1: 1-11; S.—1 John 3:13-24; Su.—Col. 3:1-15.

BY THE REV. E. B. BURROUGHS, A. M., D. D.

The religion of the Lord Jesus Christ is a religion of positive energy. The faith that saves is not lifeless nor inoperative. He who would make "his peace, calling, and election sure," must work out his salvation with fear and trembling before God. Nothing was clearer to the Apostle James than this. Hence his insistence that believers in Christ must possess a faith that will bring forth works, and "the trial and exercise of which shall at length make its possessor 'perfect and entire.'" His contention was that men should not only think and feel and believe, but also do. He believed that when there was genuine faith there would be corresponding fruit. In this he was right. His doctrine was the previously expressed doctrine of the Christ who said, "By their fruits ye shall know them." Paul held the same opinion. He believed in deeds rather than in words. His teaching was "that faith is an energy that must produce results." The immortal eleventh chapter of Hebrews is not only an account of men and women of great faith but likewise of men and women of great deeds. Hence where there is faith in the soul there will be a life of deeds acceptable unto God. Right belief leads to right action. If a man says he has faith and does not restrain from all that is wrong; if it does not lead him into all diligence in serving the Lord his faith is as sounding brass—it amounts to nothing. As one has well said: Christianity is more than heart faith. It is a life, finding expression in character and service. Remember the test shall be, not how much faith you had, but what have you done. Your answer to this question will determine your eternal destiny. What shall it be?

Our lesson to-day is taken from the Epistle of St. James. This Epistle is commonly known as "The Gospel of Common Sense." Though full of imagery it is intensely practical. At the time it was written two very dangerous and misleading opinions were extant. One was that the observance of religious forms were sufficient to prepare for heaven. The other was that an intellectual assent to the doctrines of the church was all that was necessary. Against the former error Paul wrote and showed that no outward works or forms could save men. They must have faith in Jesus and must love Him with hearts renewed by the power of the Holy Spirit. Against the second error St. James wrote, maintaining that faith of itself could not save. He showed that such faith was not genuine faith. Here our lesson begins.

LIGHT ON THE TEXT

14. *What doth it profit.* That is, what is the use? *Brethren.* Those unto whom he wrote. *Though a man say he hath faith.* Possesses a philosophical belief in the doctrines of the church, but which as no effect on his actions. *Can faith save him?* Can that faith save him? Here the Apostle does not deny that faith is necessary for salvation, for no one knew that better than he, but maintains that a faith which does not affect the daily life is powerless and cannot, therefore, save. This view has been thought by many to be in opposition to that held by Paul. "A closer study, however, will show that James is not disparaging faith, but simply emphasizing the necessity of putting faith into actual practice in everyday life."—(Meyer.)

15. *A brother or sister.* A yoke-fellow in Christ. *Naked.* Nude or poorly clad. *Destitute of daily food.* Unable to provide himself with food.

16. *One of you.* One of the believers. *Depart in peace, be ye warmed and filled.* Mere kind wishes. *What doth it profit?* How much good have you done him or yourself? What needy man will believe expressions of sympathy on the part of those able to help unless that sympathy is shown in deeds?

17. *Even so.* Even as words of charity without *works.* It is no better than an image of wood or stone.

18. *Yea, a man will say.* Any man of ordinary common sense. *Thou hast faith.* Thou professeth to believe in Christ. *I have works.* Maketh no pretension to such a belief, but doeth what my hands findeth to do. *Show me thy faith without thy works.* Suppose you have faith how are you going to prove it without works? *I will show my faith by my works.* I will demonstrate by the works which you admit I do, that I possess faith.

19. *Thou believest that there is one God.* You have a theoretical faith in God. That is good as far as it goes. *Devils also believe.* The spirits of evil believe in Him also. But that belief is not enough for salvation, to them it is a terror.

20. *Wilt thou know?* Are you willing to learn the truth? *O vain man.* O foolish and erring man. *That faith without works is dead?* It can produce no result and, even if it exists, is valueless. There must not only be a theoretical but also a working faith. Where there is true faith there will be corresponding fruit. Neither faith nor works can subsist alone.

21. *Abraham.* The Father of the faithful. *Justified.* "Declared just" because he pleased God. This he did by obeying God when he was commanded to offer up Isaac as a sacrifice. He showed his faith by his works.

22. *Faith wrought with his works.* His faith determined his action. *By works was faith made perfect.* "Fully realized, completed; not proved or verified but perfected."—(Schaff.) "Even true faith will soon die, if its possessor does not live in the spirit of obedience."—(Clark). Faith and works made a perfect whole.

23. *The Scripture.* Gen. 15:6. Paul quoted this passage in Rom. 4:3, and Gal. 3:6. *Was imputed.* "Reckoned." *Unto him for righteousness.* Accounted unto him. *He was called the Friend of God.* A name which the Arabs still apply to him.

24. *By works . . . . . justified, and not by faith only.* The two must go together if one would be justified. Either without the other is barren and worthless.

25. *Rahab the harlot justified by works.* See Josh. 2. Her works without faith would have profited her nothing, but she believed that the Israelites would capture Jericho and saved her life by giving aid to the spies of Israel. Thus she coupled her faith with works.

26. This verse gives us the whole matter in a nutshell. As the body cannot exist without the spirit, nor the spirit give visible manifestations of its presence without the body *so faith without works is dead.*

Charleston, S. C.

PROFITABLE HOSPITALITY

(Luke 14. 12-14)

The Epworth League Devotional Topic for May 30, 1909

BY D. D. VAUGHAN

The Theme and the Scripture

The Context, Luke 1-11 and 16-24. On the Sabbath Day Jesus went to dine with a Pharisee (verse1), and he addressed himself to the guests (verse 7) and talked of the occasion. Preachers in recent days are following the method of Jesus in using current events and local surroundings as a basis for instruction. Jesus was addressing a selfish group. They were Pharisees with spiritual conceit (verses 7-11) and an unsympathetic, selfish attitude toward their followers (verses 2-6). Jesus presents both sides of the question, not only the duty of the host (verses 12-15) but also the duty of the guest (verses 16-24).

Verse 12. Jesus addresses himself directly to his host. Was it with a courteous smile and the voice of entreaty, or with a frown and scolding tones? The answer of one of the guests in verse 15 rather suggests a presentation not offensive to the listener. "When thou givest a feast," or "Whenever thou," etc., any feast, all feasts. Jesus would not limit His kindness toward the poor to a big Christmas dinner, letting starvation and disease prevail for the rest of the year. Spasmodic, hysterical charity may be human but it is not divine.

Charity is the rule of the Christian's life. The beauty of the ministrations of Jesus is their spontaneous continuity. Even the apparently selfish pleasures of the Christian are to find expression in service. No Christian ever has any excuse for self-indulgence. His life should be given completely to his fellows. Jesus taught this distinctly. John Wesley in his teachings on perfect love insisted on it, and this teaching is really the supreme reason for the existence of Methodism.

These guests whom Jesus suggests would not make any feast attractive, especially when we consider the types of deformity found in Palestine. Nor would it be an easy matter to seek out those mentioned by Jesus, unless they were so much on the heart of the host as to be reached easily. We ought to be willing to go to some trouble in our charity. Most of us think we do enough when we consent to give our money, but Jesus insists on personal service. No matter how busy the generous-hearted giver, in addition to his gifts through the agency of the church and organized charity, he should give some time to personal dealings with the poor on the basis of comradship.

Verse 14. The topic, "Profitable Hospitality," may be misleading to some and suggest a selfish interpretation. It might be better to word it "Worth-While Hospitality." Jesus suggests as a reward, if we must talk about it, a double blessing: an implied immediate joy, the heart satisfaction over an unselfish act, and a reward in the world to come.

The Meaning of the Theme. While we should help all men, we owe a special interest to our own neighborhood. God would think more of our professed love for China if we gave a little more consideration to that unattractive Chinese laundryman in the basement around the corner. And the Father would think us sincere if we ceased calling the black man a "nigger" and treated him like a brother before we grew sentimental over the black man in Africa.

I owe more to my home than to my neighbors, more to my neighbors than to the rest of the city, more to the city than to the state, etc., but no man can use this as an excuse for neglecting the heathen. Christian love spreads itself like water in leveling up the human race. If I love my neighbor as myself, I will continue to give of myself until my neighbor's opportunities level up with mine.

In considering the question of charity we should discriminate between justice, charity, and pauperization.

If an honest, industrious man is trying to support a large family on a miserable wage, he doesn't want charity any more than you do—he wants justice. He wants better wages, a distribution of opportunities for himself and family on the basis of brotherhood, and not on the basis of warlike competition. It is all nonsense to talk about equal opportunity under our present competitive system. Almighty God never intended that one man should fence off in a lifetime more than Adam could have earned if he had started in at six dollars a day and worked for 60,000 years. The true spirit of charity should lead us not only to relieve suffering but to work for justice.

The charity advocated by Jesus deals with the physically incompetent (verse 13)—"the poor, maimed, halt, blind." When able bodied impostors followed him around the lake (John 6. 26) to get another free lunch he very quickly disposed of them.

The Aims of the Meeting

To make men practical and all-inclusive in charity.

To impress men with the folly of [illegible] merely with the effect instead of the [illegible]

To open the mind for independent [illegible] social problems.

To consecrate new lives to [illegible] service.—From *Notes on the [illegible] Devotional Meeting Topics.*

Personal and General

The South New Orleans District Preachers' Meeting and Missionary Convention is to be held at Patterson, La., May 20-21.

The Rev. J. J. Johnson, pastor at Okolona, Miss., and his officers have raised up-to-date for all purposes $303.00. May God continue to bless Methodism in Okolona.

The Rev. G. A. Payne is well liked by our membership at Fairfield, and the tokens presented to him on April 21, were substantial evidence of the good will and esteem of his parishioners.

At Warren Methodist Episcopal Church, Lake Charles, La., the rally closed with $203.00 and others yet to report. God bless the Willing Workers of this Church. The Rev. B. J. Rebbix is pastor.

Our church at Thibodaux, the Rev. W. H. Jones, pastor, was recently presented a beautiful pulpit Bible by the Sunday School, of which Miss Josephine Boston is Superintendent, and a fine Hymnal was the gift of Miss Cloran Hill.

The Rev. J. T. Hawkins, pastor at Hunter, Ark., reports that the Ladie's Aid Society of his church, Mrs. Jane Valent, President, Mrs. Sarah Wilkin, Treasurer and Mrs. I. N. Holliday, Secretary, lead a surprise to the parsonage recently, bringing the pastor 150 pounds of groceries.

The Rev. C. W. Kershaw, of Mandeville, desires to express his thanks to the young people of that place, who gave recently, for his benefit, a cake feast, from which $4.75 was realized. The prime movers were Harrison Martin, Misses Emma Burrell, Ophelia Martin, Laura Burrell and Florence Hays.

The Rev. H. W. Woods is marshalling the Methodist forces at Biloxi, Miss., for a new two thousand dollar church. A new site has been secured on the main street. A collection of $97 cash and $108 in lumber shows that these people mean business. Bro. J. A. White says the church will be completed by September 20, 1909.

The Rev. J. W. Williamson speaks highly of the church work at Marianna, Ark., under the pastorate of the Rev. Mr. Fields. A very successful rally was held on a recent Sunday in which the pastor was assisted by the Rev. R. Ballard and the Rev. Mr. Bishop, the Rev. J. W. Williamson preaching at night. The sum of $21.65 was realized.

Methodism at Scranton is preparing for a grand rally, Sunday, May 30, at St. Mark Church, the Rev. A. Lee, pastor. The rally will be conducted by the Rev. W. H. Smith, of Handsboro; the Rev. Jesse Holmes, of Ocean Springs, and the pastor. It is the desire of this people to raise sufficient funds to enlarge the church so as to accommodate comfortably the increasing congregation.

Three deaths have occurred on the Mashulaville Charge since the last session of the Upper Mississippi Conference. Sister Dilsy Taylor passed to her reward Feb. 20, after thirty years of activity as a member of the church. Sister Harriet Cotton, for forty years a member of the church died March 1. Mary Ann Jones died April 12. She had been a member of the church twenty-two years. The Rev. F. J. Tolbert is pastor of this charge.

A grand social was given Friday night, April 23, at the Petra-Perria school, Palmetto, La., under the auspices of Miss Lillian A. McCain, teacher. The school room was beautifully decorated with natural flowers. An elegant five course luncheon was served by Mrs. Foster Bell and Mrs. J. D. McCain; Messrs. Ogdon Fonteno, William Moore and Matthew Rideau, ushers. Among the visitors, Miss Mary Durio, of Kendal; and Mrs. Caroline Hardy, of Waxia.

Union Memorial Methodist Episcopal Church, St. Louis, Mo., observed Sunday, May 11, as "Mothers' Day." The Rev. B. F. Abbott, pastor, delivered and illustrated a beautiful and touching sermon, taking his text from St. John 19:26-27. The attendance was smaller than usual owing to the inclement weather, but all were blessed by the reception of eight persons into the Church. The work is alive spiritually and financially. The annual rally will take place June 20. Great results are expected.

Extract of Addresses

(*Continued from Page Five.*)

Second. The almost miraculous awakening of the heathen everywhere in response to the gospel and Christian Education, and the splendid types of men and women brought to light under Christian virtue and influence.

Third. Africa's problems, stubborn as they are, numerous as they are, are not inseperable. They must and will all yield to solution as a determined and awakened Church rises to its fullest measure of obligation and duty to this long and neglected continent

Africa is rich in children and this is one of its brightest stars of hope if the Church will only gather them from Africa's wild of sin into the fold of Christ. In Liberia, in Angola, in Rhodesia—everywhere in Africa the heathens are ready for the Gospel and for Christian civilization.. Oh that we might lift up our eyes and look on the fields; for they are white already to harvest.

With such cheering prospects for the work of God in Africa, our duty is plain and urgent. The Home Church and the people of America generally ought to stand strongly and push our work in Africa in all earnestness. Let there be no relinquishing of claims, nor retrenchment of funds for the work of God in that great vineyard. Let us rather lengthen our cords and strengthen our stakes—the whitening fields are calling loudly for additional means and laborers, and an abundant harvest awaits the heroic service of the faithful reaper.

On a dark in December an English minister was roused from sleep by the screams, evidently those of a woman, proceeding from the Clonard Dam, a sheet of water foul by refuse and ten feet deep. Throwing on some outer garments, he rushed to the water's edge, but there was no means of locating the drowning person except a faint cry from the inky darkness. Without hesitation he plunged into the treacherous pond, and after a short swim gained the woman's side, only to be clutched by the throat with despairing energy. Being of powerful build, he freed himself and succeeded in bringing the poor creature to the bank.

On receiving the medal at the hands of the Lord Mayor of Belfast for his heroism, the minister said that the honor was undeserved, seeing that he only obeyed the instincts of humanity, and tried to do his duty, and that had he not tried to save the woman he would have branded himself as a coward forever.

Africa, like this unfortunate woman needs to be rescued. Oh, then to the rescue before it is too late.

Annual Address

(*Continued from Page Ten.*)

much money in the bank to my account, I proposed to make up for that by looking into the philosophy of wealth, and thus enriching myself by a process of thinking; and I have succeeded so well that I convinced myself that my philosophy is really the heart of the thing, and ever since then I have felt enormously rich. I lived in St. Louis with its 700,000 people. I was just one. They had $110,000,000 of street car machinery. I said whose is all that? And I thought a little while and I soon saw it was all mine, because I discovered I could get the use of $110,000,000 for five cents. That is all anybody on the face of the earth gets out of it; I just had to tip the conductor a nickel. And so I always give the conductor a five-cent piece every time I ride, and so does everybody else. I absolutely got all of this without paying a cent of tax; that is more than the conductors or directors. Mine! $110,000,000 of street car machinery for every particle of use that any man on earth could put it to."

Dr. Lee continued by the same process of reasoning to show that he got for a penny a paper that would have cost Robinson Crusoe $15,000,000 to procure, and showed how the same principle may be carried into all things, with the suggestion that if his hearers wanted something to shout about, that would be very helpful.

The speaker demonstrated further that if everyone's wishes were satisfied absolutely there would be no one to perform the lesser duties of life, for millionaires would not be disposed to be servants.

Apportionments Navasota District for Africa Diamond Jubilee Fund

Revs. R. B. Booker, Charles Pratt and E. Michaux as a committee distributed the amount to the Navaso.a District on African Diamond Jubille Fund to respective charges as follows:

Anderson Circuit	$19.00
Bellville Circuit	16.00
Brenham Station	19.00
Brenham Circuit	9.00
Brookshire Circuit	20.00
Caldwell Circuit	17.00
Clay Circuit	6.00
Brockley Circuit	25.00
Hempstead Station	25.00
Hempstead Circuit	10.00
Millian	7.00
Navasota Station	26.00
Navasota Circuit	7.00
Sealey	8.00
Summerville and Lyons	12.00
Waller Circuit	13.00
Yarbro	22.00
Grand Total	$256.00

The Cheerful and the Serious

BY W. H. EASTON

Henry Drummond, that prince of modern Christian believers, said to a friend who called to see him one morning near the close of his last illness, "I am too sick to shake hands with you, but I have a good story to tell you." Such words denoting such a spirit at such a time in this man's life may seem out of place to some, but to those of like precious faith with the speaker, they will reveal a calm, natural, and deep-seated trust in his Maker that not even the rapidly approaching steps of the last enemy could trouble or alarm.

It is here submitted that these two words at the head of this article, "cheerful" and "serious," comprise much of the real Christian life.

Let us examine them a little

To be cheerful is something that appeals to everyone, and receives universal assent But whether it can always be as easily achieved as desired is another question. Constant cheerfulness is certainly born of faith, a faith that sees or believes that all things do work together for good to them that love God, and a faith which has no room for worry, that bane of so many noble souls.

Being cheerful, however, must not be confused with being thoughtless or frivolous, but rather as looking out thoughtfully upon life, all life, the life of the world as a whole, as well as one's own personal career, and to feel that all is steadily improving. This is to feel with the faith-poet, Browning, that good and the right are in the lead in this world.

"God's in his heaven,
All's right withthe world."

Then along with the cheerful mind is that which we describe as serious. But this must not be confused with the sad or the sorrowful or even with the solemn mind. It is the mind which seeks out the meaning of all the manifold mystery of life, and endeavors to arrange such life so as to be able to derive larger and yet larger good from the study.

This is the feeling that somehow there is a basis, a foundation broad and deep underlying all things that are, from the tiny blade of grass to the farthermost planet; that there is a constitution running throughout this universe, and only as one can read and interpret it does one really live.

So the ideal life will be at once cheerful and serious. Need it be added that the Christian life, combines both of these features? Its Founder, who ever looked on all life through kindly eyes, commands us to be of good cheer and to have his joy in us that our joy may be complete; while he as certainly enjoins upon us to strive to enter in at the straight gate—to walk in the way where lie those things that alone can really satisfy the human heart.

Then with this larger vision there may be, even in times of sorrow, disaster, personal loss, or the passing of our loved ones, that cheerfulness of spirit which is a part of the rest to which He has himself invited all who labor and are heavy laden to come.

—*Monticello, Minn.*

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North Carolina.—*W. P. Hayes, J. D. Hairston*, R. D. Harrington.

South Carolina.—*J. E. Edwards, I. T. Fleming.*

Tennessee—East—*J. H. Ellis.*

Texas—West.—*J. A. Warren*, W. H. Stevens, *H. H. Qualls, H. Houston*, Frank Dorin, *James Jordan*, Alfred Sims, *Eliza Walker.*

MISCELLANEOUS.

Eaton and Mains.—C. O. L. Harper, *Mrs. A. M. Griffin.*

NOTICE the pink tag on your paper. If it is marked April '09, or May '09, renew at once and take advantage of the great premium offer on page 6.

Crescent City Notes

The closing of Gilbert Academy, at Baldwin, brings to the city, Miss Bertha McNeal, Miss Clara Baquie and Miss Lillian Landry, teachers in that institution.

Mrs. M. J. Williams, of Jackson, Miss., spent a few days in the city, visiting her sister, Mrs. J. L. Dunn. A reception was given in her honor on Thursday night.

NOTICE!

You are earnestly requested to meet with the Woman's Home Missionary Society in their convention, in Simpson Memorial May 19-20, beginning at 10:30 a. m.—Mrs. D. C. Mead, President C. Nayman, Corresponding Secretary.

THOMSON CHURCH.

The Second Quarterly Conference and Love Feast, May 11-12, held by the Rev. W. J. M. Price, District Superintendent. Thirty-two had been added to the church this quarter. The quarterly services were all good and of a high order. Revs. T. B. Cooper, of Pleasant Plains, and Arthur Robinson, of Kenner, were with us, and gave splendid talks.—O. N. Bourgeois.

PLEASANT PLAIN CHURCH.

Our Second Quarterly Conference convened May 13th, W. J. M. Price, District Superintendent, presiding. Reports showed an increase along all lines. Paid the District Superintendent in full. On Friday night a reception was tendered Dr. Price, Mrs. Edna Woods made the welcome address. The guest of honor made appropriate response. The Rev. D. J. Price, of Thomson Church, was present. Sunday, May 16, good services at night, Pastor Cooper preached the Anniversary sermon of the Ladies of Labor Benevolent Association; the attendance was large, collection good.

WILLIAMS CHURCH.

A few nights ago an excellent concert was given by Misses Mary Mead and Mary J. Faulk, for the benefit of the Trustees. It was a success. Thirty-four dollars and seventy-five cents was cleared. Much credit is due these young ladies for this special effort, and we take this method of thanking them. On Sunday night, May 9, the Annual Sermon of the Pride of Jefferson, No. 1679, of the Grand U. O. of Odd Fellows and the Naomi H. H. of Ruth, No. 2667, was preached by Pastor J. O. Richards, prayer by Chaplain M. A. Jamison, welcome address, Miss S. A. E. Brazley; eulogy, John Matthews. Report of the year by Secretary Charles Evans. Address by M. DeJoie. Frank Bostick, master of ceremonies; Charles Evans, Secretary.

Subscribers having April '09 or May '09 marked on the Pink label on their papers need to renew. Besides the worth of the paper they will find a great additional inducement to renew their subscription in the unusual premium offer to be found on page 16 of this paper. See offer!

Have you carefully read the great Premium Offer on page 16? If you have already renewed your subscription you may still get the shares by sending in two subscriptions at $1.25 each.

Conference Notices

DISTRICT CONFERENCES

Date.	District.	Place.
June 10-13—	Ocala	Starkville, Fla.
July 13-18—	Austin	Georgetown, Tex.
July 14-18—	Opelika	Alexander City, Ala.
July 21—	Starkville	Ethel, Miss.
July 21—	Anniston	Sylacauga, Ala.
July 21—	No. New Orleans	New Orleans
July 21-25—	Knoxville	White Pine, Tenn.
July 21-25—	Aberdeen	Military, Miss.
July 22-25—	Hattlesburg	Mt. Jordan, Miss.
July 22-25—	Savannah	Savannah, Ga.
July 22-26—	Gulfport	Gulfport, Miss.
July 22-26—	South N. O.	Donaldsonville, La.
July 25-30—	Waynesboro	Hagan, Ga.
July 28. Aug. 1—		Birmingham, Ala.
July 28-Aug. 1—	Jackson	Greenhill, Miss.
July 28-Aug. 1—	Birmingham	Birmingham, Ala.
July 28-Aug. 1—	Montgomery	Brewerton, Ala.
July 28-Aug. 1—	Louisville	Princeton, Kentucky.
Aug. 4-8—		Huntsville, Ala.
Aug. 4-10—	Lake Charles	Lake Charles, La.
Aug. 10—	Paris	Greenville, Tex.
Aug. 11—	Monroe	Mt. Nebo, La.
Aug. 18—	Alexandria	Natchitoches, La.
Aug. 24-29—	West Tenn	Alamo, Tenn.
Aug. 25—	Shreveport	Mansfield, La.
Aug. 25-29—	Baton Rouge	Jackson, La.
Sept. 7-12—	Washington	Rockville, Md

CONVENTIONS

May 25-26—N. New Orleans, District Missionary Convention, Algiers, La.

May 28-30—Rome District Sunday School and Epworth League Convention, South Rome, Ga.

June 9-12—Lexington Conference Woman's Home Missionary Society, Springfield, Ill.

June 16-18—Tennessee Annual Conference, Epworth League Convention, Dickson, Tenn.

June 18-20—Hattiesburg District Epworth League and Sunday School Convention, Heidelberg, Miss.

June 22-25—Meridian District Missionary Epworth League, Sunday School, Ladies' Aid and Woman's Home Missionary Convention, Meridian, Miss.

June 23-24—Mississippi Conference Woman's Home Missionary Society, Crystal Springs, Miss.

June 23-27—St. Joseph District Epworth League and Sunday School Convention, Independence, Mo.

June 24-27—Gainesville District Sunday School and Epworth League Association, White Springs, Fla.

June 24-27.—Pine Bluff District Sunday School and Epworth League Convention, Damon, Ark.

July 16-23—So. Florida Mission Sunday School and Epworth League Convention, Key West, Fla.

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Write at once for particulars, and enclose 10c for copy of "I-L-U Home Journal." Don't wait till someone else gets ahead of you. Address W. G. Critchlow, Pres., I-L-U Grand Lodge, 138 I-L-U-Bldg., Dayton, Ohio.

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Easter Paragraphs

Luling, Texas.—We raised on Easter Sunday $37.00 for missions. Splendid program rendered.—H. H. Qualls, pastor.

Casper, La.—The Easter program under the leadership of Sanford Jones was rendered before a large congregation. Those prominent: Mrs. Hattie Smith, read a very entertaining paper.—S. Jones.

Navasota, Texas, Circuit.—The day was a great success at St. Thomas under Superintendent A. H. McKenzie and the puhlic school teacher, Mrs. Mary L. Burton. Total collections, $23.37.—S. A. Kelly, pastor.

Bledsoe, Ark.—Mrs. Yancey, wife of our pastor, the Rev. B. F. Yancy, deserves great credit for the success of our Easter program. Total collection, $13.00. We are getting ready to repair our church.—Mrs. Lue Taylor

Cloverport, Ky.—Our Easter was a gleeful day for children and church. The programme under the management of Miss Cornelia Fisher was rendered to the satisfaction of all present. Collection $5.54 for missions.—W. L. Noel.

Maysfield, Texas.—The Easter program was very good. Our Sunday School Superintendent, C. W. Renfro, with the assistanceof Mrs. Adia McChuloch and Bro. E. F. Smith, did great service. We raised $7.65.—Thos. Carter, pastor.

Summitt and Magnolia, Miss.—Easter was a high day with us. Under the leadership of Superintendents L. Brown, of Magnolia, and T. G. Gatline, of Summitt, the program was indeed very entertaining. Raised for missions $21.70, total collected $31.70.—F. Smith, pastor.

Waxia, La.—Easter Sunday was a red letter day at St. Paul Methodist Episcopal Church. Three sermons were preached by the pastor during the day. A splendid program was presented by the Sunday School. Miss Lillian A. McCain, organist. Total collection $10.—James D. McCain, pastor.

St. John, Dakota Charge.—I want to say that we carried out the Easter program; exercises were good. The speakers were twenty-five; also some fine vocal music was rendered by the choir. Collection good.—J. E. Webh, pastor.

Hazelhurst, Miss.—Easter at Mt. Sinia Methodist Eiscoppal Church, was a high day, Sunday, April 11. The Sunday School raised $1.00 and the churches raised $9.20. Total, $10.20. Our Sunday School scholars under the leadership of Miss Mattie Brantley, rendered Easter Missionary program to the delight of all presene. Miss Mattie Brantley and Rev. E. Handy are our efficient superintendents. Total collections $10, an increase over last Easter.—W. A. Oates, pastor.

WHY IS SUGAR SWEET?

If sugar did not dissolve in the mouth you could not taste the sweet. GROVE'S TASTELESS CHILL TONIC is as strong as the bitterest tonic, but you do not taste the bitter because the ingredients do not dissolve in the mouth, but do dissolve readily in the acids of the stomach. Is just as good for Grown People as for Children. The First and Original Tasteless Chill Tonic. The Standard for 30 years. Price 50c.

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Each of the chief organs of the body is a link in the Chain of Life. A chain is no stronger than its weakest link, the body no stronger than its weakest organ. If there is weakness of stomach, liver or lungs, there is a weak link in the chain of life which may snap at any time. Often this so-called "weakness" is caused by lack of nutrition, the result of weakness or disease of the stomach and other organs of digestion and nutrition. Diseases and weaknesses of the stomach and its allied organs are cured by the use of Dr. Pierce's Golden Medical Discovery. When the weak or diseased stomach is cured, diseases of other organs which *seem* remote from the stomach but which have their origin in a diseased condition of the stomach and other organs of digestion and nutrition, are cured also.



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KANSAS CITY DEPOSITORY—SIX BEST SELLING BOOKS FOR APRIL.

Jesus and the Gospel: Denny.
Ithuriel's Spear: Fitchett.
Story of the Catacombs: Florence Edythe Blake-Hedges.
Life of Gipsy Smith.
Man's Partnership with Divine Providence: Telford.
Quiet Talks on Power: Gordon.

STATE SUMMER NORMAL.

All teachers of this and adjacent parishes are cordially invited to attend the State Summer Normal for Colored Teachers, which convenes in this city on the 31st of this month and lasts six weeks. A strong faculty has been provided, consisting of Prof. I. S. Powell, A. B., as conductor and his very efficient corps of instructors. Profs. J. W. Hunter, Albert Stewart, and Miss Elizaheth Norrington. Board and lodging can he had for $2.50 per week. Railroad rates at 1 1-3 fare have been secured on the Texas and Pacific road, and rates are being interceded for on all lines. All teachers expecting to attend are requested to notify me at once, that the necessary preparation may he made for their accommodation.

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Literary Notes

Lippincott's Monthdly Magazine.—Ouida Papers.—Part 1. Shall Women Vote?"—A Study of Feminine Unrest; Its Causes and Remedies. Part 2. "Love vs. Avarice"—A Frank Analysis of the Causes Which Make for Social Evil. Part one appears in May *Lippincott's*. "The Pomegranate Seed." by Katharine Metcalf Roof, will he the complete novel for May. It is a story of present-day stage life and powerfully real. Mary Roberts Rinehart, author of that delightfully entertaining novel, "Seven Days"; Marten Marteens, Elsie Singmaster, Ella Wheeler Wilcox, Minna Thomas Antrim, all contribute in their usual good style and go to make the May issue a good round number of very exceptional interest.

NORTH CAROLINA

Hickory.—Sunday, April 4, 1909, was the day set apart by the ladies of Hartzell Temple for a rally to raise money for repainting the church. Our pastor the Rev. A. G. Jenkins, gave us the afternoon service. After listening to a heautiful sermon, suited to the occasion, the congregation responded to the call for a collection. When all was over the steward announced that the collection amounted to $33.00 and it is still increasing. Everything is moving on nicely under the supervision of our energetic pastor, the Rev. A. G. Jenkins.—L. A. C. Smith.

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I want to send you a complete ten days' treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you should wish to continue, it will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always result from its use.

Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten days' treatment is yours, also the book. Write today, as you may not see this offer again. Address

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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

LITTLEJOHN.—Samuel W. Littlejohn, of Oxford, North Carolina, born June 24, 1874, departed this life April 13, 1909; age, 35 years and ten months. He leaves a devoted wife, two daughters, one adopted daughter, father, mother, two sisters and five brothers. Brother Littlejohn was converted at twelve years of age. He had been a member of the Methodist Episcopal Church twenty years. He filled many important positions in the church and proved himself to be trustworthy and faithful At his death he was Sunday school teacher and treasurer. Also steward, trustee and secretary of the church. Indeed, a prince has fallen. Brother Littlejohn was a barber by trade and made a good living for his family. He owned a beautiful home and left his family in good condition. His life should be emulated by all who know him. He was a pure Christian gentleman. He believed in making his home pleasant and his family happy. The church has lost an honored member, the city a true citizen. The remains were laid to rest by the United Order of Odd Fellows.—A H. Newsome, pastor.

WYNN.—Nancy Wynn, one of the oldest and faithful members of Griffin Methodist Episcopal Church, Starkville, Mississippi, died April 26, 1909, a good woman honored by white and black alike, age ninety years. She leaves a son, a daughter and a host of grandchildren and friends. Funeral preached by the writer,—E. C. F. Troupe, pastor.

DOWNS.—Carolina Downs, a member of Mt. Zion Church, Waco, Texas, died April 18, 1909. She was 60 years old and leaves a husband and six children, one boy and five girls, and a host of other relatives and friends. She was a faithful member of the church for fifteen years. The funeral sermon was preached by Pastor J. Bickham. Interment in the Mobile cemetery.—J. Bickham.

FRIERSON.—A. G. Frierson, a faithful member of New Hope Methodist Episcopal Church, Macon, Mississippi, departed this life Tuesday, April 13, 1909. He was a local preacher and class leader for many years and was much loved by all who knew him. He was a faithful husband, a loving father and a consistent Christian. He leaves a wife, two sons, a sister and a brother to mourn his demise.—L. F. White, pastor.

TERRY.—Charles Terry, a member of Trinity Methodist Episcopal Church, Harrisburg, Texas, died April 12, 1909, in his seventy-second year. He leaves three sisters, three brothers and a host of friends. The funeral was conducted by the Rev. J. K. Loggans, an ex-pastor and the Rev. W. M. Josey.—Clara B. Josey.

KELLEY.—Willis Kelley, a member of Mt. Zion Methodist Episcopal Church, Garlandsville, Mississippi, died the 16th of April, 1909, after a short illness and was buried the 17th. He leaves a wife and nine children to mourn their loss. The deceased belonged to the Woodman Fraternity. Peace to his ashes.—W. L. Mills.

SMITH.—Mary Ann Smith, on April 15, 1909, passed from labor to reward. She was a member of St. James Methodist Episcopal Church, of which the Rev. N. D. Hopkin is now pastor. She was about 80 years of age and lived a Christian for 40 years. She leaves two sons, one daughter and a host of friends and relatives. Funeral service conducted by the Rev. W. R. Walker, of Yazoo City.

HENRY.—On April 8, 1909, death relieved from suffering Millie Henry, who had been stricken with paralysis for ten years. She was the first convert at Visitor's Chapel, Texarkana, Texas, under the pastorate of the Rev. Mr. Crowley in 1888. The church has lost a faithful member.—F. J. Jacobs, pastor.

ANDREWS.—One of the oldest members on the Onalaska charge—J. Andrews—died at Onalaska, Texas, April 5, 1909. Mr. Andrews was a strong Christian, a faithful Methodist and had been a class leader for about thirty years. Two sons, two daughters and many friends mourn his departure. The funeral was conducted at the church by the Rev. A. Parham, pastor. Interment was made in the Corresville cemetery. The deceased was seventy-seven years of age.—A. Parham.

FOSTER.—Maggie Foster, who met death at the hands of her husband, was a faithful member of Oak Grove Church.—J. W. Martin, pastor.

CALDWELL.—Sallie Caldwell, a faithful member of Griffin Methodist Episcopal Church, Starkville, Mississippi, after an illness of eight months, died April 10, 1909, in the fullness of the Christian faith. She leaves one son and host of friends. Age about sixty-eight years. She had been a member of the church 45 years. The funeral was preached Sunday, the 11th, by the pastor.—E. C. F. Troupe.

RASCINE.—Death came to Fayette, Miss., on Thursday, March 25, 1909, and took Sister Lucinda Rascine from labor to reward. She was a faithful member of Adam's Chapel. She died in the full triumph of the Christian faith.—P. H. Rembert, pastor.

NURSING MOTHERS AND MALARIA

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SOUTHWESTERN SUBSCRIPTION CAMPAIGN.

District Superintendents are emphasizing the needs of the Southwestern. Pastors are promising great things. Observe on page 13 under heading "Cash Remittances" the names of the workers who are really getting results.

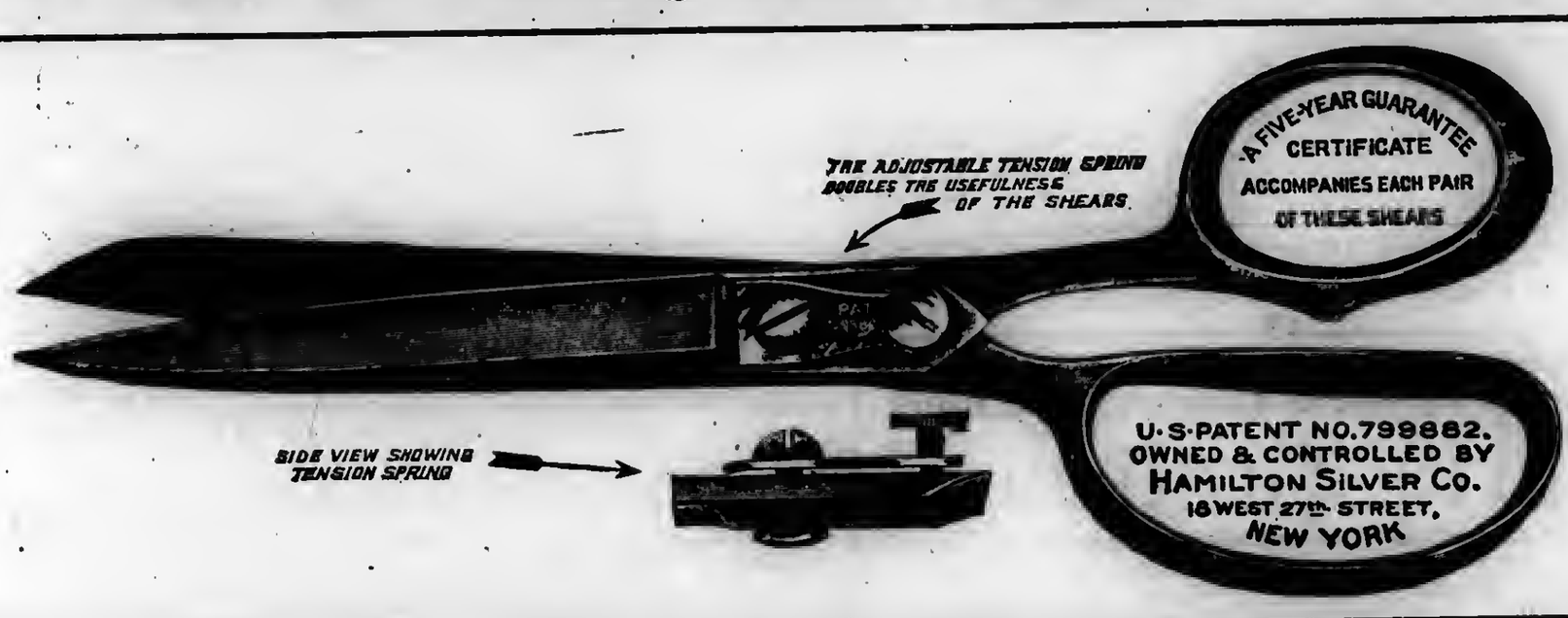
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These Shears being distributed by the Southeastern Christian Advocate are manufactured of the highest grade of carbon steel perfectly tempered and heavily nickle plated, of highly polished surface. The patent tension spring takes up all the wear on the rivet so that the cutting edges will never wear dull. A simple turn of the little thumb screw will adjust blades to cut anything from from the thinnest and most delicate fabric to the heaviest material.

Any woman who has had the exasperating and trying experience of trying to cut with a dull pair of scisso s will appreciate the value of this new invention No matter how many old sheare she may have she wants the kind that are ALWAYS SHARP. A kind that differ from all others; a kind that are always ready to be used when she is ready to use them. You take no chances

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Southwestern Christian Advocate

ROBERT E. JONES, Editor
EATON & MAINS, Publishers

NEW ORLEANS MAY 27, 1909

Vol 43 No. 20

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It is no concern to the nation that its citizens are lynched with impunity? Is it no concern to the nation that men [illegible] their lives on the most frivolous excuse? Is it true that the Negro has no rights which this nation is compelled to respect?

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5000 NEW SUBSCRIBERS 5000

IN CONNECTION WITH OUR

New Building Subscription Campaign

We make the following GREAT PREMIUM OFFER!



These Patent Tension Steel Shears FREE TO SOUTHWESTERN Subscribers.

THE LATEST AND MOST USEFUL HOUSEHOLD INVENTION.

The cutting edge of these Shears is indestructible and will never wear dull. They will cut anything and everything from wet tissue paper to a heavy horse blanket.

NOTE THE PATENT SPRING. It does away with resharpening entirely. Eight inches in length.

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Meeting of the Freedmen's Aid Presidents

By the Rev. J. T. Docking, Ph. D., President Cookman Institute

It was certainly a capital idea on the part of the executives of the Freedmen's Aid Office in calling together for mutual discussion the presidents, deans and principals of the schools under their auspices. It was very fortunate that such a meeting should be called in connection with the quarto-centennial of the Gamnon Theological Seminary. Several of the presidents had never been at this Mecca of educational interests in the South, so this gathering brought to them, a double blessing. To see Atlanta, with its Clark University, Thayer Home, and the Gammon Seminary Buildings—the best Theological Seminary in America for the colored ministry—is no small treat.

On Thursday evening, April 29, the first meeting of these educators which included about all of the school presidents, was called to order by the Senior Secretary of the Board, the Rev. Dr. M. C. B. Mason, in the cozy little home of Dr. J. W. E. Bowen, President Gammon Theological Seminary. This home, by the way, is a big educator in itself. It is a gem of artistic beauty, and is an example of neatness to every housekeeper in that section. Mrs. Bowen is teaching just as important lessons as her distinguished husband. The organization was formed by electing as its president, Dr. W. H. Crogman, the Dean of our Freedmen's Aid teachers, who has been associated with Clark University about forty years, and Rev. Dr. J. T. Docking as secretary and treasurer. These were made permanent officers and the following elected as the Executive Committee: Dr. L. M. Dunton, A. P. Camphor and J. M. Cox.

The range of discussion was not limited, but included a free interchange of ideas and experiences, and anything relating to the successful management and care of the Freedmen's Aid Schools, was regarded in order.

Dr. L. M. Dunton, President Claflin University, who is regarded as the patriarch in successful service and devotion to a righteous cause, opened the first discussion on the program, which was "The President's Relation to his Faculty." Dr. S. A. Peeler, President Bennett College, Greensboro, N. C., followed with pertinent suggestions.

Prof. C. W. Bennett, for many years a member of the Board of Managers of the Freedmen's Aid Society, and now the inspector of schools for the Board, gave a most suggestive and helpful talk on "The Best Method of Selecting Teachers." Prof. Bennett was present throughout the conference and his counsel on all points touching the question of school management was a valuable part of the gathering.

The Friday sessions were held in the parlors of the Warren Hall in which is located the dining room and girls dormitory of the Clark University. President R. S. Lovinggood, of Sam Houston College, Austin, Texas, talked on "How to Strengthen Inexperienced Teachers," and Dr. J. A. Kumler, President Walden University, Nashville, Tenn., took up the problem of "Omitting the Grades below the Fifth Year in some Institutions." This was a vital topic as in almost every one of our Freedmen's Aid Schools we begin at the beginning. —From the Kindergarten up, and in the general discussion it was thought best that this is the most successful methods to pursue. In our Freedmen's Aid Schools there are about 8,000 pupils. Five thousand of these are in the grades. Dr. J. M. Cox, President Philander Smith College, Arkansas, discussed the topic, "Changes Needed to Secure More Efficient Work in the Grades," and Prof. S. R. Singer, of LaGrange, Ga., led in the general discussion which followed.

In discussing the topic of "How to Select and Use a School Library," Dr. A. P. Camphor, President Central Alabama College, showed that much good may be done in a more careful supervision of the students' general reading. It was also brought out that valuable assistance might be rendered some of our pastors by providing for them some sort of a circulating library. Friends in the North having books to spare could do great service for the Church by sending, once in a while, a few volumes to our country preachers, many of whom get but a pittance for a salary. Dr. J. S. Hill, who for many years has been the president of the Morristown Normal and Industrial College which is one of the best equipped industrial plants in the South, spoke intelligently and from experience on the topic, "Teaching the Industries." Dr. G. W. Hubbard, Dean of the Meharry Medical College, Nashville, Tenn.,—the school that has almost a thousand living graduates, brought to the schoolmasters a batch of most useful hints and helps on Sanitation of Schoolrooms and Dormitories.

These friendly hints and brotherly admonitions were all the more valuable coming from Dr. Hubbard, who has spent forty years of his life in the service of Freedmen's Aid work. The encouraging thing about these veterans who have been in the service longest is that they are the most enthusiastic and hopeful of the future. Every Freedmen's Aid teacher is optimistic. The achievements of the past, and the possibilities of the future make them such.

Prof. P. C. Parks, a graduate of Tuskeegee, who has recently come to superintend the agricultural department of Clark University, made an address on "How Best to Utilize Surplus Farm Land." The question of financial aid and dining room expense was discussed by Prof. Shaw, of Meridian Academy, Meridian, Miss., and M. W. Dogan, Wiley University, while Dr. J. T. Docking endeavored to show the presidents how to run the schools without running in debt. The most beneficial and helpful feature of the whole convention was the presence of the two corresponding secretaries, Drs. M. C. B. Mason and Patrick J. Maveety, whose judicious advice in all matters pertaining to the success of the work was always frank and brotherly. The experience of these gentlemen and their downright enthusiasm for the work made their presence a real inspiration and benediction.

Aside from the items which appeared on the program as indicated above there were other items of general interest that were discussed. The question of uniformity in the course of study throughout the schools was deemed very advisable, so far as practicable. The following was recommended pertaining to Summer Schools:—

Resolved, That the Cincinnati Board provide and arrange such Summer Normal Schools at strategic centers in the South as shall make it possible for our teachers to have the benefit of the improved methods to meet the needs of the schools. It was also intimated that we desire the most friendly and cordial relations to exist between the Board of Education and the Freedmen's Aid Society, and among all of our church schools including both white and colored. The secretary was therefore instructed to write to the corresponding secretary of the Board of Education to suggest to him that we should be pleased to have him or a representative of that board visit our schools whenever agreeable and convenient.

Late Friday night after two days' of delightful intercourse and after two days of most memorable social events, the educators adjourned to hold their next meeting with Walden University, Nashville, Tennessee.

Commencement Exercises

Rust University

The Commencement exercises of Rust University began on Friday evening, May 7 ,with the Anniversary of the Literary Societies. An excellent address was delivered by Hon. W. E. Mollison, of Vicksburg. The large and appreciative audience gave him rapped attention. Saturday was a great field day for the University. Saturday evening the Alumni Exercises took place in the University Chapel. A very excellent programme was rendered, many said "'the best in years.'

Sunday was a great day for the occasion. The large chapel was filled, to listen to the Baccalaureate Sermon, which was delivered with thought and power by the Rev. C. B. Spencer, D. D., of Kansas City, Mo. He made a profound impression on the large graduating class as well as the great congregation.

At night the spacious chapel was again filled to listen to the Annual Sermon preached by the Rev. H. B. Hart, D. D., District Superintendent of the Greenville district. The sermon was strong and full of sound advice to the students. The Class Day Exercises were held Monday morning, during which a very appreciative programme was rendered. At night the Annual Concert was held. The largest audience we have seen here in many years assembled for this occasion, listened to a very fine program gotten up by Miss Doxey, the music teacher.

Tuesday was Commencement Day. In the morning two young men and a lady graduated from the College department and received the degree of A. B. They did themselves credit, as well as the institution, by their strong and well prepared orations In the afternoon the graduating exercises of the Normal and College Preparatory Classes were held. The young men and women did themselves very much credit by the delivery of their strong orations. The acting president, Prof. E. H. McKessock, conferred degrees upon the following: A. B., upon Mr. M. C. Collins and T. C. Little, and Miss L. M. Barnett; A. M., upon Prof. G. W. Sadler; Doctor of Pedagogy upon Prof. McHenry Jones, of West Virginia. Then Dr. Spencer delivered a masterly address to the graduating classes. His words of counsel and strong advice will doubtless follow them through the years.

The President, W. W. Foster, Jr., and the dean were off to Europe on an extended trip through the Old Country. They were very greatly missed by inquiring visitors, as well as students and faculty. There were a great many visitors present from both in and out of town. Six of the seven District Superintendents, and quite a large number of ministers were in attendance.

Acting President McKessock did himself very great credit in the way he handled, what is pronounced the greatest commencement in many years. And a large class of young men and women go forth to do work in the world. The year just closed was one of the best with the largest enrollment, quite 500. The next year begins September 7. We are looking forward to a brighter future for the school.—N. R. Clay, reporter.

Samuel Huston College

Commencement at Samuel Huston College was the best in the history of the school. The largest crowd gathered there from over the State. Every one of the five District Superintendents was present—Rev. D. C. Lacy, J. W. Weakley, J. H. Swann, F. L. Kirkpatrick and J. S. Wyatt. Many pastors were present and showed their deep interest, among them: Revs. E. L. Jackson, T. H. Wyatt, I. T. Sanford, H. H. Qualls, P. M. Carmichael, S. E. Jones, B. F. Armstrong, and others. There were present of the trustees, Messrs. L. M. Mitchell, L. D. Lyons, J. W. Madison, J. H. Stevens, C. E. Olander. Distinguished men of other churches were Rev. J. B. Pius, Rev. W. H. Fuller, Dr. W. H. Crawford, Dr. J. A. Webster, Dr. C. W. Abington and others. There were several distinguished white citizens present.

The exercises were of a high order throughout the week. Wednesday night, May 5, the young people under Miss C. E. Madison and Mrs. Alberta Majors rendered the beautiful cantata "Milk Maids." It was well done. Thursday night, May 6, Haven Literary Society in charge of Prof. J. W. Frazier; Friday night, May 7, Eliza Dee Home gave certificates to twenty-one with able address by Mrs. E. M. Wyatt. The exercises in charge of Misses C. I. King and I. F. Alspaugh. Saturday night the Alumni Association held its Annual exercises. Prof. L. H, Lightner, presiding. Mr, R. T. Browne of Class 1903, delivered a notable address on "Race Culture." The Baccalaureate sermon was preached by Rev. J, M. Johnson, D. D., of Houston, Texas. Dr. Johnson's sermon was one of the ablest ever delivered here and delighted a large audience. Rev. A. Brown, of Belton, Texas, preached an inspiring annual sermon which was well received by a large audience.

Monday was devoted to "Home Improvement." Many helpful speeches were made by students, teachers and pastors. Monday night the Grammar School Department had its finishing exercises in charge of Prof. C. L. Eason. Tuesday was devoted to modern "Methods of Church Work." It was a most helpful occasion. Rev. V. A. Godby,

D. D., pastor Tenth Street Southern Methodist Church, of Austin, Mrs. Dr. Godby, Miss Lola McSween, and Mrs. Dr. Sylvester Primer delivered able lectures. Tuesday night the Cantata of "Belshazzar" was rendered by the Musical Department under Prof. W. L. Brown and Mrs. W. L. Brown, before a large and appreciative audience. Wednesday, May 12, the Graduating Class delivered their speeches.

"Economy of Opportunities,"—Miss Henrietta Lucile Brown, Austin.

"The Harvest,"—Miss Lula Estella Ford, LaGrange.

"The Golden Age of a Race,"—Mr. George Miflin Mall, Austin.

"Stepping Stones,"—Miss Lucile Ethelyn Williams, Dallas.

"The Battle for Bread,"—Mr. Rembert T. Nelson, Galveston.

"Female Heroism,"—Miss Edna Elizabeth Jones, Austin.

"The Macedonian Cry,"—Mr. George Washington Sims, Waxahachie.

"Uncrowned Kings,"—Miss Mary Eather Enge, Shiro.

Meridian Academy

BY D. L. MORGAN

The programme rendered by the Literary Society, 2:30 p. m., Friday, May 7, marked the beginning of the Commencement exercises of Meridian Academy.

At 7:45 p. m., the Alumni Association rendered an excellent programme after which the Rev. B. T. McEwen, A. B., of Aberdeen, Miss., spoke on "The Power of Righteousness," to the edification of all present. The Association also gave a sumptuous banquet.

On Saturday, May 8, occurred the Athletics and the annual social for the boarding students.

Sunday morning, May 9, promptly at 11 o'clock the opening services for the Baccalaureate sermon were commenced, by the Academy Choir singing "Wake the Song." Hrs. Lizzie B. Shaw, presided at the organ. The Scripture Lesson was read by the Rev. H. E. Morgan, after which prayer was offered by the Rev. M. S. Jones, of the Congregational Church. Then followed the Hymn, "Lord in the Morning Thou Shalt Hear." At this point, Dr. J. Beverly F. Shaw introduced the Rev. J. N. C. Coggin, D. D., pastor of the Methodist Episcopal Church, Covington, Ga., who preached from the text: "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people." Isa. 52:10. The doctor showed the need of a highway and a standard for our people, and to those prepared to serve this crying need, he appealed. Especially did he lay these fundamental truths upon the hearts and minds of the graduating classes. The services closed with a duet by Misses Mary J. McCree and Teresa Bell. The people left the church with a look of determination on their faces, to do their duty better than ever before, for each felt that he had received a message from God.

At 3 o'clock the opening exercises for the Commencement Sermon were begun by singing "Come Thou Fount," by the Academy Choir. The Scripture Lesson was read by the Rev. Wm. McMorris, Superintendent of the Meridian District; prayer by the Rev. J. W. Isabel, after which a solo was rendered by Miss Melissa E. Orange. Dr. Shaw then introduced the Rev. Wm. H. LePrade, Pastor of the Central Methodist Episcopal Church, South, Meridian, Miss., as our friend and brother. Dr. LePrade preached from the text: "Who knoweth whether thou art come to the Kingdom for such a time as this?" Esther 4:14. Dr. LePrade had not taken his text before every thoughtful person in the house saw that Dr. Shaw was right when he introduced him as our friend and brother. Among many things Dr. LePrade said that the problems of every man's life can and must be solved, that a graduate of any school is no ordinary person; and is expected to be a leader; that leaders are not made between the plough handles, but come from the educational institutions. "Let your body be crushed by the wheels of a chariot before you raise your hand in praise of an nuworthy man'„ is a sample of the preacher's many words of brotherly counsel. Long will Dr. LePrade live in the hearts and minds of the people who heard him. The services closed with a solo by Mrs. Maggie A Thompson.

Although the evening was threatening with rain and wind, the spacious church was packed for the Annual Sermon. The Academy Choir sang "Come Thou, Almighty King." The Scripture Lesson was read by the Rev. J. W. Isabel, the choir sang, "Jesus Shall Reign," Dr. Coggin lead in prayer, the choir sang, "Consider the Lillies," and Dr. Shaw introduced the Rev. B. T. McEwen, A. B., who preached from the text: "I am the door." John 10:9. The Rev. McEwen held up Christ as the open door through which man may escape from sin and destruction. The sermon was heard with rapt attention, and was preached to the delight of all present.

Great congregations greeted all the services of the day. The Academy Choir with Mrs. Lizzie B. Shaw at the organ, was up to the best standard, and admirably served every occasion.

Monday, May 10, public examination and exhibit of sewing classes took place. The fancy sewing is as good as the best work of this class in both neatness and design.

At the chapel service the following visitors spoke: Rev. H. E. Morgan, Rev. Wm. McMorris, Dr. Joseph F. Shaw, Rev. B. T. McEwen, and the work of the school year closed with the distribution of cards containing the student's standing.

Monday night the primary concert occurred. This was a splendid opportunity to see what can be put into the mind of a child in a few months. The crowd filled the chapel. The exercises were opened with prayer by the Rev. D. L. Morgan. The children gave good evidence of their splendid training. The exercises were directed by Mrs. Lillie M. Harris, teacher of the primary grades. The concert was a treat enjoyed by all.

The Mothers and Fathers Meeting on Tuesday was interesting to all present. Dr. Shaw, the principal, presided and proposed the following subjects for discussion: "Conversation about Teachers in the Home," "What Help to Keep the Young People in School." The discussions grew more and more interesting the further they went.

On Tuesday evening the cantata "Ruth" was rendered. The audience was led in prayer by Dr. J. M. Shumpert, of Jackson, Miss., after which the exercises began. The singing and acting were fine in every part, but Miss Mary J. McCree and Miss Teresa Bell, representing respectively Naomi and Ruth can never be forgotten, and deserve special mention. While the music was ringing and the performance was in progress, some were moved to smiles of joy while others were moved to tears. At the clase of the cantata everyone was full of congratulations, and went away saying that It was the best that they had ever heard.

At 2 o'clock p. m., Wednesday, the Board of Trustees met in Annual session with Dr. J. M. Shumpert, presiding. The principal's report to the Board showed every phase of the work to be in good condition. A communication from the student body was read expressing their appreciation of the administration and their high esteem for the principal, Dr. J. B. F. Shaw. The auditing committee reported that the school was being run on a business basis, the accounts being correct and the institution out of debt. A vote of thanks was tendered Dr. Shaw for his fine business management.

At 7:45 p. m. the graduating exercises were begun with a processional march followed by the chorus, "Hail Bright Abode." There were five graduates, one from the Normal course and four from the Academic course. Their names are as follows: Miss Anna Cornelia Crawford, DeKalb, Miss.; Miss Nannie M. Strayhorn, and Miss Bessie L. Crowder, both of Meridian, Miss.; Mr. Bishop J. Jordan, Waynesboro, Miss., and Mr. James L. Grigsby, Macon, Miss. Their themes were all well rendered, and gave evidence of excellent training. The address to the graduates was delivered by Dr. J. N. C. Coggin. He exhorted the young people to have faith in self, to have faith in others, to have faith in God, to forgive and forget. The diplomas were presented by Dr. Shaw. The benediction was said by the Rev. Wm. McMorris.

The Alumni Association contributed liberally toward the improvement of the equipment of the school. The people are loud in their praise of the work being done at the school, and the outlook is exceedingly bright.

The next term begins September 28, 1909.

Meridian, Miss.

Central Alabama College

Central Alabama College at Mason City, has under the administration of the Rev. Alexander P. Camphor, D. D., successor of Dr. W. R. A. Palmer, enjoyed an exceptionally good and prosperous year, Much hard and faithful work has been done by the President and his staff of teachers. There has been steady and substantial progress in all departments of its work. The enrollment reached the highest in the history of the College. Special attention has been devoted to improving the college property and adding to its equipment.

Its beautiful campus of forty acres has been enclosed with the best American Steel Wire Fencing at a cost of $200.00, and the same paid for. Two mules, a horse, surry, buggy, a $100.00 range with hot and cold water attachments, a Starr piano, organ, school desks and many other furnishings both for the school rooms and boys' and girls' dormitories, have been added for the comfort of students and teachers as well as for the good appearance of the institution.

In keeping with the "City Beautiful" idea of greater Birmingham, planting day was observed April 9th, and as a result the campus now presents the pleasing aspect of growing plants and shrubs. The noble pines, oaks, hickories, elms, dog-woods, etc., of the campus, with its large spring of pure cool water at the foot of the hill, make the place an ideal location for a college community.

A farm of nine acres containing a line of garden and farm products is among the added improvements for the year. This is to become a basis for more extensive industrial work next year. The program which follows shows the quality and variety of the Commencement exercises:

Monday, Tuesday, Wednesday, Thursday, Friday, (May 10-14)—Written Examinations.

Wednesday, May 12, 8 p. m., Cantata: "The Fire Fly Slave."—Primary Department, Miss Flerrena F. McGee, Teacher.

Pantomime Thursday, May 13, 8 p. m., play: "The Chaperon"—Intermediate Department, Mrs. Emma C. White, Teacher.

Friday, May 14, 12 m., Class Day.

Friday, May 14, 8 p. m., (1) Scarf Drill, (2) Pantomime:—"Courting Under Difficulties," (3) Drama: "My Cousin Timmy"—Grammar Department, Miss Sallye B. Watkins, Teacher.

Saturday, May 15, 8 p. m., Cantata: "King Rudeness of No Managers Land"—Intermediate Department, Miss Florence C. Lewis, Practice Teacher.

Sunday, May 16, 11 a. m., Baccalaureate Sermon by the Rev. H. N. Brown, D. D., District Superintendent, Marion District, Central Alabama Conference.

Sunday, May 16, 3 p. m., Annual Sermon, by the Rev. L. D. Williams, D. D., Pastor, at St. Paul's M. E. Church, Birmingham.

Sunday, May 16, 7 p. m., Anniversary Exercises, Stewart Missionary Foundation for Africa.

Friday, Monday and Tuesday, May 14, 17, 18, 10 a. m., 5 p. m., Industrial Exhibits.

Domestic Science—Sewing Class—Truck Garden, Mrs. Cynthia B. Oliver, Teacher; Mr. Thomas Herring, Gardener and Farmer.

Monday, May 17, 8 p. m., Special Program, the Ariel S. Bowen Literary Society.

Monday, May 17, 12 m., Alumni Reunion and Dinner. Alumni Address by Mr. George J. Sharp.

Monday, May 17, 4 p. m., Trustees' Annual Meeting. Rev. R. J. Buckner, D. D., President. Prof. W. C. Davis, Secretary.

Tuesday, May 18, 4 p. m., Recital by Piano and Vocal Students. Miss Wilma E. Pettiford, Directress of Music.

Tuesday, May 18, 8 p. m., Elocutionary and Oratorical Contest.

Wednesday, May 19, 2:30 p. m., Commencement. Industrial, Grammar and Normal Graduation. Address to the Class, Subject: "Castle Building," by the Rev. Clarence E. Bissell, Pastor Simpson M. E. Church, Birmingham.

12 m. (Wednesday) "Bell Christening," under auspices of College Hustlers.

Presentation of Medals, Prizes, Certificates, Diplomas. Music Under the Direction of Miss Wilma E. Pettiford.

(All Exercises in Dan'l A[illegible] Central Alabama Colleg[illegible] nated.)

A. P. CAMPHOR, President.

MRS. EMMA C. WHITE, [illegible]

THE CHRISTIAN LIFE

A Song of Trust

I cannot always see the way that leads
To heights above;
I sometimes quite forget that He leads on
With hands of love;
But yet I know the path must lead me to
Immanuel's land,
And when I reach life's summit I shall know
And understand.

I cannot always trace the onward course
My ship must take,
But, looking backward, I behold afar
Its shining wake
Illumined with God's light of love; and so
I onward go,
In perfect trust that He who holds the helm
The course must know.

I cannot always see the plain on which
He builds my life;
For oft the sound of hammers, blow on blow,
The noise of strife,
Confuse me till I quite forget He knows
And oversees,
And that in all details with His good plan
My life agrees.

I cannot always know and understand
The Master's rule;
I cannot always do the tasks He gives
In life's hard school;
But I am learning, with His help, to solve
Them one by one,
And when I cannot understand to say,
"Thy will be done." —*Unknown.*

The God of Beauty

There is a fact about the Creative Power, which may be certainly known, and with the growing aesthetic faculty of the race, it must become increasingly impressive. That power must love beauty, for the most ubiquitous fact of the universe, as it appeals to our senses, is that it is all beautiful. Beauty is not the accident of a particular thing, or a temporary condition. But the galaxy in the sky at night, the sky itself by night or day, the whole earth and the multitudinous seas, the coming of the dawn, the colors of the sunset, the forms of vegetable life, the forms of animal life, the very dust of the earth, the coal measures, the chalk cliffs, the primeval rocks, everything everywhere is steeped in the magic of beauty. Beautiful are the woods when they burgeon in spring, but beautiful are they when they wane; still beautiful when they are—

"Bare ruined choirs where late the sweet birds sang,"

or when they silvered with frost, and covered with the white mantle of snow.

Beautiful is the world which by its minuteness evades the eye of man. Peer into it through the microscope, and you find that the minute particle of dust, or the filmy wing of the tiniest insect, is beautiful and perfect as the starry sky or as the flower-pranked meadows of the spring.

When St. Paul argued from the visible things the everlasting divinity and power of the Maker, he spoke as a Hebrew. If a Greek had written the passage, he might have inferred with equal justice "even his sublime intelligence and unfailing aesthetic sense." But it is not only much to know about the Power that made the universe, it is a cause of reverence and love, that the love of beauty is a formal and motive principle within it.

I saw some time ago the gallery of Holman Hunt's pictures. I do not know him. But after studying "The Lady of Shalott," "The Shadow of the Cross," "The Finding of Jesus in the Temple," and, above all, that masterpiece, the potrait of himself, I might with some justice say that I do know him. As the painter of these pictures, as the brain teeming with these ideas of truth and beauty, as the face which he shows to the public in his portrait he is more familiar to me than many people whom I meet. But the universe, as we study it, is a great picture gallery of masterpieces, a moving panorama of truth and beauty, in which the breadth surpasses that of Paul Veronese, and the minute detail defies the pre-Raphaelites. The Artist can be surmised, and even known to the observer. And if in that gallery is found a picture, his own self-portraiture, the image of the invisible, the brightness of his glory, and the expression of his substance, we may have ground for saying that we know, or can know, him better than we know our fellow man or even ourselves.—Robert F. Horton, D. D.

O blessed Christ, this Easter Day,
Victorious to our life return;
Walk with us through its every way,
Till our hearts, too, within us burn.
—John MacNaughtan, D. D.

The Blessing of Friends

BY THE REV. WILLIAM DICKIE

Friendship is a mutual enrichment. The stream refreshes the tree with its crystal waters, but the tree returns the favor by its cooling shade. Friends cannot go to each other empty handed. There is always something to give and something to get that he needs of each be supplied. It is a commerce of souls. In giving you are getting, and in getting you are giving, and both friends are enriched.

„For the heart grows rich in giving; all its wealth
is living grain;
Seeds which mildew in the garner, scattered, fill
with gold the plain."

The friend who is always receiving favors and conferring none soon becomes wearisome and profitless. You need not invest the wealth of your soul with a man who will pay no interest. You do not benefit yourself, and the probability is you cannot benefit him who has not the wit to turn to profit all you pay in. His life is not a going concern if it cannot pay for all it gets. Friendship has its obligations as well as its privileges. When our Lord said to his disciples, "I have called you friends; for all things that I have heard of my Father I have made known unto you," he would not let them rest in the thought that they had nothing to do but receive. His friendship was a commerce of souls. What they received as revelation was to be returned as life. And hence he added, "I have chosen you," as friends, "that you should go and bring forth fruit." Revelation is seed, and is to be returned to Christ as fruit.

The friend who only makes the poor return of flattery is to be shunned. There is no such flatterer as is a man's self; and if his flattery is echoed from the soul of a friend, he may conclude that his friend's soul, which sounds back his voice, is as empty as his own. One flatterer at a time is more than enough. He is one too many even for the best of men. Flattery is not an office of friendship. It is content to take you as you are, and leaves you worse. Your friend must make you discontented by his appreciation. What ill have I done that my friend should fossilize me by his flattery? I want to grow. If he tells me I have done anything well, I wish him to inspire me with the thought that he believes and expects me to do better. I do not thank a friend who is content with me, or makes me content with myself. Flattery freezes the spring of aspiration.

One of the assumptions common to most men is that friendship can be maintained and flourish without culture. It is an assumption which leads to the disintegration of many a friendship. We forget that friendship is a flower, not a weed. It has to be tenderly cultivated, and demands our best thought and care. We cannot do what we like to a friend, nor can we say to him what we like. Friendship demands chivalry, respect, reverence. We must give him more than is his due, for what he is—his due for what we believe he yet shall be. No one sees our faults as does a friend, but no one ignores them as he. The rude familiarity which prides itself in saying what it thinks is a profanation of friendship. The candid friend is a didactic bore. Who wants to know what you think unless it helps one to live better? A man thinks many things he should not think, but he smothers them in the presence of a friend, who has a right to his best thoughts and has no concern with his worst. The grape-bloom of friendship is easily brushed off by the rude fingers which handle it as a common fruit. "Friend," said the king to one of his guests, "how camest thou in hither not having a wedding garment?" Be it only a matter of dress, there is courtesy even in dress; and he who dines as a friend at the court of a king must wear the dress of the court. Friendship ceases when it degenerates into familiarity. It demands a certain amount of ceremonial. If we would keep a friend, we must never be so friendly as to be easily familiar: we must preserve toward him that courtliness of behavior which is due to one of high rank and good breeding.—From *"Life's Ideals."*

Friendship

An article entitled "Your Friend," in the "Christian Observer" for March 17, recalls a definition of friendship that I copied long ago into "My Commonplace-Book." It was written by Anna Robertson Brown, Ph. D. Readers of the "Observer" may enjoy it.—Fannie Casseday Duncan.

"To have a friend is to have one of the sweetest gifts that life can bring. To be a friend is to have a solemn and tender education of soul from day to day. A friend gives us confidence for life. A friend makes us go outside of ourselves. A friend remembers us when we have forgotten ourselves. She takes heed of our health, our work, our aims, our plans. A friend may praise us, and we are not embarrassed; she may rebuke us, and we are not angered. If she be silent. we understand.

"It takes a great soul to be a true friend—a large, Catholic, stedfast, and loving spirit. One, to be a friend, must forgive much, forget much, forbear much.

"It costs to be a friend. Nothing else in life, except motherhood, costs so much. It not only costs time, affection, patience, love—sometimes a man must even lay down his life for his friend.

"There is no true friendship without self-abnegation, self-sacrifice.

"One of the dearest thoughts to me is this—that a real friend will never get away from me, or try to, or want to.

"It is a great and solemn thing to say to another human soul: 'In this one life that we have to live, let us share all things, temporal and spiritual. Your joys shall be my joys, your sorrows shall be my sorrows. In absence, you yet shall be near me. You never shall be so far from me but I can hear your voice in the twilight and in the night season. Your letters shall make me strong and glad.

"'With you I shall never be greatly reserved. To you I may speak the deep thought of my heart. I am not afraid of you. With you alone, I laugh; with you alone I may shed tears and not be ashamed. To you only can I say, Behold here am I, an undisguised human soul. All others know me in some one mood; you know me in all moods.'"

Loving Words

A few sweet, loving words, that is all; but coming from the heart and going to the heart, they would brighten many a life and comfort many a soul as the speaker of them little knows. Let us not be so saving of them, especially as we get far on in the journey of life, and often find the road a little hard and wearisome. If they are but few, let them be often spoken between us, we who love each other in any relation of life. It is easy to get out of the way of speaking them; but it is not easy sometimes to get out of the way of hearing them, when once they have made their sweet music in our ears. And let us, for our own sake, be sure to speak them before the hearts which they might gladden have gone beyond the veil that hides them from an earthly love and care. This human love of ours is surely one of God's best gifts to us; and he must mean that we shall use it for the help and comfort of others with whom he links our lives.—*Our Young Folks.*

Quarto-Centennial of Thayer Home, Atlanta, Georgia

Twenty Five Years of Heroic Service

BY MISS FLORA MITCHELL.

The Twenty-Fifth Anniversary of Gammon Theological Seminary also marks the opening of the first Model Home of the Woman's Home Missionary Society and it seems quite appropriate that we pause for a moment and briefly review the work of these years.



MISS FLORA MITCHELL,
Superintendent of Thayer Home for 25 Years

It would be pleasant to recall many incidents of these early days, but in my allotted time I must pass them over.

It is a rare privilege to have with us on this occasion Bishop Warren, who had so large a share in influencing the issues that wrought into existence the Gammon Seminary and the First Home.

From the beginning, our work has been associated with Clark University; this has added strength to our work, by bringing to us young women who are receiving advanced literary training—preparing to go out as teachers among their people, and I hope that in these years this University has realized the potent influence of the Home, in bringing before the girls' ideals of a true home and how to hake it.

In the Industrial Class the girls are given a practical knowledge of things in the subjects taught, and how to do by doing.

Then we must maintain the Students' Aid Fund, given by the Woman's Home Missionary Society; that has helped scores of young women to receive an education, without which Fund their education must have been an impossibility.

It has not, however, been our policy to help those who could help themselves, for we realize that no race can rise to its best estate as long as it is content to be the ward of a stronger race.

In reviewing the work of these years I see that I have graduated from Clark University 160 girls who have been residents of the Home. This does not include the large number of students who have come under the influence of the Home either as resident students or by class industries.

A large per cent of our girls have married ministers, and it is sometimes a question who is the better half?

One of our young women after graduation taught in one of our sister colleges, where she met the man of her choice. After his graduation from this college they were married and she continued teaching, giving her husband a three years' course at Gammon Seminary.

I have not mentioned the long list of young women who are teaching. I will here refer to one girl who has married and has become the mother of three boys. It afterwards became necessary for her husband to be taken to the asylum. This heroic little woman again received her position in the Public School, and for a number of years has supported her mother, her husband's mother and cared for her children.

Our Church officials who are here, there and everywhere frequently write me of their well kept homes, and of the quiet dignity of their wives.

A Grateful Tribute

Miss Martha Drummer, a graduate deaconess, who is doing Missionary work, writing Miss Mitchell a beautiful and appropriate letter on the 25th of Thayer Home, among other things said:

(Quessua), Malange, Angola, Africa, June 1908.
My dear Miss Mitchell:—

I dont know when, how or where this letter will find you, but I will write any way that you may know that I am thinking of you and praying that your efforts may be crowned with success. I imagine your mind is full of the thought of the new building. Your long, interesting letter telling of Dr. Henderson's visit, was a long time on the way but I have read it many times. It came too late for me to send another letter before school closed. I hope the closing exercises were good. Can it be that I am into my third years' work in Africa? How sweet the work has been; whatever comes to me in the line of success be sure you have the greater share, for truly I am trying to imitate the best I saw in you. I suppose I am the last one you would have thought of in charge of thirty girls in a home, but the Lord works in a mysterious way; I never thought of it myself. I was so bent on working in the sick room; here I am teacher, mother, doctor, nurse, dressmaker(?), cook and maid of all work.

I think the Presiding Elder is quite brave to put me in as Superintendent of the Sunday School this year when I tell you not a sentence of English can be used you can imagine what it is like. I feel quite proud of what I have accomplished in the languages especially the "Kimbundu." David Livingstone spoke of it as a "beautiful language." I am beginning to think so myself.

I am sending some of the papers one of the missionary's gets out monthly. Miss Abbott can put them in the Girls Reading Room. I am addressing them to her. The name of the paper is "The Angola Missionary."

You know something of the saving power of "stick-to-itiveness." See what God hath wrought at Thayer Home the past twenty-five years If all the women you have blessed could join hands they would make a line from Atlanta, Ga., to Farmington, Maine. Imagine you see our white aprons waving you the "Chautauqua Salute." Don't forget to look toward Africa. We are trying to lift up the standard of the Home here. Not a few of "your girls" will rise up this year and call you blessed. You have been so patient with us all; so unselfish with our selfishness.

"It needs a loving spirit much more than wealth to prove how much one woman can do for others by her love."

It is wonderful how you have taken hold of some of us unattractive, seemingly ungrateful, unpromising material and wrought such transformation by love's strange alchemy.

I would like to see you face to face today to talk with you. I know your interest in us is no less today than it was twenty-five years ago. What you have done inspires me to do something. I am not sitting idly dreaming in Quessua, but letting the Lord use me as it pleases Him.

Perhaps you are so busy this year you will not stop to review the years, but I think a glance backward might cheer you. Listen to the tramp of our feet trying to keep step with our "path-finder" of the model Home. Peep into our surroundings, see cleanliness taking the place of dirt; beauty taking the place of ashes. You have taught us all to drink, lie and steal. Drink nothing but cold water; *lie* on clean beds, and *steal* away from bad company. I owe you a debt for what you have done for me alone that connot be paid in coin, but I hope to balance it in character.

An Address by Mrs. W. P Tirkield at the Gammon Quarto-Centennial

"Thank God for Christian unity. I thank you, dear friends, for this warm greeting. My heart is full of memories as I look into your faces, and I feel as if I have come home. I love to live over again with my husband the first time we rode up this hill, when we received as warm a welcome, but not so large a one; smaller was the number of workers then, but all were enthusiastic and hopeful and united. Those were days when we were shut in here on this hill, away from the city, and we found God's blessing as we tried to do His bidding. It is a great joy to come back here; to look into your faces and think over those pictures of memory. Along with them, I have had some pictures of hope. I am so glad to tell you that they have all been realized as I have noted your sweet, clean, beautiful homes, and as I see these young people blossom out into manhood and womanhood since I have left here and when I see the larger growth of the work, and how God has blessed you in every way, I count it a peculiar pleasure to have a part in this 25th anniversary and also in this Africa Diamond Jubilee, for to my heart it seems right that missionary work should be one. I had long prayed for the time when we should count God's work all one in our plans and organizations as He looks at it from above, and that the burdens should not fall too heavily on some shoulders, but all one as in God's thought; and it seems to me that surely Gammon Seminary ought to celebrate the Africa Jubilee at its celebration . . . . and the Woman's Home Missionary Society on this hill has a peculiar part in this Africa Diamond Jubilee. I do not know where the Woman's Foreign Missionary Society would be to-day as the Bishop told you about had it not been for Miss Mitchell, who filled the girls' hearts with consecration and to-day they are workers in the foreign fields.

"Victor Hugo said to his wife, 'You remain at home, while I go out into the field, and remember you will be my heart as I shall be your home.' Thus did the Woman's Home Missionary Society in the past say to the good men of Methodism, and those noble women were the heart of those who worked in the missions. Their prayers and inspiration followed the men and away back in that early home of Methodism Susana Wesley became as the heart of Methodism as she trained her children to go forth and make the world their home. But soon the women found that there was a part for them to take and they came to stand shoulder to shoulder with their brethren. It is forty years since the Woman's Foreign Missionary Society came into existence and the women of Methodism began to be an equal factor in the missionary work of our Church. They had faith strong and great in those early days; they met in a little church, and Mrs. Butler came home and talked with those women and urged them to send the women helpers, or she had discovered that no man could go behind the hidden veil, and that the women were not being reached; but the women were poor in number; they were weak in pocket; nevertheless they decided to send forth their mission work. Some of the men laughed at them and said, 'The idea of women starting a missionary society, and raising money enough to send a missionary to India.' But those women said, 'We will raise it if we have to walk the streets of Boston all winter in calico,' and they raised the money and Isabella Thoburn, sister of Bishop Thoburn, who is worthy of all the tribute we pay to him, and side by side with him stands his sister; she went forth . . . . and gave her life to the people of India, and did not merely touch the people in the lower places and work along their plane of life, but pulled them upward and pulled them upward until she has succeeded in lifting them up, and one of her graduates stands before our people a product of redeemed womanhood from a heathen land."

After telling of Clara Swain, Mrs. Thirkield resumed: "Then a little over 25 years ago another vision came to the women of Methodism. Down in New Orleans the wife of our good Bishop Harrell who sits here tonight, had lived to toil beside her husband and had seen the need of those thousands of children wandering through the streets with no [illegible] mother and no one to care for them, deserted and forgotten, free but ignorant and heathen; and as she came to Cincinnati, she pleaded [illegible] ren in our South land, and they [illegible] different societies then in [illegible] tried to make it a part of the [illegible] Aid Society; but there was [illegible] ciety that [illegible] it a new W[illegible] Woman's H[illegible]

(Continued on Page [illegible])

THE POWER OF THE TONGUE

International Sunday School Lesson for June 6, 1909

(James 3. 1-12.)

GOLDEN TEXT.—Whoso keepeth his mouth and his tongue, keepeth his soul from troubles.—(Prov. 21:23.)

TIME:—This epistle was probably written between A. D. 40 and 50.

PLACE:—It was written at Jerusalem.

DAILY HOME READINGS:

M—Jas. 3:1-12;—Tu. Jer. 9:1-8;—W. Zech. 8: 9-17;—Th. Psalm 52;—F. Psalm 12;—S. Prov. 10: 11-22;—Su. Psalm 34: 11-18.

BY REV. E. B. BURROUGHS, A. M., D. D.

Of so great importance are the words that we speak that the Master when He was upon the earth said: "By thy words those shalt be justified, and by thy words those salt be condemned." Thus we learn that the mastery of the tongue should be the constant aim of every man. That this cannot be accomplished without great difficulty is readily admitted for the tongue is an unruly member and hard to be brought under control. Nevertheless it should be attempted, for the tongue is to man what the bridle bit is to the horse or the rudder to the ship; with the bit we guide the horse and with the rudder we direct the ship. Moreover the tongue is a dangerous member and needs to be carefully and constantly watched. Says Dr. Tucker: "The castle of man—soul is guarded by a satitory watchman. That warden is the tongue. If the garrison can control the watchman the whole fortress is safe, but if the watchman is disloyal the whole garrison is in peril." St. James declares that the tongue "is set on fire of hell." But the "watchman" may be controlled, and the "fire of hell" may be governed. This can only be consummated, however, by the right cultivation of the tongue. If we would reach into this greatly to be desired attainment we will have to see to it that all foul, profane, and thoughtless speech is discarded. Frivolity of speech must be watched and only such words as are calculated to help, encourage, inspire, and enable, used. We must learn that there is a time to speak and a time to keep silent—that it is not always wise to speak what we think. Let the example set by the Master be ever before you. When He was veiled He veiled not again. As one has beautifully said: "Watch the man who can put a lock on his lips. For men admire him. He is his own master. The person that can forbear can also act. If he is mighty to compel silence he will be mighty to work righteousness. Blessed is the man who keepeth his tongue from wounding others, for he keepeth his soul from self-injury." In our last lesson St. James gave us a practical talk on Faith and Works. In our lesson today he brings to our attention the Power of the Tongue, and shows us that a perfect man, with the true faith, will control his tongue. He also teaches us that if we truly believe in, and love Jesus we will endeavor to keep His commandments. He declares that the tongue is the worst thing in nature, that both good and evil come from it; that it is wilder than the beasts of the forest—for while these have been controlled in some way by man, man alone cannot control his tongue. Let us study carefully and think soberly about what He says, and be constrained to bring our tongues under control.

Light on the Text

1. *Be not Many Masters.* One of the greatest evils of the early Christian Church was that of self-appointed teachers. The effect of their teaching made necessary the council at Jerusalem, and also "the strong words of Jesus in our last lesson." See Matt. 23:8; Rom. 2: 21-23. *Greater condemnation.* The greater the man the greater his responsibility, and the greater his fall. Preachers and teachers are more severely judged than actors.

2. *We Offend all.* "We all stumble." Actions are steps in lifes ways; wrong actions are missteps that cause stumbling on the part of actors. *If man afford not.* Does not stumble nor cause anyone else to fall. *The man is a perfect man* has reached the ideal of perfection. "It is only an entirely perfect man who does not err in even a single word."—(Weiss.) *Able also to bridle the whole body.* Able to keep the body under control.

3-4. St. James here gives an illustration of the doctrines that self-control in one respect carries with itt complete self-control He also illustrates by the bridle with which the horse in controlled, and the rudder by which a ship is guided.

5. *So.* Just as we have seen large bodies guided and controlled by small things so our tongue, though a small member, controls us. See Psalm 12: 3-4. *Behold.* See. *How great a matter a matter a little fire kindleth.* It takes but a spark to kindle a good fire.

6. *The tongue is a fire.* A striking simile. Yet how true! "As coals are to hot embers, and wood to fire, so is a contentious man to inflamed strife."—Prov. 26:21. The human tongue may do much harm. *A world of iniquity.* The sum total of evil. *It defieth the whole body.* See Matt. 15:18. Says Weiss: "It is so easy for a word-sin to end in sin of action; because a sin, to which we yield so far as we permit it to obtain control of the tongue, easily gains the mastery." *The curse of nature.* The line of actions from the cradle to the grave. The whole life. "The tongue often sets the wheel on flame, which sometimes sets on fire the whole machine."—(Benson). *Is set on fire of hell.* Is instigated by the evil one.

7. This verse shows that man has been able to bring the animal kingdom under control.

8. *The tongue no man can tame.* It is the most difficult member of the body to bring under control. Even the wisest and best sometimes speak as they should not. This being true, what shall we say of those who give free reins to their tongues? *It is an awful evil.* That is, it revolts" and cannot be tamed by man. *Full of deadly poison.* See Psalm 140:3; Rom. 3:13.

9. *Therewith bless we God.* We ascribe, with the tongue, praise to God. With it we express our thanksgiving and gratitude. *Therewith curse we men.* Used it as an instrument of passion and profane speech.

10. The same fountain sendeth forth sweet and bitter water. *These things ought not so to be.* This is unnatural.

11. From the same opening in a fountain sweet and bitter water cannot come forth. And yet this unnatural thing takes place with the tongue of man and will until the heart has been renewed by the grace of God.

12. Every tree or vine will bear fruit according to its nature. So will every man bring forth fruit according to his heart. Therefore to cure the tongue we must cleanse the heart.

Charleston, S. C.

OUR LEGAL OBLIGATIONS

(Mark 12. 28-34)

The Epworth League Devotional Topic for June 6, 1909

BY W. S. MITCHELL

Mark 12-28.—*An Earnest Question.* One scribe in Jesus's day had a mind open to the truth. In his heart were stirring new forces whose source we can but guess. He may have been among those who sat at Jesus's feet. He may have been touched by some lesser eddy of that spiritual tide filling the old barren valleys of Judah. The scribe in Mark's story is not the taunting, sneering Pharisee of Matthew (see Matt. 22. 34-40). He is an earnest man with an earnest question: "Which is the first commandment of all?" What wonder that He should ask such a question! It was most familiar in the rabbinical disputes of that day, a fact not strange when we remember that, in all, the teachers of the law held to six hundred and thirteen commandments, three hundred and sixty-five of which were prohibitions and two hundred and forty-eight injunctions. What wonder that men in whose hearts were stirring the forces of the kingdom should ask in their perplexity which was the foremost and most needful of them all?

Mark 12: 29-31.—*The Ansmer.*—The words with which Jesus answered his questioner were not new. None were more familiar to Jewish ears. Jesus's first commandment was the ritual of the evening devotion, which every Jew was bound to repeat at sundown as the inmost expression of his faith. It was as familiar as the Lord's Prayer today. From Deuteronomy, love of God. From Leviticus, love for man. It was not the words which were new, but their spirit as Jesus gave them. He sat aside no teaching of the law, even as the scribe himself understood it. But he gave those familiar sentences a comprehensive meaning such as they had never before possessed. He focused in these two commands all the social and religious duties of men. In their spirit all the countless obligations men had imposed were fulfilled. Even a critical Pharisee could find no fault with Jesus's answer. Earth's wisest minds have never put into clearer statement the supreme duties of life.

Mark 12: 32-33.—*The Effect.* Whatever the mood in which the scribe approached our Lord, or the motive of his question, the nobility of the answer and its complete compass of man's obligations found an echo in his own thought. He seems to ponder over Jesus's words as though they revealed to him the long-sought secret of religion itself. Duty is no longer the obedience of isolated precepts. It is life itself, and all of life. Slowly and thoughtfully he acknowledges the truth of the teaching. Unconsciously, almost, his words form themselves into phrases other than those our Master used. Perchance they are the thought of the scribe himself. How his own convictions are confirmed, and how perfectly his question is answered! No sacrifice of tradition! No violation of custom! No wrenching of soul to new and untried faith! The old ritual He loves, the law he reverences, wrought into power, this, it slowly dawns upon Him, this is more than all the burnt offerings and sacrifices of the Levitical ritual. There is a ring of personal conviction in his words.

Mark 12: 34.—*Near the Kingdom.* It was not a new path he needed—simply light. He did not need a new gospel. He needed to understand the old. Many men are like this scribe, believing in the fundamental Christian obligations, and yet aliens because they are ignorant of the living spirit. They wait for light. Jesus came as a light into this world, and Christian discipleship in His name is light-bearing to these who are near the kingdom.

The Meaning of the Theme

Our legal obligations! How harsh and stern it sounds! What does it suggest? Contracts which must be met, duties which must be fulfilled, obligations from which there can be no escape without a resulting penalty. Is this what we mean when we speak of our obligations as Christians? What is it God asks of us, of you, of me? Does He ask beyond our strength, beyond our knowledge? Let us study His will in His world. What is it God asks of the flower? Simply to bear its blossom, to distill sunshine and shower and dank earth-mold into perfume and beauty. To ask anything else of it would bring failure. These are the things its nature fits it to give. God never asks a pansy bloom to become an oak, or a blade of grass to bring forth a lily. He is a reasonable Ruler. God asks within the strength of His creatures. Yet how hard we make His way.

What is it that God asks of us? Simply wholehearted love. But does He not say what I must and must not do? My amusements, my ambitions, my use of my talents? No; these things are all met by His test of love. Would you know whether you are a true Christian? Try His test. Would you know whether you have met you obligations? Ask yourself in the light of these two great commands. And they depend—? Not upon what my hands can do or my lips can say. They depend upon something in me—a life of unselfish love.—From Notes on The Epworth League Devotional Meeting Topics.

Personal and General

The address of the Rev. G. W. Winn is Evergreen, Alabama.

The rally at St. Matthew, Pleasant Hill, Louisiana, on Sunday, May 16, netted $87.10. A church bell was purchased at a cost of $75.

Easter was appropriately observed at Florence, La. The attendance was large. A good program was rendered. Collection, good. The Rev. T. A. Bailey, pastor.

The Easter Day service at Boyce, La., was intelligently conducted by Mr. William Proshee and Miss Lily Enis. Collection, $6.00. The Rev. W. L. Amos is pastor.

The famous Claflin University Quintette gave a successful entertainment at Mt. Zion Methodist Episcopal Church, Timmonsville, South Carolina, on May the twenty-fifth.

"Easter collection was the best ever raised in Paris Amount collected, $407.00. Our assessment was $326. Mt. Zion Church is leading the Texas Conference," writes the Rev. W. G. Alston, pastor at Paris, Texas.

On Saturday evening, May the sixteenth, as evidence of the appreciation of the arrival of their new pastor, the Rev. R. G. Williams and his family, a party, consisting of officers and members of the Methodist Episcopal Church, Bridgetown, Missouri, gave them a most agreeable surprise. A. E. Phillips made the presentation speech. After remarks by the pastor and wife the Rev. L. A. Edwards made the closing speech. The friends left the table groaning under its load of good things.

The Rev. H. J. Bynum, pastor, writes from Tuscaloosa, Alabama: "The Tuscaloosa charge is alive as never before. Every interest of the church is aglow. The services are well attended. We were recently favored with the presence of Dr. M. C. B. Mason. This was his first visit to Tuscaloosa. On the night he spoke, despite the rain, the church could hardly seat the people. The city was moved as never before. Dr. Mason's subject was "Africa in America, and Africa Beyond the Sea." Doctor Mason scored a victory for our church and for the cause he represented."

The Sunday School Union of the Caledonia Circuit is to be held at Military Chapel, 7 miles Northeast of Columbus, Mississippi, May 30th. The following Sunday Schools will be present and discuss various topics on Sunday School work: Friarson Chapel, Brownlee, Antioch, Seventeen Section, Pilgrim Rest, St. Stephen, Midway, Calvary. White Slough, Hebron, Anderson Grive, Bethlehem, Cross Roads and Piney Grove. The school that raises the highest amount over $10.00 will be presented one dozen Sunday School Song Books of its denomination. The one raising the highest amount over $5.00 will be presented with one-half dozen Sunday School Song Books. H. Dickerson, Sunday School Superintendent; A. J. Kidd, President Epworth League; G W. Baker, Pastor.

Revival Notes

Timmonsville, S. C.—Our spring revival on the Timmonsville Charge at Mt. Zion Methodist Episcopal Church, commenced April 25, and lasted until May 15. The Rev. H. C. Asbury, our beloved pastor, turned the meetings into the hands of the Rev. Sam'l. Nance, the noted evangelist of the African Methodist Episcopal Church. The meeting was indeed a success. Many souls were truly converted to God. Backsliders reclaimed and every Christian revived. May the spirit of God continue to strive with us.—Jas. A. Connelly.

District Conferences

Time.	District.	Dist. Supt.	Place
Aug. 4-9	Shreveport	Johnson	Mansfield, La.
Aug. 4-10	Lake Charles	Clark	Lake Charles, La.
Aug. 10	Paris	Gilmore	Greenville, Tex.
Aug. 11	Monroe	Brown	Mt. Nebo, La.
Aug. 11	Brookhaven	Smith	China Grove, Miss.
Aug. 18	Alexandria	Obee	Natchitoches, La.
Aug. 24-29	West Tenn.	Lyte	Alamo, Tenn.
Aug. 25-29	Baton Rouge	Turner	Jackson, La.
June 10-13	Ocala	Patterson	Starkville, Fla.
July 13-18	Austin	Kirkpatrick	Georgetown, Tex.
July 21	Starkville	Everett	Ethel, Miss.
July 21	Anniston	Belcher	Sylacauga, Ala.
July 21	No. New Orleans	Price	New Orleans.
July 21-25	Knoxville	Webber	White Pine, Tenn.
July 21-25	Aberdeen	Henry	Military, Miss.
July 21-25	Muskogee,	Franklin	Boynton, Okla.
July 22-25	Savannah	Giddens	Savannah, Ga.
July 22-26	Gulfport	Cannon	Gulfport, Miss
July 22-26	So. New Orleans	Hubbard	Donaldsonville, La.
July 27	Nashville	Smith	Tullahoma, Tenn.
July 27-Aug. 1	Dallas	Wyatt	Sherman, Tex.
July 28-Aug. 1	Huntsville	Jackson	Montgomery, Ala.
July 28-Aug. 1	Jackson	McNair	Greenville, Miss.
July 28-Aug. 1	Birmingham	Thomas	Birmingham, Ala.
July 28-Aug. 1	Montgomery	Goins	Brewton, Ala.
July 29-Aug. 1	Hattiesburg	Brooks	
Aug. 3-8	San Antonio	Weakley	San Antonio, Tex.

Conventions

July 7-8—Eighth International Epworth League Convention, Seattle, Wash.

July 8-11—District Missionary Epworth League and Sunday School Convention, Brookhaven, Miss.

May 12-16—Charleston District Sunday School Institute and Epworth League Convention, John's Island, S. C.

May 20-21—South New Orleans Missionary Convention, Patterson, La.

May 25-26—N. New Orleans, District Missionary Convention, Algiers, La.

May 28-30—Rome District Sunday School and Epworth League Convention, South Rome, Ga.

June 9-12—Lexington Conference Woman's Home Missionary Society, Springfield, Ill.

June 18-20—Hattiesburg District Epworth League and Sunday School Convention, Heidelberg, Miss.

June 22-25—Meridian District Missionary Epworth League, Sunday School, Ladies' Aid and Woman's Home Missionary Convention, Meridian, Miss.

June 23-24—Mississippi Conference Woman's Home Missionary Society, Crystal Springs, Miss.

June 24-27—Gainesville District Sunday School and Epworth League Association, White Springs, Fla.

June 24-27—Pine Bluff District Sunday School and Epworth League Convention, Damon, Ark.

July 16-23—So. Florida Mission Sunday School and Epworth League Convention, Key West, Fla.

July 21-25—Bristol District Allied Meeting of Young People's Societies, Mountain City, Va.

July 28-Aug. 1—Topeka District Sunday School and Epworth League Convention, Independence, Kansas.

Episcopal Visitation

PLAN FOR EPISCOPAL VISITATION FOR 1909—PART 2.
FALL CONFERENCES.
CHRONOLOGICAL.

Alaska Mission				Smith
Idaho	Blackfoot	Aug.	11	Smith
Pacific German	Seattle, Wash.	"	18	Smith
Wyoming Mission	Evanston, Wyo.	"	19	Warren
North Montana	Kallspell, Mont.	"	19	Spellmeyer
Pacific Swedish Miss. Conf.	Seattle, Wash.	"	21	Smith
Montana	Butte, Mont.	"	25	Spellmeyer
West German	Lyons, Kansas	"	25	Nuelsen
Columbia River	Coeur d'Alene, Wash.	"	25	Smith
Black Hills Miss.	Bellefonrche, S. D.	"	26	Warren
Nevada Mission	Carson, Nov.	"	31	Hughes
West Wisconsin	Monroe, Wis.	Sept.	1	McDowell
Cincinnati	Greenfield, Ohio	"	1	Wilson
Pacific Japanese Mission	Seattle, Wash.	"	1	Smith
Northwest Neb.	Gordon, Neb.	"	2	Warren
Utah		"	2	Berry
N. W. German	Klemmer, Iowa	"	2	Nnelsen
Western Norwegian-Danish	Ballard, Wash.	"	3	Smith
Pacific Chinese Miss. Conf.	San Francisco, Cal.	"	3	Hughes
N. W. Indiana	Crawfordsville, Ind.	"	8	Goodsell
Erie	Fredonia, N. Y.	"	8	Moore
Colorado	Pueblo, Colo.	"	8	Berry
Iowa	Winfield, Iowa	"	8	Spellmeyer
Wisconsin	Kenosha, Wis.	"	8	McDowell
Kentucky		"	8	Wilson
Western Swedish	Stratford, Iowa	"	8	Nuelsen
Puget Sound	Bellingham, Wash.	"	8	Smith
Norwegian and Danish	Duluth, Minn.	"	8	McIntyre
California	Pacific Grove, Cal.	"	9	Hughes
Illinois	Matoon, Ill.	"	15	Goodsell
East Ohio	Canton, Ohio	"	15	Moore
Detroit	Detroit, Mich.	"	15	Hamilton
Des Moines	Ames, Iowa	"	15	Berry
St. Louis German	Burlington, Iowa	"	15	Spellmeyer
Central Illinois	Carthage, Ill.	"	15	McDowell
Central German	Cleveland, Ohio	"	15	Wilson
Ohio	Jackson, Ohio	"	15	Neely
North Ohio	Elyria, Ohio	"	15	Anderson
Nebraska	York, Neb.	"	15	Nuelsen
Oregon	Cottage Grove, Ore.	"	15	Smith
Cal. German	Los Angeles, Cal.	"	15	Hughes
West Nebraska	Kearney, Neb.	"	16	Warren
Northern Swedish	Ishpeming, Mich.	"	16	McIntyre
Central Swedish	Geneva, Ill.	"	22	Goodsell
Michigan	Grand Rapids, Mich.	"	22	Moore
N. W. Iowa	Estherville, Iowa	"	22	Berry
Southern Illinois	Centralia, Ill.	"	22	Spellmeyer
Indiana	Washington, Ind.	"	22	McDowell
Italian Mission		"	22	Wilson
Central Ohio		"	22	Neely
North Nebraska	Neligh, Neb.	"	22	Nuelsen
Missouri	Hannibal, Mo.	"	22	Qnayle
Southern California	San Diego, Cal.	"	22	Hughes
Minnesota	Austin, Minn.	"	22	McIntyre
Blue Ridge	Asheville, N. C.	"	23	Anderson
Rock River		Sept.	29	Goodsell
Central New York	Ithaca, New York	"	29	Hamilton
Upper Iowa	Mason City, Iowa	"	29	Berry
Chicago German	Elgin, Ill.	"	29	McDowell
West Virginia	Mannington, W. Va.	"	29	Wilson
Holston	Morristown, Tenn.	"	29	Anderson
Oklahoma	El Reno, Okla.	"	29	Quayle
Northern Minnesota	Duluth, Minn.	"	29	McIntyre
Arizona Mission	Phoenix, Ariz.	"	30	Hughes
Genesee	Buffalo, N. Y.	Oct.	6	Hamilton
Tennessee	Shelbyville, Tenn.	"	6	Anderson
Dakota	Pierre, S. D.	"	6	Nuelsen
Pittsburg	Bellevue, Penn.	"	6	Smith
Northern German	Chippewa Falls, Wis.	"	6	McIntyre
East Oklahoma Mission	Bartlesville, Okla.	"	7	Quayle
Central Tennessee	Waynesboro, Tenn.	"	13	Anderson
North Dakota	Manden, N. D.	"	13	McIntyre
North Carolina	High Point, N. C.	"	14	Moore
New Mexico Span. Miss Conf.	Silver City, N. M.	"	14	Quayle
New Mexico Eng. Miss. Conf.	El Paso, Tex.	"	16	Qnayle
Atlantic Mission	Parmele, N. C.	"	21	Moore
East Tennessee	Bluefield, Tenn.	"	21	Anderson
South Carolina	Orangeburg, S. C.	Nov.	24	Hamilton
Central Alabama	Mobile, Ala.	"	25	Cranston
West Texas	Waco, Tex.	"	25	Neely
Austin	Wichita Falls, Tex.	"	25	Qnayle
Alabama	Edwardsville, Ala.	Dec.	2	Cranston
Savannah	Jesup, Ga.	"	2	Hamilton
Southern German	Reisel, Tex.	"	2	Neely
Atlanta	McDonough, Ga.	"	9	Cranston
Texas	Bryan, Tex.	"	9	Neely
Georgia	Epworth, Ga.	"	16	Cranston
Gulf	Port Arthur, Tex.	"	16	Neely

FOREIGN CONFERENCES.

AFRICA.

West Africa	Malange	May 14	Scott
East Africa	Umtali	July 7	Hartsell

EUROPE.

Bulgaria Miss. Conf.	Rustchuk	May 6	Cranston
Italy	Venice	May 19	Cranston
France Mission	Grenoble	May 27	Burt
Switzerland	Biel	June 3	Cranston
South Germany	Stuttgart	June 9	Burt
North Germany	Chemnitz	June 16	Cranston
Denmark	Fredrikshaven	June 24	Cranston
Norway	Porsgrund	June 30	Cranston
Sweden	Upsala	July 14	Cranston
Finland and St. Petersburg	Abo	July 22	Burt

KOREA.

Korea Conference	Seoul	June 28	Harris

It will be noted that the Italian Mission is included in the plan and the administration of the Italian work in the territory included between the Atlantic Ocean and a meridian drawn west of Indianapolis, Indiana, is therefore in the hands of Bishop Wilson.

Adopted by the Bishops at Wheeling, West Virginia, May 8, 1909.

(Signed) L. B. WILSON, Secretary.

1026 Arch Street, Philadelphia, Penna.

Quarto-Centennial

(*Continued from Page Five.*)

the Woman's Foreign Missionary Society, and together to-day they are integral parts of the organization that is going forth to evangelize the world in the present generation.

"Needed at home do you say? . . . have over 19 mission centres in America hidden some of the mas those across the

Continuing, Mrs. Thirkield a count of the Woman's showing the in

Southwestern Christian Advocate

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3—When the ADVOCATE does not arrive regularly, notify us promptly.
4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

631 BARONNE STREET.

A WEEKLY VISITOR FOR EVERY HOME

Bishop Mallalieu is thoroughly interested in all phases of our church work, in the South, and particularly is he interested in New Orleans Methodism, which bears to a marked degree the impress of his leadership. Likewise is the Bishop interested in the Southwestern Christian Advocate. Upon learning of our good fortune to receive through the Book Committee the Southwestern Building, Bishop Mallalieu sent the following congratulations:

My heatriest congratulations to the distinguished editor of the Southwestern, to all our people in New Orleans, to all the subscribers to the Southwestern, and to all true friends of our people, on the success that has attended the plan to secure for our much needed paper the commodious and comfortable quarters which it has for so long a time needed. I believe in the Southwestern because it stands for justice and good will in all human relations, because it stands for total abstinence and prohibition, and because of its absolute loyalty to Methodist policy, doctrine, and experience. I wish every home of all our colored membership might each week be blessed by the visit of the Southwestern. I trust our pastors will make this object of constant effort until the desired results shall be obtaineed. Always with best wishes to all.

Very truly yours,
WILLARD FRANCIS MALLALIEU.

BRAVE WORDS COMMENDED

Where is there a man among us who is more outspoken in behalf of the Negro than Bishop John W. Hamilton? He has been doing some plain speaking in defense of the Negro for many years past. Recently he made some deliverances in Baltimore on the Negro question that received wide attention. So strong and so true were these utterances that they called forth special attention on the part of the Baltimore Preachers' Meeting, of the Washington Conference. Bishop Hamilton's address was the subject of special discussion at the regular Preachers' Meeting, and the following resolutions, introduced by the Rev. M. J. Naylor, of the Baltimore District, were unanimously adopted:

Whereas, The various deliverances of Bishop John W. Hamilton as President of the recent Baltimore Conference, touching the helpful relation that the Anglo Saxon race should sustain to other races, evinces manly courage, a sympathetic interest and a Christian conception rarely shown by our great Church leaders; and

Whereas, We believe those deliverances to be in perfect accord with the Golden Rule and the Sermon on the Mount, and must, in consequence if followed out, have a salutary effect both upon the fortunate and unfortunate;

Therefore Be it Resolved; That we, the Baltimore Preacher's Meeting of the Washington Conference, Methodist Episcopal Church, do hereby express our thanks to him for these sympathetic expressions and our keen appreciation of him as the embodiment of these expressions as proven by many years of untiring and preeminent service for the uplift of the lowly.

Further, Resolved; That a copy be sent the good Bishop and also spread upon our minutes.

Snnday, May 9, was Africa's Day in Syracuse, New York. The reception given to the message was warm and hearty, and the people responded with gifts aggregating $5,000. Syracuse District has given so far to the African Diamond Jubilee Fund $7,750. while the Central New York Conference gifts total $17,132.

GILBERT HAVEN

This name is one of the noblest in all American Methodism. New England has contributed many exceptionally able men to the service of Church and State, but it is clear that Gilbert Haven stands among this great company.

We say this mindful of the fact that Bishop Mallalieu has undertaken to raise $10,000 to endow the Gilbert Haven Professorship in our West African College in Monrovia, Liberia. It is certainly high time that something of this sort should be done. The surprising thing about it is that it was not done long ago.

Gilbert Haven died when he was only fifty-eight years of age—with his exceptional constitution and unbounded vigor he ought to have lived for a score of years longer. But it is well known that his trip to Africa to preside at the Annual Conference in Liberia was the occasion of his early death. He was assigned to this work by his colleagues and went about it with dauntless courage and sublime Chris-



BISHOP GILBERT HAVEN

tian faith. In a letter to one of his friends who had suggested the possible perils of the trip he wrote a most characteristic reply. It is expected that collections will be taken on Sunday, September 20, which is the nearest Sunday to his birthday, Sept. 19. These are his own words: "As to liberia, don't fret. Out of that nettle, Danger, I trust to pluck the flower, Safety. I should not wonder if I circumnavigated Africa, and went from Zanzibar after Stanley, and the Victoria and Albert Nyanza. Who knows? God has laid Africa upon my heart, and now if He wishes to complete the sacrifice by laying my bones in African soil His will be done."

Such words as these show the sincerity and thoronghness of his consecration, and at the same time his love for the benighted continent, and his indominatable courage and his sublime faith in God. Surely it is high time that in Liberia, in Monrovia, in our West Africa College there should be a fitting memorial for this man of God. And indeed such memorial should not be of bronze or marble, but a professorship, which shall be perpetually a force for the uplift of the indigent, worthy and aspiring sons and daughters of Africa.

Certainly the $10,000 will be forthcoming and the professorship will be established.

Of General Interest

DISCOVERY OF AMERICA

A stone bearing the date of 1362 and containing an inscription in well preserved Runic characters, has been placed on exhibition in the rooms of the Chicago Historical Society. It is claimed by the owner of this stone, a Norwegian, that it furnishes proof of the discovery of America more than a century before the landing of Columbus. The stone was found in Minnesota. Doubtless this claim of the discovery of America by the Norwegians will bring forth a protest by the Italians who will make a counter claim that the discovery of America by Columbus was the only official one.

NO DISCRIMINATION

In a recent decision the Interstate Commerce Commission again declared that unjust discrimination between white and colored passengers paying the same fare is not legally permissable by railways. This decision was announced in the case of Winfield F. Cozart versus the Southern Railway. Now, there may be a crumb of comfort in these decisions but it does not yet appear that the railroads in the South are in the least disturbed because of them. For their treatment of Negro passengers has not shown any notable improvement. There is almost a total lack of every convenience which will tend to contribute to the comfort of the Negro passenger. The contention that there is no discrimination is a farce

AN ADVERSE DECISION

The Supreme Court has recently decided that shipments of whiskey from wet into dry states cannot be prevented on the ground that this is interstate commerce and therefore not subject to interference by state authorities. This decision will doubtless be hailed with enthusiasm by liquor men and with disfavor by prohibitionists. The custom of shipping whiskey from wet states into neighboring dry states has had the effect of rendering practically null and void the prohibitive measures which have been passed. Whiskey men in conjunction with express companies have built up large trades in dry communities by the method of C. O. D. whiskey shipments. This amounts to practically the sale of whiskey by the agents of express companies in prohibition towns.

LIBERIAN COMMISSION AT WORK

The Commission appointed by this Government consisting of E. P. Falkner, E. J. Scott and Dr. George E. Sale for the purpose of investigating the condition of affairs in the Liberian Republic arrived in Monrovia May 8 and received a cordial welcome from the Liberians. On the first Sunday of their stay in Monrovia they attended services at the Methodist Episcopal Church to listen to a sermon by Bishop Scott. They expressed themselves as being greatly impressed with the reverence of the congregation and the dignity of the service. The Liberian Government has promised the Commission their hearty cooperation. The legislature will be convened in special session so as to facilitate the Commission in its work. The work of this Commission is being watched with interest not only by this country but by the European countries as well.

DEATH IN FINANCIAL AND LITERARY CIRCLES

During the past week occurred the death of Henry H. Rogers one of America's most successful business men. Mr. Rogers was the Vice-President of the Standard Oil Company, President of the Amalgamated Copper Company, a builder of railroads, a philanthropist and a leader in financial circles.

Also during the past week men of letters have mourned the death of George Meredith one of the greatest of English authors. Mr. Meredith has published about twenty-five books—prose and verse. In these books he has taken a firm hold upon the life of his time such as few authors have done. Mr. Meredith shunned personal publicity so that not as much is known of him as is naturally supposed would be of one so famous. He is reported to have said to one who inquired as to his life: "The best of me is in my books." It is known though that his life as a struggling young author was one of hardships and it was only by sheer force of intellect and dogged determiniation that he achieved the success which was his.

FIVE YEARS IN PANAMA.

The close of this month will mark the completion of five years work by this country on the Panama Canal. The first two and a half years were spent almost wholly in getting ready for the task. The delay in actually beginning the work was greatly criticised but events have proved that the Government pursued the wisest course. As a result of five years labor the sanitary conditions of the canal zone have been revolutionized so that plagues are unknown and the death rate is lower than in many American cities. The Panama Railroad has been

reconstructed and made adequate to handle the increased traffic brought about by the work of constructing the canal. The actual work of excavating is about three-sevenths completed. A total of seventy-three million yards of material have been taken out since American control was inaugurated. The greatest engineering feat will be the construction of the Gatun dam and locks. The dam is to be one and a half miles long, one hundred thirteen feet high and twelve hundred feet wide at the bottom. Secretary of War Dickinson who has just returned from an extended inspection of the canal expresses himself as highly pleased with conditions.

It is now proposed that a canal be constructed across the State of Florida. Five canal routes will be surveyed. This will aggregate more surveying than was done for the Panama Canal and will require several months for its completion with five surveying parties at work. One of the effects of this canal will be to lessen the distance between Gulf and Atlantic ports.

People of Interest

The Rev. Pettis T. Gorham has been appointed by Bishop Anderson District Superintendent of the Lexington District, Lexington Conference, succeeding Dr. L. M. Hagood, who goes to the pastorate of Wesley Chapel, Los Angeles, California. Bro. Gorham is one of our best equipped men. He graduated from the Walden University in 1889, and from Gammon Theological Seminary in 1897. He has served some of the most important charges of his Conference, namely, Maysville Park Street Church, Cincinnati, Ohio, and Paris. We are expecting large things of Brother Gorham as District Superintendent.



St. James Church, Beaumont, Texas, the Rev. J. F. Barnes, pastor, on a recent Sunday raised $193.00.

Bishop Bashford will visit our Mission work in Africa next year, and Bishop Berry that in Southern Asia.

Dr. M. C. B. Mason is to deliver the Commencement Address at Lane College, Jackson, Tenn., on June 3.

Dr. M. C. B. Mason is to speak before the Colored Young Men's Christian Association at Louisville, Kentucky, next Sunday.

Dr. C. W. Bennett, school inspector for the Freedmen's Aid Society, delivered the baccalaureate sermon at Clark University on Sunday, May 9.

The Rev. L. D. Williams, of the Central Alabama Conference, has our sympathy in the death of his father which took place May 7 at Hattiesburg, Miss.

The Rev. J. M. Harris, D. D., of Mexico, Missouri, has been invited to deliver the annual sermon for the religious societies of Lincoln Institute at Jeffercon City, Missouri.

Miss Minnie B. Moore, of Jackson, and her sister, Miss Gertrude, together with Miss Beatrice Young, of Edwards, Miss., and Miss Mathilde Carberre were callers at our office this week.

The North Carolina men seem to be outdoing themselves in raising money. Here comes another report from Asheville, the Rev. J. C. Prince, A. B., pastor, who reports $605.25 realized in a recent rally.

At the recent commencement of Walden University, the honorary degree of Doctor of Divinity was conferred upon the Rev. E. A. White, District Superintendent of the Ohio District of the Lexington Conference.

Our church at Mexico, Missouri, of which the Rev. J. M. Harris is pastor, recently let a contract for re-seating its auditorium at a cast of about five hundred dollars. The work is to be completed about August the first.

The Rev. R. W. Winchester, B. D., is enjoying splendid success as pastor of St. John Church, Leaksville, North Carolina. On a recent Sabbath this faithful membership raised $590.56. We offer our hearty congratulations.

Prof. A. D. Posey, a graduate of Gilbert Academy, Baldwin, reflected great credit upon himself and school in the Louisiana State examination held in January. Mr. Posey made a first-grade certificate, his average being 92¼.

The Rev. G. B. Brown, pastor of the African Methodist Episcopal Church, Thibodaux, accompanied by the Rev. W. H. Jones, pastor of our church in Thibodaux, visited the new quarters of the SOUTHWESTERN this week.

During the commencement week at Baker University Bishop W. F. McDowell will deliver an address on "The Christian College," Bishop W. F. Quayle will deliver the semicentennial oration and Bishop H. W. Warren the commencement address.

The Rev. E. M. Jones, D. D., Field Secretary of the Board of Sunday Schools, spent the first Sunday with the Rev. R. M. Davis, A. D., our pastor at LaFayette, Alabama. The Doctor preached an able sermon and delivered two addresses to large congregations.

Bishop Quayle delivered the principal address at the Methodist Social Union banquet, held in New York City Monday, April 26. Other distinguished speakers were Dr. Richard Watson Gilder, editor of the Century Magazine, and the Rev. Charles M. Charlton, senior chaplain of the United States navy.

Our church at Garlandsville, Mississippi, that was recently destroyed by fire, has been rebuilt and the first service held in the same on Sunday, April the fourth. The new church has comfortable and modern pews, is well lighted and in every respect is a credit to the pastor, the Rev. W. L. Mills, and the loyal membership.

Bishop Warren had a most pleasant trip to Porto Rico and contributes an article to the May number of the Christian Republic relative to that country. He found that our Church has 394 members and probationers; $150,000 worth of church property, consisting of forty churches and six parsonages, while the Christian Advocate circulated two copies to every three members.

Dr. E. W. S. Hammond, dean of the Braden Bible Training School of Walden University, has been invited to deliver the annual address to the graduating class at Bowling Green, Ky., Academy, and at Normal, Alabama, May 18th and 31st. He is also to preach at the opening of the New Warren Methodist Episcopal Church, at Memphis, Tennessee, on the 6th of June.

The Rev. J. Mercer Johnson, D. D., of Houston, Texas, preached the Baccalaureate sermon for Sam Houston College, Austin, Texas, May 9th, while there he delivered his famous lecture on Toussaint L'ouverture before the faculty and students of Tillotson college, and addressed the Blind, Deaf and Dumb Institute. Dr. Johnson is to deliver the graduating address to the high school at Beaumont, Texas, May 24.

The commencement exercises of Central Alabama College began Friday of last week with the class-day exercises. On Friday night a cantata—"King of No-manners-land." The baccalaureate sermon was delivered last Sunday by Dr. H. N. B. Brown, and the annual sermon by the Rev. L. D. Williams. The address to the graduating class, on Wednesday of this week was delivered by the Rev. Clarence E. Bissell, of Birmingham.

Bishop Hamilton has appointed the Rev. J. A. Brown District Superintendent of the Spartanburg, South Carolina, Conference, to succeed the late Dr. B. F. Witherspoon. Brother Brown's address will be 72 West Amelia Street, Orangeburg, South Carolina. Dr. N. T. Bowen succeeds Brother Brown to the pastorate of the Pineville Circuit and Dr. A. G. Townsend, a superannuate, succeeds Brother Bowen on the Macedonia Circuit.

Prof. R. S. Lovinggood, our President of Samuel Huston College, was the subject of a half page discussion in a recent issue of the New York Press. Doctor Lovinggood was referred to as the "Booker T. Washington of the Southwest," and one of the foremost educators of the race. The New York Press devotes a half page, fully illustrated, to this most commendable enterprise. At the recent commencement of New Orleans University the degree of Ph. D., was conferred upon President Lovinggood.

Dr. Annie Bradford Hyde, lecturer in philology and linguistics in the Denver University, has furnished the Sunday School Notes for the *Pittsburg Christian Advocate* for forty years, without a break. The friends and alumni of the University are planning to establish a perpetual and growing memorial of Doctor Hyde, upon her reaching her eighty-fourt birthday, by causing to be set apart and endowed a portion of the new Carnegie Library of the University of Denver as "The A. B. Hyde Library of Ancient and Modern Classics."

Sixty thousand dollars has been subscribed toward the opening fund of the American University by two friends of the institution. A gentleman in one of the middle States, a lifelong and devoted member of the Methodist Episcopal Church, has pledged $40,000 to endow a lectureship which is to bear the name of the donor. $20,000 has been subscribed by a resident of the city of Washington. This ready and heartening response to the appeal for a sum of money which shall justify the trustees in opening the University to students is a source of real encouragement.

Two hundred and fifty dollars will equip in Africa a native mission station, with chapel, school building, and one hundred and fifty dollars will build a chapel, which can be used for chapel and school purposes. It would be a splendid thing if in addition to raising the $25,000 the twenty colored conferences would build as many chapels and name them for some honored member of each conference. For instance, the North Carolina Conference might name its chapel for Matthew Alston, Wilbur F. Steele or Isaac Wells. The Louisiana Conference might name its chapel for any one of a dozen men, among whom we might suggest Emperor Williams, Stephen Duncan or Bishop Hartzell. This is suggestive.

Dr. M. C. B. Mason lectured recently under the auspices of the Colored Young Men's Christian Association, of this city, on the "Oratory of Shakespeare." Dr Mason was greeted by one of the most representative audiences that ever assembled in the city to listen to a lecture by a member of our race. The several universities of the city were represented by members of the faculty. The legal and medical professions were out in large numbers as well as people of all walks of life. Doctor Mason's interpretation of Shakespeare delighted his hearers. The lecture is distinctly literary, showing a careful study of Shakespeare poetry, the time in which it was written, and especially strong is the lecture in the presentation of the oratory that Shakespeare has created or preserved. Doctor Mason was given an enthusiastic hearing and has proven himself to be the most popular lecturer of our race before the American people.

Miss Bertha Baumann, a student in the New England Conservatory of Music, Boston, Mass., won the applause of a critical audience at a public recital recently held, given by the pupils. Miss Baumann played a pianoforte solo—Beethoven's Sonata in A flat, Op. 26 (two movements), and scored a great success. Her technique and interpretation were pronounced faultless by the many dilettanti who were present. Miss Baumann is a native of New Orleans. At an early age she showed remarkable taste for music, and often she would play on the piano, and air or melody she heard, without having had any practical knowledge of music. Her father, Judge Baumann, then decided to cultivate her taste for harmony, and placed her under the care of private tutors. Miss Baumann entered New Orleans Univerity, graduating several years later from the Normal and Musical departments and was immediately sent to the New England Conservatory of Music, where she carried almost every honor in her successive classes. Last year, in a musical competition, in which forty pupils were entered, Miss Baumann won first prize. She will complete her musical education in June, and will return to this city and adopt the profession of music. The SOUTHWESTERN extends congratulations to Miss Baumann and her family upon her brilliant success.

Recent District Meetings and Conventions

ALEXANDRIA DISTRICT.

The Preachers' Meeting convened in St. Peter's Methodist Episcopal Church the Rev, A. B. Venable, pastor, May 5-6. Several of the pastors of the district were present and took very active interest in the meeing. The program was carried out. The Rev. R. C. Worsham, president, presidcd with grace and dignity. The Rev. Thomas Levy, pastor of the Baptist Church, was present and participated in the discussion. He is a liberal churchman and is always welcome. Strong sermons were preached by the Rev. Messrs. Worsham, Bryan, Green and Balien. The people at St. Peter are loyal and willing. The next meeting will be at Cottonport, the Rev. D. A. Landry, pastor, on the Wednesday and Thursday after the first Sunday in June.—J. L. Obee.

SOUTH NEW ORLEANS DISTRICT

The Preachers' Meeting convened at Verdunville, April 15th, at 2:30 p. m. The devotional exercises were conducted by the Rev. O. J. Harvey. The meeting was called to order by President Colton. P. C. Colton, S. Carroll, T. T. Norris, Thomas Williams, O. J. Harvey, L. S. Smith, R. A. Taylor and E. H. Hall, were present. The subject of baptism was opened by the Rev. S. Carroll and discussed by all the preachers present. At 3:30 an able sermon was preached by the Rev. T. F. Robinson. A collection was then taken up amounting to $1.70. Adjournment. At 7:30 the Rev. T. T. Norris preached an able sermon to an appreciative audience and congregation, and the Rev. F. F. Robinson preacbed an able sermon at Centerville. Collections amounted to $5.00; the total collections for the day were $10. The meeting was closed by President Colton and adjourned to meet at Patterson, La., May 20-21.—E. H. Hall.

SHREVEPORT DISTRICT.

The Home Mission and Church Extension Convention convened at Shreveport, in St. Paul Methodist Rev. T. J. Johnson, District Superintendent, presiding. Dr. I. L. Thomas, Field Secretary of the Board, was at his best. His lectures and sermon will long be remembered by the brethren. Raised for Home Missions and Church Extension $210; for Foreign Missions $140; total $350, an increase over last year of $150. Welcome address delivered by Prof. Kinchen; W. L. Dyas responded. Mrs. Lucile rendered a solo with charming effect. The Rev. W. R. Butler, T. A. Brown certainly know how to entertain a convention. Dinner was served in the basement of the church. Visitors were the Rev. J. J. Obee, District Superintendent of the Alexandria District, Dr. G. W. Mills, of the Colored Methodist Episcopal Church, both of whom delivered splendid addresses. Dr. I. L. Thomas was certainly in great demand when the question box was opened. This district as a whole has taken her place among the best in the Conference. Mrs. Sadie Johnson made an appeal for the Woman's Home Missionary Society and secured pledges enough for $86 to be applied on the rebuilding of Peck Home in New Orleans. She also received some cash. Our district will raise its full apportionment for the home. The majority of pastors were present and made good reports.—W. L. Dyas.

MONROE DISTRICT.

The Monroe District Missionary Convention convened at Bastrop, La., in Mt. Olive Methodist Episcopal Church, April 20-21, the Rev. J. O. Brown, District Superintendent, presided. Dr. I. L. Thomas, Field Agent of Home Mission and Church Extension, was introduced. Officers elected: T. H. Monson, Secretary, L. H. Smith, Assistant Secretary, S. Magruder, Treasurer, C. L. Angrum, Reporter. Words of encouragement by Dr. I. L. Thomas. Paper by C. L. Angrum. "How Can We Best Utilize the Young People in the Interest of Home Mission and Church Extension?" The subject was thoroughly discussed. Paper by Mrs. A. H. Clay, of St. James Monroe, "Home Mission and Church Extension." Paper by Mrs. Jennie Matthews, "The Woman, A Missionary." The Superintendent asked that the ministers pay over their full apportionment to the Home Mission and Church Extension to Dr. I. L. Thomas; it was done as ordered. Total amount $101. Papers read by: J. R. Williams, W. R. H. Harry, S. Magruder, Miss E. Borman, Mrs. H. A. Matthews, Miss Janes. At 8 p. m. Dr. Thomas spoke to a crowded house and every soul was benefitted. May the Lord bless Dr. Thomas in his work.—C. L. Angrum.

BATON ROUGE DISTRICT.

The Preachers Meeting and Missionary Convention held its regular session in Scott Methodist Episcopal Church; the Rev. F. T. Chinn, presiding. The devotional services were conducted by the Revs. F. T. Chinn and John McKee. The pastor's reported showing the great work being accomplished by the church despite the financial crisis through which the country is now passing. Officers elected: A. J. Proctor, President; Jno. McKee, Vice-President; J. S. Weaver, Secretary; Robert Jones, Treasurer; N. McNeal, Corresponding Secretary. The afternoon session was presided over by the District Superintendent, J. W. Turner. Devotions conducted by Robert Jones and A. J. Proctor. The District Superintendent made an able address which touched the hearts of all present and won the love of his brethren. The Rev. J. W. Turner is a brother to each of his pastors on the Baton Rouge District and to all he is known as the ideal District Superintendent." Dr. I. L. Thomas, the Field Agent of Home Mission and Church Extension, was introduced and delivered his heart cheering message. It was helpful and inspiring. He said to the brethren who wished to be promoted. "Don't whine around, but get in demand." Resolutions were offered endorsing the work being done by Dr. Thomas. A neat sum was collected by Dr. Thomas for the cause he so ably represents. The convention closed with the cry of Dr. Thomas ringing in the soul. "America for Christ."—N. McNeal.

PARIS DISTRICT.

The Home Mission and Church Extension Convention was held in Mt. Zion Church, Paris, Texas, April 22-25. This indeed, was a week of spiritual and intellectual feasting to every pastor who availed himself of the opportunity to hear Dr. I. L. Thomas, the great champion of the cause he represents. The programme was one to help the pastor better understand the great Home Mission and Church Extension mission. Lively were the discussions. On the 24th. the various charges were called to report to Dr. Thomas the cash in hand for Home Mission and Church Extension. The following charges responded. Paris, $80; Free Hope, $25; Clarksville, $20; Brookston, $5; Medill Circuit, $3; Clarksville Circuit, $3; Wolfe City, $5; DeKalb Circuit, $1; Sulphur Springs, $7; total, $146. On Sunday at 11 a. m. Dr. Thomas preached a strong, helpful sermon and on Monday night delivered his famous lecture. This representative in the Methodist Episcopal Church is awakening the powers in our people and turning their energies to the great mission of making our church feel and know that we form a lively part. Great is Dr. Thomas. In this convention the District Superintendent said: This is an age of progress and success and the pastor who fails may rest assured that he will not have the opportunity to fail at the same place another year, and quite possible not on the same district.—James I. Gilmore, D. S., William D. Lewis, Secretary.

SAVANNAH DISTRICT.

The Sunday School and Epworth League Convention convened at Clyo, Ga., in St. Paul's Church, April 23-26; the Rev. E. D. Giddens, District Superintendent, presided. St. Paul is one of the young churches of the Savannah Conference and the convention had great tendency to promote the growth of the church. Not only is District Superintendent Giddens a parliamentarian and executive of note but he wins all to him by his fatherly care, and brotherly regard for the wishes of every one. Fleming V. Reid delivered the welcome address Friday night before a large audience; response by Prof. S. A. Hull. Introductory sermon by the Rev. I. T. Griner; Missionary sermon by the Rev. A. M. H. Evans. On Sunday the District Superintendent preached a noble sermon from Matt. 11:19. Two other able sermons by the Rev. W. W. Clemons and W. A. Holmes, by which twelve souls were added to Christ. Miss Aroh Sowell, with her choir furnished very good music during the convention. The literary program was attended largely, and among the fine papers were: "The Training Mothers Should Give the Boys," by Mrs. M. E. Dent; "In Teaching the Sunday School Lesson, What Should be the Object of the Teacher?" by Mrs. Mary Anderson; "The Best Method of Doctorinating the Children of Our Church," by Mrs. F. E. Johns; "How Shall we Hold the Young People to the Sunday School and Church?" by F. V. Reid; "Ought the Minister Play Parlor Games?" by Mrs. A. McTeir; "Ought Sunday School Teachers be Employed who Attend Theaters and Dancing Parties?" by Miss Lula Wiggins. Prof. S. A. Hull made a fine address. The people of Clyo made it pleasant for all the visitors. Never before was a more pleasant session held. Nearly all the delegates were present.—F. V. Reid.

PALESTINE DISTRICT.

The Stewards' Meeting and Missionary Convention assembled in St. Paul Methodist Episcopal Church April 13, the Rev. M. Q. A. Fuller, presiding. The Rev. G. W. White, conducted the devotions. A. L. Gabriel was elected secretary. The method by which the District Superintendent's salary should be raised was discussed. The District Steward's after careful consideration, estimated $1,100 for the support of the District Superintendent; $299 for conference claimants; $51 for Episcopal fund; total , $1,450. At the night services devotions were conducted by Mr. P. Wormack, Jr. The Rev. G. W. White, of Oakwoods Cir. filled the pulpit. On the second day the morning session opened at 9:30 a. m., the Rev. M. I. A. Fuller, presiding. Devotions conducted by the Rev. P. H. Jenkens, of Hearne Circuit. The regular program of the day was taken up: "Why Should We Strive to Raise Our Full Apportionment?" Discussed by the Rev. P. H. Jenkens and others. At 11 a. m. the Rev. G. G. Baty, Presiding Elder of the African Methodist Episcopal Church, preached an inspiring sermon. In the afternoon session, the Rev. M. I. A. Fuller, presiding, the Rev. P. H. Jenkens conducted the devotions. "Is the Missionary Cause Advancing in Your Church?" Discussed by the pastors and others. Visitore: Dr. M. W. Dogan, of Wiley University; Editor R. E. Jones, editor of the Southwestern Christian Advocate; the Rev. G. G. Baty, Presiding Elder of the African Methodist Episcopal Church. The Rev. Mr. Amos, pastor of the Colored Methodist Episcopal Church; the Rev. Mr. Boner, of the A. M. E. Church. At 8 p. m., the service was turned over to Drs. M. W. Dogan and R. E. Jones, who made good addresses. Dr. Jones received some subscriptions for the paper, total amount raised $149.—A. L. Gabriel.

MARSHALL DISTRICT.

The District Stewards, Pastors and the Ladies of the Woman's Home Mis-

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Made from Royal Grape Cream of Tartar

sionary Society of the Marshall District, met at McCabe's Methodist Episcopal Church, at Longview, Thursday afternoon, April 15, at 2:30 p. m. The meeting was conducted by the District Superintedndent, Rev. J. O. Williams, A. B. B. D. The Rev. Williams has proven himself worthy of the esteem and confidence and love of not only the preachers of the district but of all with whom he has come in contact. He is intelligent and aggressive, and is thoroughly interested in every phase of his work. As a leader he is kind, brotherly and friendly, and yet he is firm in his conviction as to duty. He organizes well and is an excellent preacher. The papers read and discussions throuout the entire session were of the highest type and showed careful study and research. Every pastor present had a splendid paper. It was astonishing to see how interested the delegates were from start to finish, and at all times were ready for the discussions on any subject. Dr. R. E. Jones, Editor of the Southwestern Christian Advocate, and Dr. M. W. Dogan, President of Wiley University, were present on the first day and lectured to the satisfaction of all who heard them. These worthy gentlemen are always welcomed among us. Dr. Jones spoke on Thursday night to a crowded house. On Friday afternoon the Ladies of the Woman's Home Missionary Society had their session, presided over by Mrs. M. A. Johnson, President of the district. The ladies were all interested and manifested more enthusiasm than was seen in any previous meetings of its kind. Lively subjects were discussed with such interests that even the brethren at times forgot that the meeting there belonged to the sisters. The spirit ran high. Mrs. Johnson who is thoroughly interested in her work and always succeeds in bringing things to pass feels proud of the ladies of the district with whom she is associated for their loyalty and aggressiveness. Fifty dollars taken in in a few minutes for King Home, that is under that excellent and godly woman, Miss Rosa Robertson, together with her associate teachers. The people of the Marshall District, and I may say of the Texas Conference, are pleased with conditions and managements of Wiley University and King Home, and are ever willing to show their loyalty and support to these great institutions. Too much praise cannot be given to the ladies of the Marshall District in their efforts for the success of the Woman's Home Missionary Society. They are leaders in the Conference for the past three years as to amount raised for King Home. On Friday night, a minute's speech was delivered by eight persons after which Mrs. L. B. Williams the excellent wife of the District Superintendent, charmed the audience with a splendid speech, bringing much helpful information relative to the work of the women. Prof. Pemberton, M. A., was next introduced, and with eloquence of speech and magnetism of his individuality captivated his audience. Miss Josie E. Holmes, principal of the Normal department of Wiley University, read a most excellent paper relative to the Woman's Home Missionary Society. Miss Holmes is a cultured and refined lady of whom the race is proud. The principal orator of the evening was Dr. I. L. Thomas, of Baltimore, Field Secretary of the Board of Church Extension and Home Missions. He held his audience for about one hour, spell bound with his eloquence and magnetism. On Saturday morning a brief session was held. Prof. H. B. Pemberton and Dr. Thomas gave some helpful information as to the laymen's duty on all lines of church work which were very impressive. Subscriptions to the Southwestern Christian Advocate, 25. Raised to help on Southwestern building $8.00. Gave to Dr. Thomas for Board of Church Extension and Home Missions about $150; amount by the ladies for King Home, $50; and a neat sum to Presirent Dogan to be applied at Wiley University. The people at Longview cared nicely for the convention and this closed one of the best meetings of its kind on the Marshall District.—J. E. Bryant.

NAVASOTA DISTRICT.

District Stewards and Pastors upon the call of Superintendent B. M. Taylor, the District Stewards of the Navasota District and a good majority of the pastors met at Summerville, Texas, on April 27-29 inclusive. We made the trip from Hempstead to Summerville via. Navasota, passing through what is known as the Herrington and Allenfarm, which are situated alongside of the railway track on both sides of the noted Brazos river. One gets a good view over these large farms from the train and for miles around he sees scarcely anything else, save growing corn and cotton and in splendid condition. The outlook for full crops through this section is highly pleasing. On reaching Summerville, the Rev. E. W. Hayes our active and popular pastor here, met us at the station. Brother Hayes had things for the meeting and our stay well in hand. Having no church building at this place, the pastor had arranged to hold the sessions in Mr. W. T. Kilpatrick's Hall. Mr. Kilpatrick is a warm friend to our cause and proves it in many ways. We stand greatly in need of a church house at Summerville and in that matter the Rev. Mr. Hays has succeeded in buying a desirable church lot. First session, Tuesday at 2 p. m., the Rev. B. M. Taylor, presiding, opening religious services conducted by the Superintendent. His opening remarks touching on the temporal, financial and spiritual work on his district were highly encouraging. Organization by electing the Rev. R. B. Booker, Secretary; the Rev. F. W. Johnson, Treasurer, and F. Parker, Reporter. Prof. J. E. Davis. principal of the city schools here, was introduced and delivered a beautiful address of welcome. The Rev. A. W. Carr responded in a neat speech. Mrs. H. T. Haynes read an excellent paper on "Africa and Its Redemption"; Mrs. L. K. Morris, "What Shall we do With the Foreigner at Our Door"; Mr. J. B. Butler, "The Object and Duty of the District Board of Foreign Missions Organized by the Annual Conference" with other instructive papers by other ministers and delegates. Mrs. H. E. Taylor District President of the Woman's Home Missionary Society, was in attendance nad showed a good interest in the work of her society. A number of Auxiliaries paid into her moneys which had been raised for the society. Dr. I. L. Thomas, of the Board of Home Missions and Church Extension, reached us on the second day and remained to the close. He showed a great interest in the work in every way. His address before a large and interested audience on Wednesday night was thoughtful and strong. The pastors having been asked to come prepared to expect at this meeting their apportionment for the Board of Home Missions and Church Extension, Board of Foreign Missions and Woman's Home Missionary Society, more than two hundred dollars in cash was reported for these enterprises. Strong resolutions indorsing the work of the Superintendent, and thanks to Dr. Thomas for his kind and able services and to the Rev. Mr. Hays and his good people for their splendid entertainment were adopted. The District Superintendents salary including house rent and traveling expenses were estimated at $1,400.—Freeman Parker.

ALEXANDRIA DISTRICT.

The Missionary Convention convened Wednesday, April 16, in Kynett Methodist Episcopal Church, Boyce, Louisiana, the Rev. R. C. Worsham, president; W. L. Amos, secretary. The preachers of the district were present, who were present on the previous day, with the addition of the Rev. W. Hampton, Jr., and J. W. Pierce. The Rev. I. L. Thomas, D. D., representing the Board of Home Mission and Church Extension of the Methodist Episcopal Church, was present and his addresses wore uplifting, helpful and inspiring, as well as beneficial to all present. The preachers and laity enjoyed Dr. Thomas' presence. The question box brought out some very wholesome as well as helpful information to all who heard him. His morning address was an ideal one for the young man who has a desire to climb the ladder of success in the Methodist Church, for it all depends upon the beginning, and the where to begin, at the bottom and not at the top. Thus a gala day was spent. And with the presence of the Revs. P. W. Clark and T. J. Johnson, things were kept warm and full of life. The Revs. Messrs. Obee, Johnson and Clark, these three graces coming in and blending their efforts together and the Revs. E. H. Clark and D. S. Sloan preached good sermons. The pastor of the Methodist Episcopal Church, South, was with us and spoke encouragiugly. The Resolutionist and alphabetical ryan covered the ground. $16900 was reported, but I am informed that more was raised than this; the exact amount given Dr. Thomas I failed to get. The program was taken up and rendered. Thus closed the Missionary Convention for the year. Resolutions of appreciaion were adopted thanking Baptists and Methodists, pastor and people for the hispitality of their entertainment.—H. J. Wright.

Gleanings from the Field

MISSISSIPPI

Lampton.—I am glad to say this charge is yet alive. The work is a delight. We have had ten conversions and the church is greatly revived. The people here have a mind to work and They understand how to make the pastor and his family feel at home. Our beautiful church at Colombia is now finished and the little faithful band of members are happy. We held a rally at Colomhia Valley on the third Sunday in March and the four captains led in the rally, as follows: Mrs. Matilda Brown, $26.75; Mrs. Lettie Avrett, $27.00; Mrs. Anna Marshall, $21.40; Mrs. Angie Woodson, $41.50; Total, $115.65. We had with us on that day the Rev. W. M. Panyn, the Rev. E. M. Dunkes, and the Rev. Blakley, who rendered us good service.

Tupelo—We reached our post of duty January 17, but to our surprise we found that the smalipox was here and the Board of Aldermen had passed an ordinance prohibiting gatherings of any kind among our people. Hence it was three weeks before we could have any services here. But in the meantime the Trustees and Stewards got together and arranged for our moveing and traveling expenses. They seemed to be proud of us as pastor, therefore we had no trouble in getting our traveling expenses, which amounted to $35.00. When the quarantine was raised we proceeded at once to move, arriving here with our family on the 5th day of February, and received a very warm reception by the officers and members. We spent our first night her pleasantly with Brother and Sister Giles. They are strong members of our church and their doors are always thrown wide to our preachers. The trustees have made some much needed repairs on the parsonage, and the good sisters have given us a splendid cooking stove, and we are very comfortably situated. We raised for all purposes, including moving and traveling expenses, $109.00. We are looking forward to a great year's work. On the night of March 4th the parsonage was visited by a storm party lead by Miss Welthy M. Williams and others too numerous to mention. The party consisted of members of all the churches and sinners likewise, and our hearts were made glad when we saw the many good things that they had brought, amounting to 182lbs of choice groceries of all kinds, and some money. Too much praise cannot be given to those good women and all that contributed. Please accept our heartfelt thanks.—C. E. Moody.

Itta Bena.—Our First Quarterly Conference was held March 20-21, by Dr. H. B. Hart. The sessions were well attended. This is our fifth year on the charge and it is the best year in its history. Received into the church third quarter, 10. The congregations are larger than any previous year. Our conference was a great one. Dr. Hart, our District Superintendent, rendered great service; he preached two able sermons. One member received; 180 converts. Collection for Saturday evening and Sunday, $57.80; paid District Superintendent $25.00 in full! the assessment for District Superintendent $100; the pastor's salary $650; parsonage $150; total $800. Dr. Hart is fully qualified for his work, he is in earnest. He is a wise leader, and we see nothing but success for him. His watchword is, "That we, as Ministers are sent to Deliver the Goods."—G. Orange, pastor.

Tupelo.—My first Quarterly Conference was to have been held March 12-14, but on the 12th we were rained completely out, and Sunday, the 14th, was a very disagreeable day. But the Rev. E. F. Scarboro was with us and he preached two able sermons, a lasting impression upon the minds of the people. The Quarterly Conference was held Tuesday night, March 16th.



SOUTHWESTERN SUBSCRIPTION CAMPAIGN.

Question—What would happen if 1000 Pastors would suddenly **wake up** and put in a few days of hard, earnest, enthusiastic work for the **Southwestern?**

Answer—5000 New SUBSCRIPTIONS and 3000 RENEWALS by June 15.

Question—Will **you** Brother Pastor be the first of the 1000? The other 999 will surely follow.

The reports showed that good substantial work was being done along all lines, notwithstanding the smallpox and bad weather had greatly retarded the progress of the work. Raised in the quarter $15.00; raised for all purposes during the quarter $125. The pastor's salary was fixed at $625. We will go to Verona next week to finish up the quarter. PPeace and harmony prevails between pastor and people, and we are getting our work well in hand, therefore we anticipate a great years' work.—C. E. Moody, pastor.

Duck Hill.—March 6-7 our First Quarterly Conference convened at Benford Chapel with, Dr. N. R. Clay in the chair. On Saturday we raised $12.80 and paid the superintendent in full. For the entire quarter $50.25. Sunday Dr. Clay preached a forceful sermon. May God hless him and keep him through the year.—A. T. Pratt, District Steward.

Hernando.—Our first Quarterly Conference was held at McDonald Chapel, March 27-28, hy our heloved District Superintendent, the Rev. N. R. Clay, D. D., who presided over the conference with grace and dignity. Sunday and Sunday night were indeed great occasions in Hernando. Dr. Clay preached two strong sermons to large congregations. The Holy Spirit hurned on the alter while he preached the word. Sunday night the Lord's Supper was administered. Our beloved pastor, the Rev. L. A. Armstrong and wife, who have recently come to us, since the last annual conference, are hroad-hearted, kind and loving, and believe in going forward. With such leaders in front we are bound to march. Pastor's salary was raised from $450 to $550.—H. Bell.

Handshoro.—A grand reception was tendered the Rev. S. H. Cannon, our District Superintendent, and his family on March 31, by the memhers and friends of Riley M. E. Church, and the First Baptist Church. The reception committee was headed hy Mesdames Rosa Boyd, Lucinda Riley, Martha Baldwin, also Mrs. W. H. Smith and Mrs. Thomas Hand; Misses Laura Bell, Winna Boyd, Victory Johnson. The Rev. W. H. Smith graced the occasion with his presence. Lack of space forhids mention of all who were present. Standing room was at a premium. This reception was tendere dour worthy District Superintendent and his estimable wife and little daughter, on the eve of their departure from our town to their new home in Gulfport.—A Friend.

Gunnison.—Our First Quarterly Conference of the Gunnison Circuit was held March 27-28. Dr. Hart, our District Superintendent, was on hand. He has put new life in this work. We now see a great light in the Delta for the Methodist Episcopal Church. Dr. Hart is staying on the ground doing the work himself. We are planning to paint our church. We have sixteen members here, and eight are taking the Southwestern Christian Advocate. We are going to get the other eight to take the paper on Southwestern Day, May 30. We are going to have our church dedicated on the 6th of June. We paid the District Superintendent in full.—(Mrs.) V. C. Slay.

Dahomey Circuit.—Dahomey M. E. Church is alive spiritually and financially. Our First Quarterly Conference was held April 3-4, hy the Rev. H. B. Hoard, District Superintendent. The conference was indeed a success, in fact oue of the greatest in the history of the church. While the District Superintendent preached, as only a heart can, the Holy Ghost fell upon the great congregation as on the day of penticost. The church was greatly revived, sinners were convicted, and one soul came to the alter proclaiming salvation. This was the first convert the writer ever witnessed in a Quarterly Meeting service. Dahomey can truly boast of some of the most loyal, some of the best leaders, and memhers in the state.—G. W. Spearman.

Beuerly—Our First Quarterly Conference was held with Magnolia M. E. Church March 27-28, the Rev. B. F. Wolfolk, District Superintendent, presiding. The Conference was a marked success and largely attended. The good sisters brought out the baskets in the old time way and all enjoyed the repast. The District Superintendent expressed himself as highly pleased with the prosperous condition of the church work and he gave us credit for having the hanner Quarterly Conference. Sunday was a high day with us. The District Superintendent preached a very logical and impressive sermon that stirred all present. The Lord's Supper was administered. Collection $55.30.—Philandrew H. Jackson, pastor.

Meadville.—We are preparing to build a new church five miles from Meadville at a place known as Monro. The Mississippi Central railroad will pass right hy the place, about one quarter of a mile from the depot. Monro is in a heautiful location and the church will be close to the town of Monro. Monro is a heautiful little place and some day I think it will be headquarters of the circuit. I went out there last Sunday and part of my church from Meadville went ont with me, and we had a rally. We have about three memhers there. The preachers of the day were: Rev. N. Apple White, Rev. H. Davis, Methodist, Rev. F. Jourdan, Baptist, Rev. Ed Cameron, Baptist, Rev. J. Middleton, Methodist and Rev. William Herman P. C. We have the grounds and also part of the lumber. This church will be abont 30 miles from Brookhaven and five miles from Meadville.

Paulding—This charge had a great storm on the night of February 16. composed of a large crowd of young and old members and friends. They placed two hundred pounds of groceries on the tahle.—J. A. Paterson, pastor.

Greenwood—I am now living for the first time in the history of my life in a "parsonage," which was made comfortahle by the trustees and a band of sisters. The parsonage has been neatly covered, and matting and linoleum have heen placed upon the floors from

Brooksville.—I was assigned to this work January 11, 1909, hy Bishop Neely, and reached some of our people about the 22. After meeting them we discussed the progress of the church. The pastor felt that he was in the hands of good people and so the work began. We have some loyal people on this circuit who have the interest of the church and pastor at heart. After looking over the field to which I was assigned I saw it was impossihle for me to do my work and succeed without a circuit horse. So after studying over the matter, I presented my plans to the people and they readily caught hold of them and the result was that the pastor was soon in possession of a good horse and buggy, which we are all proud of. We are getting along nicely; the pastor is loved hy all and is expecting to do great things this year. We will raise more money by the first quarter than has been raised any previous year. Have added eight members to this work and we are praying that God may bless us all over this circuit with a good revival this year, and place this circuit on record with the other work of this district.—J. H. Wesley, pastor.

Hazelhurst.—Our Second Quarterly Conference is just over, the best in the history of the charge. The attendance was more than any one expected and the spirit at high water mark. We have things well in hand and the people are perfectly happy. The finances were a surprise to all, having raised $106 before the quarter. Then in the Quarterly Conference raised $26.65, making a total in 30 days of $127.05. The Ladies' Reapers Club, No. 1, has led the way in doing outside work. They meet every week, and they aid some one in need and at the same time keep on hand money to help others. The sisters of the club are all workers that know no failure. All the departments of the church are alive. Sunday at 11 a. m., the Rev. G. W. Smith was at his hest and he also preached to a crowded house. At 8:30 p. m. the daughters of the Rev. and Mrs. W. A. Oates and Mr, and Mrs. Franks' son were christened by the Rev. G. W. Smith. A large number partook of the Sacrament; eight persons joined the church.—W. A. Oates, pastor.

Hollandale Circuit.—My First Quarterly Conference was held March 17-18 in Sweet Home M. E. Church, by the Rev. Dr. H. B. Hart, District Superintendent. Reports showed the work to he alive and growing, with a bright future. Doctor Hart preached two strong sermons that will live long in the minds of his hearers. He is an able man, one who brings things to pass. He is the right man for the place. Paid district superintendent in full.—W. H. Jordan, pastor.

Sardis.—My First Quarterly Conference commenced at Spring Hill M. E. Church March 20th., the Rev. N. R. Clay, presiding. The well written reports showed the work to he taking on a new zeal. Every department of the work was carefully looked after the hall to the kitchen, and new shades purchased for the windows. Our reception on our arrival was gratifying. Our First Quarterly Conference was a complete success. District Superintendent's salary increased from $95 to $100, paid to date. Pastor's salary increased from $700 to $800. Several received into the church. The Benerhiace raised in full. Administered sacrament to 125 communicants.—(Mrs.) Mahel B. Jones Winhush.

and each member of the quarterly conference and also the laymen said that they intended to do more this year than ever before for the church. The superintendent, the Rev. Dr. N. R. Clay, was at his hest on Sunday. He preached a sermon from 2 Cor. 3:18, that will never be forgotten in this charge. Communicants 47; collection $16.65.—D. P. Shaw, pastor.

Handsboro.—March 20-21 was our First Quarterly Conference occasion The Rev. S. H. Cannon, District Superintendent, was present. The reports presented were of marked interest. This work will take on new life, from all indications. The conference was indeed a success, both spiritually and financially. Superintendent S. H. Cannon preached two ahle sermons. At least twenty persons came to the alter for prayer. The Holy Sacrament was administered. The financial success of this first quarter was wonderful. On Saturday and Sunday we raised $123.32. Paid district superintendent in full, $20. The Ladies' Aid Society, represented hy Mrs. S. H. Cannon and Mrs. H. Hand, presented the church with a handsome sum, Mrs. Cannon $16.00; Mrs. Hand, $17.00. We will begin now to complete this great church here. Estimated pastor's salary at $555.—W. H. Smith, P. C.

The parsonage was visited with a surprise party led by Mrs. R. Boyd, Mrs. Harriet Hand, and others. They entered the dining room and spread a feast of which all were invited to partake.

Moorehead Circuit.—Our First Quarterly Conference convened at Mallin Chapel March 6-7. Sunday was a great day. Dr. H. B. Hart preached two great sermons and administered the Sacrament. Paid district superintendent in full $7.50; total amount raised $65.20. We are looking for a better day.—A Marsh, P. C.

Duck Hill.—On Wednesday night, February 17, a great storm struck our parsonage and sweeping through th house lodged on the table where the pastor found to his surprise, many pounds of choice groceries for the family—(Mrs.) Lydia Nevils.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing that it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50c.

Conference Notices

Special Notices

HUNTSVILLE DISTRICT.

The District Conference, Sunday School and Epworth League and Woman's Home Missionary Society of the Huntsville District, Texas Conference, will meet in Montgomery, Texas, July 28 to August 1st, 1909—W. Hartley Jackson, District Superintendent.

BROOKHAVEN DISTRICT.

Dear Brethren: The Brookhaven District Conference will convene at China Grove, August 11, 1909, and each pastor and delegate is expected to be present the first day at roll call. A dear brethren, I hope each pastor will be able to report every dolar, and at east four subscribers to the Southwestern to the Conference.—G. W. Smith, District Superintendent.

LAKE CHARLES DISTRICT.

The Preachers' Meeting of the Lake Charles District will meet in Abbeville Louisiana, June 17, 1909. Every preacher of the District is expected to be present. —P. Wellington Clark, District Superintendent; B. J. Reddix, President; Manasseh R. Walker, Secretary.

NAVASOTA DISTRICT.

Dear Brethren of the Texas Conference: You will doubtless regret to learn that the Rev. Thomas Cole is very sick at the home of his brother, Mr. James Cole, Paris, Texas, and has been for several months, and is needing help very much. The pastors are asked to take collections and send to him. Send money to the Rev. James I. Gilmore, District Superintendent, 1002 N. 14th St., Paris, Texas, and he will acknowledge the same and pay it to Brother Cole—B. M. Taylor, District Superintendent.

BROOKHAVEN DISTRICT.

The District Missionary, Epworth League and Sunday School Convention will convene at Brookhaven, July 8-11. Each Sunday School and Epworth League will send up two delegates, and $1.00 each to the convention. Now, Brother pastors, I shall expect you to see to it that your Sunday School and Epworth League send up the required delegates and let us have a rousing time with the young people in the District Convention at Brookhaven. Drs. I. G. Penn, E. M. Jones and a representative of the Southwestern are cordially invited to be present. A printed program will be sent out in due time.—G. W. Smith, District Superintendent.

BROOKHAVEN DISTRICT.

The Ladies' Aid and Woman's Home Missionary Societies of the Mississippi Conference, of the Methodist Episcopal Church, will hold its Second Annual session in Crystal Springs, June 22, 23, 24, we urge that every charge and Circuit send a delegate. We hope to have a much larger attendance than we had at Lumberton last year. Dear Sisters, the church is looking toward us for good results, in helping to spread the gospel. Let us sacrifice and come to the meeting. We have letters from the District Superintendents and many pastors stating that they will be with us. Let each auxiliary send in their reports and $1.00 toward expenses. The Rev. L. L. Shumpert, the pastor at Crystal Springs, with his good people, are preparing to entertain the delegates. Dr. G. W. Smith writes that he will do all in his power to help make the session profitable and pleasant. We hope that many of the pastors' wives will be in attendance. Mrs. Thirkield, our President, and Mrs. May, are pushing forward the good work. The editor of the Southwestern and visitors of the Upper Mississippi Conference are to be our guests, we hope.—(Mrs.) P. O. Jamison, Yazoo City, Miss.

NASHVILLE DISTRICT.

The District Conference Epworth League Convention and Sunday School Institute of the Nashville District of the Tennesse Conference will be held at 9:30 a. m., on Tuesday morning July 27th, 1909. Let every pastor pastor and delegate please arrange to be on hand at the opening of the services and remain at the seat of the Conference until Monday morning, August 2nd. Let each pastor see to the election of delegates at once in order that they may begin making preparation to attend.—W. R. Smith, District Superintendent.

AN APPEAL.

The many friends of Methodism will be sorry to know that our church at Albertville, Alabama, and the lumber for the building of our new church was burned on the night of May 6. The people, not quite recovered from the awful work of a cyclone a year ago, had struggled nobly to build a church that was creditable to the race and had about succeeded in paying for a bill of lumber which being lost in the conflagration of above date forces them to make this appeal. We are sure the loyal members of the Methodist cause will not let our work fail for want of a little money. We are determined to rebuild. Will you help us? Contributions may be sent to the pastor, J. A. Harris, Guntersville, Alabama, or to the undersigned. —Reverend A. S. Williams, District Superintendent, 417 Meridian Street, Huntsville, Ala.

FOR HEADACHE.—Hicks' CAPUDINE

Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c., 25c. and 50c. at drug stores.

District Rounds

MONTGOMERY DISTRICT.

THIRD ROUND

Tensaw, June 16; Mobile, Hamilton St., 19-20; Mobile, Warren St., 26-27; Theodore, July 3-4; Pensacola, 10-11; Evergreen, 17-18; Castleberry, 24-25; Brewton and Pollard, August 1; Montgomery, 7-8; Booth, 14-15; Troy, 21-22; Union Springs, 28-29; Aberfoil and Browns Grove, Sept. 4-5. Brethren: The district conference will convene at Brewton, Alabama, on July the 28th to August 1st. Let all the pastors come prepared to report all of their benevolent collections at the district conference. The educational sermon will be preached by Dr. A. P. Camphor and the missionary sermon by the Rev. G. W. Lewis. Dr. E M Jones will be present and will hold an anniversary service during the conference. Let every Sunday School superintendent on the district be present and bring $2.00 from each Sunday school for the Board of Sunday schools. Drs. R. E. Jones and I. G. Penn are invited to represent their respective causes. Let each local preacher come to the conference prepared to take the Southwestern or send $1.00, if you don't come, for the paper. The programs of the conference will be sent to the pastors for distribution.—P. G. Goins, District Superintendent.

MUSKOGEE DISTRICT.

SECOND ROUND

Hugo, June 12-13; Colbert, 17-18; McAlister, 19-20; Eufaula, 26-27; Weleetka, 30; Boley, July 3-4; Grand River, 7-8; Muskogee, Spencer, 10-11; Hudson at Elliott, 14-15; Coffeeville, 17-18; District at Boynton, July 21-25; Nowata, 31-Aug. 1; Tulsa and Coweta, Aug. 3-5; Chetopa and Oswego, 7-8; Panther Creek, 10-11; Porter, 14-15; Okmulgee, 21-22; Muskogee, North Side, 24-25; Taft, 27; Boynton, 28-29; Wewooka, Sept. 4-5. Dear Brethren: You will note the Muskogee District Conference will convene at Boynton, Oklahoma, July 21-25. Try to make a good report of your benevolent collections at this conference. Do your very best to have a good revival in your charge. Bring along a nice list of subscribers to the Southwestern. Remember the Battle Cry for Muskogee District: "Full reports for all purposes." We are making history for the old Methodist Episcopal Church, so let us be careful that there shall not be anything lacking on our part.—D. G. Franklin, District Superintendent.

WAYNESBORO DISTRICT.

THIRD ROUND

Asbury and Thomas, June 3-4; Augusta, 13-14; Millen, 19-20; Waynesboro and Morrison Grove, 26-27; Rocky Ford, July 3-4; Bascom, 10-11; Herndon, 17-18; Sylvania, 24-25; Statesboro, July 31-Aug. 1; Summit, 1; Charlestown, Aug. 7-8; Sandersville, 19; Dublin, 20; Pulaski, 21-22; Hagan and Belleville, 28-29. District Conference meets at Hagan August 25-30. Pastors, Local Preachers, Exhorters, District Stewards, District Class Leaders, one Sunday School Superintendent, one Epworth League President, one Sunday School Delegate and one Epworth League Delegate from each charge will please be present. Pastors please remember the two cents per member for District Conference expenses. Pastors please push the benevolent collections. —James Jackson, District Superintendent.

SAN ANTONIO DISTRICT.

THIRD ROUND

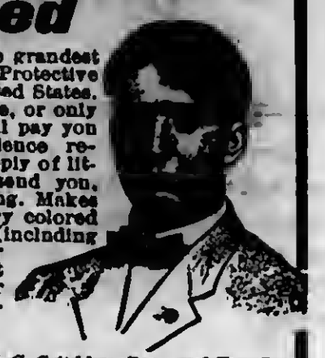
San Antonio Mission, June 12-13; Floresville Ct., 19-20; Cuero, 26-27; Cologne Ct., July 3-4; Yorktown, 3-4; Gonzales and Shinn, 10-11; Gonzales Ct., 17-18; Belmont Ct., 24-25; Goliad and Beeville, July 30 to Aug. 1; St. Paul, Aug. 7-8; Seguin and Olmos, 14-15; Ben Allen, 16-17; Kenville Ct., 21-22; Laurnia Ct., 28-29; Pleasanton Ct., Sept. 4-5; El Paso, 4-5; Hundo Ct., 11-12; District Conference Aug. 3 to 8th, San Antonio, St. Paul.—J. W. Weakly, District Superintendent.

DALLAS DISTRICT.

THIRD ROUND

Mexia, June 19-20; Hubbard and Dawson, 26-27; Pelham Ct., July 3-4; Corsicana, 7; Milford and Italy, 10-11; Waxahachie and Lancaster, 18; Ennis, 14; N. Fort Worth and Abilene, 21; Fort Worth, St. Andrews, 24-25; Sherman, July 31-Aug. 1; Denison, Aug. 7-8; Dallas, St. Paul, 14-15; Pilot Point, 14-15; Hillsboro and Cleburn, 14-15; Fort Worth Ct., 18. The Epworth League, Sunday School Convention and District Conference will convene at Sherman, Texas, July 27 to Aug. 1. Brethren, see to it that the Leagues and Sunday Schools bring up their full amount for Samuel Huston College. Each delegate and pastor is expected to

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Organizers for the grandest Beneficial and Protective Order in the United States. Give all your time, or only spare hours. Will pay you well. No experience required, as the supply of literature we will send you, does its own talking. Makes it plain that every colored man and woman (including young folks over 15) will find it greatly to their advantage to become members.

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We want men and women representatives to start Subordinate Lodges in their home localities where we have none at present. Easy to secure members, by following our simple instructions and distributing our instructive literature, copies of Official Paper, etc. Full Organizing Outfit furnished, including beautifully engraved Commission of Authority. This also helps one's standing and prominence in the community. It should aid you in different ways to be an Official Representative of this sound and substantial Secret Society.

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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

TRUESDALE. — Bobbie Kilpatrick Truesdale was born just 17 yaers, 1 month and 10 days before the date of her death. During a spirited revival, August, 1906, little Bobbie was converted to the Christian faith and joined the Bethlehem Methodist Episcopal Church of which she was a member when she died. She possessed a strong passion for music and had acquired a splendid knowledge of the same. She served her Sunday school for some time as organist. June 1, 1908, Miss Bobbie Kilpatrick became married to Prof. Truesdale, and the two began the new life under the most favorable circumstances. But on Wednesday morning, March 10, 1909, the heavenly Father summoned young Mrs. Truesdale to come into His kingdom. The funeral services were conducted in the home of her parents, Mr. and Mrs. R. L. Kilpatrick, the Rev. Freeman Parker officiating. The remains were laid to rest in the Brenham cemetery. A large number of sorrowing friends then turned away with down-cast hearts, leaving behind them the one, who a few months ago, was the idol of Hempsted, Texas, and surrounding community.—Prin. of Colored High School.

DAVISON.—On March 23, 1909, Griffin Davison, a faithful member of Fairfield Church, Shreveport, La., passed to his reward. The funeral was attended by the writer, assisted by the Revs. Simms, Laws and Hall.

WHITE.—Lucinda White, a faithful member of Old Adam's Chapel, Fayette, Miss., died in the Christian faith April 1, 1909.—P. H. Rembert, pastor.

HANDSBURROW.—Muriah Handsburrow, a member of Jones Methodist Episcopal Church, Carrollton, Miss., for 24 years, aged 78 years, has entered into rest. She leaves five sons, two daughters and a host of relatives and friends.—W. S. Leake, pastor.

GIEST.—Darrow, daughter of Mr. Mark Giest, died Monday night, March 22, 1909, after several months illness. She professed hope in Christ two years ago and lived a faithful Christian. She leaves a father, grandmother, three sisters, five brothers and a host of friends. Funeral was attended by her pastor, the Rev. J. H. Nelson, of Sparta Circuit.

PEIRRE.—At Hahnville, La., March 22, 1909, Jane Peirre, one of St. James best members; also one of our best stewards, always ready and willing to do what ever was assigned to her care. She trained her children in the church and five of them are now Christians. Her place in the church will be hard to fill.—J. D. Wilson, pastor.

ELLISON.—Amanda Ellison, a member of Wesley Methodist Episcopal Church, Gillsville, Georgia, departed this life March 16, 1909. She was a widow of the late Henry T. Ellison, age about sixty-four year. On Monday she and her only son, James Ellison went to Lula, Georgia, a distance of six miles; Mrs. Ellison was apparently well when she left. She died within two hours after she retired for the night. She stood well in her community and church. She owned one of the farms in the country. "Servant of God well done."—D. C. Richardson, pastor.

GRAHAM.—Julia Graham, a member of Ebenezer Methodist Episcopal Church, Lowesville, North Carolina, died March 1, 1909, in full triumph of faith. Her husband, four children and father survive her.—G. F. Hill, pastor.

BOST.—Lee Bost, a member of Ebenezer Methodist Episcopal Church, Lowesville, North Carolina, after an illness of three years, perated this life in peace at the age of 28, March 1, 1909, leaving father, mother, seven sisters, one brother, and a host of friends.—G. F. Hill, pastor.

MOODY.—Redrick Moody, age 68 years, passed to his eternal reward April 6th, 1909, from Moss Point, Miss. He was a member in good standing in St. Paul Methodist Episcopal Church. Having lost his eye-sight several years ago and later falling a victim to that dreadful scourge "Dropsy," his days were full of sorrow and suffering. He leaves a wife and a few relatives.—W. P. C. Morrison, pastor.

BRADDOCK.—Peter Braddock entered into rest from Hensley, Ark., March 27, 1909. He was a faithful Christian for 30 years and an ardent worker in our church. He served as a steward up until his death. He leaves a wife and daughter and a host of relatives in Mississippi. The funeral was by his lodge, Sovereign Knights of Labor. New Haven Chapel loses one of its strongest members.—C. G. Curtis.

OLIVER.—Lucy Oliver, of Enterprise, Mississippi, died February 10, 1909. She was on her way to Enterprise with her little son, William, when an illness that proved fatal seized her. She fell to the ground and said to her son: "Go for sister Brown; tell her to come to me." But it was too late; when sister Ella Brown reached her she was dying. She was a faithful member of Magnolia Methodist Episcopal Church for 27 years. She leaves a husband, eight children, father, mother, six sisters, four brothers and a host of friends. This was the largest funeral attended at this place. The sermon was preached by the Rev. A. C. Lacy, pastor.—M. M. Treadwell.

(Received May 20.—Ed.)

LANDRUM.—A. J. Landrum died at his home in Gaylesville, Alabama, April 19, 1909. He was about 69 years of age and had been a member of the Methodist Episcopal Church at Gaylesville 25 years. He leaves a wife and nine children. He had been married 39 years, and all the children are grown and married except two. Brother Landrum was a faithful member of the church and had served in all its offices, bein a trustee at the time of his death. He was highly esteemed by both white and colored. He died as he lived a peaceful Christian. The funeral service was attended at the Lawrence cemetery by the writer. A host of friends regret his demise. Peace be to his ashes.—Wm. Perry, pastor.

EDWARD.—Eugenia Edward, sister of Mrs. W. S. Chinn, died in the faith and was buried from Warren Street Methodist Episcpoal Church, Lake Charles, Louisiana. She leaves a mother, thre sisters and brothers to mourn.—B. J. Reddix, pastor.

BOSTIC.—On March 30, 1909, the death angel summoned home Mary Bostic, wife of Charley Bostic, of Brenham, Texas. She was a faithful sister of the Methodist Episcopal Church, a good woman and highly respected by the citizens, white and black, of Brenham. She had been a member of the church for nearly 40 years. Burial under the auspices of the Home Improvement Society of which she was a faithful member.

GRANT.—Lizzie Grant, born November 21, 1874, died in Mississippi, February 11, 1909, leaving husband, one child, two sisters and seven brothers. The deceased was the daughter of the Rev. James Gordan, and the wife of the Rev. H. J. Grant. The funeral, conducted by the Rev. M. Anderson, was largely attended.

INQUIRY.

My son, Ranon Jones, left Hot Springs, Ark., July 9, 1908. He was last seen in Little Rock, Ark. He was born in Austin, Texas, May 3, 1892. When he left Hot Springs he said he was going to St. Louis, Mo. His mother is Dealia Jones. He has a scar behind his left ear and a scar on his middle finger. Any information as to his whereabouts will be thankfully received. Write me at 209 Walnut St., Dealia L. Jones, or the Rev. S. McDonald, at 214 Walnut St., Hot Springs, Ark.

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Marriages

GAIR-SPEARS.—On March 24, 1909 Mr. H. O. Gair, of Wilson, La., the secretary of the Baton Rouge District Conference Methodist Episcopal Church, and Miss Annie E. Spears, one of the public school teachers of this parish; at the home of the bride's parents. Mr. Gair is the son of Mr. Jas. Gair, a successful planter near Wilson. and the entire family have been members of the Methodist Episcopal Church for years. Miss Spears is the youngest daughter of Mr. and Mrs. A. C. Spears and a sister to Dr. J. R. Spears, of Lutcher, La. This also is a family of Methodists of good record in what is known as the Pineville neighborhood. Mr. Spears is a successful farmer also of this parish. The young couple left for Wilson, where they will make their home. Mr. Gair is employed at the Y. & M. V. railroad at Wilson.—A. J. Proctor.

SPINKS-WOODS.—At the residence of Mr. and Mrs. F. H. Hawkins, Mr. Willie Spinks and Miss Estella Land. March 17, 1909. Mr. Spinks is a young business man of Greenwood, Miss., and a member of Wesley Methodist Episcopal Church. Miss Estella Land, a member of a prominent family of Bolton, Miss., a Christian young woman, a member of the Senior Normal class of Utica Normal Industrial Institute. The Rev. J. W. Winbush officiated.

COMBRE-GUILLUME. — At Hahnville, Louisiana, March 12, 1909, Mr. Joseph R. Combre and Miss Octavia E. Guillume. The church was handsomely decorated by Mrs. J. Combre and Mrs. T. J. Wilson. The bride was led to the altar by her father, Theophile H. Combre following with the groom. Mrs. T. J. Wilson was at the organ. The Rev. J. D. Wilson, pastor, officiated.

TRUHILL-BROWN.—Mr. Cornelius Truhill and Miss Leaner Brown, on the 6th. The bride is a member of St. James Church. They will make their home in Birdville, East Baton Rouge. The Rev. J. D. Wilson, pastor, officiated.

SHIGER-AVERY.—On March 24, 1909, by the Rev. G. A. Payne, Mr. Monroe Shiger and Miss Effie Avery, at Fairfield Methodist Episcopal Church, Shreveport, Louisiana. Attendants: Mr. T. Browne. Miss Helen Owens, Flower girls, little Morrill and Janie Berry. The bride wore white serge. The church was nicely decorated by Mrs. J. Adams. The bride is highly respected. A grand reception was tendered by the K. H. of the World, under the management of Mrs. A. R. Simmon and others.

INA-HENRY.—At Verdunville, La., April 21, 1909, Mr. James Ina, and Miss Catherine Henry, at the bride's home where about three hundred people gathered. Among the guests were Miss Ella Sanders, of New Orleans. Mr. Ina is one of the leading young men of Charington. His bride is one of the popular young ladies. They both are well liked and highly respected by white and colored. They were the recipients of about seventy-seven handsome and valuable gifts. Mr. and Mrs. Ina spent a pleasant hour with their many friends ere leaving for Chiangton, where they have a nice home of their own. The Rev. E. H. Hall officiated, assisted by the Rev. L. C. Thomas, of Baton Rouge.

FRANKLIN-LEE.—On March 31, 1909, Mr. Alfred Franklin and Miss Mary Ann Lee, daughter of Mr. and Mrs. J. D. Lee, April 3, 1909.

CLARK-BLACK.—Mr. Dallas Clark and Miss Lilly Black, March 24, 1909, at the home of the bride's parents, in Cary, Mississippi. The bride and parents are all members of Clark's Methodist Episcopal Church. The Rev. A. H. Lathan, pastor, officiated.

NARCIES-BELLE.—Mr. Joseph Narcies and Miss Clementine Belle, at the home of the bride, March 17, 1909, the bride is a member of St. James Methodist Episcopal Church, Viron, Louisdana. The Rev. A. C. Mitchell officdated.

SEWEL-DUOLY.—Mr. Gable Sewell and Mrs. Suana Dugly, March 25, 1909, at the St. James Methodist Episcopal Church, Viron, Louisiana, the ceremony being read by the Rev. A. C. Mitchell, assisted by the Rev. B. M. Hubbard, D. D.—Oscar Dugan.

EUELL-HOWELL.—At the residence of the bride, 221 E. Fifth St., Hattiesburg, Mississippi, Wednesday, March 24, 1909, Mr. J. J. Euell and Mrs. L. V. Howell, by the Rev. I. L. Pratt Mr. Euell is the merchant tailor at Sumrall, Mississippi. Mrs. Howell is the widow of the late Banker E. D. Howell of the Peoples Bank.—Emma D. Pratt.

WALKER-HARRIS.—Mr. John Walker and Modest Harris, March 8, 1909, at the home of the bride's father. The Rev. W. H. Jordan, pastor, officiated.

JOHNSON-WIMBERLY.—Mr. Jim John- and Miss Jennie Wimberly, at the home of the bride's aunt, on Hale Street, Montgomery, Alabama, March 24, 1909. The Rev. W. H. Jordan, pastor, reading the ceremony.

RAINEY-PRICE.—At Union, Louisiana, Mr. Oscar Rainey and Miss Julia Price, by the Rev. M. C. Harrison, at the residence of the bride, March 28, 1909.

SCOTT-ARMSTEAD.—Mr. Joe Scott and Miss Olive Armstead, both of Union, La., by the Rev. M. C. Harrison, at the home of the bride, February 17, 1909.

RICHARD- GOODWIN. — Miss Elzara Goodwin and Mr. Richard Anthony, Jr., son of Richard Anthony, Sr., at Wetumpka, Alabama, March 18, 1909. Son and father are members of Newstyle Methodist Episcopal Church. The father has been the same for a number of years. The Rev. S. L. Damous officiating.

LEON-STOKES.—Miss Lucy A. Stokes daughter of the Rev. Stokes, March 16, 1909. The groom is the son of Rafe Anthony and a member of Newstyle Methodist Episcopal Church, Wetumpka, Alabama. He is a highly respected young man. The Rev. S. L Damous performed the ceremony.

Gleanings from the Field

ALABAMA.

Tuscaloosa.—A most enjoyable time and quite a success financially was had at our church (St. Paul's) recently; the occasion being a mock marriage, called "A Pharisee Wedding," participated in by a number of small children. The "contracting parties" were little Miss Ersell Edmonds and Master Charlie Lewis. To the strains of the beautiful wedding march the bridal party entered in the following order: First, the candle bearers, Ellen M. Yancy and Ardelia Harris, followed by the pillow bearers, Josie Bynum and Annie Lou Golisper; the wreath girls, Mattie Martin and Margaret Lee; the waiters, Everett Weaver and Saul Washington, Jr.; and the flower girl, Henrietta Aphelia Jones. The bride was accompanied by her maid of honor, Miss Julia Lewis, while the groom entered with his "best man" Geo. Lake. The impressive wedding ceremony was performed by the minister, Master Eddie Lee Patterson. The bride and her maids were beautifully gowned in white. The groom and attendants wore the conventional full dress suits. A reception was given the merry party by Miss Maggie Pickett at the home of Mrs. Fannie Woods. The marriage was conducted by Mrs. L. C. Chuvogne, of Decatur, and Miss Maggie Pickett.—F. Woods.

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GEORGIA

Atlanta.—Fort Street, under the leadership of Dr. E. R. Miller, one of the brightest and most enthusiastic and energetic pastors of the Atlanta conference, enjoys great victories. Dr. Miller is well thought of by his many friends and the members of his church, especially the leading members. We have one of the best Epworth Leagues in the city under the leadership of Mr. H. C. Henderson. Fort Street League meets every Tuesday night, with a large crowd. This league is doing some good work. It has raised over $50.00 this year and donated the choir one dozen of the Methodist Hymnals. The church is in good moral and spiritual conditions. —S. W. Luckie.

Gainesville.—We are now living in the new parsonage; the Ladies' Aid Society No. 2 has helped to make it comfortable by putting in mandy needed articles; they are at work as never before. They meet every Monday evening, rain or shine; they have now a nice bank account. At the present all hearts are turned toward the revival that has just begun. The Rev. P. H. Harris and the Rev. J. E. Watkins are to help us. The pastor has been very sick, not able to be out for a week, but he is now up.—J. A. Richie, pastor.

Statesboro.—Our pastor, the Rev. J. H. Pinkney, is a fine man and has the respect and love of all. The Sunday school, Epworth League and Ladies' Aid Society are at work. The church is organized into clubs and every club is at work raising money for the church.—Elizabeth McNair.

KENTUCKY

Covington. — The members and friends of Ninth Street Methodist Episcopal Church tendered their pastor, the Rev. Dr. John W. Robinson and wife, a reception Wednesday evening April 14th, upon their return for the fifth year. Mrs. Georgia Saunders, as chairman of the affair had every detail arranged in perfect order. The choir was the committee on introduction. The organist rendered choice musical numbers, during which more than three hundred people were introduced to the Rev. Dr. John W. Robinson and wife, Dr. and Mrs. George W. Ziegler, superintendent of the Maysville district, and the Rev. John B. Redmond and wife, pastor of Mt. Zion Methodist Episcodpal Church, Walnut Hills. The church was profusely decorated in bright Easter colors and palms. The Rev. Henry H. Gooch, our local preacher, as master of ceremonies, read a very timely paper on "The Church." Dr. A. D. Kelly spoke in the interest of the official board, Miss Bessie Smith represented the Sunday-school, and Mrs. Marion Carr represented the other societies of the church. Vocal numbers were rendered by Misses Malvena Jones and Tillie Fox. Dr. [illegible]son responded. Dr. Ziegler gave a summary of the work [illegible] on [illegible] trict and of the magnificent [illegible] Ninth Street had made in the past five years. After the program we repaired to the lecture room where supper was served. The table was laid in the form of a "T", headed by our honored guests and Prof. and Mrs. W. H. Fouse, principal of the William Grant high school. The three courses were very toothsome [illegible] odor of numerous [illegible] Mrs. Robinson [illegible] by their members [illegible] ty, at [illegible] ored [illegible] Brown.

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Honor Roll

Cash Remittances

The Rev. J. H. Talbert, of Oxford, Miss., heads the Honor Roll of "Working Pastors" with a list of nine annual subscriptions. Brother pastor, can you not do as well? Call attention to our great *Premium Offer*. Become enthusiastic over this *Campaign* and you will reach the people.

Subscriptions received May 17-22:

Atlanta, Savannah.—*L. F. Beaks; Robt. R. Scott.*

Central Missouri.—*J. M. Harris*, Moses Wright; *B. F. Abbott*, Jackson Guthrie; *R. E. Gillum*, Addie Teague; *R. H. Young*, Maria Herridon.

Florida.—*T. P. Page*, A. L. Richardson; *J. J. Keller*, Frazier Keller.

Lexington.—*Miss Rosa Watkins; Emizetta Fitzhugh; H. A. Smith.*

Little Rock.—*F. M. Crump; J. L. Wilson*, H. K. Miller.

Lincoln.—*J. W. Booker;* E. M. Madden, A. W. Moore; *Prince McCalvin; A. A. Peters.*

Louisiana.—*Robt. Armstrong; Mrs. Foster; N. Ford*, Silas Robinson; *R. W. Wallace; J. F. Marshall; W. L. Dyas*, Amanda Thompson; *Jas. Hutchinson; N. C. Hurst; Mrs. S. G. Chinn*, Dr. T. A. Walker; *South New Orleans Missionary Convention*, 10 annual subscribers; *W. L. Dyass*, J. A. Wilson.

Mississippi, Upper.—*T. A. Carter*, F. C. Hampton; *G. W. Miller; N. H. Isom*, Ada B. Laird; *T. H. Donald; Wright Wilson; W. C. Conwell*, E. D. Hadley; *I. L. Pratt*, Russell Carn, A. Brown, L. B. Conner; *W. M. Murrell; C. S. Fairley; Ed. Harrison; W. C. Clay*, W. M. Parish; *E. A. Ammons; L. A. Jones; J. H. Talbert;* S. A. Tankesly, G. A. Logan, S. C. Cameron, J. W. Wilson, T. H. Pettis, R. B. Bufford, I. W. Wilson, Bettie A. Gordon, J. J. Johnson; *Fannie Cooper.*

North Carolina.—*D. McRae*, Richard B. Watkins; *S. McNair*, C. E. McNair, F. A. McCollum; *S. M. Harris*, C. D. Dillworth.

South Carolina.—*J. Q. Sorrell*, Melisa Sowell; *L. D. Miller; J. I. Miler.*

Tennessee, East.—*W. S. Bruce.*

Texas, West.—*E. Henderson*, Wm. Landrum.

Washington.—*Henry Coater.*

Miscellaneous.—*Horace H. Harrill; H. C. Cooper*, T. H. Pillow, H. Sample.

Crescent City Notes

Union Church.—Sunday was a good day at this Church. The revival spirit was manifest. Dr. J. T. Sawyer, of the Methodistt Episcopal Church. South, preached a sermon which toucned the hearts of all. One came forward for prayers and professed Christ. The people are still coming into the Church and things are cheering. Bible reading will be a feature in the mid-week prayer and praise meetings on Thursday nights. Plans are being concerted for other matters of interest for the Church.

Haven Church.—The Rev. M. S. Davage, A M., Business Manager of the Southwestern Christian Advocate, was present on last Sunday morning. His address to the Sunday School was instructive and inspiring to teachers and scholars. At 11:00 A. M., Mr. Davage preached a thoughtful and well-illustrated sermon, Subject, "Faith" to an appreciative congregation. The presence of the Rev. H. C. Foster one of the leading Baptist divines of the city with his congregation contributed largely to the success of the stewards' rally at 3:00 P. M. The night service was largely attended. The sermon by the Rev. Mr. Watkins was highly interesting. On the 30th of May our pastor will deliver the annual address to the Love and Charity Benevolent Association at 3:00 P. M. At 7:30 Southwestern Day programs will be observed when the pastor hopes to secure a good number of subscribers.

Vernice C. Obert.

Gleanings from the Field

SOUTH CAROLINA

Greeleyville-Forriston.—In spite of unusually cool weather and exceedingly high winds for this season, Easter was appropriately celebrated by the Sunday schools of the Greeleyville and Forriston charge, conducted by Mrs. S. L. Stratton, Mrs. M. Rollerson, Mr. A. Oliver and Mrs. D. Davis. The singing was inspiring; the speaking good and the order excellent. In a word the program was well-rendered from start to finish and the offering was the largest given in many years which is deserving of special mention in view of the fact that the largest church on the charge lies in ruins, it having been swept away by a recent storm. The following persons contributed 50 cents each: E. W. Stratton, E. J. McCollum, Miller Keels, Morgan Keels, John Dukes, H. D. Oliver, A. Oliver, J. A. Capers, Mrs. R. Green, Mrs. M. E. McCollum, Miss R. F. Keels, Mrs. E Keels, Mrs. S. L. Stratton, Mrs. N. Nelson. The following paid 25 cents each: G. Manico, Miss M. Green G. B. Roberson, W. Morris, Chas. Buford W. H. Nelson, W. Gallllard. The total collection for the day amounted to $20.00.—E. W. Stratton, pastor.

TENNESSEE

Nashville.—Dr. I. L. Thomas, Field Agent of the Home Cisslonary and Church Extension, was with us the 1st Sunday, April 4, at Clark Memorial Methodist Episcopal Church, Nashville. He lectured to the Epworth League at 7 o'clock and captured all present with his matchless speech. We cannot to highly estinate his value to the church. The people saw the worth of Home Missionary and Church Extension work as never before. Dr. Thomas is doing an invaluable work for his church and people. At 8 o'clock he preached, taking for his theme "The Child." He showed the different phases of the child from his youth to manhood.—T. W. Johnson.

TEXAS.

Liberty Circuit.—Easter was generally observed and a great day was had spiritually and financially. The work of the missionary society and the advance of the Twentieth Century Missionary Movement was placed upon the hearts of this people as never before. At Liberty the program was in charge of Sister Jannie H. Roberts, wife of Prof. J. H. Roberts, principal of our city school. Here was a great revival of missionary enthusiasm and intelligence. Sister Roberts has a splendid hold on the young people at this point. Old River was ably led by Mrs. L. A. Bolden, our school mistress. This is a hot-bed of church loyalty and religious fervor. You can always depend upon this people. Mrs. M. E. Fairchild, assisted by the Bryant sisters, and others, scored a great victory at Bryant chapel. This is indeed a promising point. Menaid is just emerging from under a very great cloud. The brutal murder of young Teal Lewis, her efficient superintendent, was a calamity for this place and good people. The collection for the circuit was $30. Though we lost our church, parsonage and the service of some of our best members by the storm of February 18, Liberty will be heard at Bryant. God leads; we follow. Victory must come.—Gabriel Felder, pastor.

Hempstead.—Easter exercises at Bethlehem Methodist Church on Easter Sabbath proved a good service financially, intellectually and spiritually. We hold four services during the day, beginning at early dawn with the prayer meeting. At 11 a. m., Prof. Eledsoe, of Prairie View, and the Rev. J. Harvey Jones, of Hearne, were present and made god speeches. At 3 p m., the adult members carried out an interesting program with an opening instrumental piece by Miss Rosa Dixon. Mrs. W. E. D. Freeman rendered a beautiful solo as did also Mrs. S. E. Parker. Duet by Misses C. F. and Alline Freeman and Mary and Annie Tillory. "An Easter Offering" was well recited by Mr. Geo. Smith. Mrs. M. J. Davis read a well prepared paper on the "Resurrection." Master Cecil Freeman recited an Easter Carol in a pleasing manner. Prof. W. L. Davis, principal of our school here, delivered an address. The small children came on at 8p. m., under the management of Miss E. O. Kilpatrick, the superintendent, and Sunday school teachers and rendered a very acceptable program. Bethlehem church, which was beautifully decorated was crowded out at each service. Quite a number of our members paid $1.00 each on benevolence claims through collectors, as follows: Mrs. E. Jefferson, $5.00; Mrs. A. Frazier, $10.00; Mrs. S. E. Parker, $16.00; Mr. Jno. Singleton, $15.25; with several smaller amounts, which were raised and reported. We baptized one child and received one into the church. We feel hopeful of a good year's work on temporal, financial and spiritual lines. Superintendent B. M. Taylor made a good impression upon his first visit to us.—Freeman Parker.

WELCOME WORDS TO WOMEN



Women who suffer with disorders peculiar to their sex should write to Dr. Pierce and receive free the advice of a physician of over 40 years' experience—a skilled and successful specialist in the diseases of women. Every letter of this sort has the most careful consideration and is regarded as sacredly confidential. Many sensitively modest women write fully to Dr. Pierce what they would shrink from telling to their local physician. The local physician is pretty sure to say that he cannot do anything without "an examination." Dr. Pierce holds that these distasteful examinations are generally needless, and that no woman, except in rare cases, should submit to them.

Dr. Pierce's treatment will cure you right in the privacy of your own home. His "Favorite Prescription" has cured hundreds of thousands, some of them the worst of cases.

It is the only medicine of its kind that is the produot of a regularly graduated physician. The only one good enough that its makers dare to print its every ingredient on its outside wrapper. There's no secreoy. It will bear examination. No aloohol and no habit-forming drugs are found in it. Some unscrupulous medicine dealers may offer you a substitute. Don't take it. Don't trifle with your health. Write to World's Dispensary Medical Association, Dr. R. V. Pierce, President, Buffalo, N. Y.,—take the advice received and he well.

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Southwestern Christian Advocate

ROBERT E. JONES, Editor
EATON & MAINS, Publishers

NEW ORLEANS JUNE 3, 1909

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IS IT A CHURCH ORGAN?

We have before us a paper published at Tallulah, Louisiana, known as the *"Negro Voice."* It floats at its mast head the following scripture from the third chapter of Matthew and the third verse: "The voice of one crying in the wilderness, prepare ye the way of the Lord and make His path straight."

As the eye drops from the headlines to the matter beneath one is horrified to see large display whiskey advertisements. The bold headlines read: "A *Straight Talk, Straight Whiskey.*" This follows quotation:

"As a matter of health, drink straight whiskey.
"As a matter of economy, drink the best;
"As a matter of business buy close."

Turning over the sheet, next to the Church Directory there is a large two column advertisement in bold display type: "GREAT WHISKEY SALE FOR COLORED PEOPLE EVERY SATURDAY."

To what are we coming when a paper will quote the Scriptures and then publish whiskey advertisements? What does Manager Whitfield mean? Does he mean at the same time to help the people and to damn them likewise? Is he not trying to serve God and Mammon? Mammon more than God, in permitting such advertisements in his paper.? What does the East Carroll Baptist Association and the Madison Parish Baptist Association mean in making this Journal its official organ and permitting it to circulate among their people carrying these gross and flaming headlines urging the sale of the intoxicating drink? We have just noticed in the news column that the Rev. S. G. Gaither, D. D., has recently become editor of this Journal. Let us trust that Dr. Gaither sincerely means to help his people and that the first thing he will do will be to put every whiskey advertisement out or to close down his sheet.

No one can afford to countenance such an official organ of a church which for money or any other consideration will advertise the stuff that has spelled damnation, ruin, crime and poverty to the Negro throughout the length and breadth of this country. If there is one arch enemy that every Negro preacher and every Negro Church should fight to the last ditch it is the saloon. It is almost unthinkable and inconceiveable that any church paper therefore or any paper that sails under the name of the church should permit such gross advertisements of the sale of whiskey within its columns.

Come now, Dr. Gaither, and do the square thing. If you are going to run a saloon paper, say so and take down the scripture quotation from the mast head of your Journal and instead of calling your paper "The Negro Voice" call it "The Saloon Voice;" or put out the whiskey advertisement, write a strong editorial condemning the saloon and drive on.

THE UNRELIABILITY OF CONFESSION

The *Times-Democrat* of this city is one of the strongest edited dailies in the South;—and for that matter—in the country. We do not mean by this that we agree with all the *Times-Democrat* says; but as a matter of open handed justice, we must freely admit that it is a strong sheet—strong in point of news and strong in point of editorials. It is not often therefore, that the Times-Democrat traps itself in expounding the principles for which it stands. Inadvertently and unwittingly, in a recent issue of this Journal in an editorial under the title of "Negro Confession" shows up without mercy the great farce of lynching. Nearly every story which gives account of a lynching justifies the evil doers by the confession of the victim of the mob. As a matter of fact the man lynched cannot testify whether he did or did not confess. It is generally supposed that he did and this is the justification of the mob and the certainty that he is the guilty man. And now the *Times Democrat* makes bold to say that this confession and other confessions of the Negro is no sign at all of guilt or innocency. The *Times* says:

"The proneness of the Negro to confess, whether he be innocent or guilty, is quite well recognized by those who have a lifelong acquaintance with the African. If innocent the Negro seems to be rather more disposed to confession than if guilty, if given sufficient opportunity. The latest instance of the sort comes from the mountains of Virginia, where the decapitated head of a dog was identified as that of a boy. A Negro was arrested and charged with having murdered the boy and the opportunity for a confession was too good to be missed. The Negro confessed to having murdered the lad under such circumstances that the wrath of the community was aroused and the officials barely saved the Negro from a lynching. Afterward it was discovered that the boy was not dead and the decapitated head was found to be that of a dog."

This is a very significant paragraph. It states the truth. The Negro does confess, and confess too, in many cases when he is entirely innocent. The Times-Democrat remarks: "Why the Negro confesses is beyond the white man to see, and intelligent Negroes will not enlighten him." The *Times* later adds: "Perhaps the explanation in the case of innocent Negroes is the ease with which lying is done and the inclination of the race to avoid truth in the the case of trouble." That the *Times* is in a quandary and is uncertain of its ground is based on the following lines: "But this does not explain why the guilty Negro confesses, which he does on the slightest provocation."

Now, as a matter of fact, the "intelligent Negroes" know as little about the why of Negro confession as does the white man. It would appear, however, that it is easy enough to extort a confession out of a Negro frightened already out of his wits, who faces an angry, bloody-eyed mob and who knows that death is certain anyway. Who knows but that this Negro realizing that he must die and that nothing he may say will be taken as the truth unless he does confess hence in his dying hour protects some man who is guilty of the crime? For he knows his death is certain and often his death is a vicarious sacrifice for the sins of another.

Is it all strange that the Negro confesses when we realize the amount of intimidation that is brought to bear in his case? For there is intimidation and that a plenty. What man is there that would not confess out of sheer fright when he faces an angry mob of hundreds and sometimes thousands of men? Is it not to the interest of those who are in the lynching business to say that the Negro confessed; and may not anything he says likely to be turned into confession?

But to the point. The crime of lynching has been justified on the ground that the guilty party was lynched,, "before the rope was placed about his neck he confessed." If an innocent Negro is likely to confess out of fear, temporary insanity, tendency toward lying, or for any other of a hundred reasons, is not lynching a dangerous business? It is bad enough to lynch victims guilty of high crime—but it is savagery to lynch innocent men.

The *Times-Democrat* says that the confession of a Negro should not be taken seriously—but the only evidence the mob has in a large per cent of cases is the "confession." If a confessing Negro is more than likely to be an innocent Negro should we not stop this iniquitous and barbarous practice of lynching lest the blood of innocent men be upon us?

A NOTABLE MEMORIAL ADDRESS

One of the notable addresses made on Memorial Day was that by Secretary of War, the Hon. J. M. Dickinson, a Southern man by birth and by training, who turned over to the Gettysburg National Park Commission a handsome monument, erected by Congress to commemorate the heroic services of the Union soldiers who died in the battle at Gettysburg. Secretary Dickinson's words are a new departure. They are a frank admission that the triumph of the South would have been disastrous not only to the South, but to the Nation at large. He says:

"The overthrow of the South as always occurs after a fierce war, when the defeated are helpless and the more conservative of the victors are for a while dominated by the fiercest and most aggressive leaders, was immediately followed by sufferings and humiliations that for a long time admitted of nothing but lamentation over a result that could bring such woes, keen and bitter as they were, time and a manifestation of a more generous sentiment brought a mitigation of sorrow and a clearer vision of the tremendous evils to all the States which would certainly and immediately have followed on the establishment of the Southern Confederacy.

"Its very corner stone was preordained to disintegration. Commercial and other conditions would as sure as fate have brought about a dissolving Confederacy. What would have come from this we can only conjecture, but it is well within the bounds of reason to assert that the good would have been dwarfed in comparison with the evil.

"There would have been a hate and rivalry between North and South as intense as that between France and Germany, with a border line far more extended; people less amenable to control and causes for friction far more numerous.

"A cordon of forts would have stretched from the Atlantic to the western border of Texas. Army and naval establishments would have devoured the substance of the people and militarism would have dominated civil government. The civilization of all the States would have developed on different and more critical lines. It may be that in the logic of events the war had to come—that it was the fierce, cruel and inevitable crucible which was to fulfill a destiny—that of making us as it did, a stronger and harmonious people, united with a solid front to meet the great problems that now confront our race.

* * * *

"At this day there are but few, if any, dispassionate thinkers in the North who question the patriotism of those of the South who on this stricken field gave an example of American valor that will forever thrill their minds and hearts and of all mankind in all countries and in all ages. And at this day there are in the South but few, if any, who would not turn swiftly with sentiments of abhorrence from any suggestion that it would have been better for the South if it had succeeded in establishing an independent government."

The death of Bishop Galloway recalls his strong utterance which he usually made in his addresses on the Negro question, with reference to education of the Negro. There are those who allege that education is unprofitable in the proper direction of the Negro and that it makes him more [illegible] and more criminal. To this point Bishop Galloway replied:

"I dissent with all the emphasis of my being from the [illegible] education has made the Negro more [illegible] criminal. There are no [illegible] figures [illegible] such an [illegible] ify such an [illegible] able facts [illegible] its attendant, [illegible] and tone of morals among Negroes."

Commencement Exercises

Wiley University

The session 1908-09 passed into history Wednesday, May 12, with the closing exercises in advance in many respects of any previously held. Large crowds attended all the evening exercises of commencement week—on three occasions standing room was at a premium.

The closing opened with the exercises of the Kindergarten and Primary Grades Tuesday evening, May 4, Miss Norma Walton in charge. The different features so pleased the audience that several asked that they be repeated.

Then followed the English Department with the closing exercises of the Ninth Grade, Mrs. B. M. Drake in charge. A special feature of this program was an address by Mr. H. C. Hudson welcoming into the preparatory course those completing the English course.

Next were the closing exercises of the Preparatory Department. Instead of the usual productions by members of the third year class, an address to the class was delivered by Prof. W. H. Burnett, principal of the Colored High School, Terrell, Texas. Eight young men and one young woman were formally welcomed into the Freshman year.

The next were the graduating exercises of the different departments of King Home. The address to the classes was made by the Rev. D. J. Thompson, pastor of the Bethesda Baptist Church, Marshall. He spoke in a practical way on the necessity of the trained woman emphasizing her absolute need in the home. Diplomas were given to eighteen young women and one young man by Miss Rose Robertson, the Superintendent.

The joint closing exercises of the Literary Societies on Saturday night—entirely in student hands—was an occasion of much pleasure to them.

Sunday was full of rich things for the expectant audiences. The love feast entered into heartily by the students was led by Prof. J. R. Reynolds. The Baccalaureate Sermon by Dr. W. F. Packard, pastor of First Methodist Episcopal Church, South, of Marshall, proved a henediction to the large audience of students, teachers and friends.

The Aonual Sermon was preached Sunday night at Ebenezer by the Rev. K. W. McMillan, A. B., pastor of Mt. Vernon Methodist Episcopal Church, Houston.

Monday night the Alumni Association held its annual exercises, the main address being delivered by Prof. J. H. Roberts, A. B., Class '01, principal of City Schools, Liberty, Texas. The interest manifested in Wiley hy the Alumnia grows from year to year and we indulge the hope that before a great while our graduates will give such financial assistance to the institution as will enable us to secure needed apparatus and appliances.

The reports of teachers Tuesday morning were listened to with marked attention hy trustees and visitors

Tuesday evening occurred the Annual Musicale. This was a brilliant program and was greatly enjoyed hy the audience, which was the largest we have ever had, when admission was charged, since the opening of the new chapel. A special feature of the musicale was the renderiog of "Creation" hy the Haydn Society.

Wednesday morning at 10:30, the graduating exercises of the College and Normal Classes took place. Seven finished the College Course and a like number from the Normal. Miss Ora McDaniel, of Leona, represented the Normal class in an essay and Miss Euretta Fairchild, of Houston, the College class in an oration. The address to the class by Dr. C. H. Maxson, of Bishop College, was practical yet forceful. Dr. W. H. Logan, at the request of the Board of Trustees, made a short but interesting address on the institution, its management, etc. Resolutions commending the President and teachers for the splendid condition of the institution were read by the Rev. J. E. Bryant. Diplomas were presented and degrees conferred by President Dogan. Honorary degree, Doctor of Divinity, was conferred on President Broome, of Phillips University.

At 3:30, the Corner Stone of Coe Hall was laid with impressive ceremonies by the Masonic Lodge, Prof. W. H. Moore, Principal of Park School, Grand Master.

In the absence of the Rev. C. B. Spencer, D. D., who was to have been with us, Mr. O. M. Randolph, an alumnus of Wiley University, a graduate of Howard University Law School, and an employe in the government department at Washington, made the address to the satisfaction of all.

The Corner Stone collection amounted to $417, of which amount the Trustees gave $100, Mr. J. S. Wagnon $100, the Alumni $50, Dr. E. B. Ramsey, Houston, $15, the Masonic Lodge $15.

The social at night closed the exercises and the session 1908-09 is now spoken of in the past tense.

George R. Smith College

This has been a year of phenomenal progress in the history of George R. Smith College. Its last Commencement is said hy Sedalians to have been the hest in the history of the school. Both the literary and musical departments showed the result of excellent training, especially commendable were the musical numbers rendered by the "Music Lovers" Male Quartet, and the "Mendelssohn" Mixed Chorus.

The present president has inaugurated a "Founder's Day", to be observed the 4th day of May each year, in honor of the founder of the institution, General George R. Smith. The orator of the day gave an epitome of the life and work of this great man. General Smith's daughter, Mrs. S. E. Cotton, the only surviving member of his immediate family, was present and expressed herself as more than pleased with this year's work at the college.

An Alumni program and dinner is another new feature which it is hoped will become permanent. It was a sight long to be remembered as one glanced down the dining hall, decorated with palms and ferns, to hear old yells and songs almost forgotten, given by men and women, some grown gray, many of whom have, since their school days, seen sorrow and heen "acquainted with grief." This most enjoyable occasion closed to the tune of "Auld Lang Syne." Alumni address by the Rev. F. S. Bowls, of Troy, Missouri.

A very scholarly Baccalaureate address was delivered by the Rev. Dr. Carlos of the Epworth Methodist Episcopal Church, Sedalia.

Besides various improvements in the way of study hall desks, and opera chairs for the chapel, during this year, the main building has heen lighted by electricity from the entrance to the belfry. This lighting plant has supplied a long felt want. The heautiful arrangement of lights in the chapel, in the entrance and belfry, occasioned a deal of favorable comment.

An honored guest during Commencement was Prof. W. Elmer Keeton, an alumnus of "George R." and also of the Northwestern University's College of Music. His exceedingly beautiful music was one of the special features of the alumni program.

We have this, only, to say in closing, that we all feel highly elated over the wonderful achievement of Prof. A. C. Maclin, the acting president of this college, during his first year in this capacity, and as Mrs. Cotton, the daughter of the revered Gen. Smith, remarked, "the school seems but just now awakening to the vast possibilities which lie in it."
—R. E. Gillum.

Philander Smith College

With the Commencement Exericses of the Philomathean Literary Society on Friday night, May 7, began the closing of the thirty-second year of Philander Smith College. Eighteen members of the graduating classes were given certificates by the society. The debate, "Resolved, That there should be strict legislation against the Trusts," was won by the affirmative, W. E. King and D. D. Gamble, who were opposed by A. L. Grant and J. W. Hutchinson.

On Sunday morning at Wesley Chapel Dr. M. C. B. Mason, of the Freedmen's Aid Society, in spite of the fact that there were two other Baccalaureate Services being held in the city, preached to an over-crowded house. Very vividly and practically did he portray and express the subject, "The Mountain Top and the Valley of Life." At night he lectured on the "Oratory of Shakespeare." To fuuly enjoy this lecture one needs to hear Dr. Mason himself delineate and interpret Shakespeare

Sunday at 3 p. m., the Rev. D. W. Boatner, of Brinkley, Ark., gave the annual sermon, subject: "The Value of One's Own Opinion."

At 10 o'clock Monday morning the Rev. Mackintosh, of Texarkana, gave the alumni address. At night were the graduating exercises of the grammar school department. About forty were in the class.

Tuesday morning four young ladies and one young man finished the commercial course. The address to the class was given by Mr. H. H. Riley, an alumnus of this department. This address was one of the most effective ever given to a class.

On Tuesday night were the closing exercises of Adeline Smith Industrial Home. Mrs. Nasmyth, matron of the Home, was very many times disappointed in securing some one to address the class. The special session of Congress prevented Senator Dolliver from coming. And then when she and the rest of us were preparing for a treat in having Dr. Robert E. Jones come to serve we were made to regret twice because he had met with a misfortune and hence could not come to serve us. But finally J. W. Wade, L L. D., of Little Rock, addressed the class of six young ladies.

Wednesday at 10 a. m. seven young ladies furnished the exercises of the Normal Department, and on Wednesday night the Department of Music gave its closing musicale, one long to be remembered.

At 10 a. m., on Thursday morning was the graduating exercises of the College Department. Seven young men and two young ladies received diplomas. The address to the class was given by Dr. C. B. Spencer, of Kansas City. A Philander Smith audience hears with profit and delight Dr. Spencer everytime he speaks here. No truer friend have our people than he. Beside from his outspokenness in the "Central Christian Advocate" his practical words spoken with evident sincerity and earnestness bear witness to this fact.

On Thursday morning certificates and diplomas from all departments and scholarships and prizes were awarded. The winners of prizes and scholarships were: W. E. Brown, Fred Johnson, Miss Gonzella Jackson, George Grant, Miss Ella M. Hayes, Herbert Sylvester and Miss Lucile Lockhart.

In many respects this has been the most successful year of the school's history. The outlook is good for advance work on the boys' building, and many other additions and improvements.

I must not fail to mention the eighteen who completed the course in millinery under Miss Willie Greyer, and the unusual good exhibits of this department and the Sewing Classes of the Industrial Home.—Robt. B. Hayes.

Another benefactor of the American University has been found. Madame Lydia M. Von Finkelstein Mountford, the widely known lecturer, has consented to deposit in the University her rich and extensive museum of objects gathered in Palestine, to illustrate her teachings on the Bible. This Mountford Museum comprehends also the collection of Mme. Mountford's brother, the late Peter Von Finkelstein Mamreov. Experts have pronounced this assemblage of Oriental objects unique. There is none other like it in the world. It is valued at fully $50,000.

During the life time of Mme. Mountford the museum is to be a loan collection. Upon her death Mme. Mountford intends the collection to become the property of the American University, as a memorial to herself and her brother Peter. The museum will be named "The Lydia M. Von Finkelstein Mountford and Peter Von Finklestein Mamreov Museum Illustrating Bible Life and Customs." Visitors to Washington hereafter in their itineraries will need to include this matchless Palestinian folk museum on the grounds of the American University.

ALBERT OSBORN, Asst. Secretary.

Cookman Institute

The thirty-seventh year of this famous old school has just closed and a gloriously successful year it was. Every department of the school has been crowded to overflowing, the enrollment reaching between four and five hunderd. Never before has Cookman had a better equipped and thoroughly devoted faculty and in no year of its long history has the real work of the school reacbed such a high standard.

Early in the school year the faculty was united in its effort for a religious campaign aiming at the conversion of the entire school, which resulted in a large number of conversions.

Through rigid economy, the school has been able to meet every claim monthly, and has closed the year as usual without a dollar of indebtedness.

The exercises during Commencement week were full of interest, and brought many visitors to the school. The following is a brief outline of the excellent program rendered during the week. On Sunday, May 16, the Rev. James F. Elliott, one of Cookman's graduates and the present District Superintendent of Gainesville, preached the Baccalaureate Sermon to a very large audience in the Ebenezer Church. Several of the leading clergymen of the city participated in the services. On Monday evening in the school Chapel, the closing exercises of the Grade Department occurred, under the direction of Prof. G. A. Ballard, when twenty-eight received certificates of promotion from the Eighth Grade to the Academic Department. On Tuesday afternoon the Class Day Exercises were beld in the Chapel, and in the evening the annual concert was given by the Choral Class. Wednesday was observed as Patrons' Day, and a host of old Cookman friends assembled during the day. In the afternoon, a splendid program was rendered when many of the patrons of the school made brief addresses, including Rev. Dr. J. S. Todd, Dr. A. W. Smith, Hon. George E. Ross, Rev. W. P. Holmes, and Prof. Ballard. On this occasion the Rev. J. M. Trammell presented the school a life size crayon portrait of Alfred Cookman. This was the workmanship of Mr. Trammell's own hand, and displays great natural gifts. The Commencement Exercises were held on Thursday evening, when four very promising young men were given their diplomas. The names of the graduating class and the subjects of their orations are as follows:

"The School of Adversity"—Lafayette Steuben Hawkins, Orlando, Fla.; "The Value of True Ideals,"—J. Leonard Farmer, Pearson, Ga.; "Another Bondage,"—Robert Crawford; "The Power of Conviction,"—Nathan Kellogg McGill, Sanford, Fla. The Rev. Dr. Jesse Bowman Young gave the class address.

All of these services were very largely attended, and the school year closed in a happy manner. The illustrated catalog for this year has just been issued and all friends desiring a copy should address the president, the Rev. Dr. J. T. Docking, Jacksonville, Fla. The next school year opens on Monday, October 4, and all parents desiring to place their children in Cookman should communicate with the president at once. All of the old teachers except one or two will return next year and the prospects for old Cookman were never brighter.



PRESIDENT DOCKING AND CLASS OF '09

An Appeal to the Central Missouri Conference

BY THE REV. J. WILL JACKSON, D. D.

At the Annual Meeting of the Local Board of Trustees, of the George R. Smith College, held May 5, the following resolution was unanimously adopted:

Resolved, That the Secretary be instructed to make an appeal, through the Southwestern Christian Advocate," to the ministers and members of our Church, in the Central Missouri Conference, for subscriptions to the fund already instituted, with which to erect a dormitory for the better accommodation of our increasing student body, the several amounts of which subscriptions to be paid before the first day of September, 1909.

The George R. Smith College has just completed its most prosperous year. The prospects of success, at tbe beginning of tbe fall term, were not at all promising. At the close of the scholastic year, for 1908, the esteemed,, cultured, and Christian gentleman, the Rev. I. L. Lowe, D. D., Ph. D., resigned the presidency of the college, a position which he had honorably held for six years. During the vacation period, the institution, being without an executive head, was without public representation of any kind. Its affairs were in a somewhat chaotic state. No one knew who the president would he. Neither catalogues, canvassing for students, or advertisements of the school, had been resorted to, as in former years. Thus it stood until Prof. A. C. Maclin, A. M., appeared on the scene, about three weeks before the opening of the term, as the acting president of the College. By this time, and because of this indefinite state of affairs, many students, who would have matriculated in George R. Smith, had gone to other schools.

It is difficult to conceive how any one, who was acquainted with the situation, could possibly imagine the success of the school for the year, starting out, as it did, under such a handicap of adverse circumstances. The fact that it did succeed, however, is an eloquent commendation of the remarkably tactful resources, and splendid executive ability of Prof. Maclin. The school opened with a very small attendance—considerably less than fifty. Within three months from the opening, the enrollment had reached a number higher than that recorded in any year during its history of fifteen years. The dormitory capacity was overtaxed, and several of the students had to seek entertainment out in the city—a condition of things undesirable to all concerned.

The success of the year just closed seems to fully justify the prediction of larger demands upon the institution for the coming year. These demands must be supplied, or the work of the school will be seriously handicapped. Also the consequences of our failure to meet them, will be widespread and very harmful to us a race. It will show to the church our shameful lack of appreciation of the costly institution, which it has builded for us; it will prove our disrespect for the honored benefactors of our people, and, also, our utter unworthiness of their further philanthropic considerations of us; it will lessen the prestige and cripple the influence of the college, and make it possible, if not compulsory, for our young people to go to other schools, the influences of which might be religiously misleading, or where they might be lured away from our church. The Church needs these young people—the continuance and development of the work of our hands, so dear to our hearts, depend upon them. Shall we suffer them thus to be taken from us? Think on these things.

The crying need of the George R. Smith College, is a new dormitory. This must be had soon, or the school will simply drag along at a poor dying rate. It is plainly seen, from complaints already audible, that, unless the new building is put up at once, many of the parents will refuse to send their children to the college, where they can not be assured of convenient, comfortable, and protective accommodations. During the commencement week over $700 were subscribed for this work, by the visitors and some of the best citizens of Sedalia, white and black. The Local Board of Trustees, impressed with the imperative necessity of the work, now appeals to the ministers and members of our church, in our conference, for subscriptions to this fund. Everyone can give something. Give what you can—*give all you can*. Note the following: (1) Every dollar received will be sacredly kept for that purpose only; (2) each pastor is a solicitor for subscriptions; (3) all subscriptions must be paid before the first of September; (4) the money subscribed must be sent to Mr. G. C. McLaughlin, 404 Prospect Street, Sedalia, Mo.;(5) at your earliest opportunity, write Prof. Maclin your subscription of tbe amount you are willing to give, and, also, the names and subscriptions of your subscribers; (6) begin the canvass now—the call is *necessitious, imperative, urgent.*

Every true Methodist is interested in the Christian education of the children of every Methodist household, and, also, in the general wellfare of all mankind. But he who is careless about the future of his own children, or his own race, whatever of commedable traits he may possess, is lamentably lacking in an essential of true manhood and unworthy citizenship. The life that lives only for itself, will end in a dismal void. We are by nature burden bearers. "Bear ye one another's burdens, and so fulfill the law of Christ."—Paul. It is a condition of our being, that the burdens of one ofttimes become the burdens of others to bear. The law of independence obtains in the moral realm, as it does in the physical. If the burdens thus shifted be ignored, the neglect brings inconvenience, or suffering, upon ourselves and others. None can justly complain, however,of bearing the burdens of others, when he, or she, has failed, from any cause, to satisfy the moral demands of his own personal obligations; for what one fails to do, in this respect, must either remain undone, accampanied by the inevitable evil that follows every neglect of duty, or it falls, as a task, to others, who are wrestling with their own private obligations. But how many can conscientiously say, "I have always done my duty; no one has ever been inconvenienced by my neglect?" He who intentionally burdens others with the task he, himself, ought to perform, is God's greatest enemy of human progress. Again: The call to duty is not satisfied merely by our knowing that we have already done so and so, be it ever so much more than what others have done. It is always our duty to do all we can for the betterment of humanity, and for the furtherance of God's Kingdom on the earth. To this extent God holds every human being accountable.

In this country some very unpleasant things surround us, as a race. We help to move them out of the way by helping ourselves. In my opinion, the solution of the race problem is not the suppression of all distinctions made by the races, as many seem to believe. Some of these distinctions are but the innate promptings of honorable race pride, and are mutually helpful. The problem is the obliteration of the arbitrary barriers, which forbid the recognition, and prevent the activities, of the race in the necessary avenues of life. The Christian religion and Christian education contain the potent forces of their peaceful and happy destruction. Stand by our Christian institution, the George R. Smith College.

Say, my soul, what preparation
Makest thou for this high day,
When the God of thy salvation
Opened through the tomb away?
Dwellest thou with pure affection
On this proof of power and love?
Doth thy Saviour's resurrection
Raise thy thoughts to things above?

THE CHRISTIAN LIFE

God's Out-of-Doors

BY WILBUR D. NESBIT

"For the earth is the Lord's, and the fullness thereof."—The First Epistle to the Corinthians, x., 26.

There is a temple—not a stone,
  Nor with contracting walls and roof—
Wherein each man may stand alone,
  And be from grosses things aloof;
There with his soul he may commune,
  Where waters whisper to the shores
And distant hills send back the croon—
  The temple of God's Out-of-Doors.

It may be on the desert sands
  When night has hung her tapestries
And when across the silent lands
  There comes a wondrous censer-breeze
Scent laden from some far off isle
  Where bud and fruit hold pungent stores
That thus are wafted mile on mile
  Into this House of Out-of-Doors.

It may be in some wooded place
  With sunshine sifting through the leaves
Until its flashing jewels trace
  A wealth of rare mosaic weaves;
All green and gold the forest walls,
  All gold and green the forest floors—
This is the grandest of all halls,
  The temple of God's Out-of-Doors.

God's Out-of-Doors! The ceaseless march
  Of sun and stars from night to dawn
Trace for our eyes the dome's high arch,
  Show us what it is builded on.
Hymn, anthem, and recessional
  The shouting storm in grandeur pours;
Mute worshipers, we hear His call
  In this great House of Out-of-Doors. —Ex.

The Message of the Lord's Resurrection

By the Rev. H. C. G. Moule, D. D.

If we believe that Jesus died, and rose again. (1 Thess. 4:14.)

"I am not clear what you may mean by spiritual experience; I am bewildered by the conflicting thoughts of our time. But I try, amidst them, to keep my mind settled on the fact of the resurrection." So said an able and highly cultivated layman, long years ago, to his friend, my dear father. They were partners in many thoughts and plans for the material help and benefit of the needy around them. and my father could not rest without seeking to secure their partnership also in the living faith of the gospel. The words I quote were spoken in a conversation thus occasioned. And the reply to those words was this, as I remember the report: "Keep your mind settled on that fact, and you are straight on your way to spiritual experience."

We looked a little while last week at the simplest and also, as I think, the despot element of the evidence for the fact of the resurrection. To-day let us move onward from it, or rather with it, to some of the great matters of the spiritual experience of the believer, that is to say, his personal and conscious contact with the things unseen and eternal. True, the fact of the resurrection cannot merely by itself work the deep inward miracles of spiritual experience. But He who does and will work them, "the Holy Spirit of the promise" can and will use the fact of the resurrection, the fact of the Risen One, in the blessed process.

First, then, let us, with great simplicity, take the sacred fact as our vast, our all-sufficient assurance that in this universe of ours, after all, spiritual power is the conquering power. Like my father's friend, we may often find ourselves very seriously "bewildered by the conflicting thoughts of our time." But, like him, let us at least "keep our minds again use the better phrase, keep them settled upon the fact of the Risen One. For never be it forgotten that "the resurrection" means, not an isolated story of *some man's* escape from death, but the victory over death won by "*this* Man," the Jesus Christ of the gospels, this mysterious glorious personage, the more supernatrual the more you study him; impossible to be invented by a Luke, aye, or by a John; certain, by the deepest sort of self-evidence, to have been really such as they depict. Keep your mind settled upon the fact of His victory over the inexorable grave, the seemingly omnipotent grave. Watch him down, and watch him up. See him, on his return, passing on into a life which must now indeed be endless, "indissoluble"; identically "this same Jesus," in his love, in his holy sympathies, in his witness to his Father, in his witness to his Father's Word, in his promise of his own return from heaven. Let all this sink into the mind, as it considers, as it accustoms itself to take in the greatness of the fact. Whatever else can or cannot take place, this has taken place—Jesus has overcome death, and is alive evermore. He stands beside us, yet on the other side of the grave, saying, "I was dead, and am alive, and have the keys of death."—From *Thoughts for the Sundays of the Year.*

In the Right Spirit

Our missionary work must be a part of our faith, wrought into the texture of our life, a part as integral as the conviction that we are pardoned and saved for Christ's sake; it must act on our minds like the categorical imperative of conscience, nay, like the clear and authoritative word of Christ, which it is; that we, all of us—we as Churches, we as men, women, and children—are entrusted by him with the commission to carry the tidings of his saving love to the uttermost ends of the earth, to preach Him among those who have not heard.

It was one of the noblest sayings of modern science, that of the great astronomer who reverently declared that in his contemplation of the starry heavens he was permitted to think the thoughts of the Creator after him. But in the missionary work we are permitted to think his thoughts out with him—to be fellow workers with God. We see the Christless millions, and we see Christ, as he sees them, and we go out into that dense darkness "holding forth the word of life."—Our Marching Orders.

Every Man His Work

The work of each is his part in God's great plan. There is something almost startling in the truth that God needs us, and that He depends upon our diligence and faithfulness in carrying on His work in this world and in blessing, helping, and saving others. We say, "Surely God does not need me in doing anything He desires to have done. He is omnipotent and can do whatsoever He pleases, and never need wait for me to help Him." That is true in a sense, certainly, for nothing is impossible to God. Yet in His work among men in this world, He chooses to use human instruments. The old violin maker said that God could not make man's best work without best men to help Him—could not make Stradivari's violins without Stradivari; and that if his hand should slack he would rob God, leaving a blank where there should have been good violins. God needed and depended on Abraham's faithfulness in the training of his household, in order to send down a blessing to the nations. Had Abraham failed, there would have been a blank instead of a blessing, and the responsibility would have been his.—*The Rev. J. R. Miller, D. D.*

"One's Burdens

We frequently hear people going about complaining and loading up other people with their burdens which should be borne peaceably and cheerfully by themselves and we have often wondered why complainants didn't do more lecturing and advising and even counseling with themselves. There are just grievances against the world and Satan on the part of every individual. These are the resistances which will enable us to enlarge into noble proportions.

For instance, it is the forces pulling against a rising kite which drives it into the sky and it becomes lost to visible existence.

All men who are achieving distinction in any noticeable measure, at once become the object of slander, hate, censure and vituperation. One can hear of all past, present and future vices and nothing of their virtues.

But somehow, by the eternal destiny of things, God makes a revelation in the life of his chosen agents and with all the powers of darkness opposing the great and noble character loses itself in service for God.

Movements which are projected to bless and better humanity are only expressions of our sainted Christ and His God inviting the kingdoms of the world into His kingdom eternal, hence we must conclude that to give ourselves over to serve the highest interests of mankind is humbly serving God.

We have simply said all to say this. A man ought to be a man. One ought to stand up for what they believe to be right if they have to stand alone, and many times that will be the case.

A man who has a pleasing side of the story to tell to each party can scarcely be tempted to do more than straddle every proposition and can not be trusted as a wise and safe leaded.

What we want is recruits to the army of "decisionists," more I wills and I will nots, more yeas and nays, and less evasion.

Be genuine at heart and please the Lord.—*The Worker.*

Prayer for Eventide

Speed me, O Lord, on the journey of life, and what time the stillness of evening begins to settle on my way and the sunset's glories tell of a more glorious day to come, may I lie down to sleep in Thee, and, sleeping peacefully, awake in the light of the morning that shall have no end. Amen.—*In "Northwestern Church Advocate."*

Young men, you are the architects of your own fortunes. Rely upon your own strength of body and soul. Take for your star self-reliance, faith, honesty an dindustry. Inscribe on your banner: "Luck is a fool, pluck is a hero." Don't take too much advice; keep at your helm and steer your own ship, and remember that the great art of commanding is to take a fair share of the work.—*Noah Porter.*

The Meaning of Pain

The cry of man's anguish went up unto God:
  "Lord, take away pain—
The shadow that darkens the world thou hast made,
  The close-colling chain
That strangles the heart, the burden that weighs
  On the wings that would soar—
Lord, take away pain from the world thou hast made,
  That it love thee more!"

Then answered the Lord to the cry of His world:
  "Shall I take away pain,
And with it the power of the soul to endure,
  Made strong by the strain?
Shall I take away pity, that knits heart to heart,
  And sacrifice high?
Will ye lose all your heroes that lift from the fire
  White brows to the sky?
Shall I take away love, that redeems with a price
  And smiles at its loss?
Can ye spare from your lives, that would climb unto mine,
  The Christ on his cross?"

—*British Weekly.*

HEROES OF FAITH

International Sunday School Lesson for June 13, 1909

(Heb. 11: 1-40.)

GOLDEN TEXT: "Faith is the substance of things hoped for, the evidence of things not seen." —(Heb. 11:1.)

TIME: The Epistle to the Hebrews was written probably A. D., 65-68.

PLACE: Probably Rome.

DAILY HOME READINGS:

M. Heb. 11: 1-12;—Tu. Heb. 11: 13-31;—W. Heb. 11: 32-40;—Th. Neh. 2: 1-20;—F. Dan. 6: 1-10;—S. Heb. 12: 1-13;—Su. Rom. 8: 31-39.

BY REV. E. B. BURROUGHS, A. M., D. D.

All the world loves a hero. Whether it be Leonidas, Horatius, Hannibal, Washington, Wellington or Grant, they delight to recall his wonderful achievements, and to speak of his heroic deeds. Against this hero worship we have nothing to say. Let it be borne in mind, however, that those men fought enemies that were visible and knew that they had all of the reserves and powers of great governments behind them. They fought by sight. Likewise has the church its heroes whom it delights to honor and admire. These men possessed convictions that all the visible and invisible powers of the universe could not shake. They wrought nobly and fought valiantly. The very mention of their names quicken human lives and imparts to them mighty incentives to be true to the best within them. What made these men heroes? Faith. They believed in and trusted God. They knew "that He would make His word true to them and bring to pass all that they had builded their lives upon." They never saw the results of their labors but they knew in whom they believed and were assured that they had not wrought in vain. What is Faith? It is the spiritual dynamo of the soul. Without it we cannot please God. It is more than trust. "It is the act that places the soul in such an attitude before God that it becomes possible for him to esteem in it the gifts of life and all that goes therewith." And we need this faith. Without it life is void and eternity is black. We need it in the moral and spiritual conflicts of daily life. Only by faith can we attain the highest character and enter into the possession of eternal joys. The world will one day pass away but they who have faith in God shall abide forever.

The chapter we are to study today has been well called, "The roll-call of the heroes." It is an epitome of great men and their great achievements, wrought by faith, in the centuries past. Beginning by defining faith the author gives us a list of those who had surpassed their fellows in this virtue and who had demonstrated it by their deeds of physical moral, and spiritual valor. We are also taught here "that faith in eternal life makes the poor feel rich and makes the rich feel a sense of grave responsibility." The chapter closes with yet another instance of known and unknown heroes who endured all things as seeing Him who is invisible.

Light on the Text.

1. *Faith is the Substance.* The Revised Version has it, "assurance." It is "the confidence and trust that gives reality to things unseen." Literally it "means a standing under, that which is a foundation for something to stand on." *Of things hoped for.* Realities yet unseen. *The evidence.* "That which gives substance to." That which makes the invisible visible. *Of things not seen.* Things yet to be seen.

2. *The Elders.* The partriarchs, prophets, and heroes of the old dispensation. *Obtained a good report.* "Had witnesses true to them."

3. *Through faith we understand that the worlds were praised by the word of God.* That the creation of the world as told in Gen. 1, is true. The facts of creation depend upon faith. *So that things which are seen were not made of things which do appear.* Things which we do not otherwise understand can be explained by the faith of the word of God.

17. *By Faith.* By the assurance of and belief in the promises of God. *Abraham when he was tried.* When he was tested. *Offered up Isaac.* Though not knowing why God thus required, nevertheless, obeyed. 18. *In dross shall thy seed be called.* See Gen. 21:12.

19. *Accounting that God was able to raise him up.* Believing that God would bring him back, *even from the dead,* if it was necessary, that His promises might be fulfilled. This was indeed, a severe test to Abraham, but he failed not for he believed Him faithful that promised. Says Davidson: "This was a complicated and brilliant act of faith. Faith in God's first promise and faith in God as proven made faith in the new command and obedience to it possible. "*From wherever he also received him in a figure.* He revived Isaac back from the dead, as it were, for in his mind he had given him up as dead.

20. *By faith Isaac blessed Jacob and Esau.* Though he knew he would go the way of all the earth yet, by faith, he told them of events in their lives yet to come to pass. He also wished to give the greatest blessing to Esau yet his faith enabled him to submit to the divine interposition. See Gen. 27: 1-40.

21. *By faith Jacob blessed each of the sons of Joseph.* Faith enabled Jacob to forsee the blessings of God which would come to the sons of Joseph. See Gen. 48: 1, 5, 16, 20. *Made mention of the departing of the Children of Israel.* Saw, by faith, their departure from Egypt. *Gave commandment concerning his views.* See Gen. 50: 24-26; Ex. 13: 19; Joshua 24: 32.

23. *By faith Moses * * * * was hid three months.* On this passage Westcott says, "Faith under two forms moved the parents of Moses to preserve him. Something in his appearance kindled hope as to his ability; and in looking to God for the fulfillment of His promise they had no fear of king's orders."

24. *By faith Moses when he was come to years.* When he had reached the years of maturity. *Refused to be called the son of Pharoh's daughter.* The instruction he received from his mother, the rehearsal in his presence of the promises of Gedo to his forefathers, caused him to realize that he was not the son of the Egyptian princess and to treat with contempt the heroes of the court.

25. *Choosing.* Making a deliberate choice. *To suffer affliction with the people of God.* To cast in his lot with his oppressed and suffering brethren. *Than to enjoy the pleasures of sin for a season...* He knew that he had a special work to do. Just what it was he did not, at that time, know. He could not, therefore, retain his place in the Egyptian court without sin.

26. *Esteeming the reproach of Christ.* His mind changed with the divine promises, was directed to the future. As a special enemy of God to stiff-necked and rebellious people he was perfectly willing to suffer whatever reproach might come upon him. *He had respect unto.* Looked forward to. *The recompense of reward.* See verse 6; Heb. 2:2; 1 Cor. 2: 9.

27. *He forsook Egypt.* Left the land of his birth. See Ex. 12: 50-51; *The wrath of the king.* Onward by the information which had come to him concerning what Moses had done. See Ex. 10: 28. *He endured as seeing Him who is invisible.* Though not able to see God he, nevertheless, trusted in Him. This faith comforted, cheered, and strengthened him.

28. *He kept the passover.* Obeyed the divine command. See Ex. 12: 21-28.

29. *By faith they.* "The faith of the people not the faith of the leader."—(Westcott.) See Psalms 106: 9; 114: 5; Isa. 43: 16. *Passed through the Red Sea.* See Ex. 14: 22-29.

Charleston, S. C.

ACCEPTING AND REJECTING THE TRUTH

(Matt. 4.23; 7. 28, 29; Mark 6. 2-5; John 7. 45-48)

The Epworth League Devotional Topic for June 13, 1909

(Christian Education.)

BY FRANK C. LOCKWOOD

The Theme and The Scripture: Usually men have to seek truth, and are willing to undergo any hardship if they can come at it. But here Truth itself, in the person of Jesus Christ, is let down from God, the home of Truth, into the midst of men. Here in these passages we have Christian education as its source. Christ himself is the Teacher, and His university includes all who will hear Him. And His teaching was indisputable, invincible, self-evidencing. Yet so narrow and hard-hearted were the people that they rejected His teaching. It did not come in the way they had expected the truth to come; it ran counter to their desires; it had not won the approval of the schools.

The Meaning of the Theme. The quest for truth under the direction of the ideals set forth by Jesus in His words and acts—this is what I understand Christian education to be. And what pursuit in life is so fascinating as the search for truth? Poet, preacher, and philosopher, painter, sculptor, and musician, are all alike in search of truth; and all are great just in proportion as they discover and realize truth. The geologist succeeds only as he wrings the truth from lips of stone; genius breathes from the canvas of the painter in exact proportion as truth is delineated in His picture; in vain is the white marble chisled into speaking life by the sculptor's hand unless the form that is liberated be the divine image of truth. No eloquent lips, no tongue of flame, no tuneful chord untouched by truth's magnetic thrall!

Now, what does Christ expect of the pupil who would enter his University or Truth? He requires, first, that the mind of the student be open and receptive; second, that he be willing to suffer and toil for truth; and, third, that when convinced of any truth, he be willing to incorporate it into his life.

There is nothing that so blocks the avenues that lead to truth as pride, arrogance, and prejudice. The spirit of humility has been the distinctive mark of the genuine scholars of all nations. The person who thinks he is already in possession of all that is to be known, who discounts the truth that others hold, who permits prejudices to blind his eyes, or passion to warp his judgment; who worships tradition, bows in utter servility to prevailing custom, and adheres with blind fury to a preconceived conclusion, which he will not and dare not investigate, is the most hopelessly benighted person the sunlight of truth ever falls upon. The very first step in the highway of truth is humility of the heart and life.

Positively, "there is no royal road to knowledge." We must toil for truth. Perhaps the reason of this is that the search for truth is quite as fascinating as the acquisition of truth. But, however this may be, it is certain that knowledge is not for the lover of ease and pleasure. The spirit of inspiration whispers to us that truth, however veiled or hidden, goes before us, and that if we pursue her through sunshine and shadow, over rock and river and desert, we shall at last overtake and capture her, and she will smile upon us and unveil her beauty to us. Truth but rarely comes unbidden to the soul. It must be sought—sought in the lonely garret, at the midnight hour, while the dull world slumbers and the gay and sinful seek forgetfulness or intoxication.

It is, indeed, far easier to recognize truth than to accept it; yet before a truth can become a potent influence for good it must have been seized upon and incorporated into the very fiber of one's life. Truth in the abstract is cold and ineffectual. It must be epitomized and exhibited in action before it glows with warmth and power. To hush the voice of inspiration, to reject our visions of eternal things, to trail our ideals in the dust is to dwarf our souls and shut ourselves up in perpetual darkness. What though the acceptance of truth bring pain and anguish! Are not all births painful? No matter from what source it may come, no matter how unwelcome it may be, no matter what sacrifice its espousal demands, the earnest truth-seeker must accept the truth that certifies itself to his enlightened conscience. Infinite and irreparable harm comes to the one who knows the truth yet refuses to grant it the supreme place in his life.—From Notes on the Epworth League Devotional Meeting Topics.

Personal and General



The above is a true likeness of Miss Josie Kelley of Clow, Ark., who with Mrs. Sarah Neal so nobly responded to the needs of our church at Brinkley, Ark., by soliciting box of very useful things for the members of our church. Rev G. A. Hall, their pastor, has our thanks for his sympathy and co-operation in this deed of kindness. We plead for many friends like Miss Josie E. Kelley and Miss Sarah Neal, of Clow, Mr. W. J. Kid, of Ft. Smith, and others. We hereby acknowledgo receipt of $15 from Marked Tree, Ark., through the committee of which Dr. Mitchean was secretary; $2 from J. L. Bryan, of Little Marmelis; Mrs. C. Bonner, Shreveport, Ark., and Mrs. Carrie B. Adams, Shreveport, $1 each.

Our membership at Vanceville, La., has erected a hall in which will be held the various entertainments and day school. The Rev. William Emmett is pastor.

Everything bids fair for a splendid year's work at Pleasant Hill, La., where the Rev. N. R. Randolph has charge. During April, $16.90 was raised on moving expenses.

The Rev. T. J. Jacobs, of Texarkana, Ark., writes us that his people recently gave him a big surprise and stocked his family up with groceries and good things. He is grateful for this token of esteem.

On the Josserand Texas Circuit the Rev. J. L. Blue is growing constantly in favor with the people. He is a good preacher and pastor, and though a young minister, his work is very effective and promises to bring forth fruit abundant.

The Rev. J. C. McGee and membership of the Methodist Episcopal Church, Pentotoc, Mississippi, are proud of the success of their Easter observance. A splendid collection of one hundred and thirty-six dollars was realized.

The Rev. N. R. Randolph corrects a recent report in this paper and says that the foundation of St. Mark's Church, Baton Rouge, La., was hullt during his administration in 1893, and he should therefore be given credit for what he accomplished.

The work at Maringonln, La., is moving up. Recently five joined the church, and 78 partook of the Lord's Supper. The collections were good. The spiritual life is at a high pitch. Plans are on foot for a new church. The Rev. A. B. Venable is pastor.

The Rev. Ed. Ford, of the Crystal Springs Circult, Mississippl Conference, says Easter was a high day with his people. The church has been blessed with a good revival and the pastor has been "stormed." Many pounds of groceries were brought the pastor by friends lead by M. M. Ford.

The Third Quarterly Conference at Big Stone Gap, Va., was held May 1-2 by District Superintendent I. R. Hill. Attendance full. Work alive on all lines. The superintendent preached two effective sermons. Collection $60.45. Raised for all purposes during the quarter, $206.62. Raised for benevolence $13. The Rev. A. W. Randolph is pastor.

The Woman's Home Missionary Society of Brenham, Texas, is doing splendid work under their efficient leader, Mrs. Hattie Holland. The Brenham church is also doing well. The members are standing loyally by every interest of this society, and their work has been commended by the best people of the town. The Easter collection here was $27.

A parsonage has been erected at Eufaula, Oklahoma, since the recent session of the annual conference. The Rev. B. F. Whitaker, and members are happy over the completion of this building. The entrance of the pastor and family into the parsonage was the occasion of an informal reception, given in their honor by friends and members. Many substantial tokens were presented.

The revival at Glencoe, La., has closed. The result: Twenty-four accessions and 26 conversions. The converts were baptized on the 9th of May—16 by immersion and ten by effusion. The Rev. T. P. Norris is pastor. His people greatly appreciate his work and in evidence of the same, gave, recently, two informal receptions in his honor, at which time he was the recipient of numerous tokens.

Dr. B. M. Pegues, one of the most influential members of the South Carolina Conference, and Miss Hettie Pendagrass, of Kingstree, S. C., were united in marriage on December 22, 1908. The church was beautifully decorated. Under an appropriately constructed archway, while the organ gave forth music to the touch of Prof. O. T. Spotes, the bride and groom plighted their faith. Dr. I. H. Fulton read the ceremony. After the church service an elaborate banquet was served by the bride's parents at their home. Dr. Pegues is one of the best financiers and preachers of his conference.

The Rev. B. F. Abbott, pastor of Union Memorial Methodist Episcopal Church, St. Louis, Mo., delivered a sermon before the Dyer Christian Society, which is among the largest known throughout Methodism. It is composed of members of this church. This Society was organized April 15, 1904, with thirty-six members, receiving its name from Bro. J. H. Dyer, the promoter and founder of this organization. Seven of its members have been called from labor to reward; each beneficiary receiving $80.00; its membership having increased to 253 members. All claims are promptly paid. Cash account, $452. The pastor's words to this society were strong and helpful, inspiring all to strive for greater success.

The members and friends of Wesley Chapel, Baton Rouge, La., are proud of their pastor, the Rev. F. T. Chinn, and gave evidence of their esteem for him on his sixty-first birthday. Before a large audience which assembled on April 26, a suitable program was rendered, the Rev. Cornelius Johnson, D. D., preaching the sermon. People in all walks of life turned out to do honor to Pastor Chinn and his good wife, Mrs. Sarah Chinn. Many presents were given the Reverend and his wife. The following day a free and elaborate dinner was served in the latest style in honor of Elder Chinn, at the home of Mr. and Mrs. Eugeno Andrews. The Rev. Dr. Brackston, of the African Methodist Episcopal Church, was toast master and Rev. McKee and the Rev. G. A. Payne were among those who spoke. A number of ladies also delivered toasts. The Rev. Mr. Chinn and wife graciously responded.

The dedicatory services of Warren Methodist Episcopal Church, Pittsburg, Pa., the Rev. S. A. Virgil, pastor, were completed the last Sunday in May. Bishop Quayle conducted the exercises at 3 o'clock in the afternoon. The audience was very large, and the services impressive. Many of the members of the Church Union of the city were present to give tone and weight to the occasion. Dr. W. H. Brooks, pastor of St. Mark's Church preached a very earnest and masterly sermon. We are sure that full credit was done to all concerned. A full subscription of twenty thousand dollars ($20,000) was taken up to be paid in in three years. If this plan be followed out the entire debt of the church will be met in the three years subscribed. The expression of the people overywhere is that the church is the most imposing and promising in every way. The membership rallied to its support their names being taken by Miss Carrie Walker, who occupied the seat in the chancel rail upon request of the trustee board. The report from the charge of the Conference was as follows: The Revs. Samuel Briggs, $2; John Holmes, $25; G. H. Booze, $6; C. C. Gill, $2; Thomas Snowden, $3; A. Young, $1; B. F. Myers, $2; J. S. Carroll, $5; Benjamine Gross, $2.15; A. C. Steptoe, $0.50. It is hoped that the other charges will send in something before the quarter is ended. This work has received the endorsement of the Methodist Preachers of the Pittsburg Conference.

District Conferences

Time.	District.	Dist. Supt.	Place
June 10-13	Ocala	Patterson	Starkville, Fla.
July 13-18	Austin	Kirkpatrick	Georgetown, Tex.
July 21	Starkville	Everett	Ethel, Miss.
July 21	Anniston	Belcher	Sylacauga, Ala.
July 21	No. New Orleans	Price	New Orleans.
July 21-25	Knoxville	Webber	White Pine, Tenn.
July 21-25	Aberdeen	Henry	Military, Miss.
July 21-25	Muskogee, Franklin		Boynton, Okla.
July 22-25	Savannah	Giddens	Savannah, Ga.
July 22-26	Gulfport	Cannon	Gulfport, Miss.
July 22-26	So. New Orleans	Hubbard	Donaldsonville, La.
July 27	Nashville	Smith	Tullahoma, Tenn.
July 27-Aug. 1	Dallas	Wyatt	Sherman, Tex.
July 28-Aug. 1	Huntsville	Jackson	Montgomery, Ala.
July 28-Aug. 1	Jackson	McNair	Greenville, Miss.
July 28-Aug. 1	Birmingham	Thomas	Birmingham, Ala.
July 28-Aug. 1	Montgomery	Goins	Brewton, Ala.
July 29-Aug. 1	Hattiesburg	Brooks	
Aug. 3-8	San Antonio	Weakley	San Antonio, Tex.
Aug. 4-9	Shreveport	Johnson	Mansfield, La.
Aug. 4-10	Lake Charles	Clark	Lake Charles, La.
Aug. 10	Paris	Gilmore	Greenville, Tex.
Aug. 11	Monroe	Brown	Mt. Nebo, La.
Aug. 11	Brookhaven	Smith	China Grove, Miss.
Aug. 18	Alexandria	Ohee	Natchitoches, La.
Aug. 24-29	West Tenn.	Lyte	Alamo, Tenn.
Aug. 25-29	Baton Rouge	Turner	Jackson, La.

Conventions

June 9-12—Lexington Conference Woman's Home Missionary Society, Springfield, Ill.

June 18-20—Hattiesburg District Epworth League and Sunday School Convention, Heidelberg, Miss.

June 22-25—Meridian District Missionary Epworth League, Sunday School, Ladies' Aid and Woman's Home Missionary Convention, Meridian, Miss.

June 23-24—Mississippi Conference Woman's Home Missionary Society, Crystal Springs, Miss.

June 24-27—Gainesville District Sunday School and Epworth League Association, White Springs, Fla.

June 24-27—Pine Bluff District Sunday School and Epworth League Convention, Damon, Ark.

July 7—Winston District Epworth League Convention, Asheboro, N. C.

July 7-8—Eighth International Epworth League Convention, Seattle, Wash.

July 8-11—District Missionary Epworth League and Sunday School Convention, Brookhaven, Miss.

July 16-23—So. Florida Mission Sunday School and Epworth League Convention, Key West, Fla.

July 18-24—Nashville District Sunday School Institute and Epworth League Convention, Tullahoma, Tenn.

July 19-25—Greenwood District Epworth League Convention.

July 21—Bristol District Convention of Young Peoples' Societies Mountain City, Tenn.

July 21-22—Tupelo District Epworth League Convention, Nettleton, Miss.

July 21-25—Bristol District Allied Meeting of Young People's Societies, Mountain City, Va.

July 21-25—Greenville District Sunday School Institute and Epworth League Convention, Westminster, S. C.

July 21-25—Florence District Preachers' Meeting, Sunday School Institute and Epworth League Assembly, Timmonsville, S. C.

July 26-28—Greenwood District Sunday School and Epworth League Convention and Woman's Home Missionary Society, Owens, Miss.

July 28-Aug. 1—Topeka District Sunday School and Epworth League Convention, Independence, Kansas.

Aug. 24-29—Navasota District Epworth League, Sunday School Convention and Woman's Home Missionary Society, Navasota, Texas.

Aug. 26-29—North Carolina Conference Woman's Home Missionary Society, Asheboro, N. C.

Oct. 13-14—Philadelphia District Preachers' Meeting, Siloam Circuit, Chester, Pa

Recent District Meetings and Conventions

MONROE DISTRICT

The Preachers' Meeting was called to order by the president, the Rev. T. H. Monson, of Monroe, La., at Bonita, May 12. The Rev. I. L. Turner is pastor at Bonita and is loved by his people. He has wonderfully improved his work, and is yet working. Brother Monson made a strong and helpful address, after which the usual business was pursued. The literary work consisted of papers by the Revs. S. McGruder, C. L. Angrum and the secretary. The exegesis of the Sunday school lesson by the Rev. Mr. Angrum. The Rev. H. C. Wilson preached to a large audience. He was at his best, and "our hearte burned within us while he spoke." The Rev. Mr. Monson then extended the invitation to sinners and twenty-six came forward for prayer. Thus closed the best meeting this year.—L. H. Smith.

HUNTSVILLE DISTRICT

A condensed form of the proceedings of the "Group-meeting" of the Board of Home Missions and Church Extension which convened with the Metropolitan Methodist Episcopal Church, Conroe, Texas, May 11-12, 1909. The Rev. G. S. Helm, of Dodge, Texas, conducted the devotional exercises. The Rev. W. E. Hutchinson was elected secretary; the Rev. D. A. Runnels and Mrs. L. A. F. Burgess, assistants. Dr. I. L. Thomas, of Baltimore, Md., was introdueed. His short talk pleased all. The program was taken up, and each subject discussed with much force. The moving "Encyclopedia" (Dr. I. L. Thomas) served us well, and turned much light on each subject. On the evening of the first day Dr. Ingram of the Methodist Episcopal Church, South, delivered the address of welcome which was spicy and appropriate. He spoke in high terms of the Christian man, regardless of color. At this point Dr. I. L. Thomas ascended the rostrum and for one hour his audience hung on his words. He is the man for the place. The meeting was filled with enthusiasm throughout. The several charges present rallied gallantly to the cause which this great man, Dr. I. L. Thomas represents. The Rev. J. H. Kelley, the efficient pastor of Huntsville Station, led in the rally with the Rev. W. E. Hutcherson, of Conroe, following closely. Total collections $151.—A. F. Johnson.

CHARLESTON DISTRICT

The Preachers' Meeting convened at Wesley Methodist Episcopal Church, John's Island Charge, May 12 to 16. Devotions conducted by District Superintendent J. B. Taylor, D. D., The Rev. T. G. Robinson was elected secretary, assistant, the Rev. C. H. Harleston. The district superintendent read his report, which gave inspiration to all that heard him. The reports of the pastors showed that they are standing for the cause which they represent. There seems to be an increase on the part of the benevolence and salaries of the pastors. The annual sermon was preached by the Rev. A. R. Smith. It was very instructive. Papers were read by the preachers upon various subjetcs, followed by discussions, were very helpful. Dr. E. B. Burroughs preached on the second evening a strong, helpful sermon. Dr. M. M. Mowzon preached the third day at 12:30; it was a great feast of good things. Dr. C. C. Jacobs, Sunday school agent, addressed the conference in the interest of his work. The Rev. C. K. Brown, of Columbia, S. C., and Mrs. Danridge and daughter, of Charleston, were introduced. The Rev. C. H. Harleston also preached a splendid sermon. Sunday morning a glorious love feast was held and many testified. Dr. J. B. Taylor preached. He was evidently at his best and delivered a sermon of great spiritual power. Dr. Taylor seems to have the brethren of his district with him, which fact points to great success on all lines.

SOUTH NEW ORLEANS DISTRICT

The Missionary Convention convened at Paterson, La., May 20-21. Devotional exercises conducted by the Revs. J. O. Richardson and J. Benn. The Rev. J. O. Richard was elected secretary; the Rev. T. F. Robinson and Mr. Whitaker reporters. Sixteen pastors were present. Dr. I. L. Thomas was introduced. His lecture at this point was instructive and wholesome. At 7:30 p. m. it looked as though all Patterson came out to hear Dr. Thomas. Devotional exercises conducted by the Revs. T. F. Robinson and I. R. Scott. In well chosen words District Superintendent Hubbard presented the speaker Doctor Thomas, who was at his best delivered a splendid sermon. Each pastor present took active part in the discussions. We were blessed with the presence of Dr. J. D. Nelson, a practicing physician of Morgan City, who addressed the convention on "Hygiene." His lecture was helpful to all who beard him. We always enjoy hearing our own Dr. B. M. Hubbard. Dr. John L. Pickett delivered the welcome address; response by the Rev. O. J. Harvey. Dr. Pickett sang to the delight of his bearers. Dr. Murray addressed the convention. Mr. Whitaker, Business Manager of the Gilbert News, was present and spoke to the point. On the night of May 21, Dr. R. E. Jones lectured. Twelve subscribers were secured for the Southwestern Christian Advocate. This convention was a great help to Patterson. Resolutions were passed thanking Drs. Thomas, Jones and Hubbard, and also all the good people of Paterson for their hospitality. Our next missionary convention will be held at Berwick, La.—T. F. Robinson.

ANNISTON DISTRICT

The Missionary and Edueational Convention met in Gadsden, Ala., May 12. Wednesday night a great musical coneert by Gadsden and Attalla choirs. Thursday, May 13, the convention was organized, with the Rev. R. J. Buckner, District Superintendent, in the chair. Mrs. I. E. Davis was elected secretary. For three days the meeting continued with much interest. The serviees were well attended. The Freedmen's Aid Society was represented by F. E. Wynn. A paper on Foreign Missions was read by Mr. J. W. Costephens. The Epworth League was represented by Miss Jessie Wyatt. The meeting did good in presenting the causes of our church. The Southwestern was represented by the District Superintendent. Miss Bertha Wyatt read a paper on "Foreign Missions." The death of Bishop C. H. Galloway of the Methodist Episcopal Church South, was spoken of and a committee on memoirs was appointed. Ten dollars was raised during the meeting.—F. E. Wynn.

WAYCROSS DISTRICT

The District Sunday School Convention met at 9:30 a. m. Devotional service participated in by the Revs. D. H. Martin and A. C. Allen, of Thomasville. Encouraging remarks were made by the District Superintendent. The several committees were appointed. The Rev. J. H. Canady was appointed chairman of committee on Temperance. The Rev. D. H. Martin was elected chairman of committee to extend thanks to the city for its hospitality. The afternoon session met at 2:30 p. m. The Rev. J. H. Canady of this charge, reports that his four months work was quite successful. He has added to the church a new pulpit, costing $35; paid $10; on hand $14. Work at Sparks' fairly good; out of debt and have a Woman's Home Mission and at Burney's Hill has been organized a church and Sunday school. The Rev. D. H. Martin, of Blackshear, reports one Sunday school, success good. We are painting our church; when completed it will amount to $60; Willing Workers have in the treasury at present $7. The Rev. A. C. Allen, of Thomasville has placed the work upon a solid basis. No indebtedness; also using our own literaturo. Short addresses by the district superintendent. The following morning reports from the various Sunday schools were heard. These reports were continued in the afternoon. Blackshear was chosen as seat of next convention. The morning of May the eighth the Rev. A. J. White of the African Methodist Episcopal Church, of Nashville, gave us a very interesting talk. The paper of Miss E. Powell, of Sparks, was responded to by Prof. Hill, principal of Nashville school. A collection of $2.40 was raised for expense of program. Benediction by Dr. White. Sunday morning, May 9, the services began at 11 o'clock. A very soul-thrilling and interesting sermon was preached by District Superintendent F. R. Bridges. At 3 o'clock the Rev. J. H. Canady preached a great sermon and at 7:30 the Rev. A. C. Allen preached an interesting sermon. Collection during the convention $38.85. District Superintendent F. R. Bridges, presiding.—Kate Sessions, secretary.

LOUISIANA CONFERENCE

The Woman's Home Missionary Society held its annual convention May 19-20, at Simpson Memorial Church, New Orleans. On the first day at 12 o'clock noon, the Lord's Supper was administered to quite a number of communicants. Dr. J. F. Marsball, of Union Church, this city, assisted by the Reverends T. Robinson, A. Luster, Arthur Robinson. Welcome address by Miss Dicey Short, of Simpson Memorial. The president, Mrs. D. C. Mead, made her report, and delivered her annual message. The report of the corresponding secretary, Miss C. Hayman, aud of the treasurer, Mrs. S. G. Cbinn, together with those of the District Secretaries were encouraging. The convention was very well attended. All city pastors but four were present at different sessions, giving words of encouragement. District Superintendents T. J. Johnson, J. W. Turner and Prof. M. S. Davage, were in attendance. The Rev. I. L. Thomas, D. D., addressed the convention, impressing the fact upon the ladies that the work in which they are engaged is of no small importance. The words spoken by the different ministers from time to time and their suggestions were very helpful. The annual election of officers follows: Mrs. D. C. Mead, President; Mrs. Sarah Scott, Vice-President; Mrs. Frances Green, Second Vice-President; Mrs. V. B. Spencer, Third Vice-President; Miss Cornelia Hayman, Corresponding Secretary; Miss Emma Bessic, Recording Secretary; Mrs. S. G. Chinn, Treasurer; Mrs. Rosa Lindsay, Secretary Young Peoples' Work. Miss Cornelia Hayman was elected by acelamation, delegate to the annual meeting of the Board of Managers, to be held at Los Angeles, Cal., Mrs. S. G. Chinn, by acclamation, also as alternate. Miss M. O. Sims read a paper on Peck Home, showing what an advantage the Home would be to our girls. Mrs. E. L. Knostman, secretary West Southern states sent greetings, and urged the women of the conference to do all that possibly could be done by way of raising money for the rebuilding of Peck Home. Personal pledges were made, to be aid in, at as early a date as possible, to the amount of $52. The treasurer's report showed since last convention money collected and paid out, $152. Too much credit can not be given the amiable pastor of Simpson Memorial, the Rev. Henry Taylor, together with the members, for the manner in which the convention was entertained. Convention adjourned to meet next year in Wesley Chapel, New Orleans.—C. Hayman.

BILOXI, MISS., PUBLIC SCHOOL

Three Years Ago: 100 pupils, no school house, one teacher for the full term—an assistant on condition, taught in a cold dilapidated hall, rented by city, people and authorities disinterested. In 1907 Prof. A. E. Perkins, B. S., a graduate of Alcorn College, with the class of 1906, was elected principal.

Present Condition: Two hundred pupils, a spacious five room building accommodating 300 pupils, four teachers' rooms, a reading room and library, a spacious hall and cloak room, an assembly room arrangement to hold 300 spectators, an upstairs provision for future enlargement, a broad portico, beautiful and spacious grounds, teachers doubled in number.

Have purchased and paid $400 for the lands, raised $500 on the building, bought and paid for $300 worth of the best school furniture. Total raised by colored people, $1200; the remainder, $1000, furnished by the city. Total valuation of school property $2200. For the last eight months the school has raised an average of $100 per month. The principal canvassed the city for funds. Three philanthropists gave $100 each (all white.)

So remarkable has been the school's progress that Mr. Booker T. Washington wrote an individual and complimentary letter on the magnificent work accomplished. The pupils have succeeded in winning two competitive prizes over other schools—one in elocution and the other in spelling, within the last six months.

Principal closed his annual report of 1909 to the Board with the following significant facts and figures: "The school has more than doubled its attendance; there seems to be a unanimous waking up to the cause of education among patrons; we have raised $1200. We can but believe this is immensely for good. I am thoroughly convinced that a large part of the sin among all classes of mankind is the result of ignorance. We are willing, after having done our work conscientiously and with faith in the above declaration, to leave its results to be seen by the silent judgments of time. In the dim, distant future we can bnt believe that its results will be seen in a better, a more industrious, more moral and truly enlightened citizenship among our people."

Southwestern Christian Advocate

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3—When the ADVOCATE does not arrive regularly, notify us promptly.
4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

631 BARONNE STREET.

The Rev. A. P. Camphor, president of the Central Alabama College, at the recent meeting of the Managers of the Board of Foreign Missions was elected Field Secretary of that Board for the Colored Conferences. Doctor Camphor is doing a great work at Central Alabama College and believes it to be impracticable to leave the work at this time to accept the Secretaryship, and will, therefore, remain at the head of our educational work in Alabama. In thus refusing a general position Doctor Camphor evidences the lofty spirit of consecration to duty that has characterized him in the other positions which he has filled.

EUROPEAN CONFERENCES JOIN IN THE AFRICAN DIAMOND JUBILEE

Our Europeans are not provincial but a part in spirit and plan of our world-wide Methodism. This is indicated by the interest these Conferences are manifesting in the Africa Diamond Jubilee.

The response in special gifts for the work in Africa ought to inspire the church in America. The following pledges have been made:

North and South Germany Conferences, each $250 per year for five years toward a Mission Press in North Africa.

The Switzerland, Denmark, Finland, and Norway Conferences, each $250 per year for five years for the support of native stations in Rhodesia, the stations to be known as the "Swiss Lighthouse," the "Danish Lighthouse," the "Finland Lighthouse," and the "Norway Light house."

The Sweden Conference, $700 per year for five years for the support of two printers at the Mission Press at Inhambane. These men, Mr. K. H. J. Runfeldt and Mr. Joseph Persson, are now in Inhambane and doing splendid work.

The Italian Conference, $250 per year for five years, for the support of a native station in Portuguese, East Africa, ot be known as the "Italian Lighthouse."

Recent reports from Norway show a keen interest among the Leagues of the Conference in the "Norway Lighthouse" in Rhodesia, Africa, the native station being supported by the Norway Conference. Reports of the work of the Lighthouse are being published in the Epworth League paper, and the young people are responding heartily in payment of the pledge. The Rev. Christian Torjussen is treasurer of the fund for the conference.

ELEVEN THOUSAND DOLLARS IN A SINGLE COLLECTION

Sunday evening, May 16, at St. Mark's Church, New York City, was Salem Mission Evening. Salem Mission is the Harlem work in charge of the Rev. F. A. Cullen. It has outgrown its present borders and a church is a necessity. On Sunday evening the Mission closed its doors and came in a body to St. Mark's, the mother, where a great platform service was held, presided over by Mr. John S. Huyler, president of the New York City Mission and Church Extension Society. Addresses were delivered by the Rev. F. A. Cullen, Dr. Frank Mason North, Secretary of the society, Dr. Philip M. Watters, District Superintendent and Mr. Samuel W. Bowne.

The collection was in charge of the pastor, Dr. W. H. Brooks. The audience was enthusiastic and responsive and remained long after the usual hour of adjournment. Eleven thousand dollars were received in cash and subscriptions. A second St. Mark is among the certainties of New York City.

Of General Interest

IRRIGATION

Irrigation has worked wonders in the arid lands of the West. Great stretches of unproductive, unprolific lands have been transformed into fertile, fruit producing soil. One of the greatest projects of irrigation ever undertaken is that of the reclamation of 150,000 acres of arid lands in Colorado, which has necessitated the tunnelling of six miles of hard granite through the Rockies, as a result of which the waters of the Gunnison river are soon to be coursing through the tunnel of that name into the rich valley of the Uncompahgre. The button which is to start this stream flowing will be pressed for the first time by President Taft sometime in August at which time the work on the tunnel is to be completed. This will signal the completion of the most spectacular project in irrigation ever known to the world.

SLOW PROGRESS

The gravity of the subject under consideration in the Senate may be judged by the miserably slow rate at which work on the same moves on. News from Washington this week indicates that during the intervals of storm and calm the Senate was able to grind out a bit more of tariff legislation. Among the duties affected by this week's action in the Senate were those on lemons—being raised one and one half cents; dry peas reduced from thirty to twenty-five cents per bushel, chocolate, cocoa, salt this being reduced from twelve to ten cents on the hundred pounds; bacon, hams and lard. Mr. Taft says if the good Lord will send us some real hot weather during the early part of the month there is much hope of a good deal being done in a very short while. The country assuredly prays for hot weather.

NEW BANKING LAWS

The new bank guaranty laws which have been enacted during the recent past in several of the states will become effective on July 2. The territory included in the bounds of these restrictive laws is Texas, Kansas, Nebraska and Oklahoma. The underlying principle of the laws of all these states is essentially the same—purporting to make solvent banks pay the losses of insolvent banks. Of the four states named Nebraska and Oklahoma have the most rigid laws—making it compulsory that each banker must go into the State Fund to be created for the security of the deposits; or, that he must go out of business. Kansas and Texas are more lenient: the one leaving it optional with the banker—who failing to go into the Fund runs the risk of losing his trade,—while the other makes one of two alternatives necessary: either go into the fund or insure deposit in a surety company.

NOT YET SETTLED

The railroad strike in Georgia for several days past has been quite uncertain and is not yet altogether settled; but it is assuming more satisfactory proportions. The strikers and officials not having been able to agree on terms of settlement have decided to appoint a commission of three men who are to arbitrate matters. Two of the men are to be named— one each—by the two sides interested and these men are to name the third man. The fact that a final settlement has not yet been reached does not hinder the present operation of the road, traffic having been fully resumed. It is expected that all matters relating to the strike will be settled satisfactorily to both sides in a short while. The present demands of the strikers are that at no time shall the number of Negro men employed exceed 25 per cent. of the whole; that white seniority shall be recognized—meaning that white men shall have preference in case of promotion regardless of length of service. These are the main hitches now.

A WORD ABOUT MISSIONS

In view of the World's Missionary Convention to be held in Edinburg next year it seems opportune here to say a word concerning Missions. Notwithstanding there seems to be growing a spirit of unrest over the apparent indifference of church workers there still remains great satisfaction and much consolation in the fact that the march of Missions goes on with steady pace. The past five years saw go out from Protestant churches in America fifteen per cent more missionaries than ever before; while the British churches have doubled this increase and the Protestant churches of Continental Europe show an advance of twenty-five per cent. There are 8,000 missionaries supported in foreign fields by Great Britain; 6,500 by America and 3,100 by Continental Europe. The number of missionaries in 1895 was 11,765; in 1900, 16,218; in 1905, 17,839; in 1907, 18,499 while now there are 19,875 white missionaries alone. Besides there are 4,999 ordained natives and 98,955 native helpers. During each day of last year there were added to the church over 500 native members.

The increase in the gift of American churches to foreign missions last year was $500,000 and this too, in the face of a financial stringency.

SUGAR FRAUDS IN OLD WORLD AND NEW

It was discovered in this country some weeks ago that a gigantic fraud was being perpetrated against the Government by one of the great Sugar Refining Companies. The Government lost millions of dollars through the false scales which were in use by the Company.

Now a great sugar scandal has been unearthed in Japan, which goes to show that the Japanese have indeed imbibed every phase of Western civilization and have proven themselves superior pupils even in the matter of graft. The scandal in Japan was brought about by an effort of the Japanese Sugar Trust to sell out at enormous profits to the Government. There was a great outcry from foreigners who lost money in the deal. Public opinion was thoroughly aroused by the discovery of fraud on the part of the State officials in this transaction. Be it said to the credit of the Japanese that the offenders are being relentlessly exposed without regard to their official position or influence. Twenty members of parliament and six directors of the company have already been arrested.

A rigid investigation is being carried out. The prosecution of these dishonest officials, in addition to having directed their attention to other irregularities, will have the wholesome effect of raising the moral tone of business transactions in Japan, where the employment of loose methods by those in high standing has not been regarded with such disfavor as in Western countries.

FOR PEACE SAKE

Despite the repeated efforts on the part of the world powers to create an International Court of Arbitration looking to the final settlement of all disputes without blood shed there is a manifest tendency on the part of the nations to depart from their preachings and express their deeper convictions in a more tangible way—by building more and bigger dreadnaughts and increasing their armies. In the minds of some men the desire for permanent, secure peace has been transformed into emanant volition. Perhaps no man is more actively engaged in trying to bring about the much desired state of lasting peace than is Mr. Andrew Carnegie who is now touring Europe interviewing kings, emeprors, and presidents to the end that there may come about a limitation of armaments. Speaking of the conditions in Europe Mr. Carnegie said: "I find Europe in a ferment. The nations have gone dreadnought mad. Italy has decided to spend millions of pounds on battleships, which she can ill spare. Austria has embarked on the same insane programme. France has resolved on no less than thirty-eight sea monsters as necessary for her security." All this is caused by German-British rivalry, says Mr. Carnegie. This unwise and expensive course now being pursued by the nations of the earth will not only not bring about the proposed situation but will tend to increase the anxiety, suspicion and antagonism towards one another and at the same time tend to drain the public coffers and finally reduce the richest nations to abject poverty. The proposed International Conference advocated by Mr. Carnegie purports to discover just what nations are sincerely desirous of peace. The truth is were the nations as earnestly active in trying to out-do one another in an effort to establish universal, abiding peace as they are in seeking to outstrip one another in the efficiency of their armaments, before any great while the world would be ushered into a state of perfect tranquility.

The Rev. Dr. William Carey, a great grandson of the first Baptist foreign missionary to India, himself a British missionary to India, is in this country consulting with the American Baptist Missionary Union concerning a plan to raise in this country $1,000,000 of a $10,000,000 endowment fund for Serampore College, in the Province of Bengal.

People of Interest

Bishop Wilson, of the Methodist Episcopal Church, South, is seriously ill.

Mrs. J. W. Randolph, of Pass Christian, Miss., is visiting her son, Prof. J. B. Randolph at Marshall, Texas.

Bishop Mallalieu preached recently before the Immanuel Methodist Episcopal Church, Waltham, Massachusetts.

The Rev. T. H. Munson, of Monroe, La., writes of great success in his revival. Many souls have come into the kingdom.

Bishop Neely has a new missionary study book for the young people entitled, "South America—A Continent of Opportunity.

Dr. Amador, is dead at the age of seventy-five years. He was the founder of the Republic of Panama and its first president.

Rev. J. E. Holmes, of Ocean Springs, Miss., will deliver the Annual Address before the Biloxi Colored High School, June 9th.

John G. Wooley has accepted the superintendency of the Anti-Saloon League of Hawaii, where he has taken up permanent residence.

The Rev. J. A. Holmes, D. D., pastor of Metropolitan Church, Baltimore, raised last year for benevolence $2,000.00. Metropolitan leads!

Dr. J. H. Murray, of Patterson, La., who is enjoying the confidence of both races in that section, was in the city recently on matters of business.

Cards are out annonuncing the marriage of Miss Edna Sarah, daughter of Lawyer J. Madison Vance, to Mr. Alfred Turnbull, on Wednesday, June 9.

Mrs. Augusta Evans Wilson, widely known as a writer, died at her home in Mobile, Ala., May the ninth. Mrs. Wilson is the author of "St. Elmo."

The General Committee for Foreign Missions, will meet in Albany, New York, November 10, 1909, at 10 o'clock, a. m., in Trinity Methodist Episcopal Church.

A meeting of the African Diamond Jubilee Commission was held in New York, Tuesday, May 11. Reports of work done showed a third of the $300,000 pledged.

Mr. H. Thomas Calloway, Merchant Tailor, Chicago, was in the city recently looking after business and he did us the honor to call at the Southwestern headquarters.

Doctor E. W. S. Hammond, Dean of Braden Bible Training School, delivered the recent commencement address of the Agricultural and Mechanical College, of Alabama.

The Rev. G. G. Harley will deliver the annual address of Asheville Academy and Allen Industrial Home, Asheville, N. C., Miss Alsie B. Dole principal, next Tuesday, May 18.

As a memorial to the late Samuel Hamilton and Frances Hamilton their children have made a subscription of $3,000 to Bishop Hartzell for the support of a missionary in Africa.

It is said President Eliot, who retires from Harvard, will receive a fund of $150,000 from the graduates of the university, over two thousand of whom have made contributions.

President Shanklin will take charge of affairs at Wesleyan University, Middleton, Connecticut, at the close of the coming commencement. He will be inaugurated October 29.

We have received through the kindness of the secretaries a copy of the Journals of the Louisiana, Texas and Washington conferences. All these brethren have done their work well.

President Edwin A. Alderman, L L. D., of the University of Virginia, delivered the annual commencement address for the Woman's College, Baltimore, on Wednesday, of this week.

On last Sunday in the Metropolitan Methodist Episcopal Church, Baltimore, the Rev. Charles A. Hallo, D. D., of New York, preached the Baccalaureate sermon for Morgan College.

In a recent account of the session of the Lincoln conference we stated that Rev. C. R. Jones was ordained as elder. This is a mistake. The Rev. C. R. Ross is the member of the class ordained elders.

The Rev. R. P. Hairston, pastor of Simpson Church, Charlotte, North Carolina, sustained a serious acident by being ran over by a loose horse. The latest reports state that Bro. Hairston is improving.

At the recent commencement of the New Orleans University, the degree of Doctor of Divinity was conferred upon the Rev. Jay W. Sommerville, pastor of the First Methodist Episcopal Church, Bloomington, Illinois.

The Hon. George W. White ex-Congressman and Attorney-at-law in Philadelphia, delivered the address before the Hood and Garrison Societies of Livingstone College, Salisbury, N. C., during the recent commencement.

At a recent commencement of Bennett College the degree of Master of Arts was conferred upon the Rev. J. H. Lovell, A. B., B. D., of the North Carolina Conference, and Prof. C. L. Eason of Samuel Huston College.

The Marshall District League of the Texas Conference is planning to send their District Superintendent, Rev. J. O. Williams, to the Epworth League Convention at Seattle, Wash. Brother Williams is on the program.

First Street Church, Los Angeles, California, the Rev. C. E. Locke, D. D., Pastor, had an attendance at a recent week night prayer meeting of 602, although "there was no special program or announcement, just the usual service."

Prof. R. C. Childress, Superintendent Wesley Chapel Sunday School, Little Rock, Ark., was the only representative of any of our colored conferences at the recent anniversary of the Board of Sunday Schools held at Terre Haute, Indiana.

A letter from the Dr. E. A. Schell, President of the Iowa Wesleyan University gives the good news the the Rev. C. N. Grandison is lecturing with his old time power among the white and colored conferences in Southern Iowa and Northern Missouri.

Prof. Kelly Miller is in great demand for lectures and commencement addresses. He will make a trip of more than five thousand miles going as far as Denver, Colorado, and returning in time for the commencement address of the Baltimore High School.

Mr. O. M. Randolph, Attorney-at-law in the city of Washington, D. C., delivered the address at the laying of the corner-ctone of the Coe-Hall, at Wiley University during the recent commencement of that institution. His address made a splendid impression

Walter H. Brown, the winner of the first prize at the Junior Exhibition, held at Wesleyan University, April 29, had as his subject "Booker T. Washington, Creditor." Mr. Brown's speech was an excellent tribute to Mr. Washington and was well received.

Rev. W. R. Butler, pastor of St. Paul, Shreveport, and the Rev. Hubbard Daniels, pastor of Wesley Chapel, this city, having completed the Theological course prescribed by the New Orleans University, were awarded certificates at the recent commencement.

The Advance, published at Alexandria, Louisiana, by Dr. I. W. Young, is a most interesting sheet. It is well edited and is meeting with favor on all sides. It was recently made the official organ of the Grand Lodge of Knights of Pythias, of the State of Louisiana.

The Rev. N. D. Shamborguer, the hustling pastor of St. Paul, Winston, North Carolina, reports that in a recent rally his church raised in round figures $1,500. Dr. J. A. Rush, of Atlanta, Georgia was present, preaching throughout the day and rendering very effective service.

Our church at Lincoln, Ark., on the Dentonville Circuit, Little Rock Conference, was destroyed by the storm on the 8th of May. The brethren on the Fort Smith District of that Conference are appealed to for help, which may be sent to the Rev. William H. White, pastor, Fayetteville, Arkansas.

Our Warren Church at Pittsburg, Pa., the Rev. S. A. Virgil, pastor, was dedicated May 2. Bishop Quayle conducted the exercises in the afternoon at which $20,000 was subscribed in three yearly payments covering the indebtedness of the church. Dr. W. H. Brooks, of New York, preached at the morning service.

Rev. W. W. Cowen, the hustling principal of the South Kansas Industrial and Normal School at Coffeeville, Kansas, has agreed to represent the Southwestern Christian Advocate at the Topeka District Conference, the Rev. J. J. Cabbell, District Superinendent. We are expecting large results from Brother Cowen in this capacity.

Rev. Thomas Cole, of the Texas Conference, is quite ill and is with his brother, Mr. James Cole at Paris, Texas. The letter from Rev. B. M. Taylor, his district superintendent, states that the brethren of the Texas conference are requested to send and to Brother Cole in the care of Rev. J. I. Gilmore, Paris, Texas, District Superintendent ofthe Paris District.

Bishop Neely is to deliver the commencement address at Pennington Seminary, New Jersey, on the ninth of June. On the twenty-fifth of May he participated in the work of the semi-annual meeting of the Managing Board of the Methodist Brotherhood, which convened in Buffalo, New York. He has recently rendered service in a number of colored churches in the North.

The Franklin Street Church, this city, among the German people is showing signs of real strength and great promise for the future. In most churches if the Sunday School enrollment equals the church enrollment it is thought to be doing well, but this church has an enrollment of 225, and a Sunday school enrollment of 485. This is splendid. The Rev. C. F. Schlesser is pastor.

The Rev. G. B. Hines, one of the most brilliant ministers in the white work of our Southern Methodism, has been appointed pastor of the St. Charles Avenue Church, this city, to succeed the Rev. J. H. Hervey, who goes on the District. Brother Hines is one of the most effective preachers in the South, and we have no doubt but he will give good account of himself in this new field.

Rev. Doctor I. L. Thomas, Field Agent of the Board of Home Missions and Church Extension, spent several days in this city recently in the interest of his work. Dr. Thomas was constantly in demand for addresses and sermons and never failed to make a splendid impression upon his audiences. The Doctor is pushing vigorously his work and is meeting with large success on every hand. Very soon Dr. Thomas will issue a book on the work of our people in the Methodist Episcopal Church and particularly that relating to the Board of Home Missions.

Howard University has just closed a remarkable year with an enrollment of over twelve hundred students. Besides the gift of Mr. Carnegie of a $50,000 library, Congress has appropriated altogether for this institution for next year $162,000, $90,000 of which will go for a new Science Hall. This institution closed for the year on the twenty-sixth of this month, the address to the graduating class being delivered by President Taft. One hundred young men and women were awarded degrees in Arts and Sciences, Theology, Medicine, Law and Pedagogy. There were sixty others who received diplomas. Dr. W. P. Thrilkeld, the president, delivered the Baccalaureate Sermon last Sunday.

Clark University at its recent commencement had an unusually large number of graduates. Nine took the degree of Bachelor of Arts, namely: Zetta Lee Bowlin, Arthur Conley Cochran, Philip Lumpkin Green, Charles A. Judson McPherson, Juan Campos Leonidas Chase Crogman, Benjamin Franklin Lee, William Clarence Strickland and John Henry Todd. Warren Scott Lowery took the degree of Bachelor of Literature, and the following young ladies were granted the degree of Bachelor of Pedagogy: Ethel Nanette Jackson, Charlotte Marilla Culp, Sallie Belle Russell, Addie Catherine Blake and May Belle Tharp. The following were graduated from the Normal Department: Katie Coles Brown, Xenia P. Douglas, Olive Virginia Love, Rena May Phillips, Bertha P. Thomas, Annie Roberta Davis, Clara Lee Harris, Arlena Leonora McCune, Sarah Thrower and Annie Lavinia Thomas.

In the death of Mr. William Christy Herron, which occured at his home in Cincinnati, Ohio, May 21, Methodism loses one of its strongest and best laymen. Mr. Herron had served a number of years on the Board of Managers of the Freedmen's Aid Society, and at the last General Conference was appointed a member of the local Book Committee at Cincinnati. He was born September 1, 1843, and was educated in Herron Seminary. At the opening of the Civil War, at the age of eighteen he joined the navy, serving throughout the war. At the close of the war he returned to Cincinnati and began a business career in which he was most successful in amassing a large fortune. Mr. Herron was particularly interested in the Young Men's Christian Association, and was Vice-President of the Association in Cincinnati. He was also interested in Universal Peace, being the Vice-President of the Cincinnati Branch of the Universal Peace Society. The Hon. Robert T. Miller referred to the death of Mr. Herron as "a loss to our Church and the community and the country."

Revival Notes

Thibodeaux, La.—Our revival that has been in progress for five weeks resulted in the conversion of 116 precious souls. Sunday, the 2, was my second baptizing; 33 were baptized. The membership has increased from 80 to 146. Our church is in a prosperous condition.—W. H. Jones, pastor.

We closed a very successful revival at Hallettsville, Texas, May 2, with thirteen conversions and accessions to the church. The pastor was indisposed and partially blind, however, we were ably assisted by the Revs. J. W. Wormly, of Yoakum; A. Johnson, of Cuero, and M. S. Jordon, of Oakland.—J. W. Stoney, pastor.

On Sunday night, May 9, we closed a glorious revival at Adams Chapel, Fayette, Miss. Fifty-three conversions and accessions. The Revs. S. H. Glenn, A. C. Smith and A. M. Quinn preached strong sermons. The Rev. S. H. Glenn was the hero of the battle; he preached one week. Our work is alive.—J. H. Rembert, pastor.

We have just closed a strong revival at Columbia, Texas. Results, fine; seventeen joined the church. The Rev. M. Fountain, of Beaumont, assisted in the meeting. He preached ten able sermons and every one seemed to be benefitted. The congregation increased every night; he did great work while with us.—W. M. Mack.

At Nashville, Tenn., on Monday night, April 5, the members and friends of the Nashville charge met at the home near the church and loaded a buggy with good things of all sorts for the pastor and his family. The good sisters and friends made the pastor feel that they have his interest at heart. The storm was led by Mesdames Elnorah Williams and Parlee Christman, strong church workers.—A Ransom, pastor.

On the work at Colfax, La., six weeks' revival was held. This revival was the greatest ever known at this place. Eight conversions and four accessions to the church. The first Sunday in May we had baptizing—seven by immersion, one infant baptized at the altar. Four hundred people were with us. Sunday night the Rev. S. A. Davis preached the Sacramental sermon to a large congregation. Collection $14.50. The Lord's Supper was administered to sixty-seven.—Frank Arthur.

We have just closed out a glorious revival at St. Joseph Church, Anchor, Texas, on the night of May 3. The congregations were immense and enthusiasm ran high. The Rev. M. Fountain, of McCabe, Chapel, Beaumont, assisted in the preaching, while the Rev. B. R. Mack, of the African Methodis Episcopal Church, Roweville, led the singing. They did splendid work. They are strong, forceful preachers, and kind, brotherly men. It was a pleasure to be associated with them. We learned to love them much, and hope to have them with us again.—N. E. Barrett.

Recently while over at Lockport, La., stopping with Bro. Joseph Davis and his good wife, Mrs. Rosa Davis, both members of our church, they suggested a revival. After prayerful consideration the writer consented to give ten nights at this sawmill seat. It was the mightiest I have seen, seventeen souls saved, four of them being taken in Easter Sunday by Pastor Reddix, at Warren Chapel; and baptized by District Superintendent P. W. Clark. Oothers are soon to follow, but the results go farther. A permanent preaching place is now established, a branch to our Lake Charles work. The gospel is the power of God unto Salvation, even at a saw mill seat.—T. B. Oville.



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Gleanings from the Field

ALABAMA

Taliadega.—On April 3 my Second Quarterly Conference was held by the Rev. S. J. Johnson. He preached at 11 o'clock at Kidd Street and at night in town to a crowded house. He preached a wonderful sermon and our hearts were made to rejoice. Brother Johnson filled with credit the place of the Rev. Dr. R. J. Buckner, District Superintendent. We have put a new roof on the church in town at a cost of $75. Paid pastor this quarter, $48.50; District Superintendent, $11.23; missions, $3.00; otal, $137.73.—G. W. Reeves, pastor.

Goodwater.—The second quarterly conference, of Sylacauga Circuit, was held at Shady Grove, April 3-4, Dr. R. J. Buckner, District Superintendent, presiding. By the written reports it was seen that the work was on the upward grade. Every report was investigated and discussed and each officer was carefully instructed to do his full duty along every line. The roll call was responded to with a colection of $20. Sunday morning the church held an old fashioned lovefeast and clas meeting. Dr. R. J. Ruckner delivered a masterly sermon on the necessity of faith and good work, at the conclusion of which the Lord's Supper was administered to a large number of communicants. At the close of this service the pastor and Dr. Buckner left for St. Thomas, at Sylacauga, where the District Superintendent preached to a splendid congregation at 7:30 p. m. Raised in all for District Superintendent, $35; for pastor, $72.00; parsonage, rents, $22.50; current expeuses of Sunday School, $7.50; expenses of church, $5.00; building of parsonage, $5.00; otal for the quarter, $147.00.—W. J. Hale,

Wedowee.—Our Second Quarterly Conference was held April 17-18. Nearly every officer was present with written reports. Sunday Dr. R. J. Buckner, District Superintendent, was at his best. He preached with a great oloquence. Total amount raised during quarter, $69.04; paid District Superintendent's full assessment; secured five cash subscribers for the Southwestern. Our aim is a round report this year.—D. G. Toney, pastor.

Roanoke.—Our Ladies' Aid Society at Rocky Mount Methodist Episcopal Church is moving along nicely. Besides putting in our window panes we bought a rug for the pulpit. We plan now to help the brethren finish ceiling our church. We feel that we are doing a great work. We have on roll 20 members including our pastor, the Rev. B. J. Donnel. There are four Ladies' Aid Societies on the Roanoke charge and we are all in the race to win. In our last meeting we appointed a club or committee for the balance of the year, namely: Myself, Adde M. Pinkard, vice president; Miss Dora B. Stett, secretary; Mrs. W. D. Marsh, Mrs. R. B. Pool, Miss Effie D. Marable and Miss Lola B. Hill. We hope to make our society second to none.—Adde M. Pinkard.

Blount Springs.—Our Second Quarterly Conference was held April 27-28 by District Superintendent J. W. Thomas. The sesions of the conference were good. Raised for the day $26.13. We had a great day for the pastor and church on May 10; raised $71.19. Clubs, one lead by Mrs. S. Harris, $10.00; 2, Mrs. H. H. Johnsou, $20.00; 3, Mrs. E. Reed, $28.32; those who gave one dollar each: H. H. Johnsen, Gov. Fields, J. M. Reed, Mary Woolly, Sarah Tain, Mrs. Jackson, R. Jackson, N Hines, B. Harris, Mary Chatman, Tulor Purkins, E. O'Neal.—J. L. Carr.

ARKANSAS

Paralvina.—I was assigned to this charge February 1. The officials and members showed a spirit to work and the spirit among the young men was at once aroused to better the condition of our church building. Many of them not being members of the church organized themselves into a body to purchase new windows for the church and have them in by the first Quarterly Conference and so it was done and better arrangements for lights in the church as well. My first quarter was held April 17-18, by Dr. W. R. R. Duncan, our newly appointed District Superintendent. Dr. Duncan's manner of handling the business of the Conference favorably impressed the members. His advice is wholesome. Dr. Duncan preached Sunday at 11 o'clock, and a great spiritual wave swept the congregation. The Lord's Supper was administered to 87 souls. Raised in Quarterly Conference, $19.50; paid the District Superintendent in full and $7.50 to the pastor. The people believe they have the right pastor and the pastor that he has the right people, so the work of the church has begun well. Raised for all causes $87.20.—H. Bright, pastor.

Hot Springs.—The first Quarterly Conference was held April 25-26, by the Rev. W. S. Sherrill, D. D. Dr. Sherrill perached a strong sermon Sunday morning. Subject: "The Carnal Mind and the Spiritual mind." One person joined the church. We raised for all causes this quarter, $585. The church is in good working order. At night the Rev. Shed. Nevells, District Superintendent of the Greenwood District, preached a strong sermon. The good people of Hot Springs are determined by the help of God to build a new church. They have taken hold with me as good loyal Methodists to do a full year's work. The Sunday school, under the leadership of Bro. Chalmest Brooks is doing splendid work. We are now in the midst of a revival. We are praying and working for a full report at Conference.—S. McDonald, pastor.

Stamps.—I came here February 2, 1909, and found some very loyal members. We have here the largest saw mill plant in the South in which is employed quite a number of men; $40,000 is paid per month here to the colored. A Mr. Gipson (colored) gets $7.00 a night for running the saw, or receives each week $35.00 for his work. This is a junction for the Cotton Belt and the Louisiana & Arkansas railroad. Nearly all of the men who work on the L. & A. R. R. and in their shops are colored. This is quite a fine place for my race to make money. We are planning to raise $200 to finish our church. The Rev. Dr. W. R. R. Duncan held our first quarterly which was a success. The Doctor preached a splendid sermon and gave a grand lecture at the public school. Our Easter program was nicely rendered. Collection, $10.57. We have a good church at Louisville, with 55 members. We have received into the church six new members, all of this number being young men and women. Baptized 7. I have found the Southwestern here in several homes.—W. H. Simpson, pastor.

Fayetteville Station.—This charge, under the administration of Dr. D. H. E. Harris, is progressing nicely. The church has taken on new life and is moving onward and upward. We have raised $205.10 in about 50 days. Trustees, $12; Young People's Club, $28; Benevolence, $17; for District Superintendent, $20. Our doors are always thrown wide for our pastor, the Rev. D. H. Harris. He is highly respected by all of both races who know him. We feel that this year will be one of Jubilee. The church is now in a lively condition. He has preached us nothing but the pure word of God. And above all has kept himself unspotted from the world. Our District Superintendent was with us April 17 and preached with great power. After looking over the work decided that it is the best in the history of the charge. We pray that the choicest blessings of Almighty God rest with this man.—S. A. Pettigrew.

Gurdon.—Our church at Caddo Gap is up again. We have raised $251.00 on our new building. Too much cannot be said of the white people here who have so generously aided us as did also Mr. Curt Hays.—G. W. Thomas.

FLORIDA

Hibernia.—Honor to whom honor is due: Miss Fannie E. Brown, a blessed white woman whose heart is as broad as the ocean for generous deeds and acts of kindness. What would the people do here without her. She is the Dorcas of our day. She helps our people in a material way. She gives to every worthy cause, both to our church and to the Presbyterian church. Its Missions, Educational Institutions and hospitals. She gives to every member of our Sunday School special gifts. She gives to the pastor of our church regular dues every month in the year and the best of all gifts, she gives her personal service to our Sunday School from September to June—every Sunday in these months. May the blessings of oGd rest ever with her—J. M. Tremmonds, pastor.

GEORGIA.

Brunswick Ct.—Our Secoud Quarterly Conference was held in Sheffield Chapel, April 10-11. Good reports were rendered and a nice collectlon raised. The District Superintendent closed the business session with an interesting talk. He preached two able sermons on Sunday. Raised $24.41. Paid Su- for the poor; $14 for the pastor.—A. P. Gilliard.

Atlanta.—On the night of April 20th, just after a great Epworth League session, one of those pecullar, pleasant and acceptable storms struck the Fort Street Methodist Episcopal parsonage with such terrific force that our attention was diverted from domestic affairs to the happenings without. A party of sweet singers approached, laden with many good things. The door was opened and the study floor was literally covered wlh all kinds of eatables. Short presentation speeches were made by many of the stormers, responded to by the pastor. The pastor by request lnvoked the continued divine favor upon the party and "God be with you till we meet again" was sung. After a short and pleasant repast the clouds dispersed, the wlnd subsided and the lnmates were happy. May He who doeth all things well lavlsh blessings upon these angels of mercy.—E. R. Miller, pastor.

Gainesville Clrcult.—The work belng done at New Bethel and Flowery Branch Churches this year is a credit to the pastor and to the circult. The pastor has planned well wlth the members and has finished a nice new church on the Rev. Mr. Welchel's farm, an honorable member of the circuit. The pastor and members of Flowery Branch Church have also put in a new floor and three new chalrs. So the work once more is alive and everybody in high spirit. Easter day, too, was a credit to the circuit; everything worked well at both churches. New Bethel raised $5.50. The Sunday school rendered a good program. Fine Easter sermon by the pastor, the Rev. Mr. Dorsie. Collection, $13.00. Mrs. Louella Strickland and Mrs. Octavia Langly were welcome guests from Suwoll. There are nine members at Flowery Branch, including the pastor's family. Our church is clear of indebtedness.—Anna Cobb.

Blackshear Station.—Our Second Quarterly Conference was held April 23-25 in Scott's Chapel with the Rev. F. R. Bridges, District Superintendent, in the chair. The written reports showed progress on all lines. The church has been painted at a cost of $60.00. We paid the superintendent off in full. The trustees' report showed that there had been raised during this quarter, $46.50; for pastor, $83.31; Ladies' Aid Society, $15.00 Willing Workers, $6.21; grand total, $195.26. The church is spiritually alive and is going on to perfection. The outlook is bright for the future. We wish to thank these good people for their appreciation of their church obligations. The Rev. D. H. Martin is much beloved by his good people.—James Green.

Brentwood.—The Second Quarterly Conference was held at New Hope Church, Saturday, April 18-19. We had a glorious day. The Rev. W. W. Clemmons preached at 11 o'clock. Three persons received into the church and connected with us. We raised $16.25; for pastor, $5.00; for benevolence, $2.20; otal, $23.45. Brother D. B. Spence and Brother W. M. H. Overstreet were recommended to the District Conference for license to preach. —A. B. Stripling.

English Eudy—Our Second Quarterly Conference was held at Ebenezer, April 17-18, by the Rev. Mr. Wallis, of Reidsville, who preached a spiritual sermon on Saturday at 11 a. m. The business of the conference was attended at 3 p. m. The officers' written reports showed the work in a spiritual condition. Sunday, at 11 a. m., the Rev. Mr. Wallis preached an able sermon. In the afternoon the Lord's Supper was administered to 64. At night Bro. Wallis satisfied al lpresent with a delightful sermon. We paid the District Superintendent in full. Too much cannot be said for the good people of English Eddy charge.—W. J. Hamilton, pastor.

INDIANA

Rushville.—The Rev. J. T. Leggett, the popular pastor of the Second Methodist Episcopal Church, of this city went to the recent session of his Conference at Indianapolis. He carried with him a report of the year's work which spoke volumes for his parishioners. In the congregation are fifty members and last year, under the generalship of the Rev. Leggett, in addition to meeting all the expenses of the church, the parsonage was remodeled and made into a beautiful and comfortable eight room house. Money was paid on the old debt of the church and funds sent away for missionary and various other church auxiliaries. Mr. Leggett has made one of the best colored pastors that ever had charge of a local congregation. He is not only a gifted and holy man but is also acquainted with the ways of the world and knows how to lead and play well the role of shepherd of the flock. He has done much toward uplifting and assisting the younger colored generation here and it will be recalled that when a disturbance was threatened he was the first that counseled with the mayor and city officials and advised members of his race, averting what might have been a serious matter. He has won a warm place in the hearts of both the white and colored citizens of Rushville, who appreciate the good work ho is doing here.

Laboring People Everywhere Follow My Lead to Better Living and Working Conditions.

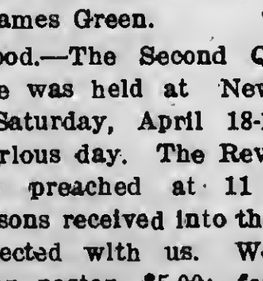


Read this Message of Assured Help and Happiness—then write and ask me to Fully Explain My Plan that is Daily Helping and Making Happier more than 50,000 Laboring MEN and WOMEN Located in all Parts of the Country.

Yours for better conditions,

W. G. Critchlow

Address your letter to me personally and it shall receive my immediate attention. I am the founder of the ***I-L-U Grand Lodge***—the greatest secret Industrial, Benevolent and Protective Order for the toiling millions of laboring men and women the world has ever known. I am its present ***Grand President*** and ***Editor-in-Chief*** and am devoting my life to bettering the conditions of the great builders of this magnificent country of ours—the toilers who labor early and late and are heavy laden with burdens. I am helping to elevate them and show them the road to greater prosperity, happiness and protection for themselves and families. Thousands have already ***followed my lead*** and are now joyously reaping the munificent benefits of my uplifting help—others are daily coming with me and now I invite ***You***—to join with me in my chosen life work—to become one of my family—the "***I-L-U Family,***" I call it—to ***follow my lead to better and more productive and protective conditions—and now I urge you to come***—one and all alike, without any discrimination whatever.



This is the Official Emblem of the I-L-U Grand Lodge—standing for "Equal Rights to All Toilers"—for Unity, Justice, Fraternity, Benevolence and Protection—liberation from the bonds of oppressive laboring conditions—escape from the captivity of debt and the terrors that accompany it. And what is of even greater importance, the right to live and do business with a man who will safeguard your interests and show you how to invest your earnings to the ***best advantage.*** As a member of my big family you will be furnished a beautiful ***emblematic button*** like this, which will proclaim your right to universal and equal recognition and enable you to command and enjoy the respect of all. ***Follow my lead*** now and enjoy all these privileges upon an equality with me and my "Family" of over 50,000 toiling souls.

If you are a laboring, hard-working man or woman, engaged in the daily struggle for an existence—sacrificing your energy and vitality in any line of labor—trying to provide a living for yourself and loved ones—plodding along a pathway, beset with obstacles and discouragement—then ***you*** are one of the thousands that need ***me*** and ***my help, and I will positively help you—freely, generously and substantially help you.*** Neither doubt nor uncertainty clouds ***this splendid and cheering message from me to you.***

Thousands and thousands of laboring people now know me and bless me—some of them are your people—people you know—people living in your immediate neighborhood, who are ***following my lead*** and ***reaping the benefit every day—yes every hour—of the great things I am doing for them.*** I am founder and presiding head of a great Industrial Benevolent and Protective Order, freely admitting to share in its bountiful and beneficial features, all people of either sex and ***any race*** over fifteen and under sixty years of age. This ***fine order*** provides for and ***protects all members***—cotton-growers, farmers, saw-millers, turpentine-workers, rivermen, teamsters, carpenters, millhands, ministers of the gospel, house-servants, and all others that "labor and are heavy laden" without ***any discrimination*** whatever.

Your identity and connection with this ***Order*** will improve your condition—make your labor lighter, your earnings larger—your life brighter—your family happier and ***sure of relief if anything happens to you***—and, if you are a farmer or cotton-grower, ***you will get the highest market price for your crops.*** I will sell you food, clothing, tools, home-furnishings and other articles at ***wholesale prices*** and let you pay me when your crops are sold. I will satisfy you that I am responsible, honest, fair-minded and in every way worthy of your confidence—that I am fully able to do for you all that I claim ***and more.*** I hold a charter from the Government of Ohio, which authorizes me to help you in every way I can. I will also provide you with employment and ***pay you generously in cash for the work you perform for me***—pleasant, fascinating work, which you can do in ***your spare hours in your own city or country community.*** All that I am ready and willing and anxious to do for you must interest and inspire you to action, unless you are willing to turn a deaf ear to my message and close your eyes to the presence of ***Opportunity***, which stands before you now. Think of your condition and that of your family, and how anxious I am to ***make life brighter and easier*** for ***All of You*** and ***write to me today while you can.***

It has cost me a great deal of money to prepare and pay the postage on ***all the matter I will send you describing this great plan and how I propose to apply it at once to your relief and improvement,*** so when you write you must send me ten cents in silver or stamps to partly cover the cost, otherwise I cannot send it until you do. Besides, I must have this ten cents to ***convince me that you are actually and really in earnest about this matter and want to learn all about the help I have offered you.***

Address your letter to me in person like this:

W. G. CRITCHLOW, President and Editor-in-Chief

I-L-U GRAND LODGE, 1381 I-L-U Building, Dayton, O.

and I will personally reply immediately and send you information and matter that will be worth many times ten cents to you and your loved ones. I am waiting now for your letter and hope that you will not disappoint me.

A WOMAN'S APREAL.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbagos, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 176, South Bend, Ind.

SOUTHWESTERN SUBSCRIPTION CAMPAIGN.

Question—What would happen if 1000 Pastors would suddenly **wake up** and put in a few days of hard, earnest, enthusiastic work for the **Southwestern?**

Answer—5000 New SUBSCRIPTIONS and 3000 RENEWALS by June 15.

Question—Will **you** Brother Pastor be the first of the 1000? The other 999 will surely follow.

Conference Notices

Special Notices

LINCOLN CONFERENCE.

BRETHRENS—The Lincoln Conference Minutes have been published and sent to all brethren who paid for them. They are sent by express, (prepaid,) so go to your express office and call for them.

D. G. FRANKLIN,——
District Superintendent.

TUPELO DISTRICT.

LOCAL LEAGUES.—As the time is near at hand for the meeting of the Epworth League Convention which convenes at Nettleton, Miss., let each League strive to bring in a round report and $1.00 extra for general expense.

BESSIE HILLIARD,
Corresponding Secretary.
Ripley, Miss., Box 210.

NORTH CAROLINA CONFERENCE.

The Woman's Home Missionary Society of the North Carolina Conference will hold its 5th annual convention in Ashboro, N. C., Aug. 26-29. We have been working to make this prove to be the best years' work we have done. If at our convention we are greeted by a large delegation from the different Auxiliaries with substantial reports, we shall be doubly rewarded for the feeble efforts put forth in the work. Let each district secretary rally her district, and arouse a pleasant spirit of rivalry as to who shall stand in column No. 1. We want more reports and better ones from all the auxiliaries. The program for the convention will be sent to each of the district secretaries by the first of July. Let us be awake with an eye to duty. The harvest is truly ripe but the laborers are few.

ANNIE E. PEACE,
Corresponding Secretary.

PALESTINE DISTRICT.

Pastors, Members and Friends.—I want to ask you to stand by Wiley University as never before. Had you been at the recent commencement and witnessed what they are doing and what they will need, I am sure every member and friend in our district would give something for the boys' dormitory, which is greatly needed. We can not hold up our Wiley. Our assessment is not high so let us strive to raise every dollar of it. This will not, nor should not cause any other of the benevolent causes to suffer. Could we not do more for all these causes if we went at it a little more earnestly? Let the pastors lay plans and urge the members to carry them out. Our district is lagging on all money matters because they are not pushed enough. The pastors are not being supported as they should because their salaries are not being pushed, so let me urge your pastor to push this matter along and you will get more for yourselves. Again let me ask each pastor to report IN FULL *his Wiley collection. .You can send it to* Dr. Dogan as you collect it, just as you send off other benevolent monies. Put your committees to work anew for the next two months and all will be well with you.

M. Q. A. FULLER.
District Superintendent.

CUMBERLAND RIVER DISTRICT.

Brethren:—The District Conference will convene in the MethodistEpiscopal Church, Carthage, Tenn., August 11. We made some advance last year on our district. Will you kindly allow me to ask every pastor to present every cause of the church. And we aask also, every layman to co-operate with them in ralsiing the assessments, that our distriict make no steps backward. Observe Children's Day in every charge. Let's make ours the Banner District of the Tennessee Conference. It is a pleasure to note that many of the brethren have had marked success in their revivals; we pray that this may be so in every charge.—J. B. Booth, Dist. Supt.

MERIDIAN DISTRICT.

The above named conference will meet August 3-6, 1909, at Scooba, Miss., at 9 o'clock a. m., in Bilss Chapel. Scooba is on the M. & O. railroad. Each pastor and each member of the conference from each pastoral charge is expected to be present at the opening. The conference begins Tuesday after the first Sabbath and closes Friday before the second Sabbath, so there will be no excuses to leave before the adjournment. We urge each pastor to be able to report all benevolent money collected. Bear in mind we fell behind last year $150. This lowered the record of the district. We should regain our former place and also make an advance. Beside this we are to make the special effort for "Africa Diamond Jubilee Fund." Also remember we voted in annual conference to make our Freedmen's Aid Collection average $1 per member.

The Southwestern Christian Advocate, as you know, has been added to the Local Preachers' and Exhorters' course of studies, and although one may pass in all the rest of his studies, to fail in this one means no renewal of license. Each pastor is requested to bring with him at least five new subscribers to the paper. Secretaries, Field Agents, Editors and other representative persons invited and expected. Committe on program will have program out in due time.

WM. MCMORRIS,
District Superintendent.

THE AFRICAN DIAMOND JUBILEE APPORTIONMENT TO SOUTH NEW ORLEANS DISTRICT.

Bayou Goula,	$ 3
Beattieville,	4
Berwick,	4
Centerville-Verdenville,	5
Crawford-Glencoe,	10
Donaldsonville,	10
Franklin,	15
Godman,	5
Hahnville-St. John	5
Houma,	11
Morgan City,	10
Napoleonville,	6
New Orleans, First Street,	60
" " Wesley,	60
" " Williams,	25
Patterson,	3
Plaquemine,	15
Schriever,	5
Thibodaux,	15
Union-Sorrell,	3
Virlon,	4
Winsted,	10
Woodlawn,	4
Total,	$297

Dear Brethren:—Bishop Joseph C. Hartzell, who is in the states pushing the above movement, expects every man to report in the month of July to him or Dr. Homer Eaton, 150 Fifth Ave., New York City, N. Y. Do your best. Report at District Conference.—B. Mack Hubbard, Dist. Supt.

OPELIKA DISTRICT.

Dear Brethren: I am grateful to each of you who attended our District Missionary Convention at Lanett, Ala. 21-22, and submitted your reports. The convention was the greatest of its kind ever held in our district. Your reports show quite an advance over that of any preceding year. Now you will please allow me to call your attention to the fact that our District Conference, Sunday School and Epworth League Convention will convene in Alexander City, Ala., July 14-18. Friday, July 16, will be observed as District Rally Day for the Freedmen's Aid Society and our Central Alabama College. The educational sermon will be preached by Rev. Dr. A. P. Camphor. Every Pastor, Delegate, member and friend will be expected to lay upon the altar one dollar each for the Freedmen's Aid Board and Central Alabama College. We have not done very much for this great institution and I now appeal to you in the name of our great church and in the name of prosperity. Let us make a strong pull and a pull all together and collect one dollar from each member of our church throughout the charge in our district. This we agreed to do at the annual Conference held in Decatur. This is no time for resolutions. We are up against the proposition; nothing counts now but the real work. We must prove to Dr. Mason and Dr. Camphor that we meant all we said to them. We are expecting our beloved Bishop, J. L. Nuelsen, to visit our District Conference. Let us prove to him that we are the right men in the right place. The following distinguished representatives are invited and they are expeoted to be present: Drs. M. C. B. Mason, G. L. Thomas, E. M. Jones, A. C. Camphor, I. G. Penn, R. E. Jones, together with all of the Distriot Superintendents of the Central Alabama Conference. Let each of us bring two new cash subscriptions to the Southwestern Christian Advocate. We must have our people to read this paper if we would succeed in our church work as we should. Let us not come to our District Conference reporting what we are planning to do but let us report what we have accomplished. If you think of any help that I can be to you in any way write me and I shall gladly and willingy respond. I am yours for success.—J. A. Holliday, Dist. Supt.

District Rounds

GREENWOOD DISTRICT.
THIRD ROUND.

Carrollton, July 3-4; N. Carrollton, 10-11; Valden, 17-18; Valden Circuit, 31-Aug. 1; Winona, Aug. 6-8; Hesterville, 18 19; Sallis, 28-29; Durant, 27-29; Goodman, 28-29; Lexington, 14-15; Pickens, 21-22; Owens, July 24-25; Kilmichael, Aug. 28-29; Greenwood, 27-29; Ebenezer, 28-29; Tchula, later.

Brethren, I hope you will have your stewarts to report in full for the bishops at this coming quarter, also for conference claimants, and don't forget that you voted to collect $1.00 for each member for the Freedmen's Aid and Southern Education; also for conference claimants, collect all claims. Please keep the Southwestern Christian Advocate as a subject before your people. Do your best to save five hundred souls in the district this year. Now notify your local preachers to bring or send $2; exhorters $1, to the District Conference. All delegates to the Sunday School Convention and those to Epworth League bring some money for each cause. The Sunday School Convention will meet in the Methodist Episcopal Church on the Owens Charge, Monday, July 26, 1909, at 2 p. m.; Epworth League will meet in same place, Wednesday, July 28, at 9 a. m. The District Conference will meet in same house Thursday, July 29, at 2 p. m. Conference will close Sunday. Come to stay until it closes. I will have District reports for the pastors when I come. I hope you all will report in full at district conference.—S. H. Nevils, district superintendent.

The first District Conference of the Greenwood District will convene in the Methodist Episcopal Church in Owens Charge, July 29 at 2 p. m., near one mile from Owens Station. I shall look for representative men from all parts.—S. H. Nevils, District superintendent.

BRISTOL DISTRICT.
FOURTH ROUND.

Tiptop, July 3-4; Tazewell, 10-11; Castlewood, 17-18; Mountain City, 24-25; Kingsport, Aug. 1; Gate City, 7-8;

Shell Creek, 14-15; Johnson City, 21-22; Bristol, 28-29; Abington, Sept. 4-5; Glade Spring, 11-12; Rural Retreat, 18-19; Marion, 25-26; Wytheville, Oct. 2-3; Kingsport and Helton, 9-10. Brethren, the District Conference bids fair to be the best in history in point of benevolence. Let us take for our motto, no blanks. The good people of Mountain City, Tenn., will take care of all who come.. July 21 to 25. Again, no blanks.—I. R. Hill, District Superintendent.

WAYCROSS DISTRICT.

THIRD ROUND.

Bainbridge, June 19-20; Valdosta, 25-27; Blackshear, July 2-4; Offerman, D. H. Martin, 10-11; Waycross, 8-11; Thomasville, 17-18; Sparks, 24-25; Folkston, July 31, Aug. 1; Waycross Circuit, Aug. 2; Cordele, 7-8; Liberty Hill, 15-16; Forsyth, 21-22; Macon, (W. C. Hunter,) 21-22; Barnesville, (R. R. O'Neal,) 28-29; Eastman, 28-29; Monroe Hill, Macon, Monday night, 30; Fitzgerald, Sept. 4-5; Flovilla, Sept. 1; Damesferry, 2; Bolingbroke, 3; Vaughn, 4; Ashburn, 5. District Conference below Cordele, Ga., meets at Thomasville, Ga., July 15. Let pastors be there Wednesday night ready for business at 9 p. m. Thursday morning. Above Cordele meets at Liberty Hill, P. O. Orchard Hill, Ga., August 12, 9 a. m. Pastor, local preacher, Sunday school superintendents, district stewarts, class leaders, Epworth League presidents will please be present. Pastor will please come prepared to report all benevolent money raised.—F. R. Braidges, District Superintendent.

PALESTINE DISTRICT.

THIRD ROUND.

Bryan Station, June 18-20; Bryan Circuit, 19-20; St. John and Benchley, 22; E. Mexia, 26-27; Wortham, 29; Fairchild, July 3-4; Winkler, 3-4; Oakwoods, 10-11; Palestine Station, 16-19; Palestine Circuit, 17-18; Hemphill, 24-25; San Augustine, 24-25; Pineland, Miss., 21; Jacksonville, 31-Aug. 1; Nacogdoches, July 29-30; E. Calvert, Aug. 7-8; Hearne and Sutton, 7-8; Jewett, 14-15; Leona, 21-22; Madisonville, 28-29. Dear pastors, do your best; finish raising your benevolent money by the district conference, which will convene at E. Calvert, Texas, Aug. 3-9. Urge each member to do his or her part in raising the benevolent monies. Don't forget to push the canvass for the Southwestern. May you fail in none of these things.—M. Q. A. Fuller, district superintendent.

WACO DISTRICT.

THIRD ROUND.

Kosse, June, 12-13; Groesback Circuit, 19-20; Calvert, 26-27; Gatesville, July 3-4; Marlin, 10-11; Maysfield, 17-18; Bremond, 24-25; Waco Circuit, July 31-Aug. 1; Anderson Chapel, Aug. 7-8; Chilton, 14-15; St. James, 21-22; Cameron, 21-22; Rising Sun, 28-29; Gurley, 28-29. The District Conference, Sunday School and Epworth League Conventions will convene at Bremond, Texas, July 20-25. Let each charge send up a full delegation. Come prepared to do great things for our conference school.—J. H. Swann, district superintendent.

LAGRANGE DISTRICT.

THIRD ROUND.

Zebulon, June 5-6; LaGrange Circuit, 12-13; Culloden, 19-20; Gatesville, 26-27; Chipley, July 3-4; Concord, 10-11; Columbus, 17-18; Lovelace, 24-25; West Point, July 31-Aug. 1; Whitesville, (W. V. Daughtry,) Aug. 7-8; Greenville, 7-8; LaGrange, 15-16; Harris, 21-22; Woodbury and Warm Springs, 21-22; Odessadale, (S. C. Crandall, 28-29; Knott and Chalybeate Springs, 28-29. Brothers, June 13, is Childrens' Day. Make it count. Finish your claim and be prepared to report full claims in hand at District Conference, which convenes at Warren Temple, LaGrange, Ga., Aug. 12-15. Let all pastors, local preachers, exhorters, district stewarts and class leaders, one S. S. superintendent and one Epworth League president from each charge be present first day.—J. S. Stripling, district superintendent.

HATTIESBURG DISTRICT.

THIRD ROUND.

State Line, July 3-4; Waynesboro, 6-7; Liberty Hill, 7; Shubuta, 8-9; Matthesville, 10-11; Shubuta Circuit, 13-14; Ucutta, 15; DeSota, 16; Enterprise, 17-18; Quitman, 20; Vossburg, 21; District Conference Mt. Jordan, 22-25; Paulding, Aug. 7-8; Vernon, 9; Heidelberg, 10-11; Mt. Rose, 13; Big Springs, 14; Laurll, 15 Richton, 15; Ellisville Circuit, 16; Ellisville, 17-18; Mayee, Sept. 3; Collins, 415; Bentley's Chapel, 9-10; Hattiesberg, 11-12. Brethren, let us push every cause. Do your best. We must measure up this year.—J. B. Brooks, Dist. Supt.

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The Old Standard Grove's Tasteless Chill Tonic drives out malaria and builds up the system. For grown people and children. 50c.

Gleanings from the Field

LOUISIANA

Pineville.—The first quarterly conference was held by the Rev. Joshua J. Obee, the District Superintendent. All the reports were written and in order. On Sunday at 3 o'clock the Superintendent preached us a splendid sermon and all were delighted. At night the pastor preached the Thanksgiving sermon for the Knights of Pythias. On Monday night the Superintendent conducted the quarterly love feast, when four young women and two men came up for prayer, one who had never bowed before. We raised this quarter $77.12; paid the Superintendent in full, $72.50. On Tuesday night one young woman was converted, and one reclaimed. Some very necessary improvements on the parsonage and the church have been made. We have three gardens on the way and a variety of vegetables. The District Superintendent spent a very pleasant time with us. Our Sunday school is on the increase, and we have added eight dollars worth of books from Eaton & Mains to our library. Thus the good work goes on.—H. J. Wright, pastor.

Natchitoches.—Our first quarterly conference was held April 18-19, the Rev. J. J. Obee, District Superintendent, presiding. The reports were very good. The parsonage has been renovated throughout. The pastor and family have been made comfortable with a neat room for the District Superintendent and visiting brethren. Superintendent Obee has demonstrated that he can lead men. The church needs to be proud of him. We also had the pleasure of the presence of the Rev. P. Wellenton Clark. Rev. Clark is no stranger in these parts. Everyone was glad to meet him on Sunday night. He preached to a crowded house. All who heard him said it was the best sermon that he ever preached. The quarterly love feast was a record breaker. Many persons came forward and knelt for prayer. After a late hour the meeting closed and all repaired to the hall in the rear of the church and enjoyed themselves eating of the many delicious things. The Alexandria District Conference will be held at this place in August. We start out on a crusade this quarter for the Southwestern. Already it has begun to bear fruit. Our aim is 25 subscribers this year.

McKinley.—Easter was quite an enjoyable day at St. Peter. The resurrection sermon was preached at 4:00 a. m., by the pastor. The Sunday school rendered the program to the pleasure of the crowded house. Bro. Isaiah H. Thomas, Superintendent. The church was neatly decorated with flowers, ferns, myrtles and lilies. Two joined the church. At 3:00 p. m., the pastor preached the missionary sermon to about 800 persons. Collection good. After which we organized the King's Daughters and Sons and Daughters of the Conference. Miss Florence Haynes, president of King's Daughters; Mr. Hubbard Stemly, president of Sons of the Conference. Miss Nettie Dyer, president of the Daughters of the Conference. Everything is in good shape. Owing to the financial stringency the church is moving on nicely. We anticipate the brighter days.—(Mrs.) E. L. Jackson.

SOUTH CAROLINA.

Bamberg.—To the Editor of the Southwestern, Dear Sir and Bro: Allow me space in your very valuable columns, to relate some important occurrences during my evangelistic visits. I've recently made at the following places, viz: Aiken, North, and Veerhees Industrial School. We went to Aiken during last month by invitation of the pastor, Dr. S. D. Williams who is well qualified to fill any position or appointment among us. He is beloved by his people and is doing a good work for God and our people at Aiken. Mrs. Williams surely knows how to make things come to pass at the parsonage. She has had put in a fine glass door since she took charge. The Wesley Methodist Episcopal Church at Aiken, although the congregation is not large, is one of the most representative and loyal churches in the state. We preached on the second Sabbath night of April all seemed to be pleased and edified. We visited North Station, S. C. The Rev. G. W. Moore, A. B., a graduate of Claflin University, is pastor of this charge. The Rev. Mr. Moore is young in the ministry, but has quite a grip on his people indeed; they love him and hear him with pleasure. Bro. Moore is doing a noble work among the people; indeed he and his beloved companion have done a great work in the community. In addition to his spiritual work Bro. Moore and his wife taught the school in the town of North, and it is gratifying to say it has been the best session in the history of the school. Mrs. Moore is also a graduate from Claflin. The second quarterly conference of the North charge was held recently, the Rev. G. W. Cooper, District Superintendent, presided. Some Splendid reports were made. The various benevolent causes were well represented. The District Superintendent was paid up in full, and $5.00 was put in the treasury. On the third quarter's apportionment. The District Conference for 1909 will be held at North. Bro. Moore and his officers are planning to meet that august body. We broke the bread of life twice on the 1st inst. on this charge. The people received the message gladly, morning and night. The Holy Sacrament was administered. We visited the Veerhees Industrial School, which was established some eleven or twelve years ago. This school is doing a great work among our people. It is helping Claflin, Benedict, Allen and the State College in disseminating the light of intelligence in the midst of our people in these parts. Sunday, May 9, the Baccalaurate Sermon was preached by the Rev. A. E. Quick, D. D., of Orangeburg, S. C. Suffice it to say that Dr. Quick preached an able and instructive sermon. In my opinion he excelled himself. On last Sunday after noon the Rev. Dr. R. C. Bedford, of Belloit, Wis., read the scripture lesson from Prov. 3; prayer was offered by the Rev. H. H. Matthews, Evangelist, South Carolina Conference. The Second Quarterly Conference of Mt. Carmel Methodist Episcopal Church was held a few days ago, the Rev. G. J. Davis, the District Superintendent, presided. The Rev. D. J. Sanders, pastor, had everything in order and the Quarterly Conference was both profitable and pleasant. The District Superintendent gave some very profitable instructions. Pastor Sanders is holding his own. The Rev. [illegible] R. Howard was present and [illegible].—H. H. Matthews.

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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

RODDY.—George A. Roddy died April 13, at Batesville, Ark. In February George came home from Olaphant, Ark., where he was teaching a winter school, to defray the expenses of his College career. After an illness of two weeks he was able to return to his work. To the sorrow of all, in three short weeks he was brought home by his brother-in-law, Prof. T. W. Carthrine, never to leave again. But how little we thought that he would no live. Nov. 30th, 1908, his twenty-first birthday, he wrote such a loving, kind and frank letter. "Though the law today proclaims that I am a man, I am still your son. And though I don't know whether you are proud that I was born yet I don't think that I have done anything that I have don anything to give much regret." Those thoughts show what was in his whole being. He was noble and worthy of his parents confidence. Though that horrible disease, consumption, had wrecked his frame, he slept in peace. His teachers trusted him because he had that straight-forward frankness that would win him true and worthy friends. His school mates loved him because he was truth and frankness itself. His friends respected him because of his manly bearing. May 18th, 1906, he graduated from the Batesville High School, receiving first honors of his class. In 1910 he would have graduated from Shorter College. The Rev. E. J. Lunnon, his pastor and personal friend, came to see his remains laid away. He leaves a mother and father, two sisters, Mrs. T. W. Corthine and Miss Lulu; two brothers, Oma and Dee.; a number of relatives and a host of friends.

BIRD.—Henry Bird, a member of our Church at Gate City, Va., born Sept. 29, 1853, departed this life May 3.

LAUDERDALE.—James Lauderdale, a faithful member of Centenary Methodist Episcopal Church, Memphis, Tenn., died Saturday, May 15, 1909, age 23. He leaves one brother, two sisters, a mother and a host of friends to mourn his departure. He died in full triumph of the Christian faith.

He was a member of the Camero Lodge K. of P., and a cotton sampler by trade. The funeral sermon was preached by the pastor, the Rev. H. Key.

COURTNEY.—Andy Courtney, Sr., of New Orleans, La., an old and faithful member of Wesley Chapel, died Feb. 3, 1909, after suffering from asthma for 17 years. He leaves a mother, four brothers, a wife, two sons and three daughters. The funeral sermon was preached by the Rev. H. Daniel. Interment in Girod Street Cemetery.

FRANKLIN.—Betsy Franklin, of Blanchard, Texas, the oldest member of Carville church, age not known. But it was said that she was close to 100 years. She lived a true Methodist and a good Christian from the time she embraced hope in Christ some 50 or 60 years ago. She was a member of the Methodist Episcopal Church during her Christian life. Her funeral was conduoted by the pastor and was laid in the Carville Cemetery to wait God's calling.

A. PARHAM, Pastor.

QUALLS.—Creed Qualls, of Alaska, Tex., the oldest son of Brother and Mrs. G. W. Qualls, departed this life April 17. He lived a sinner and died a Christian. He said to his mother and father to not grieve after him for he was prepared to die. The funeral was largely attended by both white and black. He leaves a father, mother, seven sisters, one brother, grand father and a host of friends. His funeral was conducted by the pastor, assisted by Rev. J. A. Cobbs, pastor of the Baptist church and Rev. A. Randolph of the C. M. E. Church.

A. PARHAM, Pastor.

JOHNSON.—Millie Johnson, of Cany, Miss., died April 23d, after a few days' illness. She is the mother of Sister Alice Kahn, age 90 years, and a member of Solomon Temple Methodist Church at Smedes, Miss. The funeral was attended by the Pastor, A. H. Latham.

BRINSON.—Sol. L. Brinson, a member of Clark's Methodist Episcopal Church, Cany, Miss., died April 25, 1909. Bro. Brinson was widely known among both white and colored. He bore his affliction with great patience. He died in peace with his God, and his fellow men. He leaves a wife and one little daughter five months old, and a host of friends to mourn his loss. His funeral was largely attended. The pastor, Rev. A. H. Lathan was assisted in the funeral by Rev. D. R. Morant and Bryant of Hollendale, Miss. and eulogy by C. W. Woods, of Cary, Miss. Rev. A. H. Lathan preached the sermon.

CLARENCE W. WOODS.

WALKER.—Idella Kidd Walker, of Caledonia, Miss., departed this life Friday, April 23rd. She died as she lived. She was a faithful member of the church.

G. W. BLACK, Pastor.

BILLUPS.—Violet Billups, a faithful member of Military Chapel, Caleonia, Miss., departed this life Saturday, April 24th. She was entering into womanhood when death claimed her for his own, being 18 years and 9 days old. She was a true Christian, and died singing "Give Me that Old Time Religion." Quite a large gathering witnessed the funeral. Her grave was covered with flowers. Rev. G. W. Baker officiated at the funeral.

SMITH.—Died on April the 15th, 1909, Brother Henry Smith, a faithful member of Ashbury Methodist Episcopal Church, Nachitoches, La., and leader of class No. 4. His funeral was attended by a large host of friends. He leaves a wife and several children to mourn his death. Bro. Smith was faithful unto death.

D. S. SLOAN, Pastor.

STOWARD.—Rebecca Stoward, Patterson, La., died April 26, 1909. She had been a member of the Methodist church for 4 years, a consistent christian to the death. Her husband preceded her July 7, 1907.

KNIGHT.—Lizzie Knight fell asleep March the 3rd, 1909, at Patterson, La.

L. S. SMITH, Pastor.

BARNEY.—Kate Barney, a faithful member of Newell Methodist Episcopal Church, Mandeville, La., departed this life April 27, 1909. She was converted and joined the church under the administration of the Sainted Rev. S. Bell. She was stewardess for many years. Sister Barney died in peace. She leaves one son and many grandchildren, also one sister and brother, and relatives and friends. Her funeral was attended by the Pastor, assisted by Rev. W. E. Hill.

C. W. KERSHAW.

ALEXANDER.—M. S. Alexander, a faithful layman and local preacher of Trinity Methodist Church, Baldwin, La., after one year and some months' illness, died April 24, 1909. The K. of P. and Masons deserve credit for the way they conducted the funeral. He leaves an aged mother, sisters and other relatives to mourn their loss. The funeral was largely attended by his many friends. Mr. Alexander was a friend of the poor. We commend the bereaved family to him that doeth all things well. The funeral was conducted by the pastor, Rev. O. J. Harvey, assisted by the Revs. S. Carroll, J. T. Labon, C. Merrett, Andrew Jackson and the Rev. J. H. Rylander, Presiding elder of the African Methodist Episcopal Church.

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Marriages

McDONALD-HAWKINS.—Mr. J. T. McDonald, of Warren Methodist Episcopal Church, and a teacher of the public schools, and Miss Mildred M. Hawkins, of West Lake, La., at the home of the hride's parents, May 6, 1909. The bride is one of the most popular of the young people of West Lake and is also a school teacher. A reception was tendered them in the evening of the same day at No. 134 Louisiana Avenue, the home of Mr. and Mrs. Charles Venable, where they were the recipients of many presents. Mr. and Mrs. McDonald will make thir futur Mrs. McDonald will make their future home in Lake Charles. The Rev. J. H. Merrick, of the Colored Methodist Episcopal Church, officiated.—Henry Nichols.

GAVIN-WALTERS.—Mr. West Gavin and Miss Maggie Walters, at the home of the bride in Vernon, Mississippi, April 10, 1909. They are members of the Methodist Episcopal Church. The Rev. J. Butler officiated.

HOOKER-STOVALL.—The home of Mrs. V. Stovall, mother of the bride, at Tupelo, Mississippi was the scene of a pretty wedding, March 17, 1909, the contracting parties, Mr. Quitman Hooper and Miss Nellie Stovall, the Rev. C. E. Moody officiating. Mr. Cornelius Williams presided at the organ. Miss Wilthy Williams sang "As Long as the World Rolls On." Ushers, Messrs. Whit Hooper, Willie Hays and James Williams. The bridesmaid, Miss Lettie Howell. The hride wore an elaborate silk gown. During the ceremony Mr. Williams played "I Love You Truly." After the ceremony a reception was given. Music was furnished hy the Oxford hand. Both parties were members of the Methodist Episcopal Church.—C. E. M.

SIMS-SIMS.—At the home of the bride in Mossville, Mississippi, April 13, 1909, Mr. P. M. Sims and Miss Amanda Sims, members of the Methodist Episcopal Church, hy the Rev. J. Butler.

GRINSTEAD-LASTROPE.—At Opelousas, Louisiana, April 22, 1909, Mr. Chester Grinstead and Miss Louise Lastrope at the parsonage of St. Mark's Methodst Episcopal Church, hy the Rev. M. L. Baldwn.

MOHEAD-LAWRENCE.—Mr. Solomon Mohead and Miss Ella Lawrence, at Jones Methodist Episcopal Church, Carrollton, Mississippi, April 18, 1909. The Rev. W. S. Leake officiated.

BOOTH-WILKINS.—On the night of April 4, 1909, Mr. Willie Booth and Miss Ida May Wilkins, daughter of the late Rev. M. H. Wilkins. The church was beautifully decorated by Miss Equilla Baily and others. The wedding march was played by Miss Woods. Mr. Booth is a progressive young farmer. His hride is on of the best members of Midway church, Vaiden, Miss.—A. E. Franklin, pastor.

WILLIAMS-HARROL.—On April 3, 1909, Mr. David Williams and Mrs. Sylvina Harrol, the Rev. D. G. Taylor officiating.

WILLIAMS-MOORE.—At 2:30 o'clock p. m., May 5th, a very pretty church wedding was solemnized. Miss Viola Moore and Mr. James Williams, both of Seneca, S. C. While Miss Daisy Jones of Anderson, S. C., played Mendelsohn march, the ushers, Miss C. D. Jenkins and Mr. Harry Riley, preceeded the hridal party. First came Mr. Floyd Jenkins and Miss Iola Sanders; Mr. Walter Beattie and Miss Tensie Williams; Mr. Feaser Hamilton and Miss Dora Miller, of Anderson; followed hy the groom who came in with his sister, Miss Rosa, then the pretty little flower girls, followed by the bride leaning on the arm of her hrother, Mr. John H. The ceremony was read by Dr. R. A. Cottingham, the hride's pastor. The bride wore net over blue silk, a beautiful creation, called a hat and veil; the maids white organdie. The couple are of our hest families. They left at 3:45 for a few days in Columbia. They will make their home in Atlanta, Ga. The presents were many and useful.

CORA D. JENKINS.

STRONG-FRYERSON.—Miss Magnolia Fryerson, Caledonia, Mississippi, and Henry Strongs, of West Point, Mississippi. Mr. Henry Strong is a quiet and interesting young business man and hails from a good family. Miss Magnolia is one of our best young women of Fryerson. She is the leading Christian of the church and Sunday school choir. The Rev. G. W. Baker officiated.

LACKEY-BROOKS.—Mr. Adam Lackey and Miss Della Brooks at the hride's home, March 24, 1909, in Union, La., the Rev. M. P. Harrison officiating.

BOOKMAN-ALLAN.—Mr. Simms P. Bookman and Mrs. Hattie P. Allan, Sunday, April 4, 1909, hy the Rev. E. Micheaux, at Anderson, Tex.

PICKEN-HARDIN.—Mr. Rose L. Picken and Miss Carrie Hardin, by the Rev. J. I. Garrett, at Jackson, Mississippi, Thursday evening, April 29, 1909.

PERRY-HALL.—Mr. Ben Perry and Miss Corine Hall, recently, at Lake Charles, La., hy the Rev. B. J. Reddix.

WEAVER-BREW.—At Lake Charles, La., the Rev. B. J. Reddix, reading the ceremony, Mr. Jonathan Weaver and Miss Louisa Brew.

WALKER-JORDON.—Mr. Harry Walker and Miss Mary Jordon, Wednesday, April 21, 1909, at the hride's home, Alexandria, Louisiana, in the presence of a number of friends. Ceremony by the Rev. R. C. Worsham.

RUCKER-INGRAM.—N. Carrollton, Mississippi, at the residence of Mrs. Bell Blackman, Mr. Rafe Rucker and Miss Cora Ingram, April 22, 1909. Miss Ingram is an active member of Vincent Chapel. The Rev. S D Troup officiated.

MARTIN-LEE.—Dr. Cleon Oscar Lee, of Winston-Salem, North Carolina and Miss Agnes Adele Martin, of the same city, formerly of Charlotte, North Carolina, April 29, 1909, at St. Paul Methodist Episcopal Church. The ceremony was performed by Dr. R. P. Wycke, of Charlotte. He was assisted by the Rev. N. D. Shamborguer. Those who officiated were: Miss Anna Banks, of Greensboro, North Carolina, maid of honor; hridesmaids: Miss Birdie Miller and Miss Eva Patterson, of Winston; Miss Lonnie Price, of Salishury, North Carolina; Miss Adna Morgan of Kernersville, North Carolina; Miss Lillian Day, of Greensboro, North Carolina; Miss Lanelle Martin, of Winston, North Carolina; Little Loise Lottie preceded the bride and maid of honor, carrying the ring, buried in a lily on a silver tray. Dr. E. R. Carter, of Winston, North Carolina was the hest man. Waiters: Dr. Jno. Henry, Dr. Jno. H. Eaton, Mr Arthur Cash, Mr. Jno C. Anderson, Mr. Walter Thomas, Mr. L. H. Hooper, all of Winston. It has been said by many that this was the prettiest of all weddings occurring in this city. The wedding march as played by Prof. C. G. O'Kelly was perfect. "The New Acme Quartette", composed of the following gentlemen, Drs. Carter and Christian, Mr. Jeffries, and Mr. Harris, sang, "A Warrior Bold," perfectly. Mrs. A. J. Christian sang the beautiful solo, "If I had a Thousand Lives to Live." Harmony was observed hy all.

WOMAN'S WORK

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MISSIONARY APPROPRIATION AND APPORTIONMENT

The first means to give, the second means to receive. Hence the giver and receiver are both benefitted. But the Blessed Master said it is more blessed to give than to receive. We have been receiving for years more than we have ben giving. The Missionary Society of our church and its work should be discussed at large to the young people as well as the older ones. It seems that our people know hut little concerning the great work of benevolences.. Turn on the light and keep it turned on until we learn the spirit of giving proportionaliy and systematically. Trained givers are what is wanted. I'd rather have one hundred members to pay $1.00 each to the cause of Missions than for one member to pay $100, for if the one failed to pay the $100 the cause would suffer loss. While if only one of the one hundred members fail to pay $1.00 we'd still have 99 members who paid $1.00 each and the cause fully represented and supported. First, let the pastor be official and other helpers he imhued with the letter and spirit of giving snd let it be kept up and then it will be no trouhle to raise our Missionary collections and other benevolences.—A. Brown, Belton, Texas.

EPWORTHIANS OF THE TENNESSEE ANNUAL CONFERENCE

The Board of Control met in Hubbard Chapel, Nashville, Tenn., April 1909, and the following brethren were elected to fill vacancies on the board of control: The Revs. Jesse P. Price, H. P. Belcher, S. J. Jenkins and the Rev. F. N. Collier elected permanent Corresponding Secretary. The district of the District Superintendent who can cause the largest delegation to be present at the next convention which will meet at Dickson, Tenn., June 16-18, will be called the hanner district. The program is in the hands of the fourth vice president, Dr. L. M. Moores and his committee. They are making a strenuous effort to have an excellent one. Dear hrother District Superintendents, Pastors, Presidents of Local Chapters and all Epworthians, please get to this convention. Let us *make* it one of the best conventions ever held in the history of the conference. Don't forget the place and date, Dickson, Tenn., June 16-18, 1909. I am your true hrother in God's cause.—Eli James Guthrie, Conference President.

Gleanings from the Field

KANSAS

Wichita.—The Rev. J. J. Cabbell held his first quarter, April 24-25. The reports showed good work accomplished for our church. District Superintendent J. J. Cabbell preached a nohle sermon at 11, also in the afternoon, to a splendid congregation. Communion administered at night. The Rev. G. T. Wooten, pastor, preached. One addition to the church. The outlook here for our church is good. We are making great preparation to build a church.—D. K. Mickelbery.

Crescent City.—On April 15 my first Quarterly Conference was held by the District Superintendent, the Rev. James S. Todd, D. D. Dr. Todd is an able presiding officer and knows how to conduct the affairs of the church. At 8 o'clock the house was well filled with eager listeners. Devotional service conducted by the Rev. Nelson, of the African Methodist Episcopal and the Rev. T. G. Haines. District Superintendent Todd's text was Matthew 15. He preached with great power and eloquence. Paid him in full, $5.00.—D. W. Demps, pastor.

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Honor Roll

Cash Remittances

Subscriptions received May 24-29:

Atlanta, Savannah.—*Maggie Smith, W. R. Hindsman, L. F. Beeks,* J. W. R. Brown, T. M. Martin, *R. R. Scott, Jr.*

Central Alabama.—*S. M. Smith.*

Central Missouri.—*W. F. Walker,* L. Trammel.

Delaware.—*M. W. Pryor.*

Lincoln.—*Wm. Dawson,* A. Smith, *Walter Brown,* Lon Hill.

Lexington.—*G. B. Bryant,* Mrs. A. J. Beall.

Little Rock.— *Delia Thomas, C. L. Kyles,* Pressley Green, S. McDonald, S. Morris, *S. R. Pritchett.*

Louisiana.—*H. Daniels, J. O. Richards,* E. Tollo, Dr. A. S. Jackson, Lewis Beazley, Grace Parker, Ellen Stewart, *V. Chapman,* Sallie Therence, *J. O. Brown,* Lemon Mixon, C. C. Frazier, *C. E. Bradford,* Wm. Holmes, *Josephine Combre, F. B. Cooper,* D B. Phillips, *D. L. Angrum,* W. Matthews, *Nelile V. Landry, S. H. Nevils,* McKinley Nero, *I. H. Munson,* Mrs. A. H. Clay.

Mississippi, Upper.—*David Houston,* D. Ray, *Adeline Yates, R. Sewell,* Alfred Jones, *A. Ford, J. K. Comfort,* Mary Radford, *L. C. Anthony,* Wm. Banks, *J. C. McGie,* Ellen Wear, Martin Duke, *A. E. Franklin,* J. C. Benjamin, A. G. Heffner, *I. C. Gardner, Silas Buchanon.*

North Carolina.—*Charley Fairley, J. W. Simpson,* D. E. Rush, *J. W. Wells,* Lee Smith.

South Carolina.—*D. T. Berry.*

Tennessee, East.—*J. Boren.*

Texas, West.—*T. S. Pryor,* M. B. McGowan, *Gateswell Gordon, R. S. Harrison, B. McDaniel,* Wash Armstrong, *L. K. Richie.*

Washington.—*M. C. Hooker.*

Honor Roll.—*J. O. RICHARDS.*

Crescent City Notes

Mrs. Susan Porter, of Centreville, La., died May 23 at her home. She had just returned from visiting her sister Mrs. W. J. M. Price of New Orleans. The funeral services were conducted by the Rev. S. Carroll of Franklin, assisted by the Rev. A. B. Leonard. Mrs. Porter lived a consistent Christian life for more than twenty years. She leaves a husband and nine children.

The commencement excercises attending the close of the Crescent City College were largely attended. Those who successfully completed the course as nurses: Misses Mattie L. Evans, Sarah Mitchell, Susie Carter, Olevia Mayo, Laurel Levy, Marie Wells, Mary Washington, Carrie Jones and S. Guichard. Addresses wer delivered by Drs. Cone and Brown, the Revs. Messrs. Burrell, Sims, Hubbs and Colonel Lewis. An elegant reception was tendered by the Junior Class at the home of one of the graduates, Miss Mattie L. Evans.

SCOTT CHINN CHURCH. — Sunday closed out the financial campaign which has been on for five weeks. Captains reported: W. C. Robinson, $1.00; Louisa Bleanimie, $13.60; Vijinia Miles, $4.80; Susan Baley, $11.61; Comlet Landry, $8.90; Rosa Gray, $10.50; Catherine Morine, $4.85; Silvina Fields, $7.65; Andrew Harris, $9.55; Mary Hobley, $17.55; Juanita Bell, $2.35; Nannie Carver, $2.70; Ellen Miles, $8.25; Sidonia Batholmoy, $1.04; Caroline Hill, $1.50 Angela Jolchin, $3.25. Grand Total, $109.10. Many thanks to the ministers and their congregations for their assistance. J. E. Rolax, Pastor, M. Bleanimle, Recording Steward.

A very enjoyable evening was spent by the teachers of the Bienville School, at their annual social or reunion, Thursday, May 27, from 3 to 5 P. M. The room of the 4th grade department, whose teacher, Mrs. L. M. Johnson was chairlady of the arrangement committee, was beautifully decorated for the occasion with ferns and choice flowers. After a program consisting of instrumental and vocal selections, readings and presentation of a token to Miss Claudia Gates, who received a diploma from the Manual Training Department of Straight University, Wednesday night, an abundance of delicious refreshments were served. Mrs. E. Briscoe Walker, wife of the principal was present.

Gleanings from the Field

LOUISIANA

At the parsonage on Monday morning, April 12th, united in holy wedlock Miss Ollie Williams and Mr. Joseph Holiday, B. R. Jackson officiating.

Slaughter.—The pastor and members are working hard trying to meet the call of the great church. With a few faithful ones we intended to raise every cent of our claim. We are now making preparations to gather our benevolences. The inmates of the parsonage of Lindsay experienced an agreeable storm on the night of May 7th, led by Sister Nancy Thomas, E. Davis, Bro. Graves, A. Davis, Prof. Thomas, Jr. The result was 75 pounds of choice groceries and a purse. Prof. S. M. Thomas presented the tokens; response by he pastor. The Rev. A. Vincent is loved and respected by members and friends. He is deeply grateful to all for this expression of esteem.—

Franklinton.—Our District Superintendent, W. J. M. Price, was with us during Easter, and held his first Quarterly Conference. He preached at 11 o'clock Sunday morning, and at night he was at his best. We paid him up in full. Windon is taking on new life.—M. J. Dyer, Pastor.

Fordoche.—At Wiley Methodist Episcopal Church, the Sacrament of the Lord's Supper was administered at night of April 11, in the new Green's Methodist Episcopal Church, the first in its history. Fifty-five communicants and two children baptized. Collection $5.50. We have a good Sunday School at this place, under the Superintendency of J. G. Govenor. Brother Govenor is well prepared for the work here.—Thomas A. Hampton.

TENNESSEE

Knoxville.—The East Vine Avenue charge held its Second Quarterly Conference April 23-25, District Superintedent W. A. Webber in the chair. Reports from the different officers showed the work to be in good condition. Among the auxiliaries of the church the Ladies' Aid Society deserves to be especially commended for the excellent work being done. This society is making remarkable progress under the leadership of Sister Minnie Burke. Sunday at eleven o'clock the District Superintendent spoke on "Freedom." His discourse seemed quite effective. There were six accessions during the quarter. The District Superintendent was paid in full. We raised for all purposes during the quarter, $361.40. May 16th was rally day to further assist in our repairs. We raised $103.05. The Lord is blessing us in our struggle to meet the next annual conference with a creditable report.—W. L. Sanders, Pastor.

TEXAS.

Galveston.—Wesley Tabernacle is having an unusually successful year under the pastorate of the Rev. G. A. Deslandes. We were all delighted at his return another year, and right well he is bringing things to pass. Our Easter exercise was well rendered through the efforts of the Sunday School teachers, assisted by Mrs. Deslandes, our pastor's wife. Immediately after Easter we started our revival campaign, assisted by the Rev. S. W. Johnson, of Bryan, who gave us splendid service for ten days. We regretted that he could not remain longer, but, however, before he left, 27 souls professed a hope in Christ. Dr. I. L. Thomas, Field Agent of the Board of Church Extension and Home Mission, came to us on Friday night, April 31st, an preached an able sermon; at the close five souls acknowledged a hope in Christ. On Sunday morning, both at Sunday School and at the 11 o'clock service, the pastor spoke, and eight more souls were happily converted. At three o'clock the sacrament of Baptism was administered to twenty-four souls, assisted by Dr. I. L. Thomas and the Rev. A. G. Rhodes, and thirty were admitted on probation. At night Dr. I. L. Thomas again delivered an eloquent message to a packed house. At the close, the sacrament of the Lord's Supper was administered to two hundred and thirty-six. It was a glorious sight, as the pastor requested the new candidates to partake of the sacrament first, accompanied by their wives or husbands. Forty souls were added to the church, and still they are coming in as the fire of revival is still burning. On Monday night Doctor Thomas delivered a masterly address before an appreciative audience. Subject, "Mountains to be Removed." Tuesday night the good Doctor was at St. Paul, where he addressed the Woman's Home Missionary Societies of both Tabernacle and St. Paul's. On Wednesday at 3 o'clock Messrs. Freeman, Lewis and Bell gave Dr. Thomas, the pastor and his wife, and a few distinguished friends an automobile ride about the city. At night a splendid reception was tendered the Doctor by Mr. and Mrs. Lewis, assisted by the ladies of the Woman's Home Mission Society, of Tabernacle. We bid him God speed and extend him a hearty invitation to come again.—P. E. Morris.

Galveston.—The work is splendid shape. We have a fine Sunday School, Epworth League and Woman's Home Mission Society. The call meetings are well attended. The church extension claim is nearly paid, and all other debts against the church property are paid. Easter collections were $71.12. Thanks to nine young ladies of the church, who, with five others, raised $57.55.—L .S. Blakeney, Pastor.

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NEW ORLEANS JUNE 10, 1909

Vol 43 No. 22 (i.e. No. 23)

THE NEGRO NEEDS FRIENDS

An important conference was held last week in the city of New York and discussed the political and economic status of the Negro in the United States. Prominent among the participants were Mr. William Dean Howells, Mr. Oswald G. Villard, Bishop Alexander Walters, Mr. Ray Stannard Baker, Mr. William Lloyd Garrison, Prof. Kelly Miller, President W. P. Thirkield, Prof. W. L. Buckley and Prof. W. E. B. Dubois. It was a notable gathering of men and women who are conscientious students of the race question.

One of the notable addresses was delivered by Mrs. Cecilia Parker Wooley, of Chicago. During her address, among other things, Mrs. Wooley said: "The present greatest need of the Negro in this country is the discriminating friendship of the white man." Yea, verily. This is not an admission that we have not friends, for this is not the case. There is, however, no way of knowing whether we have more or less of friends to-day than in the days gone by. This question need not be answered. But that the Negro is in very sad need of strong friendship among white men, North and South, can not be gainsaid. The Negro needs friendship that finds its basis not in sordid and selfish motives, nor yet born of pity and mere sympathy, but the Negro needs the friendship that finds its tap-root in a firm belief in his capacity for development, that has a firm belief in the principles of Americanism, which holds that all men are created equal and are entitled to life, liberty and the pursuit of happiness.

There are several reasons for the apparent lukewarmness in the white man's friendship for the Negro. First, there are those who want to see if the forty years of help already rendered the Negro has brought justifiable results. Second, there are those who believe that it is no wtime for the Negro to act for himself, and that his fullest development is to come by an exercise of the strength already attained. Third, there are those (and this class grows large by an alarming ratio) who are anxious to bring peace between the North and the South at almost any cost. Years ago the camp of the Negro's friends was warmed by sentiment. The Negro was a poor, helpless, ragged, forlorn, wretched and despised people, and out of sentiment men and women were drawn to him. We are passing from the epoch of sentiment into the period of worth and merit. Alike the Negro's friends and the Negro himself must make a fair interpretation of this movement. Nevertheless, the Negro is in need of patriotic friends. The Negro is in need, as Mrs. Wooley says, of "discriminating friends." Yea, more; the Negro is in need of courageous friends —men and women who count not the cost in championing the right. We ask for nothing more for the Negro than can be asked in the name of American principles—an equal opportunity to make out of life all possible, unmolested and untrammeled.

Mrs. Wooley observes:

"The Negro suffers from a wholesale judgment that makes no distinctions or exceptions. It is only the Negro as cook or butler, waiter or porter, whom he knows and takes into account. What a commentary on our Americanism is that state of mind which decrees an entire class or portion of the State and community to a position of fixed inferiority. The crux of the race question lies not at all in any feeling we may have, favorable or unfavorable, towards the colored cook or butler. It is not the class to which these belong that suffers most from race prejudice, but the colored man and woman who has risen far above the position of mental service, necessary and honorable as this may be.

"We are in less danger to-day from the gross barbarities of the Tillmans, the Dixons and the Vardamans than from the super-refined and highly-intellectualized utterances of certain distinguished scholars.

"When Senator Tillman accidentally runs across Booker Washington in the White House and, having never before seen the distinguished man of color, improves the occasion to look him over carefully, and says to a waiting reporter afterwards: 'He has white blood in him,' we only smile with amusement, and comfort ourselves with the reflection that if Mr. Tillman represents the type that is purely white we have reason to be thankful for the mixture of blood currents in the veins of his dark-skinned compatriot.

"But when the venerable leader of our most distinguished seat of learning, founded on Pilgrim faith and love of liberty, speaks with unqualified condemnation of race unions of every kind and degree, even between separate families of the same race household, as the English and the Scandinavian, w are in truth grieved and discouraged. But we are at the same time thankful that men like Frederick Douglass and Booker Washington were luckily born and given to the world before the monstrous evil of their mixed race inheritance was discovered."

The author in above quotation shows that she knows thoroughly the race situation. The Negro has never suffered at the hands of Tillman, Vardaman and Dixon. These are men who have been well paid, it is true, for their onslaughts upon the Negro; but they were paid not for the information that they furnished the American people, but for the entertainment. Yea, verily we are in danger of a class of men and women in the high walks of life who are ultra-conservative on the race question. There is developing in large proportion a school of thought which subscribes the doctrine of peace and reconciliation at any cost. Good men and women they are, and conscientious, too, but they are mislead. They are hunting for the truth, but they have not found it.

We conclude these remarks upon Mrs. Wooley's address by giving a significant paragraph which, if it were thoroughly believed and acted upon throughout the Nation, things would be better for the Negro.

"It is not the Negro who is at stake in this controversy, deep and widespread as are his wrongs. It is the white man, the white man's civilization, the white man's republic. It is not a question of Negro supremacy, but of the worth of thee claims to superiority which are so easily alarmed for their own safety and continuance. It is not a question of the black man's political enfranchisement, important and just as this phase of the question is. The Negro can better afford to lose his vote than the white man can afford to deprive him of it."

TRIBUTES TO BISHOP GALLOWAY

The press among the Negro peoples of this country has been unanimous in its expression of appreciation of the services of the late Bishop Galloway, and his interest in the race. Without regard to Church lines Bishop Galloway was regarded as one of the best friends of the Negro that the South had produced. A set of resolutions adopted by the African Methodist Episcopal Union in Atlanta, Georgia, refers to him as the "reverential friend of humanity," and that "his deeds of philanthropy and charity stand as a monument to his great and exemplary Christian life. At Holly Springs, Mississippi, a large meeting was held, over which Bishop E. Cottrell presided, and the Rev. E. O. Woolfolk, B. D., served as secretary. This meeting drew up a set of resolutions referring to Bishop Galloway as an "unfaltering friend of the race, who on every occasion in his platform speeches, news paper and magazine articles, spoke out in no uncertain tone in defense of our people. In dark and perilous times, in the midst of political upheavals, when those who are not so friendly toward us would say unkind things and in their political utterances much to foment strife and widen the breach between the races. Bishop Charles B. Galloway always availed himself of an opportunity to use his great powers as an orator for us, thereby counteracting unhealthy sentiment against us." This assembly of representative men looked upon his death as "the loss of as true a friend as the race had in the United States." Prominent among those who attended this meeting were Dr. W. C. Clay, Dr. N. R. Clay, Dr. B. F. Woolfolk, Prof. E. H. McKissack, and others.

A memorial service was held in Jackson, Miss., in our Central Church, Dr. J. M. Shumpert, presiding, Doctor Shumpert spoke on the life of Bishop Galloway, having known him personally, and referred to his great sermon delivered in Wesley Chapel City Road, London, England, at the opening of the Ecumenical Conference in 1901. Among others who spoke eloquently of Bishop Galloway were Prof. J. A. Martin, Lawyers L. K. Atwood, P. H. Howard, W. J. Lathan and S. A. Beadle and Drs. B. W. Moore and S. D. Redmond. At the funeral service held in the First Methodist Episcopal Church, South, Bishop Hendrix paid a beautiful tribute to Bishop Galloway and to the friendship that had grown up between them.

As Bishop Hendrix proceeded in his great sermon he said that Bishop Galloway was broader than his own church; he was broader than his section; he was broader than his color; he was as broad as the race."

"O, how wonderful," said Bishop Hendrix, "this man's hold on the Negro population of the South and who knows the restraining influence that came from his great heart and his eloquent voice?

"I was profoundly moved a while ago as a beautiful offering was brought by the colored ministers of the city, who said, 'We cannot hope to enter the crowded church, but may we not follow the procession to the grave?' So he is followed to the grave by the tears of the colored population of the land, and the memory of this man who preached with such power and always with such acceptability to the millions of the colored population of the land, will last through the centuries. They will tell of the white man that loved them and wrought for them and with them."

"He was right when he said, 'Why shall we canonize the missionaries that go and preach among the Africans in the foreign lands, and ostracise the people that work among them in our own land?' "

Never in the history of the capital city of Mississippi or the commonwealth has there been such a manifestation of universal sorrow as shown during the last obsequies over the stilled remains of this beloved churchman, statesman, orator, educator and publicist whose untimely death has plunged a nation into mourning, and whose passing away deprives his church of its greatest leader.

No less than 6,000 people assembled at the First Methodist Church, South or the cemetery, all forms of business throughout the city were suspended during the funeral hours, the state, federal, county and municipal departments of government closed, courts suspended their sittings, and class exercises in all educational institutions were cancelled during the day, while the commonwealth bowed in reverent tribute to its most beloved and distinguished citizen.

Reminiscences of the Gammon Theological Seminary Quarto-Centennial

By Former President Wilbur P. Thirkield, D. D., LL. D.

Dr. Thirkield met a large company of alumni and students in the old hall endeared by so many precious memories. In his informal reminiscences, at President Bowen's request, he gave excerpts from letters setting forth incidents in the early history of the Seminary. He paid a tribute to Bishop Warren for his vision of the needs of a people and his heroic work in securing money for the foundations of Gammon; of his visit to Mr. Gammon and of the latter's gift of $20,000 for the endowment. He spoke tenderly of his relations with Dr. Rust and of the straightened condition of the Freedmen's Aid Society, necessitating a very limited income. He held up a list of the official expenditures for the second year, showing a total of only $167.70, aside from the one professor's salary of $1,000. He spoke of Bishop Walden and his interest after he became a member of the Board at the opening of the co-operation of the Freedmen's Aid Society through these leaders in meeting the propositions of Mr. Gammon during the third year when the larger history of the Seminary began to open up.

These excerpts of the letters of Dr. Thirkield preserved by Mr. Gammon and turned over at his death give a glimpse into the small beginnings, the struggles and trials of those early years when the foundations of the school were laid, there being but one professor for the first two years, aside from the efficient help given by Dr. Crogman as instructor in the Greek Testament.

The first letter bears date of April 4, 1884, no line having come from Dr. Gammon through all those months of the first year indicative of the interest he was afterwards to show. Dr. Thirkield writes:

"Ever since I came to take charge of this institution, which stands as a monument to your generosity, I have intended writing some lines to you. Our class has increased from three to eighteen. They have been faithful and enthusiastic in their work. Two of them are presiding elders and one a delegate-elect to the next General Conference. I got him to come from the East Tennessee Conference. Besides that, I have attended the Central Alabama, Florida, South Carolina and Savannah Conferences, representing our work at each. It is surprising to see the interest awakened, as revealed in my correspondence from these Conferences since my return. My work has been hard and continuous, but that is what pays, after all. I have had the library shelves arranged in alcoves and now over 1,000 volumes are in place. My ambition is to make it the best theological library in the South. The order of arrangement is so systematized, after the plan of the Andover Theological Library, that books in each department of theological study can be found and consulted with readiness.

The beginning of the student cottages is referred to in the following:

"I am now actively at work on my enterprise of cottage-building. These will be a great help to our work. In fact, they seem one of the indespensable things. There seems to be a general interest in the work of our school of Theology among the friends of Southern Education in New England. So confident was I that the cottage enterprise was right and would meet a hearty response from benevolent men, that I borrowed the funds to begin on the first two. The sequel has proved already the wisdom of my planning."

The wisdom of the cottages is seen in the fact that six of the seven graduates in 1890 were a result of the cottages.

The class of the school and the financial limitations under which it labored, the only income being the 6 per cent. on the $20,000 endowment fund received from Mr. Gammon, is shown in a letter under date of April 6, 1885, the second year of the school's history.

"I am striving prayerfully to lay large plans for the future by doing solid and enduring work now. What a delight it will be to you to see the class of students now in the school! It is most gratifying when we think that it is less than two years since we had a building and when the course of study was only projected a year and a half ago. God has been with us. To Him be all the praise! The present condition and outlook of the school is far beyond my expectations, and you know that my temperament is sanguine and enthusiastic in its hopes.

I am now teaching and lecturing 19 or 20 hours a week, and feel the strain, as the burden falls on my shoulders. I feel deeply that on the outcome of this year's work and on the first graduating class will depend much as to the future influence of the school in our conference.

I am compelled to tell you that I am dependent on the interest on the endowment for my salary. All I have had this year is the first quarter's $300. All of my funds are used up. I have over $38 on my books owed by my students for books and loans made absolutely necessary by their condition. An $18 bill for new text books that came Saturday last is before me. If you can send the second quarter's interest it will relieve my embarrassment."

Here is a reference showing that the first assistant in Dr. Thirkield's mind was Dr. Bowen, with whom he conferred the very year the latter graduated from Boston University.

"We must have an additional man next year, if our school is to maintain its standing. I had thought of Brother Bowen, who graduates from the Boston School of Theology with such high honors this year, but believe that, under the circumstances, it would not be wise to have so young a man."

The following shows the strenuous work required in those early years:

"My last vacation week in Ohio was a busy one, as I delivered six sermons and public addresses and wrote over thirty letters. I have raised about $400 student aid, and am good for more, I think."

In December of his first year's work Dr. Thirkield narrowly escaped death with T. W. Haigler, who had charge of a circuit on which he preached, resulting from a spirited team and a poor harness. The following is a reference to it under date of November 29, 1886:

"Yesterday I made 20 miles (round trip) and preached on the circuit of one of our students. I passed over the spot where three years ago I had that awful runaway accident, when my life was so nearly lost. I took dinner with the man who picked me up for dead on the road. He ran for the doctor about a mile and both returned before I came to consciousness—nearly forty minutes. Oh, how I did praise God for His kind Providence."

"You missed a rare occasion on last Thursday evening. You and Mrs. Gammon will have to move down this way to enjoy all the occasions of interest here. We invited the students over to spend Thanksgiving evening with us, together with the Theological faculty and President Thayer. I tell you, our forty men make up a fine company. How they did enjoy the evening among the books, with music and entertainment, and then we closed up with a Thanksgiving Psalm read by one of the brethren and a prayer by Bro. Grandison. Prof. Parks pronounced it a prayer worthy of any bishop. It was one of the most thoughtful, broad, heart-felt prayers to which I ever listened. I am sure the dear Lord must have given you an extra blessing in answer to it. Such occasions are an important part of their education, and give new hope and inspiration to these men who have been deprived of such social advantages."

In an address at the fourth annual opening, October 27, 1886, Brother Gammon was wonderfully encouraged by the great address of Bishop Haygood that opened as follows:

"It may be questioned whether any single institution, under the care of the Methodist Episcopal Church, holds a place of importance and responsibility equal to that which is possible to the "Gammon School of Theology." To state the thought otherwise, The Methodist Episcopal Church could better afford to lose "Drew" than "Gammon." Looking at the matter in another light, it may well be questioned whether any single institution in the Southern States could not be better spared."

Mr. Gammon was stirred to larger interest and wrote as follows:

"I would like to see it the best Theological School of the whole South, white or black. I am certain that we are on the right track and have made no mistakes thus far."

"These three years have been necessarily, to a large extent, experimental. I have had to feel my way along, as to course of study, methods of instruction, etc. Now I see clearly. I know what can be done, and I am more than gratified over the result. And I believe that the outcome of our work for the next three years will do more to encourage our Church in its Southern work than any results that have been achieved in all the past twenty years."

"You will be surprised to see the class of men now here in our classes. The influence of the school is felt in all of our Conferences. More than a dozen of the best men from our conferences and schools are sure for next year. Yes, it will be "glorious" to have 60 next year, and they are coming—and men, too, who would do credit to any institution."

"You realize, as I do, that such classes of intelligent and consecrated men going out into the South for twenty-five years will revolutionize our church work, and bring about results that no other agency could have achieved. I tell you, you have placed your forces at the centre of power, to mould and influence the national life, as well as the religious life of millions—But you know my mind and heart on this matter."

"I rode through "Magnolia Avenue" yesterday. That is, the trees are not there yet, but the holes are dug on either side, and that is enough for a vivid imagination. Of course, I could see them ten feet high in bloom. I have bought them and they will be planted the last of this week. In twenty years this will be one of the famous attractions of Atlanta."

Our Freedmen Schools

By C. W. Bennett, Ph. D.

The provision of good libraries is a consideration of vital importance just now to the Freedmen Schools. The Negro race, it is said, does not read. Negro students, it is claimed, have no desire for general reading. Upon careful consideration of this criticism, I find that the statement is erroneous. It is no fault of these students that a literary taste has not been promoted to a greater extent than is now shown.

The libraries, as found in the Freedmen Schools, are limited, and illy adapted to the years and conditions of student life. A number of these schools have no library, or any access to books whatever, and for the reasons given, we find reading, as a branch, not well taught, and but little effort made to create the reading habit. In our Church schools, courses in English provide but little incentive for general reading or for library investigation.

There are no properly selected libraries, so classified as that students may be sent from the class room to the library, to find data or supplementary information bearing upon the subjects taught. Every department in the school should be able to send work, dictated in the class, to the library to be worked out by students; said investigation to be reviewed in the class the next day or at some subsequent time. Modern methods in teaching seek to work the school into the library, and the library into the school.

Where things are and how to find them, are two vital questions to be considered in developing the reading habit. The ability to read well forms the chief basis in mental growth. And the well selected library, where books are chosen for the purpose named, is as essential to the study of literature, history, and other kindred branches, as is the working labratory to the teaching of chemistry and physics.

The intelligent teacher becomes to the student a directive force in making a choice of books to be read: And this is fundamental in fixing the reading habit. Emerson has said, "If you teach a boy to read, he will educate himself." And we shall accept without abatement the fact that if our systems of training in the study of English, especially, will give to the youth a relish for reading, he is likely to follow that habit into mature years and to become thereby a more intelligent citizen.

For it must always be a question of school economy as to what part of a student's training and how much of it, will he make practical in his life, how much of it will become a habit of culture in the

home to which he returns, or in the home he may establish after his college years have ended.

Now I feel sure that all I have said applies to the Negro student, as well as any other student, in his present stage of development in college life. Then we ought to make a beginning of libraries, or reinforce the libraries we have in our Southern colleges by such practical selections of books as will meet the conditions named. We have seemed to forget, in our enthusiasm, for new methods and new lines of progress, that education is indigenous; both in its selections and processes it must look to right influences and right impressions in the development of the life. Then, what the student can carry with him into his future career, what he can appropriate when he no longer has the advantages of the school, must always be to him a consideration of the highest value while he is a student. I am aware that this line of discussion brings into view a new order of requirements different from that which is now to be found generally in Freedmen Schools. But I am impressed by the great importance of it in lifting up our schools everywhere to the broader view and more practical value, and in putting into them new spirit and better professional advantages. It will broaden the student and give him fresh interest in his regular work and anything that awakens the student's interest must aid him in the discipline of himself. For when student life is sufficiently awakened to realize and to be concerned in his own interest, the current of thought is changed, and ehtical and moral standards are lifted up.

The cultivation of a taste for good literature should be one of the chief aims of the school curriculum. The development of the higher morality and the truer culture and refinement which, after all, is the final aim of education, can best be accomplished by the encouragement of a closer acquaintance with our best literature. I attach to well directed reading as high a value as to any other subject taught in the schools. And I hereby want to make and emphasize my appeal for the establishment of good working libraries, classified and adapted to the needs of student life.

An Appeal to the Colored Conferences

By Dr. L. L. Thomas, Field Agent

My Dear Brethren: The matter to which special attention is called is of such importance that you would do us a great favor to read every word of this appeal. Your observation and experience have no doubt led you to the conviction that America is the greatest Battle Field for Christianity on the Globe. To help to save our neighbor at our door, is our first duty toward the evangelization of the world. Our success abroad depends largely upon our success at home; millions are coming to America from their fatherland with sworn allegiance to their flag, with heathenish tendencies, with religious inclinations that unfit them to be an uplifting force in the nation and with a spirit that makes them hostile to American institutions, and the principles of true Christianity. Such a dangerous must be reached at any sacrifice for self protection and the spread of the gospel to the ends of the earth.

The Board of Home Missions and Church Extension is Methodism facing this condition uncompromisingly, and expects nothing but victory in the end. In your travel and contact you have seen the serious condition of our people, and if there has been a time when they were in great need of the uplifting influence of the Methodist Episcopal Church, it is now. It is not our duty only to hold our own amid religious competition, but it will be helpful to the entire race to extend our borders. To carry on the great work in the United States, men and women are greatly needed; in connection with what we raise toward self-support we need help from the Board of Home Missions and Church Extension. We cannot expect the latter, unless sufficient money is raised, to carry on the work in the Home Field. Your keen discernment of the situation will mean much in helping the people to see the importance and necessity of contributing liberally. If the Home Field is neglected, the appropriation will be cut down more than at present, because of the lack of funds, and the result will be, our present work, which is in great need of help, will be hampered and extending our borders will be practically out of the question. We will hear the Macedonian cry from pastors and District Superintendents in mission fields, and struggling congregations pleading for help to build a house of worship, and we will be unable to respond. The Colored Conferences have been asked to raise thirty-five thousand dollars for Home Missions and Church Extension. The pastors have received their apportionment from the District Superintendents or the office. We believe that with their influence and push, every dollar will be raised. Our people are able to raise the amount apportioned to the conferences, and we believe they will do so, first, as an expression of gratitude for past considerations, second, because of the pressing needs of the missionary field, third, that we might evidence greater effort toward self-support. Since the District Superintendents and pastors know so well what it will mean for our work to raise at least the full apportionment for Home Missions and Church Extension, we are confident that they will put forth every effort to have every charge in the first class column. We further urge that Home Mission Day, the last Sunday in November, be made the greatest day in the interest of the Home Field, known in the history of the one hundred districts, and two thousand charges, within the bounds of the Colored Conferences. By special arrangement, every member or friend contributing $.50 for the cause, will receive the *Christian Republic* himself or it will be sent to the person he directs. At each Distr cioCtn sent to the person he directs. At each District Conference, an evening should be fixed that the claims of the Board of Home Missions and Church Extension might be laid upon the heart of the people. We have faith in the leadership of the District Superintendents and pastors and we are confident that they will lead the people up with victory perched upon their banner for Home Missions and Church Extension.

An Inspiring Benevolence

A most encouraging and inspiring thought that of the children in our Sunday Schools giving an average of $40,000 a year for more than a quarter of a century to help other young people to get a college education! A noble exhibition of gratitude that of young people paying back into the treasury $50,000 a year in returned loans that others may enjoy the benefits which they have enjoyed through the loan fund! This is the record of the Board of Education—thanks to the Sunday School scholars; thanks to those who have promptly paid their loans.

The Board of Education owes a great debt to the Sunday Schools Almost its entire income has been derived from that source. The Sunday Schools owe a debt to the Board of Education; first, because more than 16,000 Sunday School scholars grown into young manhood and young womanhood have been aided to a college education. The greater part of them, it is safe to say, could not have continued in college if it were not for these loans. In the second place, the constant presentation of this cause and the giving of this collection has called the attention of the young people to the colleges and the benefits of a college education, and scores have been led to prepare themselves for life's work as they would not have done without its agency. And, in the third place, the whole thing has cultivated the spirit of benevolence in the future members of the Church as found in the Sunday School, and has been of very great benefit to the Church at large. The needs were never so great as now—over 60,000 young people in Methodist Colleges and Academies. The appeals for aid have increased amazingly in the last two or three years. The funds of the Board do not meet the necessities of the case. There is a still greater opportunity open to the Sunday Schools.

Some of the foremost leaders of the Church have been aided from this fund. Almost every week letters of appreciation come to the office. One writes: "I owe a great debt of gratitude to the Methodist Episcopal Church. It took me out of a shoe factory and landed me in a university as an instructor." One of the bishops writes that he, as the son of a struggling Methodist preacher, does not see how he could have finished his college course without the aid which the Society gave him, and says that he always gave a prominent place to the Children's Day collection. A professor in one of our largest Methodist universities writes: "I could never have arrived where I am today without the help this Society gave me, so I want to pay back the loan and to be a contributor to the cause all my life." Teachers, lawyers, doctors, and business men frequently write in a similar strain. We Methodist believe in the value of testimony.

Will not every pastor see that on the second Sunday in June Children's Day collection is taken in his Sunday School, the value of this Student Loan Fund emphasized in the thought of the coming generation of church members; and will he not seek to make the collection just as large as possible?

A Word of Caution. Do not mix the Children's Day collection with any other educational fund. The collection for your local educational interests should be taken at another time. The collection for the Southern White School—for which the Board of Education asks an amount equal to 3 per cent. of the foreign missionary collection—is very important, but it should be taken separately or in connection with the local educational collection and should not be confused with the Children's Day Sunday School collection. Children's Day money can only be used for *one purpose* and that is *as a Loan Fund for needy students seeking an education.* Every other educational collection must be kept separate.

Redeem Your Pledges to Africa

Monrovia, Liberia, Africa, April 2, 1909.

My dear Brethren and Friends:—

I am taking this means of thanking you and the people whom you represent for the contributions made at different times to my work. I recognize the circumstances under which you have done so and I assure you I greatly appreciate it.

I am also writing to remind those who promised $15 scholarships, and to tell them that there was never greater need for the money than now. Remember that all our boarding missionaries are supported in this way. They do not get one dollar from the home office to provide for the children except the special gifts sent there for the purpose. These schools have at this very hour hundreds of children in attendance, dozens of whom must be fed and clothed. Our workers often put on a child the first garment he ever wore. For both garments and food they are dependent upon you. And I know more than one of the workers who use their own salary to support them rather than turn one child away. There are dozens of persons who read this who could send us a scholarship. And there are dozens of Sunday schools and Epworth League Chapters who could do likewise.

I could give the name of a little deaconess (white), who went into the slums of a Northern city and organized a Sunday School of colored children, then some friends helped her to build a little church and here she has kept her Sunday School going for some years. Well, that little school became interested in my work and promised me four scholarships. Only the other day I had a letter from Dr. Leonard telling me that the cash had been sent in. I know of scores of schools that could do as well, but if they will send Dr. Leonard even one scholarship for my work what a help it would be. Do let everyone who promised, redeem that promise, just as did the little deaconess mentioned.

After all it is not my work but yours and I appeal to you to stand by your own. Send your contribution to Dr. A. B. Leonard, 150 Fifth Ave., New York. Yours for the Salvation of Africa,

I. B. SCOTT.

Martin Luther had a quick eye to detect and read the lessons of nature. We are told that on a certain calm summer evening he happened to be standing at a window, when he observed a small bird quietly settle down for the night. "Look how that little fellow preaches faith to us all!" he exclaimed. "He takes hold of his twig, tucks his head under his wing, and goes to sleep, leaving God to think for him." Can we not learn the lesson and leave God to think for us? We have no need for anxious, vexatious care when God is our Father.—Selected.

THE CHRISTIAN LIFE

For All Thy Saints

For all thy saints who labor on, we pray—
  Thy patient, toiling saints, who still are here
Climbing and faltering up life's rugged way—
  Forget them not, O Lord, to them be near!

For all thy saints in far flung lines, who still
  Gallantly raise thy standards 'gainst the foe,
We plead—O, show them perfectly thy will.
  Give them the succors of thy hand to know!

Help them, with lifted heads, to stem the tide
  Of hostile forces menacing their lives,
And each true saint on fields of battle wide,
  As with the rank of sin he sternly strives.

These are thy saints, O God—as truly thine
  As those who rest before the great White Throne.
May they at last in that same radince shine,
  May they, like them, be numbered as thine own.

May they, when life's long fight is fully o'er,
  Join in that hallelujah chorus grand
Among the victors, gathered on heaven's shore,
  Who, crowned and robed in white, triumphant stand.

So, for thy saints who labor still, we pray,
  Thy fainting, faithful saints—O Friend Divine,
Let them be circled by thine arms today,
  And soon, like those who rest, in glory shine!

—*Eliza Strang Baird, in Westminster.*

Rest

This is a restless world, and this age is peculiarly restless. Perhaps we live in the most restless quarter of the globe. Oriental people are slow, deliberate, inclined to idleness, but in this Western world we rush through life at highest speed, driven by steam and electricity. The times call for busy men. One cannot keep up with the procession if he loiters. Our Lord nowhere condemns diligence. But feverish haste is unwholesome for body and soul. The strenuous life is right, but strenuousness which issues in premature decay is an abomination in the sight of the Lord. With all our diligence and push we greatly need rest:

O where shall rest be found?
  Rest for the weary soul.
'Twere vain the ocean's dept to sound,
  Or pierce to either pole.

The world can never give rest. But Jesus can. The world shall never cease to listen to His message: "Come unto me all ye that labor and are heavy laden, and I will give you rest." Can He? Will He? Does He give rest to all that come? What is rest? Not idleness. No idle person was ever yet contented. Enforced idleness is far more irksome than overwork. We see in nature a perfect picture of rest. Nature is not still. The earth is at rest, is it not? But the earth is not still. "We sit seemingly motionless on a seemingly motionless earth." Yet we are spinning round with our planet in its revolutions on its axis at the rate of one thousand miles an hour, and whirling through space with the earth as it travels round the sun at the rate of sixty-seven thousand miles an hour; yet so still, so free from friction and jar that not a feather is ruffled on the bosom of a sparrow. So nicely adjusted is the vast machinery of nature that in its tremendous activity it becomes a beautiful symbol of peace and rest.

Such is the rest which God gives unto His own. We are not called to lay down our implements of toil or to abandon the difficult task in order to find rest. We need not pray for the wings of a dove that we may fly away and be at rest. What we need is to be perfectly adjusted to our place and our work:

Rest is not quitting the busy career,
Rest is the fitting of self to the sphere.

If the love of God shall be shed abroad in our hearts by the Holy Ghost the peace of Christ will rule in our hearts. We shall have a quiet mind, a conscience free from pertubation, a will submissive and free, and a heart that never frets. The feverish heart throb will be exchanged for that rhythmical pulsation which never halts and never hurries. The feverish brain shall cease to ache and begin to act in harmony with the eternal thought of God.

Strength for Flight

In a cage sat a young crow. Day after day there he went his little round, cawing lustily and peering through the bars to catch a glimpse of the sunlight outside. One day the lads who had caught him took him out and gave him greater liberties, but they kept him still a prisoner by fastening a cord to one of his ankles.

Picking away at this cord, the bird at last freed himself, and taking a far glimpse of the fields and the sky and the treetops in the distance, he tried to life himself upward, but he had been fettered so long that there was little power in his wings. On and on he struggled, however, and little by ltitle strength came into his poor, weak pinions and he took his flight back to the old woodland home. Strength to fly had come by trying to fly.

In the hearts of us all there is a longing sometimes to live the true life. But we feel our weakness. There are so many things holding us down, so we think. How can we ever do it? Some day, we tell ourselves, when we get strong enough and worthy enough, we will try it. Stop and think what that means. When we are worthy! But we never will be worthy until we break the chains that hold us fast and set out heavenward. And the moment we do that, God will take us and putting His strong arm under us, He will hold us up every day a little higher and a little higher, until at last, encouraged also by our own efforts, power comes to rise and soar away to the heights for which we have aspired.—*Classmate.*

The Sure Remedy

When is is reported that a remedy has been discovered for a disease that has been considered beyond the reach of human skill, the announcement is hailed with gratitude, not only for the sake of those who are already suffering from it, but with the consciousness that we never know when we may become subjects of the disease ourselves, and may need to avail ourselves of the remedy. Here we see a double reason why every one should hail with gladness every proclamation of the gospel.

Not only are we liable to become the subjects of the soul destroying disease, sin. It has already laid deep hold upon us, paralyzing and perverting every faculty, and having but one issue—death everlasting. And the gospel of Jesus Christ brings to every one a sure and gracious remedy. It is offered without money and without price to all. Why are multitudes so indifferent concerning it?—Ex.

It is said of Fenelon that he enjoyed such close communion with God that his very face and presence were magnetic. When Lord Peterborough, a polished skeptic, had spent a night with Fenelon in an inn, he rushed forth in the morning, saying: "If I stay in this man's presence any longer, I shall become a Christian in spite of myself!" That was a noble tribute to the contagious Christliness of the sainted Frenchman. And a like power of spiritual attraction is within the power of any Christian professor who will allow Jesus Christ to do with him as He will.—Zion's Herald.

Spring---Sunshine Religion

This, surely, is what Carlyle means when he asks, "Is not serene or complete religion the highest aspect of human nature?" The religion here is one which makes us at home in our universe, as essentially a good universe, ready to bless us as far as we will let it. An inner indomitable cheerfulness is the soul's response to the Divine goodness. In a gracious nature it burns there with a steady flame, like the household fire on a winter night. Our first duty to our fellows is to kindle this fire for them, to show them a shining face. Is there a worse sin against them than a dour despondency? Immeasurably higher than our cleverness, our deftness here and there, as a service to our fellows, is that we carry amongst them a spirit of good cheer. Away with what is contrary to that; with your bilious theologies, your pessimistic philosophies. Men with no good message to the world should be silenced. Their hypochondriasms, whether in religion or elsewhere, are poisons whose sale should be stopped. Till I have found a word with sunshine in it I have no right to speak.

Through immeasurable ages the sun has been making our world; storing its crust with mineral treasures, filling its atmosphere with mystic forces; drying it, warming it, making it habitable for the humanity that was to live there. And man, finding himself here, discerns that all he looks upon, that all the physical forces which play round him, are symbols of something higher still; that behind the physical universe is a spiritual universe also, warmed and lighted, alive with glorious forces: that here, too, is endless progress, a progress in which he participates. The sun in this heaven is the living God, from whose eternal Being are being poured forth upon us treasures of revealing and of life that through the ages past have been making man into what he is, and that through the ages to come will be building him into something greater than he knows.—"J. B.," in The Christian World.

Christ in the Springtime

Speaking at Carr's Lane, Birmingham, on Sunday, the Rev. J. H. Jowett said that both in the Old and New Testament the figure employed to express the coming of Christ is the figure of the coming of spring. "I proclaim the Lord Jesus tonight as the One who brings spiritual springtime into human life. I proclaim Him as the Spring Sun which rises with healing in His wings. If you want to know what that Sun will do—what it means in the souls of men—all you have to do is to look round about you and see what is happening in the common garden and field, and you will have a perfect symbol of the miracles of love and grace. The air is light, is bright, and strikes warm. The reason why publicans and sinners drew near to Jesus was because His atmosphere struck warm. That is why fallen women came near Him—because the atmosphere was friendly, gracious, springlike, inviting. The light of the Scribes was moonlight—cold, half-repellent; that of the Savior was sunlight. Then there was a sense of movement, of waking from sleep, a tremendous upward rush of life. When the Lord Jesus Christ, the Sun of Righteousness, comes into contact and communion with human life, He comes as an awakening, and reviving, and resurrecting force. In that life there is movement. There are men who have been dormant, almost dead, and then they have met a friend, and the contact with a friend has acted like a resurrection upon certain of their powers. Coleridge came into communion with Hazlitt—brought him out of mental torpor and bondage, and made the dumb expressive. Christ takes souls that are numbed fills them with life, and lifts them up into a sunny and expansive freedom. "The fact of the matter is," exclaimed Mr. Jowett, "when we come to the Lord Jesus Christ, the best in us comes to the best. Nevertheless, mists abound in the springtime; the distances are not yet clear, and our vision is limited. But the mist of the springtime is one minister of growth."—The Christian World.

Do, and Forget

Do something. Do it now. The work which lies
  Close to your hand this moment is the best,
His choice for you, the choice that must be wise,
  Then do your duty, and forget the rest.

—*Edith H. Divall.*

OUR YOUNG PEOPLE

The Little Gentleman

I knew him fo a gentleman
By signs that never fail;
His coat was rough and rather worn,
His cheeks were thin and pale;
A lad who had his way to make
With little time for play;
I knew him for a gentleman
By certain signs to-day.

He met his mother on the street,
Off came his little cap;
My door was shut, he waited there
Until I heard his rap.
He took the bundle from my hand,
And when I dropped the pen,
He sprang to pick it up for me;
This gentleman of ten.

He does not push or crowd along,
His voice is gently pitched,
He does not fling his books about,
As if he was bewitched.
He stands aside to let you pass,
He always shuts the door,
He runs on errands willingly
To forge or mill or store.

He thinks of you before himself;
He serves you if he can,
For in whatever company
The manners maketh man.
At ten or forty 'tis the same.
The manner tells the tale,
And I discern the gentleman
By signs that never fail.

—Margaret E. Sangster.

The Tonic of Fair Thoughts

By Caroline A. Watters

"What a beautiful face Mrs. H. has!" said a lady to her friend. "I cannot analyze the charm. Her features are regular, and it would be possible for a face like hers to become positively homely; but I never approach her without a feeling of admiration."

"It is the beautiful spirit that makes her beautiful," replied the friend. "She has the happiest heart of anyone I know. She told me once that she never allows herself to think unkindly of anyone; and that she makes it her Christian duty never to worry or fret. I have been with her, at times, when annoyances seemed to beset her on all sides, and she has kept that same calmness of manner and gentleness of face that characterize her."

"Well, probably she was born so," said the other. "A fine disposition is, after all, a natural gift."

"It is not so in the case of Mrs. H—," the friend answered. "She was very quick tempered as a child and unusually hard to get along with. Her lovely disposition is a thing of careful cultivation and the discipline of self-control."

"If that is so, why can't we all be lovely," asked the first speaker, taking leave of her friend with an unusually thoughtful face.

And we echo her query. Sure enough, "Why can't we all be lovely?"

We can be; but we simply won't allow ourselves the privilege. We do not "suffer our souls to become beautiful." Most of us fret and worry and find fault and chafe under the little trials, the pinpricks of life, until our faces are wrinkled and worn into ugly seams, that betray to the world our unhappy hearts.

Whenever we indulge in unlovely thoughts, we are making ourselves unlovely. Whenever we allow feelings of unkindness to master us, we are disfiguring our souls. And all this is gradually printed on our faces.

A well-known writer tells us that "the whole body changes with every emotional wave." If this be true, how carefully should we guard against wrong emotions!

Why not cultivate happy-heartedness? Why not look on the bright side of everything, and stop our worrying? Why not "suffer our souls to become beautiful?"

Suppose we should rise to-morrow morning with the thought, "I am God's child. He is full of light and love. This is a new day that has never been lived before. I will banish the clouds of yesterday, and live, moment by moment, in God's sunlight." And then, suppose we should go forth into the new day with only happy thoughts in our minds, and kind feelings toward everyone, and peaceful words on our lips—and keep this up all through the hours; what would be the result?

And suppose we should continue so through the weeks and the months and the years? What then? Would not our souls become beautiful, and shine out through our faces?

Someone had said: "To be calm and serene and full of hope of higher things; this comes to him whose life aims at the absolute." We want to be beautiful—to live the beautiful life. Then we must have the poised soul. All strife and discontent and restlessness are banished from the heart that, trusting in God, lives in His sunlight. That was good advice that John Ruskin gave:

"Keep absolutely calm of temper under all changes; receiving everything that is provoking and disagreeable to you as coming directly from Christ's hand; and the more it is likely to provoke you, thank Him for it the more; as a young soldier would thank his general for trusting him with a hard place to hold on the rampart."

And it would be well for us to keep in mind that beautiful prayer of Whittier's:

"Drop Thy still dews of quietness
Till all our striving cease,
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace."

—*In "The Epworth Herald."*
New York.

Prayers for Little Children

AN EVENING PRAYER

Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take;
And this I ask for Jesus' sake.

A MORNING PRAYER

Now I wake to see the light,
God has kept me through the night;
May He keep me all the day,
From sin and every evil way;
And this I pray in Jesus' name.

Opposed to Slang

Donald had been to Sunday School, and on coming home was asked what he had learned. The lesson was the story of Joseph, and the small learner was evidently very full of his subject.

"Oh," he said, "it was about a boy, and his brothers took him and put him in a hole in the ground; and then they killed another boy and took the first boy's coat and dipped it in the blood of this boy and—

"Oh, no, Donald, not another boy!" his sister interrupted, horrified. But Donald stood his ground.

"It was, too," he insisted. Then he added, "The teacher said 'kid,' but I don't use words like that."—*Woman's Home Companion for May.*

Why He Failed as a Leader

His mind was not trained to grasp great subjects, to generalize, to make combinations.

He was not self-reliant, did not depend upon his own judgment; leaned upon others; and was always seeking other people's opinions and advice.

He lacked courage, energy, boldness.

He was not resourceful or inventive.

He could not multiply himself in others.

He did not carry the air of a conquerer.

He did not radiate the power of a leader.

There was no power back of his eye to make men obey him.

He could not handle men.

He antagonized people.

He did not believe in himself.

He tried to substitute "gall" for ability.

He did not know men.

He could not use other people's brains.

He could not project himself into his lieutenants; he wanted to do everything himself.

He did not inspire confidence in others because his faith in himself was not strong enough.

He communicated his doubts and his fears to others.

He could not cover up his weak points.

He did not know that to reveal his own weakness was fatal to the confidence of others.—*Success Magazine.*

Little Friends We Ought to Know

BY LYLE WARD SANDERSON.

When the winds of March blow high then is your time to keep your eyes open for our little bird friends, who are returning to us from their sojourn in the warm, sunny South. Some days will be mild and springlike, then they will scatter about the fields and woods. But sudden squalls and cold snowstorms will often drive the newcomers to seek shelter and food near our homes. Then a few crumbs, seeds, suet, and bones put out on a window-shelf, or some place where there is protection from cats, will afford us a good opportunity to make their acquaintance.

During a fierce storm one year near the last of March, we scattered food on a windswept piece of ground near the house, and soon a flock of juncos came fluttering down out of the whirling snow. Such brave, hardy little birds as they were, making their home with us in the North through all the long winter! Each one was attired in a neat, dark, slate-colored suit, which threw their tiny bills and feet into prominence. So rapidly did they move about that they seemed something like little mice, and their high-pitched shrill notes almost sounded like squeaks. How they fell upon the food and made way with it!

A little later they were pointed by a number of larger birds; stout-hearted travelers, who stayed with us for a time while on their way north. They were fox sparrows, most interesting birds that look much like thrushes with their spotted breasts. Largest and handsomest of the sparrow family, they may be easily recognized by their reddish-brown coloring, their light breasts thickly spotted and dashed with the same color, and the still warmer tone of the wings and tail. They were most amusing birds to watch as they scratched about the ground, using both feet like diminutive chickens.

Often with these birds came the tree sparrow, who was easily told from others of his large family by the one dark spot on his light breast. All through the winter we had with us the chickadee, who by his cheery call and confiding ways, makes friends of all. A lively little black-capped scamp was he, constantly flying about and uttering his call of day-day-day, which in summer he changes to chicka-dee-dee-dee-dee.

He was a cousin and close companion of the nuthatch, whose short, harsh call sounded like the quack of a duck. Mr. Nuthatch was larger than the chickadee, but had the same black crown; he climbed about the trees like a woodpecker searching for insects. These birds were most grateful for bones and suet hung out in the trees for them to peck at, also for nuts.

It certainly pays to make the acquaintance of our little friends in feathers. Begin to look for them by March and the first of April, while they are coming back, before the leaves come out and hide them, and before so many of the travelers arrive that the task becomes confusing.—*In "Junior Herald."*
Dover, N. H.

SECOND QUARTERLY REVIEW

International Sunday School Lesson for June 20, 1909

GOLDEN TEXT: "With great power gave the Apostles witness of the resurrction of the Lord Jesus."—Acts 4:33

DAILY HOME READINGS.

M. Acts 10: 24-48;—Tu. Acts 12: 5-17;—W. Acts 9: 1-20;—Th. Acts 11: 19-30;—F. Acts 13: 1-12;—S. Acts 14: 8-22;—Su. Heb. 11: 32-40.

BY THE REV. E. B. BURROUGHS, LL. B., A. M.

The secret of the rapid and marvellous development of the early Christian Church was in the fact that the members thereof were constantly giving evidence of the power of the religion and resurrection of the Lord Jesus Christ. Having entered into a realization of the blessedness of salvation they were ever in readiness to declare it unto those who had not entered into a similar experience. They were not ashamed of the Gospel of Christ. Wherever they went they gave evidence by precept and example that they had been with Jesus and had learned of Him. Their willingness to suffer and, if need be, to die attested their firm belief in the resurrection of their Lord and Master. This belief transformed them. It also filled them with an enthusiasm that knew no bounds. Hence, whether in the streets of Corinth or Antioch, or in the synagogue at Cypress, or the roadside at Lystra, they spoke with power and demonstration of the spirit's presence. The result was that many believed and were added unto the church. The church of to-day should do the same thing. As followerers of Christ we should daily give witness to the fact of the resurrection. Our daily lives should give evidence of the transforming power of salvation. Spiritual enthusiasm should characterize us in whatever we may do for the advancement of the Kingdom. Thus doing the time will soon come when the kingdoms of this world will have become the kingdoms of our Lord and of His Christ.

Our lesson today is a review of the lessons of the Second Quarter. In order that we may get the very best possible results of the review we will find it necessary to make a study of the whole six months of our study of the Acts. This will enable us to better understand the present quarter by its relations to what has gone before.

The time covered is twenty years, reaching from A. D. 30 to 50; from the memorable day of Pentecost to the great Peace Conference at Jerusalem.

The following outline is simply given by way of suggestion.

LESSON I.

SUBJECT: Peter and Cornelius.—Acts 10: 1-48.

GOLDEN TEXT: "In every nation he that praiseth Him, and worketh righteousness, is accepted with Him."—Acts 10:35.

This lesson gives an account of two visions—one to Cornelius and one to Peter. It also brings out the great truth that God is no respecter of persons but that all men regardless of race, color, or condition may come unto Him and be saved.

LESSON II.

SUBJECT: Peter delivered from prison.—Acts 12: 1-19.

GOLDEN TEXT: "The angel of the Lord encampeth round about them that praiseth Him, and delivereth them."—Psalm 34:7.

The teaching of this lesson is that prayer is a privilege and a power. The deliverance of Peter from the power of the blood-thirsty Herod is also one evidence of the watch-care that God bestows upon those who put their trust in Him.

LESSON III.

SUBJECT: The conversion of Saul.—Acts 9: 1-30.

GOLDEN TEXT: "He fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecuteth thou Me?"—Acts 9:4.

Here we have brough out most prominently the transforming power of Divine Grace. Saul, the persecuter, becomes Paul, the greatest of the Apostles. His question, "Who art thou, Lord?" is one that must be settled in one way or another by every man.

LESSON IV.

SUBJECT: The Gospel in Antioch.—Acts 11: 19-30, 12:25.

GOLDEN TEXT: "The disciples were called Christians first in Antioch."—Acts 11:26.

The followers of Christ having increased so rapidly and numerically their enemies thought it time to give them a special designation. They did this by calling them "Christians." Thus a new name including both Jews and Gentiles, was giveh them. These who are called Christians should be like Christ and cling unto Him with all their heart.

LESSON V.

SUBJECT: Paul's first Missionary journey—Cypros.—Acts 13: 1-12.

GOLDEN TEXT: "Go ye into all the world, and preach the Gospel to every creature."—Mark 16:15.

The spread of the Gospel has been, and is still due, to the missionary spirit of the Apostles, and of those who love the Lord. This lesson is the beginning of that glorious missionary story, which reaches out, with Paul, over the great Roman Empire. Let us remember that we, too, are set apart for service.

LESSON VI.

SUBJECT: Paul's first Missionary journey—Antioch in Pisidia.—Acts 13: 13-52.

GOLDEN TEXT: "The word of the Lord was published throughout all the region."—Acts 13:49.

Filled with a zeal that was boundless Paul continued to travel from place to place preaching the gospel. This lesson gives an account of one of the most remarkable sermons delivered by him and the wonderful results that followed. We learn here that there is danger of our being self-condemned like the Jews of Antioch.

LESSON VII.

SUBJECT: Paul's first Missionary journey.—Iconium and Lystra.—Acts 14: 1-28.

GOLDEN TEXT: "All the gods of the nations are idols: but the Lord made the heavens."—Psalms 96: 5.

This lesson brings out the Divine approval of Paul's labors as manifested by the miraculous cure of an impotent man. We also learn how anxious Paul was that the true God above be worshipped. We further learn that we are indebted to God for all things.

LESSON VIII.

SUBJECT: The council at Jerusalem.—Acts 15: 1-35.

GOLDEN TEXT: "We believe that through the grace of the Lord Jesus we shall be saved, even as they."—Acts 15:11.

The early church had its troubles. Among them was the question of circumcision. Namely of the Jewish Christians taught that all Christians must keep the Jewish laws. But Paul and Barrabas thought differently. This lesson shows that this vexatious question was settled in accordance with the views of Paul and Barrabas. Thus we learn that the gospel is for all people and that the middle wall of partition has been for all time broken down.

LESSON IX.

SUBJECT: Believing and doing.—James 2: 14-26.

GOLDEN TEXT: "Faith without works is dead."—James 2:20.

The Apostle James brings out in this lesson the great truth that faith without works is not true faith. If we really believe in Jesus we will try to live as He did. If we love Jesus we will keep His commandments. If we have new hearts we will have new lives. Our lives must prove our faith.

LESSON X.

SUBJECTS The Power of the Tongue.—James 3: 1-12.

GOLDEN TEXT: "Whoso keepeth his mouth and his tongue, keepeth his soul from troubles."—Prov. 21:23.

There is only one way to have a good tongue—that is to have a good heart. The tongue is a small member, but it is hard to control. If we would speak right we must think right. "Out of the abundance of the heart the mouth speaketh." We must guard our speech.

LESSON XI.

SUBJECT: Heroes of Faith.—Heb. 11: 1-40.

GOLDEN TEXT: "Faith is the substance of things hoped for, the evidence of things not seen."—Heb. 11:1.

This chapter is called "the roll call of the heroes." Faith is a wonderful thing. Very little would be done in this world without it. Without it we cannot please God. Faith is the feeling sure. If we have faith in God we will trust His promises. God will honor and bless all who have faith in him. We may be heroes of faith.

Charleston, S. C.

REJECTED OPPORTUNITIES

(Mark 10. 17-22)

The Epworth League Devotional Topic for June 20, 1909

BY GEORGE VAN DERVEER MORRIS

The Theme and the Scripture. Mark 10. 17-22. No passage could have been chosen that would have illustrated the theme more perfectly than this. Here is a young man from one of the best families, in the best sense of that word. He has been brought up properly, according to the lofty ideals of his nation and generation. According to the law, his early years were spent in close companionship with his mother, from whom the gentler virtues were imbibed. Then for a few years he came into the special intimacy with his father, from whom the sterner virtues of citizenship and manhood were obtained. In the meantime the best instructors were his, and his education was systematically begun and symmetrically carried out. At the same time he was learning his Hebrew characters and the proper use of his mother tongue and the arithmetic necessary for his transactions with his fellows, he was drinking in the law and its exposition, and he was sitting at the feet of Moses and the prophets and the immortal bard, David. His was a well-rounded education. He was not like multitudes of the boys of the present generation, who display the densest ignorance in reference to things sacred.

Not only had his training been correct, but it had "taken hold." It had become a part of his character. There he was, a strong, clean, upright young man, the pride of his family. No wonder Jesus, beholding him, loved him immediately.

About this time the fame of the new Teacher had gone abroad. This young man had heard the reports. Everything in his being went out to Jesus. "If I could only see Him! I would tell Him of my life and its perplexities. Perhaps he could help me out of the entangling maze into which I have gotten. Perhaps he could point me to higher ground than this daily routine." One day word came that the great Teacher was passing by. Here was his coveted opportunity. With every nerve atingle and with accelerated pulse he runs out to meet Him, falling down at His feet and pouring out to Him the great question of his life.

This day had salvation come nigh him. This day had Christ himself looked into his face and told him the way of life. This day was the door to eternal blessedness opened before him. But he entered not. He discovered a sore spot that he did not know existed, and because of it he turned sadly away. And the door was shut. And so with the multitudes today. Seeing and believing that Christ is Lord and Saviour, they turn away from Him because he probes them and finds the sore spot of sin where they least expected it existed. Thus opportunities are rejected.

The Meaning of the Theme. The story of the rich young man vividly discovers the meaning of theme.

Men prepare themselves all unconsciously for opportunities that are to come. This will require thought before it will be perfectly understood. It is not usually put in such few words and such plain English. God makes his move to correspond with every move made by man. In spite of the moves skilfully made to avoid Him, in his Providence and mercy He checkmates every time. God is not willing that any soul perish, and, in spite of man's frequent efforts to ruin himself, the door of hope is constantly opening before him. This does not mean that the wayward man has more opportunity than the other. It simply means that all lives lead to opportunity for salvation, even the life that is consciously running away from God, but especially the life that is living up to its light.

God is busy preparing opportunities to fit individual cases. This has already been suggested. There is no case so stubborn that God does not confront it with an open door to salvation. There is no case so wilful and cold and sinful of men who turn from Him at every point, of men who think

they hate Him—there is not one of these that He is not ready to meet. In His infinite mercy and power He has His opportunities ready for the kinds of men that men are making of themselves.

The Leader's Task. To read helps and digest them, but to leave them forever out of the service. Let them be incentives to thought and original study.

To be so full of the subject that if need be he could fill the whole hour himself, then religiously to cut himself down to a certain definite short period.

To gain the co-operation of as many members as possible. This can be done in different ways. In the division of your subject see to it that two or three are given subtopics for two-minute or three-minute talks respectively. It is wise to have several helpers pledged to tide the meeting over possible shoals.

To keep the meeting from dragging. Have ready a Bible-reading on the subject, to use in case of emergency.

To pray for the success of the meeting and the attainment of its ends.

To select carefully hymns that will inspire and help.

Finally, remember that you are the leader. Do not trust the meeting or any part of it to chance or "inspiration." Inspiration has a way of not coming when it is most wanted. Keep your hand firmly though gently on the helps.

From Notes on Epworth League Devotional Topic.

HEALTH PAPERS

OVEREATING

BY DENNIS A. BETHEA, M. D.

Overeating is the cancer of our civilization. When the system is constantly overloaded and the excretory organs taxed to their utmost capacity, day after day and year after year, we cannot expect to find a healthy body. Overeating is one of the principal causes of disease. It is usually due to hasty eating and the free use of highly seasoned foods, of sugar, or of soft mushy foods. Nature designed that every mouthful of food be thoroughly masticated. For this purpose we are furnished with strong teeth to do the necessary grinding.

Soft foods and those highly seasoned are the principal cause of gluttony. When food is taken dry, one thoroughly chews it before it is swallowed. This chewing stimulates the taste sense. The taste sense regulates the food supply of the body, and indicates the quantity and quality of the food to be taken into the system. Not only is proper mastication necessary to determine the kind and amount of nourishment, but it properly prepares the food for digestion, thus giving strength of body and mind. Overeating can be prevented by proper chewing, for it is by this process that our hunger is satisfied. The psalmist would say: "Who satisfieth thy mouth with good things so that thy strength is renewed like the eagle's."

Overeating finally results in feebleness of the digestive organs and general ill health with all of its disagreeable symptoms. If the appetite has been so long abused that the nerves of taste are no longer a safe guide, reason should rule and determine the quantity and quality of food needed. Overloading the stomach does not only derange the digestive system but the kidneys and other excretory organs as well. The tissues become clogged with waste products so that the system becomes a ready prey for pneumonia, tuberculosis, rheumatism, diabetes, etc., or if disease does not overtake the man he becomes an old man, in appearance, in the prime of life.

The hearty Sabbath dinner no doubt is responsible for many of the forms of Sabbath breaking. As it draws away the energy from the brain to assist the over burdened stomach in its work. No one can have a clear perception of right and a quick sense of wrong who indulges in overeating. The Sabbath may become a curse instead of a blessing to mankind. Much of the drowsiness in church and impatience and wickedness in homes is due to overeating and overwork of the digestive organs. Right here is where the preachers could do a great good for humanity, but their power is curtailed because they, as a class, are veritable gluttons.

While it is generally conceded that Americans take more food than is necessary to keep the body in a healthy condition, it is often a result of ignorance. The child is never taught to curb his appetite, but allowed to eat indiscriminately, thus developing into voracious eaters. One should eat just enough to fulfill the needs of the body and no more, for there is too much energy expended in trying to get rid of the excess of foodstuff.

But what is excess? How shall we know when we have eaten sufficient? Shall we be like the boy who stops eating only when he gets the stomach ache? What may be excess for one man may not be for another, and what may be sufficient for one period of life may not do for another period, or what may be enough for today may not be enough for tomorrow. The key to the situation may be summed up in one word—moderation. If there is to be an error it ought to be on the side of not enough rather than too much. The child should be taught moderation even while nursing. It is a pernicious habit to feed a child every time it cries.

In this age of hurry and rapid transit too little time is taken for meals. This is responsible for much of the overeating. The food is gulped down and hurried on to the stomach by copious draughts of water and other liquids. The food is not properly mixed with the salivary secretions, the stomach is overloaded before one is aware. It's no wonder that this is called an age of dyspeptics.

Thomas Edison, one of the world's greatest inventors says: "I keep my health by dieting; people eat too much and drink too much; eating has now become a habit with almost every one: it is like taking morphine, the more you take the more you want. Peaple gorge themselves with rich food. They use their time and ruin their digestion and poison themselves. Diet is the secret of health. I eat just enough to nourish the body."

Bishop Fallows says: "You can make a man good or bad according to the way you feed him." John Wesley said of himself: "From ten to fourteen I had little but bread to eat, and not much of that. I believe that this was so far from hurting me that it laid the foundation of lasting health. When I grew up I choose to eat sparingly." But alas, the followers of Wesley are following him afar off in this particular today. Daniel prepared himself and companions for the ordeal through through which they were to pass, by dieting as well as by prayer.

It is just as important for man to be temperate in eating as temperate in drinking. It is only by eating in moderation taht health can be preserved. Health, happiness, beauty and efficiency depend upon proper eating.

Terre Haute, Indiana.

Morristown Normal and Industrial School

The annual commencement of this institution was held in the city tabernacle and in Reed's Theater, from the 9th to the 12th inst. On the 9th the baccalaureate sermon was preached by the Rev. Albert E. Piper, of Wilkesbarre, Pa. By 10:30 our city and surrounding country did themselves honorably by furnishing a goodly number of white and colored attendants. The sermon was a masterpiece, it was unfathomable, filled with the riches of grace, wisdom, knowledge. It carried with it a wonderful influence for good. At 7:30 p. m. the annual sermon was preached by the Rev. F. E. Ross, pastor of Trinity Methodist Episcopal Church, Knoxville, Tenn. This sermon was also one of great power, one that breathed into the vast audience a longing and an inspiration for the higher life. The sermons of this annual occasion are spiritual and intellectual feasts; for the strongest and best agencies of the Master are sought and secured.

On the 10th at 7:30 p. m., was held the girls annual oratorical contest. This contest was in every way creditable. The girls more than sustained their past reputation as strong speakers. The gold medal was given to Miss Lizzie Clark, of Pulaski, Va. It seemed as if centuries of refinement and cultivation lay back of these girls as they so perfectly and effectively delivered their pieces. The time in which such training and docile youths will manifest themselves—their powers, capabilities, etc., is near.

The evening of the eleventh brought up the contest of young men. While the past contests of the young men have been of a high class, this was in some respects an improvement. The entertainment arising from this contest was of an inspiring nature and forbade the coming of great forces in debate or on the stump. The medal for this contest was awarded Mr. Roy Clark, of Pulaski, Va.

At 3 p. m., of the eleventh the Alumni Association of the college was ably addressed by the Rev. W. H. Franklin, president of Swift Memorial College, Rogersville, Tenn. A large number were present. Among the visitors were a number of ministers, district superintendents, etc., some of whom were graduates of the college. This is a growing feature in the closing exercises of the school.

The commencement exercises were held in the theater, the seating capacity of which was taxed to its utmost. The greatest number ever seen in the theater was present. The white and colored people were about equally divided. The exercises consisted of a drama entitled "The Gypsy." The large audience was surprised to meet such a brilliant array of characters as were presented in the play. A grander stage scene has not been witnessed in Morristown by amateurs. Diplomas were given to fourteen from the literary department, and certificates to a large number from the industrial department. This closed one of the most cheering commencements in the history of the school. The hearts of many were made glad over the great progress manifested on every hand.

To those whose hopes have been fanned anew I admonish to toil on in the grand cause of education, heed not the clouds that often darken your horizon; forget not that Christianity a century ago was but the embryo of the great army of today. That every thought that breathes the spirit of God towards helpless humanity touches the sympathies of the redeemed, and tunes their hearts to renewed praise. That when the veil is lifted from our life-work, then will be unfolded the hidden grandeur of this cause.—H. J. F.

A School of the Prophets

The Braden Bible Training School of Walden University, is one of the great institutions of Nashville. It is not only a credit to the great University of which it is a most important department, but its past, and present history shows that it has been a benediction to the churches which have been its patrons without regard to denomination.

The enrollment in the Junior Middle and Senior Classes since 1902 shows a total of one hundred and twenty, including several young women, who have prepared for the missionary, evangelistic, and deaconness work. Fifty-five have completed the three years course of study, and are doing splendid work for the Master. Others taking the shorter courses are found in various parts of the field rendering effective service. Reliable reports show that thousands of souls have been brought to Christ through the instrumentality of students of our Braden Bible Training School.

Dr. E. W. S. Hammond, the dean, will conduct a summer correspondence course of study for the benefit of ministers, Sunday school teachers, and others who desire to review their studies, or acquire the habit of choosing reading and studying those books which will give them better qualifications to meet the increasing and imperative demands for thorough Christian service.

The closing exercises of the Braden Bible Training School were held in the chapel of the University on Wednesday evening, May 5. Eugene Robinson, of Virginia; David J. Mitchell, of Tennessee; George W. Maxine, of Mississippi, and Miss Willa Riley, of Kentucky, having completed the course of study received certificates.

Southwestern Christian Advocate

631 BARONNE STREET.

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

A GREAT CHURCH

•Epworth Memorial Church, Cleveland, Ohio, celebrated the sixteenth anniversary of its dedication with special services May 9 to 16. President Herbert Welch, of Ohio Wesleyan University, was the Anniversary Preacher on Sunday, May 9th, and on the 16th, the pastor, Rev. Worth M. Tippy, D. D., gave the Annual Sermon, and at night the evening address, celebrating the anniversary of the Epworth League, which was founded in this church nineteen years ago.

* * *

Epworth Memorial Church has now a membership of about 1300. The church is so organized under a scheme of weekly evangelists, that it receives a steady stream of probationers and transfers by letter. One hundred and five have been received into full membership from Oct. 1, 1908, to May 1, of the current year and six hundred in the last three and one-half years. The church receives an average of sixty probationers annually.

The budget for current expenses amounts to $17,500; and for current expenses, benevolences, charities and principal and interest on the debt, a total of $28,000.

The pastor, Dr. Tippy, is surrounded by a salaried staff of six persons, exclusive of the Choirmaster, Organist, Housekeeper, Physical Director and Custodian. The staff consists of H. F. Millhoff, Executive Secretary; Miss A. Rebecca Gale, Office Secretary; Miss E. Louise Wilmott, Deaconess; Mrs. Eva B. Palmer, Parish Visitor; Mrs. A. T. Brewer, Editorial Secretary, and Rev. Arthur W. Henke, Pastor's Assistant.

* * *

During the last year the church added important features. The growth of the membership and the enlargement of the work necessitated a re-organization of management. The Official Board created ten standing and two special committees, with one man on one committee only. The control of the board over the work of the church was more closely drawn, and a more effective handling of business by committees with clearly defined duties was provided for. Four new committees were created; on Social Service, Memorials, Publicity, and most important of all an Executive Committee. This last was created on suggestion by the pastor to supervise the office, and to work with him at the executive problems of the church.

* * *

The most revolutionary action of the year was the creation of the office of Executive Secretary and the selection of an expert office man as its incumbent. He works next the pastor and takes over the direction of the office, finances, benevolences, periodicals, the business management of the Epworth Outlook, and, so far as possible, every exectuive detail. He has under him an office secretary who is a trained bookkeeper and stenographer. The church maintains a regular office open during the usual office hours. The new plan has proven very satisfactory.

* * *

Another interesting departure of the year has been the creation of the Epworth Memorial Fellowship in practical church work, in connection with Garrett Biblical Institute, Evanstan. The new incumbent, Rev. Arthur W. Henke, is a college man and a graduate of this year's class in the Seminary, and enters upon his duties in June. He is under appointment from the Seminary for one year and is not a member of the East Ohio Conference. Dr. Tippy will take him next himself and give him every opportunity to learn the methods of this great church. His main assignments will be to the Boy's Work. work for men, and a training class for teachers. His salary for the year provides only for a generous support, the main object of the fellowship being to train men to become pastors of large city churches.

Persons desiring detailed information concerning these features may secure same by addressing Epworth Memorial Church Office, Cleveland, Ohio.

Of General Interest

France Admires San Francisco

The wonderful rehabilitation of the city of San Francisco from the disaster of earthquake and fire has won the admiration of France. On last Saturday Mr. Jusserand, Ambassador of the French Republic to the United States, presented to the citizens of San Francisco a medal on behalf of his country. The medal expresses the admiration of France for the spirit and enterprise which characterized the rebuilding of that city. This act of international courtesy was greatly apprecated by the Californians. Such acts as these go far towards strengthening the ties which bind the Nation of the earth together and pave the way for international brotherhood.

As A World Educator

The first of a series of bulletins issued by the National Bureau of Education shows the part played by the United States in the education of the world. The bulletin shows that in nine of the leading institutions more than nine hundred foreign student are enrolled. Of this number sixten are from Africa. It is estimated that there are nearly thirteen hundred students from foreign countries in twenty-seven of our principal universities and colleges. Of these more than 300 are from China. Professor John Fryer, of the University of California, who has traveled extensively in China and has had an opportunity to note the trend of the present educational system in that country, states he has found that a wild craze for Western learning has pervaded all classes of society; and to meet the demand, therefore, for competent teachers of this "new learning" many of the most progressive and intelligent young men and women of China have been sent abroad to study. It is quite natural, therefore, that many of them should find their way to this country.

Colonel McClure Dead

Colonel A. K. McClure, the Nestor of American editors, died at his home in Wallingford, Pa., June 6, aged eighty-one. Colonel McClure was for many years a distinguished figure in American journalism and played a prominent part in shaping the policies of the Republican party. To him is credited the distinction of doing as much probably as any other man in bringing about the nomination of Abraham Lincoln at the Republican convention in Chicago, 1860. This was done by bringing over the Pennsylvania delegation to the support of Lincoln. The Colonel is widely known and greatly beloved in all parts of the Nation. As one of the founders of the Republican party, as a trusted friend and adviser of Abraham Lincoln and as an editor of high character, his services to the Nation were great and in all respects worthy of the high tribute being paid by the press in all parts of the country.

A Remarkable Flight.

On last oMnday morning Count Zeppelin made a sensational flight of more than nine hundred miles in his new airship Zeppelin II. The ship remained in the air continuously for thirty-eight hours and stopped only to replenish its supply of fuel. The Germans are beside themselves with joy because of this record-breaking flight. Dispatches from Germany state that scarcely more patriotic enthusiasm could have been caused by the winning of a great battle. In making the descent a strong wind blew the ship into the branches of a tree, which caused serious damage. The ship was repaired and was able to return to its home station. This feat of Count Zepellen has again directed the attention of the world to the commercial and military possibilities of the dirigible balloon. This country, although it has less to fear from balloon invasion than other countries, is the first to prepare plans for aerial coast defenses. The plan is to have a number of stations about two hundred and fifty miles apart, where balloon houses will be contructed and furnished with supplies for maintaining airships. An effort will be made to have Congress make an appropriation for this work.

A Modern Discoverer

Acording to the State prohibition law of Tennessee, which becomes effective July 1st, saloons will not be permitted within four miles of any Church or school building. An enterprising Tennesseean at once set out to discover whether or not there should be any spot where a saloon could lcgitimately be operated. As a result of his diligent search he at last located a place on the top of the Cumberland Mountains where the law could not touch him. tI is in a secluded part of the State, about eighteen miles from McMinnville. Fearing lest a school or Church building should be erected within four miles of that place—thus rendering of no effect his enterprise—it is reported that he has leased all the land within that distance. He will have a monopoly of the liquor business in that part of the State and is preparing to run hack lines to neighboring towns for the accomodation of thirsty Tennesseeans. The State Legislature will not meet until 1911, by which time he hopes to have acquired a large fortune. It would be much better for the State, as well as for the man, if his enterprise had been turned in another direction; but as it is, may his hope be vain and his labor of no effect.

A most interesting article could be written upon freaks of race prejudice. There is no definite line of opposition to the Negro, based upon reason and investigation, but race prejudice simply shuts its eyes and opposes. In most a Southern community because of the money it will bring the community seeks the location of schools of high grades, whether for whites or Negroes. In some instances we have known where the white people took the lead and gave so much bonus to have Negro schools located in their community. And now since we are to have another Berea College for Negroes, to oe known as the Lincoln Institute, and to be located in Kentucky, Simpsonville is opposing the location of a school in that community. Well, we dare say there will be as little objectionable to the Lincoln Institute, patronized by Negroes, as there could be to any institute and it would be a financiai benefit to the community. But then race prejudice must manifest itself however ridiculous it may appear in doing so. On the other hand it appears that Louisville, Ky., is anxious for the location of this school, and is offering to give a $30,000 bonus.

The Christian Advocate, published at Nashville, Tennessee, in discussing the Georgia Railroad strike, says that the range of occupation open to black men will be gradually narrowed. "It is useless," our contemporary observes, "for Negroes to expect to be accepted as members of white labor unions." Continuing, the Christian Advocate says:

"It is not surprising that the pressure has made itself felt first where it has, since the Brotherhood of Locomotive Firemen is a tsrong and experienced organization. Later similar movements may be expected in other occupations. Meantime the indifference and incompetence of many Negro laborers is prejudicing public sentiment against the race, even in the South. Its leaders should bring all possible pressure to bear upon their irresponsible and shiftless kinsmen in order that they may at least keep the esteem of the public as unskilled labor."

Well, Brother Winton, you have given the "leaders" of the Negro race a hard job to keep our "irresponsible and shiftless kinsmen" in proper attitude so that they may have the esteem of the public as unskilled laborers. What incentive shall we offer to "our irresponsible and unskilled kinsmen?" White laborers in all walks are urged to good work and fidelity in service by the hope of promotion and increase in wages. Remove these two incentives from the best white laborers of this country and it will be demoralized. Take these two incentives from the Negroes and they are handicapped. Shut up, if you will, every avenue for promotion and doom the Negro to the most menial, unskilled labor with incentives of promotion and increase of wages and you will destroy him even in these capacities and the "leaders" will be powerless. The leaders of the Negro peoples of this country are willing to do their best in the development of our people, but they must have reasonable co-operation. We cannot make brick without straws.

People of Interest

On Tuesday, June 1st, the Yukon-Alaska Exposition opened at Seattle.

Bishop Neely was the commencement orator at Pennington Seminary, N. J., on Wednesday, June 9th.

The Rev. J. W. Robinson, of the Lexington Conference, delivered the commencement address before the Summer High School, Parkersburg, West Virginia.

The Washington Bee, edited by the Hon. W. Calvin Chase, entered upon its thirtieth year of service June 5th.

Bishop Spellmeyer preached the baccalaureate sermon at McKendree College, Lebannon, Il., on Sunday, June 6th.

Mr. Theopilus Anthony Brouwer succeeds the late Dr. Daniel Coit Gilman as president of the American Bible Society.

Miss Mame C. Mason, the youngest daughter of Dr. M. C. B. Mason, graduated from the Walnut Hills High School, Cincinnati, June 4.

Bishop W. F. McDowell will preach the commencement sermon of Cornell College during its fifty-sixth commencement, June 11th to June 17th.

President John Weir and Mrs. Weir, accompanied by their two daughters, sailed on May 27th on the steamship Comus for New York. From there they will go to Cape Cod.

Bishop Goodsell preached the baccalaureate sermon before the graduating class of the New York University Sunday, May 13th. The Bishop graduated from this university in 1859.

James Boyle and Helen Boyle, his wife, the kidnappers of Willie Whitla, have been sentenced, he to life imprisonment and she to twenty-five years and to pay a fine of $5,000.

Andrew Carnegie has given France a million for a Hero Fund. This noble philanthropist thinks that men who save lives are more entitled to medals than those who lay men on the battlefields.

The Rev. William P. Dodson and Mrs. Dodson, who have been in this country on a furlough since May, 1908, sailed from New York on the steamship Adriatic, Wednesday, May 26, returning to Angola.

Mrs. Maggie L. Walker, President of St. Luke's Bank, at Richmond, Va., recently presented Miss Nannie Burroughs a check for $500 to aid in pushing along her work in founding a training school for girls at Washington, D. C.

Prof. H. L. Billups, of Wiley University, Marshall, Texas, is practicing law in Sedalia, Mo., this summer. He is the legal representative of the Lawton View Oil and Development Company and of the Robertson Realty Company.

The Rev. and Mrs. Ed. B. Burroughs announce the marriage of their daughter, Geneva M., to Mr. H. L. Crawford, Wednesday, the 2nd of June, at Charleston, S. C. Mr. and Mrs. Crawford are now at home in Hartsville, S. C.

The Rev. Kay W. McMillan, A. B., Pastor of Mt. Vernon, Houston, Tex., delivered the annual sermon and addressed the Y. M. C. A. and Y. W. C. A. of the Prairie View State Normal School, of Texas, during the recent commencement.

The Rev. A. L. Martin, Pastor of Waugh Church, Cambridge, Md., during the recent ession of the African Methodist Episcopal Conference, held in that place, presided over by Bishop Coppin, delivered an eloquent address of welcome on behalf of the Churches, which was warmly received.

Dr. T. L. Thomas lectured in both the city schools of Paris, Texas, on the 26th of April. On Monday night of the same day he lectured in Mt. Zion Methodist Episcopal Church. The Easter collection in this Church was $400. Every dollar of the benevolences was raised, with a fair margin. The Rev. W. G. Alston is Pastor.

Our Church at Triana, Ala., which had just been completed at great sacrifice, was destroyed by a storm on Sunday, May 30th. The crash came about ten minutes after the congregation had been dismissed. The Rev. A. McKinney is our Pastor at this point. We learn that the Methodist Episcopal Church, South, at Triana, was also destroyed.

Cory Methodist Episcopal Church, Cleveland, Ohio, the Rev. George A. Sissle, D. D., pastor, is making a strenuous effort for a new building with a hope that it may do institutional work. We sincerely trust that Cleveland Methodism will see to it that Cory Chapel carries out all of its plans and that our people, who move in large numbers from this section, are properly housed and saved to the denomination.

The Rev. J. Will Jackson, of Sedalia, Mo., preached the baccalaureate sermon before the graduating class of the George R. Smith College at its recent commencement. There were fourteen graduates, two from the commercial and twelve from the academic departments. The College, under the acting presidency of Prof. A. C. Maclin, A. M., the past year reached its highest enrollment and completed its most prosperous year.

The Board of Conference Claimants has provided a suitable eight page program for Veterans' Sunday or Conference Claimants' Day, as provided in Paragraph 313 of the Discipline. Programs will be furnished free of expense. Postage 15 cents per hundred. Charges are requested either to take a Special Collection in the interests of the Board or to provide that the amount in excess of the regular apportionment will be sent to the Board of Conference Claimants for the Connectional Fund.

A Legislator of the State of Florida wants the appropriation made by that State to the Negro Agricultural and Mechanical College revoked. He thinks Negroes have no right to go dressed up to school, and that the students have played lawn tennis is thought by him entirely out of place. He says: "Why not make them plow these courts up and plant them in something? Let's make them wear home-spun shirts, jeans breeches and get out in the plow." Well, this man belongs to the Dark Ages and does not know it.

Mrs. W. C. Terril, of Inhambane, writes: "The natives are very fond of sugar and the temptation to steal sugar is one of the strongest they have to combat. When giving a certain bitter medicine, I usually put a little sugar in the spoon to hide the taste. One day Liasi was sick and her husband came to get some medicine. The medicine I gave him was granulated and looked very much like sugar. When he returned with the spoon I asked him if Liasi took the medicine and he replied, 'Yes, she ate the medicine, but I ate the sugar, because sweet things make her sick.'"

Dr. O. S. Baketel wants more general superintendents and fewer District Superintendents. He says "a good thing for the church at large would be to cut down the number of district superintendents by at least one-third. Increase the general superintendents to about fifty, then place them in a specified territory for a term of four years or more, and make them responsible for the work under their care. Because of some specially important matters Bishop Wilson held the New Jersey conference two years in succession, greatly to their delight and profit. Why not four years, or even eight?"

In Dyersburg, Tennessee, lives and thrives a young Negro, Mr. T. J. Robinson, who entered that town nine years ago, so we were informed, with only ninety-five cents in his pocket. Today he is worth $35,000. He is the proprietor of a grocery store stocked with $1,800 worth of goods. The rental from his houses amounts to $130 a month, and he "lives at home" in a splendid residence, beautifully furnished, costing not less that $3,700. He is the only Negro in Tennessee, who is a district superintendent of an insurance company, under white control, with headquarters in Nashville.

On the steamship Arabic, arriving in New York on Sunday, May 23, were the Rev. and Mrs. Frederick B. Price, of Bengal Conference, and Mrs. Mary B. Shuett, of West Central Africa Mission Conference. During the past year Dr. Price has been district superintendent of the Calcutta District, principal of the American Methodist Institute, and agent of the Publishing House in Calcutta. The present address of Dr. and Mrs. Price is R. F. D. No. 1, Homer, New York. Mrs. Shuett, after fifteen years of service in Angola, during which she has enjoyed only one period of rest in this country, 1900 to 1901, now returns for her second furlough.

An interesting incident in the Georgia Railroad strike is the action of Mrs. Margaret Sylvester, a prominent white woman of Augusta, Georgia, who protected a Negro fireman from the attacks of a mob. The mob set upon Bryan, who broke away and ran, the mob in hot pursuit. Bryant sought shelter in Mrs. Slyvester's home. She freely admitted him, barred the doors, denounced the mob and declared if anyone tried to enter her house she would shoot. The pursuers retired. Here is where a lone woman successfully defied a mob and defended a helpless Negro. It would strike us that this is a lesson to some of our brave (?) officials in the South in spite of whom many a Negro is lynched.

On April 3, by steamship Cedric, from New York, the Rev. Robert J. Elliott and Mrs. Elliott, of Amesbury, Mass., sailed for Lucknow, North India, where the former is to join the faculty of Reid Christian College. Both are natives of Ontario, Canada. Mr. Elliott obtained the degree of A. B. from Victoria University, Toronto, and the degree of Ph. B. at Iowa Christian College; he was graduated from the Boston University School of Theology in 1907, and received the degree of M. A. from Boston University in 1909. Mrs. Elliott has received training from Boston University which she attended as a special student, and from the New England Conservatory of Music. They take with them their two boys.

To help carry the burdens which his lamented father, the Rev. C. B. Ward, laid down last December, the Rev. William T. Ward, a student at Syracuse University, relinquishing his college course, sailed for India on the steamer Oceanic April 24. Mr. Ward was born at Bangaloro, South India, and was graduated from the boys' high school at Naina Tal, North India, in 1901. From 1902 until 1907 he was connected with the work in the Central Provinces Mission Conference, being stationed at Jagdalpur. In the fall of 1907 he came to this country in order to take a college course. Because of the special need for his services on the field, he is now returning as a regularly appointed missionary of the board, to resume the work which he left less than two years ago.

The Rev. Otto A. Carlson, formerly of Brooklyn, N. Y., a missionary of the Board in Java, East Indies, died at Colombo, Ceylon, April 19. Mr. Carlson was born in Brooklyn Sept 24, 1880. He received the degree of A. B., from New York University in 1904. At the time of his departure for the foreign field—Jan. 17, 1907—he was a member of the Swedish Immanuel Methodist Episcopal Church, Brooklyn. His first appointment was to the Philippine Islands where he served until the fall of 1907, when he was transferred to Kuala Lumpor, Malaysia, in order to enter upon educational work there. Early in 1909 he was sent from Kuala Lumpor to Buitenzorg, Java,w here he was put in charge of the Methodist Anglo-Chinese School. He died while on his way to this country having been ordered home because of failing health.

Handel's "Oratorio of the Messiah" was rendered recently by St. Matthew's Oratorio Society, Dr. J. L. Bullock, Director, at St. Matthew's Church, Greensboro, N. C. The soloists were: Miss Uhema Moore, Mrs. Annie Nelson; Mrs. Pearle Morehead, contralto; Chas. W. Pierce, tenor; J. C. Waddy, basso. Mrs. A. L. Bullock was organist. The Daily Telegram, of Greensboro, in commenting upon the rendering of the oratorio, among other thing, said: "The rendering of Handel's "Messiah," at St. Matthew's Church, last night, was attended by a number of white music-lovers, as well as by many colored people. The peculiar musical ability of the Negro was well illustrated last night, for the rendering of this difficult classical work was exceedingly well done." Dr. Bullock, the Director, deserves great credit for the success of the entertainment. The Doctor is one of the best Church workers we know.

In Tokio, Japan, our publishing house is the only mission publishing house in that city. The plant cost about $25,000, and is located on one of the finest corners in the city. It is said now to be worth $50,000. During the past four years there have been issued from this press 190,000 volumes of the Union Hymnal used by nearly all the Protestant churches in Japan, besides monthly and quarterly translations of the International Sunday School Lesson Leaves and other helps for all the Protestant Sunday Schools in Japan. The Rev. David S. Spencer, agent of the Publishing House, states: "We print 18 weekly and monthly periodicals, do our work in seven different languages, make our own type and stereotypes, do our own binding and all other work connected with the printing establishment except the making of paper and electrotypes. We have all the business we can do and are obliged to turn away very valuable work because of the lack of proper machinery and the room in which to place it."

Personal and General

Miss Ella Burt of Natchez, Mississippi, is visiting relatives in Kosciusko.

The Rev. W. C. Thompson desires all correspond- to address him at 713 Taylor St., Lynchburg, Va.

Easter was a splendid day on the Kosciusko and Bluff (Miss.) charge, the Rev. Thomas W. Davis, pastor. All benevolence raised.

Miss Ethel and Leontine Robinson, after spending four weeks with their father, the Rev. James Robinson of Collins, Miss., have returned to their home at Pass Christian.

The Rev. and Mrs. J. B. Booth desire to express to the pastor of the Michelville, Tenn., charge, the Rev. J. W. Satterfield and his good people, his gratefulness to them for the reception in their honor April 25. It was a splendid affair.

The following paragraph should have appeared in the report of the proceedings of this body, published on page 7, last week: "The South New Orleans District raised $246.00 for Home Mission, an increase over last year of $40. This is not including Foreign Mission."

The District Superintendents and Ministers of the West Texas Conference are especially invited to attend the 19th of June celebration at Booker T. Washington Park, Limestone County, Texas, June 18 and 19, 1909.—W. H. Hawkins, Mrs. H. M. Davis, Commitee.

Our membership at Hobson City, Ala., under the leadership of the Rev. J. W. Wright, pastor, raised on Sunday, April 24, $100.25 towards the remodeling of the old church. About $25 of this amount was contributed by the unconverted friends of the church. Pastor Wright is highly esteemed by this people and good work is being done.

The Ladies' Aid Society of Key Chapel, Murfreesboro, Tenn., gave an entertainment Tuesday night, May 25th, from which a handsome sum was realized for the stewards. The literary program consisted of an orthographical contest that was highly entertaining as well as enjoyable. Mrs. Addie Simmons, president and Mrs. J. B. McClellan, secretary.

On May 25, 1909, the Clafiln University quintette was at Timmonsville, S. C., where they rendered a splendid program at Mt. Zion Methodist Episcopal Church. Dr. L. M. Dunton was also present and gave a very interesting talk on the line of "Education." Some of the best white people of the city were present and many said that this entertainment given by these young men was the best ever witnessed in Timmonsville.

Sunday, May 16th was rally day for the finishing of our church at Stamps, Ark. Quite a crowd of people attended the services. Pastor W. H. Simpson was ably assisted by Mrs. Stell Scroggins, and her splendid choir. The music rendered was a treat to all present. The money was reported by clubs. Mrs. W. H. Simpson, President of Club No. 1, reported $34.20; Mrs. H. Thompson, President of Club No. 2, reported $33.30. Total, $67.50.

The concert given by C. C. Dorsey and the young people at Pineville, La., was a source of help to our church there. They realized in this financial effort, $31.45. They have succeeded in paying $19.00 and $5.41 interest due on organ bought three years ago, and hold now a clear receipt for the same. This makes the fourth organ saved for as many churches, through the efforts of the Rev. H. J. Wright, the present pastor, who purposes now to fix up the parsonage and put in window lights, gallery in the rear of the house, and a front gallery.

The Rev. J. H. Talbert, of Abbeville, Miss., sent in to this office a few days ago, nine yearly subscriptions. Concerning his work our good friend says: "The Second Quarterly Conference convened at St. Peter, Abbeville, Miss., on the 15th and 16th of May, District Superintendent N. R. Clay, presiding. The church had been ceiled and a new pulpit put in. Sunday Dr. Clay preached two strong mons. Two members united with the church. Collection, $49.25. Raised since the first quarter for all causes, $239. The pastor and people are working together for the good of the cause."

The Rev. J. T. Legett, our pastor at Rushville, Ind., recntly celebrated his fifty-third birthday, that is to say, his many friends and members "celebrated" and made the occasion a memorable one. Professor Williams, principal of the Colored Public School, made the formal presentation of the many beautiful gifts to the surprised pastor, paying a beautiful tribute to his sterling qualities as a man and to the tested fidelity with which he has discharged his duties during his long ministerial career. The pastor of the Baptist Church, the Rev. Mr. Shumake, surrounded by many of the members of his church, followed with a glowing testimonial to the high Christian character of Mr. Leggett. Mrs. J. T. Leggett, who is at all times a charming hostess, served delicious refreshments.

The Plaquemine Industrial Colored School closed its first annunl term May 21st. The children passed a very creditable examination, thereby reflecting much credit upon themselves, the town and their teachers. Out of respect and appreciation for their teacher, the children presented each of the teachers of the literary department with a large bouquet. The Industrial work was very good. The prizes for the Industrial work were carried off by Misses Luella Writes, third grade, sewing; Luella Holmes, fourth grade, horticulture; Sarah Bell, fifth grade, Zephyr work. The paper of Miss Iantha H. Johnson, eighth grade, deserves much praise. Miss Iantha is the accomplished daughter of Mr. and Mrs. Louis Johnson, of Morrisonville. The concert for the primary department was at Laboring Men's Hall Monday night. Commencement exercises and annual concert Tuesday night. The annual address was delivered by Prof. Wm. D. Earls, of Natchez, Miss.—S. S. Earls, Principal, Mrs. B. E. Boston, Assistant, Mrs. M. L. Sorrell, Teacher of Industry.

District Conferences and Conventions

District Conferences

Time.	District.	Dist. Supt.	Place.
June 10-13	Ocala	Patterson	Starkville, Fla.
June 22-24	Salisbury	O'Connell	Cresfield, Md.
July 1-4	Jacksonville	Todd	Palatka, Fla.
July 7	Winston	Smith	Mt. Airy, N. C.
July 8-11	Pulaski	Pickett	Independence, Va.
July 13-18	Austin	Kirkpatrick	Georgetown, Tex.
July 14-18	Greensboro	Peace	Randleman, N. C.
July 20-25	Holly Springs	Clay	Abbeville, Miss.
July 20-25	Waco	Swann	Bremond, Tex.
July 20-26	Nashville	Smith	Tullahoma, Tenn.
July 21-25	Starkville	Everett	Ethel, Miss.
July 21	Anniston	Buckner	Syiacauga, Ala.
July 21	No. New Orleans	Price	New Orleans.
July 21	Greenville	Page	Westminster, S. C.
July 21-25	Knoxville	Webber	White Pine, Tenn.
July 21-25	Bennettsville	Thomas	Dillon, S. C.
July 21-25	Florence	Fulton	Timmonsville, S. C.
July 21-25	Muskogee	Franklin	Boynton, Okla.
July 21-25	Orangeburg	Cooper	North, S. C.
July 21-25	Gulfport	Cannon	Gulfport, Miss.
July 22	Bristol	Hill	Mountain City, Tenn.
July 22-25	Tupelo	Scarborro	Nettleton, Miss.
July 22-25	Savannah	Giddens	Savannah, Ga.
July 22-25	Aberdeen	Henry	Columbus, Miss.
July 22-26	So. New Orleans	Hubbard	Donaldsonville, La.
July 27	W. Nashville	Utley	Lewisburg, Tenn.
July 27-Aug. 1	Dallas	Wyatt	Sherman, Tex.
July 28-Aug. 1	Huntsville	Jackson	Montgomery, Ala.
July 28-Aug. 1	Beaufort	Davis	Erhardt, S. C.
July 28-Aug. 1	Jackson	McNair	Greenville, Miss.
July 28-Aug. 1	Birmingham	Thomas	Birmingham, Ala.
July 28-Aug. 1	Wilmington	Morehead	Wilmington, N. C.
July 28-Aug. 1	Montgomery	Goins	Brewton, Ala.
July 29	Greenwood	Nevils	Owens, Miss.
July 29-Aug. 1	Hattlesburg	Brooks	
Aug. 3-6	Meridian	McMorris	Scooba, Miss.
Aug. 3-8	San Antonio	Weakley	San Antonio, Tex.
Aug. 3-9	Palestine	Fuller	E. Calvert, Tex.
Aug. 4-8	Atlanta	Johnson	Fairburn, Ga.
Aug. 4-9	Shreveport	Johnson	Mansfield, La.
Aug. 4-10	Lake Charles	Clark	Lake Charles, La.
Aug. 5-8	Vicksburg	Lucas	Bolton, Miss.
Aug. 10	Paris	Gilmore	Greenville, Tex.
Aug. 10-15	Gainesville	Gowen	Gainesville, Ga.
Aug. 11	Monroe	Brown	Mt. Nebo, La.
Aug. 11	Brookhaven	Smith	China Grove, Miss.
Aug. 11-16	Sedalia	McAllister	Otterville, Mo.
Aug. 12-15	LaGrange	Stripling	LaGrange, Ga.
Aug. 17-22	Marshall	Williams	Marshall, Tex.
Aug. 18	Alexandria	Obee	Natchitoches, La.
Aug. 18-21	Guthrie	Smith	Guthrie, Okla.
Aug. 18-22	St. Louis	Gillum	Farmington, Mo.
Aug. 24-29	West Tenn.	Lyte	Alamo, Tenn.
Aug. 24-29	Navasota	Taylor	Navasota, Tex.
Aug. 25-29	Baton Rouge	Turner	Jackson, La.
Aug. 25-30	Maysville	Ziegler	Sharpsburg, Ky.
Oct. 13-14	Philadelphia	Monroe	Chester, Pa.

Conventions

June 9-12—Lexington Conference Woman's Home Missionary Society, Springfield, Ill.

June 18-20—Hattlesburg District Epworth League and Sunday School Convention, Heidelberg, Miss.

June 22-25—Meridian District Missionary Epworth League, Sunday School, Ladies' Aid and Woman's Home Missionary Convention, Meridian, Miss.

June 23-24—Mississippi Conference Woman's Home Missionary Society, Crystal Springs, Miss.

June 24-27—Gainesville District Sunday School and Epworth League Association, White Springs, Fla.

June 24-27—Pine Bluff District Sunday School and Epworth League Convention, Clarendon, Ark.

July 7—Winston District Epworth League Convention, Asheboro, N. C.

July 7-8—Eighth International Epworth League Convention, Seattle, Wash.

July 8-11—District Missionary Epworth League and Sunday School Convention, Brookhaven, Miss.

July 16-23—So. Florida Mission Sunday School and Epworth League Convention, Key West, Fla.

July 18-24—Nashville District Sunday School Institute and Epworth League Convention, Tullahoma, Tenn.

July 19-25—Greenwood District Epworth League Convention.

July 21—Bristol District Convention of Young Peoples' Societies Mountain City, Tenn.

July 21-22—Tupelo District Epworth League Convention, Nettleton, Miss.

July 21-25—Bristol District Allied Meeting of Young People's Societies, Mountain City, Va.

July 21-25—Greenville District Sunday School Institute and Epworth League Convention, Westminster, S. C.

July 21-25—Florence District Preachers' Meeting, Sunday School Institute and Epworth League Assembly, Timmonsville, S. C.

July 26-28—Greenwood District Sunday School and Epworth League Convention and Woman's Home Missionary Society, Owens, Miss.

July 28-Aug. 1—Topeka District Sunday School and Epworth League Convention, Independence, Kansas.

Aug. 4-8—Huntsville District Epworth League and Sunday School Convention, Huntsville, Ala.

Aug. 11-16—Sedalia District Epworth League and Sunday School Convention, Otteville, Mo.

Aug. 22-25—Welch Mission District Sunday School and Epworth League Convention, Stewards' and Leaders' Conference, Glatto, W. Va.

Aug. 24-29—Navasota District Epworth League, Sunday School Convention and Woman's Home Missionary Society, Navasota, Texas.

Aug. 26-29—North Carolina Conference Woman's Home Missionary Society, Asheboro, N. C.



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Gleanings from the Field

MISSOURI

Bridgeton.—Sunday, May 23, was our first quarterly meeting at the Methodist Episcopal Church, Bridgeton, Mo. The Rev. Dr. R. E. Glillum, district superintendent, was with us and preached two noble sermons. And at 8:30 p. m. the Rev. F. H. Small, ex-Pastor, preached a stirring sermon. Collection $12.—R. G. Williams.

MISSISSIPPI

Alesville.—Easter was a great day here. Programs carried out in full. The following persons paid: Fannie Roberson, $3.05; T. Lott, Abe Carruthers, Jessie Buford, W. H. Moody, H. H. Terrell, Eliza Terry and Georgia Durham, $1.00 each. Total $40.00. —P. A. Lemon, Pastor.

Hub Circuit.—Our first quarterly conference was held at St. Luke Church, on April the first. Nearly all of the conference members were present with written reports. We had a splendid session. Dr. G. W. Smith was at his best and all were well pleased. Paid superintendent up in full. —E. W. Dukes.

TENNESSEE

Leona.—That there is a growing interest in our work on this circuit is easily seen by anyone who has a chance to study its history and see its steady growth. Officials of every department of the church are alive as never before in recent years. The One Hundredth Anniversary of the birth of Abraham Lincoln was celebrated at Leona, with the Rev. F. R. Morton as master of ceremonies. A splendid program was rendered with the following speakers for the occasion: Profs. G. Miles, J. L. Middleton and Miss Mary Hall. The Pastor was at Spring Seat, where a good time was enjoyed by all present. Our program was all that could be expected, with Profs. Mayes, Benson, Robinson, Wilkenson, Johnson, and Sisters Robinson and Amerson. A most excellent speech was made by an old brother, Wesley Robinson. We have just closed the best quarter ever held here in the history of the Circuit, which convened on the 6th and th of March. On Friday night, while District Superintendent M. Q. A. Fuller was at the parsonage, a storm struck the parsonage, and our dining-room table was soon ladened with many precious pounds of every kind. The leaders: J. L. Middleton, Wm. Manning, M. Hall, W. L. Washington, E. D. Mayes; Sisters Viola Washington, Mattie Hill, Hezzie Wynne, Etta Culton, Francis Langford, and a host of others. We had an excellent quarterly Saturday with good reports. Sunday was a great day. Two strong sermons by the Rev. Mr. Fuller; 109 communed. collections, $41.35. This is my second year here. Too much cannot be said for this loyal membership, and the Ladies Aid Society deserves special mention for their earnest work in beautifying the parsonage, and helping the trustees in clearing old debts. We have no regrets for being among these good people.—G. W. Carter, Pastor.

Jasper.—The First Qnarterly Conference of Jasper and Newton circuits was held March 20-21, Dr. W. Hartley Jackson, District Superintendent, presiding. The Doctor's lecture at the opening of the Conference, to the laymen, was excellent. The Rev. E. D. Blackwell, our worthy pastor, had everything in good shape. We raised in the quarter, $26.20. The brethren raised $7.50 and the sisters $7.50, (total $15.00,) for a bell. Dr. Jackson gave $5.00 on it. The Rev. John L. Blue, Pastor of Trinity Mission, was with us and preached two acceptable errmons. The Elder spoke of the good old Southwestern, and admonished the laymen to take it. Sunday was a glorious day. The Elder preached to a crowded house at 11:30. The result was four souls happily converted and joined the old army. Pastor Blackwell is loved and respected, and already his return is asked. Collection for these two days, $37.80; paid the Elder in full,$17.00; Pastor, $50.00. We are preparing to build a new church at Neely Grove.—D. S. BBeaty.

Bryan.—We are in line on the Bryan Circuit and expect to accomplish great things. Our Second Quarterly Conference was held March 20-21, the the District Superintendent presiding. This was the greatest quarterly meeting I have ever witnessed. In three night's meeting six souls were brought to Christ. We paid the Superintendent in full, $12.50, and $6.50 on first quarter; total, $19.00. We raised $24.79 cents in quarterly. This quarter we raised in all, $171.29.—J. P. Patrick, Pastor.

Yorktown.—The work on this charge is progressing nicely. It is financially and spiritually alive. The outlook for a good year's work is very promising. Rev. J. W. Weakley, our worthy District Superintendent, was with us March 25th, and preached to a large audience. He has great hopes for the district this year. He and his men aro together. Our Second Quartorly Conference was held April 3rd and 4th by the Rev. J. H. Napier, of Floresville, Tex. Brother Napier preached three able sermons. J. C. Eusan, Jr., received baptism. The business session of the Conference was very good. The District Superintendent claims were more than met. Easter exeroises were well carried out, under the direction of Mrs. A. N. Cox and Miss G. A. Deams. These ladies worked hard and rendered a good program. We have just completed a good fence around the church at Yorkton, at a cost of $80., which adds much to the beauty of the church. To Bro. W. G. Davis is due this credit. He is an untiriing worker in the cause of the Master. Bro. J. J. Deans has planted several trees around the church. He is always doing some deed of kindness. We filled our appointment at Runge on the 18th inst., and preached twice to good audiences. The following members, Bro. E. L. Washington, Sisters J. M. Marshall, Nora Ross, Susan Phillips, A. M. Washington, besides paying their Pastoral dues gave the Pastor several pounds to take home.—J. C. Eusan, Pastor.
tor.

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TEXAS

Maysfield Circuit.—We held our second Quarterly Conference, April 3-4, with the Rev. J. H. Swan, District Superintendent, in the chair. The Conference was well attended. Reports showed improvement. The Superintendent preached an able sermon. Raised this quarter $33.95.—Thos Carter, pastor.

Brenham.—The church has been beautified since Conference. Raised on Easter $27. The second Quarterly Conference has been held and closed with a splendid report. A revival is now on and the good people of Brenham are asking the prayers of all for its success.—Reporter.

Columbia and Anchor.—The Rev. M. Fountain, of Beaumont, who assistde the the pastor in the recent revival service, won the love of our people. There were many tokens presented to him as evidence of aappreciation. All will be glad to see him again in our midst. This is one of the best years of Pastor Mack's stay on the circuit, and everything is in fine order. The young sisters are doing nice things for the church. There are newly stained windows of their own handiting, and a great many improvements have been made with a little assistance of the Ladies' Aid Society. We are making rapid progress.—Wm. Mack, Pastor.

Daingerfield.—Our Second Quarterly Conference was held by the Rev. J. E. Beale, and he presided over the business part of the Conference with dignity, showing himself master of the situation. On Sunday he swayed his audience with the power of his words. The Southwestern was not forgotten. Our collection was $27.50 for district superintendent and $50 for the pastor. —A. Gaylor.

Willis.—Our Second Quarterly Conference was held with St. Thomas Methodist Episcopal Church, at Willis, April 3-4. Our District Superintendent, the Rev. W. Hartley Jackson, was present. All departments were well represented; all official reports were excellent, showing great improvements, both spiritually and financially; the work is alive as never before. Sunday, April 4, was indeed a high day; District Superintendent W. Hartley Jackson, delivered two very excellent sermons, full of thought and inspiration; all that heard these sermons were greatly lifted up and profited therefrom. He is not afraid to defend the cause of right, neither is he narrow in any particular. An old time exhibition of Methodism was shown during and after the services, which has effectively entered into the entire work, aand Methodist fruit will grow therefrom. The Lord's Supper was administered by the Superintendent, etc. Sunday and Sunday night to eighty-five or more persons. Collection during the present quarter, forty dollars. The District Steward paid the Superintendent in full. Greater things yet to come.—W. L. Duncan, Pastor.

Anderson Circuit.—The Second quarterly Conference was held at Anderson Chapel, the Rev. B. M. Taylor, District Superintendent, in the chair. Every member of the quarter was present. Our reports showed marked improvement along all lines of church work. Good feeling seems to prevail between the two races at Anderson. The parsonage has been almost made new. The Ladies Aid Society bought the paint to paint the church interior. We have a good set of officers on the Anderson Circuit; they know how to make it pleasant for a pastor. Paid Pastor, $75, Paid District Superintendent, $20.—E. Micheaux, Pastor.

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Honor Roll

R. N. Jones.

Cash Remittances

Subscriptions received May 31—June 5.

Atlanta, Savannah.—*Martin Gleaton, H. Campbell, M. J. Borders, C. C. Anderson, L. H. King*, E. Burch.

Central Alabama.—*Martha Glencoe, S. M. Smith*, T. L. Perkins.

Central Missouri.—*E. A. Minor, R. G. Smith, Sanford Fields, M. Burleson, S. P. Johnson*, Lucy Mooten.

Delaware.—*E. D. Selby, E. F. Thompson*, James Thompson, William Thompson.

Florida.—*Geo. Hall.*

Lexington.—*Henry Martin, W. J. Langston.*

Lincoln.—*W. O. Allen.*

Little Rock.—*D. W. Stanfield, C. A. Torrence.*

Louisiana.—*Thos. A. Carr*, Mrs. O. Carr, *T. P. Norris*, Susan Smith, *J. B. E. Laiche, Corine Parker, Delia Porter.*

Mississippi, Upper.—*Jacob Miller, G. Spencer*, L. Kirkwood, *Charity Wall, Mm. Mimms*, Mathilda Johnson, *Miss Georgia Giles, D. Green, J. M. Shumpert*, H. M. Martin, *Jannie Simmons, R. N. Jones*, seven annual subscriptions. *Robt. Simmons, M. C. McEwen*, W. B. Voseman, *Pollie McGee, J. W. Hill, G. S. Lewis, E. C. F. Troupe*, J. H. Austin, *D. R. Bentley*, V. L. Hull, *W. R. Walker*, David Green, Henry Payne, *J. W. Little*, Carry Brown, *C. L. Angrum*, A. Matthews, Allen Everett.

North Carolina.—*G. W. Morehead*, S. J. Moser.

Tennessee, East.—*Ephrum Peggie.*

Texas, West.—*W. C. Carter.*

Washington.—*J. A. Ross, Elijah Dunlap, Basil Taylor, J. C. Walker, Harrison Stokes, A. Lancaster.*

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Crescent City Notes

Mrs. D. J. Price, of this city, Miss O. N. Bourgrois and Eddie Nelson, her niece and nephew, spent last week visiting their mothers and graandparents.

Mr. Alexander Bibbs, father of Mrs. D. J. Price, fell and broke his arm a few weeks ago. He is now improving.

THOMSON CHURCH.

Services were good Sunday. One accession; 59 communicants; one yearly subscriber to the Southwestern. The Rev. H. D. Mouton and Alfred Edwards gave excellent help. Bro. H. H. Chinn, chairman of the board of trustees, Geo. Jackson, treasurer, are hard at it to equal the work of their predecessors, Brothers Foster, Chase and P. A. Goff.—D. J. Price.

PLEASANT PLAIN CHURCH.

Sunday, June 6th, the spiritual tide ran high; early morning prayer meeting led by Bro. D. B. Phillips. Sunday school well attended. At 11 a. m. District Superintendent W. J. M. Price, and his wife were present. Brother Price preached an able sermon. The people here have learned to love him. At night the Sacrament was administered to 87 communicants. On the fourth Sunday our rally will take place, when we hope to raise funds to complete the repairing. We have good people at Pleasant Plain.—T. B. Cooper, pastor.

SHREVEPORT DISTRICT PREACHERS' MEETING.

The Shreveport Dstrict Preachers' Meeting will meet at Marthaville, June 16, 1909. Every preacher of the district is asked to be present. The Rev. T. J. Johnson, District Superintendent, will be with us. The Rev. H. T. O. Abbott, President.—M. L. Goins, secretary.

ALEXANDRIA DISTRICT.

The Preachers' Meeting was held at Boyce, Louisiana, Tuesday, April 13, in Kynett's Methodist Episcopal Church, the Rev. Joshua J. Obee, District Superintendent, and the Rev. F. M. Lashington, pastor. At three p. m. and in the absence of the Rev. Moses P. Franklin, the president, the Rev. W. H. Lang, the first vice president, called the meeting to order, with the Rev. W. L. Amos, secretary. Those present: The Revs. Obee, Worsham, Lashington, Amos, Clark, Lang, Green, S. Davis, Bryan, Venable, Sloan, Watson, Baldwin, Gardner Green J. Mitchell and Wright. The following brothers were elected to serve: President, the Rev. R. C. Worsham; vice presidents, the Rev. W. H. Lang, D. S. Sloan and A. Venable; secretary, W. L. Amos; assistant secretary, C. D. C. Byan; corresponding secretary, H. L. Wright; treasurer, the Rev. M. L. Baldwin; committee on program: the Revs. S. Green, E. H. Clark, H. J. Wright, M. L. Baldwin and A. Hampton, Jr. Committee on by-laws: The Revs. Obee, Sloan, Worsham, Lashington, and Clark, to report at the next meeting. The District Superintendent brought the matter of the seat of the District Conference before the brethren by saying that there seems to be no preparation being made and no desire manifested by pastor and people where it was to go and that from what he saw he thought it was necessary to look out for another place. Natchitoches was selected, the Rev. Mr. Sloan, pastor. The Preachers' Meeting was graced with the presence of the Rev. P. W. Clark, District Superintendent, Lake Charles District, and the Rev. T. J. Johnson, District Superintendent, Shreveport District. Their presence and addresses were hopeful as well as helpful.—H. J. Wright.

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District Rounds

MARSHALL DISTRICT.

THIRD ROUND.

Longview and Tyler, June 19-20; Texarkana, 27-28; Lodi, 26-27; Mt. Carmel, July 3-4; Daingerfield, 10-11; Harlton, 10-11; Hawkins, 17-18; Pittsburg, 17-18; Mineola, 24-25; Queen City, 24-25; Marshall Circuit, Aug. 1; Mallalieu, 7-8; Woodlawn, 21-22; Lasater, 28-29. The district conference will convene in Marshall August 17-22. We are planning for 1000 delegates. Get ready now.J. O. Williams, district superintendent.

SOUTHWESTERN SUBSCRIPTION CAMPAIGN.

Pastors, Attention!

Nearly 3000 old subscribers need to renew their subscriptions **now.** Brother Pastor, some of your members are among these. Do you not think this worth looking into?

MOTTO FOR JUNE: **"The renewal of ALL expired subscriptions."**

Conference Notices

Special Notices

UPPER MISSISSIPPI CONFERENCE.

To the Board of Examiners of the different years' course of studiess

You will remain to examine applicants in the same years as you did in the last quadrennial. Please send to me the questions as you have done in the past.—Thos. W. Davis, Chairman of the Board of Examiners.

MAYSVILLE DISTRICT.

The Maysville District Conference will convene Wednesday, August 25 to 30, 1909, in Sharpshurg, Ky. There are two ways to reach Sharpshurg. Take C. & O. train at Lexington; get off at Mt. Sterling, Ky.; take hack to Sharpsburg. Or take L. & N. train at Paris, Ky.; get off at Carlisle, Ky. You are cordially invited to be with us and represent your cause. Write me.—G. W. Ziegler, Dist. Supt.

LINCOLN CONFERENCE.

Dear Brethren.—Let us keep in mind our promise at Boley to help in re-establishing our church in Oklahoma City. The Rev. Wade Hamilton, our pastor at that point, has succeeded in securing a most beautiful church site; a temporary place for worship has heen built thereon. He is pushing the work courageously, but will not be able to advance the work much further or hold what has been done without help. I hereby urge each brother of the Lincoln Conference to make good his promise by collecting all you can from each congregation and send at once to the Rev. Wade Hamilton, 509 Laird St., Oklahoma City, who will send you receipt for same. We must raise $300 within the next few weeks, and I hope every brother will do his best.—W. F. Smith, Dist. Supt.

JACKSONVILLE DISTRICT.

Dear Brethrens—You know the District Conference, Sunday School and Epworth League Convention will convene at Palatka, July 1st, and continue in session through the 4th. I am repeating this notice through the SOUTHWESTERN CHRISTIAN ADVOCATE to remind you of the promised obligations. We are to meet at that time. First, you are to collect the full apportionment for the "Africa Diamond Jubilee Fund," and pay the same over at the District Conference. *Do not fail in this matter.*. Take the collection now, and you will be ready when your name is called. Second, the Florida Conference promised by unanimous vote, to try to raise one dollar per member for the Freedmen's Aid "Abraham Lincoln Centenniai Celebration.". Fall into line, brethren, and give a rally just like you do when you want to pay off a debt or raise the balance on your salary. Give a one dollar rally. This is a church debt and we must pay it off. If you are sick and cannot for that or any other reason be present at the District Conference, have a full report with the money there. I am sure you will report some amount raised on the other collections, as very likely you did well on Easter Sunday, and I trust you will even do better on Children's Day, the second Sunday in June. Notify your delegates to he present at Palatka if possible on Wednesday in the afternoon and evening, so as to answer the roll call Thursday morning, July the 1st. The church at Palaska, under Brother Hailey, will entertain you well. Remember, Brother Pastors, that we are to make an increase over our membership and our church property. Now if you will work and increase your membership, then all the others will be increased easier. I am, as usual, ready to help you in your revival meetings; for most surely as your membership grows, it is more certain that all other church work will grow. As a pastor I have tried out this fact. You get right down to this task, and for the sake of the test, by the grace of God, increase the membership of your charge, and then take up the other matters and see the proof for personal information. To those who desire to visit our District Conference at Palatka. You can reach Palatka over the Atlantic Coast line railroad, the Florida East Coast railway, the Georgia Southern and Florida railway, or from Jacksonville on steamboat up the St. John's river. All by way of Jacksonville.—J. S. Todd, District Superintendent.

ST. LOUIS DISTRICT.

The District Conference for the St. Louis District Central Missouri Conference August 18-22, at Fanmington, Mo All members are urged to be present.—R. E. Gillum.

WELSH MISSION DISTRICT.

The Sunday School and Epwortn League Convention and Stewards and Leader's Conference, will be held at Glatto, W. Va., July 22-25. The morning sessions for reports, the afternoon for planning the work till conference. Pastors, don't fail to take the Freedmen's Aid collection Aug. 25. Rally during the week and take the collection on the fifth Sunday. A dollar per member is the pledge of the conference. Take also the collections for the SOUTHWESTERN CHRISTIAN ADVOCATE officers.—W. T. Manly, Dist. Supt.

District Rounds

HOUSTON DISTRICT.

THIRO ROUND.

Wesley Tabernacle, June 18-20; St. Paul, 20-21; Trinity, 27-28; St. James, 27-30; Mallalieu, 27-29; Mt. Vernon, July 4-5; Boynton, 2-4; St. Mark, 4-6; Sloan Street, 11-12; Harrisburg, 9-11; Hamilton Chapel, 11; Beaumont St. John's, 16-18; Beaumont Mc., 18-19; Anchor, 24-25; Wallisville,31,Aug. 1; Richmond, 7-8; Kendleton, 14-15; Liberty, 21-22; Thompson, 28-29; Roeville, 28-29; Orange, Sept. 4-5; Deepwater and Laport, Boston Circuit, China Mission, Texas City, Noam and Devers, District Conference Aug. 31-Sept. 5. Brethren:—We will meet in Orange, Texas, August 31-Sept. 5. Our motto is, "On to Orange." This must he our best conference. Raise all the Boy's Dormitory claims. Bring one hundred and fifty subscribers to the SOUTHWESTERN CHRISTIAN ADVOCATE. Let every department of our church work be represented. Rev. W. A. Fortson and good people are making nice preparations for us. Drs. R. E. Jones, E. M. Jones, I. G. Penn, J. P. Wragg, I. L. Thomas, and others of the conference brethren will be there.—J. Mercer Johnson, Dist. Supt.

NAVASOTA DISTRICT.

THIRO ROUND.

Anderson Circuit, June 19-20; Caldwell Circuit, 26-27; Somerville Circuit, 26-27; Clay Circuit, 29-30; Brenham Station, July 2-4; Brenham Circuit, 3-4; Brenham Mission, 1-4; Sealey Circuit, 10-11; Brookshire Circuit, 17-18; Hockley Circuit, 24-25; Bellville Circuit, 24-25; Waller Circuit, 31-Aug. 1; Hempstead Circuit, 7-8; Hempstead Station, 8-9; Yarboro Circuit, 14-15; Millican Circuit, 21-22; Navasota Station, 28-29; Navasota Circuit, 27-29. Dear Brethren:—Please don't relax; put forth your best plans for Children's Day. Raise every dollar you can for all benevolences. There are some important claims which have not had a chance. Give all a chance. We can not afford to lose the use of Children's Day, the second Sunday in June. Organize to raise every dollar of claims for Wiley University. The District Conference, with the Epworth League, Sunday School and Women's Home Mission Society, will convene in Navasota, August 24th to 29th.—B. M. Taylor, District Superintendent.

HUNTSVILLE DISTRICT.

THIRD ROUND.

Huntsville Circuit, June 26-27; Spring Circuit, July 3-4; Dodge Circuit, 3-4; Rayford Circuit, 7; Willis Circuit, 10-11; Onalaska Circuit, 10-11; Dodge Circuit, 17-18; Fostoria Circuit, 20-21; New Caney Circuit, 22-23; Camilla Circuit, 24-25; Conroe Circuit, 31-Aug. 1; Huntsville Station, 7-8; Shiro Circuit, 14-15; Richards and Ulmer, 16; Loveiady, 21-22; Trinity Mission, 23-24; Carmonia, Mission, 25; Woodville and T. B., 26-27; Laurelia Circuit, 28-29; Livingston Circuit, Sept. 4-5; Bessemay Circuit, 9; Bonwier Circuit, 10; Jasper and Newton, 11-12. Pastors and officials of this district: I advise that you get together on the benevolence-devise plans to raise every cent of your apportionment for 1909. Come to District Conference to make your charge raise every cent District Conference meets at Montgomery, Tex., July 28-Aug. 1. The great Wiley rally will be pulled off Friday July 30, at 8 p. m. President Dogan will be there. Let's pay him in full, $500.—W. Hartley Jackson, District Superintendent.

ST. LOUIS DISTRICT.

SECONO ROUNO.

Bowling Green, July 10-11, George Grady; Curryville Circuit, July 17-18; Hannibal Circuit, 24-25, A. R. Martin; Jacksonville and Pittsfield, 24-25; Clarksville, 24-25, A. A. Tolson; Louisiana, 24-25, T. W. Fulghem; Springfield, 31-Aug. 1; Bridgeton, 1-2, J. H. Boon; Kinloch, 8, John Gaston; Elsberry, 7-8; St. James, 14-15; Farmington, 21-22; Bagnell Chapel, 28-29, B. F. Abbott; Fredericktown, 28-29; Rolla, 28-29, John Noland; Union Memorial, Sept. 4-5; Cairo, 4-5, T. H. Lockwood; Ironton, 11-12; DeSoto, 18-19; St. Charles, 11-12, R. G. Williams; Webster Grove, 25-26. My dear brethren, do not wait until the last of the year, when work is scarce, and the expenses of your people are greatest, to raise your benevolence; begin now and keep at it until the last dollar is sent to the treasurer of the different boards. Let the rallying cry of the district be, one dollar per memoer for George R. Smith College.—R. E. Gillum, District Superintendent.

ATLANTA DISTRICT.

THIRO ROUNO.

Children's Day, June 13; Battle Hill, 17-20; Fairburn, 19-20; Newnan Circuit, 26-27; Grantville, July 3-4; Ariel Bowen, 7-11; College Park, 8-11; Hogansville, 9-11; Palmetto, 17-18; Warren Chapel, 25-26; Enon Grove, 31-Aug. 1; District Conference, 4-8; Hogansville Circuit, 14-15; Lutherville, 21-22; Grantville Circuit, 21-22; Newnan, 22-23; Central Avenue, 29-30. Dear Brethren.—Let us make Children's Day, June 13th, a red letter rally. Bring all your District Conference officers to the District Conference which meets in Fairburn, Ga., August 4th to 8th. The Freedmen's Aid roll and the Local Board roll will be called, he ready to report. All the general officers of the church are invited. I pray that you succeed along all lines.—C. L. Johnson, Disttrict Superintendent.

MAYSVILLE DISTRICT.

SECONO ROUND.

Orangehurg, June 27; Tolesboro, 26-27; Aberdeen, 27, 3 p. m., R. F. Broadus; Holly, Manchester, 28; Dover, 29; Washington, July 3-4; Maysville, 10-11; Mayslick, 25,11 a. m.; Northfork, 25, 3 p. m.; Pleasantville, 25, E. D. Miller; Germantown, 17-18, R. Acton; Flemingsburg, 31-Aug. 1; Sherburne, 7-8, G. C. Riley; Sharpsburg, 28-29; Louisa, 7-8; Portsmouth, 14-15; Tilton, 3, W. A. Hinton; Augusta, 21-22; Moorefield, 28-29; Mt. Sterling, 28-29; Ironton, 12-13; Clay City, 28-29-30; Poplar Plains, Sept. 2; Covington, 5-6; Falmouth, 10-12; Boyd, 11-12; Cynthiana, 18-19. District Conference convenes August 25 to 30, 1909, at Sharpsburg, Wednesday morning at 9 o'clock. Bring your minute money. You will be met at Carlisle with hacks which will take you to Sharpsburg Tuesday, Aug. 24. —G. W. Ziegler, Dist. Supt.

Gleanings from the Field

GEORGIA

Jesup.—The Third Quarterly Conference convened May 15-16. Paid the district superintendent $16.25. He preached two able sermons and administered the sacrament to 52. We are marching on to victory. The Rev. W. W. Cleners is the man for Jesup; the charge is spiritually alive.—R. B. Hopps.

INDIANA

Boonville Circuit.—The District Superintendent of Indiana district, the Rev. D. E. Skelton, reached us on his first round May 11-12, at Rockport, 31th at Newburg, 14th at Boonville. The first mentioned place the sermon was preached, sacrament issued and Quarterly Conference. The first night, the 12th, tho famous lecture on the Emancipation and the Emancipator was delivered to a good house. A high tribute was paid to Lincoln, Douglass, Mason, Bowen, Washington, and others. The Rev. H. M. Carroll, who preceded the Rev. I. F. White, wrought a good work in the one year of his stay, and made many friends. The outlook for this circuit seems prosperous.—I. F. White.

NORTH CAROLINA

Union Grove.—Our second quarter was very pleasing to the District Superintendent and all concerned. We have our deed for the church that was finished last year. The church will be dedicated July 11th, and the cornerstone laid on the 10th, at Mount Olive Church. We are adding ten more feet to the front. The frame is up and partly closed in. Union Grove Church was burned eight years ago. Now we have the frame up again. The people are in good spirits to work. We are alive here. Three accessions (two on probation) and one infant and three adults baptised. Our District Superintendent, the Rev. G. W. Morehead, is loved by all. He preached with great power on "Free Salvation" and the Lord was with him. We paid the District Superintendent his portion and some on third quarter. One subscriber to the Southwestern.

OHIO.

Bellaire and Bridgeport Circuit.—Our first quarterly meeting was held May 2d and 3rd. The Rev. E. A. White, our District Superintendent, was present and preached two very eloquent sermons. Quarterly conference was conducted with his usual business methods. The Rev. G. W. Tindull, our new Pastor, since his brief stay has shown unusual signs as a successful worker, and the people are delighted with his splendid beginning. The Sub District Epworth League and Sunday School Convention was entertained at Bellaire recently and was concluded at the quarterly meeting. It proved to be both a spiritual and social inspiration to Bellaire. Since conference, with the aid of our church club, "The Willing Workers," we have raised for all purposes $98.59.—Piccola V. Posey.

OKLAHOMA

Sulphur.—Our first quarterly conference convened in Sulphur Methodist Episcopal Church, May 1st, with the Rev. W. F. Smith, District Superintendent, at his post. Reports from members of the conference showed an increase along all lines. Paid to Pastor this quarter, $39.70; to District Superintendent, $11.56; raised for all purposes, $54.86. Members joined this quarter, 8. Two subscribers this quarter for SOUTHWESTERN. We are struggling hard to build our church in this place, because it is much needed. People are coming here every day. I ask that the officials help me to plant Methodism here. We had three tornadoes Sunday. Splendid services were the result. Many sinners came forward for prayer. Our motto this year is, "One hundred souls for Christ." $20.00 for mission and the Southwestern in every home. Our second quarterly conference will be in June. Hope every member will do his or her best.—E. M. Madden, Pastor.

SOUTH CAROLINA

Shilo.—Our work here is progressing nicely, although the people are poor and the majority of them are forced to work for the starvation wages of 25 cents per day. Notwithstanding the low wages and high cost of living, they are loyal enough to save a little out of their small earnings for the church. Although our charge is not among the strong works of the Sumter District, we raised on Lincoln's Centennial $11 for Freedmen's aid, and on Easter we raised $10 for missions. We mean to do our best. The harvest truly is great, but the laborers are few. Those who are here are "called, chosen and faithful."—R. F. Freeman, Pastor.

TENNESSEE

Mitchesville Circuit.—At Hall Chapel the second quarterly conference was held April 24-25, by the Rev. J. B. Booth, District Superintendent. Good reports were presented. The District Superintendent's sermon on Sunday was full of Gospel truth. The members gave him a grand reception on Saturday night. A delightful programme was rendered. After some interesting remarks by the Superintendent supper was served.—J. W. Satterfield, Rector.

Tazwell.—April 17 and 18 we held our second quarterly conference at Tate Springs. The District Superintendent, the Rev. W. A. Webber, was present Saturday at 2 o'clock. Reports showed that the work was progressing. Sunday at 11 o'clock the District Superintendent announced for his text Psalms 8 and 36. Closed with the Lord's supper. At 3 o'clock he again filled the stand. Collections, $9.35.—W. E. Johnson, Pastor.

Hill City.—Our rally on the first Sunday in May was a success. Mrs. Ruby Hammonds, Mrs. A. G. T. Johnson, Mrs. Clara Heggard and Mrs. Bowis, Captains all worked faithfully. The Pastor preached in the morning and evening. At night Brother Thomas Hale, of Grace Memorial, filled the stand and preached a very acceptable sermon. Mrs. Ruby Hammonds brought in the largest amount of money. Total collections, $100.26. Now the church is clear of debt and the members are all rejoicing. Our revival begins the fourth Sunday and we are praying that the Lord will give us great success.—W. M. Johnson, Pastor.

Martin.—Our District Superintendent, the Rev. J. M. Lyte, was with us May 23-24, and held our third quarterly conference. The reports presented by the officials showed that the work was still progressing. The Superintendent preached two able sermons Sunday at 11:30 a. m. and 8:30 p. m. General class and love feast at 7:30 p. m. Forty-seven partook of the Lord's Supper. Quarterly meeting collections, $25. Benevolent report for the quarter, $35.—Cora L. Brinkley.

TEXAS

Hallettsville.—The Rev. D. C. Lacy, our beloved District Superintendent, held our second quarterly conference May 8 and 9. Dr. Lacy seems to be well pleased with the condition of our work. He preached the annual sermon for the G. U. O. of O. F. in connection with the quarter on Sunday at 3 p. m. and at 8:30 p. m. he preached a splendid sermon to an appreciative congregation and administered the sacrament of the Lord's Supper to many communicants. We paid District Superintendent in full $25; raised during the quarter, $206.06. Our work is yet alive, spiritually and financially. The W. H. M. S. is doing great work beautifying the parsonage on the inside.—J. W. Stone, Pastor.

El Paso.—I wish to express my thanks to the members of El Paso Methodist Episcopal Church for their kindness on the evening of March the 26th. The unexpected crowd arrived at the parsonage door about 7:30 p. m. Sister Martha Cobb was the first to enter the door, under the command of Sister Sallie Washington, captain of the hand, she gave command to her valiant soldiers to cast their burdens upon the table quickly prepared by Mrs. J. G. Brown. The Pastor's response was short, but very expressive. They left the Pastor and family with smiling faces and cheerful hearts.—J. G. Brown, Pastor.

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The Old Standard Grove's Tasteless Chill Tonic, drives out malaria and builds up the system. For grown people and children. 50c.

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HAIR POMADE
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Pineville, S. C.
DEAR SIRS:—I have used some of your Ford's Hair Pomade and I think it is the best thing I ever used for making curly hair lie smooth. I have not finished using my first bottle yet, but I have seen wonderful results. MISS LOUISE E. HAYES.

Fifty years of success has proved its merits. The use of Ford's Hair Pomade makes stubborn, harsh, kinky or curly-hair soft, glossy, pliable and easy to comb, so you can arrange it in any style you wish consistent with its length.

Removes and prevents dandruff, invigorates the scalp, stops the hair from falling out or breaking off and gives it new life and vigor.
Absolutely harmless—used with splendid results even on the youngest children.
Delicately perfumed, its use is a pleasure, as ladies of refinement everywhere declare.
Ford's Hair Pomade has imitators. Don't buy anything else alleged to be "just as good." If you want the best results, buy the best Pomade—it will pay you. Look for this name

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If your druggist cannot supply you with the genuine, we will send you,

One bottle regular size for	$ .50
Three bottles " "	1.40
Six " "	2.50
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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

GRAY.—Lucy Gray, who died at her home at Farill, Ala., April 27, 1909, was a member of the New Hope Methodist Episcopal Church. She was 73 years of age, and had lived a Christian for 40 years. She leaves one child and a host of grand children. Her funeral was attended at her daughter's home. Quite a host of friends attended her burial.

WM. PERRY, Pastor.

BROWN.—At 3:15 a. m. Friday morning, April 23, 1909, Minerva Brown fell asleep in Jesus. She was born in Kentucky, in 1826 and moved to Missouri in 1857. Her first husband died in 1864. She joined the Methodist Episcopal Church in 1869, was married in 1874 to Mr. Painter Brown. To this union were born one child, a girl. She leaves four boys, one girl, a host of relatives, Wesley Chapel and many friends to mourn their loss. Sister Brown died in full triumph of faith.—B. F. Bateman, pastor.

HARRIS.—Radford Harris, born in Simpson county, Kentucky, Dec. 25th, in the year of our Lord, 1837, died May 23rd, 1909, in Indianapolis, Ind., at the home of his step-son, Mr. Elmore Donald, who, with his wife, Mrs. Susie Donald, cared for him during his last illness. He was separated from his parents by the cruel hand of slavery when quite young, and was never able to find their whereabouts. He joined Simpson Chapel, Indianapolis, when it bore the name of Coke Chapel, under the pastorate of the Rev. Daniel Jones, and was a faithful member for many years. He was treasurer of the Sunday for some time, serving in that office with honor and credit. During the years when he should have been the most faithful, he became careless and neglectful of his church. He became afflicted about six months ago and it was then he regretted the neglect of his church duties. But during his illness he often rejoiced in the hope he entertained for eternal life. The deceased is survivied by one son, two step-sons and other relatives. He was a member of Lincoln Union Lodge, Grand United Order of Odd Fellows, No. 1486, who attended the funeral, paying their last tribute of respect. Peace be to his ashes. The Rev. J. S. Bailey preached the funeral sermon, assisted by the Rev. G. C. Sampson, of Allen's African Methodist Episcopal Church.

SMITH.—Anderson Smith, of Shelbyville, Tenn., departed this life May 9, 1909, age 41 years, three months and two days. He leaves a wife, one child, a father, two brothers three sisters and a host of friends. The deceased was a Mason of seven degrees and a member of the Eastern Star. His funeral was about the largest ever witnessed here. Possibly ten hundred persons were present. The funeral services were conducted by the Rev. F. N. Collier, assisted by the Revs. W. M. Underwood, D. D., and T. J. Story, D. D.

GOLDSTINE.—Sarah Goldstine, a faithful member of Williams Church, New Orleans, and also vice president of the Sons and Daughters of Conference, died May 13, 1909. Though sick for more than twelve months, she was faithful unto death. She was a faithful and consistent Christian.—J. O. Richards, Pastor.

BELL.—Saphronia Bell died at New Orleans May 16, 1909. Burial on the 17th. She died in the Christian faith. —J. O. Richards, Pastor.

JOHNSON.—Susan Johnson, a faithful member of Soul Methodist Episcopal Church, died in peace April 27th, 1909. In her death our church sustains a great loss, and her husband a loving and devoted wife. She leaves also to mourn her demise, her mother and many relatives. Funeral sermon preached by the pastor, the Rev. S. D. Davis.

CATCHINGS.—On Saturday, May 8th, 1909, Marguerite Catchings, the beloved danghter of Mr. and Mrs. Edward Catchings, passed into the great beyond. The funeral service was conducted at the house by the Rev. J. I. Garrett, Pastor of Pratt Chapel, Jackson, Miss.

HAY.—Carrie Hay was a native of Barnwell County, S. C. She died in the city of St. Augustine, Fla., April 21st, 1909. She was the devoted wife and loving companion of Mr. Yorick Hay. This happy union was for 21 years, 6 months and 23 days. The deceased was the daughter of Mr. and Mrs. Quash Isaac. There were born to Mr. and Mrs. Hay, nine children, of which number six survive her, along with a devoted husband to mourn the loss of this noble and devoted mother and loving companion. She was brought up under the influence of Christian parents. She accepted the Saviour early in childhood, lived a Christian life and was a faithful member and Sabbath School teacher in Trinity Methodist Episcopal Church, St. Augustine. The results of Christian training was to be seen in her children, who, from the time of joining our church here, can be marked for punctuality and attendance. Her sickness was not prolonged, but very severe. She endured it with great fortitude. The last hours were calm and serene. In her demise the husband loses a true and devoted companion, fully tried and tested; the children a loving mother of queenly and devoted life; the Elect Ladies of the Ancient Fraternity, Household of Ruth, an active member, who was filling a position of honor and trust at the time of death; the church a member who shared equally her part from the time she joined until her death. a large concourse of members and friends attended the funeral services at the church of which she was a member, interment in the New Augustine Cemetery. The Household of Ruth had charge of the burial, Jos. M. Deas, D. D., Pastor officiatng.

INQUIRY.

I desire to inquire of my brother, George Neely, who left Georgia about two or three weeks before freedom, for Texas. He was born about three miles from Newnan, Ga., on the old Jackson Neeley's place. His master's name was Dr. Frank Neeley. Our mother's name was Lizzie Neeley. My brother was in Fayette County, Ga., with some of our mastre's people when they left with him for Texas. I beg each pastor to read this in his church, and if you can give me his whereabouts, send information to the Rev. E. H. Oliver, South Atlanta, Ga.—Julia (Neeley) Beal.

HUSBAND INSISTED

Some ladies allow a simple little trouble to grow into a big one, just for lack of the right medicine.

Too much trouble; too much expense; don't know what medicine to take.

All excuses; and poor ones, too.

Such ladies need some one, with their own best interests at heart, who will see to it that they begin to take Cardui at once.

Now, Mrs. Rena Hare, of Pierce, Fla., luckily for her, had a husband, who, she says, "insisted on my taking Cardui."

In describing her plight, she uses these words: "I was a sufferer from severe female trouble. I had pains in my side, drawing pains in legs, fainty spells, could not sleep. In fact, it was a general break-down. I found no relief till I took Cardui, when the first bottle helped me and now I am almost well."

Your druggist will gladly sell you a bottle of Cardui, with full directions for use.

It is purely vegetable, non-intoxicating, and reliable remedy, for all women, young and old, who suffer from any of the common female troubles. Try Cardui.

Gleanings from the Field

MISSOURI

Fulton.—The first Quarterly meeting for the new conference year was held April 17-18. District Superintendent Ellis presided. The meeting was a success in every way. Bro. Ellis preached three times during the meeting. His sermons and services were very helpful indeed. One person joined the church. Collection, $18.75.—W. H. Smith, pastor.

Fayette.—St. Paul Methodist Episcopal Church has demonstrated that she has a big generous heart and is able and willing to meet an emergency. On our arrival with our family we found Bro. Henry Clarkson at the station. We drove to the parsonage and were met by a happy crowd who gave us a most bearty welcome. Some one kindly conducted us through the parsonage and to our profound surprise we found the dining room table groaning, as it were, under its burden of choice groceries, etc. Mrs. Melvina Isaac and Rosa Isaac were leaders in this laudable enterprise. The efficient parsonage committee, through the help of the officials and church, have put in necessary furniture at a cost of over $100. Sisters Davis and Clarkson and Patton were superintended this work. To add to our happiness a committee consisting of Sisters Elgin, Arnold, Lewis, Jackson, Bro. Jackson and others, while we were away, saw that the garden was plowed and planted. More good deeds and names could be mentioned, but time and space will not permit. Before the pastor and family arrived the Rev. W. C. Ellis, District Superintendent, had come to hold his first quarter. The result of the meeting was encouraging. The Superintendent preached three very practical and timely sermons. Ninety communed; $30.10 realized. The church observed Mothers' Day the second Sunday in May.—Wm. H. Wheeler, pastor.

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Marriages

VANNOYE-CARTER.—Mr. Albert Vannoye and Miss Lucy Carter, on Thursday, April 29, 1909. The bride is a native of Winchester, Tenn. The groom is the son of Mr. and Mrs. Vannoye, of Manchester, Tenn. Rev. S. M. Carmichael officiated.

WILLIAMS-GAYNER.—At Jackson, Miss., May 30th, 1909, Mr. Arthur Williams and Miss Minnie Gayner, the Rev. J. I. Garrett, officiating.

THOMAS-NELSON.—On May 28th, Mr. Pascoe Thomas and Miss Nora Nelson, both of Greenville, Miss., at the residence of Mr. and Mrs. C. M. Griffin, the Rev. J. A. Slate, officiating.

ROSS-JONES.—April 29th, 1909, at Boyce, Louisiana, in the bride's home, Mr. James Ross and Miss Ora Jones, the Rev. W. L. Amos officiating.

WILLIAMS-DILLAHUNTY.—May 10th, 1909, at the home of her parents, Savannah, Tenn., Miss Maud Dillahunty and Mr. Herman Williams, Miss Lillie Cole and Dr. S. H. Broome attending. They received many nice presents from the relatives and friends. The bride is prominent in the young people's societies of the Methodist Episcopal Church. The groom is highly esteemed by those who know him. The Rev. R. L. Williams read the ceremony.

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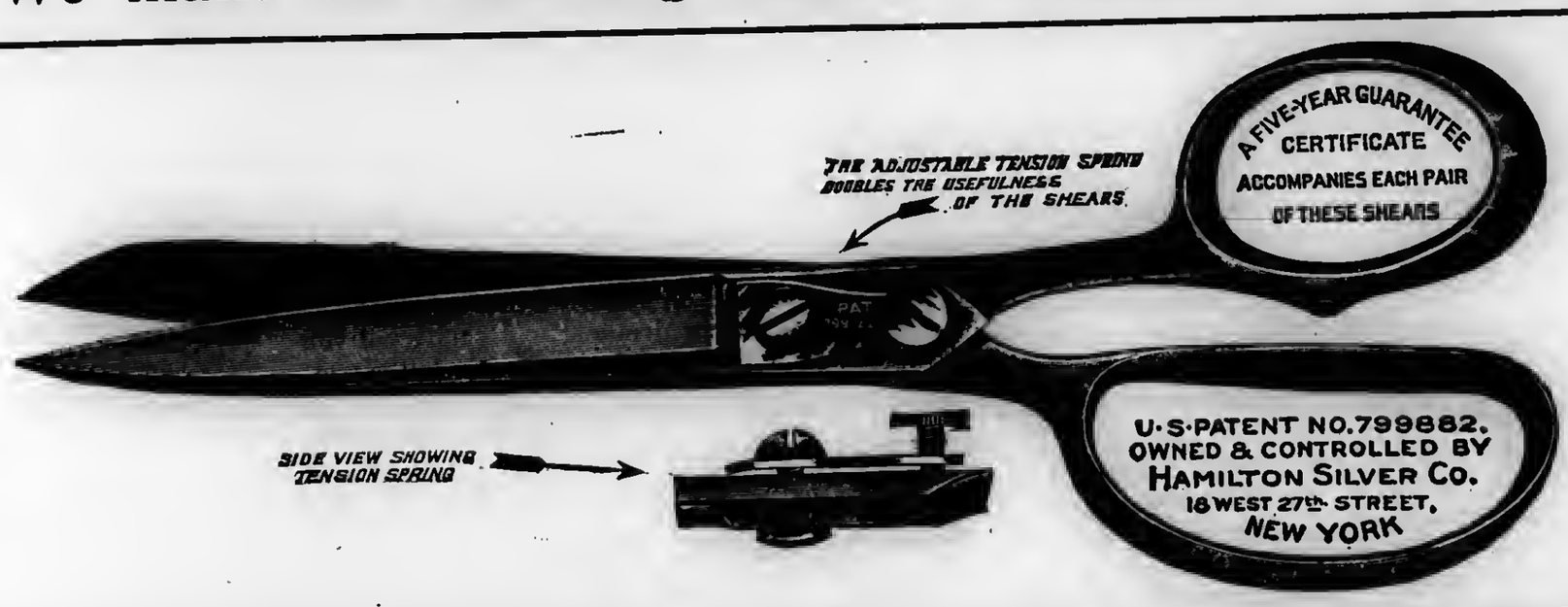
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JUN 16 1909

Southwestern Christian Advocate

ROBERT E. JONES, Editor
EATON & MAINS, Publishers.

NEW ORLEANS JUNE 17, 1909

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TO WHAT ARE WE COMING?

The end of the Georgia strike is not yet. It is one of the most significant happenings of recent Southern history. No one can study the underlying motive without misgiving for the Negro's future and wihtout a feeling of humiliation that such a movement should succeed under the stars and stripes. A writer from Georgia in the *Independent* says that with the competition that is sure to come with the growth of population and the increase of manufactures and the spreading of labor unions in the South, the Negro will find his sphere contracting. In a letter addressed to the people of the State of Georgia, the second vice-president of the Brotherhood of the Locomotive Firemen and Enginemen says that they "can never conscientiously agree to the employment of Negroes with the exception of the position of hostler helpers." And he further states that there is only one thing left to do, and that is to trust the good people of the State of Georgia and the arbitrators to "give us the white man's supremacy in the white man's country." But what is more significant is the concluding sentence of the appeal, which reads:

"We respectfully ask that any help or assistance by statements or otherwise that can be brought to bear to secure this victory will be given us, so that when the verdict is rendered, the white firemen of the State of Georgia will know that they are not subordinate to the Negro, even if it does affect the financial interests of the railroad corporations, for we shall not allow this to be a lost cause."

This is a call for riot, mob violence, anything that will intimidate and defeat the Negro. The strikers will win. The Negroes will lose their legitimate places and long term service on the locomotives, and eventually they will be displaced. And this, too, in the face of loud boasting that the South wants the Negro to work: that he is unfit for anything else. The truth is, if the ultra-South has its way in its dealing with the Negro, he will be opposed on every hand.

To what are we coming? We were told if we conceded to certain things the Negro was safely intrenched in the industries. Our leaders and friends have been boldly urging the compromise and the mass of the Negro people with some misgiving have accepted. For peace sake, the restricted suffrage, if not accepted by the mass of Negroes themselves and their leaders, has been acquiesced in without protest, but not without the feeling that it was unjust and unfair. But if peace could be purchased at this price, then the race was willing for peace. The whole movement for the Negro's education has been changed and emphasis placed upon industries upon the assumption that the South was willing that the Negro should make fast in all the industries, skilled and unskilled. Except here and there a dissenting voice as one crying in the wilderness, the race has thrown up its hands and accepted the South's propaganda of industrial education for the Negro. As a matter of fact we have surrendered and compromised to the limit. We have lived in spirit and letter the scriptural injunction as far as possible: "Live peaceably with all men." Now that there is an encroachment upon the Negro's domain for the earning of a livelihood, there is time for serious thinking.

Let it be said in boldness, that the propaganda for the elimination of Negroes from federal positions is kin in motive and like in spirit to the Georgia strike. But the places on the engines and positions under the federal government pay well and are desired by white men, and therefore the Negro is to be displaced. This is a time for serious thinking. Not rash and radical, but dispassionate, cool, wise, sober thinking. The South's policy on the Negro is wrong, and one does not have far to go to find justification for this statement. It is upon the statute books of every Southern state in bold letters. It permeates the atmosphere that we breathe. The South's policy is repression and oppression. It has not cut itself loose from the doctrine of the total depravity of the Negro and his inhumanity and that the Negro has no rights that the white man is compelled to represent. Our friends say that the future of the Negro is largely in his own hands. We are being left alone to solve difficult and intricate problems with a strong and mighty race, who, in history and tradition, are unsympathetic with our rise, and what is more have rather determined that we shall not rise. Was not Quincy Ewing right when he said in his splendid article on the race question that it was the policy of the South to keep the Negro down? Left alone we are helpless. Single handed we are handicapped. Taking this Georgia strike as a prophecy the case is more serious.

The words of Isaiah seem as strikingly appropriate in this connection as though they were written for this special occasion: "This is a people robbed and spoiled; they are of all men snared in holes, and they are hid in prison houses; they are for prey, and none delivereth; for a spoil and none saveth. Restore. Who among you will give ear to this? Who will hearken and hear for the time to come?"

UNEASY THE CROWNED HEAD

Was the statement ever more true: "Uneasy lies the head that wears the crown," than in the case of the Czar of Russia? What restlesness of soul and downright fear must possess him whose word is almost power—the Russian emperor? Nicholas, the Czar of all the Russias, determined a few days ago, to visit St. Petersburg and witness the unveiling of a monument to Alexander III. And he plans to attend the 200th anniversary of Poltava July 7, and extraordinary precautions are being taken to protect him as he comes forth from his literal imprisonment and retirement at Tsarkoe-Selo to make this visit.

The military police authorities are taking extraordinary precautions to guard the Czar's life during the journey. All the towns and villages along the entire railroad from St. Petersburg to Poltava have been searched, and many suspects have been arrested. The 2,000 miles of railroad which the imperial train will traverse will be lined with troops who will be moved about so that a soldier may be stationed at every six feet. All the bridges and culverts will be heavily guarded and the occupants of all the houses in the towns and villages along the route which face the railroad have been ordered to keep out of the front rooms during the passage of the train. Such extraordinary have been unknown for years. The police decline to state whether the precautions are necesary or not, but it is admitted that instructions therefor have been issued by the Czar himself. It is known that his majesty has been in a state of actual fear for several years, while the czarina's illness, due to neurasthenia, produced by her own fears, keeps the Czar's nerves in a continuous strain.

It would hardly appear that the honor and privilege to rule is scarcely worth while when one must be in such fear of death as is evidently the case of that of the Czar. The head of the emperor of Russia is not only uneasy, but it strikes us as the most undesorable head that any person might possess. Surely there can not be peace of mind a single moment in the midst of such fears.

A throne that must be protected by such methods cannot be of long duration. Oppression and disregard of the people's rights, and a refusal to permit the governed class to say what laws shall be enacted and what laws shall be repealed, cannot be of long duration. As Isaiah was inspired, so was Abraham Lincoln inspired, when he uttered in his matchless address on the battlefield of Gettysburg, the words: "A government of the people, for the people and by the people." No man, however rich his blood may be, or how far back he can trace his ancestors, is good enough to govern another man without the other man's consent. Absolute monarchies will not be tolerated by intelligent and free thinking citizens: if for no other reason than the example of the American Republic, which is the occasion of so much of this restlessness in other parts of the earth.

Self-government under the stars and stripes is a success; and this alone is an invitation to the oppressed people in other sections of the earth to awaken and assert their God given manhood.

What a pitiful story there is in the fear and seclusion of the man whose name strikes terror to the hearts and mind of his subjects. The Czar of all the Russias nurses a forlorn hope. The young Czarowitz may come to the throne; but it takes no prophet to tell that the passing away of such abnormal state of affairs is a matter of certainty. No government can long endure when its chief ruler cannot trust himself away from his palace without such precaution as is here referred to. His throne will pass away as it deserves.

A few days before the late Dr. A. J. Gordon passed to his reward, he addressed a convention of young people in Boston. As he was closing he leaned over the pulpit and with great force and emotion said: "My young friends, I make this final appeal: Never say 'No' to God." And herein is a lesson of power and of force for all of us. Many a life has been wrecked because of its disobedience to the voice of the Higher Power; because of disobedience to the heavenly vision. There have been those who have asked as Paul did, "What will Thou have me do," and when the reply came deliberately refused. There are others to whom God has unmistakably and specifically called to certain duties, whose indifference has been little less than rebellious. The path of safety and success lies along the line of our acquiescence to the wish of the good All-Father with a willingness to do, to say, to be that which he desires of us. He knows best and His command to us is reinforced by His love and His power, and we are assured of His presence and guidance always, even unto the end. Never say "No" to God.

Written for the SOUTHWESTERN CHRISTIAN ADVOCATE

Kindred Voices

By James E. McGirt, Editor of McGirt's Magazine

O Wind, thou hast a human voice,
And so hast thou, O Sea;
O Rock, O Tree, O Shrub, O Flower;
I'm one in heart with thee!

Sometimes I feel thou art my kin,
Thy blood within me flows;
I hear thy call in every sigh
And every breeze that blows.

Deep in the woods I often sit,
'Way from the mighty throng;
My heart o'erflowed with ecstasy,
So wondrous is thy song.

What art thou like, thou windy form,
That breathes upon my cheek?
O Rock, O Tree, O Shrub, O Flower;
Teach me thy love to speak.

Written for the SOUTHWESTERN CHRISTIAN ADVOCATE

Looking On

By James E. McGirt, Editor of McGirt's Magazine

It's easy 'nough to set er gazin'
At me out her' in the fight,
Sayin', "Jus' do this or t'other,
Ev'rything will com' out right."

But yo' com' get in the batti'—
Other words—just take my place;
Let the shot an' shell com' whizzin'
By, so close they'll scorch your face.

Then you'll fin' er great big diff'nce
'Tween the facin' o' er gun
An' er settin' off er lookin'
An' er sayin' what you'd done.

Lincoln and Douglas

BY MRS. GRACE SHIMM CUMMINGS

Before two shrines, this month we kneel
To pay the homage of a race;
Lincoln and Douglass! Oh, we feel
That none may take their sacred place.

Both brothers in the hallowed cause
Of human right and liberty;
One triumphed over wicked laws,
One voiced the plaint of Slavery.

One swept through seas of patriot blood
To wear the martyr's glorious crown;
One rose to greatness, honor, fame,
Despite detraction, jeer and frown.

Both sons of proud America,
One white, one black—to Freedom born!
True to humanity and Right,
Dead to Oppression's rage and scorn!

The echoing past no whisper breathes
Of worthier names for highest praise;
Bring here, fond Memory's greenest wreaths,
Bards, tune your lyres to noblest lays!

Dear God! the soul that's nearest Thee,
For others dares to lay life down;
For others, crucified would be,
That they might wear the victor's crown!

High on the Future's fadeless scroll,
May Fame inscribe in lines of light—
"Lincoln and Douglass—Champions—
Who stood for God and hence for Right!"

Booker Taliaferro Washington, Creditor

Junior Exhibition Prize Essay at Wesleyan University, by Walter H. Brown

A consideration of the names of those persons who have risen from the ranks to become the leaders of progress in all the ages, the creditors of civilization we may call them, reveals one very interesting fact. By far the gr eatest number of those who have reached the heights have risen from the depths. Burns came from a humble cottage, Lincoln from a rude log cabin. Often do we find genius emerging from like conditions of obscurity, and in our comparative judgment of those we count men of might the relative consideration of obstacles overcome plays no small part. By them, their number and extent, we measure greatness, and the fact that others have won against them is a stimulus and encouragement to us.

Let us apply this test of strength, and we shall find that among the comparative few whom we can with confidence term creditors of humanity none will surpass, it is probable that none will equal, Booker Taliaferro Washington. Others, not a few, have risen from obscurity and proverty; others, only a few, have struggled upward from degradation; but lives there another who has faced and fought down a threefold handicap of squalor, race ignominy, and social outlawry such as burdened him? For it was not enough that this man be of a despised and downtrodden race, that he be born in slavery, in a state of absolute dependence, the very depths of destitution—to these thrials must be added shame of birth, and to this day Booker Washington knows not his father's name. From this start, this negro has achieved a success measured not only by obstacles overcome but by position won. Booker T. Washington stands today a puhlic man, second to no other American in importance. He has been the guest of monarchs, the friend of presidents. He holds an honorary degree from Harvard University. None of his own race and few of a more favored people have attained such universal recognition for merit.

The story of Booker Washington's progress to his present high position concerns not him alone, but the upward struggle of a people, the evolution of a race. His whole life has been wrapped up in the hetterment of his people, and the debt we owe him is not confined to intangible example, but embraces a wealth of real, recognizable service to humanity. In 1881, just sixteen years after the abolition of slavery, Booker T. Washington founded his institute for the practical education of negroes at Tuskegee, Ala. From a beginning of one teacher and thirty pupils, housed in a single shanty, the school has grown until today it numbers 166 instructors and 1621 students, with a property valued at almost $1,000,000. Tuskegee Institute is truly the child of Booker T. Washington. He founded it, he fostered it, he has made it what it is—the type and model for negro educational institutions. Its work has been at once the justification and the fulfillment of his solution for the negro problem, industrial education. Hundreds of capable young men and women go out from the doors of Tuskegee yearly, to make known by precept and by example that the negro's salvation lies in himself, and to bring that salvation continually nearer.

The debt of the negro to Booker Washington is unpayable. Thousands of men and women thank the founder of Tuskegee personally for their education, and through them he has been the indirect means of instructing many thousands more. To a negro lad just starting out in life the outlook may be disheartening, his lot seem hard and his position unfair; let that boy think of Mr. Washington, of the infinitely greater obstacles he has overcome, let him but remember the depths from which this man of present high estate has risen, and the light of that shining examnle will be to him an inspiration which shall transfigure all his discouragement into a mighty resolution. Booker T. Washington has been the greatest leader of his race, and is the man who has accomplished most toward the negro's mental and moral emancipation.

We could not call Booker Washington our creditor in any broad or proper sense for a debt confined to any one class or portion of the country, and we count it his unique glory that the service for which we honor him has not been sectional, but has been one rendered alike to South and North, black race and white. The greatest problem that has ever arisen to threaten these United States is that presented by the negro race. Booker T. Washington is paving this nation the stupendous service of solving that problem, and has thereby made us all perpetual debtors.

When the boy Booker became his own master under the law, and set out to fight his unequal battle in the world, he found that it was customary and convenient, even essential, to possess a surname. He has crowned with new laurels the glorious name which he adopted, but it was not to Washington that we would compare this second father of his country who assumed the first one's name. Rather would we consider together the names of Booker Washington and Abraham Lincoln. For as Lincoln delivered the negro from physical bondage, so Washington is striking off his mental and moral shackles. As Lincoln destroyed the political menace of a dissevered union, antagonistic states, so Washington is doing away with the social menace of a dissevered citizenship, antagonistic races. Booker Washington has but continued the uncompleted work of Abraham Lincoln, and in the same wise way, we may believe, in which the martyred president himself ould have proceeded, had death spared him. Thus it is fitting that his name be linked to that of the great liberator who made his work possible, and thus we consign him to his place in history, a position high on the roll of the great benefactors of humanity, close beside the shining name of that one who freed him—this ex-slave Booker Taliaferro Washington, creditor of the American people.

Important Conference on Adult Bible Class and Teacher Training Work

An important conference of the Denominational and the International Sunday School authorities was recently held in Chicago. The conference dealt exclusively with matters concerning the enrollment, certiúcation and general conduct of Adult Bible Class and Teacher Training Work. The call for the conference included the Central Committee, the Adult Department Committee, the Education Committee and the staff of the International Sunday School Association, some representatives from State Sunday School Asociations and the Sunday School Secretaries of the leading denominations in the United States and Canada. The conference was large in point of numbers and thoroughly representative in character.

After discussions lasting through the entire day the conference reached the following important conclusions: That the enrollment, certification and examination of adult Bible classes and teacher training classes belonged naturally to the denominations, and that whenever the denominations were equipped to handle this work and desired so to do, it should be in their control. The International Association agreed to co-operate with the denominations in their work. A joint certificate of recognition for adult Bible classes and a joint diploma for teacher training classes, bearing the signature of the International and the Denominational authorities, was agreed upon and has been prepared.

The Board of Sunday Schools of the Methodist Episcopal Church calls the attention of all Sunday School workers to the fact that the adult Bible class and teacher training work of Methodism will hereafter be conducted in accordance with the conclusions above noted. The joint certificates and diplomas provided for have already been prepared and are now ready to be issued. Adult Bible classes or teacher training classes should report themselves promptly to the office of the Board, 57 Washington street, Chicago, from which all certificates and diplomas will be issued and all examinations conducted.

If further information is desired, inquiries will receive prompt attention and all details concerning the forward Sunday School movement in our Church, including the new correspondence course for Sunday School workers, will be cheerfully furnished upon application.

The faith of the heart is a stronger assurance than all the visions of the outward sense. When fortune smiles around me, I may think that I am happy; when sanctity and love breathe within me, I know it.

There is a demand to-day, as Wesley cried out for it in his day, "for a solid and substantial religion," for those who are "humble, gentle lovers of God and man"; for "men full of mercy and good fruits"; for those who lay themselves out "in the work of faith, and patience of hope, and labor of love." The one whose faith fails to impel him to the measure of such a test has reason to question it. "Faith apart from works is barren."

Drew Theological Seminary

The visiting Committee for 1909 of the Drew Theological Seminary hereby report the result of ther observations and a consensus of their opinions while in the performance of their delegated duties:

This year, the fortieth anniversary of the graduation of the first class in this Seminary, was duly observed. The institution occupies an admirable site of nearly one hundred acres. It is on the Delaware, Lackawahna and Western Railroad, at Madison, N. J., about twenty-five miles from New York City. It is on ground as high above the level of the sea as is the top of some lofty sky scrapers in that great metropolis.

In the number and style of its buildings, this Seminary is representative of the philanthrophy of recent years. Mead Hall, Asbury Hall, Embury Hall, the Hoyt-Bowne Hall, the Administration Building, with the J. B. Cornell Library, constitute a group of buildings with which faculty and students may well be pleased and of which American Methodism may well be proud. With the commodious and comfortable residences of the professors, six in number, the institution is agreeably surrounded. High health and needed retirement, with coveted convenience of access to New York, are pleasingly afforded. By the generosity of Mr. George W. Collord, an experienced landscape architect has been engaged to lay out the grounds of the Seminary, and the plans, which have already been prepared, are admirable in every way.

The "interrogation point rampant" is beginning to question the utility of much that has been accepted as established and as almost sacred in the past. Much that is wise is being suggested, and perhaps much more that is suggested is in no wise called for. Some of the old ideals of theologic training and study are being relegated to the days gone by. The spirit of improvement is always and everywhere a privileged question.

There is such a thing, happily, as "New Life in Education." To make it appear that in all instances our theological schools are "behind the times," or that they are seriously lacking in adaptation to the practical needs of the every day life of our age may be a case of "begging the question." The real question at issue was long since, at least in part, anticipated in our Drew Theological Seminary.

This seminary, we are assured and believe, stands "four-square" with the doctrines of Methodism, as with the cardinal doctrines of the New Testament. The essentials of a good theological training can be had here. Scholarly interpretation of the original Hebrew and Greek, with systematic and practical theology, thoroughly taught, with sociologic and other "up-to-date" lectures, constitute the main features of the three-year curriculum. A chair in Sociology has just been established. Prof. Edwin L. Earp, Ph.D. (Leipsic) of Syracuse, has been called to fill it. A settlement House in New York City affords the students a field of practical effort on Sunday, and of helpful experience among the unchurched and the poor. Social problems and great world problems, with all the great questions in the New Theology and the New Anthropology are the studies of a life-time and not merely of a brief three years.

The standard of training and of attainment necessary to obtain the degree of B.D. is rated as among the foremost in our higher institutions of Biblical learning. This high standard seems to be maintained in each department of Drew Seminary. The class-room, with the professors' private rooms adjoining, each furnished with a library all of his own, are a marked advance on the early days.

Prof. Leonard B. McWhood is instructor in music and hymnology in Drew. His aim will be, in part, to enable the future preacher to wisely select his hymns, to encourage congregational singing, and to minister to a high form of musical and spiritual culture.

The expansion of a student's mind depends largely on his own improvement of opportunity. Our theological seminaries have their own special fields of study. "Reverence for truth and clear ideas at any cost," the motto of Joseph Cook, may be a corrective of some mixed ideas on the part of certain agitators and would-be reformers in the journalistic and literary world. A wise conservatism has its recommendations as really as a proper desire to be "up with the times." That desire and determination are shared, we are sure, by the trustees and faculty of Drew.

The *esprit de corps* of the institution appears to be harmonious and fraternal. Great respect, and even admiration and affection, are from time to time expressed with regard to the members of the faculty. Most interesting and every way pleasing is the so-called "family life" existing among the facutly itself. Dr. Henry A. Buttz, the president, is a loving and lovable personality in the estimation of all: *clarum venorabile nomen.*

The spritual life of this "school of the prophets" is recognized as fundamental in its importance. It is sought to be developed and emphasized in every way. More than one hundred graduates of Drew Theological Seminary have gone out into the Missionary Field.

The Drew Theological Seminary Library is an imposing structure, with 105,000 volumes in its alcoves besides very many valuable pamphlets. Out of four hundred and sixty-five educational institutions, Drew stands the eighteenth as to the number of volumes on its shelves. This library contains also special collections of singular interest and value.

The methods in the class-room seem to be broad and thorough. The examinations in the classes were satisfactory and creditable. The devotional services in the Chapel, each morning, were spiritually helpful, and inspiring, and the weekly prayer-meetings, we have reason to believe, give bright promise of a spiritual ministry on the part of those participating, in the near future.

The prize contest in Elocution, consisting of the reading of hymns and of Scripture lessons, was something unique, revealing quite generally not only needed ability but also a high sense of propriety, of appreciation, and of reverent and sympathetic interpretation.

Ground was broken for a new Gymnasium to be built immediately with all modern appliances. It is to cost at least $30,000 and will be ready for use this coming school year. This building will be a notable addition to the already fine group of buildings. Mr. S. W. Bowne, of New York City, is the grandly benevolent donor.

For the inspiration of all well-to-do and well-disposed people called Methodists, it may be suggested that still larger endowments, with even more buildings, are desired. Especially, at present, another Hall in which shall be a culinary department, large dining rooms, and places of abode for those having charge, is greatly needed. Good food and plenty of it, properly Fletcherized, will go far toward making manly Methodists and scholarly saints.

JOHN J. REED, President (New York Conf.)
J. W. WORLEY, Secretary (Central Penn. Conf.)

Rally Day

The General Conference has authorized the observance of the last Sunday in October as Sunday School Day. Many schools are now observing Rally Day on some Sunday either in September or October. It is the judgment of the Board of Sunday Schools that whenever possible, Rally Day and Sunday School Day should be combined. If for any reason the day named by the General Conference is not convenient for the local school, it is at liberty, in harmony with the General Conference plan, to select some other day. In such cases the Board of Sunday Schools recommends the FIRST Sunday in October as a suitable day for the observance of the combined Sunday School and Rally Day Services. The Board recognizes the fact that neither of the days named will suit all schools, especially in the various Fall Conferences, but either one or the other of the days will surely accommodate the great majority of the schools, and such schools as cannot observe the day as named can easily shift the observance a Sunday or two in either direction. The main purpose is the observance of a day in which the important and growing work of the Sunday School shall be properly emphasized and brought clearly and definitely to the attention of the church and the community.

A Rally Service for Sunday School Day is now being prepared for use in all our schools. This service is under the editorial supervision of Dr. Charles M. Stuart, Editor of the Northwestern Christian Advocate, and promises to be one of unusual excellence. Sample copies may be obtained from the Board or from the Book Concern and its depositories any time after July 15. The price is purposely kept at the very low figure of 80c. per hundred copies or $1.20, carriage prepaid. Every school in Methodism should plan to observe this day and use the service. All Rally Day and Sunday School offerings belong to the Board of Sunday Schools and should not be diverted to any other purpose or cause. Address all inquiries to Dev. David G. Downey, Corresponding Secretary of the Board, 57 Washington Street, Chicago, Ill.

Commencement Clark University

Another scholastic year, of strenuous effort and some unusual experiences, has been brought to a successful close at Clark University.

The entertainments, both literary and musical, given at the school this year have been of a very high order. Indeed, we think that some of them could hardly be improved upon. As usual, the musical department led off with the Cantata of Esther, the Beautiful Queen. Those who witnessed the rendition of Ruth, the Moabitess, last year, and were so charmed with it, were forced to confess that Esther was more beautiful even than Ruth.

Next came the Delsarte exercises by the Marigold Club, in which our girls, naturally graceful, had an opportunity to show what nature may do when assisted by art.

The grade entertainment was followed by the exhibition of the musical department.

The crown of all the entertainments, however, was the Roman Play, Brutus or the Fall of Tarquin, rendered on class night by the Seniors. The chapel was full, gallery and all, and the play, though of a serious nature, was appreciated by the great audience from start to finish. This was to us a happy sign. It showed unmistakably that the people's tastes are being educated, and that the day for capturing Negro audiences by claptrap and buffoonery is on the decline.

On Sunday, at 9, the baccalaureate address was delivered by Dr. C. W. Bennett, of Picqua, Ohio. An audience as large as the seating capacity of the chapel greeted the Doctor and listened with genuine appreciation to his thoughtful and instructive utterances. Commencement day, May 12, witnessed the graduation of the largest and in some respects the most remarkable class yet sent out by the school. Of the twenty-five, ten had taken the college course, five the higher normal and ten the normal. The orations and essays covered a wide range of subjects treated with marked ability. The occasion was in every way delightful. Besides the district superintendents and the many ministers of the Atlanta Conference, there were present many distinguished guests. At the close of the exercises Mr. John H. Todd, representing the class, stepped upon the rostrum and, in behalf of the class, presented the chapel with electric lights. The lights being turned on in the midst of Mr. Todd's speech was followed by a lively outburst of applause on the part of the audience. President Crogman, expressing his appreciation of the gift, received it in behalf of the school.

A Suggestion in an Unfinished Sentence

BY BISHOP JOHN H. VSNCENT, D. D.

Suppose the pastor as preacher were to open the doors of the church three times every Sabbath from the beginning of the year to the end of it—in the public services and in the Sunday school; suppose in pastoral calls and casual contacts with his people and his own "outsiders" every week the year through, he were to show an interest, burning into solicitude, for the personal surrender to Christ of the children, youth and adults under his official care; suppose he were to distribute personally thousands of pages of strong and fervent religious literature, and to keep up this work of distribution fifty-two weeks in the year; suppose he were to exhibit as much solicitude at one time as at another concerning the spiritual well-being of his flock, causing all his people to feel that he cares all the time—every week and every day—for the religious life of everybody under his care; suppose he were to have a weekly "conversation" in his study, or in the church, for the special purpose of making clear to his people (Church members and candidates for Church membership) the "way of salvation"—of

(Continued on Page Seven.)

THE CHRISTIAN LIFE

Faith and Works

By Sir William M. Ramsey, D. C. L., LL. D., Litt. D.

The Epistle of James is inspired by the desire to resist and extirpate certain faults that became manifest in the church as it grew stronger and acquired a large body of adherents. The two opening chapters are directed largely against a dangerous misapprehension of one of the fundamental principles on which Paul insisted most strongly. Christianity is the religion of an educated and thoughtful people; and only those who seriously attempt to rise to the full comprehension of its doctrine, and who steadily live more and more intensely, and grow morally stronger as they grow older, can maintain themselves on the true level of the Faith. The great Pauline doctrine of justification by faith was one which the unthinking multitude would easily misunderstand and misapply. James has to deal with this misapplication.

His letter, therefore, belongs in point of date to a stage in development following immediately upon the preaching of Paul. When James declares that "by works a man is justified, and not only by faith," he is not contradicting Paul's statement that "a man is not justified by the works of the law save through faith in Jesus Christ": he is correcting a false view as to the meaning of Paul's words. When he asks, "Was not Abraham our father—was not Rahab—justified by works?" he is expressing an apparent, but not a real, dissent from Paul and from the writer of the Epistle to the Hebrews, who quoted Abraham and Rahab as examples of faith. James sees and says emphatically about Abraham "that faith wrought with his works, and by works was faith made perfect." He saw that faith and works must go hand-in-hand, and he protests against the separation which some had made between them.

He emphasized the truth that "faith without works is dead." But he also, in the opening words of his letter, lays the strongest emphasis on the power of faith. "If any of you lacketh wisdom, let him ask of God, and it shall be given him: but let him ask in faith, doubting nothing." He who doubts must not "think that he shall receive anything of the Lord." These passages show that faith was to James, as much as to Paul, the fundamental requirement in religion; but it is not his purpose to emphasize this. Others had done so sufficiently, and James' slight allusions imply the prevalence and strength of the doctrine in the church.

But it was easy to talk of faith, and to mean by it something essentially different from what Paul had in mind. To Paul faith implied a change and remaking of the whole nature, so that the man who believed must inevitably carry his faith into action. Faith in the Pauline sense could not exist without producing what James calls works. Faith was to Paul a power, and not a mere quality or characteristic. Faith drove the man on to act. Faith possessed and ruled the man. "It is no longer I that live, but Christ that liveth in me": every man who had true faith, and was justified by faith, could say for himself those words of Paul: Christ lived and worked in him. But it was quite possible to apply the words "faith" and "belief" to a certain purely intellectual appreciation of the truth, or an appreciation so weak in moral quality that it could not remake the man's nature. Paul would have refused to acknowledge such a quality as deserving the great name of "faith." James saw that people who thought themselves, and were thought by others to be, members of the Christian Church, were making the great mistake and regarding such emoty intellectual belief as "faith": and he perceived that it was not sufficient to tell them that this quality was not really "faith." Stronger emphasis was needed to penetrate deaf ears and dull or prejudiced minds.

Hence the vigorous and thorough-going way in which James denounces the error. He points out that belief alone may be perfectly right, and yet perfectly inefficacious. The devils also believe and tremble: they recognize the nature and divinity and power of Jesus, and tremble before him; but they are no nearer salvation on that account. The only safe rule, therefore, for the ordinary man is, to insist that faith without works cannot give salvation. Such faith is not the living and transforming power that Paul preached: it is dead. Look at the life and the acts and works of every man, and do not estimate him on his words and professions. If you see a fellow-Christian in rags or starving, and content yourself with words of consolation and sympathy, such as "Go in peace: may you be warned and fed," and do not give him what is needed for his physical comfort, what is the good of your faith and your sympathetic, kindly words? I need something that I can see and appreciate, before I take your faith as real: I cannot take it on credit merely because you talk finely about it. Such is the plain fact of life. Such is the rough practical sense of the ordinary man. Faith apart from works is barren: it produces no good for the church, for the neighbors, or for the man himself.

Then James appeals to examples which would be familiar to all Christians. Abraham was the great type of faith: he believed in the Promise of God, when all appearance and probability was against its fulfillment. But Abraham's faith showed itself in act. He offered up Isaac his son upon the altar, when God seemed to ask it. His faith was made perfect in the actions of his life, and hence his belief was reckoned unto him for righteousness; but the faith alone without the works in which it practically manifested itself would not have justified him. So also Rahab, who served as another favorite illustration of the power of faith, was justified not only by faith, but by the work in which her faith made itself effective and real.

James and Paul then are in reality perfectly harmonious; but James warns the generation which had listened to Paul againet a misinterpretation of his teaching.

ABERDEEN UNIVERSITY, SCOTLAND.—In "The Sunday School Times."

Sentence Sermons on Faith

No man ever broke faith with man, who did not first break faith with God.

No man ever kept faith with God and deceived his fellowmen. No matter what a man has, if he lacks faith, he lacks all; if he can't be trusted, the more brilliant, powerful, successful he is, the more he is to be dreaded. The one fruitful source of failure in business and social life is unfaithfulness. It eats out the core of business. It disintegrates the home. The bonds that hold homes are eaten off by the acid of unfaithfulness. Fruit shows the sap; work proves the words.

Faithfulness is the fruit and outworking of faith: "Show thy faith by thy work." Our claim is that we are saved by faith in Jesus Christ; but a faith that does not make faithful, is not a saving faith. You trust Christ, but do men trust you?

No subtler temptation can come to man than to use God's given power for self. Many break down right here: they are faithful, not to the one appointing them, but to self. For this, men speculate with trust funds, expecting to return the principal, hoping to absorb the profits. For this, men pervert political office, entering it poor, leaving it rich, but Jesus Christ is faithful to Him that appointed Him.

Heaven is a place of peace, because all in it are faithful. Earth is in tumult, because so many break faith. When men are faithful to God as God is faithful to men heaven will be on earth. Jesus Christ, an apostle and priest, was faithful in temptation. Men break down when the testing time comes. Testing does not create, it simply reveals weakness. You can not tell whether the ship will float or not till you launch it: whether the seed will bring forth or not till it is sown. The testing time comes sooner or later.—Eugene Bertram Willard.

Its Value Considered as a Means to an End

(BY THE REV. SHERWOOD L. GRIGSBY)

To preserve and to prolong physical life, men, ordinarily, are willing to make every sacrifice of ease and comfort, and to put forth every possible effort, so highly do they value it. Yet this life is fleeting, transitory. No sooner do we begin to live than we begin to die. So brief, so uncertain it is, that we know not what shall be on the morrow. "What is your life?" writes the apostle, "It is even a vapor, that appeareth for a little time, and then vanisheth away." Such is physical life.

The body dies; the soul lives on forever. Immortality is stamped indelibly upon human consciousness. This life, the life of the soul, redeemed, purified, sanctified, or guilty, polluted, condemned, will project itself into eternity, where its character, fixed, crystallized, will ever remain unchanged. The existence of the soul, in the one case, is the life referred to by the Saviour when He says, "He that believeth on Me hath everlasting life;" in the other it is spiritual and eternal death.

Indifference to Eternal Life

Physical life, however desirable, is not to be compared, as to real value, to the life which faith in our Lord Jesus Christ secures. Yet to preserve, to prolong the one, men, women, and children are deeply concerned, ready to sacrifice ease and comfort, and to put forth any possible effort, while many of them are indifferent with reference to that which is more valuable, and which may be theirs, if only the hand of faith is reached forth to receive it.

A Uueless Faith

The faith required as the condition upon, or the means, by which eternal life is secured, *is not merely an intellectual assent* to the truths of the Gospel touching Christ's person and works. You may assent to all that is claimed concerning the Christ in the Gospel, and the facts recounted in His life: that, as an historic character, He lived a sinless life; died a cruel and ignominious death; professed to be the Son of God, offering Himself a sacrifice on the altar of divine justice, making atonement for sin; and in attestation to said claims, performed the most stupendous miracles; and yet, if that be all, your belief is only an intellectual assent to, or faith in, the credibility of the witnesses in their testimony with reference to Him and His work. Such faith can never make any one an heir to everlasting life. A man may have intellectual faith while living in the practice of the grossest sin! while he is in the very bonds of iniquity, and in the gall of bitterness.

A Saving Faith

Faith, the faith that saves, has been compared to a bridge of four arches; the arch of belief, built by the intellect; the arch of submission, built by the will; the arch of trust, built by the heart; the arch of manifestation, built by the life. In other words, it is not enough that we intellectually assent to the doctrine of salvation through a Redeemer; there must be added to this the consent of our wills, which will lead us to entire submission to Christ, and that confidence in Him which will lead us to trust Him as our Saviour; a faith which will enable us to say with Paul, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

The two elements embraced in saving faith are *belief* and *trust*. It is not enough that the sinner believe in the divinity of Christ, and in His power and willingness to save. If that be all, his condemnation will be all the greater, because he knew Him, and yet did not embrace Him; because he was convinced of His right to claim his heart and life, and yet did not trust, love, and serve Him. "Saving faith," says Luther, "is not an intellectual assent to a system of doctrines superior to reason, but a personal trust on God in Christ, appropriation of God's personal Word and promise of redeeming love."

By the exercise of this faith we becme heirs of everlasting life. Everlasting life is the *end;* faith in our Lord Jesus Christ the *means*. The simplicity of the means does not indicate that the end is lacking in value. The end is not a brief existence of three score years and ten, but an unending existence; not a life checkered by sorrow, disappointment and pain, but a life of peace and joy in an eternity of bliss.

If, then, the end in view be so valuable, surely the means by which that end is secured, however simple, must be considered supremely important.—In "The Christian Observer."

OUR YOUNG PEOPLE

When the Blue Bird Sang

"There's a wire—here's a twig,
There's a branch not very big,
There's an eave-trough built on purpose, don't you see?
Here's a bending stalk of wheat,
Food for bill and rest for feet,
And the dear Lord ever looking down on me!

"There's the farmer's corn-crib full,
Here's a thorn-caught bit of wool,
And a feather from my mate's full-feathered breast;
There's a post-hole safe and snug,
Summer's yield of worm and bug,
Three warm eggs, and then—love's wonder in the nest!"

. . . . . .

There's a roof, and here's a chair,
There's God's sky, now gray, now fair,
Bread and water for my hunger's daily cry;
Here's the Book that speaks to me
Of the King these eyes shall see,
There's a kindly word from neighbor passing by.

Here's a sadder heart than mine,
Needing love's good oil and wine
For the gaping wounds that selfishness has made;
There are songs for me to sing,
God's wise care for everything—
Eat your crumbs, my Bluebird, you have richly paid!

—*Ex.*

Make Habit Your Servant

Make habit your servant, not your master. A dog turns around before he lies down, because his distant ancestors found it necessary to trample down the weeds to make themselves a resting-place. And the energy which has gone into that useless motion since is beyond calculation. There are people today who are doing useless things, things which hinder advancement and success, because they are in the grip of habit formed long ago. Plenty of these say, "I have always done it," as a sufficient and satisfactory explanation for anything and everything.

Habit is one of the most admirable of servants. It is a saver of time and of energy. But it is the most tyrannical of masters. Do not let it get the better of you.—Ex.

Skin-Deep Cleanliness

Two gentlemen were discussing a boy one of them employed to do errands out of school hours, and the friend of the business man remarked, says the Youth's World, that the lad always looked so clean. He said he only knew him by sight, but that he had been favorably impressed from the first time he saw him with his look of neatness and cleanliness.

"Yes, James is clean," said the business man heartily, "and the beauty of it all is that the cleanliness goes through and through. So many boys of thirteen and fourteen have a kind of skin-deep cleanliness that it is refreshing to find those who are clean through and through. Mothers are able to keep the boy's garments in good trim, and insist upon clean hands and clean faces, but the inside soil is not so easily removed. I never heard James utter a vulgar or profane word, nor have I ever seen him show disrespect to any old or infirm person, though I have known him from childhood. He has his faults like any other boy, but he is so clean and manly that I can overlook everything else."

Is there a boy in the whole land who would not like to have such a thing said of him? Clean inside and out! I only hope there are thousands of young people in every state about whom this might be said. I know a girl who is so dainty and pretty and clean-looking that strangers fall in love with her on the spot, but her friends know her cleanliness is only skin deep. She scolds her little brother, grumbles at her mother, and pouts when things go wrong, while her pretty lipe are used for slang quite as much as for pure English. Just to look at her is to think she is rosy with cleanliness, but it is like polish—only on the surface.

Many people foolishly suppose that the outside is the only part of any consequence, because people can see that part, but the inside is far more important; for, while men look at the surface, God looks at the heart, and skin-deep cleanliness never deceives Him for a moment.—In "The American Boy."

A Bit of Appreciation

"There! I was just dying for a word of praise!" laughed a woman in answer to a compliment on some bit of work she had been doing. "Not much—not very much; just enough to keep me going!" To one who has ever known the sweetness of loving appreciation, there is no hunger like the lack of it. Let this knowledge make us a little tender, a little quick to notice, a little generous and outspoken in our admirations. It is such an easy way of helping—Wellspring.

To the Boy Without a Chum

Don't worry if you have not a large circle of friends and acquaintances. To a young man making his way, freedom from this kind of distraction is a good thing. You have all the world before you. You are sensible enough to see that, and carve out your own future. When you make headway in your profession, friends will come to you in a natural way. If you have some friends (men and women who can interest you and occasionally lead you into new lines of thought), you are very well off.

Absolute solitude, of course, is a bad thing. That will make you sensitive, depressed, and morbid. You want to get advice and encouragement now and again, otherwise you will develop into a mere machine.

But you want to be careful of its influence.

When Burns was young, when he could go away into the solitude of the mountain side, he wrote his best poems; and it is worth considering that they were humorous as well as sentimental. Success and society spoilt him. He then turned out his worst work. Whilst he was feeding his body and vanity, he starved his genius. It takes a strong-minded man to welcome success as a bosom friend.

If you have the clatter of thoughtless minds round you, they will kill your best endeavors. Limit your circle of acquaintances until you have progressed in your studies and formed your character and the foundations of your career.

Then you need not look for friends; people will want to know you.—Ex.

Take Sunday With You

My young friends, prize your Sundays. Make them your soul's market day, and you will have "heaven once a week." Beyond the Rocky Mountains in America, one of the early settlers was asked by his comrades to go on an excursion. "No," said he, "I won't go; it's Sunday." They laughed, and said, "We have no Sundays here." "Oh, yes, you have" was his reply; I have brought Sunday over the mountains." Take Sunday with you wherever you go. It will be an unfailing source of blessing to you, a foretaste of the eternal Sabbath, the rest that remaineth for the people of God.—Quiver.

Don't Do It "Just for Now"

Many young people form habits which cripple and handicap them for life by doing things "just for now." They let a thing drop wherever they happen to be, "just for now," thinking they will put the book, the tool, the letter, or the article of clothing, later, where it belongs.

When these young people grow to manhood and womanhood, they find anywhere, "just for now," has become a tyrant that fills their lives with confusion and disorder.

It takes no more time or effort to put a thing where it belongs, in the first place, than it does later.

Even if it costs you a little inconvenience, at the moment, to put every thing in its proper place, to do everything at the proper time, the orderly and methodical habits which you cultivate in this way will increase your power and usefulness a hundredfold, and may save you much trouble and mortification in the future.—Success.

Advice to Young Men

Young men, you are the architects of your fortune. Rely upon your own strength of body and soul. Take for your star, self-reliance, faith, honesty, and industry. Inscribe on your banner, "Luck is a fool, pluck a hero." Don't take too much advice—keep at your helm and steer your own ship and remember that the great art of commanding is to take a fair share of the work. Strike out. Assume your own position. Fire above the mark you intend to hit. Don't drink. Don't chew. Don't smoke. Don't swear. Don't decieve. Don't read novels. Don't mary before you can support a wife. Be in earnest. Love God and your fellowman.—Noah Porter.

It is Stylish as Well as Good

BY MARGARET MEREDITH

I wish, O, I wish, that I had been taught in my childhood to say, "I am so sorry." A truly elegant lady or gentleman says it whenever it is called for; it is not humiliating. If one such has trod on your dress, or struck against you, or offended in larger matters, that it was notoriously and even outrageously your own fault makes no difference; the soothing "I am sorry," comes all the same.

And why shouldn't it? Why not say you are sorry? That is not saying that it was your fault, but it takes away all cause of anger. How few quarrels there would be on the playground if every ruffled, sulking playmate was told, "O, I am so sorry," by the ones who had knocked away the ball, or done something, or seemed to do it, which had caused unintended disturbance. And with older persons, even parents, how much better to say, "I am so sorry," when you have caused some damage or annoyance, even if you know that you were entirely excusable. The real offender will find that out all the sooner.—*Princeton, N. J.*

If You Would Be Popular

Be sociable.
Be unselfish.
Be generous.
Be a good listener.
Never worry or whine.
Study the art of pleasing.
Be frank, open, and truthful.
Always be ready to lend a hand.
Be kind and polite to everybody.
Be self-confident but not conceited.
Never monopolize the conversation.
Take a genuine interest in other people.
Always look at the bright side of things.
Take pains to remember names and faces.
Never criticise or say unkind things of others.
Look for the good in others, and not for their faults.
Forgive and forget injuries, but never forget benefits.
Cultivate health, and thus radiate strength and courage.
Rejoicce as genuinely in another's success as in your own.
Always be considerate of the rights and feelings of others.
Have a good time, but never let fun degenerate into license.
Have a kind word and a cherry, encouraging smile for everyone.
Learn to control yourself under the most trying circumstances.
Be respectful to women, and chivalrous in your attitude toward them.
Meet trouble like a man, and cherfully endure what you can't cure.
Believe in the brotherhood of man, and recognize no class distinctions.
Do not be self-opinionated, but listen with deference to the opinions of others.
Never utter witticisms at the risk of giving pain or hurting someone's feelings.
Be ambitious and energetic, but never benefit yourself at the expense of another.
Be courteous and agreeable to your inferiors as you would to your equals and superiors.
Do not bore people by telling them long, tedious stories, or by continually dilating on your own affairs.—Minneapolis Tribune.

TEMPERANCE LESSON

International Sunday School Lesson for June 27, 1909
(Rom. 13, 8-14.)

GOLDEN TEXT.—"Put ye on the Lord Jesus Christ."—(Rom. 13:14.)

TIME:—The spring of A. D. 58, Nero was Emperor.

PLACE:—Probably at Corinth.

DAILY HOME READINGS:

M.—Rom. 13: 8-14;—Tu. Rom. 6: 8-18;—W. 2 Cor. 6: 11-18;—Th. 1 Pet. 1: 13-23;—F. 1 Pet. 4: 1-8;—S. 2 Tim. 2: 11-22;—Su. Eph. 4: 17-24.

BY REV. E. B. BURROUGHS, A. M., D. D.

That the apostle to the Gentiles was a great theologian, no one will deny. But he was more than this: He was an intensely practical preacher of the Gospel. He believed and taught that men should not only profess Christ as their Savior, but also show by their daily lives that they had been transformed by the power of the Holy Ghost. Hence his advice to the Romans: "Put ye on the Lord Jesus Christ."

To put on the Lord Jesus Christ is to know and keep Him ever upon us as a pattern, to live in harmony with His spirit and teaching, to follow Him in thought, word and action. Doing this, we shall be free from the law of sin and death. Moreover, this freedom brings power over the life that is within and the life that is without. Possessing this power we are enabled to "put off" the things displeasing unto God, and to "put on" the things which He delights to have us clothe ourselves with. Putting on the graces and virtues that the Blessed aster had, we will find no difficulty in avoiding "rioting and drunkenness," nor in walking "honestly, soberly and righteously" upon the Lord. Putting on the Lord Jesus Christ means possessing the mind which was also in Christ Jesus. His was a pure mind. It was void of strife and envy, of anger and wrong, of injustice and cruelty. It was a mind of "love, joy, peace, long-suffering, gentleness, goodness." These characteristics must be emphasized in our lives if we would have the world know that we have been with Jesus and have learned of Him.

Our lesson to-day is taken from the Epistle to the Romans. This Epistle was written by the Apostle Paul and is "a masterly presentation of his views on theology, intended to be read and studied to prepare their minds for his teaching in person."

Our lesson consists of two parts: The first teaches that love is the fulfillment of the law; that "love obeys the great moral laws of life." This it does, not simply from a sense of duty, but because it is its nature to do so. Thus those who love God find it as natural to obey Him and to render unto their fellowmen their just dues as it is for the sun to shine. Love also prompts to sacriúce and service. It works no ill.

The second thought in the lesson is: The nearness of salvation. Christ's second coming is nearer that when we first believed. Hence the necessity for us to make and to put forth our powers.

LIGHT ON THE TEXT.

8. *Owe no man anything.* Render to all their dues. See verse 7. Pay your debts as they fall due. Never let your obligations pile up against you. *But to love one another.* The debt of love we owe to our fellowmen can never be paid. It is an obligation that can never be discharged. *He that loveth another.* "His neighbor," according to the revised version, but all men, according to Christ. *Hath fulfilled the law.* Love is the fulfillment of the law. The law forbids what is injurious to others, and we can never injure another. The inspiration of love comes over to fulúll the law. See Matt. 22:29; Gal. 5:14.

9. *For this.* This is the law. See Ex. 20: 13-17. "He that loves another will not deprive him of his wife, of his life, of his property, of his good name; and will not even permit a desire to enter his heart which would lead him to wish to possess anything that is the property of another."—(*Clarke.*). *Thou shalt not bear false witness.* This is omitted in the Revised Version, but is true, nevertheless. He who loves his neighbor will never say aught against him that is false. *Briefly comprehended in this saying.* Summed up in this word: *"Love thy neighbor as thyself."* What you would not that another should do to you, do you not to him. The law is divided into two parts. (1) Love to God; (2) love to man. This love must be perfect, and perfect love makes a perfect man. This was Jesus' summary of the law. See Luke 10:27. Says one: "The heart of love is a fountain of living waters, and the commandments are the channels through which the streams flow out. The commandments are the fences by the roadside which show love the way in which it should go."

10. *Love worketh no ill to his neighbor.* Here the Apostle personifies love and would have us understand that perfect love will never do anything which may injure a neighbor in the slightest degree. Love will not purposely break any of the commandments mentioned. *Therefore.* For this reason. *Love is the fulfilling of the law.* He who loves God and his fellowman fulfills the law.

11. *And this.* And do this. Knowing the time. The tendencies, the dangers, the circumctances in which we live. *That now it is high time.* Because of these conditions: *To awake out of sleep.* We must be vigilant, active. Sleep is a state of unconsciousness as to things occurring around us. We can not afford to be spiritually asleep. We must see our danger and awake to new life. Says *Newman*: "Paul means a state of insensibility to things as they realy are in God's *sight.' For now.* The reason for this exhortation: *Is our salvation nearer than when we first believed?* Here the Apostle probably refers to Christ's second advent, which he, doubtless, thought to be nearer at hand. But it is true of individual salvation. The completion of our own salvation is nearer now than ever. Each year that we live brings it nearer.

12. *The night is far spent.* "The night is the Lord's absence, the day is to be ushered in by His appearance."—(Stifber.) As for us we know our lives may be almost ended. *The day is at hand.* The day of Christ's triumph, the day of our victory over death. *Let us cast off.* Put away. *The works of darkness.* The things which make for sin and death. *Let us put on the armor of light.* The virtues and graces of a genuine Christian life. See Eph. 6: 13-17.

13. *Let us walk.* Let us live. *Honestly.* "Becomingly." *As in the day.* When we can be seen. Do nothing in the dark that you would be ashamed to do in the light. Here follows some evils which we are to especially avoid if we would live becomingly.

14. *Put ye on the Lord Jesus Christ.* Let Christ be your example. Live and move and have your being in Christ. "Equip yourselves with His spirit and power."

Charleston, S. C.

SLEEPING DISCIPLES

(Matt. 26. 36-46)

The Epworth League Devotional Topic for June 27, 1909

BY ELMER L. WILLIAMS

The Theme and the Sscipture

Every incident in this passage in significant. The place, Gethsemane, means an olive press, where the olives were bruised and the oil pressed out. The Master "trod the wine press alone."

The *company,* the disciples, except Judas who was busy elsewhere. Eight Jesus left at some distance, yet near enough to share his agony. Three he took with Him: Peter, who a little while ago declared he was ready to die with him, and the sons of Zebedee, for whom their mother had asked the chief places in the kingdom. These were the privileged three who went with the Master into the room where the daughter of Jairus lay dead (Mark 5. 37), who climbed the mountain with him to witness his transfiguration (Matt. 17. 1); and they were chosen to be nearest to Him in His agony. But even from these he went a short distance, for there is a loneliness in great sorrows, and great souls are sensitive to lack of sympathy.

After his first draught from the bitter cup he returns to find the intrepid Peter and the ambitious sons of Zebedee asleep. How searching his question!—"Could ye not watch with me one hour?" "You who were ready to die, and able to drink the cup, not able to *watch* one hour!" Watch and pray, for temptation is just ahead." This gentle rebuke did not keep them awake, for when he returned to them with haggard face and bloody sweat on His brow He found them again asleep. Stung by their indifference, He did not wake them but went back to drain the cup of agony alone. When He came the third time He said with gentle irony: "Sleep on now and take your rest." The struggle was over, and the Father had sent an angle to strengthen and comfort Him whom the disciples had neglected. They had missed their chance in the time of the Master's greatest need. But the enemy was at the gate, and Jesus said: "Rise! let us be going."

The Meaning of the Theme

We have in the theme a figure of speech. We are lifting a natural phenomenon into the realm of the spiritual. Let us apply it to our city, to our League chapter, but especially to your heart and mine. There is a civic apathy. In the midst of the stirring scenes and intense activity for the saving of our cities there are many Christians asleep. There is a mental apathy. To a friend who wrote Robert Louis Stevenson, "I cannot sleep," he replied: "I cannot wake." Are we putting enough gray matter into our Christian life, or are we spending all our thought on how to get into the first place, or all our enthusiasm in boasting of our readiness to die in a heroic way, leaving us enervated and unable to watch one hour? Think of the irony of being willing to go as a missionary to Africa, and being unwilling to teach a class of colored boys in Sunday school. Think of being willing to *die* for one's country and unready to *live* for one's city. Ready to die and able to drink the cup, but unable to watch one hour!

But think of the tragedy of the leaders sleeping—the chosen, privileged three! Have you had educational advantages, special privileges, or are you possessed of unusual talents? Then you have special responsibilities.

But you may be mentally alert and spiritually dozing; nay, even sound asleep. That is the most perilous situation, to be spiritually asleep while the Master lies on His face holding the world to His heart and staining the earth with His blood. Can you and I say with Paul, "I fill up that which is behind of the afflictions of Christ"? (Col. 1. 24.) Do our prayers bleed? Does Gethsemane repeat itself in our lives as it did in the life of David Brainerd, who records in his journal his experience along the Susquehanna? "I think," said he, "my soul was never so drawn out for others as it was this night. I hardly ever so longed to live to God and to be altogether devoted to Him; I wanted to wear out my life for Him. I wresteled for the ingathering of souls, for multitudes of poor souls, personally, in many distant places. I was in such agony, from sun half an hour high till near dark, that I was wet all over with sweat; but O, my dear Lord did sweat blod for such poor souls. I longed for more compassion." Gethsemane must be repeated to save the orld.

The Theme Illustrated

Missing our chance.—A few hours after the Iroquois Theater fire in Chicago a lady who was returning from the city to her home in Oak Park noticed in the seat opposite to her in the car a young lady who was apparently in great distress of mind. The older woman inquired the cause. The young lady with great emotion replied that she was one of the few who had escaped from the awful disaster.

"You should be thankful you escaped," said the sympathetic friend.

Quickly the now weeping girl replied: "Yes, I am thankful that I escaped, but O, I didn't save anyone!"

"Yes, dear," said the kind woman, "but you were perfectly excusable for acting for yourself under such intense excitement."

But with a fresh burst of grief the younger woman cried: "Yes, but I didn't even *try* to help."

I wonder if Peter ever ceased to sorrow for missing that chance to show his love for Jesus?

Dr. Watkinson, in a sermon entitled "Sleeping Sickness," tells of a disease that attacks the natives of Africa. The patient is overcome with drowsiness, and, sleeping on through days and weeks, often enters, without waking, the sleep of death.

The Aims of the Meeting

To arouse you and me to our duty and privilege as Christians, and to make us committees of one each to rouse others. If Peter had remained awake he could have kept James and John from sleeping.

Frm "Notes on" the Epworth League Devotional Meeting Topic.

HEALTH PAPERS

Complexion

BY D. A. BETHEA, M. D.

A gallant Frenchman once said: "There is no such thing as an ugly woman, but some women are less pretty than others," which may be taken to mean that even the "less pretty woman" who makes the best of herself can give an effect of charm that will go far to overbalance any fault for which she may not be personally responsible in her make-up.

No woman can be unattractive if she is the possessor of a clear, fresh, unblemished skin, a pair of honest eyes and a clear wholesome mouth. Every woman who is not the natural owner of these characteristics, may obtain them by cultivation. Since beauty is conceded to be the birth right of every woman she should take the same tender care of her looks as she invariably bestows on her raiment.

A woman may have the form of a Venus, the features of a Psyche and the hair of a Godiva, but if she has a poor complexion she can not be considered beautiful. The surest way for a woman to get the best results in the care of her complexion is to carefully study her good points also her defects, then set to work to enhance the points of beauty she possesses and repair the defects.

Good health is the first step towards attaining a good complexion. If the health is at a low ebb, there are pains and aches darting thro the body at all times; or if one is afflicted with constipation, insomnia or any acute or chronic malady, the complexion will become pale, sallow, and wrinkled.

A careful diet is one of the most useful measures for a good complexion. The meals should be eaten at regular intervals. Rich pastries and highly seasoned food should be minimized. Coffee and tea in small quantities for breakfast is not harmful, but no one should drink more than one cup a day. One should begin the day by eating fruit, also fruit for supper is good. Plenty of fresh beef, mutton, fish, eggs, also fresh green vegetables should be eaten. Fried food of all kind is bad.

Plenty of sleep is another very important item in obtaining a good complexion. One should go to bed early and rise early. A French woman who is an authority says; "Don't be afraid to get up early—don't affect in a lazy worldly way to be a late riser. This habit makes one sluggish and gives her a poor appetite."

The average woman in her never ceasing fight for beauty or the preservation of it, is prone to lose sight of the value of good clear fresh air to the complexion. A properly ventilated room is worth more than a wagon load of cosmetics. A woman who aspires for beauty should spend much time out of doors both summer and winter.

Some women wonder why they become old so early. The cause is not far to seek. Worry and fretting over little things are the most prolific causes of wrinkles, pimples, blackheads, "crow's-feet" and othere disagreeable features of the skin. One should be calm, patient and serene. Keep the mind clear, keep cheerful and keep in good humor. A sour disposition not only hurts the complexion, but undermines the general health as well.

Some women will say as the rich young ruler, "Al these I have kept from my youth" and yet I have a poor complexion. To such I would say use plenty of soap and water. The most marvellous results may be obtained by absolute cleanliness. A mild pure soap and a clean wash cloth should be used at night before going to bed—dry the skin carefully then apply some simple lotion such as glycerine and rose water or some simple cold cream. when one uses cream she should rub it in with the finger tips. The face should always be thoroughly dried before going out in the wind or it will become shapped. Among the simplest and mose effective remedies for beautifying and whitening the skin is buttermilk. Bathe with it before and after exposure to the sun and let it dry on the skin. This will also help keep the freckles away. Cosmetics such as powders, lotions, etc., are very much used at the present time, but most of these are not only worthless but absolutely injurious and often cause ill health. Most of the women clog the pores of the skin, hinder the circulation and cause the skin to lose its health and tone.

After all beauty of complexion comes from within and not from without. This is one instance where the "Kingdom of Heaven is within you."

A Lost Boy Wanted

A Methodist mother anxiously awaits tidings from her first-born son. A youth of sixteen winters recently left a home of plenty in the most fertile and desirable farming sections of one of the great states of the Union. This blue-eyed, fair complexioned son of American ancestry had not been a bad boy. He did not drink, use tobacco, swear, or keep late hours. His square shoulders had never failed to bear the burden of farm work, that a wise father had asked of him. His natural mechanical ability caused his pastor to predict for him a brilliant career as a mechanical or electrical engineer. His natural reserve, inherited from his paternal ancestry, kept him much to himself; if he had any, his mother whom he seemed to love best was his only confident.

He became dissatisfied and, on the plea that he was invited out for the night, dressed in his best (a dark colored suit), he walked away in the morning at the usual hour for the High School in the nearby village. But he did not attend the school that day and has not been heard from since. Although diligent inquiry was made for him in the town and cities of that part of the state his father was able to definitely trace his steps less than twenty-five miles.

What caused this youth, surrounded with every advantage that money could buy, sure of the best training that the schools of our country could give him, cared for and loved by fond parents and younger brother to leave all without even saying goodbye? How could he cause his father the intense anxiety of these weeks? How could he inflict loneliness upon the brother who for thirteen years had been his companion? How is it that he could pierce his fond mother's heart with sorrow, shame and grief? We do not know. The only explanation yet found is in those books of adventure whose heroes were street gamin and vagabonds upon which his mind had been fed. These books had come quietly into this as into other homes. Some, we are sorry to say, being presented as Christmas gifts by his Sunday school teacher.

Will the reader of these lines look out for such a boy. He is probably some where in these United States. He weighs 125 pounds, is 5 feet 6 inches tall and has a scar, caused by a surgical operation, upon his neck in the vicinity of the larynx. Please send any information to the editor of this paper and it will be promptly forwarded.

Eighth International Epworth League Convention

Eastern ideas of the Far West picture that country as being crude and wild. Doubtless many who would like to attend the Eighth International Convention of Epworth Leagues, to be held in Seattle, July 7-12, hesitate at the thought that the trip is likely to entail possible hardships and dangers.

A visit to Seattle will disabuse the minds of all of the idea that the comforts of life are less or the dangers greater in the West than in the East and South. One is just as safe, or more safe, in the pursuit of life and happiness in Seattle as in any of the cities of the East and South.

Although on the verge of a wilderness, Seattle is not a frontier town. There is little of the frontier element in the city for it left years ago with the rush to Alaska after the discovery of gold there. Instead, Seattle is largely made up of transplanted Eastern, Southern and Canadian people and a smaller percentage of its 300,000 population is of foreign birth than the percentage of foreign born in the average American city. A sprinkling of Japanese, Chinese, native Indians and Hindoos give the street-scenes a cosmopolitan appearance but from the standpoint of the birth and patriotism of its population Seattle can lay claim to being the most American city in the confines of the United States.

Enforcement of law goes hand in hand with Americanism and patriotism and, accordingly, Seattle is an orderly city with laws against disorder and vice well enforced.

Seattle, itself, is full of interest to visitors. Situated on Puget Sound, it is an inland seaport, with great vessels at its wharves and all of the interesting things which the sea, especially the Pacific ocean, brings to its shores. It is beautifully situated between Puget Sound on the west and Lake Washington on the east with towering mountain ranges beyond each body of water. It is built on hills which rise abruptly from the Sound and from the three lakes included in its territory and its contour makes it most interesting to those from level sections of the country.

Great engineering difficulties are being overcome in the construction of Seattle for the great hills have imposed barriers to the commercial growth of the city and, with true American spirit, Seattle is removing the hilltops and establishing her streets on easy grades. The process used is one originated by Seattle genius; the application of hydraulic mining methods to regrading city streets. Powerful streams of water are turned against the hill-sides, directed from giant nozzles, fed from huge wooden pipes and, as the earth crumbles, it is carried away in sluices to the tideflats which it fills in above high-water mark.

Hundreds of city blocks are being leveled in this way in Seattle, some hills being cut off 100 feet and sections almost in the heart of the business section of the city resemble a huge mining camp, with the Hydraulic Giants at work night and day tearing down the hills from which the buildings have been previously removed.

It is at the expense of millions of dollars that Seattle is whipping herself into shape for the immense growth which has broken the record of growth for meodern cities and is ever imposing more burdens on the young city. Seattle is a great city in the building and the process is of interest to all. Many have come across the continent to see it and the great works now in progress will be a source of never failing interest to convention visitors.

Seattle has excellent hotel accommodations; as good as any city of its size in the United States and better than many for Seattle has always a large transient population to care for and has always provided. It has approximately 150 miles of street railway, many of the lines following the shores of the beautiful lakes in the city limits; hurtling over the hill from which the mountain views are magnificent, or skirting the Sound whose scenery is unexcelled. One can travel for days inside the city limits of Seattle among ever-changing and interesting scenes.

Visitors will be well taken care of. The Seattle Chamber of Commerce has established a burea to place visitors in homes and boarding houses when hotel accommodations are exhausted, and have listed 10,000 rooms. The local convention committee is working in harmony with the Chamber of Commerce in this respect.

Exceedingly low railway rates are being arranged from all sections of the country, with stop-over privileges both going and coming back, making the convention trip a most attractive one from all standpoints.

A Suggestion in an Unfinished Sentence

(Continued From Page Three.)

"coming to Christ" and of "walking every day with Christ;" suppose he were himself to be a practical "evangelist," full of ingenuity and zeal, and at the same time a wise "pastor"—

Let the reader finish this long sentence with sane conclusions and holy resolves.

The Elgurin, Chicago, May 1, 1909.

Southwestern Christian Advocate

631 BARONNE STREET.

1—All business letters should be addressed to Haton & Mains, and all communications iuteuded for publicatiou to the Editor.

2—Iu seuding matter for publication, write plaiuly on one side of the paper, and make your communication as short as the subject will allow.

AS TO OUR EPWORTH LEAGUE AND ITS SUPPORT

It is a source of rejoicing and an occasion of thanksgiving to God that Secretary Penn of the Epworth League has regained his health, after a winter's illness, and is now permitted to do a full day's labor for the League. No man among us has been more diligent in doing the things which he thought would advance the kingdom, and at the same time our Methodism and the interests of our race, than our League Secretary. He has and still recognizes the vast need of the Christian training of our youth, and accordingly gave himself to it until he had to cease traveling for a while last winter. It should, however, be kown that characteristic of the man, Secretary Penn never ceased working, but conducted much of his correspondence from his sick room through his secretary. We have mentioned the above to show how consecrated our League Secretary is to his work.

The self support of the League work under the new plan is now the burden upon his mind. LET US HELP HIM. The General Conference makes it obligatory upon the part of the Leagues and Churches to once each year raise a small sum of money for the general work of the League. The apportionments have ben made to all our charges, and each Pastor will see to it that the amount is raised. What a helpful and encouraging thing it would be to Secretary Penn if the amount apportioned for this year could be raised and sent to him at South Atlanta, Ga., so he could get it in his report which will be made to the Board of Control at Seattle, July 7-11.

The amount, however, would have to be in Atlanta not later than July 1 to get in this year's report.

Let us organize and reorganize our Epworth and Junior Chapters, raise our apportionments, charter our Leagues, put literature in them and study the movement to make it a spiritual and literary center of training for our younth. We will then be doing something that will count for the future of Methodism and the Kingdom which Methodism seeks so aggressively to advance.

THE LINCOLN SOUVENIR BUTTONS READY

The Lincoln souvenir buttons which will be given to any one contributing $1.00 or more to the Freedmen's Aid Society are now ready for distribution, and pastors can order them direct from the office at 222 West Fourth Street, Cincinnati, O.

Pastors, send your collection for this Society directly to the office, with the names of those persons who have given One Dollar or more, and buttons will be forwarded promptly.

To those who have not taken their collection, we will send buttons upon application, provided prompt returns will be made to the office, with names of those ocntributing.

Remember the vote of your Conference to raise One Dollar per member for the work of Christian education in the South on this the one hundredth year of the birth of the Great Emancipator, Abraham Lincoln.

M. C. B. MASON, P. J. MAVEETY
Corresponding Secretaries.

Boley, Oklahoma, a Negro town, owns its own telephone exchange, ice plant and soda water business.

GILBERT HAVEN

Gilbert Haven loved humanity. He loved those most who had fewest friends to love them. He loved all races, and the races that were the lowest he seemed to love the most. He counted not his life dear unto himself if he could but help the oppressed and the down-trodden slaves. So when this war of the rebellion broke out he went with the first troops to defend the nation's capital. He was the first commissioned chaplain of the volunteer forces that responded to the call of Abraham Lincoln.

He is one of the men that our people should never cease to honor. He loved us and was ready to die for us. We must not forget him. Let us hold his name in precious memory, and tell our children and our children's children the story of his life and death.

To commemorate the name of this great and good man it is proposed to establish a $10,000 professorship in our own West African College. Sept. 19 is the anniversary of his birth. We hope all our preachers will take a collection for this purpose on Sunday, September 20.

AFRICA DIAMOND JUBILEE THANK-OFFERING

Watchword:

$300,000 from the Methodist Episcopal Church.

$25,000 from the twenty Conferences among the Negro membership.



THE GRAVE OF BISHOP HAVEN

On the campaign to raise $25,00 in the twenty conferences among the Negro membership, Bishop Hartzel reports that he has written to each of the one hundred District Superintendents of these conferences with reference to the plan, and that sixty-eight have responded thus far. All of these have approved the plan and have assured him of the hearty co-operation of themselves and their districts. The banner conferences are the Atlanta, Delaware and Louisiana, all of whose District Superintendents have replied.

There are about thirty-two Superintendents who have not replied. Wtihout attempting to assign the reason let us urge the brethren who have not responded to Bishop Hartzell's communication to do so at once, assuring him of their willingness to make the Africa Diamond Jubilee offering a success. It will be unworthy of us if we do not raise the $25,000, and this will not be done unless Bishop Hartzell has co-operation on the part of all.

It is proposed to erect a school for the education of Negroes as a memorial to Harriett Beecher Stowe. A tardy recognition of sterling worth. May there be no longer delay.

The Chief Executive of the Republic of Brazil, Dr. Alfonso Moreira Penna, the President, died in Rio Janeiro, June 14th.

Of General Interest

EDITOR BRYAN INTERFERES

Democratic policies were so completely buried in the landslide of 1908 that even its principles seem to have been lost sight of by certain distinguished Democrats in the Senate—especially is this true with reference to their attitude on the tariff question. At any rate it so appears to Editor Bryan. Therefore, in a recent number of the *Commoner* Editor Bryan undertook to lead these erring Senators into a correct understanding of what constituted the true principles of Democracy. But the Senators did not care to be instructed by Mr. Bryan and said things which were not at all complimentary to the leadership of the Nebraskan. Mr. Bryan's interference at this time is regarded as distinctly inopportune and unnecessary by the leaders of his party.

WIRELESS TELEGRAFHY

The value of wireless telegraphy in an emergency has been demonstrated for the second time this year. The ship Slavonia, of the Cunard Line, carrying four hundred and ten passengers and a crew of two hundred, struck a sunken rock and was totally wrecked. The ship did not sink at once, being held up by the rock. Immediately signals of distress were sent out from the stricken ship. These were caught and answered by another ship 180 miles away. The fears of the passengers were greatly relieved when they were assured that their calls for assistance had been heard and that help was on the way. What might have been a panic was thus averted. The transfer of the passengers and crew from the stricken ship was effected without the loss of a single life. Surely wireless telegraphy is effectual in robbing the sea of some of its dangers.

THE GLORIOUS FOURTH

For some years there has been a general protest against the method of celebrating the Fourth of July, so long in vogue. So general has this protest become that some of our leading cities have taken definite action to insure a safe and sane celebration of the coming Fourth of July. It has been estimated that about as many lives have been sacrificed in celebrating this day as were lost in the battles of the Revolutionary War. The late way of celebrating was dangerous to life and limb and property as well. Neither did it serve to inculcate in youthful minds the true principles of patriotism. Chicago is making a determined effort to cure what it calls Fourth of July insanity. It has decreed that toy pistols, toy cannon, giant firecrackers, large torpedoes and other things heretofore considered so necessary to the happiness of the small boy must go. This is right and as it should be. With the growing disregard for law, the setting up of false national ideals, the trampling under foot of the very principles of the Declaration of Independence, it were well for the youth of America and for the perpetuity of our institutions as well that use be taken of this day to instill within young minds the principles of an ideal patriotism. Let our young people be given to know that "righteousness exalteth a nation."

BRITISH EDITORS TALK OF WAR

The Imperial Press Conference, consisting of the editors of the British Empire, met in London during the past week. This conference revealed the state of nervousness which prevails in European capitals. Europe, and especially England, is in the throes of a war scare. The conference had also the unpleasant effect of accentuating the ill feeling between Germany and England. The various representatives of the press did not hesitate to beat war drums in the sounding of the old cry in a new-born cry of "Wake up England." The gospel of jingoism was badly preached by such distinguished men as Lord Rosberry and Sir Edward Gray and others. The warlike turn taken by the proceedings of this con-

ference have been such as to cause regret among the peace lovers of the British Empire and the world. The fears of the delegates as to England's naval unpreparedness should have been greatly relieved by their visit to Portsmouth, where they were the guests of the Admiralty. There they were treated to a naval spectacle unparalleled in the history of the world. Spread out in the famous harbor were 144 ships of war, valued at $450,000,000. They were formed into seven lines and each ship was fully equipped and manned and ready for battle. Of these vessels twenty-four were battleships, seven of these being of the Dreadnought type. If these ships were in single line formation, end to end, they would form a line thirty-six miles long. England is still undoubtedly the Mistress of the Sea.

THE LOGIC OF DYNAMITE

An attempt was recently made to blow up the First Presbyterian Church, Leetonia, Ohio. This is the fifth attempt at dynamiting in that city within the last few days. No reason has been given for the attempted destruction of the Church, except that the Pastor has been rather active in opposing liquor interests. The dynamite argument has been resorted to more than once and is obtaining favor as a means of intimidating Pastors of Churches and other zealous temperance workers. Resorting to such measures not only does not accomplish the desired ends, but rather strengthens the cause of the opposition and serves to arouse those who otherwise would be indifferent. Is the right to use dynamite to be construed also as one of our Personal Liberties?

HONOR FOR THE WRIGHTS

President Taft last Thursday presented gold medals to Wilbur and Orville Wright, the successful American airship inventors. These medals were awarded the Wright brothers by the Aero Club of America. The presentation was made in the presence of a distinguished company of scientists, congressmen and diplomats. This honor accorded these successful inventors is a tardy though nevertheless genuine appreciation on the part of the American people for their achievements. The President in making the presentation speech took occasion to congratulate the Wright brothers not only upon the persistence with which they had worked in solving the difficult problems before them, but also for the modesty with which they had borne themselves after success had crowned their efforts. Their sister, Miss Katherine, also came in for words of praise. At a later date the gold medals ordered by Congress will be presented to the inventors at their home in Dayton, Ohio.

ADVANCE OF EDUCATION IN SOUTH AND WEST

During recent years the South and the West have experienced what might properly be called a "boom" in education. The past year was one of unexampled progress in educational matters. The school attendance has been larger, the number of schools multiplied and the amount of money invested in school equipment greatly increased. Dr. Elmer Brown, United States Commisioner, calls the prescnt remarkable public school campaign in the South one of the most stratling educational movements of our time. In the past three years Tennessee has doubled her school appropriation, while Texas has increased her number of high schools by sixty-seven. Other Southern States have made similar progress. The official statistics compiled by the National Bureau of Education—which are the most reliable accessible—contain information which to say the least is surprising. To illustrate: Arkansas and Mississippi are shown to have more children in school for each one thousand of population than Massachusetts or New York. Of course, the poor showing made by the Eastern States is due largely to the number of immigrants. It is also noticeable that the average length of the school year has been greatly increased. In 1889 it consisted of 86 days; in 1899 it was lengthened to 99 days, and is now 106 days. The money raised per capita for educational purposes has been increased from $2.29 in 1890 to $4.00 in 1908. While the improvement in educational facilities accorded the colored children in the South has not been proportionate to that given the whites, there has been even a noticeable improvement in this respect. Thus the West and the South have awakened to the fact that it pays to invest money in brains.

People of Interest

DOCTOR S. W. TRUESDALE.



The Rev. S. W. Truesdale, born at Fayette, Wisconsin, November 12, 1853, died in Wesley Hospital, Chicago, June 4, 1909. He was taken to Chicago April 23 and operated upon. He had suffered keenly from inflammatory rheumatism; when other complications developed an operation became necessary. After the operation paralysis set in and on June 4 reached his heart and the end came. Dr. Truesdale was Bishop Bashford's half brother. He graduated from Boston University in the class with Bishop McDowell and immediately began his life work in Wisconsin. He was a member of the General Conferences of 1896, 1900 and 1904 and 1908. He has been a member of the Book Committee and General Committees. In these capacities he showed himself an earnest, fearless and intelligent representative. He always sought the fullest information concerning every point brought forward, and however unpopular his conclusion he never failed "to speak out in meeting." He was not what one could call an eloquent speaker, but forceful and direct and always commanded a respectful hearing. At the time of his death he was District Superintendent, which position he has held for a number of years. Methodism loses one of its strongest representatives in his death.

The Negro State Business League of Mississippi will hold its annual session this year at Okolona. from June 30 to July 1.

Doctor Joel W. Eaton, of Troy conference, is spending a few days with his brother, Dr. Homer Eaton, at Madison, N. J.

Boston University during its history has trained more than 2,400 ministers, who are at work in this country and foreign fields.

The baccalaureate sermon of Wesleyan University will be preached June 27th by the Acting President, William North Rice, D. D.

Mrs. Goins, wife of the Rev. M. S. Goins, Pastor of Daniel's Chapel, Shreveport, is quite ill. Her husband is at her bedside in Morgan City.

We understand our St. Mark congregation at Chicago, Rev. J. H. Stovall, D. D., pastor, entered their new structure Sunday, a full account of which will appear later.

Doctor W. S. Bovard resigned some time ago a professorship in the University of Chattanooga to accept the presidency of Moore's Hill College. He now resigns the presidency of Moore's Hill to accept the vice-presidency of Chattanooga University.

Three of our bishops were born in old Virginia—Bishops Hughes, Hamilton and Anderson. At the recent semi-annaul meeting of the Bishops of Wheeling, W. Va., these natives of that state were each presented with a gavel. Bishop Hughes' gavel was made from wood taken from the house in which he was born.

The citizens of Sedalia, Mo., observed Decoration Day with appropriate ceremonies. The Lincoln High School Band of 20 pieces, the pride of our people in that city, rendered the music for the occasion. The day was an ideal one, and the gathering was the largest in years. The Rev. J. Will Jackson was the orator of the day.

Chancellor James R. Day has returned from his trip around the world and was given an enthusiastic welcome by city officials of Syracuse, and a most cordial reception by the students and faculty of the university of which he is chancellor. He says he "had a wonderful trip and has been preserved in good health and from accident throughout."

The Northwestern Nniversity reports through President Harris gifts aggregating $180,000. $100,000 comes from Mr. Norman W. Harris for Recitation hall and $56,000 additional for its maintenance and $5,000 more towards the total of $30,000 for improvements of the campus. The additional $25,000 making the total sum comes as a donation from Mr. W. R. Lindgren toward Student's dormitory.

Mrs. Katherine Lent Stevenson, president of the World's Woman's Christian Temperance Union is touring China. Mrs. Bishop Bashford, in writing of her trip, referring of the visitation of missions, and Mrs. Stevenson's interest and appreciation of the great work being done there says: "Her addresses before missions, government schools and representative audiences—Chinese and others—are received with much favor."

Grant University, by the action of the Freedmen's Aid Society, changed its name to The University of Chattanooga; at the last general conference the white schools in the South were placed under the control of the board of education; and now by an agreement which is satisfactory to all concerned, this University passes to the control of the local board of trustees and is no more to be reckoned among the institutions of the Freedmen's Aid Society or the Board of Education. The university has property worth $100,000 and an endowment of $250,000.

The Washington and Delaware conferences are engaged in a movement to raise $50,000 to match a like sum which is to be given by Mr. Andrew Carnegie for the endowment and better equipment of Morgan College. Dr. J. I. Spencer, the president, is pushing this enterprise vigorously and is having marked success. The Washington and Delaware conferences are the patronizing conferences of Morgan College, and our Methodism in that section is a debtor to this institution and its branches. We commend the effort already made on the part of these two conferences to raise the amount proportioned to each, and exhort them to press forward and rest not until the last dollar has been raised.

News Paragraphs

The National Congress of Salvation Army people held its annual meeting recently, in New York. The Army owns property in the United States to the amount of $4,800,000.

The Cuban census, recently completed, shows the population of Cuba to be 2,048,980. Of this number about 70 per cent are classified as pure whites, and the balance as Negroes.

The Paul Dunbar Memorial Committee has decided to unveil the monument to stand in Woodland Cemetery, Cincinnati, as a monument to the Negro poet, June 26. The memorial is a granite boulder with a bronze plate. On this is engraved a verse from Dunbar's "Death Song."

According to an exchange, Baltimore is perhaps the only city in the country which has a free Bath for colored people. It was provided by Henry Walters, a capitalist who gave $25,000 to erect the bath house. It can accommodate 140 persons an hour, and the only charge is three cents for the use of the towel.

There are actually employed in the construction of the Panama Canal, 26,382 men; including those at work upon the railroad the number reaches 33,699. During the month of April 750 laborers were imported from the Barbadours, 500 of whom were assigned to the railroads and 250 on the 3rd construction division of the canal work.

The Hampton Negro Conference will hold its annual meeting July 14-15. Among the subjects to be considered are: "The prevalence of crime among the Negro race;" "Neighborhood work done by schools;" "The minister's work for the people;" "How to prevent hook-worm disease and tuberculosis among the colored people;" "Agriculture and human welfare;" "Progress of life insurance reform."

At Port Simpson, a town on the northern shore line of British Columbia, Handel's Messiah was recently sung by a chorus of fifty full-blooded Metlakatla Indians. One who was present wrote of it as follows: "The oratorio was performed from the beginning to the end, with the usual omissions, by the Metlakatla Choral Society with the grace and dignity of a professional organization. Not a single false note was sounded; not a single passage was carelessly handled. The theme of the author was correctly interpreted and put to correct execution. When the "Hallelujah Chorus" was sung the audience rose to their feet and stood gazing upward as if they were actually witnessing something in the skies!"

District Conferences and Conventions

District Conferences

Time.	District.	Dist. Supt.	Place.
June 22-24	Salisbury	O'Conneli	Cresfield, Md.
July 1-4	Jacksonville	Todd	Palatka, Fla.
July 7	Winston	Smith	Mt. Airy, N. C.
July 8-11	Pulaski	Pickett	Independence, Va.
July 13-18	Austin	Kirkpatrick	Georgetown, Tex.
July 14-18	Greensboro	Peace	Randleman, N. C.
July 20-25	Holly Springs	Clay	Ahbeville, Miss.
July 20-25	Waco	Swann	Bremond, Tex.
July 20-26	Nashville	Smith	Tullahoma, Tenn.
July 21-25	Starkville	Everett	Ethel, Miss.
July 21	Anniston	Buckner	Sylacauga, Ala.
July 21	No. New Orleans	Price	New Orleans.
July 21	Greenville	Page	Westminster, S. C.
July 21-25	Knoxville	Webber	White Pine, Tenn.
July 21-25	Bennettsville	Thomas	Dillon, S. C.
July 21-25	Florence	Fulton	Timmonsville, S. C.
July 21-25	Muskogee	Franklin	Boynton, Okla.
July 21-25	Orangeburg	Cooper	North, S. C.
July 21-25	Gulfport	Cannon	Gulfport, Miss.
July 21-25	Sumter	Valentine	Sumter, S. C.
July 22	Bristol	Hill	Mountain City, Tenn.
July 22-25	Tupelo	Scarborro	Nettleton, Miss.
July 22-25	Savannah	Giddens	Savannah, Ga.
July 22-25	Aberdeen	Henry	Columhus, Miss.
July 22-26	So. New Orleans	Huhbard	Donaldsonville, La.
July 27	W. Nashville	Utley	Lewisburg, Tenn.
July 27-Aug. 1	Dallas	Wyatt	Sherman, Tex.
July 28-Aug. 1	Huntsville	Jackson	Montgomery, Tex.
July 28-Aug. 1	Beaufort	Davis	Erhardt, S. C.
July 28-Aug. 1	Jackson	McNair	Greenville, Miss.
July 28-Aug. 1	Birmingham	Thomas	Birmingham, Ala.
July 28-Aug. 1	Wilmington	Morehead	Wilmington, N. C.
July 28-Aug. 1	Montgomery	Goins	Brewton, Ala.
July 28-Aug. 1	Greenville	Hart.	Stephensville, Miss.
July 29	Greenwood	Nevils	Owens, Miss.
July 29-Aug. 1	Hattiesburg	Brooks	
Aug. 3-6	Meridian	McMorris	Scooba, Miss.
Aug. 3-8	San Antonio	Weakley	San Antonio, Tex.
Aug. 3-9	Palestine	Fuller	E. Calvert, Tex.
Aug. 4-8	Atlanta	Johnson	Fairburn, Ga.
Aug. 4-9	Shreveport	Johnson	Mansfield, La.
Aug. 4-9	Rome	Adams	Temple, Ga.
Aug. 4-10	Lake Charles	Clark	Lake Charles, La.
Aug. 5-8	Vicksburg	Lucas	Bolton, Miss.
Aug. 10	Paris	Gilmore	Greenville, Tex.
Aug. 10-15	Gainesville	Gowen	Gainesville, Ga.
Aug. 11	Monroe	Brown	Mt. Nebo, La.
Aug. 11	Brookhaven	Smith	China Grove, Miss.
Aug. 11-16	Sedalia	McAllister	Otterville, Mo.
Aug. 12-15	LaGrange	Stripling	LaGrange, Ga.
Aug. 17-22	Marshall	Williams	Marshall, Tex.
Aug. 18	Alexandria	Ohee	Natchitoches, La.
Aug. 18-21	Guthrie	Smith	Guthrie, Okla.
Aug. 18-22	St. Louis	Gillum	Farmington, Mo.
Aug. 24-29	West Tenn.	Lyte	Alamo, Tenn.
Aug. 24-29	Navasota	Taylor	Navasota, Tex.
Aug. 25-29	Baton Rouge	Turner	Jackson, La.
Aug. 25-29	Forrest City	Hodges	Marianna, Ark.
Aug. 25-30	Maysville	Ziegler	Sharpsburg, Ky.
Aug. 31-Sept. 5	Houston	Johnson	Orange, Tex.
Oct. 13-14	Philadelphia	Monroe	Chester, Pa.

Conventions

June 18-20—Hattieshurg District Epworth League and Sunday School Convention, Heidelberg, Miss.

June 22-25—Meridian District Missionary Epworth League, Sunday School, Ladies' Aid and Woman's Home Missionary Convention, Meridian, Miss.

June 23-24—Mississippi Conference Woman's Home Missionary Society, Crystal Springs, Miss.

June 24-27—Gainesville District Sunday School and Epworth League Association, White Springs, Fla.

June 24-27—Pine Bluff District Sunday School and Epworth League Convention, Clarendon, Ark.

July 7—Winston District Epworth League Convention, Asheboro, N. C.

July 7-8—Eighth International Epworth League Convention, Seattle, Wash.

July 8-11—Brookhaven District Missionary Epworth League and Sunday School Convention, Brookhaven, Miss.

July 16-23—So. Florida Mission Sunday School and Epworth League Convention, Key West, Fla.

July 18-24—Nashville District Sunday School Institute and Epworth League Convention, Tullahoma, Tenn.

July 20-21—Holly Springs District Epworth League Convention, Abbeville, Miss.

July 21-22—Tupelo District Epworth League Convention, Nettleton, Miss.

July 21-25—Bristol District Allied Meeting of Young People's Societies, Mountain City, Va.

July 21-25—Greenville District Sunday School Institute and Epworth League Convention, Westminster, S. C.

July 21-25—Florence District Preachers' Meeting, Sunday School Institute and Epworth League Assembly, Timmonsville, S. C.

July 26-28—Greenwood District Sunday School and Epworth League Convention and Woman's Home Missionary Society, Owens, Miss.

July 28-29—Greenville District Epworth League and Womans' Home Missionary Society, Stephensville Miss.

July 28-Aug. 1—Topeka District Sunday School and Epworth League Convention, Independence, Kansas.

Aug. 3-5—Clarksdale District Sunday School and Epworth League Convention, Shellmound, Miss.

Aug. 4-8—Huntsville District Epworth League and Sunday School Convention, Huntsville, Ala.

Aug. 11-16—Sedalia District Epworth League and Sunday School Convention, Otteville, Mo.

Aug. 22-25—Welch Mission District Sunday School and Epworth League Convention, Stewards' and Leaders' Conference, Glatto, W. Va.

Aug. 24-29—Navasota District Epworth League, Sunday School Convention and Woman's Home Missionary Society, Navasota, Texas.

Aug. 25-29—Forrest City District Sunday School and Epworth League Convention and District Stewards Meeting, Marianna, Ark.

Aug. 26-29—North Carolina Conference Woman's Home Missionary Society, Asheboro, N. C.

Sept. 5—Anniston District Sunday School and Class Leaders Convention, Talladega, Fla.

Oct. 13-14—Philadelphia District Preachers' Meeting, Siloam Circuit, Chester, Pa

When You Think



Of the pain which many women experience with every month it makes the gentleness and kindness always associated with womanhood seem to be almost a miracle. While in general no woman rebels against what she regards as a natural necessity there is no woman who would not gladly be free from this recurring period of pain.

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Gleanings from the Field

ALABAMA.

Warrior.—Our little school is growing every Sunday. Mr. Eddie Hodden, the superintendent, is doing a good work. He raised last Sunday in Sunday School, five dollars. The clubs are hard at work, to raise for the pastor $100.00 on the third Sunday. The church has been divided into four clubs and the captains are: Miss Lucy Reed, Mrs. Delia Phillips, Miss Lilla Cannor, Mrs. Lettie Taliay. The young people are attending the church well, and our congregation increases every Sunday. A. Callahan, Pastor.

INDIANA.

Jeffersonville.—Rev. W. C. Statesman, who has been with us for four years, has been returned to us for the fifth year. We gladly welcome his return, and wish him a more prosperous year than either of the preceding ones. He is a straightforward, energetic, earnest Christian gentleman, such as is and has been needed in our city. The church is fairly glowing under his supervision. Too many good things cannot he said for this God-sent, God-called Methodist minister. The church property has been improved so much so that Wesley scarcely resembles her former self. Under the guiding hand of his wife, we have two excellent choirs, as good as there is in our city. Baptized five by immersion and four hy pouring on Sunday morning, April 25th, which day was the first quarterly meeting of this conference year. The Rev. D. E. Skelton, our superintendent of the district, was present, and delivered two very interesting and able sermons. The sacramental sermon was delivered by the Rev. J. H. Ross, pastor of Coke's Methodist Episcopal Church, Louisville, and his fine choir of well-trained voices furnished the music. The day was a decided success, both spiritually and financially. The church has and is improving on all lines.—Reporter.

Pale, Delicate Women and Girls.

The Old Standard Grove's Tasteless Chill Tonic, drives out malaria and builds up the system. For grown people and children. 50c.

MISSISSIPPI

Bradley.—On the Bradley charge our quarterly conference was held May 14th. The District Superintendent could not be with us, but sent the Rev D. H. Gatewood, one of the Blessed Fathers of the Church. Raised during the quarter $58.50. Paid District Superintendent in full, $12.50; paid to Pastor, $34; paid on benevolence, $4.40.

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Our Pastor in charge is the Rev. J. D. Johnson.—F. A. Alexander.

Heidelberg.—The Second Quarterly Conference of the Heidelberg charge was held at Chapel Hill Methodist Episcopal church, Sandersville, May 12, with the Rev. J. B. Brooks, district superintendent, in the chair. All officers presented written reports that showed the work to be spiritually alive. There were four conversions during the quarter. Raised the superintendent's salary in full, $18. The benevolence committee reported a neat sum for benevolence, $22. Stewards' reports showed that $113.80 had been raised this quarter on pastor's salary. Total amount raised during the quarter, $229. At night the Rev. J. B. Brooks preached an eloquent sermon to a crowded house. The sacrament of the Lord's supper was administered to fifty communicants. Thus ends the best quarterly conference on this charge in its history. The next quarter to be held at Pleasant Valley church, Heidelberg. Benediction by the Rev. J. E. Webb, our pastor at Desoto, who was with us two nights before the quarter, and rendered good service. We will welcome his return. —B. W. Robinson, Pastor.

Ocean Springs.—The result of the Pastor's Rally on Sunday May the nineth was $103.50, and was reported as follows: Evening public collection $3; Miss Illilan Stuart, $34; Mrs. Louisa Smith, $25.10; Mrs. Olevia Brown, $23.52; Mrs. L. A. Seymour, $17.88; grand total, $103.50. The Epworth League Picnic and the ball game by the Ocean Springs and the Biloxi teams contributed largely toward this sum. The following pastors took part in the services: The Rev. Alexander, of the Baptist church of Biloxi; the Rev. S. H. Bowling, of the African Methodist Episcopal church of Scranton; the Rev. D. W. Tillman, of the Colored Methodist Episcopal church of Moss Point; and Prof. G. W. Brown, principal of the public school at Bay St. Louis. The success of the rally must be attributed to the untiring efforts of the club ladies, who are specials drawn from the Ladies Aid Society, and the following named church officers: James Brown, Thomas I. Keys, Edgar Smith, W. Z. Bradford, Julie Seymour and W. Lyman. All features in connection with the picnic were under the direction of W. Z. Bradford, president of our League, while all the church services were under the management of the stanch old deacon, Edgar Smith, who carried out the church services without a hitch. Our efficient secretary, James Brown, kept so strict an account of everything that a careful examination did not vary one cent from his report. One of the notable features of the picnic was the patronage it received from the white people of Ocean Springs. The white team here invited the team from Moss Point, and they played a match game on the grounds also that evening, which drew out a number of white people—both ladies and gentlemen—greatly to the advantage of the club ladies, who were dispensing ice cream. Ocean Springs must ultimately lead the coast. Ocean Springs is ninety-nine dollars ahead with the pastor,—Jesse E. Holmes, Pastor.

Elliott.—My second quarterly meeting was held May 29-30. Our quarter was a success with Dr. N. R. Clay in the chair. Though the rains fell Saturday and Sunday, we paid out to the District Superintendent and had a little over. Raised during the quarter, $127.47. Dr. Clay was at his best and preached with force and power. Subject: "Renew your strength. Seventy-six communicants.—S. J. Walker, pastor.

MISSOURI

Baden Charge.—We have just closed our first quarter's work. Our district superintendent rendered great service. All claims met. Our church is doing well at this time; have received four persons in the church. All collections have amounted to $80 for the quarter. Baden is coming.—W. F. Walker, Pastor.

Louisiana.—Our First Quarterly Conference, which convened May 9th and 10th, was a success, I having been here one month previous to quarterly meeting. Dr. R. E. Gillium, district superintendent, preached three able and interesting sermons on Sunday. Received one into the church. Collection $25.15. Paid pastor for this quarter, $41.00, district superintendent, $20.00; benevolence, $7.00. Total for first month, $68.00, aside from running expenses. Wound up Monday night with a glorious feast. The church is taking on new life.—A. R. Martin, Pastor.

Troy.—The Church at Troy is enjoying a prosperous year. Every department of the Church is active. The Sunday School, second to none in the Conference, has an enrollment of 97, and an average attendance of from 70 to 80. Wm. Clark has been the Superintendent for the past nine years and he knows how to make it go. The Epworth League, under the presidency of Mr. Reuben Clark, is doing good work. The Junior is also active. The Junior League and Junior Choir, both organized since the Conference, give promise of great usefulness. The Senior Choir could not be flattered by any word of the highest commendation. Our first quarterly meeting was in every way a success. The Rev. W. C. Ellis, District Superintendent, preached to the great satisfaction of a crowded house both morning and evening. At the Sacramental service Sunday afternoon, May 23, six children were baptised. Collection for the day was $25.50.

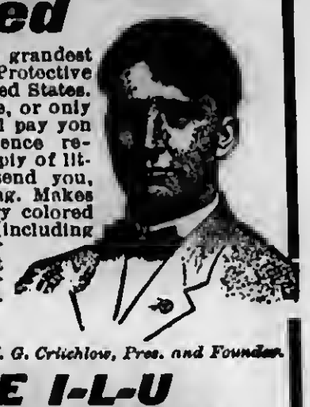
TEXAS.

Altair.—The second quarterly Conference was held May 22 and 23. The Rev. D. C. Lacy held the same. He preached several noble sermons. Everyone enjoyed a good time. We raised $9.05. Owing to the dullness of the times the people, who are farmers in this section, were short on account of the unfavorable weather. We are moving, with God to help us. I have just assumed control of the work. Yours.—S. S. Frazier.

Waco, St. James.—This is a fine chance to work for the Master, and a fine field for God's workmen to do a hard day's work for humanity. Waco, St. James, is one of the many historic churches in our Southern metropolis, and I find plenty of hard work to do, and delight to work, for my hands and heart were trained to toil by a loving mother. We are planning and working to entertain our next annual Conference. The Rev. J. H. Swann, District Superintendent of the Waco District, is serving his last year as Superintendent of this District. He held our second quarterly Conference May 22 and 23, and his manner of delivering his message left a lasting impression on the minds and hearts of the people. Brother Swann is hard at work and this seems to be his best year's work. St. James has built a tabernacle, 60x80, one of the largest of its kind I know of in Texas owned by Negroes. The object of this structure is first to accommodate our membership with a place of worship while we build our new Church. This the trustees desire to begin next year. Our second object in building the tabernacle was to accommodate our people with a place large enough for special public gatherings. The Church is at work.—L. H. Richardson, Pastor.

Free Hope Ct.—The District Superintendent, the Rev. J. I. Gilmore, held our second quarterly conference May 8 and 9. The majority of the officials were present with good reports. On Sunday, at 11 o'clock a. m., the District Superintendent preached, and a very instructive as well as impressive sermon was delivered from the text, "The Lord is a Sun and a Shield to the Upright." The Lord's Supper was administered to an appreciative audience. Raised during the quarter, $158. The Superintendent expressed himself as being well pleased with the progress of the Church financially and spiritually, thirteen having been added to the Church this quarter. The leaders are a thrifty set of men and they all promised to take the Southwestern during this quarter. We are planning to come back to our place in the District, which is second to none in point of membership and financial accomplishment for Christ's Kingdom.—W. D. Lewis, Pastor.

Colored Men and Women Wanted



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Southwestern Building

Dodge Circuit.—Last Sunday our second quarterly conference was held by the Rev. Mr. Kelley, and all were made to feel glad of his presence, though we missed the District Superintendent very much.—Annie D. Helm.

VIRGINIA.

Middleburg.—The corner stone laying service will be held at Upperville June 20. The corner stone will be laid at 2 o'clock p. m. We are working and praying that God will be with us in our effort to raise $200 on that day. Our intention is to begin building immediately after the corner stone is laid. Our membership is very small at this place, but we are now alive as never before. We ask our friends who feel interested in us in this great struggle for help and thank you in advance for what you may do. —Levi C. Chase, Pastor.

KANSAS CITY DEPOSITORY.

Six Best Selling Books During the Month of May.

Epworth League Methods: D. B. Brummitt.

Challenge of the City: Josiah Strong.

Sacerdotalism in Nineteenth Century: H. C. Sheldon.

Quiet Talks with World Winners: S. D. Gordon.

Jesus and the Gospel: Jas. Denney.

Spiritual Principles of the Atonement: J. Scott Lidgett.

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We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

Crescent City Notes

The Rev. H. B. Charles, of Shreveport, was called to New Orleans recently to attend the funeral of his sister.

Thomson Church.—The Childrens' Day was observed Sunday in an appropriate manner. The Revs. Edwards Field, a superanuate and F. D. Bowers, of Clinton, La., preached splendid sermons at 11 a. m. and 8 p. m. Although the rain interfered somewhat, Mrs. Cora Dodd, our affable superintendent, with her officers did well. Mrs. Dodd is untiring. All things considered, she is among the leading Sunday school superintendents. One added to the church and one subscriber to the Southwestern.

Haven Church.—Services at Haven Church are continually growing in interest. The second Sunday was especially so, beginning with early morning prayer meeting; general speaking meeting at 11 o'clock was one of great spiritual power. At the sacramental service at night seats were at a premium; collections were satisfactory. Two persons joined the church. We are looking forward to the session of the second quarterly conference on the 23-24. Quarterly Love Feast on the 23rd will be presided over by the Rev. W. J. M. Price, our district superintendent. It is the intention of our pastor and his officers to make this quarterly conference one of the best in recent years. —Vernice C. Obert.

Subscribers having April '09 or May '09 marked on the Pink label on their papers need to renew. Besides the worth of the paper they will find a great additional inducement to renew their subscription in the unusual premium offer to be found on page 16 of this paper. See offer!

NOTICE the pink tag on your paper. If it is marked April '09, or May '09, renew at once and take advantage of the great premium offer on page 6.

Special Notice

CLOW DISTRICT.

The Clow District Conference will convene at Texarkana August 25-29, 1909. All the pastors are expected to be present with written reports respecting the charge of which they are pastors. All local preachers and exhorters must be present and appear before the committees for such examinations as are proper, covering their respective courses, district stewards, class leaders, Sunday school superintendents and presidents of Epworth Leagues will also be present to make their reports. The Ladies Aid Societies will also be present to report and receive beneficial information concerning their work. Dear pastors it is your Christian duty to see after these lay-workers, have them see that their work is important and that their attendance at the conference is as proper as your own, for this is their conference where they should be helped. The pastors must see to it that each member and friend of the church and cause pay at least $1 for our church causes. This will put our own district in the first class column for 1909. It can and should be done. I am persuaded that if the proper efforts are put forth it will be done, and I believe you will do it.

Dear pastors let us have perfect unanimity in this all-important effort and success will crown our efforts. The program will appear soon. The Southwestern is your official church organ and cannot be dispensed with. Let every district member come prepared to take it. The Woman's Home Missionary Society will meet with the district conference, and have one day and evening session and more if it is necessary. Let the good sisters take notice and prepare to attend. A great time is expected.—W. R. R. Duncan, district superintendent.

District Rounds

MERIDIAN DISTRICT.

THIRD ROUND.

Scooba, July 3-4; DeKalb, 6; Lauderdale, 10-11; Lake, 13; Chunkey, 15; Forest, 17-18; Hickory, 20; St. Paul, 23-25; Haven Chapel, 24-25; Forest Circuit, 31-Aug. 1; Lillian July 31-Aug. 1; Garlandsville, Aug. 7-8; Vale, 8-9; Spring Hill 14-15; Trenton, 14-15; Daleville, 19; Ft. Stevens, 21-22; Philadelphia, 26; Coy, 28-29; Stallo Circuit, 28-29; Rose Hill, Sept. 4-5; Meridian Circuit, 11-12; Meridian Southside, 11-12; Meehan, 18-19; Raleigh, 25-26. Brother pastors our convention of the 22-23 and our district conference on August 3-6 will both be a grand success if the pastors will faithfully carry out the program. We expect each pastor present at the convention with reports from Epworth League chapters, Sunday school, Ladies' Aid Societies, etc.—Wm. McMorris, District Superintendent.

PARIS RISTRICT.

THIRD ROUND.

DeKalb Circuit, June 19-20; Terrell and Rosen, 26-27; Paris Station, July 4-5; Paris Circuit, 3-4; Morgan's Chapel, 6-7; Clarksville, Station, 11-12; Free Hope Circuit, 10-11; Bagwell, Circuit, 17-18; Red River Circuit, 17-18; Medill Circuit, 24-25; Chicota Circuit, 24-25; Clarksville Circuit, 31-Aug. 1; Wolf City and Ladonia, Aug. 7-8; Greenville, 15-16; Sulphur Springs 7-8. Brethren I am pleased to send to you this calendar of the third round. Trusting all goes well. Our district conference will convene with Rev. W. J. King and his people at Greenville, Texas, Aug. 10, 1909. The church is expecting you to report your benevolences in full at that time, bring cash or voucher for same. Dr. Dogan will be there and each preacher must report his full apportionment for the Boys Dormitory for "Wiley." We need now as never before. Dr. R. E. Jones will be there or our own H. J. Mason and I have pledged the Southwestern fifty subscribers. I am depending on you to make good my promise, this must be the paramount year; the Paris district must step forward. Each preacher must have and report success. There is no such thing as failure on the Paris district. I desire each preacher to report to me during this month two subscribers to the Southwestern. Send to me on or before the 30th day of June. "Be God's Man," push the work.—James I Gilmore, district superintendent.

LOUISVILLE DISTRICT.

THIRD ROUND.

Princeton—Corner Stone laying, June 20; Dulaney, 22; Eddyville, 23-24; Grand Rivers, 25; Smithland, 26, 27; Paducah, 28-29; Graham, 30; Greenville, July 1; Taylor Mines, 2; Hartford, 3-4; Beaver Dam, 6; Morgantown, 7-8; Indian Camp, 9; Leitchfield, 10, 11; Sonora, 18; New Haven, 19; Lebanon Junction (Rev. H. Steen), 21; Upton, 21; Munfordville, 22 Bowling Green, 24, 25; Auburn, 26; Princeton, District Conference, Epworth League, Sunday School and W. H. [illegible] Society, July 28 to August 1; Louisville, Coke Chapel, August 7, 8; Vine Grove, 9; West Pont, 10; Irvington, 11; Harned, 12 13; Hardinsburg, dedication, 14, 15; Owensboro, 22, 23; Dundee, 24; Fordsville, 25; Lewisport, 26, 27; Hawesville, 28, 29; Louisville, Lloyd St. (J. H. Ross), Sept. 3, 5; Louisville, 35th St., 4, 5; Mt. Washington Circuit, 7, 8; Louisville, Jackson St., 11, 12; Cloverport, (G. W. Thomas) 11, 12. District Conference, Epworth League, Sunday School and W. H. M. Society will meet in annual session at Princeton, Ky., July 28 to Aug. 1. Reduced on all railroads in Kentucky on the certificate plan. District Stewards meeting, Thursday, August 29, at 2 p. m. All members of the conference are expected to be present.

H. W. TATE, Dstrict Supt.

SOUTH NEW ORLEANS DISTRICT.

THIRD ROUND.

Union, Sorrell,, July 9; Crawford, Geneve, 10, 11; Winsted, 12, 13; Godman, 14, 15;; Franklin, 16, 18; Centerville, Verdunville, 17, 18; Patterson, 19; Morgan City, August 6, 8; Berwick, 7, 8; Beattieville, 12, 13; Houma 14, 15; Thibodaux, 21, 22; Schriever, 22; Virion, 26; Bayou Goula, 27; Plaquemine, 28, 29; Napoleonville, Sept. 4, 5; Woodlawn, 5, 6; First Street, 8, 19; Wesley, 9, 19; Williams, 10, 26; Hahnville, St. John, 11, 12; Donaldsonville, Oct. 2, 3. Brethren, let me congratulate you for the very excellent services you have rendered the church. The spiritual condition of your respective charges is all that could be hoped for. You rallied to Dr. Thomas as heroes. The impression made at Patterson in our Missionary convention is indelible. Let me now urge you to greater achievments.—B. Mack Hubbard, District Superintendent.

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Conference Notices

Special Notices

NASHVILLE DISTRICT.
(Correction.)

The Nashville District Conference, Epworth League Convention and Sunday School Institute will be held at Tullahoma, Tenn., beginning at 9:30 a. m. July 18th, 1909 instead of July 27th, 1909.—W. R. Smith, District Superintendent.

ANNISTON DISTRICT.

The Sunday School and Class Leaders' Convention will be held in the Talladega Methodist Episcopal Church, September 5.—G. W. Reeves, Pastor, President; S. E. Reeves, Secretary.

ORANGEBURG DISTRICT.
Freedmen Aid Rally.

Dear Brethren:—I have just received 500 Lincoln souvenir buttons from our beloved leader in the great Freedman Aid cause—Dr. M. C. B. Mason. These buttons are to be given to those who pay their dollar for the Freedmen's Aid Society. Remember that in this centennial year of the birth of the immortal Lincoln, the church is asking every member to pay *one* dollar as a memorial offering for Christian education. The members of the various quarterly conferences of the district have pledged themselves to lead the way by paying their dollar. Brethren, I am holding you personally responsible for pour pledge, and hope to collect every dollar on this third round. Will not the pastors join me in an effort to stir up our entire membership in the interest of this great cause? The annual conference is fast approaching. We have no time to lose. Let us rally as never before. Our District Conference will convene at North, S. C., on July 21 to 25, 1909. You will remember that the last District Conference passed resolutions requesting every local preacher and exhorter to subscribe for the Southwestern Christian Advocate. Please come prepared to pay your subscription to that paper.—G. W. Cooper, District Superintendent.

FORREST CITY DISTRICT.

Dear Brethren:—The District Conference and the Sunday School and Epworth League Conevtnions will convene at Scott's Valley church on the Mariana Circuit, August 25-29, 1909. Every member of the conference and conventions are expected to be there. We want a full report from each place on the district. The Sunday Schools and Epworth Leagues will elect one delegate each to represent the school or league. The assessment for school and league is five cents from each member of the school or league, to be sent up by the delegate. Assessments for District Conference, five cents from each member of the church; twenty-five cents from each local officer; fifty cents from each district officer; one dollar from each local preacher; one dollar from each pastor; two dollars from district superintendents. Each local preacher and exhorter must be a spbscriber to the Southwestern. The district stewards will have their annual meeting with the district superintendent in the afternoon of Aug. 27th. Let all the district stewards be present.— L. G. Hodge, District Superintendent.

WOMAN'S HOME MISSIONARY SOCIETY.
PALESTINE DISTRICT.

Dar Sisters:—The session of the Woman's Home Missionary Society is very near. I would earnestly ask each president of the local auxiliaries to be active and have everything in fine shape so as to make a very creditable showing this session of the district meeting. I note with pride and interest that one of the districts has paid its King Home apportionment. Our district is assessed thirty-three and one-third dollars. Let us by all means raise this amount and report the same at the district meeting at East Calvert, Texas, Aug. 3, 1909. I would suggest that we have a rally and ask each sister of the society to pay 25 cents. Those who may not be able to attend, send the same by the representative who will report the same at the district meeting. Now, dear sisters, you remember that all the auxilaries were not represented at our last meeting. Let each auxiliary on the district send at least one or more representatives. Let us make this meeting a record-breaker in point of attendance, enthusiasm and financial support. I would kindly ask the pastors of the Palestine district to assist us in our efforts in making our district second to none in the Texas conference when it comes to the Woman's Home Missionary Society. Where there are no auxiliaries on your work, please see to it that one is organized at once and be ready to report. I wish you unbounded success.—Mrs. M. D. Robinson, President of Woman's Home Missionary Society, Palestine District, Texas Conference.

GULFPORT DISTRICT.

Pastors and Lay Members, Dear Brothers and Sisters:—We are about to face another district conference session and we want this session to be a unique one. Let's have round reports from every charge and circuit on the district. I hope the officials of the churches will stand by the pastors in carrying out our plan to collect a dollar from every member and friend of the church for the benevolent cause this year. On Friday, the 23rd, during the district conference session, we shall have the honor roll called for those who have paid their dollars. These will have their names enrolled on the district conference record. Now a word to the delegates who are to attend the District Conference convening in our new St. Mark's Methodist Episcopal Church, Gulfport, Miss., July 21-25. Come prepared to remain over until the conference closes. The Rev. Simpson Jossel and his officials, have been struggling heroically ever since the close of the annual conference. Though few in number, this pastor has led his charge to compiete success, at a great sacrifice on the part of himself and family. A new $1,500 church, with a spire kissing the skies, will greet your vision on your arrival. Let's make this conference session a spiritual and a financial success. We are expecting several of our representative men to be with us during the session. Let's join the campaign for 5,000 new subscribers to the Southwestern Christian Advocate. Stand by Editor Jones. Bring five new subscribers from each charge for our *grand old shield.* The literary program is on the press and will be sent out in due time. Prepare papers on these subjects, and not excuses. Remember the conference opens on Wednesday, the 21st, and not on Thursday, the 22nd, as it appears. Reduced rates will be secured in time over the different railroads.—S. H. Cannon, District Superintendent.

OUTHRIE DISTRICT.

Pastors:—The Conference convenes August 18th, at Guthrie, Okla. Please send names of delegates to the Rev. A. S. Stripling, Pastor. The two District Superintendents are cordially invited. We are expecting one of the bishops.—W. F. Smith.

District Rounds

BROOKHAVEN DISTRICT.

THIRD ROUND.

Crystal Springs, July 3-4; Brookhaven, 10-11; Rockport, 13; Brookhaven Circult, 15; Bowerton, 17-18; Barlow, 18-19; Byron, 23; Kennolia, 24-25; Bridgeville, 30-Aug. 1; Oak Grove, 4; Liberty, 5; Summit, 7-8; China Grove, 14-15; Florence, 21-22; Star, 24; Broxton, 25; Mendenhall, 26; Oakvale, 27; Columbia, 28-29; Nearest, 31; Hub, Sept. 4-5; Crystal Springs, Circult, 11-12. Brethren, let all be present at the session of the district conference, the first day, at roll call. I hope each pastor will be able to report all benevolence collected, and a good number of subscriptions for the Southwestern. —G. W. Smith, Dist. Supt.

GREENVILLE DISTRICT.

THIDE ROUND.

Belzona, July 3-4; Morgan City, 10-11; Indianola, 17-18; Inverness, 24-25; Stephenville, 31-Aug. 1; Heads, 7-8; Gunnison, 14-15; Dahomy, 13-15; Leland, 17-18; Hollandale, 18-19; Greenville, 20-22; Itta Bena, 28-29; Moorhead, Sept. 3-5; Doddsville, 4-5; Shelby and Mound Bayou, 11-12. Dear Brothers:—Let us work hard to make things count. Our first district conference will convene at Stephenville, Miss., July 28th to August 1st. Stephenville is 8 miles from Indianola and 6 miles from Shaw. All delegates from Gunnison, Dahomey, Shelby and Mound Bayou, Heads, Leland and Hollandsdale, will come to Shaw Tuesday, July 27th. Delegates from all other points on the district will come to Indianola Tuesday, July 27th. There will be conveyances to carry all delegates to the seat of the conference. Delegates must come Tuesday and stay until conference closes. The Epworth League Convention will convene July 28th at 8:30 a. m. Home Missionary Society and Ladies Aid will meet Thursday, July 29th, 8:30 a. m. The district conference will open Friday, July 30th, 8:30 p. m. The Sunday School convention will be held with the second district conference. We invite all the general officers to be present. Each pastor is asked to make a full report on benevolence. We also ask each pastor to bring 10 subscribers to the Southwestern Christian Advocate A revival is asked for in each charge.—H. B. Hart, District Superintendent.

ROME DISTRICT.

THIRD ROUND.

Aragon, June 19-20; Marietta, 19-20; Cave Spring, 26-27; Douglasville, 26-27; Cartersville, July 3-4; Robertsville, 3-4; Riverstown, 10-11; Tallapoosa, 10-11; Rome, 1st Church, 10-11; Austell, 17-18; South Rome, 17-18; Cedartown, 24-25; Chickamauga, 24-26; Floyd Circuit, 31-Aug. 1; Bowden, July 31-Aug. 1; District 4-8; Temple, 7-8; Adairsville, 14-15; Carrollton, 21-22; Summerville, 21-22; Villa Rica, 28-29; Dallas and Mullen, 28-29. Brethren:—This round brings us to the district conference, which will convene at Temple, Ga., Aug. 4-9. Let all delegates be present the first day of the conference. The annual sermon will be preached by the Rev. J. W. Bowlin, pastor Austell charge. On Saturday the First Annual Farmers Institute will be held; Prof. Parks, of Clark University, and others, will have charge of this work and a splendid program will be announced later. Drs. Jones, Crogman, Arnold, Wragg, Traves, Gowens, Thomas, Jacobs, Penn and Bowen are expected to be with us and represent their work. Let us make this the best session.—C. W. Adams, Dist. Supt.

TOPEKA DISTRICT.

SECOND ROUND.

Fort Scott Circuit, July 10-11; Mound City, 12-13; Mapleton, 14-15; Rosedale, 17-18, J. K. Anderson; Wichita, 17-18; Valley Falls, 17-18; Independence, Aug. 1-2; Kansas City, Kan., 14-15; Bonnerspring, 14-15, J. K. Anderson; Topeka, Mount Olive, 11-12; [illegible]bury Chapel, 28-29; Alma Circuit, [illegible]29, A. Faulkner; Burlingame [illegible]

Sept. 4-5, B. F. Swindle; Clay Center Circuit, 11-12, Wm. Dawson; Manhattan Circuit, 25-26, J. R. Carnes; Sallua Circuit, 25-26; Dunlap, 25-26, B. F. Swindle; Lincoln, Neb., 11-12; Hastlugs, Neb., 25-26; Denver, Col., 11-12, W. McDonald; Cole Springs, 25-26, J. N. Wallace; Canon City, 11-12, J. E. Williams; Pueblo, 25-26, Geo. E. Trower. Brother Pastors—The Dsitrict Conference meets at Independence, Kan., July 28th to August 1st. Please do your best to report in full along all lines of benevolence. We are expecting Dr. M. C. B. Mason and all the other general officers to attend our district conference, Sunday School and Epworth League conventions. The Missouri Pacific and Santa Fe railroads will bring you in from the south, north, east and west, to Independence, Kansas. Come one, Come all, and let us have a great meeting for the Methodist Episcopal Church.—J. J. Cabbell, Dist. Supt.

TUPELO DISTRICT.

THIRD ROUND.

Houston, July 10-11; Pontotoc, 17-18; Nettleton, 24-25; Pontotoc Circuit, 31-Aug. 1; Houston Circuit, 4-5; Tupelo, 6-8; Tupelo Circuit, 7-8; Cotton Plant, 7-8; Amory, 14-15; Amory Circuit, 13-15; Ripley Circuit, 18-19; Corinth, 20-22; Corinth Circuit, 21-22; Union Grove, 28-29; Ripley, 28-29; Bell, 28-29. The District Conference and Epworth League Convention will convene at Nettleton July 21-25. Brethren, the church is expecting great things of you. And the district is depending upon you for success. Do not disappoint them. We are expecting a round report from every charge. Push every interest of the church.—E. S. Scarboro, Dist. Supt.

STARKVILLE DISTRICT.

THIRD ROUND.

Ackerman, July 31-Aug. 1; Bellfountain, 28-29; Bell, 7-8; Bradley, 28-29; Calhoun City, Cedar Bluff, Sept. 18-19; Eupora, Aug. 27-29; Eupora Circuit, 28-29; French Camp, 28-29; Hopewell, Sept. 18-19; Kosciusko, July 10-11; Kosciusko Circuit, 10-11; Liberty Hill, Sept. 4-5; Louisville, 4-5; Maben, 11-12; Maple Springs, 11-12; Rock Hill, 25-26; Starkville, Aug. 6-8; Starkville Circuit, 7-8; Weir, 21-22; Whites, July 24-25; Mantee and N. C. later. My dear pastors, bring at least five subscribers to the Southwestern Christian Advocate. We expect Dr. Jones at our district conference. Let us show our appreciation by giving him 50 or more subscribers.—J. H. Everett, District Superintendent.

HOLLY SPRINGS DISTRICT.

THIRD ROUND.

Byhalia, July 10-11; Pott's Camp, 10-11; Alesville, 17-18; Oxford City and New York, Miss., 17-18; Abbeville, 24-25; Elliott, 31-Aug. 1; Water Valley, July 30-Aug. 1; Oxford Station, 6-8; Holly Springs Station, 6-8; Holly Springs Circuit, 14-15; Grenada Station, 27-29; Duck Hill, 28-29; Sardis, Sept. 3-5; Batesville Station, 4-5; Bates-ville Circuit, 7; Hernando, 11-12; Mt. Pleasant, Aug. 28-29; Waterford, Miss., 28-29; Olive Branch, Miss., 28-29. Brethren: The district conference will convene at Beauford's Chapel July 20-25, Abbeville Circuit, and the first two days will be given to the Epworth League work. You will please come prepared to report everything raised in full on benevolences. Please bring a good list of cash subscribers for the Southwestern. Some one from the office will be present. Let each local preacher and exhorter come the first day. Try to report your $2.50 for benevolences full. The general field men have been interested and will doubtless be present. This is destined to be a great district conference.—N. R. Clay, Dist. Supt.

CLARKSDALE DISTRICT.

THIRD ROUND.

Money, July 17-18; Shellmound, 24-25; Phillip, 31-Aug. 1; Townes, July 31-Aug. 1; Minter City, 14-15; Bedford, 21-22; Webb, 28-29; Ruleville, Sept. 4-5; Schlater, 4-5; Drew, 11-12; Dublin, 11-12; Clarksdale, 17-19; Clarksdale Circuit, 18-19; Coahoma, 25-26; Tunica, 25-26. District Conference will meet on the Shellmound Circuit Aug. 6-8. The Sunday School and League Convention will meet at the same place Aug. 3-5, 1909. Pastors will please come prepared to report their benevolence in full.—B. F. Woolfolk, Dist. Supt.

JACKSON DISTRICT.

THIRD ROUND.

Pelahatchie, July 17-18; Brandon, 24-25; District Conference, 28-Aug. 1; Central, 6-8; Pratt's Chapel, 14-15; Jackson Mission, 18; Canton, 20-22; Canton Circuit, 21-22; Couparle, 28-29; Carthage, 31; Benton, Sept. 4-5; St. Stephen, 10-12; Wiseton, 11-12; Yazoo Circuit, 16; Roseneath, 18-19; Silver City, 23; Greenhill, 25-26; Morton, 28. Brethren, half of the Conference year is gone, let us quick step the balance of the year. Bring up a round report to the district conference at Greenhill July 28. Also bring your representatives to the conference with good reports. Each pastor is asked to bring three new subscribers for the paper. Drs. R. E. Jones, the business manager, E. M. Jones, I. G. Penn, J. B. F. Shaw, are cordially invited to attend our district conference.—A. J. McNair, Dist. Supt.

Gleanings from the Field

TEXAS

Harrisburg.—On April 10-11 my Second Quarterly Conference convened, Rev. J. M. Johnson, presiding. Reports showed some work done. On Sunday the Rev. J. T. Lindsay preached; at 3 p. m. the Lord's Supper was administered to a goodly number. Collection for the day, $16. The Pastor's report showed that he had secured an abstract for 20 acres of land, of the Harrisburg Orphan Home, and also an abstract for a town lot fronting the Harrisburg and San Antonio railroad. The property is worth $3,000, including both tracts. We will improve our church in short. The future outlook for Harrisburg seems to be good.—Clara B. Josey.

Longview and Tyler.—At Longview I found a small but loyal and loving set of Methodists who gave me a very hearty welcome in their midst. Our first work was to arrange for moving our church to a more desirable location. We rejoice to say that we have succeeded in getting all the material on the ground and have money enough on hand to complete the job. The Sunday School, R. W. Bell, Superintendent, is in splendid condition. The Ladies' Aid Society, Sister Dixie Cowan, President, is doing much toward giving financial assistance to trustees and stewards in their struggle. The Woman's Home Missionary Society, under the able management of Sister Mary White, has taken on new life and stands pledged to raise every cent of its apportionment for King Home and to do more real home missionary work than ever before. With Sister White at the head of this society, associated with such earnest workers as Sisters Caroline Jones, Margaret Patillo, Dixie Cowan, Ophella Coby and others, we may expect great things. At Tyler we have a faithful few who stand by the church very loyally. We are planning to remodel the parsonage and make other improvements upon the church property. The spiritual life of the membership is being quickened and we hope to accomplish much for the cause of the Master. We are inaugurating a vigorous campaign, both at Longview and Tyler, for the Southwestern Christian Advocate. Our watchword: "Many souls saved, all of our benevolences raised and every family a subscriber to the Southwestern Christian Advocate.—A. E. Gibbs, Pastor.

TENNESSEE

New Hope.—The third quarterly conference was held May 16th. The Rev. J. M. Lyte, B. D., District Superintendent, was on hand and gave perfect satisfaction to all concerned. Fully 500 or more heard the Superintendent on this occasion; 169 took the Lord's Supper. Forty have been converted during the quarter. Paid the Elder, $13.50.—J. A. W. Moore, Pastor.

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Gleanings from the Field

MISSISSIPPI

Garlandville.—After we built our church it caused us to be in debt. We set the 5th Sunday for Rally Day. Two weeks before the time it began to rain, flooding the entire country, but tho Lord was with us and it cleared away long enough for our rally. Wo had six clubs—two with captains of little girls between 9 and 10 years of age. Sisters Beatrice Johnson raised $3.75; Dollie Beale, $3.00; May Bell Hugh, $15.71; Sophia Combence, $9.36; Magnolia Wilson, $6.75; Arreana McCarter, $4.00. A number of the members paid $1.00 each. Bro. S. J. Seals paid $6.00. Some of the white people gave liberally. One gave $5.00 one 3.00, one $2.20. Raised by clubs, members and public, $90.37. The Rev. A. M. Trotter, D. D., pastor of Newton, was with us and the Rev. N. E. Goodby, of Philadelphia, Miss., also rendered good services and preached able sermons that left a lasting impression upon the hearts of the people. They are welcome at all times.—W. L. Mills.

Moorehead.—The first Sunday in April we had a grand time in our rally. With twenty members we raised $24.80. These good people are financially and spiritually alive. This is a mission charge. We have organized a Sunday School and are getting literature from our publishing agents. Sister Katie Burnett, the leader of a surprise party, left with us recently, a large number of pounds.—A. Marsh, Pastor.

Thula.—Our first conference was held by the Rev. D. S. Nevils, who preached two sermons to the satisfaction of all who heard them. We havo seventeen members on Honey Island, where, with the help of our Baptist friends and Mrs. S. G. Greenthum, the owner of the place, we are to build a house of worship. Our collection during the quarter was $18.00. Several brethren paid one dollar and over during Sunday—such men as Bro. Granthum, A. H. Patterson, Wm. Fullilove, Bro. Strawter and others. With the begining the pastor has made, I see nothing to hinder the building of a new St. James Church in the island soon. Secured here two subscriptions to the Southwestern. The pastor, Bro. Marshall, is doing well this year.—S. H. Nevils, Dist. Supt.

Colombia and Lampton Charge.—This work is on the upward march. Ths work has taken on new life and everything seems to be in good cheer. Our first quarter was held on the 3-4 of April, with Dr. G. W. Smith in the chair. He had a full conference. The work had made an advance above last year, and up to the present date the Colombia work was in the lead of tho Brookhaven district. One church nicely ceiled at a cost of $150. Twenty-five persons added to the church membership. Mission, $6.00; old indebtedness, $75,00; district superintendent, $22.50; total amount raised, $4.02.—H. J. Jordan, Pastor.

Mashulaville.—Our charge is in fairly good shape with the Rev. F. J. Talbert as pastor, wherefore he goes he gets into the hearts of the members. Saleth church has been recovered. Plans are being laid for two new churches on the charge this year. Our first quarterly was held the 27th and 28th of March. All the officers were present with written reports. The Rev. F. H. Henry, district Superintendent, made remarks as to the duty of officers and members. Sunday he preached able sermons and administered the sacrament to about 100. Paid during the quarterly confersnce, $36.15. Thus closed the best quarter in the history of the Mashulaville charge.—Jake Walker.

Montrose.—Our work at Montrose is progressing nicely. We have built our parsonage at a cost of $350, and have paid the bill down to $94. We have raised for all causes since annual conference, ovsr $300, and have added six members te the church, and everything is moving on fine. We hope to have a grand years' work to report in our next conference.—E. A. Wilson, Pastor.

Ebenezer.—Our first quarterly conference met April 3-4 at Galilee church, the Rev. S. H. Nevils, presiding. Many of the brethren were present and we had a splendid conference. Sunday was high day. The sermons and collections were good; $16 was raised and paid district superintendent $14; pastor, $2.10. February we w ather-boarded the new Miller Chapel at a cost of $100, and on the first Sunday in March we collected $27 and raised a subscription of $43 to be paid the first Sunday in May, on the indebtedness of Galilee church. We send you two cash subscribers.

Yazoo City.—On the second Sunday in April suddenly there was heard a volume of music from fifteen or more voices, led by Misses Susie Wilson, Claricia Ormand, Sallie Olives and Allie Knight and others. They left 65 pounds or more of groceries and after prayer by pastor and wife all left for home.—W. R. Walker.

Ruleville.—My quarterly conference convened March 25th, with the Rev. B. F. Woolfolk, supt. in the chair. A goodly number of the brethren were present with written reports. The work is alive along all lines. We added fourteen to our church this quarter. Paid pastor $77.60; paid district superintendent's salary, $100; for all benevolence, $94. This people received me with gladness, and say they that loves the Lord and the Methodist Episcopal Church intend to do all in their power to promote its progress. We have three nice Sunday Schools and a large number of scholars in our schools.—C. I. Jordan.

Biloxi.—On the night of April the 19th a mighty storm struck the parsonage of the Methodist Episcopal Church, leaving about one hundred and twenty-six pounds of fancy groceries. The pastor and wife were delighted to meet 42 persons of the leading citizens of this city. They brought about 126 pounds of groceries and $3.70 in cash. This affair was lead by Mesdames Ida Smith, M. Moss, Josephina Bethal, C. Biggs, Ida Johnson, M. Arington, L. House, A. B. Pittard, Ida Whitney, Ida Williams and others. This is a good people. We are raising money to build a new church here.—Henry W. Woods, Pastor.

Caledonia Circuit.—On the Caledonia Circuit the second quarterly conference convened at Frierson Chapel Saturday, May 15-16,1909, with the Rev. F. H. Henry, district superintendent in the chair. After prayer I. R. Dumas was elected secretary of the conference. Dr. C. W. Walton, our duced by the district superintendent, and he and Dr. C. W. Walton made able speeches, touching on all lines of church work, exhorting our people to higher things in Christian religion. His talk along this line will long be remembered. The district superintendent made an able address concerning church work and the Southwestern Christian Advocate. The pastor, the Rev. G. W. Baker, read an able and well prepared report of his work on the Caledonia circuit., His report showed marked success made since the first quarterly conference. We are preparing to build a new church at BrownLee, of which I am a member. The Rev. Mr. Baker has done great good since his arrival among us. Such a man as he has been needed here for years. He has increased our congregation at every service. Has organized the Ladies Aid Society at every church on the Circuit. Also the Epworth Leagues have been inspired, as well as the Sunday School. All interests of church work have been looked after by him. We are planning to have a great day here at Military Chapel on the 30th inst. We raised this quarter for pastor, $90; paid district superintendent $20; raised for benevolence, $31; this quarter's grand total, $125. Sunday was a high day at Frierson Chapel. The elder was at his best. A goodly number partook of the sacrament. We are proud of our pastor.—R. Dumas.

Gulfport.—Our Rally Day at St. Mark's Methodist Episcopal church on March 21st, was a success. We raised $144, and began tearing down the old storm-wrecked church, with the intention of building a new one atonce. So on the fifth Sunday of this month we will be prepared to lay the corner stone of just as nice and modern a church as the Gulfport district affords—a building valued at about $1,500. We are also preparing to entertain the Gulfport District Conference as royally as it has never been entertained in the history of this district. The trustees, officers and members cannot receive too much Christ and Methodism. We were just 7 weeks in tearing down the old church and building the new. We will be prepared to take care of all the ministers and delegates and visitors who may come to the district conference in July.—W. M. C. Flowers, James Gaddis.

Shelby.—Our first quarterly conference convened April 17 and 18, in Simson Chapel, at Mound Bayou, Miss., with the Rev. Dr. H. B. Hart in the chair. Our work is alive, both spiritually and financially. The officers were all present with written reports. Under the leadership of our beloved Pastor, the Rev. C. W. Evans, our work is advancing as never before. We have had an addition to our membership of twenty-three members. Paid District Superintendent $16; raised on benevolence $30.00; paid Presiding Elder $65. Brother Evans is the right man in the right place. We are glad that the time limit is moved in our Church. There is a chance for us to keep him a long time. We raised on Easter $45. Dr. Hart administered the Lord's Supper to 118 pupils. We raised and paid to sick during the conference $1.65. Pray for our success.—B. Bumbrey.

Montrose.—Our work at Montrose is spiritually alive. The people have taken on new zeal under the administration of the new pastor and are working as never before. We have built a parsonage, at a cost of over $300, and owe only $94; added six members to the Church; paid District Superintendent $14.65. Paid Pastor $85. So we are getting on fine.—E. A. Wilson, Pastor.

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"I write you a letter of grateful thanks," says Mrs. Fannie Rogers, of Pages Mills, S. C., "for the good that Cardui has done me. One day, I was taken all of a sudden and truly thought Death had struck me. My head felt like it was frozen and my limbs felt like they were burning up. I kept getting worse and the doctor only gave me temporary relief. I had chills and fever, bad appetite, bad feelings, bad dreams, was irregular, and suffered from other female troubles. At last I began to take Cardui and almost found relief in the first dose. I continued to take it and can truthfully testify that it is worth its weight in gold to any suffering woman. Now I am regular, can eat, sleep, and work every day, and feel good. Oh! What a God-send your medicine was to me!"

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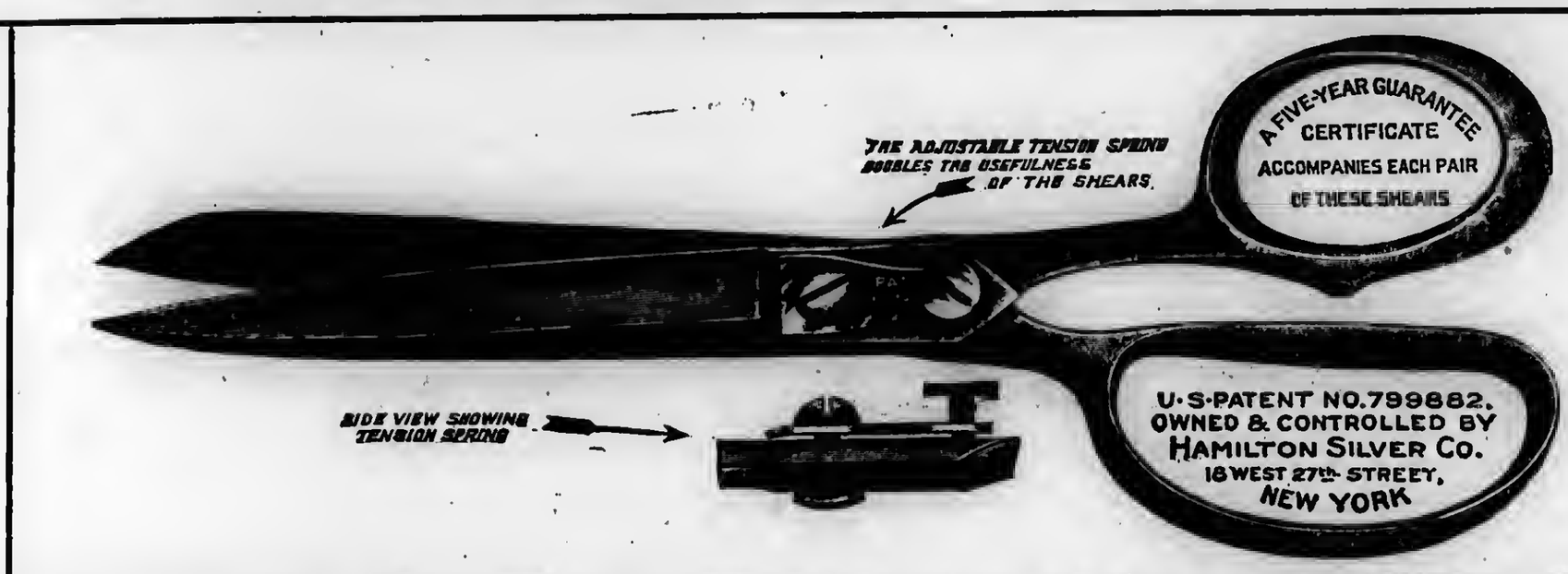
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JUN 25 1909

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HIGHER EDUCATION AND RACE DEVELOPMENT

President Taft in a recent address before Howard University spoke strongly in favor of university education for the Negro race—that is, for that per centage of the race who, in the natural order of things must be leaders. The President said that there was no likelihood that either in the generosity of the government or the generosity of individuals who found colleges and universities for the colored people, of having too many colored men to acquire University education. He said:

"The opportunity that there is for educated colored men to aid their race in the struggle before them for economic success and the maintenance of themselves as worthy and valuable members of the community, the opportunity that there is for university men among colored men to assist in that movement, I say, is very great indeed."

Referring to the ministers he said that they could not be too highly educated. They cannot know too much in order that they might carry on their sacred functions and discharge it to the highest benefit of the race.

Now as a matter of fact there is not at this time, nor has there ever been any danger of over-educating the Negro in the professions and in the classics. The truth is, we are suffering as a race for the want of men who are properly equipped to fill the positions as leaders in the Church, Educational and Commercial life of our people. Any one who is familiar at all with the Church life of the Negro must admit with shame to the dire want of educated men in the pulpits; and because there are not prepared men we must accept as a matter of expediency and excuse men who ought to be in course of preparation for Christian service, rather than in the active work. We are ridiculed because of the deficiency of the ministry by men who are loud in their denunciation of higher education and who place emphasis on the industrial idea. If every Negro today, pursuing the full college course were turned into the ranks of the ministry, they would hardly meet the yearly need, to say nothing of supplanting the ignorant and illy-prepared. On the other hand, no one who is at all familiar with the educational work among our people but that must admit with a great deal of regret that we have not sufficient competent men to man our schools. We have in a majority of cases no chance to choose between the lesser prepared and the better prepared. We must take the candidate as we find him or take none at all. There are but few institutions but that are calling for better prepared men upon their faculties. They cannot be found. We are sending into the professions men who are from a literary standpoint unprepared for law, and for medicine; men with a smattering of English and Classical training are taking the practice of these of higher profession and while they may do fairly well in the immediate practice of their profession, their scholastic training is so limited as to even make them a hiss and a by-word in the communities they are to serve. The truth is this: We have never had enough men preparing for the higher walks of life.

The Commissioner of Education of the United States has just issued his second volume of the report on education for the year ending June 30, 1908. The number of high schools reported in the sixteen Southern states and the District of Columbia is 106, as compared with 121 the preceding year. There is also a falling off in the student body from 7067 in 1907 to 6860 in 1908. Of the institutions for higher learning, not including the public high schools, the Commissioner reports for 132. It is likely enough that this is not the actual number of Colleges and Academies for our people—some having failed to report. But the total number of students reported in collegiate and professional courses were 3292 males, 1310 females, total 4602. As a matter of fact all of these will not complete their courses perhaps not 75 per cent; but suppose there are 4,000 men and women graduated from the college course and in the professions of medicine and law and pharmacy and theology during the year. That would be less than one for every 2,500 Negroes. That is to say, one Negro of higher education for every 2,500; and mark you, it would be the duty of this one Negro to be preacher and lawyer and doctor and the pharmacist and the professional and mechanic. Ah, well, there is absolutely no such thing, there is no possible chance for the over-educating of the Negro; to the contrary we have had an overdose of industrialism.



THE REV. W. W. LUCAS, D. D.,
Field Secretary of the Board of Foreign Missions (See Page 9)

Even the schools that were founded and achieved a glorious history in the higher education of the Negro have been catering to the industrial idea. Take for instance Talladega College, at Talladega, Ala.: There are 44 pupils enrolled in the collegiate departments and 305 in industrial training. Howard University, that has 700 in the collegiate and professional courses—the larger per cent of these being medical students—has in the industrial training department 351. Atlanta University has 101 pupils enrolled in the collegiate department and 218 in the industries. This is the institution where abides the apostle of higher education for our people. Take Clark University of our own schools; There are 28 pupils enrolled in the collegiate departments, 219 in the industries. Rust University has 7 in the collegiate departments, 358 in the industries. Biddle University, at Charlotte, N. C., makes a better showing with 105 in the collegiate and professional courses and 67 in the industries. Claflin University has 21 in the collegiate department and 538 in industries. Far famed Fisk has more taking industry training than are taking the collegiate training; 124 are registered in the college department and 225 taking industrial training.

We all know that the great majority of any race must depend upon skilled and unskilled labor for a livelihood. The white race of this country is the industrial race of this country. Let it be admitted that 95 per cent of the Negro race finds its highest level in the industries. That would still leave us 500,000 Negroes who are to prepare themselves for the ministry, educational, professional life and leadership among our people. Instead of 500,000 we have less than 5,000; instead of 5 per cent or 1-20 of our people in the higher walks of life we haven't one-half of one per cent, or one two-hundredth, no; not one three-hundredth of the total. Take Gammon Theological Seminary, which graduated 29 men at its recent commencement, only 2 were college graduates; and a very small per cent of the men who finished in medicine at Meharry were college men. No, beloved, there is no danger whatever of over-higher-educating the Negro. The contrary is more likely to be true and more the pity that it is true. We sincerely trust that our Church will take the warning given to us in the address of President Taft.

A BATTLE OF DOLLARS

To reduce the principles that are actuating the nations of the earth in their present day naval program and standing army construction to the point where it would apply to the individual and we would have a fine specimen of a bully. The present naval program of America, Great Britain, France, Germany, Russia, Italy and Japan is the most extravagant useless and nonsensical expenditure of money known to civilization. The movement is not necessarily a preparation for war; but a battle of dollars. To the mind of the ordinary citizen this naval program is simply a contest among the nations of the earth to see which can spend the most money for naval construction. The nation with the most money or the nation that can most tax its subjects will be the nation that will have the largest navy. If the nations of the earth are satisfied that at sometime there is a likelihood of war, why not agree among themselves the number of ships that shall enter into battle; and if necessary, arrange classes as they do in prize fights and let it be understood that certain nations are allowed so many dreadnoughts, and then nation against nation could pit so many war vessels. This limiting of naval construction which is being advocated so much of late, and which has renewed strength through the efforts of Mr. Carnegie, seems entirely practical and just. At any rate it is foolish for nations to spend millions upon millions of dollars for naval construction when an agreement as to the limit of naval construction would make such construction useless. If Great Britain, for an instance, did not possess such a strong navy it would not be necessary for any other to try to outbuild her. Hence the amount of money that is being expended now upon modern war vessels which within ten years are to be turned into the waste heap, could be devoted to internal improvements of the country. It would foster an educational program by which in a few years our illiteracy could be reduced to the minimum. Millions for naval construction; little or

(*Continued on Page Eight.*)

IMPERFECT IN ORIGINAL

An Old Preacher's Advice to Younger Ones

By the Rev. J. O. Thompson, D. D.

If I were a young preacher, I would watch myself with the utmost care to see that I did not get into a rut and stay there.

I have known some farmers who followed with rigorous exactness the same methods of farming which their fathers, grandfathers and great-grandfathers had practiced from time immemorial. The result was only a remove or two above starvation. Methods that raised good crops when the land was new and in a state of vergin fertility, failed alost utterly when it had been cropped until its natural fertility was exhausted, and yet he kept on farming just as his father and grandfather had done. If he had a crop he thought it was due to his skill as a farmer, and to the methods he had inherited. This was very rarely the case however. Far more frequently he has half a crop or less. I remember passing the field of a farmer of this class in West Virginia. At the largest estimate I could make he would not get back his seed. And he attributed his failure to a bad season or some other hut the real cause. To he sure in the same season to which he attributed his "had luck"—as he called it—his neighbors were to reap a splendid crop. He said they were "lucky" and the next year repeated the same poverty promoting tactics with the same result. He grew poorer and poorer until the mortgage was foreclosed and went to live among his children, practically a pauper.

I have known some ministers of the same class. They preached at the regular appointments, they held the regular prayer meetings, they made the same round of formal visits, they are the good dinners and suppers at the homes of the best providers of their charges; very likely when the season of revivals, beginning with the week of prayer came around they appointed the services and went through the same old round. If anybody was quickened or converted they thanked the Lord, and, maybe, "took courage." But if the desired success did not come in any degree, the same old methods were tried again and again and again, and the minister, good man, never dreamed that his methods were at fault. "If at first you don't succeed, try, try again," is excellent advice, but it is not always best to try, try again with methods that have failed again and again. Try something new in the way of attack. No new Gospel, no sensational schemes. least of all. nothing in the way of popular amusements, but study each and every man in your charge, saint and sinner, and make each a subject of very prayerful study so as to learn, if possible, how successfully to attack each one. I am more and more convinced that the greatest possible help to the successful preaching of the Gospel is just this careful individual study and individual attack. A good many ministers especially young ones, and more especially some of those who have quite recently come out of a theological school, put undue stress on the power of the pulpit. I made that mistake myself. Preaching has its place and is by no means to be depreciated, but some of the best pulpiteers I have known were the most complete failures as ministers of the Gospel. I was sitting on the altar rail of the church in which conference had been held, fifteen minutes after adjournment, talking with a man who had the reputation of being one of the very best preachers in the conference. He vas very much displeased with his appointment. If he had not been a preacher I should have said that he was mad—angry clear through. His presiding elder approached, held out his hand and said, "Well, Brother Blank, shall I see you again?" "I don't care whether I ever see you again or not," was the surly response. "You are too mean a man for anybody to want to see!" And he walked away. The presiding elder remained for a few minutes chat with me. "Brother Blank is very angry with me," said he, "but no man ever had less cause. He named two or three places he would like to be stationed, and I tried my best to induce the people of those charges to let me send him, but they positively declared they would not receive him. They admitted that he could preach as fine a sermon as any man in the conference, but they said that when he came down from the pulpit on Sunday night, his work, so far as they were concerned, was done. He would not even attend the Sunday School, he would not visit them at their homes, he never tried, outside the pulpit, to convert anybody, and the place where I appointed him was the only one where the people would allow him to be stationed.

And this man of fine abilities, who might have made a glorious success of the Gospel ministry, got into the rut and ingloriously failed. A year or two later he took a supernumerary relation, and for a year or two supplied a moribund Congregational church, going on Saturday and returning on Monday morning. This was just what they wanted; just what they were able to pay for. and he seemed to have found his niche. He had a brother in our ministry who was unusually successful as preacher and pastor, heing transferred from conference to ference to fill important appointments, and yet those who familiarly knew both said that Boh, the success, was hardly the equal, as a preacher, of Ed, the failure.

I have known a preacher to get into a rut in the temperance work. He forgot that the Methodist Episcopal Church is one of the greatest and best temperance societies in the world, and he brought up the Prohibition party at every opportunity, consigning to the ranks of the "rummies" all who did not agree wth him. He would not acknowledge as temperance workers at all many men who were far more effective than he because they did not work with him in the party. I actually knew him one time to close a fairly successful revival meeting in the midst of its work that he might go to a neighboring town and make a third party harangue. And so rank and bitter had he become by running so long in his rut that some men who, before they had heard him, had thought to vote his ticket, declared that if he was a representative of the party they would vote the old ticket. Intemperance is one of the greatest evils that afflict and destroy humanity, hut a minister has other and better business than making partizan harangues, especially if he pulls out the "denunciation stop" Any minister can be in better business than denouncing anybody.

Holiness, sanctification, is one of the most precious and blessed doctrines and experiences of the Christian church. But everybody of mature age has seen preachers who had made themselves a Procrustean bed of this doctrine, or, to adhere to our figure, had got into a rut and did not seem to be ahle to get out of it. A certain form of belief and experience, often very narrow and one-sided, has seemed to them the whole depositum of truth in this direction. Some of them are complaining that the church of today has backslidden from the faith, experience and life of the fathers. There has been a great change in the last forty years in the church in this matter, and the most potent influence in working that change has been the often censorious and narrow minded harping of preachers of the doctrine. In their zeal for the promotion of their own particular phase of the experience they have seemed to forget everything else, and many of them have especially forgotten the injunction of John Wesley, to preach the doctrine not by way of driving or denunciation, but in such a manner as to draw men to it. Too many have preached it in such a way as to drive men from it.

The business, the sole real business of the ministry of the Methodist Episcopal Church is to bring men to Christ; to bring their lives and thinkings into harmony with His. The call to the ministry implies a promise of success. God certainly never calls any man to certain failure. Success, then, is the bounden duty of every Methodist preacher. And success will come to the man who is always seeking wisdom and strength from God to do the work assigned him. Not the man who says "I will do certain things in a certain way," hut the man who says "I will by all means bring men to the Christ. If one method fails I will pray for wisdom to devise some method which will not fail. By the grace of God I will succeed!"

St. Petersburg, Fla.

The Master Workman

By the Rev. Ralph Welles Keeler

He who came into the world to bring hope and salvation to the human race came as a workman. Brought up in the home of Joseph, the carpenter of Nazareth, the little lad, Jesus Christ, was easily taught the skill of hand so needful in that particular way of earning a livlihood. By the side of Joseph he hewed out planks and made them smooth for building purposes. Boyhood developed into youth and early manhood with Jesus, and he still sawed ad planed

When, in the fullness of time he leaves the bench and puts away his tools, to go forth to teach men of God and their fellow men, it is not a dreamer, a man of theories, a teacher of impossihle ideals who greets his fellows, but a workman who needs not he ashamed. For Jesus Christ knew not only the Father but also the very conditions of the race which he had come to uplift.

And a part of that knowledge of men which he acquired was the fact that much of the moral and spiritual unfitness of life is intimately related to property and labor. But to him this revelation came not with a pessimistic complaint, because it is written "in the sweat of thy face shalt thou eat bread," hut with that glad, optimistic faith which he was able at the end to say, "I glorified thee on earth, having accomplished the work which thou hast given me to do."

It is, therefore, the voice of a Master Workman which speaks to us a philosophy of the joy of a service well done, whatever that service be. And such a philosophy is needed. For plans and ideals that cannot be adapted to the overall and apron hours of each day lack that alone which makes life a harmonious whole.

For labor is a necessity. Each one of us must have a part in it. The demands of our physical nature—clothes for our body, food to nourish life, and shelter for the night time and the winds of winter—these force us to labor and toil.

And in so far as our life demands more than the supplying of these physical necessities, so far must our toil increase and our labor multiply. Each advance made in our conditions in order to strengthen our moral position involoves the gaining of the means through toil. Added intellectual opportunities for the members of the family also bring more labor to the provider. And the man who would grow in spiritual power is obliged day by day to make his work finer and truer and to give more largely of himself to the earning of daily bread.

But whatever inconvenience and weariness the necessity of lahor brings, it is one of the greatest blessings of God given to man. Even in the daily providing for the home the hlessedness is manifested. For so much labor, food. For so much, clothing and shelter. For so much more, education, intellectual treasures, spiritual gain.

The man who claims that the world owes him a living is in error. The world owes him nothing. Yet he may recieve from the world many of the things that he may desire, if he will give favor and service in return.

And how many ills are cured by good, hard work! The worn nervous brain worker chops wood in the forest and finds life renewed. The overburdened warrior dscovers that earning one's bread in the sweat of the face not only gives bread in return, hut gives also hope and optimistic joy.

If all the movements inaugurated for the improvemet of our conditions as workingmen let us mndful of the fact that all the necessity of labor and its incidental blessings enter into the life of the other man as well as our own.

The labor question involves our relation to the immigrant, for he too, is to toil and become a part of our nation and influence the solution of the problems. All work, all people, all conditions generally become a part of our own interests in life. Let us, then, ask not only for self and the fulfilling of selfish interests, hut also that all our fellows may prosper as we ourselves do. For the Master Workman who has called us, said also unto other men: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." New York.

In his own life, then, a man is not to expect happiness, only too profit by it gladly when it shall arise; he is on duty here; he knows not how or why, and does not need to know; he knows not for what hire and must not ask.—Robert Louis Stevenson.

Our Freedmen Schools

By C. W. Bennett, Ph. D.

Article III.

The reading habit again. Do the people read? What do people read? Questions certainly of grave importance to any race. If people do not read, they are lacking in intelligence and a desire for knowledge. If people read, but read below their taste, their ideals of life are too low, and thought becomes contaminated with sordid and vitiated things.

Then books must be selected to be read. Books attract us, and invite companionship. Indeed, books are our companions. And just as one's life soon becomes assimilated to his closest companions, of whatever character, so the influence of books abides with us, lives within us, to mould and fashion the moral nature—with perhaps this difference. We grow to be cautious of the companionship of our friends, when it exhibits immoral aspects.

People are more likely to accept what is found in books. Then there is a choice in books as in friends, and the mind sinks or rises to the level of its habitual society, is subdued, as Shakespeare says of the dyer's hands, "to what it works in.' Cato's advice, cum honis ambula, consort with the good, is quite as appropriate now if we extend it to books, for they, too, insensibly give away their own nature to the mind that converses with them. And it is certainly true that the material of thought reacts upon thought itself.

What food is to the body, thought is to the mind. And as the health of the body must depend upon the quality of its food, so the health of the mind must depend upon the quality of its thought.

Young people do not, as a rule, know what to read. Pupils have limited time, while in school, for general reading. It is all important that this time should be spent to best advantage. There is no part of the teacher's work of higher value than that of inculcating in pupils a love for good books.

The State laws which provide free public libraries supplement the public school system with a means of education scarcely inferior to it.

If the úrst aim of a College is to make men better workers, the second is to make them better thinkers, and for this purpose the young mind must be brought to study the great masters in literature. At best the college can give students only a certain amount of information, and lead them to form right habits and acquire good tastes. But the habits they have formed are not fixed, and their tastes are subject to change. Much of their real education is yet to come. What opportunities may be provided for the after-school education? Business relations and social fellowships are leading factors, but not always most helpful. So far as can be foreseen, the public library, properly administered, can do more than any other agency. The preparation for this after-culture must be made before students leave school, by close and cordial co-operation between the college and the library. And hence my insistence upon establishing the reading habit while students are in college. There is a mistaken idea that public libraries are for scholars alone. Their chief value is to train the community in general to love good literature and to do good reading. Pupils should be made acquainted with sources of information and with standard literature. Said Charles Dudley Warner: "A person who has learned how to read, but not what to read, is placed in a position of great danger."

Students must be taught what a library is, how to use it; what to look for, and where to find it. They must learn to use reference books, reviews, dictionaries, Poole's Index, card catalogues, etc. They must be trained in the selection of books, and how to read books for a single purpose. Again we emphasize the fact that the public library should be called upon to supplement and to amplify what can be done in the direct work of the school. The teacher who does her work in such a spirit of interest and inquiry as to send pupils to the public library creates a relish for investigation that will abide with the learned throughout his life.

A taste for good reading once acquired will grow "by what it feeds on." It will so occupy the time of the learner as to rob temptation of half its power by controlling more than half its opportunities. The teacher who leads a student to read an interesting and good book at once establishes a strong and enduring hond of sympathy between the student and himself, to say nothing of the higher good, of having forged an additional link to the chain that shall bind the man to a life of noble thinking and earnest endeavor.

Then it must follow that next to the college itself as an educating medium is the public library. Where it is impossible for a young man to remain in school long enough to attain its higher culture, books are the substitutes for a course of study. Books themselves are teachers—voiceless teachers. Carlyle has put it in stronger terms—"a collection of books is a real university.' Said the illustrious Gibbon, "A taste for books is the glory and pleasure of my life, a taste which I would not exchange for the wealth of the Indies."

To train the young mind to habits of reading, the library must be brought within easy reach. The college with its library working together are dual forces in education and go hand in hand in developing general intelligence.

The library supplements subjects taught from text books; it reinforces the teacher's knowledge; it raises students' inquiry along all lines of truth, and stimulates them to search out the great questions and to form intelligent opinions upon them, while yet students, under the guiding hand of the instructor. On the other hand the college makes a right selection of books, directing as to the kind and number to be read. The choice of reading matter for young students should be carefully guarded. One has said:

"I love vast libraries, yet there's a doubt,
If one is better with them than without,
Unless he uses them wisely, and indeed,
Know the high art of when and what to read."

The youth who leaves our schools with the ability to read well and with a relish for good books has acquired a power worth more to him, possibly, than any other college discipline could have provided.

He has taken into life that which is worth more to him than any other quality in his culture.

Said W. Von Humboltd: "Whatever we wish to see introduced into the life of the nation must first be introduced into the schools.'

Again I make an appeal for good libraries. I hope the time is near at hand when (1) courses in English will be revised in all Freedmen's Aid Schools, and when (2) presidents, boards of education and friends of our institutions everywhere will unite in establishing college libraries.

The Responsibility of Our Laity

BY JOS. REDDIZX

From every pulpit in Methodism, from every school, sanctioned by our religious press, the cry is constantly heard: "Trained Christian Workers—the Demand of Our Times!" It is ours to catch the echo, reverbrate it, until it reaches every hamlet and hearthstone and an inspired laity will rise in its majesty, and with one acclaim exultantly cry: "The whole wide world for Christ!"

Organization is the dynamic force which shapes the destiny of nations. The Methodist Episcopal Church is invincible because of its unique organization.

To have a strong laymen's association in our conference we must first have a strong laymen's organization in every district. Oh, for an inspiration among the laity. The District Conferences will soon be held. Come up to your District conference with enthusiasm and with the co-operation of your district superintendent organize a District Laymen's Association.

If *you* do *your* duty, we cannot fail. Labor to accomplish—then at the close of the day it will be sweet to say: "I have done my best."

Bishop C. B. Galloway—An Appreciator

The late Bishop Charles B. Galloway, D.D., LL. D. Senior Bishop of the Methodist Episcopal Church, South, who on May 12, 1909, at his home in Jackson, Miss., reached the end of earth, ceased to breathe and gladdened the Heavenly Court by his presence, was a friend of Humanity. No man's condition was so obscure or so poor that he could not find a place in his heart for him. Many a sad heart was made glad by his presence and words of cheer. The lamp he kindled for his own way has given its flame to a thousand others. The words that he spoke are still echoing in many lives. He was good and true and strong. He was brave to lead, heroic to suffer and endure.

His fine culture was no bar to spiritual power and proved that God could use the polished weapon as well as the rougher tools. Many times did he preach to the Negroes in their humble churches and they heard him gladly. His influence was confined neither to his own race nor church; but he was known as a power for good in all churches and among all people.

The writer remembers well Bishop Galloway's visit to a little school in Mississippi where he spoke words full of cheer and inspiration to the crowd of children who listened to him eagerly and almost fearfully. They never forgot the visit of this big brother, it was sunshine to them. He was loved, honored and praised wherever he went, but these honors never moved him—did not hide the man—his heart was always bigger than his head. No people can claim him, no country can appropriate him; the boon of providence to the human race, his fame is eternity and his residence creation. God simply lent this magnificent spirit to the earth, who was too noble and sublime of character to be flattered and too rich of soul to he purchased. His culture fitted him to minister to the most intellectual, while his practical skill in leadership made him bold enough to depart from traditions, when it seemed necessary, and to adopt means of effective valne. He was a warrior who fought on the side of right and God. At times his close friends parted with him on some of the unpopular issues, namely, the saloon and the Negro problem, but he stood firm, an inveterate to the saloon a life-long friend to the Negro's cause. Touching his education he believed the Negro had a right to a "fair chance", "an even break"—not favor but a chance. He rests from his ceaseless activity; but his spirit is today busy inspiring, beckoning those who knew him to higher walks of life.

The Negro race lost a great champion, the world a great sympathizing friend and God's cause a valuable worker and supporter. He was a great leader because a splendid follower of Jesus.

Ten million black men, women and children mourn the loss of this noble man of God. Truly great characters come to earth by ones.

We shall miss him but we will not forget him.

"Worthy of His Hire"

It is said that every man is worth what he can earn. Yet it is also true that some positions ought to be worth a fair amount of remuneration per se, and that for these positions only those men should be chosen who are big enough to fill them.

In these days it is demanded that ministers shall give from two to six years more of their lives than a generation ago in acquiring a proper fitting for their work. When this is done, every place offered to them ought to have a living salary. It does not look liberal to expect a man to spend hundreds of dollars and give years of time to fit himself for the work of the church, and then give him less than half what he could have earned at a trade that could have been acquired with a small part of the time and expenditure.

So earnestly have some of the prominent Methodist laymen taken this to heart, that the General Conference on their initiative, appointed a Commission on Pastoral Support, which is endeavoring, without expense to the church, to inform the denomination of the present situation and induce the local churches to treat their pastors with a liberality worthy of the cause to which these men have given their lives. The wealth of our country has largely increased in the last thirty years. Certainly the recompense of men who have given their lives to the betterment of their fellows ought to keep in fair proportion with the average of the people whom they serve. Not how little can our ministry live on, but how bountifully can our church meet his needs, ought to be the question before the estimating committee.—From Zion's Herald.

THE CHRISTIAN LIFE

Old Soldier

By M. Jordan.

As I sat ou the steps one evening,
I heard the old ehureh bell,
'Twas bringing a message of sadness
O'er mountain, hill and dell

'Twas the message of a soldier
Who had fought like Juno's son,
In the cause of the worthy Captain
Till his last days were done.

He'd marehed o'er hills of trouble,
With his Captain by his side,
He'd marehed thru vales of trials
With the Bible for his guide.

He'd conquered in the battle,
And stood on the hill of fame,
He'd fought with the sword of meekness
But all in Jesus' name.

No road too rough to travel,
No hill too steep to elimb,
When the word was giv'n for battle
He was ready at any time.

He fought as bold as a lion
On every field of sin—
Death claims his earthly body,
But Heaven he shall win.

—Meridian, Miss.

Oh, to Be Something,, Something

(From "Oh, to be Nothing.")

Oh, to be Something, Something;
To stand by the Master's side,
A useful, willing servant,
Through faith now justified.
Firm in an earnest purpose,
To be for His service meet;
Living my life unhindered,
In work and love complete.

Oh, to be Something, Something:
Obeying the great command:
"Go labor in My vineyard;
Work on with tireless hand";
Walking, should He require,
In paths where light is dim,
With aFith and Love to guide me,
To toil through life for Him.

Oh, to be Something, Something;
Though humble my life, and bare
Of much that seems the dearest,
Of much that seemeth fair;
Rather be Something, Something!—
A crust where the toil is sweet,
Than be an inert nothing,—
At the Master's bleeding feet.

—Edwin L. Ide, in *Michigan Christian Advocate.*

The Sure and Living Faith

(BY THE REV. GEORGE A. GORDON, D. D.)

There was a time when certain forms of doctrine were regarded as of the essence of Christianity. We now see that the philosophy of religion, while profoundly influential, is something different from religion itself. Philosophies of religion may differ widely; they may differ in their various degrees of adequacy; they all must be forever inadequate if religion is man's share in the life of the Eternal. We can calmly watch the vanishing procession of the dynasties of dogma, as long and impressive and melancholy as the dynasties of the Egyptian kings, if we believe that the reality of which these are the successive and imperfect servants abides and must forever abide. The only essentials of the Christian religion are souls—the soul of God, your own soul, the souls of all men, and the great mediatorial soul of Jesus Christ. All else is but staging to the mighty cathedral.

Let time, if it will, tear all other things to the ground, this great building of God in the souls of His children through the soul of Jesus will stand in its own strength. Our religion is a republic of souls; our universe is a universe of souls, our God is the Eternal Soul; the reality of man is his soul; the distinction of Jesus is in His mediatorial soul. Other things may be true or they may not be true: let the noble intellect of man working through time in the love of truth decide. God in Christ and in our souls is our refuge and strength; therefore we will not fear, though the earth do change and though the mountains be shaken into the heart of the seas.

We call the world's attention to Jesus because He above all men called the world's attention to God; we call the world's attention to Jesus because He laid open the heart of eternal reality, because He showed that souls are the only permanent forces in the universe, God's Soul and the souls of our race, and because in Him the last grace of life shines supreme, the share, the glorious share, that mortals may here and now obtain in the dear and transcendent being of our Father in heaven.—In "Western Christian Advocate."

Faith is the being able to cleave to a power of goodness, appealing to our higher and real self and not to our lower and apparent self.—Matthew Arnold.

Hope Thou in God

"Keep up your optimism. The world is better than it was when you and I were boys. There is more honesty in trade, more sympathy for the unfortunate, a higher tone of morality in private and public life, and a deeper and wider spirit of evangelism in the churches. "The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof'."

These sentences from the conclusion of a letter received by the writer recently from a venerable and beloved brother, minister of a sister church. I have known him somewhat intimately for some years past, and entertain for him a reverential regard because of his cultured intelligence, noble character and consecrated Christian life. His testimony to the present state of society and the Church is cheering—adapted to inspire hope and to awaken and sustain continued and enlarged effort in behalf of the betterment of mankind. It must be confessed that there is much in the news items that come to us daily by observation as well as from all parts of our own land and from foreign nations to depress and cause a feeling of hopelessness. But along with these are found messages of a different purport, showing that there is a social and religious awakening among the people of God and among good citizens everywhere, which, under the divine guidance, gives promise of blessed and ever enlarging results. There seems to be a deeper and wider feeling of individual responsibility, leading up to more individual work, while the church, as a whole, appears to realize as never before its mission to send out laborers into the field of the world, with the purpose of winning souls to God and extending the Messiah's kingdom throughout all the earth.

At home and abroad much remains to he done, and it behooves every sincere Christian, old and young, male and female, to bear his part of the burden and overtake his full share of personal service. God is our hope; he will be our help, and sooner or later, his kingdom shall rule in all hearts and homes.—R. M.

Richmond, Va.

The Apostle Paul says, "Hope putteth not to shame." That is the thing, therefore, to stay with, because doubt and despondency are always looking for holes to crawl into and die. Would it not be fine if a hole big enough for them both could be found and they were driven into it and the hole plugged up?

Hope

My soul, be not east down—
Though thou hast falled today,
To-morrow dawns with hope for less of sin;
Glrd up thy loins anew, take time to pray;
The past thou shalt retrieve,
And greater viet'ries win. —Ex.

The Melody of Life

The desire of happiness, beyond all doubt, is a natural desire. It is the law of life itself that every being seeks and strives toward the perfection of its kind, the realization of its own specific ideal in form and function, and a true harmony with its environment. Every drop of sap in the tree flows toward foliage ad fruit. Every drop of blood in the bird beats toward flight and song. In a conscious being this movement toward perfection must take a conscious form. This conscious form is happiness—the satisfaction of the vital impulse, the rhythm of the inward life, the melody of a heart that has found its keynote. To say that all men long for this is simply to confess that all men are human, and that their thoughts and feelings are an essential part of their life. Virtue means a completed manhood. The joyful welfare of the soul belongs to the fullness of that ideal. Holiness is wholesome. In striving to realize the true aim of our being, we find the wish for happiness implanted in the very heart of our effort.—Henry van Dyke.

Loving Service

Service and sacrifice are the natural language of love. Other men may have ambition for themselves, but a Chrstian must do as his Master did—serve humanity. The life that ended on the cross, how little it is understood! How manv know that there is but one material of which a cross can be made? There was never yet one cross of gold or silver or precious stones; the only material that can get into that shape is love; love that manifests itself in service which will not shrink from service. The first recorded word of Christ was: "Wist ye not that I must be about my Father's business?" and His last: "It is finished." What lies between these words? Constant ministry. When He said, "Let him that is chiefest among you be servant of all," He outlined the form that the Christlike must take.—Amory H. Bradford.

Our Place in the World

To fill a little space because God wills it; to go on cheerfully with a petty round of little duties, litttle avocations; to accept unmurmuringly a low position; to be misunderstood, misrepresented, maligned, without complaint; to smile for the sake of others when the heart is aching; to banish all ambition, all pride, and all restlessness, in a single regard to our Saviour's work; he who does this is a greater hero than he who for one hour storms a breech, or for one day rushes ownward undaunted in the flaming front of shot and shell. His works will follow him. He may not be a hero to the world, but he is one of God's heroes, and though the builders of Nineveh and Babylon be forgotten and unknown, his memory shall live, and shall be blessed, and he shall sit down before earth's noblest and mightiest at the marriage supper of the Lord.—Canon Farrar.

"A Living Hope"

I like the sweet, old-fashioned phrase,
"A living hope in Christ";
How many saints of elder days
It gloriously suffieed!

"A living hope"— why then it breathes,
And fashions kindly speech;
With cheery songs its life enwreathes,
With courage dares to teach.

"A living hope"—why then it walks,
With steady step and swift,
Where beggars crouch and evil stalks,
And brings the needed gift.

"A living hope"—it labors then,
It laughs, and, pitying, sighs;
It lives the life of earthly men,
It lives—and never dies.

—*Amos R. Wells.*

OUR YOUNG PEOPLE

Beautiful Hands

Beautiful hands are not always white,
Shapely, and fair to see;
But are often cast in a humble mold,
And are brown as brown can be.

Useful hands that are ready to take
Life's duties one by one;
Hands that are willing to reap and glean,
Till the reaper's work is done.

Lifting the burdens we find so hard
To bear through life's long day;
Brushing the dead leaves' sorrow drops
From out the tangled way.

Gentle hands, between those palms
The weary face may lie;
Beautiful hands that softly tell
For sorrow the "reason why."

Hands whose touch remains for years,
Dear hands, though folded low;
Whose magic thrill within our souls
Whispers, "We love you so."

Warm human hands that once we held
So close within our own,
Though, clasped, so cold, their silent clay
Still speaks in love's low tone.

Telling the tired heart the song
It sang in years gone by;
Beautiful hands are always found
Where the heaviest duties lie.

—*The Spectator.*

Jean's Vacation Samples

By Julia E. Dean

Jean will feel dreadfully lonesome when we are gone," said Beth to Bess as they walked home from the hospital one summer afternoon.

"She surely will," replied Bess. "The nurse told mamma she just counted the days until Saturday because she knew we'd be coming. We're the only girl visitors she ever has."

"It's dreadful not to go into the woods every summer, Bess, but it's worse still to have to stay in bed with an achy back. What do you suppose we could do to make her bit quite so sorry for our going away?" said Beth.

"Let's ask mamma," suggested wise Bess. And that is what they did.

It was Saturday morning in the children's ward of the hospital, but, as the nurse remarked, Jean wasn't wearing her Saturday smile. Why should she, indeed, for weren't the two sunshiny visitors who had made Saturdays her happiest days, miles and miles away, camping out in the Michigan forests? And as she thought of it the hot tears crept down Jean's pale face.

"A big, fat letter for you," called the cherry voice of the nurse. Jean's white face became pink with excitement as he opened the letter. First she drew out a little picture of a high bluff, with green forest all about it, and in the distance a great, shining lake. At the door of a white tent on the bluff sat Beth and Bess, with a good-morning smile on their faces. But that wasn't all. Wrapped daintily in tissue paper was a bit of velvety moss, a frond of a fern, and a pressed violet as blue as Jean's own eyes, all marked: "Samples of our parlor carpet. How do you like it?"

"These will keep me happy a whole week," said Jean as she fingered the pretty treasures. "I can shut my eyes and see how the woods look, and even smell the violets."

"Who said something about being happy on one letter for a whole week?" laughed the nurse two mornings afterward, as she waved another letter before Jean's eyes. When the seal was broken, out fell two soft, pretty feathers, one a bright scarlet, the other a vivid blue. In Beth's queer handwriting, Jean read: "We would like to send you pictures of our next-door neighbors, but they won't sit still long enough to have them taken, so we send you samples of their very newest summer gowns. The blue is the every-day dress of Mrs. Indigo Bunting. She's not only a very fine dresser but she's a splendid singer and gives us a free concert every morning before we are up. The red sample is from the wardrobe of Miss Scarlet Tanager, who lives near us in the top of a very tall tree."

Two mornings later instead of a letter the nurse brought a neat box, addressed to Jean, and with it a post card, saying: "Mrs. Red-eyed Viroe, one of our neighbors, said that as he was quite through with her last year's house, we might send it to you so you could see the kind of a house our neighbors live in. Papa says you can tell a good deal about folks if you know what they live on, so we've slipped into the house some of the things you would find in Mrs. Vireo's pantry." With trembling fingers Jean cut the string and found within the box a dainty woven nest. In it were clusters of the cornel berry, a rich purple in hue, and bunches of the crimson berries from the spice bush.

"A diamond breastpin wouldn't please you any better, would it dearie?" said the nurse.

"I should say it wouldn't. What would I do with a diamond breastpin?"

It was only a postcard that came the next Monday morning, and Jean couldn't help being a bit disappointed. "I knew it was too good to last forever," she mused, and then she read on the card: "Dear Jean: One of papa's friends spent Sunday with us and is going back to the city tomorrow and will take a box to you. We are sending some of our new acquaintances to visit you and hope you will like them. In the little pill-box is a friend who shines only in the dark. Put out all the lights and he will entertain you. Good-by, Beth and Bess."

When the box arrived, everybody in the ward who could walk or limp or be wheeled, hurried to Jean's bedside to see its contents. A gorgeous beetle, in armor of black and gold, occupied the biggest space, surrounded by green leaves for fodder. An innocent-looking spiral shell was in another corner, and Jean finally coaxed out its queer, slimy occupant—a land snail. Inside the pill-box, in which had been pricked some breathing holes, lay coiled a green worm, which made Jean shiver at first. The nurse advised her to wait patiently until dark before deciding whether she liked it or not. When it grew dark,, they turned out all the lights and opened the box.

"O! O! O! it is the diamond breastpin nurse was talking about," cried the sick girl.

"Every bit as pretty," agreed the head doctor, coming in just then, and then he told her all about Mr. Glow Worm and the magiccal fashion he has of carrying his own light with him wherever he goes.

"I wish," said Jean. "God had made me like that. Then I'd never mind the dark."

"He's done better," said the doctor softly; "He's put something in your heart which if you will always let it shine, will make the darkest, gloomiest day bright."

"I know what you mean," said Jean with shining eyes: "you mean a little spark of 'thank you' and love for all the good things I have. I'm going to be a glow worm, too, doctor."

Chicago.

In "The Epworth Hearld."

Only Two

"If only he'd give me something new!" said a student impatiently as, with a companion, he passed out of the lecture room. "It's the same old moralizing all the time."

"Well, what do yeou expect?" demanded his companion, half teasingly, half seriously. "So far as I can find out there have never been but two morals since the world began—duty to God and duty to man. I defy anybody to discover any new ones."

There are no new ones, there never will be. "On these two commandments the whole law hangeth, and the prophets," said the Master. Only two morals to preach, only two commands to obey, only two duties to fulfill, but the interpretation of them changes with every changing age, and the adaptation of them varies with every individual life. "With all thy heart and mind and strength" may give you a very different service for God from that which falls to your neighhor, may lead in far different paths. To serve our brother lovingly and unselfishly, to do our best for him, may not mean the same course of action today that it would have meant fifty years ago. It means the same spirit, but it does not mean the same expression of it for any two people. Every changing age, every new relation of life, every new power, need or experience changes in some way the form of our service to God and man. Only two old morals, but capable of endless presentations of duty and beauty.—Forward.

A New Spring Tonic

"Laugh often, eat sensibly, don't be stingy with your sleep and exercise, and everlastingly praise the Lord."

It was on a street car that this prescription was overheard, and while the man who gave it was not a graduate of any medical school, he had surely a right to put M. D. after his name. Was he not a doctor of medicine that this mixed up old world needs right sorely?

You see, the girl was pale and nervous looking, and told the old man who inquired so kindly after her health that she was just going to the doctor's for a good spring tonic.

"Why, my girl," he said, with such a cherry twinkle in his keen grey eyes, "I can give you a better tonic than all the doctors in Toronto can prescribe." And then, in answer to her questioning look, he said with quiet emphasis:

"Laugh often, eat sensibly, don't he stingy with your sleep and exercise, and everlastingly praise the Lord."

"Why, Mr. Brown," she said with a frank little laugh, "I don't believe I know much of any of the ingredients, but it sounds all right."

"It is; take good full doses regularly and I'll guarantee a cure." And with a most satisfied chuckle the old man swung himself off the car.

Now it's a scientific fact that we don't laugh half enough, and it's a patent fact that our eating is often far from sensible. As for our sleep and exercise, they are largely governed by whim, not principle, and we don't honestlyy "praise the Lord," some of us, once a week, let alone "everlastingly."

It is said that tonic-taking is a habit. May God give to young people everywhere the habit of taking generous doses of this new spring tonic.

A New Kind of Pop Corn

Boys and girls, try this, which you will find better than any pop-corn you ever ate: Select some fine, large-grained ears of sweetcorn and let them ripen on the stalks just where they grow. When dry pull off the ears; do not husk, but tie in bunches and hang up in a dry place. In a few weeks the corn will be dry enough to parch. Shell an ear or two in a frying pan and place over a moderate fire; stir often to prevent burning. When the grains are puffed up almost round and are a delicate brown color, they are done. Turn into a bowl, add a piece of butter, sprinkle with salt, mix well, and they are ready to eat.

Seven Sins

These are the sins I fain
Would have Thee take away:
Malice and cold disdain,
Hot anger, sullen hate,
Scorn of the lowly, envy of the great,
And discontent that casts a shadow gray
On all the brightness of the common day.

—Henry van Dyke.

PAUL'S SECOND JOURNEY

International Sunday School Lesson for July 4, 1909

GOLDEN TEXT—Come over into Macedonia and help us.—Acts 16, 9.

TIME—The spring of A. D. 50.

PLACES—Antioch in Syria, cities and provinces in Asia Minor, Philippi in Macedonia, Europe.

DAILY HOME READINGS

M.—Acts 15, 36-41; Tu.—Acts 16, 1-15; W.—2 Cor. 2, 12-17; Th.—Phil. 1, 1-15; F.—Phil. 2, 12-23; Sa.—Isa 65,17, 66,2; Su.—John 10, 9-16.

REV. E. B. BURROUGHS, A. M., D. D.

A cry of helplessness should never fall upon deaf ears. Te very fact that it has come to us is the reason why we should respond to its call. Especially is this true of Christians. Joseph Parker says: "Christianity is 'help' or it is nothing." This was, beyond all question, the conviction of Paul Like his Master, he was constantly going about doing good. It mattered not from whence nor whom came the call, he felt himself bound to respond. Hence, when the cry from Macedonia for spiritual help fell upon his ears, he immediately plans to go. He felt the urgency of the appeal and saw in it the hand of God.

The Macedonian cry is symbolical. "It is humanity's need calling for humanity's help." From China Japan, Africa, and the islands of the sea the cry is: "Come over and help us!" From the frontiers of our great country now being peopled by those who know not our Christ nor understand the principles and benefits of a democratic form of governmetnt comes the appeal, "Come over and help us!" From black men in the South struggling against prejudices greater than the caste system of India is heard the cry, "Come over and help us!" From the slums of our great cities, reeking with filth and crime comes the cry, "Come over and help us!" Shall we, as a church, as individuals, fail to heed the call? Remember, Christianity means service, "active service, co-operation, sympathy, a common sacrifice for a common good." We can do something. If we cannot go, we can send. We can respond to the call hy giving and praying. Let us fail not to heed the call. We hegin, with this lesson, the story of Paul's second missionary journey. He visited the churches which he had established in Asia minor. Travelling westward, he reaches pro-consular Asia, intending to preach the Gospel here as he had done elsewhere but is, in some mysterius way, prevented. He next plans to go into Bythinia, hut was again divinely hindered. Troubled in mind hy not understanding what it all meant, he passed through Mysia and finally stops at Troas. It was at this place that the vision recorded in our lesson came to him. He now saw that it was God's plan for him. Accordingly he at once made arrangements for the jour ney.

LIGHT ON THE TEXT

36. *Paul said.* The Apostle could not stand to be inactive, hence his invitation to Barnabos. *In every city wherin we have proclaimed the word of the Lord.* The cities visited by them on their first missionary journey. He wanted to ascertain their condition and more fully confirm and strenghthen their faith.

37. *John, also who was called Mark,* a cousin of Barnabas'. Mention is made of him in Colossians 4,10 and Philemon 2-4.

38. *Withdraw from them from Pamphilia.* Failed to continue with them on their previous journey. Just why he did this is not clear. Paul thought him unreliahle, hence his objection as expressed in the first part of this verse.

39. *A sharp contention.* The controversy between Barnabos and Paul. It does not mean, however, that it was characterized by unchristian words or actions. *Sailed away into Cyprus.* Barnabos choosing Mark as his companion, takes shipping for Cyprus thus following the original route taken by himself and Paul.

40. *Silas.* Paul selected Silas as his companion. Paul refers to him in several of his epistles under the name of Sylvanus. Peter likewise calls him by the same name.

41. *Confirming the churches.* Instructing them in the principles of the Gospel and encouraging them in their faith.

16,1. *Then he came to Derbe and Lystra,* places formerly visited. They were the most important centers of the province of Lycaonia. *Timothy,* one of Paul's first converts. He was a native of Lystra. Paul loved him dearly. Two of his epistles were written to him.

3. *Circumcised him because of the Jews.* This act was not performed because Paul thought it necessary to salvation but that Timothy, who was a gentile, might be admitted as a teacher into the Jewish synagogues.

4. *The decrees.* The conclusions of the council at Jerusalem. See Acts 15, 23-29; 6,8.

6. *Having been forbidden by the Holy Spirit to speak the Word in Asia.* Just how this impression is made we are not told.

7. *Over against Mysia.* On the borders of Mysia. *Assayed,* attempted. *Bythinia,* the first epistle of Peter was addressed to the Christians at Bythinia.

8. *Passing by Mysia they came down to Troas.* Did not stop to preach.

9. *And a vision appered to Paul in the night.* For some time Paul had been wondering what he should do. God now shows him. He now sees why he had been prevented from preaching the Gospel in Western Asia. *A man of Macedonia,* distinguished by his dress. Macedonia is a province of northern Thessaly on the Grecian peninsular. *Saying, come over into Macedonia and help us.* The vision was real. The call was imperative. The need was great. They wanted spiritual help. It was the call to Europe.

10. *We,* Luke is one of the number.

11. *We made a straight course to Samothrace.* An island on the way from Traos to Neapolis, the seaport of Philppi.

12. *A Roman colony.* Under control of the Roman emperor rather than the senate.

13. *Where we supposed there was a place of prayer.* A simple place of resort for Jews, there heing no synagogue. *The women that were come together.* Women seem in all ages to have heen more faithful in the observance of their religious functions and duties than were men.

14. *Lydia,* "the name denotes the home or hirthplace of its bearer" *A seller of purple,* a dealer in goods dyed in purple. Thyatira was famous for its dyes. *One that worshipped God,* a Jewish proselyte.

15. *Her household,* those who were under her control as parent and mistress. *Constrained us,* entreated the band of missionaries.

Charleston, S. C.

GODLESS COMMERCIALISM

(Mark 5, 1-20)

The Epworth League Devotional Topic for July 4, 1909

BY WORTH M. TIPPY.

The Theme and the Scripture—This incident is one of pecular difficulty. It must have happened for it is told by each one of the synoptics. It is instructive to compare the accounts of the same event in Matt. 8, 28-34, and Luke 8 26-39 The difficulties of the narrative are three-fold. The man was evidently violently insane. Neither the church nor physicians believe, as a rule that insanity is demoniac possession. It is taught by spiritualists, and may he true, but it is difficult to accept. There has been no change in humanity which would justify the belief that demoniac possession existed then and not today. Possibly we shall come again to the belief in the actual presence of evil spirits in men, exactly as in the belief in guardian angels is reasserting itself.

A legion consisted of six thousand men, and in the narrative was symbolical of a large numher Mark mentons two thousand swine, presuming two thousand evil sprits. If evil spirits could possibly dwell in men they might, possibly, also dwell in swine but it is difficult to understand and the numher seems excessive. One hesitates also at the unnecessary destruction of animal life and property by the Saviour. For two thousand animals to suffer and for thousands of dollars' worth of property to be destroyed without cause is contrary to the spirit of Christ. It is not sufficient to say that these animals were swine, for that was a Jewish prejudice, thrown over by Saint Paul a little later, and now disregarded.

It seems to the writer that we must recognize that Christ did go to the country of the Gadarenes, that the insane man was cured in a notable way, and that the swine were drowned, but that we are free to believe or not to believe that two thousand devils dwelt in one man, and that they entered into the swine by the permission of Christ. It may have been a stampede of the herd caused hy the excitement incident to the violence of the insane man, and the agitation of the spectators. The picture of the demoniac in his right mind is tender and beautiful.

The Meaning of the Theme. It is fair to remember that the Gadarenes were a mixed and superstitious people, Hellenized rather than Jewish, and that these things happened centuries ago. And yet one cannot but think of what might have come to their town and to the other nine cities of the province if the populace had seen in the healing of this wild man of the tombs the possibility of the healing of all their sick and the larger significance of the coming of such a divine being into their midst. The significance of the incident to our own times is apparent. It strikes indirectly, through the ownership of the swine, at forms of what the topic calls "Godless Wealth", and directly through the departure of the Savior, at the sacrifice of the common good and of the kingdom of God to the interests of property, which is the most ominous feature of American society.

Money is sacred, next to life, in that it is the product of human labor and of the lahor of God, and is necessary to the sustenance of life. Money is a token of toil, and is able to command either the labor of others or its products. It is a question whether money in itself is ever tainted; it is either misused or else seized by violence and outraged. All wealth is godless which is derived from or invested in the vices of humanity, such as money involved in the saloon, gambling, prostitution, harmful drugs, etc. The same must be said of money gained from any sources which are harmful to others. such as unsanitary houses, and tenements, adulterants in foods, the labor of children, and the toil of sweat shops. Wealth devoted to undue luxury and display, and to the evil doing of fast life, must be classed in the same category. Strictly speaking, all wealth is godless which a man has not really earned, or received hy gift from the toil of others. The enormous fortunes of the present time have not been earned and could not be earned, but have been acquired. It is difficult to determine what a man's value to society really is, and we shall need to be generous; but the principle that wealth which is really not earned by a corresponding service is godless wealth must sink deep into the American conscience.

The impressive thing in dealing with this lesson, however, is not so much the injustice of the modern distribution of wealth, nor the questionable character of much of it, as in the fact that. as individuals and as a nation, we must choose, as did these Gadarenes, between devotion to the accumulation of property, and devotion to the coming of the brotherhood and righteousness of the kingdom of God into our midst. The nation is steadily sacrificing these higher interests for material goods, and nothing will so demonstrate the genuineness of the Christianity of the churchesas that they become a power in perfecting society, in destroying its forms of godless wealth and in creating a nobler ideal for all the people.

The coming of Christ into our civilization involves extensive social reorganization, a fairer distribution of the products of industry, the distruction of many forms of wealth, and heavy sacrifices where men are prospering in one way or other at the expense of their fellows. This is likely to come home to Christian men in unexpected ways, hut each should courageously face a scrutiny of his sources of income, and also his expenditures. The readjustments and sacrifices involved will be justified abundantly in the large general increase of happiness and well-being.—From "Notes on the Epworth League Devotional Meeting Topics."

We should train ourselves to be ever encouragers of others, never discouragers. To discourage another is treason against love. No matter how hopeless anyone's circumstances may be, we should ever be a helper, a lightener of the load.—From Westminister Teacher.

Our Representation

By Secretary Penn

The forthcoming International Epworth League Convention to be held in Seattle, July 7-11, may not be very largely attended hy our Epworth Leaguers from the East and South, but the Convention is going to be a great one and the attendance surprising.



THE REV. J. O. WILLIAMS, D. D.

Pacific coast Methodism is going to furnish the hacking in attendance and with the representative members who will go from west of the Mississippi and also from the east and the south notwithstanding the cost will make a red letter occasion. The distance is to be taken into account when the crowds from the East and the South anre considered. Then again a large number of our league hosts and their friends made the journey across the continent, once to San Francisco and once to Los Angeles. While the Convention at Seattle is for all, it will serve the great and especial purpose of giving inspiration to the Pacific Northwest Methodism which is just now making wonderful progress.

The program is strong and purposeful. It is framed with the idea of making a definite and far-reaching impression upon our young Methodist hosts in the Epworth League and to drive home the greatest of truths, that Christianity, rightly interpreted, means "service".

The program is not as full as it has been at former conventions. The idea is to give every speaker a good chance to develop his subject and make his impression.

Then, too, the program as arranged will not be wearisome, but entertaining and instructive. The whole plan is to aim at quality in the speakers and speeches and to impress the hearer with the message. Enthusiasm will be at high tide and with the thoughts in mind advanced above, the Seattle convention is going down into history among the great meetings of the church and side hy side with the other international Conventions even though the attendance is not as large. No one can tell but that the attendance will be as large as other conventions, but distance would argue otherwise.

We shall have the representation due us. The Rev. J. O. Williams, D. D., District Superintendent of Marshall District, Texas Conference will be on the programme to conduct devotions, while our member of the Board of Control, Prof. E. H. McKissack, will be the speaker at one of the Department Conferences.

Both of these brethren are well and favorably known. Dr. Williams has been eminently successful in the ministry of our Texas Conference for years. Professor McKissack has been a member of many General Conferences and always useful in them. He is an active, wide-a-wake member of the General Board of Control of Control of the League and reflects credit on the race everywhere. He is a business man of the greatest integrity.

Our chief orator at the Convention is Prof. J. McHenry Jones, A. M., Litt. D., of the West Virginia Colored Institute at Charleston, W. Va.

We are fortunate in having this eminent layman to speak for the Christian hope of the young Negro. He will do it with great acceptability. doing lasting credit to himself and his race. He never does things bv half. but always makes good on the platform. His life appears elsewhere in this issue. As to the singing we will be represeted as usual i that. Greater Wiley Universitv with Dr. M. W. Dogan leading, will send its captivating quartette to sing both classical and plantation music. The opportunity to see the old issue and the new in the life of the Negro will be afforded in Wiley's music. It is again well to say that they never do things half way. The Wliey spirit is in the singing as in the building and growing so that no one will he ashamed of this feature of the program.

It is of the utmost importance that all who contemplate making the trip to Seattle should notify me addressing the letter to I. Garland Penn, South Atlanta, Ga., or write to Mr. H. R. Clayton, editor the Seattle Republican, No. 2107 East James Street, Seattle, Washington.

For any information as to railroad rates, we can give it to you on application or if the railroad agent at any point is consulted, he should be able to give all necessary information. Any failure to get information from railroad people should be given us at once so that we may supply the same.

On to Seattle!

Life of Dr. James McHenry Jones

Our Chief Orator at the International Epworth League Convention

BY SECRETARY PENN.

Dr. James McHenry Jones belongs to the first generation of Negroes developed since the emanci-

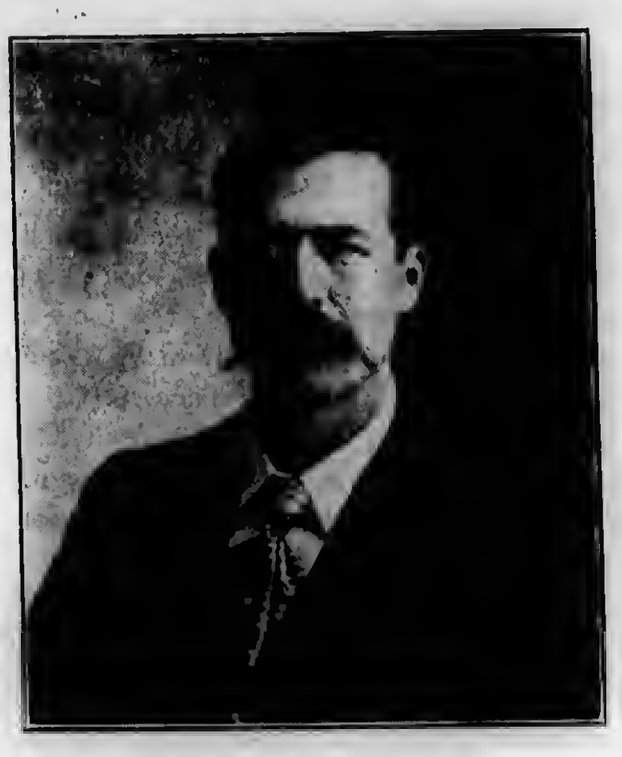


DR. JAMES McHENRY JONES

pation. He was born at Gallipolis, Ohio, about the time of our great Civil War. His father, Joseph Jones was a man of unusual religious characteristics and remarkable intelligence. His mother, Temperance Jones, was a woman noted for her virtue, industry and Christian piety.

There were born besides James McHenry, nine other boys and one girl. The girl died in infancy and six of the boys grew into manhood and became useful and honorable citizens.

The subject of this sketch worked at the coopers trade at intervals and attended the public schools and graduated from the High School at Pomeroy, Ohio, in the nineteeth year of his age. He immediately went to Wheeling, W. Va., and took charge of the Lincoln High School of that city. Here he remained until 1898 when he was elected President of the West Virginia Colored Institute. He studied at Michigan University but did not



PROF. E. H. McKISSACK

gradnate. He also took the non-resident course for Master of Arts at Mt. Hope Methodist Episcapal College, Alliance, Ohio.

During the ten years that Dr. Jones has been President of tlis institution it has had remarkable growth and takes rank with the oldest and best istitutions of the kind in the country. He has associated with him on the faculty of this institution, twenty-two teachers. The school is supported wholly by state and national appropriations.

Dr. Jones has been prominentlv connected with the Grand United Order of Odd Fellows, of which society he has been a member since his eighteenth year. He was for five years District Grand Master of the state of Ohio, and was sent as the first fraternal delegate to England in 1897. In 1902 he was elected National Grand Master of the Order and served with distinction for four years.

Dr. Jones has a well earned reputation as a public speaker and ranks with our best orators. Among the many important occasions on which he has spoken may be mentioned his speech at the Odd Fellow's meeting at Bolton, England, in 1897, and his masterly address at the B. M. C. in Louisville.

He is especially interested in political, educational and religious subjects. From a political standpoint he is a great champion for human rights and equal opportunities for all. As an educator he believes in the training of the hands, the head and the heart. He is an ardent admirer of Booker T. Washington, and believes in the highest culture of which the Negro youth is capable. From the standpoint of Religion, he believes in the gospel of pure living and high thinking.

Dr. Jones enjoys considerable literary distinction. He was for a number of years editor of the Advocate, the leading Negro paper in the state of West Virginia. He has written and published a book of fiction, "Hearts of Gold' which has been favorably received and commented on by the press. and also, has ready for publication a new book of fiction, called "The Bluevayns", He has received the honorary degree of Master of Arts both from Lincoln and Wilberforce Universities, and has recently been honored by the degree of Doctor of Literature by Rust University, Mississippi.

Dr. Jones has been twice married. His first wife lived only a short while, and his present wife was Miss Elizabeth Moore, of Cincinnati, Ohio. She is an accomplished scholar, having graduated from Woodward High choll and Cincinnati Normal School of her native city, and is music teacher in the school over which Mr. Jones presides as President.



THE NATIONAL GUARD ARMORY, SEATTLE, WASH.

"Take heed of expecting too little. You [illegible] know how much power God may [illegible] your besetting sin.

Southwestern Christian Advocate

631 BARONNE STREET.

1—All business letters should be addressed to Haton & Malus, and all communications intended for publication to the Editor.
2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3—When the ADVOCATE does not arrive regularly, notify us promptly.
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THE JEANES FUND IS DOING GREAT GOOD

The Negro Rural School Fund, established through the beneficence of Miss Annie T. Jeanes, is of large service to our people. The fund is being wisely and judiciously administered by a competent Board of Trustees, with Dr. James S. Dillard, of this city, a professor in Tulane University, as president. During the past session this foundation paid the salaries of sixty-nine teachers. But the work of these has been confined to single schools out in the open country. Dr. Dillard has hit upon a very unique and practical plan by which a larger number of people will be reached. This plan is called the Henrico Plan, taking the name of the county in Virginia where it was first tried. Doctor Dillard writes:

THE HENRICO PLAN

"We supplied the Superintendent of Education of Henrico County, Virginia, with the salary for a competent teacher, whose duty it should be to introduce industrial work into the twenty-two colored rural schools of the county and to supervise the work. This teacher began the work on October 26, 1908. She has spent her whole time in visiting these schools, sometimes two or three a day, so that the schools have had the benefit not only of the industrial training, but of constant supervision, suggestion and encouragement. It has also been a part of her work to form, in the various communities, organizations for school and home improvement.

"The teacher writes to me that the work of the school is now on exhibition at the Henrico County Court House, and that the members of the Henrico Board are agreeably surprised. I can state from letters received that the work is very heartily approved by the County Superintendent.

MODIFICATION OF THE ABOVE PLAN

"There are very many counties in which it would be impossible at present to carry out this plan. Whether from lack of schools, or the wide separation of those that exist, or the shortness of term, or the incompetence of the teachers, the plan would not yet be feasible. I find, however, that it will be possible in many places to adopt a modification of the plan. That is, we can supply the salary for a teacher at the most favorable point in the county, have this teacher give three or four days' work to this school, and let her give the rest of her time to two, three or four neighboring schools, with the intention of influencing these schools and communities in the same manner as has been done in Henrico County.

"I have just returned from a trip through parts of Florida, Georgia and Alabama, and of a number of places I found that this plan seemed feasible and that it met with very hearty approval. I believe that it can be carried out at most of the schools in which we have been supplying a teacher during the past session. The principals and school authorities whom I have so far heard from have approved of the idea, and have expresed a willingnes to assist in carying it out next session.

"JAMES H. DILLARD.

New Orleans, La., June 5, 1909.

We sincerely believe this plan will be of large service to our people and we urge upon the teachers and principals of the rural schools to co-operate with Dr. Dillard in every way possible to secure the success of the plan.

GILBERT HAVEN

Mark Trafton was a close friend of Gilbert Haven and a poet of more than ordinary talent. He has put his estimate of Haven into a few beautiful lines that are well worth the attention of all readers of the SOUTHWESTERN. We print them and commend them to all our preachers and the students in our schools:

Haven—humanity's unfaltering friend!
Not his to prate of accidents of birth,
Or bond or free, but cheerful to extend
The heart and hand to all the sons of earth;
This stamps the deed, and gives intrinsic worth.
Great not by office—this was greater made
Because he bore it; he is magnified,
Made it an instrument to reach and aid
The low and fallen; he disdained to ride
To place or power upon the fickle wave
Of simulated sympathy; He who gave
Himself a ransom for the lost says, "He
Who does it for the least does it for me."

Splendid tribute to a slenpdid man, and he was thoroughly worthy of this poetic appreciation. Remember the collection, Sept. 20, for the establishment of a $10,000 professorship to bear his name in the West African College.

Of General Interest

CUBA'S REFUSAL

The attempt on the part of the Spanish government to saddle Cuba with a portion of the debt contracted on behalf of that republic during the time it was under the surveillance of Spain was thwarted by the Secretary of State of the Cuban republic. The grounds for refusal to accept the Spanish view of the situation were that it was incompatible with the provisions of the Cuban constitution, to which Spain had given assent in the recognition of the republic. Secretary of State Valez was careful not to conclude hastily as to what answer should be made to the contentions of the Spanish government, as he, as well as the minister to his country from Spain, was extremely anxious that amicable relations should continue to exist between the two countries. In speaking of the outcome of the exchanges Secretary Valez said: "The result of the negotiations was not fraught with the least danger to the amicable relations between Spain and Cuba.

STEPS DOWN AND OUT

Advices from Cartagena tell that General Rafael Reyes, President of British Colombia, has abandoned his seat and left his government in charge of General Holquin, President-designate. The Colombian ruler embarked for Europe, where his stay is indenite. It is supposed, however, that he will return to his country July 20 for the purpose of formally tendering his resignation to the Congress which meets at that time. General Reyes says he is tired of his job and now wishes to cast his lot with the rest of his countrymen as a private citizen under the rule of any one of his fellow-citizens whom the government may elect to succeed him. One of the chief causes for his retirement is the repeated opposition with which he meets because of the stand he took in the United States-Panama-Colombia treaty. The treaty is generally objectionable to the public, and because of it the government party suffered defeat in the late elections. Revolution seemed to be brewing and General Reyes concluded the only means to avert it was to efface himself from the politics of his country.

MEETING OPPOSITION

The recommendations of President Taft in his message to Congress for the enactmnt of such legislation as will amend the present proposed tariff bill so as to provide for needed revenue for the government by means of an income tax and a two per cent tax on net earnings of corporations are meeting with somewhat of dogged opposition in the Senate. It is alleged that the recommendations are discriminative and therefore unfair. The proposed measures purpose to be operative upon incorporated industries only, say the opponents. At best it is not thought likely that any definite results will be reached on the proposed measures before the winter session. Criticisms upon the merits and demerits of the President's message have been offered already. Some studying the more serious side of it and the possible effects of its applications, while others are comparing its style and quality to that of the President's predecessor—holding that although it may not be as peppery, it is more logical and persuasive.

It is a great thing sometimes to be able to not take matters too seriously.

BORN AGAIN

Studying the wonderful transformation that has taken place in the life of General Coxey during the last twelve years one is made to exclaim with another: "What changes are wrought!" It will be remembered that only a dozen years ago General Coxey was the great champion of the cause of the oppressed and at the head of a commonweal army marched to Washington as a strict advocate of free silver—16 to 1. He has been to the capital again, but on an entirely different mission. Since the days of his advocacy of free silver fortune has smiled upon him. He is now seeking high tariff protection on arsenic. He owns a mine down in Roanoke, Va., which yields this article in paying quantities; and because the same product comes from Europe duty free Mr. Coxey fears he will not enjoy the privileges of gag-price as he would under protection. Therefore, he is now urging the Senate committe to levy a one and one-half per cent per pound duty on this product. Should General Coxey fail to get the concessions he seeks he is accredited as owning a few silver and gold mines which yield sufficient dollars to keep him from having to take the article for which he seeks protection to prevent his starving to death. Yes, General Coxey has been born again; not of the Spirit of the Holy Ghost, but into the spirit of self-aggrandisement to the utter disregard of the public weal. He is no longer the leader of the commonweal army, but an adherent of the army of the common foe.

PROSPERITY TALK

Just as individual patients who, suffering from heavy strains upon the very vitality of their lives, must need have artificial stimulants administered to them to prolong life, so must the pulse of the nation be kept beating in times of great national suffering from huiness, financial and other economic depressions. Nor is there a lack of the ministrations of these stimulants as has been and is yet the case in the present unhealthy condition of the country brought about by some hard-to-be-pointed-out cause. For months past, during short intervals the apostles of prosperity have noted the nearing reapproach of former good times. Different signs have been cited as indicative of the return of the prosperous days. The latest index, however, upon the trade dial being the activity of the railroads. The rapidity of their resumption of business; their let for improvements of all kinds and increased traffic in general give rise to such high hopes of the early advent of delayed prosperity that some believe the country will soon be on its substantial feet again; notwithstanding tinkering with the tariff will continue until Mr. Aldrich and his co-workers have worn out the patience of the would-be-honest revisionists and passed a revised-upward tariff. Whatever else may be so, it is humanly hoped that any agencies whatsoever that might have been engaged in precipitating the evils from which the majority of the people have suffered in the last twelve months have had their sportive, avidious inclinations glutted and will again allow their victims to have a peace of mind and soul, to enjoy a share of the comforts of life and to partake of the blessings of earth.

A BATTLE OF DOLLARS

(*Continued from Page One.*)

nothing for education and internal improvements. Are we really civilized after all? France has decided to spend in ten years $600,000,000. How much for education and the moral uplift of the lowly?

Dr. Edward Everett Hale, preacher, editor, author, patriot and humanitarian unitarian, for sixteen years chaplain of the United States Senate, was born in Boston, eighty-seven years ago, and died in the same city June 10. The whole country rightly mourns the loss of such a great benefactor. Nor will his memory nor influence die. He will live in his works.

People of Interest

The Rev. William W. Lucas, D. D., at the meeting of the managers of the Board of Foreign Missions, held in New York, June 15, was elected Field Secretary for the Southern Conferences. Dr. Lucas is eminently fitted for this position by training and temperament. He is a graduate of Clark University, Gammon Theological Seminary and Boston University. At the time of his election he was serving as District Superintendent of the Vicksburg, Mississippi, Conference. He represented his conference in the last session of the General Conference, being elected at the head of his delegation. We urge for Dr. Lucas the hearty co-operation of all the brethern , to the end that the important cause that he represents may have a fair hearing and adequate support. We predict a brilliant and successful career as Field Secretary of the Board of Foreign Missions.

Bishop Bashford reached his sixtieth birthday on May the twenty-fifth.

Dr. I. W. Young, of Alexandria, spent a few days in the city this week.

Dr. J. F. Goucher and Mr. S. Earl Taylor have returned from their trip to Palestine.

The Rev. Littleton Thomas, our Pastor at Hastings, Nebraska, died Sunday, June 6.

President Taft has accepted a place on the Board of Trustees of Hampton Institute.

Prof. W. C. Rollins, succeeds the late Prof. Luckie as Vice-President of the Prairie View College.

Cyrus D. Foss, son of Bishop Foss, is the new secretary of the Pennsylvania Civil Service Reform Association.

Bishop Goodsell is the owner of the watch, spectacles and Bible of Bishop Asbury. The watch is keeping good time.

The Rev. Edgar Blake was granted the degree of Doctor of Divinity from the Nebraska Wesleyan University at its recent commencement.

Dr. Wm. Drake, of Marshall, Texas, graduated with honor from the College of Physicians and Surgeons, Chicago, at its recent commencement.

Dr. M. W. Dogan spent two weeks in St. Louis recently, where he underwent a treatment for his ears. The Doctor has returned home much improved.

Mrs. Julia Ward Howe, the writer of "The Battle Hymn of the Republic," celebrated her ninetieth hirthday anniversary on May the twenty-seventh.

General Aguinaldo, the former Filipino rebel leader is living the simple life on a farm near Cavite, and is on friendly terms with the authorities at Manila.

Ray Fitzgerald, the blind son of the late Bishop Fitzgerald, and a violinist of note, was united in marriage to Miss M. A. Wilson, of Ocean Grove, on June 5.

Bishop W. A. Quayle delivered one of his splendid lectures in Andrew Methodist Episcopal Church, Fort Worth, Texas, the Rev. Moses Smith, Pastor, on June 1.

Dr. J. W. E. Bowen and Dr. I. Garland Penn have been elected delegates to the World's Ecumenical Missionary Conference, which will be held in London, in 1910.

Bishop Goodsell preached the baccalaureate sermon before the graduating class of New York University, this year. The Bishop graduated from this university fifty years ago.

Dr. J. B. F. Shaw, principal of Meridian Academy, delivered recently splendid sermons before large and appreciative audiences in Mt. Olive and Wise Churches, Yazoo City, Miss.

Dr. John B. Hall, of Boston, has been elected President of the Massachusetts Medical, Dental and Pharmaceutical Society. Congratulations, Doctor. Your friends at this end are delighted.

The Rev. John T. Pearse, formerly a member of the Baltimore Conference, to which he was admitted on trial in 1844, is the only person now living who was a member of the Congress of 1851-2.

Dr. J. G. Shaw has hung out his shingle in Laurel, Miss., opening an office in the United Woodmen Hall. The Doctor has placed his membership in St. Paul Methodist Episcopal Church, of which the Rev. R. N. Jones is Pastor.

Prof. Charles Stewart, of Chicago, the well known Negro newspaper correspondent, has been honored with the degree of Doctor of Divinity, conferred by Campbell College, Jackson, Miss., at its recent commencement.

By cablegram under date of June 1, the news reached the Mission Rooms that the Rev. George Paddock Howard, of Buenos Ayers, South America, died in London May 31, after an illness of only a few hours.

Sometime ago it was given out that Professor E. H. McKissack was the Acting President of Rust University and it was thereby inferred by that Dr. W. W. Foster, Jr., had retired. Dr. Foster will be at the head of the Rust University during the next year.

The Rev. George Parkinson Howard and Mrs. Howard, of LaCrosse, Indiana, sailed from New York Saturday, June 5. Mr. Howard is a son of the late Rev. George Paddock Howard, of Buenos Ayres, Mr. and Mrs. Howard go out to become workers in the East South American Conference.

Dr. A. C. McKissack, who for the past three years has been practicing medicine at Memphis, Tenn., has moved his office to Jackson, Miss., and is occupying a suite of rooms on West Capitol street. The Doctor has selected a fine field and we do not doubt but that he will huild up a fine practice.

The degree of Doctor of Laws was conferred upon Dr. Borden P. Bowne at the recent commencement of New York University, from which institution he graduated thirty-eight years ago. In the conferrance of the degree Doctor Bowne was referred to as "A faithful writer for over thirty years in the field of physiology, in the higher realms of which field he stands in the foremost rank among writers in America."

Attorney Perry W. Howard, of Jackson, Miss., made a distinct hit in his commencement address to the graduates of the Macon High School, at Macon, Miss., on the 28th of May. So pronounced was the appreciation of both his white and colored hearers that the white citizens are raising a purse among themselves to have Mr. Howard return soon and address the citizens in an open air meeting in order that a large numher of the whites may hear him.

Dr. H. K. Carroll, in a recent issue of *Zion's Herald*, has a very strong article on the race question. From this article we take this very significant paragraph: "The Anglo-Saxon could not and would not endure what he endures. It would assert and secure its rights by arms, if necessary. It would appear that the Negro must labor and wait, wait and labor, while prejudice slowly dies in the dominant race and makes juster treatment possible.'

President M. W. Dogan says of Dr. O. T. Fields, of St. Louis, in whose home he was a guest recently: "I consider Dr. Fields a striking example of 'success through difficulties.' He worked his way through school, both literary and professional, to my certain knowledge; left school without a dollar, borrowed money to reach St. Louis, which he had selected as his future home, and began his career as a physician on borrowed capital. This was fourteen years ago, but to-day, by honesty, frugality and promptness in all business dealings, he has good property, a good bank account, a lucrative practice, a beautiful home and an accomplished wife."

Bishop Hartzell arrived in London Wednesday, May 19th, and Dr. Frease, superintendent of the American Mission in North Africa, arrived the same day. On May 22nd the Bishop sailed for East Africa and Dr. Frease for New York. The former plans to be in America by September 1st, and give the remainder of the year to the African Diamond Juhilee. The report and recommendation of Dr. Frease on the North Africa work was fully discussed and further plans outlined. Dr. Frease returns to America to push the work of the Jubilee in the interests, especially, of North Africa. He is greatly impressed with the providential heginings of our work along the Mediterranean and full of faith and hope for its future development. The Doctor's address will be 301 North Franklin St., Delaware, O., and he will be glad to correspond with pastors and others in relation to the Jubilee, and to co-operate with them in its presentation to the people. He is a fine public speaker, always acceptable and strong. He has profound conviction as to the call of God to American Methodism for the evangelization of North Africa.

News Paragraphs

The National Teachers' Association will hold its annual session in Asheville, N. C., June 23-25.

Two hundred and sixty-five diplomas were granted this year at the Ohio Wesleyan University.

The Negro Federation of Women's Clubs will be in session in Okolona, Miss., from June 29th to 30th.

The first general convention of the Methodist Brotherhood is to be held somewhere in the central west during May, 1910.

We acknowledge with thanks receipt of the minutes of the Delaware, Lexington, East Tennessee North Carolina and South Carolina Conferences.

Miss Marie Hearn, better known as Marianne Farningham, prominent in religious journalism for more than fifty years, died recently at Barmouth, England.

A chauffeur who ran down and killed a boy in New York last March has been convicted of manslaughter in the first degree and sentenced to confinement in the State prison for not less than seven nor more than twenty years.

The Mississippi Negro Business League will convene in Okolona. Miss., June 30. Addresses of welcome will be delivered by Mayor H. L. Morrison and the Hon. H. L. McDonald. The Hon. Chas. Banks, of Mound Bayou, is President.

At Western University, Quindaro, Kansas, a school for colored youths, there is to be erected a statue to the memory of John Brown. The cost of the same is estimated at $1,500, and will be ready to be unveiled at the opening of the school next year.

Wilbur and Orville Wright were presented the gold medals awarded them by the Aero Club by President Taft in the east room of the White House on June 10. This act, it is said, is the first presidential recognition of aeronautics since the days of President Washington.

The Austin church, Chicago, of which Dr. P. H. Swift was pastor for a number of years prior to his going to Madison Avenue, Baltimore, was destroyed by fire on Sunday, June 6. Dr. George H. Trever is at present supplying the pulpit. The congregation is now worshipping in a neighboring hall.

Judge Austin, of Toledo, Ohio, was the host at a very unusual banquet recently. Fifty-one paroled convicts were his guests. The Judge is anxious that these men feel his interest in them, hence this unique gathering. A number of specially invited ministers were present and an hour of friendly, sympathetic conversation was had.

The strike of about 8,000 Japanese employes on the Hawaiian sugar plantations is considered the most extensive disturbance of the kind ever known in the islands. The demand is for an increase of ahout 40 per cent in wages. Evidence being found that the Japanese strikers were conspiring to obtain control of Hawaiian affairs, seventeen of the strike leaders were indicted for conspiracy and inciting disorder.

President Taft in his address before Howard University, said there were four universities outside of Howard, namely: Lincoln, Fisk, Atlanta and Talladega. He could have appropriately and in justice added Walden University, New Orleans University, Shaw University, Biddle University, which maintains besides college of liberal arts, professional schools; and he might have further named as appropriately as some of the schools that he did name, Clark University, Wilberforce, Rust, and Wiley University. The truth is that when we begin to single out such institutions we are likely to overlook some equally as worthy.

According to Mr. Carnegie's own showing in *Collier's* he has founded 1,800 public libraries, representing donations aggregating $51,596,963, while the *Library Journay* (perhaps including libraries given to colleges) puts the number of [illegible] at 1972. In the United States 959 [illegible] have been erected by Mr. [illegible] branches. England and [illegible] list, with 329 [illegible] negie thinks [illegible] two countries, [illegible] Canada as [illegible] Canada [illegible]

Personal and General

J. E. Simms, M. D., of Flint Medical College, New Orleans, class 1909, is in Biloxi, Miss., where he may locate for the practicing of medicine.

The Rev. J. H. Thompson has removed from Mason, Tenn., to 1517 Boismenue Ave., East St. Louis, Ill., where he has charge of the Abbott Mission.

Mrs. J. C. Eusan and her son, Joe, of Yorktown, Tex., have returned from Lockhart, where they spent a pleasant time visiting friends and relatives.

The Rev. J. L. Augustus and wife, who have been visiting their son and other relatives at Opelousas have returned to their field of labor at Mt. Carmel.

Mr. Guy Edwards, of Galbraith, La., a member of Union Methodist Episcopal Church, Marthaville, for fifteen years, spent recently, several days at Marthaville, attending to business interests.

The Misses Helen M. and Ara M. Edwards, daughters of Mrs. M. Edwards, graduated with honors from the Bunkie Academy, at Bunkie, La., of which Prof. W. G. Thomas is principal. The exercises were held May 20.

Mrs. Edith Jackson, wife of Mr Andrew Jackson, accompanied by her son Joseph, of Mansfield, both members of Shady Grove Methodist Episcopal Church, recently visited her son and daughter-in-law, the Rev. and Mrs. E. W. Jacksonville, of Marthaville.

Rally day at White Sand Methodist Episcopal Church, McNeill, Miss., on June 13, was very successful. Preachers for the day: The Rev. Messrs. Lewis, Peters and Alfred. The work of this charge is advancing under the leadership of the Rev. H. M. Jordan.

Mrs. Norris, wife of the Rev. T. P. Norris, of Glencoe, after a pleasant visit with her parents at West Dale, will now spend some time with friends in Shreveport, Mansfield and Spider. Mrs. Norris is accompanied by three if her children—Cora, Fletcher and Evan.

The Rev. W. M. Bartley, who visited Clarksville, Texas, recently is delighted with the character of work being done at that point by the Rev. Mr. Bolden, who is known as the "Popular Pastor" of Clarksville. With the hearty co-operation of an appreciative people Pastor Bolden has the chance to do big things this year.

The Rev. M. S. Goins deeply appreciates the interest of the members and friends of Daniel's Chapel, Shreveport, expressd in various ways during his absence from his charge, made necessary by the illness of his wife. The matter of salary received their especial attention and the same was forwarded to their Pastor regularly.

The Rev. N. R. Walker desires to thank Dr. J. C. Hibbler and friends of St. Stephen Methodist Episcopal Church, Yazoo City, for the gift of $13 in payment on our Church, Wise Chapel. The rally on May 9 was a success. Sermons by Dr. J. C. Hibbler, the Rev. W. R. Walker, of Jackson; P. S. Allen and M. Dean. Collection $21.25.

The Rev. C. Hunt asks the help of the friends and members of the Brookhaven District in his effort at Mendenhall to firmly establish Methodism. The presence of friends, especially during the meeting from June 27 to July 4, will be greatly appreciated. Dr. G. W. Smith, District Superintendent of the Brookhaven District, will preach on June 30.

A very enjoyable Sunday school picnic was given for our Sunday school children by Miss Hattie Boles, Mrs. McNeal, Mrs. C. Loftin, and H. Strode, Superintendent of the Sunday School at Washington, La. All the good things the children could enjoy were there in abundance. These faithful workers deserve especial commendation. The Rev. D. G. Taylor is Pastor at Washington.

The Biloxi (Miss.) Public School held its commencement exercises June 7, 8 and 9. The exercises were held in the new five-room school building. The Rev. J. E. Holmes, Pastor of the Methodist Episcopal Church at Ocean Springs, Miss., delivered a masterly address on the last night. The auditorium of the building was crowded by an appreciative audience, many white friends being present.

The Rev. Frank Walker is making a great effort to build up the Epworth League and to strengthen the forces of our Methodism at Slidell, La. He is having success in his endeavor. Last Thursday Mr. M. S. Davage of the Southwestern addressed the Epworth League. The church was well filled with young people. After the program cream was served. Rev. Walker was ably assisted by his wife in the work.

Prof. and Mrs. A. E. Perkins are now at Hammond, where they will teach for three months. Prof. Perkins has just succeeded in erecting a splendid school building in Biloxi. An article concerning the same published recently in the Southwestern brought to Prof. Perkins congratulatory letters from Dr. Booker T. Washington, of Tuskegee, and from the Hon. S. L. McLaurin, of Howard University, Washington.

Mrs. M. J. Matthews, President of the Ladies' Aid Society in our Church at Fredericktown, Mo., gave a quilt as first prize to the one bringing in the largest amount of money in the rally. The second prize was $1. On the night of May 28 little Lloyd Villars brought forward $5.55; little Sam Matthews, $5.53; $11.08 was turned over to the President These young helpers have the hearty thanks of the members and friends.

The Ladies' Aid Society of the Brooks' Chapel raised money enough to purchase a new bell for our Church at Merrill, Miss., on Sunday, April 25. Among them are: Sisters Annie Riley, President; Eliza Langston, Vice-President; S. E. Systrunk, Secretary; Laura Whitsey, Treasurer; Ada Bates, Assistant Treasurer; Alice Longmire, Allice Harbour, Sarah Perry, of the Finance Committee. The Rev. E. H. Langston is Pastor.

Pastor R. A. Dowell, of Gallilee Methodist Episcopal Church, Lewisburg, Tenn., has just closed a successful rally. He was assisted by the Pastors of the town, the Revs. W. L. Harriss, J. M. W. Deshong, L. C. Crawley, G. W. Harriss, J. W. Marsh all taking an active part. The Rev. G. W. Hodge was out of the city. The Rev. W. H. Harris, of the First Baptist Church, preached at 3:30 p. m., the Rev. R. A. Dowell at 11 a. m. and the Rev. A. Mand at 7:30 p. m. The total amount raised for the purpose of papering the Church was $111.36.

The Congregation of Wesley Chapel Methodist Episcopal Church, Baton Rouge, gave, in honor of their pastor, the Rev. F. T. Chinn, a birthday reception on the night of April 23, at which time he received many gifts. This was followed on Monday by a special birthday dinner served in the neat little home of Mr. and Mrs. Andrews on Europe Street. Their dining room was handsomely decorated with ferns and roses for the occasion. Among the beautiful decorations was a bunch of lovely roses sent to the Rev. Mr. Chinn from Shreveport. Delicious refreshments were served in courses. Those present were Dr. and Mrs. Braxton and daughter of Bethel African Methodist Episcopal Church, the Rev. and Mrs. C. Johnson of Port Allen, the Rev. McKee of St. Mark, Mr. and Mrs. Henry Andrews of Wesley Chapel and the writer, G. A. Payne, of Shreveport.

A grand rally was given at Harroll Methodist Episcopal Church, Redlands, California, Sunday May the thirtieth. The program was very successfully rendered. The services began promptly at the stated hour by congregational singing. Prayer by the Rev. R. F. Jones. The scripture lesson was read by the Rev. Mr. Jones. The solos rendered by Mr. Peters and Miss Petttis were very fine, as well as inspiring. The Rev. S. B. Danley, pastor of Harroll Methodist Episcopal Church, delivered a very practical and impressive sermon the subject of which was "Jesus' Great Poverty for Our Sake. He made many beautiful illustrations along the line of giving. A large number listened to this very interesting sermon and felt greatly benefited. The Rev. Mr. Cooper of Riverside Baptist Church offered the closing prayer. Cash raised amounted to $484.75. The members take great pleasure in thanking their friends for their liberal contributions among the visiting friends were Mrs. Danley, her daughter and two sons from Pasadena. Quite a large number attended the evening service at which time Dr. Lockwood delivered a very eloquent and elevating sermon.

Children's Day in Pearlington, Mississippi, was a decided success. The day was given entirely to the children. The aim of each service was to touch some phase of child life. The pastor, the Rev. R. L. Carpenter, and his loyal people, deserve to be greatly commended of or the success attending the observance of the Children's Day exercises. Rev. M. S. Davage if the Southwestern, addressed the young people at eleven o'clock, and preached at the night service. The feature of the day was the rendering of the program as prepared by the church. This program was under the immediate supervision of Superintendent W. A. Daniels and Mrs. Hulda Vaultz, the organist. The way in which the children sang and recited showed that they had been carefully trained. Indeed Mrs. Vaultz is to be greatly praised for the highly creditable rendering of even difficult music by the children. The people at Pearlington seem delighted with the pastorate of Rev. R. L. Carpenter. The outlook is bright for a great year at this place. Another feature of the day was the magnificent manner in which the people responded to the appeal for subscriptions by the pastor and Business Manager. The following yearly subscribers were secured: W. A. Daniels, H. E. James, N. Grooms, R. W. McCoy, Mrs. Hulda Vaultz, J. W. Winston, S. D. Snell, A. L. Johnson, Alonzo Carmichael, Mrs. E. L. Burden, Mrs. O. C. Peters.

Revival Notes

The Rev. F. J. Jacobs, our pastor at Texarkana, Texas, has just closed a very successful revival with sixteen conversions and eighteen accessions.

At St. James Methodist Episcopal Church, Vivon, May 30, was held one of the largest baptisms ever witnessed there. By immersion twelve, and five by effusion. Accessions five.—The Rev. A. C. Mitchell, Pastor.

"I have a great revival on. Up to date 30 souls added to the church and the mercy seat crowded. We hope to reach the 100 mark and just now every indication is favorable." wrote the Rev. A. B. Harris frim Leesville, La., recently.

The St. Paul Methodist Episcopal Church, Texarkana, Tex., closed a successful meeting May 30th, with quite a number of precious souls added to the church. The Rev. W. M. Bartlett, Conference Evangelist for the Texas Conference, conducted the meeting. He is truly an evangelist, in the truest sense of the word. Although the weather was somewhat inclement most of the time, yet we did not miss one service during the two weeks meeting. The Rev. Mr. Bartlett left for Clarksville, Texas, June the 2nd, to help the Rev. Mr. Bolden in a meeting. The Rev. E. H. Holden is pastor at Texarkana.

Inquiry

I wish to inquire for brothers I haven't heard from in some time, namely: Charles Potter, Marion Potter, Colored, sons of James and Martha Potter. When they were last hear from they were in the Indian Territory. Address M. B. Potter, R. F. D., No. 4, Box 38, Wadley, Ala.

Half the world is on the wrong scent in the pursuit of happiness. They think it consists in having and getting, and in being served by others; it consists in giving and in serving others.—Drummond.

Success is doing your best every day. One is not to excuse himself because he has but one talent. To double that is as surely success in God's eye as for another, whose opportunities are five times as good, to carry his talents up to ten.—*Crafts.*

Educational

Asheville Academy

The commencement exercises of Asheville Academy and Allen Industrial Home began on Sunday, May 16th, with the Baccalaureate Sermon delivered by the Rev. S. A. Peeler, D. D., President of Bennett College, Greensboro, N. C.

Monday evening, May 17, was the closing exercises of the Academic Department. The program was composed of Bird's Medley, pantomime, plantation songs and scenes, operretta, and recitations. The night was enjoyed by all.

Tuesday afternoon, May 18, the music class rendered a very appreciative program. Tuesday evening, May 18 was the annual address by Rev. G. G. Harley, D. D., Asheville, N. C.

Wednesday night, May 19, the graduating class delivered their essays on the following subjects: "We Build the Ladders by which We Climb," Miss Mary Evangelina Zeigler. "Pilot Voices," Fannie Josephine Beatty. "John Brown—His Ideals Not His Methods," Mr. Thomas Alonzo Copeney.

After the exercises a grand reception followed. During the reception Miss Alsie M. Jones presented the District Superintendent, Rev. H. L. Ashe, a beautiful silver candle stick from the faculty and students as a token of their love to him for having such interest in the school.

We were favored with the presence of Rev. H. L. Ashe and other ministers and a great many visitors.

This school year was the best in the history of the school.

Allen Home is doing a great work for the young folks. We have a strong faculty. Miss Allie B. Dale, Superintendent; Mrs. J. D. Speer, Sewing Teacher; Miss Maud Hursey, Academic Teacher; Miss Fannie Dasheille, Primary Teacher; Miss Lou E. Hunt, Matron; Miss Isabelle R. Jones, Music and Cooking Teacher.

The exercises were of a high order throughout the week. School will open September 14.—Alsie M. Jones.

State Summer Normal

At the public meeting of the State Summer Normal for Colored Teachers at Asbury Methodist Episcopal Church, Tuesday night, June 8, an excellent programme was rendered. Invocation, Prof. Salisbury, of Ruston, La. The welcome address on behalf of the Church was delivered by the Rev. D. S. Sloan; response by Prof. A. W. Stewart, of Sherveport. Duet, Miss Ubena Wright, of Natchitoches, and Miss Carrie L. Carr, of Alexandria. Welcome address on behalf of the citizens, by Dr. Thaddens Taylor, of Natchitoches; response by Miss M. M. Carter, of Ruston. Address, by Miss E. C. Lucas, of Tuskegee, subject, "Home and School." Solo, by Prof. H. W. Thompson, Ruston. Address, by Miss Elizaheth Norrington of Shreveport; subject, "Model School." Address, by Prof. J. W. Hunter, of Winnsboro; subject, "A Plea for the Summer Normal." The concluding remarks were made by Prof. I. S. Powell, of Ruston, conductor of the State Normal. J. W. Thomas, master of ceremonies.

Colored Deaf and Dumb Institute

The exercises attending the closing of the Colored Deaf and Dumb Institute at Jackson, Miss., were enjoyed by all who attended. The pupils, under tho tutelage of Prof. E. L. Gordon, the principal, Mrs. Gordon and Miss Sophronia Collins, his able assistants, displayed rare intelect in demonstrating that they are being very carefully trained. They readily and accurately answer all questions asked them by signs or in writing. Prof. Gordon and his assistants deserve great praise for the able manner in which they have handled and trained these scholars. Their humane interest in the work they have chosen among our people is evident. After the exercises refreshments were served and the remainder of the afternoon was spent in a grove nearby, where al enjoyed tthemselves in a most pleasant manner. The Rev. J. I. Garrett, Pastor of Pratt Chapel, Jackson, preached for them the following Sunday, assisted by the principal, who interpreted the sermon. All seemed well pleased and listened with rapt attention.

J. I. G.

District Conferences and Conventions

District] Conferences

Time.	District.	Dist. Supt.	Place.
July 1-4	Jacksonville	Todd	Palatka, Fla.
July 7	Winston	Smith	Mt. Airy, N. C.
July 8-11	Pulaski	Pickett	Independence, Va.
July 13-18	Austin	Kirkpatrick	Georgetown, Tex.
July 14-18	Greensboro	Peace	Randleman, N. C.
July 14-18	LaGrange	Stripling	LaGrange, Ga
July 20-25	Holly Springs	Clay	Abbeville, Miss.
July 20-25	Waco	Swann	Bremond, Tex.
July 20-26	Nashville	Smith	Tullahoma, Tenn.
July 21-25	Starkville	Everett	Ethel, Miss.
July 21	Anniston	Buckner	Sylacauga, Ala.
July 21	No. New Orleans	Price	New Orleans.
July 21	Greenville	Page	Westminster, S. C.
July 21-25	Knoxville	Webber	White Pine, Tenn.
July 21-25	Bennettsville	Thomas	Dillon, S. C.
July 21-25	Florence	Fulton	Timmonsville, S. C.
July 21-25	Muskogee	Franklin	Boynton, Okla.
July 21-25	Orangeburg	Coopor	North, S. C.
July 21-25	Gulfport	Cannon	Gulfport, Miss.
July 21-25	Sumter	Valentine	Sumter, S. C.
July 21-25	Western	Ashe	Hickory, N. C
July 22	Bristol	Hill	Mountain City, Tenn.
July 22-25	Waycross	Bridges	Orchard, Ga
July 22-25	Tupelo	Scarborro	Nettleton, Miss.
July 22-25	Savannah	Giddens	Savannah, Ga.
July 22-25	Aberdeen	Henry	Columbus, Miss.
July 22-26	So. New Orleans	Hubbard	Donaldsonville, La.
July 27	W. Nashville	Utley	Lewisburg, Tenn.
July 27-Aug. 1	Dallas	Wyatt	Sherman, Tex.
July 28	Griffin	Travis	Jonesboro, Ga.
July 28-Aug. 1	Huntsville	Jackson	Montgomery, Tex.
July 28-Aug. 1	Beaufort	Davis	Erhardt, S. C.
July 28-Aug. 1	Jackson	McNair	Greenville, Miss.
July 28-Aug. 1	Birmingham	Thomas	Birmingham, Ala.
July 28-Aug. 1	Wilmington	Morehead	Wilmington, N. C.
July 28-Aug. 1	Montgomery	Goins	Brewton, Ala.
July 28-Aug. 1	Greenville	Hart	Stephensville, Miss.
July 29	Greenwood	Nevils	Owens, Miss.
July 29-Aug. 1	Hattiesburg	Brooks	
Aug. 3-6	Meridian	McMorris	Scooba, Miss.
Aug. 3-8	San Antonio	Weakley	San Antonio, Tex.
Aug. 3-9	Palestine	Fuller	E. Calvert, Tex.
Aug. 4-8	Atlanta	Johnson	Fairburn, Ga.
Aug. 4-9	Shreveport	Johnson	Mansfield, La.
Aug. 4-9	Rome	Adams	Temple, Ga.
Aug. 4-10	Lake Charles	Clark	Lake Charles, La.
Aug. 5-8	Vicksburg	Lucas	Bolton, Miss.
Aug. 10	Paris	Gilmore	Greenville, Tex.
Aug. 10-15	Gainesville	Gowen	Gainesville, Ga.
Aug 11	Indiana	North Vernon	Shelton
Aug. 11	Monroe	Brown	Mt. Nebo, La.
Aug. 11	Brookhaven	Smith	China Grove, Miss.
Aug. 11-16	Sedalia	McAllister	Otterville, Mo.
Aug. 17-22	Marshall	Williams	Marshall, Tex.
Aug. 18	Alexandria	Obee	Natchitoches, La.
Aug. 18-21	Guthrie	Smith	Guthrie, Okla.
Aug. 18-22	St. Louis	Gillum	Farmington, Mo.
Aug. 24-29	West Tenn.	Lyte	Alamo, Tenn.
Aug. 24-29	Navasota	Taylor	Navasota, Tex.
Aug. 25-29	Baton Rouge	Turner	Jackson, La.
Aug. 25-29	Forrest City	Hodges	Marianna, Ark.
Aug. 25-30	Maysville	Ziegler	Sharpsburg, Ky.
Aug. 31-Sept. 5	Houston	Johnson	Orange, Tex.
Oct. 13-14	Philadelphia	Monroe	Chester, Pa.

Conventions

June 24-27—Gainesville District Sunday School and Epworth League Association, White Springs, Fla.

June 24-27—Pine Bluff District Sunday School and Epworth League Convention, Clarendon, Ark.

July 7—Winston District Epworth League Convention, Asheboro, N. C.

July 7-8—Eighth International Epworth League Convention, Seattle, Wash.

July 8—Upper Mississippi Conference Woman's Home Missionary Convention, Grenada, Miss.

July 8-11—Brookhaven District Missionary Epworth League and Sunday School Convention, Brookhaven, Miss.

July 16-23—So. Florida Mission Sunday School and Epworth League Convention, Key West, Fla.

July 18-24—Nashville District Sunday School Institute and Epworth League Convention, Tullahoma, Tenn.

July 20-21—Holly Springs District Epworth League Convention, Abbeville, Miss.

July 21-22—Tupelo District Epworth League Convention, Nettleton, Miss.

July 21-25—Bristol District Allied Meeting of Young People's Societies, Mountain City, Va.

July 21-25—Greenville District Sunday School Institute and Epworth League Convention, Westminster, S. C.

July 21-25—Florence District Preachers' Meeting, Sunday School Institute and Epworth League Assembly, Timmonsville, S. C.

July 26-28—Greenwood District Sunday School and Epworth League Convention and Woman's Home Missionary Society, Owens, Miss.

July 28-29—Greenville District Epworth League and Womans' Home Missionary Society, Stephensville Miss.

July 28-Aug. 1—Louisville District Epworth League, Sunday School and Woman's Home Missionary Convention, Princeton, Ind.

July 28-Aug. 1—Topeka District Sunday School and Epworth League Convention, Independence, Kansas.

Aug. 3-5—Clarksdale District Sunday School and Epworth League Convention, Shellmound, Miss.

Aug. 4-8—Huntsville District Epworth League and Sunday School Convention, Huntsville, Ala.

Aug. 11-16—Sedalia District Epworth League and Sunday School Convention, Otteville, Mo.

Aug. 22-25—Welch Mission District Sunday School and Epworth League Convention, Stewards' and Leaders' Conference, Glatto, W. Va.

Aug. 24-29—Navasota District Epworth League, Sunday School Convention and Woman's Home Missionary Society, Navasota, Texas.

Aug. 25-29—Forrest City District Sunday School and Epworth League Convention and District Stewards Meeting, Marianna, Ark.

Aug. 26-29—North Carolina Conference Woman's Home Missionary Society, Asheboro, N. C.

Sept. 5—Anniston District Sunday School and Class Leaders Convention, Talladega, Fla.

Oct. 13-14—Philadelphia District Preachers' Meeting, Siloam Circuit, Chester, Pa

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Patience is the guardian of faith, the preserver of peace, the cherisher of love, the teacher of humility; patience governs the flesh, strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy, subdues pride; she bridles the tongue, refrains the hand, tramples upon temptation, endures persecutions, consummates martyrdom; patience produces unity in the church, loyalty in the state, harmony in families and societies; she comforts the poor and moderates the rich; she makes us humble in prosperity, cheerful in adversity, unmoved by calumny and reproach; she teaches us to forgive those who have injured us, and to be the first in asking forgiveness of those whom we have injured; she delights the faithful, and invites the unbelieving; she adorns the woman, and approves the man; is loved in a child, praised in a young man, admired in an old man; she is beautiful in either sex and every age.—*Bishop Horne.*

God measures results very differently from the world. He looks for everybody's best in their circumstances. The world may pronounce the result failure; but so long as the heart and purpose are true to him, he accepts it 'according to that a man hath, and not according to that he hath not."

Be patient with everyone, but above all yourself. I mean do not be disturbed because of your imperfections and always rise up bravely from a fall. There is no better means of progress in the spiritual line than to be continually beginning afresh and never to think we have done enough.—*Francis de Sales.*

God expects great things of you; take care that you do not disappoint him. Be ever [illegible] things of God; he will never di[illegible]

Howard Duffield, D. D.

Southwestern Christian Advocate
631 BARONNE STREET

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Crescent City Notes

Williams Church.—The first Sunday in June was a great day with us. At 11 a. m. the general speaking was led by Bro. Prosper Johnson. At night a large number of communicants. We were glad to have with us the Rev. J. W. Turner, district superintendent of the Baton Rouge district, who delighetd the congregation. On Friday night the 11th, Miss Corena Wilson, daughter of the Hon. C. C. Wilson, and a faithful teacher in the Sunday school, gave an entertainment for the benefit of the school which was a success in every sense of the word and much credit is due Miss Wilson. On the second Sunday at 11 a. m., Bro. Louis Brazley preached a helpful sermon. Special sermon by the pastor, the Rev. J. O. Richards, at night.

CARD OF ACKNOWLEDGMENT.

The inmates of the Lafon Old Folks' Home, through their matron, Sister Eliza Gant, do tender their sincere thanks for the gift of a beautiful cooking range, the proceeds of a trolley ride that was given by Mr. and Mrs. Lockey Lee some weeks ago. It was a surprise to the old folks and filled a long felt want. The old folks further extend their thanks for the refreshments the same kind benefactors served for their exclusive benefit a Sabbath later. Mr. and Mrs. Lee last year donated 40 barrels of coal and two loads of wood, which made the old folks' hearts glad. May God bless this dear couple in their path through life, is the earnest prayer of the old folks. —Eliza Gant, Matron.

DISTRICT PREACHERS MEETINGS

Alexandria—Melville, La., July 7-8.
Baton Rouge—Rosedals, La., July 8.
La Grange—Chipley, Ga.
Monroe—Florence, La., July 14.

Malaria Makes Pale, Sickly Children.

The old Standard Grove's Tasteless Chill Tonic drives out malaria and builds up the system. For grown people and children. 50c.

Gleanings from the Field

LOUSIANA.

Abbeville—We take this method to thank the many friends for their kindness on the evening of April 28, shown to the Rev. D. M. Seals, who preached a forceful sermon. A large party of members and friends entered the parsonage and loaded the table with 32 valuable pounds and a handsome purse. The party was led by Miss E. M. James, Mrs. G. Davenport, Messrs. W. Smith E. Johnson and E. Journier.—A. J. Smith, pastor.

Union—Our second quarterly conference was held at Asbury April 22. It was promptly carried out by the Rev. J. W. Turner, who preached a strong sermon. The District Superintendent was accompanied by Mrs. J. W. Turner who lectured in the interest of Peck Memorial Home. The lecture was very instructive.—John H. Wise.

Napoleonville—The loyal friends of Wesley Methodist Episcopal Church visited the parsonage on the 27th inst. led by Sister Eva Silvester and others. The result was a splendid variety of groceries. The Willing Workers joined the stewardess with musical instruments and a grand time was had.—I. R. Scott, pastor.

Centerville and Verdunville—The Rev. Dr. B. M. Hubbard, district superintendent, held his second quarterly conference May 9. He found the church in very good condition, seven converts and three reclaimed. Dr. Hubbard preached a strong helpful sermon from the book of John. It was a treat to all who heard him. He says that this quarter breaks the record at this place since he has been on the distict. He was paid up in full. The fourth Sunday in April was a big day at Centerville. Under the leadership of the following captains was raised: Sister Catherine Henderson, $15.00; Sister Alice Baldwin, $12.35; George Jackson, $5.05; Sister Charlotte Jupiter, $6; H. B. Young, $4.80. At Verdunville, Sister C. Gilmore, $12.00; Sister Hannah Sampson, $10.00; Sister Pauline Wade, $4.80; Miss Minnie Bogan, $6.65; D. J. Butler, $1.50. Total amount of both churche $78.15. On April 11, Easter Sunday, was a great day at both churches. The program was carried out to the letter at Centerville, by Miss Lucretia Henderson and Miss Alice Baldwin. At Verdunville, the program was carried out in full under the direction of Miss Minnie Bogan and Mrs. Lillie Johnson. Splendid services were had and two persons joined the church. Total collection for the day, $96.40.—E. H. Hall, Pastor.

Natchitoches—The Methodist Episcopal Church of Natchitoches has taken on new life. Our efficient and well-beloved pastor, Rev. D. S. Sloan, has things well in hand. Progress follows in his wake; accessions and conversions chronicle his era.. Our District Superintendent, the Rev. J. J. Obee, accompanied by Supt. P. W. Clark of the Lake Charles district, arrived here Saturday evening, and from Sunday morning until Wednesday they expounded the Gospel, lectured and exhorted the people to higher grounds and nobler aims. The Rev. Wm. Clark preached three rousing sermons. On Tuesday, the 19th, the Rev. P. W. Clark, in company with the Rev. Messrs. Obee, Lashington and your humble servant, went down to Judge N. T. Smith's office where we met Brother Louis Martin (of ante-bellum days) a local preacher of Asbury Methodist Episcopal Church, and there a great deed was performed. Brother Martin donated to the Preacher's Aid Society, 20 acres of land for the old veterans and Superintendent Clark, as president of that body, accepted the same, with due solemnity, praise and thanks to God for so grand and noble a deed from the generous-hearted Martin who, unable to write his name on paper, has indelibly impressed it in the hearts of men. Superintendent Obee held the quartely conference and wound up with an old-fashioned love feast. The Reverend Mr. Sloan was indisposed and in bed for a few days but is out again. Revs. F. M. Lashington, W. Hamilton, E. H. Clark and W. L. Amos contributed their quota in making things spiritually alive.—Reporter.

Washington—The Stewards, Sisters and Friends of Green's Methodist Episcopal Church surprised the pastor and his wife Wednesday night, April 27, when they entered the parsonage and loaded the table with choice groceries, We welcome them again.—S. H. Mason, Pastor.

Maringouin—On the Mission Charge April 24 and 25 the quarterly conference was held with the District Superintendent in the chair. The conference was very good. The work of the quarter was good, the sum of $105.60 being raised. The stewardesses bought six chairs for the rostrum. The Easter program was carried out to the letter. The able Sunday School superintendent, Mr. M. N. Green is the man for the place. He knows his business. Collection good. St. Peter is spiritually alive. The District Superintendent being sick, Brother Moses Franklin held the quarterly conference.—A. B. Venable, pastor.

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Conference Notices

Special Notices

Woman's Home Missionary Society
Upper Mississippi Conference.

To the Women of the Woman's Home Missionary Society, Greeting:

You are hereby notified that the Annual Meeting will be held at Grenada, Miss., Vincent Chapel, July 8, 1909. Each charge is requested to send $1 for the Elizabeth Rust Home, Holly Springs, Miss. By order of the president.—Mrs. M. E. Ferguson.

Dallas District.

The Woman's Home Missionary Society will meet in connection with the District Conference at Sherman. Dear sisters do all you can to make this the best session in the history of this district association. Bring up your fifth Sunday money; also dues, contingent, ad money for the Eliza De Home. Dear co-workers: We did well last year, but not what we desired in the annual conference at Victoria. We were the third; this should not be; our place is second; lets move up. Mrs. E. S. Spriggs will be with us. Now sisters work and pray for the love of Christ and in His name. The meeting will convene the 27th of July, 1909.—(Mrs.) Susie H. Burgess, Milford, Tex., District Corresponding Secretary.

Pine Bluff District.

The District Convention Sunday School and Epworth League will convene at Damon, Ark., June 24-27.nn Brother pastors I shall expect you to see to it that your Sunday school and League send up the required delegates and let us have a rousing time with the young people. Drs. I. G. Penn. E. M. Jones and representatives of the Southwestern are cordially invited. Those coming will will please come to Gould, Ark., take the Gould Southwestern Railway to McRona Switch. There you will be near the church.—C. W. Whitehead, district superintendent.

District Rounds

BATON ROUGE DISTRICT.
THIRD ROUND.

Mt. Comal, July 17-18; Pine and Beech Groves, 20-21; St. Paul Circuit, 22-23; Macedonia, 24-25; Clinton, 25-26; Norwood, 27; St. Peter, Aug. 7-8; Rylander, 8-9; Deerford, 10; Stone Point, 11; Denham Spring Circuit, 12-13; Wesley and Wilson, 14-15; Asbury, 15-16; Zachary and Albert 27-29; Baker, 29-30; Jones Creek, Sept. 8-9; Prairieville, 10; Union, 11-12; Lettsworth and Island, 12-14; Batchelor and Mason, 15-16; Morganza, 17; New Roads, 18-19; Lobdall, 24; Port Allen, 25-26; Baton Rouge, Wesley, Oct. 10-11; Baton Rouge, St. Mark, 10-12; Conrad, 13; Shiloh, 16-17; Rosedale, 17-18. Brethren:—Do not wait until the last of the year to raise your benevolent money. You have twelve months before you; begin now and keep at it until the last dollar is raised. The District Conference will convene Aug. 18, 1909, instead of Aug. 25, 1909, at Jackson. The Rev. Mr. Wooldridge is preparing to entertain us in good shape.—John W. Turner, District Superintendent.

GREENSBORO DISTRICT.
FOURTH ROUND.

Empire, July 24-25; Ramseur, 25-27; Central Randolph, Aug. 1; Wentworth. 7-8; Jackson, 8-9; Reidsville, 14-15; Reidsville Circuit, 21-22; Summerfield, 28-29; So. Greensboro, Sept. 4-5; Danville, and Spray, 9-10; Leaksville, 11-13; E. Greensboro, 17-18; W. Greensboro, 18-19; High St. and Basses, 25-26; Greensboro, St. Matthews, Oct. 1-3. To the Ministry: This is the fourth and final quarter for the Conference year, see to it that you do your very best for the church and for the Lord Jesus. There is no greater work to be done than the work that you are doing. To the Laity: You know that the Ministry is but poorly paid at best. I hope that you will join heart and hand with the Ministry and see that every dollar is paid to them and all claims are paid in full; and see that all of the benevolences are raised; and that all of the work is done for the Master as it should be.—S. F. B. Peace, District Superintendent.

INDIANA DISTRICT.
SECOND ROUND.

Shelbyville, July 4-5; Rushville July 10-11; Connersville, 11-12; Jeffersonville, 18-19; Port Fulton, 20; Cementville, 21; Watson, 22-23; Bloomington, 24-25; Browns, 30; Princeton, 31-Aug. 1; Booneville, Aug. 2-3; Cannelton, 4-5; Rockport, 6; Newburg, 8, 3 p. m.; Evansville, 7-8; Madison, Rev. Carson, 14-15; North Vernon, 11-16; Muncie, 21, 11 a. m. 3 p. m.; Anderson, 20-22, 11 a. m. 3 p. m.; Chicago, Scott's, (Rev. John S. Bailey), 25-29; Chicago, St. Mark, 26-29; Greenfield, Sept. 6; New Castle, 4-5; Indianapolis, Simpson, 12-13; Indianapolis, Scott's, 15; Terre Haute, Merrill's, 17; Terre Haute, Saulter's, 18-19; Marshall, Ill., 20; Greencastle, 21; Indianapolis, Barnes, 24-26; (11 a. m.; 3 p. m.) District Conference at North Vernon, Ind., Wednesday, Aug. 11, 1909, the Rev. W. S. Rollins, pastor.—D. E. Skelton, District Superintendent.

ALEXANDRIA DISTRICT.
THIRD ROUND.

Maringouin, July 6-7; Wiley and Lottie, 4-5; Melville, 10-11; Opelousas, 16-18; Washington, 17-18; Opelousas Circuit, 16-19; Teche, 20-21; Waxia, 24-25; Palmetto, 26-27; Cottonport, 28-29; Bunkie, 31-Aug. 1; Eola, Aug. 7-8; Lecompte, 10-11; Booneville, 14-15; Natchitoches, 16; Caneriver, 17; Newton, 17-18; Cheneyville, 28-29; Rigolets, Sept. 1-2; Alexandria, 3-5; Pineville, 4-5; Rapides, 6-7; Boyce and Village, 10-12; Colfax, 14-15; Campti, Circuit, 16-17; Clarence and Mt. Zion, 18-19; Campti and Union, 19-20; Oldriver, Aug. 19. Dear Brethren: You will please come to the District Conference at Natchitoches Aug. 18, prepared to report your full benevolence apportionment. Bring at least five annual subscribers for the Southwestern Christian Advocate from each charge. Self support is our motto.—Joshua J. Obee, District Superintendent.

WINSTON DISTRICT.
FOURTH ROUND.

Wilkesboro and North Wilkesboro, July 3-4; Mt. Airy Station, 10-11; Mt. Airy Circuit, 10-11; Jonesville and Elkin, 17-18; Advance, 24-25; Jefferson, Aug. 7-8; Midway, 14-15; Kernville,, 16-17; Trinity and Liberty, 28-29; Asheboro and Mitchell, 21-22; Randleman, 23-24; Thomasville and Lexington, Sept. 4-5; Salisbury and Spencer, 7; Mayhen and Cornelius, 11-12; Statesville and Philadelphia, 18-19; Winston, St. Paul, 25-26; Winston, Mt. Pleasant, 25-26; Winston, St. James, 25-26; High Point, Morris Chapel, Oct. 2-3; South High Point, 2-3. Brethren: The standing of the district is good, let us close it with advanced reports. Let every brother secure at least five subscribers to the Southwesetrn. Also let us complete our collection for Bennett College.—Robert Smith, District Superintendent.

GRIFFIN DISTRICT.
THIRD ROUND.

Oak Hill, June 26-27; Decatur Circuit, July 3-4; Decatur, 9-11; Conyers, 10-11; McDonough Circuit, 10-11; Stockbridge, 17-18; Hampton, 24-25; Jonesboro, 31-Aug. 1; East Point, Aug. 5-8; Edwardsville, 6-8; Williamson, 14-15; East Atlanta, 20-22; South Atlanta, 22-23; Griffin, 27-29; Griffin Circuit, 28-29; Brook Station, 28-29; McDonough, Sept. 3-5; Fayetteville, 11-12. Brethren: This is the season for revivals, let's work and pray for success along this line. The District Conference will convene at Jonesboro, July 28, at 10 o'clock, introductory sermon will be preached by the Rev. H. M. White, A. M. Let all the pastors and delegates try and be present at roll call. We urgently request that each charge make a special effort for the pastor before the District Conference. Don't forget that the greatest duty of any charge is to pay the preacher.—P. H. Travis, District Superintendent.

ABERDEEN DISTRICT.
THIRD ROUND.

July 3-4, Aberdeen Ct.; 9-11, Aberdeen; 10-11, Athens; 17-18, West Pt. Circuit; 23-25, West Point; 24-25, Strong's Circuit; 31-Aug. 1, Crawford; Aug. 6-8 Columbus City Missions; 7-8, Caledonia Circuit; 14-15, Brooksville Circuit; 20-22, Columbus; 21-22, Columbus Circuit; 27-29, Macon; 28-29, Mashulaville Circuit; 28-29, Hickory Grove; West Baldwin Centerville Circuit, 21-22; Sept. 4-5, Shuqualak, 11-12, Macon Circuit. Dear Brethren: We live in an age of intense activity, and if you are not abreast with the times your charge will come up behind and it will be said it went down under you, and this you know is the way down the hill. Let it not be said you let the charge go down. Show yourselves workmen that need not be ashamed. I know you all and believe in your ability, worth and interest in the work to the extent I have said to every department of the general church by letter, naming man by man, that you would make good. That goes to say we depend on you to raise every cent assessed your charge.

Dear Brethren: I wrote you all some time ago to pay off the Rust claim in full after Easter. If it has not already been done please come to the District Conference prepared to pay this assessment in full. Each local preacher will raise $2 each Sunday ad Leagues will raise $2 each. Brethren you cannot afford to fail; push every interest of the church. Our First District Conference has been changed from July 22-25 to August 4-8; please govern yourselves accordingly. Let all delegates of the Sunday school, Epworth League Convention and District Conference come to Columbus on Tuesday, August 3, and you will be carried to the seat of the conference. We are expecting a great district conference; let each pastor report his benevolence in full. Please push the Southwestern, bring five subscribers each. We have invited Dr. Jones to present the cause of the paper to the conference. All of the general officers are invited to attend the conference.—F. H. Henry, District Superintendent.

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Is used in our Beautifying Parlors on hundreds of ladies and gentlemen. MME. TURNER'S MEDICATED HAIR GROWER will cure any scalp trouble and stimulate the growth of hair, no matter what its condition may be. Price, $1.00. We give the kind of soap we want you to use.

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Gleanings from the Field

FLORIDA

Bradentown—Rev. J. S. Bartley, pastor. We are here at Mt. Pleasant M. E. Church, working in the vineyard for the Lord. We have a fine Sunday School with the Brother G. D. Rogers as Superintendent and the Rev. J. S. Lee as teacher of the first Bible Class. Our school has taken on new life; the lessons are being thoroughly taught. On the second Sunday we had a fine love feast, everyone present enjoyed the meeting. We are in the midst of a revival meeting which began on the first Sunday. The meeting is yet going on. We ask the prayers of every Christian for our success in the meeting. The Rev. J. S. Bartley is our pastor.—J. Grant.

FOR HEADACHE—Hicks' CAPUDINE

Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c., 25c. and 50c. at drug stores.

GEORGIA

Chicamauga—The Quarterly Conference was held at Pipeshop on May 15 and 16, hte Rev. C. H. Blake with Supt. A. W. Adams in the chair. The Quarterly Conference was a great success. We paid the Elder $12.50 and the pastor $55.00. We have a fine Union Sunday School at Pipeshop, Ga., with about 100 pupils enrolled. We have had a great revival here at Pipeshop with about nine conversions. We have a fine pastor here, one of the most enthusiastic pastors of the Atlanta Conference. He has the people more united here than they have ever heen. We have also a new bell and it is paid 'for..

Flowery Branch—Our second quarterly conference was held June 5 and 6. It brought about great results. The Rev. J. K. Gowen was present and preached two wonderful sermons. Two persons united with the church. Rev. Gowen has never failed to render full service to the people of his small churches. He seems to think that if he takes care of the children, the older people will take care of themselves. When he came to this church, he and the pastor rode over the community, to visit the residents and ascertain whether they belonged to the church or not. So the people were united and are always glad to have the District Superintendent come to this place. We feel so thoroughly his interest in us. The amount raised from last quarter to this was $72.48. The Ladies' Aid Society is doing splendid work. They have put a nice lamp and three new chairs into the church. Mrs. Amy Jarlie is president.—Anna Cobb.

LOUISIANA

Waxia—January 19 I arrived at my new field of labor. The officers and members met me royally and raised my travelling expenses at once. I found everything in good shape. The steward sisters met my family Feb. 11 at the parsonage, and had everything comfortably fixed. The people are well satisfied with their new pastor and say they expect to stand by him thruout the work. We hope for great success this year.—James D. McLain, pastor.

Clinton—We, the undersigned officers, members and friends of the Mt. Zion Methodist Episcopal Church, take this method of expressing our appreciation for the faithful labor of the Rev. G. A. Payne from the fall of 1907 to January, 1909. That placed him in the highest estimation of all, regardless of denomination or color.. In the sick room he not only prayed and gave words of comfort, but of his small means he was ever ready to aid the needy. Rev. Payne was a safe guide to his people, both in and out of the pulpit.. He is an ideal pastor and as officers and members we are greatly indebted to him. He has a standing invitation to our homes in Clinton and elsewhere. He has our prayers and sincere well wishes. Signe: R. Sinsley, Crit Badle, Joe Monroe, Shack Gilmoore, Wm. Payne, A. Z. Sensley, Secy.

Manchac—At Conrad Chapel the Rev J. D. H. Frazier is the popular pastor, who is bringing things to pass. The outlook is encouraging. The first quarterly conference was held April 13, with Rev. J. W. Turner in the chair. Reports show that this charge is spiritually and financially alive. The district Superintendent was paid in full, and ten precious souls have been brought into the fold of Christ, one reclaimed and the church is infused with new life. On the evening of the 26th inst. a storm struck the parsonage, the stormers entering the dining room, where they deposited every good thing imaginable. This storm originated in the Sunday School and was led by the writer, who made the presentation speech. Mrs. Pearl E. James of New Orleans spoke words of encouragement after which the pastor responded. Refreshments were served by the Sunday School scholars. Our motto is: "More souls for the Kingdom, more subscribers for the Southwestern and more and better support to the pastor." Suffice it tc say that the right man has found the right place. Watch results. —Peter P. Wright.

Mansfield—On Friday night, May 23, there came a party of stormers to the parsonage at Bonchest, led by Messrs. Thomas Jelk, Willie Sudds, Mrs. I. D. Sudds, Miss C. L. Sudds, Mesdames Martha Snow and Beulah Harris Many choice pounds and some cash were presented the pastor.—D. S. Kilbourne.

Darrow—I take this method of thanking the good members and kind friends of St. Landry Methodist Episcopal Church for 60 pounds of groceries brought by A. White and S. Turine. The pastor and wife were made happy. —C. E. Bradford, Pastor.

MISSISSIPPI

Tunica—April 17 and 18 were great days on the Nebo charge. I came to this circuit in January 24 and found it in bad condition, The good people met me at the train and escorted me to the home of the recording steward, L. K. Funches, who takes great interest in his church. The work progresses encouragingly. The good people here are willing to stand by their pastor. The circuit is now alive and on the upward march under the leadership of the present pastor, Rev. B. L. Roberts. Our quarterly conference convened at this place, April 16 and 17. All officers prsesented good reports. The Dr. was truly glad to see the oucome of the work. He said that this conference was the best in five years. Dr. B. L. Woolfolk looked after every interest of the church. He preached to the delight of all that heard him. The church was packed to its utmost capacity, eighty-five partaking of the Lord's Supper The District Superintendent was paid in full and the amount raised for all purposes was $65.75 for this quarter. We are planning to raise all our mission money by the District Conference and do our best to put our paper in every home on the circuit.—B. L. Roberts pastor.

Poor, Foolish Woman!



Think of her attempting to make ice cream in the old disappointing way! With

JELL-O ICE CREAM Powder

she can make the most delicious ice cream in ten minutes, freezing and all, at a cost of about one cent a dish —*and never go near the stove.*

Your grocer will tell you all about it, or you can get a book from the Genesee Pure Food Co., Le Roy, N. Y., if you will write them.

Grocers sell Jell-O Ice Cream Powder, two packages for 25 cents.

MISSOURI

Springfield—The Rev. W. J. DeBoe, the new pastor of Pitt's Chapel, Methodist Episcopal Church, and family were in a great storm on the evening of the 19th inst. The result was many dollars worth of provision and purse of money. Mrs. E. C. Johnson, an accomplished Christian lady of Pitts Chapel, assisted by Mrs. Maggie Bostic were the leaders of this great affair. After music by the storm club, Mrs. E. C. Johnson, in an appropriate address, presented the many good things to the pastor and family. The pastor responded and the Rev. L. H. Grant of Osceola, Mo., was asked to address the club.

Malaria Causes Loss of Appetite.

The Old Standard Grove's Tasteless Chill Tonic drives out malaria and builds up the system. For grown people and children. 50c.

FORD'S HAIR POMADE

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DEAR SIRS:—I have used some of your Ford's Hair Pomade and I think it is the best thing I ever used for making curly hair lie smooth. I have not finished using my first bottle yet, but I have seen wonderful results. MISS LOUISE E. HAYES.

Fifty years of success has proved its merits. The use of Ford's Hair Pomade makes stubborn, harsh, kinky or curly-hair soft, glossy, pliable and easy to comb, so you can arrange it in any style you wish consistent with its length.

Removes and prevents dandruff, invigorates the scalp, stops the hair from falling out or breaking off and gives it new life and vigor.

Absolutely harmless—used with splendid results even on the youngest children.

Delicately perfumed, its use is a pleasure, as ladies of refinement ever ywhere declare.

Ford's Hair Pomade has imitators. Don't buy anything else alleged to be "just as good." If you want the best results, buy the best Pomade—it will pay you. Look for this name

Charles Ford's Print

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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

THE REV. LAWRENCE JAMES LITTLE.—The Rev. Lawrence J. Little, a superannuate preacher of the South Florida Conference of the Methodist Episcopal Church, departed this life on Wednesday, June 9, 1909, at 4:30 p. m., at his home surrounded by his faithful and loving companion, son, two daughters, and Mrs. Anderson, their friend, in full triumph of the faith. He was conscious to the last. His final remark to his companion was, "I am crossing the Jordan in a calm time, meet me." At the time of his death he was just closing a brilliant career of usefulness in the Methodist Itenerancy, a period of twenty-six years serving some of our first grade appointments. Although the deceased was a Freedman, possessing a limited education, his strong Christian zeal, and moral worth, gave him the material with which to lay a firm foundation for Christian usefulness. He was ambitions and faithful in all his endeavors. A more faithful, devoted, loyal and truly Methodist preacher was never received into the Florida Conference. His was mostly pioneer work and wherever appointed if no church edifice was there, when he left, most likely one would stand as a representative for the Methodist Episcopal Church. He was fifty-seven years old at the time of his death; enjoyed married life for 36 years; gave to the church twenty-six years, and was pronounced a devoted companion, and a loving father, and his demise was a severe loss and shock to the entire community, although he lingered for six months, receiving the best medical attention. The deceased was a native of Marion county, Florida. Fifty-seven years ago, at Long Swamp, or the "Gary Hammock" six miles from Ocala, Fla., where still survive him a brother and three sisters. His former home was in Ocala, where he still owns a home, but for the past twelve years his family resided at New Smyrna, Fla., where he erected for them a beautiful residence.

"Servant of God well done."

The funeral service was conducted at the Moody Methodist Episcopal Church of which he was formerly a pastor. Eulogistic services were conducted and all the ministers present took part and made appropriate remarks as to their acquaintance and friendly relation sustained to the deceased. The principal address was made by the writer, pastor at St. Augustine, Fla., who with the Rev. J. L. Little were the only two of the class of 1893 who were ordained Elders by Bishop R. S. Foster. The Rev. W. O. Bartley, of Orlando, Fla., and A. Emanuel, close ministerial friends were also present. The Rev. J. H. Daily of the African Methodist Episcopal Church, who was at his bed side often, and the Rev. H. T. Thomas, of the Missionary Baptist, were also present and spoke. Our own Bro. Rev. I. S. Smith was present and laid the remains to rest. All paid high tribute to the deceased.—Jos. M. Deas, D. D.

WILLIAMSON.—Mary Williamson, a faithful member, and stewardess of Williams Methodist Episcopal Church, New Orleans, after several months illness, died May 27, 1909. She said that she was ready and willing to go, having prepared for that hour many years ago. She was a faithful member.—J. O. Richards, pastor.

MRS. MALINDA HARVEY.—Mrs. Malinda Harvey, wife of Rev Geo. W. Harvey, was born in tho year 1856, died June 17, 1909, at Armstrong, Mo., after three weeks of great suffering. She was married to the Rev. Mr. Harvey in 1879; was the mother of thirteen children, seven of which number preceded her to the Great Beyond. She professed a hope in Christ twenty-four years ago and was a faithful and beloved member of Grant's Methodist Episcopal Church. Besides a husband and six children, many relatives and friends are left to mourn her going. Eulogy delivered by the writer.—H. T. Reeves, pastor.

GEORGE.—Alex George, a member of the Methodist Episcopal Church, died in Brenham, Texas, May 17, 1909. He was a great church lover and a faithful man. He lingered for five years. Burial under the auspices of the K. of P's. and Odd Fellows. Funeral services conducted by the pastor, the Rev B. R. Booker.

PEA.—Dave Pea, of Foxtrap, Miss., departed this life May 8, 1909, after an illness of several months. He had been a faithful member of Rock Hill Methodist Episcopal Church for four years. Mr. Pea was beloved by all who knew him, both white and colored. Wife, two sons, one sister, two brothers, two daughters-in-law, one grandson and many friends survive him. He had served the church one year as a class leader. The funeral services were condncted by our able pastor, the Rev. L. F. White.—(Mrs.) Callie B. S. Hill.

PORTER.—Susan Porter, wife of Alfred Porter, died at Centerville, La., May 23, 1909. She was a sister-in-law to the Rev. W. J. M. Price, district superintendent of the North New Orleans district. She died as she lived, a true wife and an ideal mother. There survive her nine children, and three sisters, five brothers and a host of friends. She lived a devoted Christian life for twenty-seven years and died in peace with God. The funeral was attended by the Revs. S. Carroll, J. D. Wilson, L. C. Thomas and the Rev. Mr. Leonard.—Catherine Henderson.

Marriages

LEVERETT-WALLY.—At the home of the bride in Simpson Bend, Miss., May 20, 1909, Mr. Chester Leverett and Miss Mamie Wally. The groom is a member of the Methodist Episcopal church. The Rev. W. A. White read the ceremony.

KITE-SMALL.—Mr. Farchan Kite and Miss Luvena Small, at the home of the bride in Tarboro, Ga. A reception was tendered them. The bride is a member of the Methodist Episcopal Church and a teacher in the Sunday school. The Rev. F. L. Johnson, officiated.

NORRIS-JENKINS.—At Alexandria, La. Mr. Joshua Norris and Mrs. Leah Jenkins, June 16, 1909, in the presence of a few friends. The Rev. R. C. Worsham officiated.

WILLIAMS-EDMOND.—Mr. Chas. Williams and Miss Rosa Edmond, both members of tho Methodist Church at Hartzell Chapel, Slidell, La. The presents were many; the attendance large.—Frank Walker, pastor.

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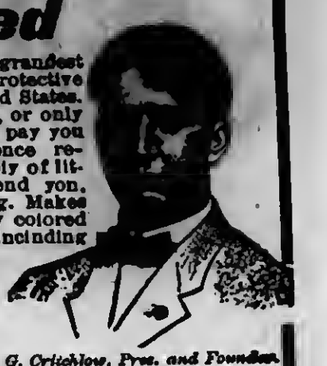
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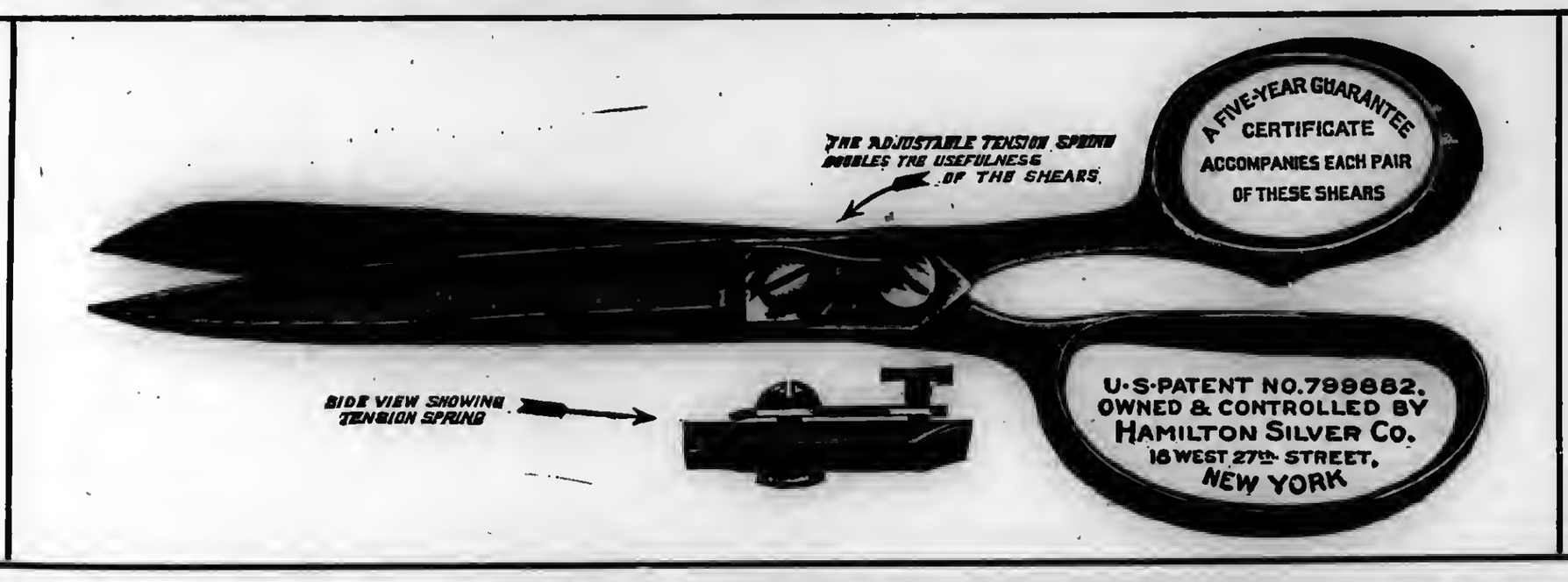
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NEW ORLEANS JULY 1, 1909

Vol 43 No. 25 [i.e.] No. 26

THE NATION'S DEBT TO THE NEGRO

President Taft in his Howard University speech said: "This Institution is here as a partial repayment of a debt, only partial, to a race to which a government and the people of the United States are eternally indebted." Secretary of the Interior, Ballinger, on the same occasion referred to the Nation's "debt" to the colored race."

Much is being continually said of the Negro's debt to the Nation. May not a word at least be said as we approach the Nation's birthday of the Nation's debt to the Negro? Has the Negro nothing to his credit?

We are using as an illustration for this page a picture of the Crispus Attucks Monument erected on the Commons at Boston, Massachusetts, as a tribute of a grateful people to a Negro patriot.

The monument is of Concord granite, twenty-five feet six inches high, and measures ten feet six inches at the base. The pedestal, which is round, except where a rectangular projection is made to support the statue and receive the relief, is eight feet two inches high. The base relief on the face of the pedestal represents the Boston massacre in King street. In the foreground lies Crispus Attucks, the first victim of British bullets. The centre of the scene is the old State House, behind which may be seen the steeple of the old brick First Church, which stood on Corn Hill, now Washington street. Under the relief on the bas appears the date, "March 5, 1770." Above the bar relief stands "Free America." With her left hand she clasps a flag to be unfurled, while she holds aloft in her right hand the broken chain of oppression, and crushes beneath her foot the royal crown. At her left side is an eagle. Its wings are raised, its beak is open, and it has apparently just lit. Its pose is in unison with the fiery spirit of its mistress, shown in the serious, determined and heroic gaze of her upturned face. Beneath the apex of the shaft, cut into the surface, are thirteen stars, which suggest the original thirteen states of the Union. Below in raised letters appear the names of Crispus Attucks, Samuel Gray, James Caldwell, Samuel Maverick and Patrick Carr, the five victims of the massacre.

Crispus Attucks was a slave but there burned in his soul the passion of liberty. As he led the attack he shouted, "The way to get rid of these soldiers is to attack the main guard! Strike at the root! This is next!" Daniel Webster in referring to this attack of Crispus Attucks and his followers, said: "From that moment we date the severance of the British empire." "On that night," said John Adams "the foundation of American independence was laid"

Has this Nation forgotten its debt to the precious blood of its first martyr to the cause of liberty, Crispus Attucks? Has the Nation forgotten that though slave, and the stars and stripes were a mockery to his citizenship, the Negro has fought in every war that the Nation has faced? Do we forget the Negro's bravery and his valor in the Mexican war? Can we so soon forget that the turning point in the Civil war was the strength of the Negro soldiery? 180,000 of them answered the call of "Father Abraham" and there are not a few of those who contend that had it not been for the Negro soldiers upon the battlefield the result of the Civil War might have been different.

In discussing *"the Negro Soldiers"* Nicholay and Hay in their *"History of Abraham Lincoln"* say: "In resorting to the policy of general military emancipation, President Lincoln did not mean to rely upon its merely sentimental effect. From the time when the necessities of the war forced upon him the adoption of that policy it was coupled with the expectation of making it bring to the help of the Union armies a powerful contingent of Negro soldiers." Later on these same authorities say: "Lincoln's reliance on the black population to contribute a compact and effective military force, thus distinctly indicated contemporaneously with his decision to give freedom to the slave in rebel states by military decree, was not thereafter abandoned." President Lincoln wrote General Dix, January 14, 1863: "The proclamation has been issued. We are not succeeding—at best we are progressing too slowly—without it. Now that we have it, and bear all the disadvantages of it (as we do bear some in certain quarters) we must also take some benefit from it if practicable. I therefore will thank you for your well-considered opinion whether Fort Monroe and Yorktown, one or both, could not, in whole or in part, be garrisoned by colored troops, leaving the white forces now necessary at those place to be employed elsewhere."



CRISPUS ATTUCKS MONUMENT
BOSTON, MASSACHUSETTS

Testimony is abundant to show that President Lincoln considered the newly emancipated as a mighty force for the cause of the Union. In an interview with John T. Mills Mr. Lincoln said: "But no human power can subdue this rebellion without the use of the emancipation policy and every other policy calculated to weaken the moral and physical forces of the rebellion. Freedom has given us 200,000 men raised on southern soil It will give us more yet. Just so much it has substracted from the enemy. . . . Let my enemies prove to the country that the destruction of slavery is not necessary to a restoration of the Union; I will abide the issue."

On the 26th of March, 1863, President Lincoln wrote to Andrew Johnson, at Nashville, then military governor of the state of Tennessee: "I am told you have at least thought of raising a negro military force. In my opinion the country needs no specific thing so much as some man of your ability and position to go to this work. When I speak of your position, I mean that of an eminent citizen of a slave state, and himself a slaveholder. The colored population is the great available and yet unavailed-of force for restoring the Union. The bare sight of fifty thousand armed and drilled black soldiers upon the banks of the Mississippi would end the rebellion at once. And who doubts that we can present that sight if we but take hold in earnest? If you have been thinking of it, please do not dismiss the thought."

In a letter to Isaac M. Schermehorn, Mr. Lincoln wrote, September 12, 1864: "Any different policy in regard to the colored man deprives us of his help, and this is more than we can bear. We cannot spare the hundred and forty or fifty thousand now serving us as solddiers, seamen and laborers. This is not a question of sentiment or taste, but one of physical force, which may be measured and estimated as horse power and steam power are measured and estimated. Keep it and you can save the Union. Throw it away and the Union goes with it."

If further testimony is needed, a letter to Charles D. Robinson, August 17, 1864, will suffice: "Drive back to the support of the rebellion the physical force which the colored people now give and promise us, and neither the present nor any coming administration can save the Union. Take from us and give to the enemy, the hundred and thirty, forty or fifty thousand colored persons now serving us as soldiers, seamen and laborers and we cannot longer maintain the contest."

In less than a year after the issuing of the proclamation; to be exact, at the beginning of December, 1863, fifty thousand slaves were bearing arms in the ranks of the Union forces. The report made by the Secretary of War, April 2, 1864, shows that the number of Negro troops then mustered into service on the Union side had increased to 71,976. The report of the Provost Marshal General at the close of the war says that there were in service 120 regiments of infantry; 12 regiments of heavy artillery; 10 companies of light artillery; 7 regiments of cavalry, making a total of 123,156 men. The entire number of men enlisted during the last two years of the war of Negro soldiers was 186,017. Without attempting to take aught from the glory and boldness of the great Lincoln for the issuance of the proclamation, and without any attempt to detract from the diplomacy of the statement that the proclamation was issued as a "military necessity," as a matter of fact the Union was strongly in need of the help which the Negro soldiers gave and their strength and their coming was just in the niche of time and added a mighty tremendous victory in deciding the issue of the war and the Nation is a debtor thereto to the Negro.

Has this Nation forgotten that even though the Negro was being lynched and persecuted and discriminated against in every Southern state that when the war with Spain broke out there were no men more eager to enlist than the Negro. And his bravery and heroism on San Juan Hill is a matter of record and pride to every liberty loving citizen and the Negro in particular throughout the length and breadth of this Nation.

Measured by his loyalty and bravery on the battlefield, the Nation owes much to the Negro. Nor is this all the Negro has to his credit. What shall we say of him as a laborer, whose strong arm and endurance have made the waste places of the Southland blossom as a rose. Is not the Negro a strong factor in our commercial life? Is he not the backbone of at least several of our industries. The Negro is not altogether an unmixed evil.

Racial Progress Towards Universal Peace

By H. T. Kealing, Ph. D., Editor African Methodist Episcopal Review, Nashville, Tenn.

No government today is homogeneous as to race varieties that owe it allegiance. Name and nation no longer have a single ethnic meaning.

An American may never have seen America; an English subject may never have seen an Englishman; a French subject may not understand a word of French; a German subject know no German, yet in each case all are one in government. As in race so in religion; within each nation are many diverse faiths.

England extends sway over Hindoo, Arabian Negro, Egyptian; Russia has Cossack, Lapp, Finn and Mongol in her family; France, Begro and Malagasy; Germany, the Ethiopian; while America extends its aegis over Filipino, Hawaiian, Indian, and, with true Yankee originality, imports its Africa bodily to the United States, and then puts a prohibitive tariff on wool. It must be evident, therefore, that since a national entity is often a racial congeries of varying advancement, psychic constitution, religion and custom, internal harmony, understanding and good will are no less necessary to the strength, happiness and peace of a nation than harmonious advancement of its international relations.

I am well aware that the direct work and purpose of this great organization is to promote peace by arbitration between nations, and not within nations; but while the latter is without the province of formal consideration, international morals must look with sympathy upon the coming of peace and good will between the race elements within the nation also; because the larger aims of all altruism is for righteousness everywhere, within as well as without. What will it profit civilization if Russia and Japan arbitrate while Slav slays Russian Jew; or to stay the sword of Ottoman against Servian, if the Armenian is butchered in thousands by maddened Turks; or England to adjust her interests peacefully with Germany, while India breaks forth in another Sepoy rebellion. Futile achievement indeed would it be to bring peace between thrones and let anarchy work unhindered in the homes of the land.

Such internecine strife (and who understands it better than we?) resembles nothing so much as the old duels that used to be fought by deadly enemies in a dark room.

The two adversaries are placed on opposite sides of the room, bowie knives in hand; the light is withdrawn, the door is locked and they are left alone. There they stand, half crouching, with every sense abnormally alert, then they stealthily begin to creep about in search of each other. A slight sound is heard; both lunge forward with blind but murderous stroke. They elude each other perhaps for hours, but they must meet at last, and then,—loud imprecations, a scuffling, two heavy falls, and all is still. Admonished by the silence, friends throw open the door and the bloodless, lifeless bodies of two brothers who had once been producers and constructive forces in the community lie prostrate on the floor; or, perhaps one crawls forth slashed, maimed and conscience-striken for life, to apologize for the brutal thing his friends tell him is a victory. How long shall such gruesome tragedies be enacted beneath the same government roof, between brothers whose *casus belli* is an esthetic dispute over the dye in a pigment cell!

No grater wonder has happened on earth than the conquests of peace sentiment during the last century. It has ridden over jousting war-lords till, extricating themselves from their Don Quixotic misfortunes, they have come ambling in on war-horses turned to palfreys; it has sent battle-ships, like merchantmen to carry grain to the famished of sister nations; it has set sanguinary soldiery to pitching hospital tents for the plague-stricken; it has lifted the red cross above the red field and made litters of crossed muskets; it has made conquering generals refuse a Caesarian triumph, and cry from the highest civic seat, "Let us have peace!" But no glory has been greater than the reflex influence this international movement has exerted in abating race and class hate among the factions and sections of a common country.

There never were so many men pleading for fraternalism among compatriots as now; most of them led to their mood by the paths of international peace movements, it is because he has not realized the unity of moral improvement. Peace between any two helps peace between every two; peace abroad spreads peace at home. Righteousness can neither be kept abroad nor confined at home. It is the true citizen of the world, and is as elusive of localization and decanting as gravity or ether. It knows no lines of distinction such as national and international; it is simply for men.

International arbitration for international differences is a certainty in the near future. It is being surely brought about by the growing altruism and the more and more refined ethical perceptions and sensibilities of the world.

This is altogether a triumph of morals and religion. There has been no other achieving power save conscience. This alone is leading the people to seek redress through the open door of the temple of Justice rather than through those of Janus. But when the consummation shall be attained, will that alone bring peace to our homes and prosperity to our hearths? No. Shall we have banished that equally brutal, but more subtle, spectre from our land—race conflict and race hate? No. When Latin state and Teuton nation shall no longer strive, shall Latin or Teuton nation be at peace with itself? No. What then? This is the next work—international peace. We must learn to love, respect, help and encourage every class, clan and color of men; to believe in the equal rights of all men, without physical qualification as to races any more than as to men of the same race.

Men are more alike than they look. Most race problems are things of surface, convention or cultivation. Hate is no more innate than love; neither exists till it has been given beginning. Radical religious differences intensify race problems. With these, as well as race variations, England, Russia, Turkey and other European governments have had to deal. We in America are largely spared that element of discord and that simplifies our problem mightily.

We find our situation as to the Negro race element caused by the initial inconsistency of engrafting slavery upon free institutions, and of framing a constitution recognizing human servitude in the face of a declaration that all men are entitled to life, liberty and the pursuit of happiness.

The way out is by retracing our steps, and this we have begun; indeed, we have gone a long way on the backward track already and are now ready to start right once more. By general education and the doctrine of human brotherhood, we shall arrive. Laggards there may be and reluctant travelers in the way but our guides are true and the lettering is plain; "This way Out." Our Indian problems are the heritage of our early violence with the native American. The moral development of those early days made any means seem right in attaining what was plainly a desirable end; but that this reasoning was at fault and that all we have might have been gained without injustice, is shown by the present greatness of the commonwealth of Pennsylvania, secured by the just and peaceful negotiations of William Penn with the Indians and, in consequence, friendlier feeling. This nation now influx must become confluent in the common patriotism, common interests, common aims, common ideals and inter-dependence of all its units, racial and sectional.

Americans all, we must learn to give as well as take; concede as well as claim; delimit boundaries as well as extend them; nor should it be in the heart of any to see any man fixed in an inferiority that is removable.

I see increasing evidence of this desirable change in the American mind every day, and I believe much of it comes as a plain corollary to the proposition that justice, with peace, should rule the world out of strife and bloodshed anmong nations. Righteousness is the basis of the international peace movement; it is no less the basis of the inter-racial peace movement. Under this beneficent principle there are no weak and no strong; only the right and the wrong.

Righteousness is fundamental, ultimate and knows no moods. It is as indivisible as an atom. No nation can consistently take a righteous attitude towards another without also taking it towards all parts of its own. The common sense of the American people sees this and their conscience approves it; hence it is that this international movement has been the mightiest moral force of the century for domestic peace also. It has come by induction, and it appeals to men by easy suggestion.

Is there any evidence, you ask, that an awakened conscience is making for racial peace? I thing so. It was the sense of our inconsistency in founding a land of liberty and then binding millions to slavery in it that brought emancipation; it was the standing rebuke of our Declaration of Independence to the prevailing thought that some men had no rights that others were bound to respect, that enacted laws respecting those rights. In our own day we see the workings of the world's conscience in many ways; the Congo Free State atrocities are everywhere denounced; there is a growing boldness in denouncing internal lawlessness in any country; a greater willingness to educate the underman; a stronger disposition to administer laws in their true spirit of impartiality.

It is to be seen in our gratuitous chaperoning of Cuba; our friendly guidance of the San Dominican finances; the reviews of the black soldiers' case in equity; the increased appropriations for both primary and secondary schools for Negroes; the acceptance by a representative Southern educator of the management of the Jeanes Fund; the co-operation of patriotic Southern men with the Southern Education board and in a score of other instances. Tennessee has just appropriated $20,000 for a Negro Normal and Industrial school; Kansas has given $67,000 to a college under Negro management; Alabama appropriates public funds to three Negro Normal schools. Everywhere are to be found men in the South to stand against the reactionaries. Mississippi has its Galloway, Louisiana, its Quincy Ewing; Georgia, its Chancellor Hill; Alabama, its Hobson; Virginia, its Mitchell. Almost faster than we can realize a respectable, rising, progressive, property-holding class of Negroes is being met with friendly hand-shakes from fair-minded and clear-speaking men of the other race who want to stand out of a struggling people's sunshine. I believe these men are rising in response to that growing national spirit which is a legitimate by-product of the world movement for which you stand. Almost every one of them is an advocate of international peace by arbitration.

What if there are thousands not yet reached by these better influences? Is it wise to stop the revival because there are sinners present? It takes time to do thngs. Progress is the thing we praise; let it continue. It need not reach complete entelechy in my day or yours; it is certain it will not; hut why should it? Every day and any day is God's day. Time is simply His accountant whose compunctions do not create the business He books. It is well to get a good day's work from the accountant, but the Firm will not fail even if he should oversleep himself.

I speak here a little more at length of the relations of the races in America than elsewhere, not because our internal peace is more important than others, but because our questions are typical of all. and because a larger body of diverse races is affected, perhaps.

I find that the remarkable business growth of the Negro, leading to increased business contact with the white man, is hringing about closer and friendlier feelings. Not long ago, in my town, I went down to the Negro bank in which I deposited, and found this notice on the door: *"Holliday: Closed by Clearing House Agreement."* When before this day did the Negro ever do any thing by clearing house agreement? It is significant of the new relation.

We do not all know what a change is coming over the spirit of the land. There is a clearer and more philosophical appreciation of the true grounds for universal education. There is a growing tendency towards larger appropriations for public schools. The old idea, recently exploited so loudly, that Negro education is a hurden upon the white people is not so often heard now. Indeed, it has remained for a Southern superintendent of education, in a state where some of the most serious race riots have occurred, to advance the argument, backed by figures, that the Negro is no burden at all, but is paying for his own education. Taking into account the property and poll tax paid by the Negro, his share of the railroad and corporation taxes, and of the permanent school fund, he finds that the Negro pays in more than he receives.

The South is spending $32,068,851 on her public schools; $4,736,375 of this is for Negro education. This is only 14.8 per cent. while the Negro constitutes 40 per cent of the total population of the

states considered—Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Texas, Arkansas and Tennessee.

In the three states of Virginia, North Carolina and Georgia, where complete separation in statistics exist, the following taxes paid by the Negro and the educational appropriations made to him show that he receives less than he pays:

VIRGINIA.

Negro Taxes	$507,305
Negro Appropriation	489,228
Tax excess	$ 18,077

NORTH CAROLINA.

Negro Taxes	$429,197
Negro Appropriations	402,658
Tax excess	$ 26,539

GEORGIA.

Negro Taxes	$647,852
Negro Appropriation	506,170
Tax excess	$141,682

Such figures as these will go a long way to prevent the separation of taxes on race lines, as has been proposed.

The individual instances of increasing friendliness between the races are numerous. Just two weeks ago the agent of the Carnegie Hero Fund was called to a Southern town by its white citizens to investigate the claims of a Negro to a medal for heroic action. In Nashville, last week a Negro was followed to the grave by a company of Confederate veterans who fired a military salute over his body as it was lowered to its last resting place.

What think you of these lines.—"Mr. Speaker, I saw black men on San Juan Hill. I have seen them before Manila. A black man took my father, wounded from the field of Chancellorsville. Black men remained on my grandfather's plantation after the proclamation and took care of my mother and grandmother. The white man is supreme in this country; he will remain supreme. That makes it only the more imperative that he should give absolute justice to the black man and we ought not to make a party measure of this."

This is the deliverance of a Southern congressman on the floor of Congress amid the applause of his fellows. But why multiply instances? In the midst of much that is to be depreciated, the significant act is that the good is growing and the bad is waning. But best of all this race peace is a universal tendency. Sir Harry Johnson, English Governor of a Colony in West Africa, and Lord Selborne, Commissioner in South Africa, are reported as speaking out bravely for the native and expressing faith in the future for them.

Nor is this tendency confined to the case of the black man; no such pent up Utica should contract our vision in this matter. China was protected from partition and spoilation by Caucasian people; Japan receives full honor for its progressiveness from white nations; Filipinos are sustained in their efforts to attain self-government and given participation in local affairs; restricted suffrage is given to some of the natives of South Africa. Do not these things mean better race conditions? If not, what do they mean?

I know, as regards our own country and our own problems, there are some of both races who lose sight of the good to rail at the bad: but is this wise? Is it helpful? Is it in the spirit of love? It is never wise to make it hard for a man to do one right thing because he does not agree to do all things right. Nations must have time to grow in grace.

There will always be pessimists who gaze gloomily at the hole in the doughnut; but there will also be optimists to fix their gratified eyes on the doughnut itself. It is well so.

As with us, so with others. Every nation has its ethnic problems, but the extirpation of war between naations will hasten the time, by quickening the desire, for brotherhood among races.

In the days to come when the old man of Russia, now garbed as a peasant, and sitting by the bank waiting for the last boat, shall be crowned with laurel and olive for teaching that men should not fight; and when of all that money has ever wrought the temple of peace, raised in Holland by the munificence of one who has caught the long-sought secret of transmuting iron to gold and gold to true glory, shall tower above every other name on earth, because men love each other and worship peace; then shall sons stir uneasily as they hear the warlike deeds of their sires recited, and shall say, "They wrought in the twilight, but we in the full day."

Then shall the American nation, forgetting the apostasy of barnyard struggles for prey like a mighty Dantean eagle on lofty wings, above all the weak and defenseless of earth and drop the white plumes of peace among them and their foes.

Babyhood in Japan

By Mrs. John Wier.

Japanese poets love to call their country Sunrise, Kingdom, Land of the Morning, Sun Land, Land of Flowers, or Kingdom of Peaceful Shores.

More proctical men call it the Mikado's Empire, and it is of the babies of this Empire that this article will tell.

As a rule, Japanese parents desire large families, and prefer boys to girls. As boys only can perpetuate the family name and inherit the estate of the father, boys are regarded with greater favor than girls.

When a baby is born, a special messenger is sent to near relatives, and letters to friends and acquaintances notifying them of the event.

All thus notified are expected to make an early visit, and to send before them, or take with them, presents, which may consist of toys, cotton, silk or crepe suitable for infants' dresses. Presents must be accompanied by dried fish or eggs, *for good luck.*

All presents must be wraapped in white paper and tied with a peculiar red and white paper string, in which is inserted a *bit* of dried fish folded daintily in colored paper. This is an indispensable accompaniment of every gift in Japan.

Many are the presents to the little one.

On the thirteenth day acknowledgment is made and gifts sent in return.

Receiving and returing presents in Japan is a real task, and not a luxury to be indulged in at pleasure. For every gift received one *must* be returned, and I have been told many times that it was made less taxing to the family resources in the following manner: Presents received from year to year are labeled and stored, and when a return becomes necessary appropriate selections are first made from the store on hand, and, as a last resort only, purchases are made.

On the *seventh* day the baby receives its name. Names of beautiful objects in nature, such as Lotus, Plum, Sunshine, are commonly used for girls; while boys are often named after harsher objects, as Stone, Tiger, Etc.

With the name giving there is no particular ceremony except registering its birth and name at the local office.

A dish, consisting of rice cooked with red beans, is prepared and eaten on this day. This dish is also used on several other occasions, as during the three days of the "Feast of the Lanterns" celebrated during July or August, as the town reckons, according to the *old or new* calendar.

Presentation at the temple on the thirtieth day, is the next important event in the baby's life.

This rite, in one respect, is not unlike our christening. As baptism takes our baby into the fold of the church, so the "miya mairi," or temple-giving, places the Japanese baby under a special god of the temple, which henceforth becomes its guardian. On this day a gift is made to the priest and one to the principal god of the temple, the god's gift at evening becoming the property of the priest.

Special care is taken to have the baby's dress as pretty and gay as possible on this day. *White* never appears in the baby's wardrobe.

The style of dress for baby boys and girls is the same, but differing slightly in color, red, gold, green, pale-blue, purple, being preferred for girls; dark-blue, brown, and black for boys.

The dress consists of three of four (according to the season) straight, loose, wide-sleeved garments all of one pattern, and that pattern the same as the adult's dress. The garments are placed one inside the other, and the baby is put into them, while strings, attached to the outer garment, tied around the waist, keep all in place.

No buttons, hooks and eyes, or pins are considered necessary or indispensable accompaniments of the outfit of this easily dressed baby.

A cradle is provided, but very dissimilar to our cradle, cot or crib. In most interior towns a round basket, partly filled with straw, takes the place of our cradle. Over the straw a thick cloth is folded and the baby is set in. During the first week of its life the mother leans over from her position on the "futons" (thickly-wadded comforts on the floor) to nurse her baby. This is a distressing position for mother and child.

I recall one instance: An expectant mother, admiring the cradle, of my baby, and thinking it more comfortable, provided one like it, with all the necessary paraphernalia, for her coming baby.

The customary word of the birth of a boy soon came to us, and I made an early visit. To my astonishment I found the baby sitting in the customary round basket. I inquired for the cradle that had been so enthusiastically prepared before the new comer's advent, and wth some hesitancy the mother replied: "Without my knowledge my mother-in-law provided this one, and before I could interfere my baby was sat in it."

The native doctors of the new regime consider this cradle uncomfortable and a hindrance to the development of the lower limbs.

As a rule, while the younger people are willing and eager to adopt new and better methods, the old people persistently adhere to "the good old way."

In a second article we shall go from baby-hood to childhood in the Sunshine Kingdom.

"The International Convention"

All Epworthians who have considered attending the International Convention should resolve every doubt in favor of going. They will never regret the money and time spent. If they do not go they will never realize what is permanently lost from their lives by missing this great privilege of travel, education and inspiration.

It is to be a mass Convention, not a delegated body. Every Epworthian who attends is equally entitled to all its privileges. A registration fee of $1.00 will be expected from each one to assist in meeting the Convention expenses, but more than a big round dollar's worth will be given in return for the registration fee. Those who register will be exclusively entitled to secure a room reserved in advance by the Entertainment Committee. They will also be admitted to the Convention Hall at all sessions in advance of the general admission and so secure the choice of seats. They will also receive a copy of "Epworth Praises" the new Epworth League song book, which will be the music book of the Convention, a handsome Convention badge and a Souvenir Program.

The Local Entertainment Committee has been making extensive preparation to accommodate all who come and will be able to furnish accommodations at very reasonable rates. Rooms in residences and hotels will only cost from seventy-five cents to one dollar per day for each one, without board. Restaurant and hotel rates have not been advanced and will be moderate.

The young people who attend will enjoy the most wonderful privileges of travel, visit one of the remarkable regions as to its climate, its beauty and its wealth of resources, and enjoy what will doubtless be the best Convention program ever offered our young people. The wider knowledge of our country and the world, of life and its opportunities; the inspirations and the fellowships of this trip will leave them not only greatly inspired but with the outlook of life greatly and permanently enlarged. For all it will be exceedingly profitable and for many it will have a profound effect upon their subsequent careers.

Those living in the States of Wisconsin, Illinois or Indiana can secure valuable information in regard to travel and railway accommodations by addressing the Central Office of the Epworth League.

THE CHRISTIAN LIFE

Faith's Verity

I can not always trace the onward course
My ship must take;
But, looking backward, I behold afar
Its shining wake
Illumined with God's light of love, and so
I onward go
In perfect trust that He who holds the helm
The course must know.

I can not always see the plain on which
He builds my life;
For oft the sound of hammers, blow on blow,
The noise of strife,
Confuse me till I quite forget He knows
And oversees,
And that in all details with his good plan
My life agrees. —Unknown.

The Chief Element of Beauty

"How beautiful upon the mountains are the feet of Him that bringeth good tidings." The figurative language of Isaiah has attracted the attention of every generation of readers. He saw beauty in the fact of beauty discharged. Here is a bit of real life philosophy. At first sight one may appear exceedingly beautiful of face and form; if it is learned later that a wicked heart is concealed within, and that immorality has the throne, the former beauty seems to vanish. The ugliness within appears to the beholder, rather than the beauty which first attracted him.

On the other hand the facial appearance of a stranger may be forbidding; the form may be bent, twisted; but, if it is learned that the unsightly person is walking closely and carefully in the pathway of Christian duty, the repelling aspect disappears, and an observer sees the beautiful character instead. It is but Isaiah's philosophy of life showing itself anew. The dutiful are the beautiful, the beautiful are the dutiful, and these two are one.—*Religious Telescope.*

Faith

True faith takes in the entire man—intellect, emotions, will. The fruits of a true faith are manifest in the outgo and output of body, mind and spirit in humble, consecrated endeavor, in the name and for the sake of Him who loved us and gave Himself for us.

The fact is faith and works go together as truly as light and heat come from the same flame. Blow out the flame, and both are gone. Faith and works are like oars to the rower, one will not serve him without the other, in the straight pull for the port.

The faithful performance of the commonplaces of daily life is the best preparation for any great demand that may suddenly break in upon our lives.

Song of the Pilgrim Soul

March on, my soul, nor like a laggard stay,
March swiftly on. Yet err not from the way,
Where all the nobly wise of old have trod
The path of faith made by the sons of God.

Follow the marks that they have set beside
The narrow, cloud-swept track, to be thy guide;
Follow, and honor what the past has gained,
And forward still, that more may be attained.

Something to learn and something to forget;
Hold fast the good and seek the better yet.
Press on and prove the pilgrim hope of youth—
The Creeds are milestones on the road to Truth.

Henry Van Dyke.

Contagious Christianity

"GOD LOVES YOU IN SPITE OF YOURSELF.

My greatest victory was won through father-love. I was scheduled to speak in Northampton, England, and an audience of fifteen thousand gathered to hear me, attracted more by curiosity than by religious interest. Northampton is most difficult ground from an evangelistic view. The atmosphere is infidel; it is a hotbed of atheism. My reception was anything but inspiring, but I had a mission there, and I was in to win. It took me forty minutes to cover ground ordinarily gotten over in five. When I mentioned the name of Jesus, they shouted and raved like mad men. The committee of clergymen managing the revival urged me to give it up. But, no; here were men who needed the word of the Master, so I started to sing a hymn, and my choir followed. After forty minutes there was a slight lull, and I stopped my song, and shouted, "God loves you in spite of yourselves!" and that was my text. I singled out an old man in the front row, and said: "Are you a father, sir?" He said he was, and I asked him how many children he had. "A daughter and two sons," he answered. "I have, also," I said. And here was a bond of sympathy already—we were both fathers. "And are your sons good?" I asked; and he hung his head, and was silent. "Are they good?" I repeated; and he raised his head, and said falteringly: "No; one is a drunkard and a thief, and has broken my heart." "You do not love your son?" I accused him. He looked straight into my eyes, and said slowly: "Yes; in spite of it, I love him." "And God loves you in spite of yourself," I answered. Through a parent's love I snatched victory from defeat, and led a most enthusiastic revival in Northampton.—Gypsy Smith, in Leslie's Weekly.

I feel as if God had, by giving the Sabbath, given fifty-two springs in every year.—Coleridge.

Sentence Sermons

Look for joy. Do not look for joy in your environment. Do not look without, but look within. —Evan Roberts.

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O, Lord, take my heart, for I cannot give it; and when Thou has it, O, keep it, for I cannot keep it for Thee; and save me in spite of myself, for Jesus Christ's sake. Amen.—Fenelon.

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The noblest spirits are those which turn to heaven, not in the hour of sorrow, but in that of joy; like the lark, they wait for the clouds to disperse, that they may soar up into their native element.—Jean Paul Richter.

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Christian life is not a penance, as the Romanist thinks it, but a privilege, as God describes it.. It is not a reluctant sacrifice wrung from us, but a joyous and free-will offering gladly and gratefully rendered by us. And, therefore, the light of our life is not a dim, but a bright religious life.—Cumming.

Trust

WILLIAM DAWSON, MENASHA, WIS.

Some day the mists will lift, and skies be brighter
With sunlight splendid.
Then love will teach us ere the day is ended—
That souls are whiter,
And life grows nobler with each pain endured.
If God's wise plan
To understand is sometimes hard for man
In doubts immured—
Still follow right; though rough may be its way;
A far-off light
Shall break upon thy life, and change its night
To glorious day.—Ex.

Trusting in God's Word

A student of the Bible must be impressed by the fact that the loyal believers in God made a practice of constantly and implicitly trusting His word. There are many expressions like this one: "Deliver me according to Thy word." This implies a confident trusting in God's word: His word of promised deliverance from evil or peril. The believer fully depended upon God's fulfillment of every promise that He made. When he was in serious trouble of any kind he expected that in due time God would bring him out of it, and that in the meantime He would sustain the soul in its struggles, its fears, and its weakness. But a skeptical one would naturally question as to whether it was really God's word that the believer was trusting in. How could the trusting one be sure that it was verily God's word? One way of deciding was a knowledge of the fact that the true word came from God through His appointed prophets. Not all of God's words to men came through holy prophets, for some messages came through holy priests, and some came by the holy angels. And God spoke through Moses, David, Isaiah, and other godly men; and whatever was necessary for the benefit of future generations was preserved in written form. God guided those writers, so that what they wrote would be according to His mind, and therefore be positively reliable. It is preposterous to suppose that God would be unable to somehow reveal His will, purposes, commands, promises and instructions to mankind. It is a most unreasonable proposition. As surely as there is a God in heaven, so surely must He communicate His mind and will to His disjects on earth, and in ways and by means which would be intelligible to the subjects. We are to pay no deference to what skeptical critics of the Bible may say against certain passages in the book. They may deny that much of what is commonly received as God's word is His word; nevertheless, the true believer will trust in all of God's word, and in his trusting he will receive the great blessings which others deprive themselves of by their refusal to thus trust. Therefore, reader, put your fullest trust in every word of God, and verily your reward will be most abundant.—C. H. Wetherbe.

Spiritual Needs Supplied

There are spiritual needs in all unsaved people which can be supplied only by just such provisions as God has made in His great scheme of grace and salvation. There is a peculiar unrest in the soul of every unsaved person, although many of this class are reluctant to openly confess this fact. But the need of spiritual supply is still felt, whether acknowledged by one or not. And this need is often painfully realized by very many people in lands where the gospel has not had sway. A writer, in reporting conditions in the Philippine Islands, says: "A singular instance of the mighty influence of the spirit is found in the case of a young girl who lived far away in the forest. This maiden, three years ago visited Aparri and heard our native preacher, who had just been sent there for work. Her hungry heart cried out for the living water. She went back to her home, but her relatives were opposed to our teachings. There were no members there, no preachers, and no desire among the people to be godly. Yet God blessed this maiden. She treasured the one seed of truth in her heart for three years, and now, after a visit from the missionary and his wife, this girl is feasting on the truth as she now lievs in the home of the missionary. Many little letters had come from this little girl until though, she lived in a far-away place, the missionaries could not resist her pleadings, and so they went to her rescue." Who is able to forecast the issues of supplying the spirtiual needs of that one girl? It is quite possible that she may be instrumental in the conversion of many of her people. And note the fact that no mere human writings could supply the deep needs of her life. Who can believe that if the Bible were only a human book, having no more vitality in it than there is in some other good book, its words would have satisfied her deep longings? No human gospel ever brought that nourishment to a hungry soul which it has yearned for. Why do you remain restless in spirit, when you may have a peace which will endure forever?—C. H. Wetherbe.

OUR YOUNG PEOPLE

The Fourth in 1900

Nne broiling day in hot July,
John Adams said in days gone by:

"This day that makes a people free,
Will be the people's jubilee;

"With games, guns, sports, and shows displayed,
With bells, pomp, bonfires, and parade,

"O'er all this land, from shore to shore,
From this time forth forevermore."

The years passed on, and by and by
Men's hearts grew cold in hot July;

And one New England mayor said,
"Of rockets I am sore afraid;

"And whoso sends one up ablaze,
I'll send him up for twenty days."

Then said the mayor, O'Day McQuade,
"Thayre uz no nade fur no perade."

And Mayor Hans Von Schwartzenmyer
Proclaimed, "I'll haf me no bonfier."

Said Mayor Baptiste Raphael,
"No make-a-ring-a-dat-a-bell,"

"But, oh," said Mayor Jean Crapaud,
"Zis July games vill has to go."

And Mayor Knud Christofferrssonn,
Cried, "Djeath to hjim who fijires a gjun!"

At last said Mayor Wum Lung See,
"Too muchee hoop-la bobberee!"

And so the Yankee holiday
In 1900 passed away.

—*R. J. Burdette* (severl years ago.)

"The Members of the Assembly"

There were fifty-six members of the Assembly which represented the American colonies. On the Fourth of July, 1776, they decided to adopt the Declaration of Independence. As a matter of fact, only one of them signed the paper that day—the president, John Hancock. You will recall his memorable remark when he flourished his pen: "There! King George will be able to read that without his spectacles, I guess." We do well to honor the very signature of so brave a man as that. To the glory of those patriots be it remembered that every one of the fifty six signed the dangerous document, most of them on August 2, and the last, Matthew Thornton of New Hampshire, as late as November of that year. These men deliberately risked their all in what they did. "We must all hang together in this," said Hancock. "Yes," said Benjamin Franklin, "we must all hang together, else we shall hang separately." Someone suggested to Charles Carroll that as there were a great many men by that name, if the cause should fail, the English would not know whom to arrest. "Yes, they will," he said and immediately wrote "of Carrollton" after his name. These men, as a whole, were young, their average age being only forty-three years and ten months, and Franklin was seventy years old. Thomas Jefferson composed the immortal document. He was but thirty-three years old, and one of the best classically educated men in public life. If he had done nothing else for his country, this alone would have immortalized him. Richard Henry Lee of Virginia, deserves high honor, for it was he who started the movement by presenting the preliminary resolution looking to the Declaration of June 7, 1776. A remarkable coincidence is that Thomas Jefferson, the author of the Declaration, and John Adams, one of its signers and its great supporter, both presidents of the United States afterward, died on the same day, and that day was Independence Day, 1826. On June 30 of that year someone asked Adams for a toast to be given in his name on the Fourth of July. He replied, *"Independence forever!"* When the day came, hearing the noise of bells and cannon, he asked the cause. On being told, he murmured, "Independence forever!" and before evening he was dead.—In *The Classmate*.

The Declaration

What has happened to the Declaration of Independence since its signing is recounted by William H. Michel, formerly of the State Department ot Washington. In 1789 Congress authorized "the secretary of the department of foreign affairs" to take charge of it, along with other records, books and papers of the Continental Congress. The same year the department of foreign affairs became the department of state, which has to all intents and purposes, remained the depository of the Declaration every since. The great document was from 1841 to 1847, however, deposited in the patent office, for many years a bureau of the department of state, and was allowed to remain there after the patent office was placed under the interior department, the old department of state not being fireproof, while the patent office was believed to be so. After the present fireproof state, war, and navy building was finished the Declaration was returned to its legal depository.

Until 1894 the Declaration was framed and displayed in a steel cabinet in the library of the department of state, where all visitors might see it, but in that year it was hermetically sealed in a frame and placed in a drawer of another steel cabinet constructed to protect also the original signed copy of the Constitution. Here the Declaration still remains, locked and sealed by order of the late Secretary Hay, and it is no longer shown to anyone, except by special direction of the state department.—*Selected*.

The Glorious Fourth

Our proud Liberty Tree, rooted about Plymouth Rock and lifting its fronded crest among the nations, is a good deal of a date palm. Among its annular dates are 1492, 1620, 1776 and 1861 to 1865. A few of its lunar dates are February 12, February 22, May 30 and above all, July 4. Its supreme honorary fruit ripened and fell when John Hancock signed his name to the Declaration of Independence, July 4, 1776, saying, "There, John Bull can read my name without his spectacles!"

One thing about our national palm dates, is they are so new. The dew is wet upon them. We are not to be sought among "the vestiges of creation". Only some four short centuries have passed since Columbus so kindly discovered us. Less than three hundred years separate us from Plymouth Rock. Thirteen decades carry us back to the "Cradle of Liberty," whose creaking one can readily hear. A bridge of forty arches spans the space from where we stand to Appomatox Courthouse. So that Miss Columbia is not an old maid, but a sweet, fresh, blooming maiden. No, we have no old ruins to boast, no historic antiques to point to; but we do have a few interesting novelties, a few precious curios and the chiefest is the glorious Fourth.

Benjamin Franklin's plan of colonial union was adopted at Albany, July 4, 1754.

The annexation of Texas occurred July 4, 1845; and the Hawaiian republic was proclaimed July 4 1894.

There is a presidential lustre about the glorious Fourth of tender interest: Three of our presidents died on July 4, while a fourth caught his fatal illness on that day, dying a few days later.

Two of these, namely, John Adams and Thomas Jefferson died on July 4, 1826, within a few hours of each other, on the fiftieth anniversary of the nation's natal day. Both were signers of the declaration, Jefferson drafting it, and Adams seconding its adoption, the former dying at eighty three and the latter at ninety-one yeras of age. "Is this the Fourth?" were Jefferson's last words. And among Adams' last words were, "I give you independence forever."

On July 4, 1848, was laid the corner stone of the Washington Monument, at the capital, a memorial to our first and greatest president and thirty-seven years later in 1885, on Washington's birthday, it was dedicated. It stands today 555 feet, 5½ inches in height, the tallest stone structurein the world, exceeding in height by 100 feet the next tallest, namely the Great Pyramid, which stands 450 feet in elevation. So that one of our many tall Presidents is commemmorated by the tallest monument, the corner stone of which was laid on the tallest day in the calendar of time, to the honor of the tallest country under the sun.

A second class of rays beaming from the glorious Fourth is martial in character and is of more recent date.

July 4, 1861, dawned ominously amid war mutterings but was brightened by a splendid outburst, for on that day, at the call of Lincoln, Congress convened in special session, the only time in our history that the day has been chosen for such a purpose, and at once Lincoln sent in his urgent message, asking for 400,000 men and $400,000,000 to prosecute the civil war.

July 4, 1863, two years later, brought with it Gettysburg and Vicksburg, which turned the tide of battle in our favor, the war for the Union being thus practically won on a July 4.

As a fitting climax to these war memories, it was on July 4, 1868, that President Johnson issued his Amnesty Proclamation to those who had been on the Confederate side, thus leaving lingering in our ears not the barking of the "dogs of war" but the cooings of the "gentle dove of peace."

Our recent war with Spain narrowly missed being won on July 4, 1898, for just twelve hours before Cervera's fleet was sunk off Santiago harbor. —*The Rev. S. B. Dunn.*

Almost

The world is full of people who are almost successful. Here is a man who is a lawyer, but not quite; here is another who is almost a physician, but is neither a good druggist, a good surgeon, nor a good dispenser. Another, a clergyman, or about half way between a farmer or a tradesman and a clergyman. Another, almost a teacher, but not quite competent to take charge of an academy. Every day we meet people who are almost something, but just a little short of it. If these people undertake anything, they never finish it; they never quite complete their course at school; they never quite learn a trade or profession. They always manage to stop short of success. We encounter people everywhere who are almost happy, almost philosophical, almost religious, yet never exactly belong to any class or sect. "Almost" is a dangerous word. It has tripped up many a man who might have been successful if he had had determination and grit to go a little further and finish the task begun.—*Exchange*.

Asking Better Than Telling

People are always more ready, says the Sunday School Times, to do what they are asked to do, than what they are told to do. It may be necessary in military life to issue "orders," and peremptorily to tell the ndividual to do this or that. But it is seldom necessary to follow this style of speech in ordinary life. In the home, the kitchen, the office, the store, the school, life is pleasanter and work runs more smoothly when we recognize the right of every one—grown-up or child—to be asked to render a service or do a duty, instead of jamming a "do this" or "do that" at them. The more courteous method invites co-operation, the dictatorial method suggests compulsion. It is only a trifling difference in words —"Will you please" is enough to accomplish it—but the difference in feeling and results is not trifling.. The appiication of the Golden Rule is always worth while.

The boy who says he is going to quit school after the holidays is the one who thought it was wit and not study which prepared for examinations. His wit has fooled him, and it always will.

Because misery loves company is no reason why you should go into camp with it.

PAUL'S SECOND MISSIONARY JOURNEY--THE PHILLIPPIAN JAILER

(Acts 16, 16-40)

International Sunday School Lesson for July 11, 1909

GOLDEN TEXT—Believe on the Lord Jesus Christ and thou shalt be saved, and thy house.—Acts 16,31.

TIME—About A. D. 50, 51.

PLACE—Philippi in Macedonia.

DAILY HOME READINGS

M—Acts 16, 16-24;; Tu—Acts 16, 25-40; W—I Thes.2, 1-9; Th—II Cor. 12, 1-10; F—Dan. 3, 19-27; Sa—John 6, 37-47; Su.—John 3, 9-17.

BY THE REV. E. B. BURROUGHS, A. M., D. D.

God never does anything for us that we can do for ourselves. He never gave a system of government, of science, of philosophy. He left these to us to work out ourselves. What He has given us the ability to do He leaves us to do. But we cannot save ourselves. This is beyond our power. Hence the advent of the Christ. "The incarnation was the stoop of God to do for mankind what it could not do for itself." And yet man is not a passive agent in the great plan of salvation. There is a part that he must do. Since God has provided the means, it becomes man's duty if he would be saved, to use them. Says St. Augustine: "God who made you without you, and redeemed you without you, will not save you without you." Hence when the affrighted jailer asked how he might be saved, Paul readily replied, "Believe on the Lord Jesus Christ and thou shalt be saved." This belief, or faith in Jesus is man's part. This he must do if he would enter into a realization of the joy, the life, the peace, that cometh unto those who by faith have accepted Christ as their Redeemer. "Without faith it is impossible to please God." Why? Because it is beyond the power of any man to live a true life without faith in God and in Jesus Christ, our Lord. If we reject the Son, we reject the Father also. Oh, the joy of being saved! Saved from a life of sin, of wretchedness and of death to one of holiness, peace and life everlasting! Who can describe the joy that fills the heart when this great transformation takes place? It all comes by simple faith in the Lord Jesus Christ. What is it to believe on Jesus? It is to believe that he lived and died for us; that His message from God is true. It is to accept His promise of forgiveness, to make Him our master and to walk in His ways. Will you not this do?

Our lesson today is one of the master-pieces of the Bible. It tells of the preaching of Paul and Silas in Philippi; of the wonderful results that followed; of the anger of those who did not believe in their doctrines; of their seizure, punishment and imprisonment; of their singing and praying while in prison; of their miraculous deliverance from their bonds and of the conversion of the jailer. Those who put their trust in him shall never be confounded.

LIGHT ON THE TEXT

16. *The spirit of divination.* Literally a spirit of Python. Python was the name of mythical earth-born snake or dragon which gave oracles to men. Those who were possessed of this power were generally ventriloquists or those who spoke gastrically. *By soothsaying,* making false prophecies.

17. *After Paul and us,* Luke probably includes himself. *The way,* or a way.

18. *For many days.* The apostles preached daily The maiden spoke of, in all probability, following them wherever they went. *Said to the spirit.*

19. *Dragged them into the market place before the rulers.* The spirit of divination having been driven out of the girl she ceased to be a source of revenue to her owners. This angered and embittered them against the apostles. Accordngly, in keeping with the law, they dragged the apostles into the forum, or market place, where legal business was transacted. The rulers were Romans.

20. This verse shows the shrewdness of the plaintiffs. They had no real charge against the defendants, for what the Apostles had done was more of an act of kindness than anything else. However, they are charged with troubling the city. *These men being Jews.* The Jews had previously been expelled from Rome as troublers of that city, why not expel them from Philippi?

21. *Not lawful for us to receive, or to observe, being Romans.* The Roman law gave the magistrates power to forbid all foreign rites, and to banish all prophets or preachers from the city.

22. *The multitude rose up together against them.* That is, all the Romans, the Jews constituting a very very small part of the population. *Rent their garments off them.* Tore off the clothing of the apostles. *Beat them with rods,* following out their usual form of punishment.

24. *The inner prison,* possibly a subterranean cell. *Made their feet fast in the stocks.* Stocks were wooden frames into which the feet were fastened so as to be immovable.

25. *At midnight,* the usual time for Christian worship in those days. See Acts 20, 7 and Psalm 119, 62.

26. *And suddenly there was a great earthquake.* This was God's answer to prayer and His approval of labors faithfully performed. *Immediately all the doors were opened.* "Either by the action of the earthquake or by the supernatural power which produced the earthquake."

27. *The jailer * * * was about to kill himself.* The Roman law held him responsible for the safety of his prisoners. In the event of their escape death would be his portion. Hence by suicide he would avoid the disgrace of an execution.

28. *Paul cried * * * we are all here.* Seeing what the jailer was about to do, Paul assures him that there was no necessity for him to take his life as the prisoners were safe.

29. *Called for lights.* They were still in darkness, therefore lights, torches or lamps were needed. *Fell down before Paul and Silas,* recognized at once that they were not ordinary men and divining possibly that what had occurred had taken place in their interest.

30. *What must I do to be saved.* He doubtless knew something about the apostles and the power they had exercised over the soothsaying maiden, hence he wanted that they should tell him how he might be saved, not from Roman punishment, should that come, but from his sins.

31. *Believe on the Lord Jesus Christ.* This was the burden of the Apostle's preaching. Jesus alone can save. Accept him and the message of obedience and love He has brought to earth and all will be well.

34. *Brought them up into his house.* He accepted the terms of salvation and became a disciple. This changes him from a cruel keeper to a willing servant and friend. Consequently he takes Paul and Silas to another portion of the building.

37. *They have beaten us publicly, uncondemned.* This had been done without trial, which was contrary to law. They had not been found guilty according to Roman law. *Men that are Romans,* being Roman citizens they were exempt from strife and torture. This was a grave point and caused the magistrates no little fear. *Let them come themselves and bring us out.* Since they have publicly disgraced us without trial, let them as publicly declare our innocence. We are not criminals and have the whole power of Rome behind us. Let the magistrates know this and publicly exonerate us.

Charleston, S. C.

TRANSFORMED COMMON THINGS

(John 2. 1-11)

The Epworth League Devotional Topic for July 11, 1909

BY MARY ALICE HOOVER

The Scripture Dramatizes.—[A wedding party is feasting in the bridegroom's house. Six or seven new guests have just arrived, one of them Jesus, the Son of Mary of Nazareth, a relative of the family, and the others, men who have come back with Him from a journey in the South. There is some consternation among those who are serving at the banquet and the mother of Jesus approaches Him.]

MARY [aside to Jesus]. They have no wine.

JESUS. Woman, what have I to do with thee? mine hour is not yet come.

MARY [to servants]. Whatsoever He saith unto you, do it.

JESUS [to servants]. Fill the waterpots with water, [They fill them to the brim.] Draw out now and bear to the ruler of the feast. [They bear it, the water having now become wine.]

THE RULER [to the bridegroom]. Every man setteth on first the good wine; and when men have drunk freely, then that which is worse; thou hast kept the good wine until now.

The Theme and the Scripture

In the little drama enacted at the Cana wedding there were other things transformed than the water in the waterpots. There was the wedding itself, a common enough occasion, with its familiar customs handed down from the times of the patriarchs. Yet what other wedding has had fame so widespread? And the story of what other marriage has been told in so many languages and ages and climes? This one occasion, as Vallings states, "indicates to us that every social relation may become a communion of saints." For was not Jesus there?

Then there was Mary's command to the servants, "Whatsoever He saith unto you, do it." It was the ordinary thing to be said when they were to receive their orders from a new Master; but because the Master was Jesus and because He commanded wonders and they were done, Mary's words have become the watchword for Christ's servants in all ages since, and obedience to this command the test of discipleship.

The servants themselves were transformed. Through obedience to a command for which they certainly could see no reason the humble water-carriers were made fellow workers in a miracle, were the first to be associated with Jesus in the "signs" by which He "manifested His glory."

And the disciples were transformed. John does not tell us what these commonplace men said among themslves as they beheld the miracle. All we read is they "believed on Him." Faith is ever a mighty transforming power, and here began the training whereby in three short years the timid, wavering, ignorant disciples became men of conviction and power and faithfulness, even unto death.

The Meaning of the Theme

Wine in the Old Testament is everywhere the symbol of joy. Jesus's act in turning water into wine at Cana symbolizes His desire to turn every common thing in our lives into something rare and joyous. How many common things are transformed to His followers since Jesus came! The humblest cradle is hallowed since He was cradled in a manger; the homliest implements are sacred since He wrought with the carpenter's tools; even the cross, degraded by its long association with criminals, glows with holy meaning since He hung upon it; the smallest living thing compels our reverence since He loved the birds and flowers; the life of a little child cannot be valued in terms of the world's wealth since Jesus took a child into His arms; womanhood is radiant since He called a woman mother; manhood outtops the stars since He walked on earth a man. If the things which make up your life—work, play, surroundings, people—are dull and commonplace to you, it is because you have not yet seen them in the light of the transforming touch of Christ. If your life itself seems profitless, what it needs is to be transformed by the commanding voice of Christ.—From Notes on the Epworth League Devotional Meeting Topic.

We beg again to insist upon a single point in regard to church-building: if the Sunday school hall is to be adapted to the purpose of increasing on occasion the size of the main auditorium, by all means let the addition be straight in front of the pulpit,and let it have an inclined floor. This is a very simple matter, especially if the building is on a street corner. The platform for the Sunday school room should be made movable, so that when the partition is raised it can be taken away. An addition in that way to the main room is a real comfort, architecturally, acoustically, and otherwise. A Sunday school room to the side of and almost behind the platform is a vexation to both speaker and hearers.—The Christian Advocate, (Nashville).

HEALTH PAPERS

Care of the Eyes

It has been truthfully said, "The eyes are the widows of the soul." For our eyes bring us into closer communication with the outside world than any other organ of the body. Nervous disease, heart disease, kidney disease, gout, rheumatism, diabetes, etc., often find expression in some eye change. One of the most common causes of nervous headache is eye strain. In fact, some physicians profess to have discovered that all ailments of the body, except those resulting from accident, are due to some weakness or injury to the eyes. While this is too sweeping a statement to be accepted, nevertheless there is a very close relationship between disease of the body and defects of the eyes. Furthermore, many derangements of the brain are directly traceable to defective or overstrained eyes. Many a prolonged headache may be banished by having proper glasses fitted by a skilled optician. It is far better to have no glasses at all than to have those unsuited for the eyes. Many a person who should have glasses fails to get them because they think folks will say they wear them for style. To such let me say: never mind what people say, people will say anything but their prayers. As people wait until they have lost their teeth before they have them examined, they wait until they have lost their health before they begin to care for it, so do they wait until the eyesight has failed beyond repair before they begin to see after it. Poor eyes are often inherited and children are allowed to go through their school days without being noticed. Often children are ailing and peevish when no one can discover the cause. The doctor gives them medicine and they get worse. A careful investigation would no doubt show that there was some defect in vision. Every new-born child's eyes should be examined by a physician and as soon as it begins to read the eyes should be tested. If this was done there would be no more blind people

There are a few simple rules laid down for the proper care of the eyes. By a little care everyone may have good eyes. Prevention is better than cure, therefore the rules which I am giving now are for the caring for eyes primarily.

"Never rub the eyes, for this practice causes inflammation of the lids, and however beautiful the expression, if the eyes are red or without lashes they lose their charm.

"When a foreign substance gets into the eye do not irritate it by trying to force it out. Keep the eyes closed for a few minutes or until the object is removed by the tears which will flow. If however, it is impossible to remove the substance yourself, have some one (who will perform the operation carefully) remove it for you.

If the wind has reddened the eyelids, wash them in slightly salted water (using common salt).

However strong the eyes may be, give them a little rest after a few hours constant use. Never force them to gaze at minute objects when they are weak; neither write, read nor sew when the light is dim. During all continuous work close the eyes from time to time at intervals.

"Great care should be taken that the light should fall from the side, not full in the face. When working it should be allowed to fall from the left side.

"It is bad to read on a railway train, in a carriage, while walking or while physically tired.

"Beds should not be so placed that the eyes receive the full rays of sunlight on awakening. The light should fall from the side.

"A very good wash that will strengthen the sight and restore its powers is made of one pint of soft water, a pinch of common salt, a spoonful of brandy."

Rubbing the Eyes a Fatal Habit.

Try never to rub the eyes. If you do you will inevitably weaken the sight and ruin your eyelashes. It is generally a trick. If you feel strong irritation, bathe with the lotion, or with strong, cold tea. The juice of lettuces and radishes is also good.

Crow's Feet Round the Eyes

These not invariably come from weak eyes and delay or procrastination in using spectacles. If the eyes are habitually screwed up they will soon form. To avoid this, wear plain motor goggles in a high wind, even when driving in an ordinary carriage, and blue glasses when the sun is strong.

Crying, or allowing the eyes to water and not drying them is also a frequent cause. Never let tears or water dry on the face, take a soft, fine handkerchief and dry it at once.

To Keep the Eyes Beautiful

Beautiful eyes may be kept into late life, and plain eyes may be beautiful. Now no eye, however beautiful it may be in color and in shape, can remain beautiful if there is no soul or expression behind it

One is born with a soul or with a beautiful temperament, and it is difficult to acquire it. But it is well to avoid low, coarse thoughts, fits of temper, cunning, greed and riotous passions, unless you want the tale of your inner life infallibly to be read in your eyes.

The diet plays an enormous part. Gross feeding, over-rich dishes, rich sweets, and above all, intoxicating drinks affect the eyes at once. If you want your eyes to shine, beware of stimulants. Continual drinking will rob the eyes of other brightness.

Terre Haute, Ind.

EDUCATIONAL

Haven Home School Commencement

Haven Home School, Savannah, Ga., under the superintendency of Miss Viola E. Baldwin, enjoyed one of the most prosperous years of its history. Many more students desired to attend than there was room to accomodate them. Miss Baldwin was loyally supported in the work by Misses Louisa A. Bell, Winfred Myser, May T. Alexander, Ethel L. Wilson, Georgia Hurd and Sophia Gaston, teachers. The enrollment of students during the year reached nearly three hundred. Patron's Day exercises were excellent. Vocal selections, recitations, flag drill, gymnasium exercises, dialogues and choruses were participated in by some of the brightest students that have ever attended the school.

The Baccalaureate Sermon was delivered by Dr. I. L. Thomas of Baltimore to an immense audience at St. Philips African Methodist Episcopal Church, Sunday, May 30, at 11 a. m. The sermon was a masterly effort and will long be remembered by all who were present. Commencement exercises were held at the same place Monday evening. The speakers of the class were Miss Mabel Melrose and Luzene E. Dixon, James B. Batley, Alberta E. Brewer, John Epps, George Williams, Ezra Johnston and a debate by Ralph Williams and Festal Day. The literary part of the program was in charge of Miss Winifred and the music was conducted by Miss Georgia Hurd. The church could not accomodate the people who sought to witness the exercises. The Commencement address was delivered by Dr. I. L. Thomas, and the impression that he made upon the the audience will not be forgotten in many years. Dr. Thomas gave diplomas to the following graduates: Alberta E. Brewer, Daniel M. Bryant, John H. Ebbs, Ezra Johnson, Mabel S. Melrose, Ralph Williams, James B. Batley, Luzene E. Dixon and George H. Williams.

The audience was delighted with the program and many were the congratulations received by Miss Baldwin, the superintendent, and the teachers upon the great work they were doing toward the uplift of our young people. Thus closed another eventful year of Haven Home School.—Observer.

Boylan Home School

After a year's hard work marked by a prompt and regular attendance, good class work and excellent deportment, Boylan Home School, Jacksonville, Fla., maintained for colored girls by the Womans' Home Missionary Society of the Methodist Episcopal Church, celebrated its twenty-third annual commencement May 23-26.

The general excellence of the different exercises was but a fitting closing to that spirit of earnest endeavor and faithful loyalty to duty in which the work had been planned and executed throughout the year. One does not often see a prettier line of march than that of Sabbath morning when the stndents above the third grade headed by the seniors in caps and gowns, marched to Ebenezer Methodist Episcopal Church where the baccalaureate services were held. The Rev. Countryman of Rochester, N. Y. offered prayer. A solo by Miss Saunder, one of the graduates with the chorus by the school was rendered. Prof. Collier of the Baptist Academy read the scripture lesson and the Rev. J. T. Docking, D. D., president of Cookman Institute read the second scripture lesson. "Steal Away" was sung by the school.. The Rev. A. H. Attaway, D. D., of the African Methodist Episcopal Church, chose Psalm 137, 4-5 and Acts 6,9 for his texts. His sermon, an exhaustive comparison of the condition of the Negro race with that of the Israelites in bondage, was a masterpiece eloquently delivered. Closing prayer by the Rev. James Johnson, solo, "Face to Face" by Miss Wilson and the benediction was pronounced by the Rev. Mr. Attaway. The unity of thought and quiet dignity of the service will make it an occasion not soon forgotten. On Monday evening the concert was given in the chapel. The room, prettily decorated in the class colors, green and white, was filled to overflowing by what proved to be an appreciative audience before whom was rendered a varied program. Tuesday was patron's day. At an early hour parents and friends of the institution gathered to witness the school exercises and see the exhibition of school work. Much interest was manifested in the display of the industrial department. At three p. m., the senior class, with Miss Saunders, president, presiding, held their class exercises in the chapel.. Miss Novella Smith in the salutatory, "Aspiration" very graciously welcomed all to the exercises. Miss Lottie Byrd in a pleasing manner read a well-prepared essay, "Wm. Lloyd Garrison." All listened with unusual interest to the class historian, also the class prophet. Miss Willie Harper in the valedictory, "The Ideal", expressed her gratitude to the society for the school and teachers which had made the day possible for them and her wish that every student in after life should be loyal to the society that had done so much for them. A letter of congratulation from Mrs. Bunyan, secretary of the Florida Bureau of the Womans' Home Missionary Society was read by Mrs. Watters, the superintendent, and several short addresses were made. The benediction was pronounced by Dr. Docking. The Commencement Exercises were held in Ebenezer Methodist Episcopal Chuch Wednesday evening. The class marched to the rostrum where they were seated with Miss Losee, principal of the school and the Rev. J. B. L. Williams, pastor of the church, who is a tried friend and advisor of the school. In behalf of the faculty he directed the program. In the chancel were the Revs. J. Garland Ross, J. S. Todd, D. D., District Superintendent of the Jacksonville District, J. S. Patterson, District Superintendent Ocala District, J. T. Docking, D. D., President Cookman Institute, and Jesse Bowman Young, D. D., pastor of Snyder Memorial Methodist Episcopal Church, who gave a timely and thoughtful address to the graduates. The Rev. Mr. Ross with a few well-chosen words, then prsented the class with their well-earned diplomas, five of the recipients of which had held an average standing of over ninety per cent throughout the year.. The benediction was pronounced by the Rev. Mr. Patterson. Thus closed another successful year made possible by the many friends of the work and the loyal corps of efficient devoted toilers. The Lord abundantly reward all. May the results be far reaching for a nobler womanhood and a better life among those or whom it was given.—(Miss) B. E. Losee.

(Boylan Home School will open again Oct. 4. As the accomodations for girls in the home are limited, application should be made at once. For terms, requirements, etc., address Mrs. Julia E. Watters, Superitendent, 328 Davis St., Jacksonville, Fla.)

Let us bless God that our religion is not one of gloom. I do not know of any command anywhere in Scripture, "Groan in the Lord alway, and again I say Groan."—C. H. Spurgeon.

Southwestern Christian Advocate

631 BARONNE STREET.

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

THE GENERAL CONFERENCE EXPENSE FUND

We are publishing in this connection report from Mr. Oscar P. Miller, Treasurer of the General Conference Funds, giving a comparative statement of the amount paid by our Colored Conferences in 1904 and 1908. In 1904 we paid $4,039.81 of our apportionment of $6,561. In 1908 we paid $5,884.63 of our apportionment of $9,826. That is to say, in 1904 we paid 61 per cent of our apportionment and in 1908 we paid only 59 per cent; an actual decrease in the percentage of the amount paid of the amount apportioned. It took 83 per cent of the amount apportioned for the quadennium just closed to meet the expenses of the General Conference, and on this basis our Conferences paid 24 per cent less than their share. Had the rest of the Conference throughout Methodism paid the same per cent, the General Conference fund would have had a deficiency of $45,000. We sincerely trust that the ful amount apportioned this quadrennium for the expense of the General Conference will be borne by our Conferences ;even to the last cent should be raised. Whatever else the Church may apportion to the sustaining of our work, we should not epect the Church to pay the expenses of our delegates to the General Conference. The report submitted to us by the Treasurer follows

APPORTIONMENTS AND PAYMENTS BY THE COLORED CONFERENCES FOR GENERAL CONFERENCE EXPENSES FOR 1904 AND 1908 QUADRENNIUMS

	1904. Appor.	1904. Paid.	1908. Appor.	1908. Paid.
Atlanta	$270.00	$175.00	$389.00	$221.00
Central Alabama	115.00	35.25	194.00	81.00
Central Missouri	305.00	184.40	392.00	234.00
Delaware	850.00	667.00	1,184.00	849.30
East Tennessee..	165.00	110.00	248.00	157.00
Florida	125.00	95.50	220.00	151.75
Lexington	495.00	168.00	668.00	201.60
Lincoln	36.00	35.36	103.00	79.00
Little Rock	155.00	106.50	240.00	113.00
Louisiana	575.00	407.85	898.00	340.00
Mississippi	345.00	134.00	590.00	288.35
Mobile	150.00	37.00	179.00	67.00
North Carolina...	225.00	197.00	353.00	271.90
Savannah	165.00	144.50	250.00	211.05
South Carolina...	590.00	388.00	1,034.00	624.30
Tennessee	190.00	78.30	284.00	110.63
Texas	340.00	271.65	493.00	255.00
Upper Mississippi	335.00	204.00	556.00	286.50
Washington	830.00	434.00	1,161.00	1,019.00
West Texas	300.00	166.50	375.00	308.25
So. Florida Mission	.....	.....	15.00	15.00
	$6,561.00	$4,039.81	$9.826.00	$5,884.63

GOOD NEWS

According to reports, a company has been organized for the purpose of importing beef and other food stuffs from Argentina into this country. With the tariff at its present rate it is believed that meat can be brought here in such quantities as will cause the present high prices to be lowered. This will doubtless be welcome news to the laboring man and it is certainly his wish that this company will be successful in its organization and undertaking and that it will be able to be about its business at the earliest possible date.

GILBERT HAVEN

Mary A. Livermore, one of the most eminent women of New England, has this to say of Gilbert Haven: "After he was ordained Bishop, his interest in the colored people almost consumed him. No risk was too great for him to run in their behalf, no sacrifice too costly for him to make. Their woes and disabilities were omnipresent to him, until he became like a river sponge, forever saturated with the passing streams of their sorrow."

All this is preeminently true for again and again in his various travels his life was in danger by night and by day; and yet he went straight on as though God would surely take good care of him, if he would only stand for truth, righteousness, and be the outspoken defender of the oppressed and friendless.

Words of honest praise worthily bestowed, but deeds are far better than mere words. Let us immortalize the name of our friend by the establishment of a $10,000 professorship to bear his name, in our West African College. It will be a most appropriate memorial. To this end let all our preachers give a suitable sermon on September 20, the Sunday immediately following his birthday, September 19, and take a good collection to help secure the needed $10,000.

Of General Interest

DARWIN'S CENTENNIAL

The centenary of Charles Darwin, the eminent English naturalist, whose life was devoted to scientific research, was fittingly commemorated last week at Cambridge University, where he graduated in 1831. Famous men of science and recognized leaders in education and research work from every part of the globe came together for the occasion. Seldom, indeed, has there been such brilliant assemblage of men of scientific attainments. More than 300 institutions were represented. Lord Rayleigh, the venerable Chancellor of Cambridge, presided.

FIRST BALE IN TEXAS

While in many sections of the cotton belt the farmers are in despair owing to the backward condition of the cotton crop, in Texas a farmer by the name of Norwood has already succeeded in ginning the first bale of the season. This bale weighed 368 pounds and was sold upon the floor of the Houston Cotton Exchange for $425. Another bale grown in a different part of the State reached the Cotton Exchange just two minutes after the first bale; it was sold for $100. No matter what may be the fate of the succeeding bales, the first bale is always sure of a good price.

THE NORTH SWELTERS

During the past week a wave of heat held New York and other large Northern cities in its grip. The inhabitants of these places suffered greatly. In New York conditions were well nigh intolerable in the tenement districts. Thousands being unable to sleep because of the intense heat sought refuge in the city parks and along the beach at Coney Island. Those sleeping out doors were guarded by a special detail of officers. Many deaths were reported. In this city as well as in other cities in the South deaths from heat are very rare. We suffer rather from the length of the summer than from the intensity of the heat.

Thus far New Orleans surpasses New York as a summer resort.

A NEW STORAGE BATTERY

Mr. Edison, in a recent interview with newspaper men, stated that the storage battery which he had been working upon for years was now an accomplished fact. Mr. Edison believes that his success in perfecting the storage battery will solve many of the growing problems in street traffic in the large cities and will have the ultimate effect of doing away with the draft horse. This in itself will mean the saving of a large amount of space. By the use of the storage battery both the power and the speed of the truck or team will be increased. Mr. Edison gives as his opinion that in a short while automobiles and other pleasure vehicles will be equipped with this storage battery. The commercial value of the gasoline engine will, therefore, be greatly lessened.

TRAINED SUNDAY SCHOOL TEACHERS

There was organized in this city early last October an inter-denominational teacher training class for the instruction of Sunday School teachers. This class from the beginning numbered more than three hundred and for a while enjoyed the distinction of being the largest class of its kind in the world. Weekly sessions were held, and great interest in the success of the movement was manifested by the teachers themselves and by church workers in general. On Friday, June 25, 144 graduates, after having passed a satisfactory examination, were given diplomas certifying that the recipients were competent to be tecahers and workers in the Sunday Schools. The class was taught by the Rev. F. Frankenfeld. It is thought that this graduation has marked a new epoch in the Sunday School work in the history of Louisiana. Surely the Church has no greater need than better equipped and more efficient Sunday School teachers.

WORK OF JAPAN IN COREA

Various opinions have been expressed touching Japan's work in Corea. It has often been charged that Japan has sought the furthering of her own interests rather than the advancement of Corea. Former Vice-President Fairbanks, who is now traveling in Corea, thinks that on the whole Japanese rule has been of great benefit to the Coreans. Under the Japanese protectorate Corea, so long known as the Hermit Kingdom, has made rapid progress along political, social and industrial lines. The natural resources of the country are being developed as never before. This noticeable improvement in conditions has been brought about largely by the establishment of a judicial system and the improvement of educational facilities. The building of professional, trades and agricultural schools has caused a great awakening among the natives. Mr. Fairbanks found also that the influence of the misisonaries upon the natives had been excellent.

STRIKE SETTLED

For two days business in Pittsburg was partially paralyzed and its citizens caused great annoyance on account of a strike by the employes of the Pittsburg Railway Company. At one time it was thought that the strike would be of long duration and that possibly much blood would be shed. In two days it had cost the city $200,000. But through the activity of Mayor William A. Magee the differences between the Pittsburg Railway Company and its employes were amicably adjusted. The mayor, after much trouble, was successful in getting the warring factions together and stated plainly the cause of the people. Both sides showed a willingness to modify demands and signed agreements which may prevent another tie-up for years to come. The mayor is to be commended for the able manner in which he discharged his duty in looking out for the welfare of the citizens and all concerned. This is a striking illustration of what arbitration may accomplish.

GREAT NAVIES FOR SAKE OF PEACE

How to build and maintain great and still greater navies is the problem confronting some of the leading nations of the world to-day. Admiral Lord Beresford, in a speech delivered at the closing session of the Imperial Peace Conference, in London, made a strong plea for an empire navy, declaring that it would be impossible for England to maintain the desired two-power standard unless the dominions came to her assistance. It was the speaker's plan to have the five great nations of the empire—Great Britain, Canada, Australia, New Zealand and South Africa—provide distinct fleets. Of course, there would be a central strategical bureau, also an interchange of officers and ships as well. This plea for an empire fleet was made on the grounds that it would make for peace. The other Nations are also constructing great fleets as a guaranty of peace. With England stirred as never before over proposed taxes, and with Germany in a financial dilemma because of great expenditures, men are coming to realize that the preserving of peace to-day by the methods now in use is far more expensive than was the carrying on of war in the days gone by.

MEMORIAL TO DUNBAR

With simple but impressive ceremonies, a memorial to Paul Laurence Dunbar was unveiled at Dayton, Ohio, his birthplace, Saturday, June 26. A distinguished gathering was present to do honor to the memory of Dunbar, prominent among them being James Whitcomb Riley. The memorial is a large bowlder from the Miami valley. It bears a bronze tablet with the inscription "Paul Laurence Dunbar," and a verse from his death song. Addresses were delivered by Dr. Davis W. Clark, of Cincinnati, President of the Dunbar National Association, and President Scarboro, of Wilberforce University. In the course of his remarks President Scarboro said: "To-day we are gathered for an unusual purpose. It is not that a memorial to a great citizen is an extraordinary occurrence, but it is a remarkable thing that such a gathering should be in memory of a man not only of humble birth, but one of the darker race—one with the sable skin, the badge of the servitude that has been the Negro's lot for so many years. But to-day at this hour race and color are ignored, and this beautiful city, the Gem of Ohio, is proud to honor its famous son, who has helped to give it fame—to honor him because of his worth, his genius and his work."

PROHIBITION IN MEMPHIS

The Tennessee new prohibition law becomes effective July first. The majority of the towns are in readiness for the enforcement of these laws, and will not undertake anything beyond the customary "blind tiger." In Memphis, the metropolis of the State, the home of seven hundred saloons and the stronghold of the liquor interests, affairs are different. The saloon keepers, with but few exceptions, declare they will run their establishments, serving soft drinks and so-called near-beer. The failure of the Legislature to pass a search and seizure bill has resulted in the formation of hundreds of "social" clubs, many of which will be conveniently situated near these saloons. These clubs, by means of the locker system and other devices, will do their best to render null and void the prohibition legislation. Also nightly excursions are being run on the Mississippi river. Large steamers stand in the harbor all day loaded with all kinds of alcoholic beverages, and at night these are sold to excursionists. Having first provided themselves with Federal licenses, those who run these excursions appear to have little to fear from State authorities. On the other hand, a Good Government club has been organized and more than five thousand dollars has been subscribed to be used in the prosecution of those who disregard the law. The good citizens are to be commended in that they have not thought it sufficient merely to have prohibitive measures enacted, but have considered it their duty to see to it that they are enforced.

People of Interest

Bishop Hughes has his office now in the new building of the Book Concern, room 203.

General Booth has thirty grand children. They are all members of the Salvation Army.

Brown University has conferred upon Julia Ward Howe the degree of Doctor of Literature.

Bishop and Mrs. Walden will have spent together fifty years of married life on July the fourth.

The Rev. Fletcher W. Chinn, pastor of St. Wesley Methodist Episcopal Church, Baton Rouge, is in the city this week.

Miss Eslander V. Thomas, daughter of Dr. I. L. Thomas, graduated at Morgan College, Baltimore, at the recent commencement.

Bishop Lewis wrote recently from China: "The climate and the work seem to agree with me, as I never was in better physical condition."

Miss Nannie H. Burrough has been elected President of the Woman's Training School, which will open in Washington, D. C., October, 1909.

Dr. George B. Smyth, assistant missionary secretary, has been appointed a delegate to the Missionary Ecumenical Conference, which meets next year in Edinburgh.

Dr. I. L. Thomas, filled the pulpit of St. Mark Church June 6th and lectured the following Monday evening. Dr. Brooks and his people gave him a hearty welcome.

Dr. Homer Eaton, accompanied by his wife and by Mr. and Mrs. Arthur F. Stevens, sailed from New York for England Saturday, June 19th. Mr. Stevens is chief of the merchandise department of the Methodist Book Concern. Dr. Eaton and he are in quest of books for the American market.

Ora Belle Skelton, daughter of the Rev. D. E. Skelton, District Superintendent of the Indiana District, graduated from Short Ridge High School, Indianapolis, Ind., June 16th.

The Rev. Dr. Ulysses Grant B. Pierce, Pastor of All Soul's Unitarian Church, Washington, D. C., has been designated by the Senate to act as Chaplain, succeeding the late Dr. Edward Everett Hale.

"The Battlefield of the American Church" was the subject of a recent address before the New York Preachers' Meeting by the Rev. Alpha G. Kynet., D. D., of the Board of Home Missions and Church Extensions.

The tribute to the late Bishop C. B. Galloway, appearing in this issue of the SOUTHWESTERN, under date of June 24th, is from the pen of District Superintendent J. Mercer Johnson, of the Texas Conference.

The degree of Doctor of Divinity was conferred upon the Rev. H. P. Coulter, District Superintendent of the Fort Smith District, Little Rock Conference, at the last commencement of Campbell College, Jackson, Miss.

Prof. H. T. Kealing, editor of the *African Methodist Episcopal Review,* was one of the principal speakers during the Peace Conference held recently in Chicago. The Professor spoke on the first day before more than four thousand people, his subject being "Race Development."

Dr. Matt S. Hughes, pastor of the First Methodist Episcopal Church, Pasadena, California, delivered the address before the graduating class of the University of the Pacific. His subject was, "The Fine Art of Living," and the address was pronounced one of the most effective ever delivered from that platform.

The *Western Christian Advocate* says, in its last issue: "The Claflin University Male Quartette gave a concert in Locust Street Church, Greencastle, Monday, June 14th. This quartette would do credit to any university in the country. The collection amounted to $63. President Dunton is traveling with them."

Mr. A. E. Dunn, who for sometime has been managing the advertising interests of the Eastern and Western houses for health reasons, has discontinued the management of the Eastern publications, including the Southwestern Christian Advocate, and will devote his strength to the publications of the Western house.

Chin Gee Hee, a merchant of Seattle, has just finished the construction of the first piece of railroad work ever undertaken in China without the aid of Europeans or Americans. The *Independent* observes that it was his training in this country that gave him the ability to do it. Seattle was the favored market for the purchase of all supplies.

In honor of Mr. John S. Huyler, and to celebrate the forty-third anniversary of the New York City Church Extension and Missionary Society of the Methodist Episcopal Church, of which he is president, Methodism gave in New York one evening recently, a splendid banquet. Nearly thirteen hundred men were in attendance.

George Albert Trevor, son of Dr. and Mrs. G. H. Trevor, of Gammon Theological School, and a member of this year's graduating class at the Annapolis Naval Academy, was married June 12th to Miss Bessie McMillen, of Whitewater, Wis., the father of the groom officiating, assisted by the Rev. J. S. Lean, D. D. pastor of the bride.

Mrs. J. T. Leggett, of Rushville, Ind., after nine years of splendid service as President of the Lexington Conference Woman's Home Missionary Society, declined reappointment at the recent annual meeting in Springfield, Ohio, and was made a life member of the society. Mrs. M. A. Sisste, of Cleveland, Ohio, succeeds Mrs. Leggett as President of this worthy body.

Mr. A. V. Coffey, a member of this year's graduating class of the Knoxville Medical College, Knoxville, Tenn., was also the valedictorian. He passed successfully the examination before the Tennessee State Board of Medical Examiners early in May and is now prepared to practice medicine in that State. Dr. Coffey is a son of Rust University, Holly Springs, Miss.

News Paragraphs

Acording to the iron and steel trade papers, orders for fully 60,000 freight cars will be placed soon by American railroads.

A "gospel auto" will operate in Cincinnati, Ohio, the machine being provided by Mr. T. A. Snider, of Trinity Methodist Church, that city.

The National Conference of Charities and Correction, at its recent meeting in Buffalo, elected a woman as president—Miss Jane Addam, of Chicago.

In accordance with an order issued by the war department, Lincoln's Gettysburg address, in bronze and iron, is to be placed in the principal National cemeteries of the United States.

According to the bureau of statistics, the commerce of the world amounted to $30,000,000,000 during the year 1907. Two-thirds of this vast total of international trade is accredited to Europe.

During the Ohio State Sunday School Convention a religious census of the city of Springfield was taken. The population of Springfield was found to approximate 50,000. The Methodists are in the lead numerically.

The total membership of the Presbyterian Church has now become 279,803, a gain over last year of 10,070. Acording to the *Christian Observer* this is the largest net gain ever shown in any single year of the Church's history.

Helen Keller, the wonderful blind girl, who studied for and was awarded the degree of bachelor of arts from Radcliffe College, reached the age of twenty-nine years on June 27th. Miss Keller is a contributor to many magazines.

It is proposed to erect a memorial church to the late Bishop Galloway in his home town of Jacksonville, Miss. Plans have been prepared for a building to cost $10,000, and the site selected is that whereon stands the First Church, built twenty-six years ago, during the Bishop's pastorate.

Superintendent William H. Anderson, of the Anti-Saloon League for the State of Maryland, says, under a signed statement, that there are 500 saloons selling liquor in the city of Baltimore without license. The League he represents has been making careful investigation and are prepared to make good their charges with conclusive evidence.

While the guns of Fort Meyer, on the Virginia side of the Potomac, boomed a salute of twenty-one guns, a facsimile of the Fort McHenry flag was raised, on June 14, over the house in Washington in which Francis Scott Key, the author of the "Star Spangled Banner," lived for many years. Four hundred school children sang that air as the flag was being raised.

Captain Howard B. Oursler, secretary to the mayor of Pittsburg, has raised $200 toward a project to make the largest flag in the world. Between $800 and $900 will be needed. The flag will be 80 by 160 feet in size, and it will weigh 700 pounds. The width of each stripe will be six feet, and the stars will measure eight feet. It is Captain Oursler's plan to have the sewing done by members of the women's patriotic societies.

Although Savannah, Ga., has been described as openly defying the State prohibition law, the report of the chief of police shows a decrease of drunkenness during the first year of the law. The arrests for drunkenness in 1908 under prohibition were 147 less than in 1907, when the saloons existed. The chief also notes a decrease in the number of arrests for offenses usually credited to liquor. There is not a gambling house in the city, re heports. When saloons were there Savannah was wide open as to gambling, but under the first year of prohibition every gambling house was closed. With no saloons it is said the gambling business was not lucrative.

The net gain in membership of the Congregational Church during the last ten years is 89,321, averaging slightly less than 9,000 per year, while the net gain last year alone was 10,642. When the present year ends the members of American Congregational churches, including those in foreign lands connected with the American Board, will pass the 800,000 mark. The Sunday schools have made the largest gain in any year for the last fifteen, and have 20,000 more members than in 1901, though they are slightly fewer now than they were a dozen years ago. The benevolent contributions are less by nearly $250,000 than those of 1907, but 1908 was a year of financial depression.

Recent District Meetings

BATON ROUGE DISTRICT

The Baton Rouge Dsitrict Preachers' Meeting was held at Baton Rouge, June 10th, in St. Mark's Methodist Episcopal Church. By request of President A. J. Proctor the Rev. F. S. Chinn presided and the latter gave a strong lecture on the "Duty of the Ministers" which was timely and helpful to the brethren.. The exegesis of the lesson for Sunday, June 13th, was given by the writer, J. A. Landry. At night the Rev. J. D. Pool, pastor of Rosedale, preached a strong sermon on "The Necessity of More Prayer"; text Dan. 3, which was very inspiring, logical and thoughtful to all who heard him. Our next meeting will be at Rose Dale July 8th. J. S. Weaver, Secreary, J. A. Landry, Reporrer.

MONROE DISTRICT

The preachers meeting was called to order by President T. H. Monson at St. Paul Church June 16th at 1 o'clock p. m. The Rev. E. D. Powell is pastor here, and is doing well, all things considered. There were 12 pastors present, and one local preacher. The president spoke in a forceful manner of the importance of caring for the "little things." Three important papers were read by the Revs. G. W. Banks, I. L. Turner and J. R. Williams. Communication received from the Rev. J. C. Clark, and a collection was taken and forwarded to him by the corresponding secretary, H. C. Wilson. Finanolal assistance was also given the Rev. G. W. Banks, who has been surrounded by small pox for two months or more. The meeting adjourned to meet at Florence July 14th, 1909, where our strong young pastor, T. W. Bailey is holding the fort.— T. H. Monson President, L. H. Smith, Secretary.

LAGRANGE DISTRICT

The District Epworth League and Sunday School Convention met at Wilson Methodist Episcopal Church, Stovall, Ga., May 27-30. The Rev. J. S. Stripling, District Superintendent, called the conventlin to order at 8:30 o'clock a. m. Most of the charges represented presented good and favorable reports. The introductory sermon was preached by W. V. Daughtry, pastor of the Lagrange charge. His sermon was touching and impressive. Miss Mable Parham, of Lagrange, was elected secretary. Mrs. Gregory Walker rendered good music. Our convention wound up with a feast of good things. The Rev. N. C. Hansome preached a noble sermon Saturday night. Sunday, 9 a. m., the Sunday School Institute was held by the Rev. T. A. South, and the Rev. J. O. Murphy; 11 a. m. the Rev. W. H. Brown, if the Zebulon charge, preached an able sermon; 3 p. m. the Rev. S. C. Crandall, of the Whiteville charge, preached; and at 8 p. m. the Rev. S. L. Deas, of Greenville charge. The Rev. P. B. Gibson and his good people deserve much credit for the way they entertained the convention. They have built a new church at Stovall, known as Wilson Chapel, on the A. B. & A. railroad. Adjournment to meet next at Chipley, Ga.—Ella Ogletree.

NEW ORLEANS NORTH DISTRICT

The Board of Home Missions and Church Extension Conventiin was held at St. Matthews, New Orleans, May 25-26, together with the District Preachers' meeting. The Rev. W. J. M. Price, District Superintendent, called the meeting to order. The Revs. Frank Walker and D. J. Price conducted the devotions. The Rev. F. Walker presided. The following were present: W. J. M. Price, F. Walker, J. F. Marshall, P. Landry, H. Taylor, T. B. Cooper, J. E. Rolax, D. G. Pharris, W. S. Chinn, C. S. Stanley, A. W. Williams, A. Robinson, Allen Luster, Wm. Harrell, J. A. Lindsay and D. J. Price. Secretary T. B. Cooper was at his desk. Doctor I. L. Thimas, Field Secretary of Home Missions and Church Extension Board, addressed the Preachers' Meeting to the great delight of all. Doctor J. F. Marshall, of Union church, responded. Kenner was selected for the Preachers' Meeting in June.

CONVENTION.—District Superintendent W. J. M. Price, presiding. The Revs. T. B. Cooper, J. F. Marshall and D. J. Price were elected secretary, treasurer and reporter, respectively. Doctor Thomas made his usual stirring appeal for the cause he so ably represents, giving some statistics of the Washington, Delaware, North Carolina and other conferences, which raised the determination of the New Orleans North District to put the Louisiana Conference ahead or equal to any other colored conference in raising benevolent money and saving souls. The "question box" was a novel. The Doctor's lecture on "Mountains to be Moved," stirred the city, and easily proved the anti-climax of the convention. All told $125.00 was collected. Benediction by the Rev. W. J. M. Price.——D. J. Price

GAINESVILLE DISTRICT

By J. F. Elliott, District Superintendent.

The confidence of the Methodist Episcopal Church in its Colored membership is in proportion to the self-respect, self-reliance and integrity found among them. No child will be strong and healthy if it is carried constantly in its mother's arms. To say that we have been helped is putting it mildly. The last is the gift of the splendid building, the new home of the Southwestern Christian Advocate. The new building is a monument to the abiding faith that the Church has in us. And it deserves our best effort to increase the subscription to the paper until sufficient funds will be realized to place it on a self-supporting basis. The Gainesville District of the Florida conference can be relied upon to do its full duty and be prepared to join in the shout of victory when the editor gives the command.

A Successful Revival

I entered this field of labor immediately after conference, October last, and found the work in fair shape. The entire membership and congregation seemed to extend an invitation of welcome. We took up the work as best we could where the former pastor, the Rev. A. S. Cottingham left it. Finding the Church in debt we began to lay plans for raising money. There being some little matters that needed attention at once, we rallied our forces for the second Sunday in December thereby securing money sufficient to satisfy our creditors until we could arrange for a rally that would somewhat counterbalance the present encumbrance. On the first of February we resolved the entire membership and friends of our church into circles. This plan included the following: Circle No. 1, embracing the little girls from the cradle to fifteen years of age;; Circle No. 2 included the little boys of the same age; Circle No. 3, the single women or rather young ladies; Circle No. 4, the young men; Circle No. 5, the married women; Circle No. 6, the married men. These circles were organized and a tax imposed of twenty-five cents per week upon each member. Each circle was to meet bi-monthly and pay dues. This they were to do for three months, after which meet in a grand rally and make final reports. May 9th was the day appointed for grand rally day. Dr. J. D. Chavis, of A. & M. College, Grensboro, N. C., was secured as the speaker of the occasion. We pause here to say that the Doctor never rendered better service than on this occasion. His sermons were forceful, logical and eloquent. Brother Prince Johnson, steward of our Church in Reidsville and a prominent merchant was invited to be present and assist in lifting the collections. Any one who knows brother Johnson knows he has a rare gift as a church steward. The collections ran as follows: Public Collection, $21.00. The circles were called and reported: Circle No. 1, Annie Johnson, President and Treasurer, Mary Moton, Vice President and Bethel Mullen, Secretary, $56.90; Circle No. 2, B. K. Roberts, President and Treasurer, Master Calvin Sharp, Jr., Vice President and Hercules Dillard, Secretary, $24.12;Circle No. 3, Misses Lockey M. Dillard, President and Treasurer, Pearl Matthews, Vice President and Matilda Sharp, Secreary, $95.99;Circle No. 4, Messrs. Herman Dillard, President, J. C. Staples, Vice President, Eddie Matthews, Secretary and R. W. Winchester Treasurer, $112.01; Circle No. 5, Mesdames Henrietta Roberson, President, Eliza Sharp, Vice President, Marla Miller, Secretary and Lucinda Millner, Treasurer, $179.34; Circle No. 6, Messrs. C. Sharp, President, A. D. Aiken, Vice President, Tobe Roberts, Secretary and Henry Johnson, Treasurer, $100.20. Total collection, $590.56. We consider this a handsome collection for a church of 130 members. We diverted the meeting at once into revival service and we are now in the midst of a glorious revival, The revival is being conducted by our beloved and energetic District Superintendent S. F. B. Peace. Truly his name lis significant of the condition of the Greensboro District—"peace."

REMARKABLE RECORD

The Rev. W. A. C. Hughes, D. D., the highly esteemed pastor of Sharp Street Memorial Church, Baltimore, was given a great welcome by the officers and people upon his return to serve them the fifth year. And as a token of their appreciation of his noble ministry, in a formal reception a large purse was presented to him by Prof. James S. Thomas, in the presence of a large number of ministers of all denominations, and a splendid audience composed of the members of his church and a large circle of friends and admirers. Dr. Hughes is a brilliant preacher and is heard Sunday after Sunday by a great congregation. Sharp Street Memorial Church is one of the most responsible charges among our people in this country and to the credit of Dr. Hughes, and as an evidence of his ability, he has led this grand old church on to many victories. His greatest achievement in a financial way, was the War of Roses that took place recently. The battle stirred the entire city and the membership was moved to action as never before. As a result $3,300 was reported in a single service, which was the greatest effort in the history of the church and the conference, all things considered. Dr. Hughes is a young man and has a bright future before him. We trust that his remarkable success will inspire other young men in the ministry to make a record that shall redound to the glory of God and will help to spread our Methodism.—T. H. T.

CENTRAL MISSOURI CONFERENCE

Members of the Central Missouri Conference:

Greeting: I wish to call your attention to the Abbott Mission in East St. Louis, Ill. This field has long been neglected and not until last year has this work had a pastor of our Church . East St. Louis has a popoulation of over 65,000. Our people have been coming to this city for the last 25 years and not finding our Church here, and not caring to be out of a church, they found shelter in other churches. it is a fact that some of the leading members in all the Negro churches here were formerly of our church before coming to this city. And now brethren, many of them will return to their first love if we can erect a church here. While many have forsaken the mother church, quite a few have remained true to her standard, preferring to worship God in the streets and old houses than leave the church. They have been praying and waiting for the day to come when the church of their choice would raise her banner. That day is not far when we hope to be worshipping our Lord in a Methodist Episcopal Church. We are now asking each pastor of the Central Missouri Conference to take an after collection and forward it to the Rev. Dr. R. E. Glilum. Put our cause before your congregations. Tell them of the necessity of our church being in East St. Louis, and I am sure every one who is interested in the Methodist Episcopal Church will give something. Each pastor should give $1.00, for you may serve this appointment in the near future. Now the fact is, our success depends largely on what you will give. Are you going to neglect this important field? Are you going to continue to drive our members from the church? Our plans are to raise $1,000 by the first of September, which sum will assure us a church which will be a credit to the Central Missouri Conference. The battle is on. We must fight or get off the field. Brethren, the time is now.—J. H. Thompson, Pastor, 1517 Boismenue Avenue, East St. Louis, Mo.

GUTHRIE DISTRICT

W. F. Smith, District Superintendent.

Brief mention of the work done by the minister:

Some good revivals have been held and quite a number taken into the Church. Our young students are returning from the different colleges and are putting new life into the Sunday Schools and literary work. Signs of success are evident in every charge.

The Rev. E. M. Madden, at Sulphur, is planning to build a new Church. The Revs. A. Jackson and H. C. Long are pushing things to success on their work. The Revs. L. R. Perkins, of Oakgrove, and R. D. Shumpert, of Wewoka, are planning a great rally. One is repairing his Church, the other is building a new one. The Rev. Wade Hamington, of Okla City, one of the largest cities in the State, has bought a fine lot and erected a temporary structure, in which he holds services. His people will begin a $5,000 Church next year. They are now raising money to that end. Our good Bishops Quayle and Nuelsen are helping push things to the front for Methodism in Oklahoma. Let every brother send in his subscription toward the Church in Oklahoma City. Brother Hamilton is struggling hard to build a church in that town, where the Revs. A. G. Thompson, T. D. Gibson and T. C. Williams are holding their own in the battle and the enemy is falling at their feet. The Rev. I. A. Stripling, D. D., is doing excellent work at Guthrie. The cloud that has been around his Church has vanished, the enemies have withdrawn and he is preparing to entertain the Conference, which convenes at this place August 18. You will hear from Guthrie hereafter. I. N. Terrell, L. C. Allen, D. Coburn and A. C. Wallace are all trying to push their work and get subscribers for the Southwestern. All the ministers in the district say they will double their collections for missions and save more souls than ever in the Church.

District Conferences and Conventions

District Conferences

District.	Place	Date.	Dist. Supt.
Salisbury	Cresüeld, Md.	June 22-24	O'Connell
Jacksonville	Palatka, Fla.	July 1-4	Todd
Winston	Mt. Airy, N. C.	July 7	Smith
Chattanooga	So. Pittsburg, Tenn	July 7-11	Cox
Pulaski	Independence, Va.	July 8-11	Pickett
Austin	Georgetown, Tex.	July 13-18	Kirkpatrick
LaGrange	LaGrange, Ga.	July 14-18	Stripling
Greensboro	Randleman, N. C.	July 14-18	Peace
Holly Springs	Abbeville, Miss.	July 20-25	Swann
Nashville	Tullahoma, Tenn.	July 20-26	Smith
Starkville	Ethel, Miss.	July 21-25	Everett
Anniston	Sylacauga, Ala.	July 21	Buckner
No. New Orleans	New Orleans	July 21	Price
Greenville	Westminster, S. C.	July 21	Page
Western	Hickory, N. C.	July 21-25	Ashe
Knoxville	White Pine, Tenn.	July 21-25	Webber
Bennettsville	Dillon, S. C.	July 21-25	Thomas
Florence	Timmonsville, S. C.	July 21-25	Fulton
Muskogee	Boynton, Okla.	July 21-25	Franklin
Orangeburg	North, S. C.	July 21-25	Cooper
Gulfport	Gulfport, Miss.	July 21-25	Cannon
Sumter	Sumter, S. C.	July 21-25	Valentine
Bristol	Mountain City. Tenn	July 22	Hill
Waycross	Thomasville, Ga.	July 22-25	Bridges
Savannah	Savannah, Ga.	July 22-25	Giddens
Aberdeen	Columbus, Miss.	July 22-25	Henry
So. New Orleans	Donaldsonville, La.	July 22-26	Hubbard
W. Nashville	Lewisburg, Tenn.	July 27	Utley
Dallas	Sherman, Tex.	July 27-Aug. 1	Wyatt
Griffin	Jonesboro, Ga.	July 28	Travis
Huntsville	Montgomery, Tex.	July 28-Aug. 1	Jackson
Beaufort	Erhardt, S. C.	July 28-Aug. 1	Davis
Louisville	Princeton, Ky.	July 28-Aug. 1	Tate
Jackson	Greenhill, Miss.	July 28-Aug. 1	McNair
Birmingham	Birmingham, Ala.	July 28-Aug. 1	Thomas
Wilmington	Wilmington, N. C.	July 28-Aug. 1	Morehead
Montgomery	Brewton, Ala.	July 28-Aug. 1	Goins
Greenville	Stephensville, Miss.	July 28-Aug.1	Hart
Hattiesburg	Jordan, Miss.	July 29-Aug. 1	Brooks
Greensboro	Owens, Miss.	Aug. 2-8	Nevils
Meridian	Scooba, Miss.	Aug. 3-6	McMorris
San Antonio	San Antonio, Tex.	Aug. 3-8	Weakley
Palestine	E. Calvert, Tex.	Aug. 3-9	Fuller
Atlanta	Fairburn, Ga.	Aug. 4-8	Johnson
Shreveport	Mansfield, La.	Aug. 4-9	Johnson
Rome	Temple, Ga.	Aug. 4-9	Adams
Lake Charles	Lake Charles, La.	Aug. 4-10	Clark
Waycross	Orchard, Ga.	Aug. 5-8	Bridges
Vicksburg	Bolton, Miss.	Aug. 5-8	Lucas
Paris	Greenville, Tex.	Aug. 10	Gilmore
Gainesville	Gainesville, Ga.	Aug. 10-15	Gowen
Indiana	No. Vernon, Ind.	Aug. 11	Skelton
Monroe	Mt Nebo, La.	Aug. 11	Brown
Brookhaven	China Grove, Miss.	Aug. 11	Smith
Tupelo	Nettleton, Miss.	Aug. 11-15	Scarboro
Sedalia	Otterville, Mo.	Aug. 11-16	McAllister
Marshall	Marshall, Tex.	Aug. 17-22	Williams
Alexandria	Natchitoches, La.	Aug. 18	Obee
Baton Rouge	Jackson, La.	Aug. 18	Turner
Guthrie	Guthrie, Okla.	Aug. 18-21	Smith
St. Louis	Farmintgon, Mo.	Aug. 18-22	Gillum
West Tenn.	Alamo, Tenn	Aug. 24-29	Lyte
Navasota	Navasota, Tex.	Aug. 24-29	Taylor
Forrest City	Marianna, Ark.	Aug. 25-29	Hodges
Maysville	Sharpsburg, Ky.	Aug. 25-30	Ziegler
Houston	Orange, Tex.	Aug. 31-Sept. 5	Johnson
Little Rock	Loanoke, Ark.	Sept. 1-6	Sherrill
Ft. Smith	Ft. Smith, Ark.	Sept. 23-26	Scarboro
Philadelphia	Chester, Pa.	Oct. 13-14	Monroe

Conventions

June 24-27—Gainesville District Sunday School and Epworth League Association, White Springs, Fla.
June 24-27—Pine Bluff District Sunday School and Epworth League Convention, Clarendon, Ark.
July 7—Winston District Epworth League Convention, Asheboro, N. C.
July 7-8—Eighth International Epworth League Convention, Seattle, aWsh.
July 8—Upper Mississippi Conference Woman's Home Missionary Convention, Grenada, Miss.
July 8-11—Brookhaven District Missionary Epworth League and Sunday School Convention, Brookhaven, Miss.
July 16-23—So. Florida Mission Sunday School and Epworth League Convention, Key West, Fla.
July 18-24—Nashville District Sunday School Institute and Epworth League Convention, Tullahoma, Tenn.
July 20-21—Holly Springs District Epworth League Convention, Abbeville, Miss.
July 21-25—Bristol District Allied Meeting of Young People's Societies, Mountain City, Va.
July 21-25—Greenville District Sunday School Institute and Epworth League Convention, Westminster, S. C.
July 21-25—Florence District Preachers' Meeting, Sunday School Institute and Epworth League Assembly, Timmonsville, S. C.
July 26-28—Greenwood District Sunday School and Epworth League Convention and Woman's Home Missionary Society, Owens, Miss.
July 28-29—Greenville District Epworth League and Womans' Home Missionary Society, Stephensville, Miss.
July 28-Aug. 1—Louisville District Epworth League, Sunday School and Woman's Home Missionary Convention, Princeton, Ky.
July 28-Aug. 1—Topeka District Sunday School and Epworth League Convention, Independence, Kansas.
Aug. 3-5—Clarksdale District Sunday School and Epworth League Convention, Shellmound, Miss.
Aug. 4-8—Huntsville District Epworth League and Sunday Svhool Convention, Huntsville, Ala.
Aug. 11-15—Tupelo District Epworth League Convention, Nettleton, Miss.
Aug. 11-16—Sedalia District Epworth League and Sunday School Convention, Otterville, Mo.
Aug. 22-25—Welch Mission District Sunday School and Epworth League Convention, Stewards' and Leaders' Conference, Glatto, W. Va.
Aug. 24-29—Navasota District Epworth League, Sunday School Convention and Woman's Home Missionary Society, Navasota, Texas.
Aug. 25-29—Forrest City District Sunday School and Epworth League Convention and District Stewards' Meeting, Marianna, Ark.
Aug. 26-29—North Carolina Conference Woman's Home Missionary Society, Asheboro, N. C.
Sept. 5—Anniston District Sunday School and Class Leaders' Convention, Tal-
Sept. 23-26—Ft. Smith District Sunday School and Epworth League Convention, Ft. Smith, Ark.
ladega, Fla.
Oct. 13-14—Philadelphia District Preachers' Meeting, Siloam Circuit, Chester, Pa.

Personal and General

Miss Victoria Robinson, after spending two months with her father, the Rev. James Robinson, of Collins, Miss., has returned to her home at Pass Christian, Miss.

Mr. and Mrs. Price Smith, of Baton Rouge, La., members of Wesley Church, entertained their pastor, the Rev. F. T. Chinn and his guests at dinner Monday, June 21. Those present were the Rev. and Mrs. Chinn, District Superintendent J. W. Turner, Revs. W. S Chinn and M. S. Davage, of New Orleans, and Rev. John McKey, pastor of St. Mark, Baton Rouge. The dinner was indeed an excellent one and the hospitality of the entertainers was much enjoyed by the participating party.

District Superintendent J. W. Turner held the second quarterly conference of the Wesley Methodist Episcopal Church, Baton Rouge, Monday night, June 21. A large crowd was in attendance despite the inclement weather. After the adjournment of the conference refreshments were served. The conference was a success from every standpoint. The activity of the leaders in raising the district superintendent's quarterage was especially noticeable. This church is assessed $30 each quarter. Through the good work of the class leaders more than this amount was raised with seemingly very little trouble. The various reports read indicated that the work of the church was progressing in a way highly satisfactory to the district superintendent, pastor and members.

Gleanings from the Field

LOUISIANA

Caspar—The joint rally of Stewardesses and Conference Daughters, Willing Workers and Missionary Sisters on the fourth Sunday in April, was a complete success. Those prominent in the work were: L. Humble, H. Taylor, M. Hines, Mary A. Jones, E. Taylor. The brothers stood by them to the last. They will report the result at the second quarterly conference.—H. C. Wilson, pastor.

Gray—Thus far the members of Mt. Vernon Churc have proved loyal to the cause of Methodism. The result of our revival has been phenominal adding to the church eighteen new members. On May 2 we baptized five converts at the altar. Mrs. R. E. White has done well her part in that she has organized a choir, the music of which is indeed helpful. The financial interest of the church has not been neglected.—R. E. White, pastor.

Jeanerette—On Thursday, April 22, at a late hour in the night, the members and friends of St. Peters Methodist Episcopal Church led by Mr. Adam Nathan and Mrs. Martha Griffin, surprised their pastor by the presentation of a lot of choice groceries. Music by the Jeanerette String band.—J. B. Johnson.

Wiley Circuit—Our second quarterly conference was held April 25 and 26. with the acting District Superintendent in the chair in the person of the Rev. M. P. Franklin, owing to the illness of the District Superintendent, the Rev. J. J. Obee, but the Rev. Mr. Franklin managed well the business session on the first day of the conference and on the second day he preached an able sermon at Lottie, or Green Chapel. It was a benediction to all who heard him. God bless him. The organization of the Epworth League took place on Sunday, May 2. This department will be of great help. The work moves on nicely.—T. A. Hampton.

Conference Notices

Special Notices

THE CENTRAL MISSOURI CONFERENCE.

ITINERANT CLUB.

The semi-annual meeting of the Itinerant Club of the Central Missouri Conference will he held at Mexico, Mo., on Sept. 15, 16 and 17, 1909. The morning hours will be devoted to the examinations of candidates and undergraduates. The afternoons and evenings will he given to lectures, hook reviews, etc. All who expect to attend should notify the secretary, Rev. J. M. Harris, Mexico, Mo.—R. E. Gillum, Pres., B. F. Abbott, Chairman Executive committee, J. M. Harris, corresponding secretary, 103 S. Western Avenue, Mexico, Mo.

The Preachers' Meeting of the Alexandria District, Louisiana Conference, will convene at Melville on the 7th and 8th of July. Business of importance. Please attend.—R. C. Worsham, Pres., W. L. Ames, Secretary.

FT. SMITH DISTRICT.

The District Conference, Sunday School and Epworth League Convention will convene in Ft. Smith, Ark., at Mallalieu Methodist Episcopal Church, Sept. 23 26.—H. P.Coulter, Dist. Supt.

TUPELO DISTRICT.

The Tupelo District Conference and Epworth League Convention have been changed from July 21-25 to Aug. 11-15.—E. F. Scarhoro, District Superintendent.

District Rounds

FT. SMITH DISTRICT.

THIRD ROUND.

Danville, July 31-Aug. 1; Roland Circuit, 7-8; Little Maumee, 14-15; Mache Circuit, 21-22; Conway Circuit, 28-29; Springfield Circuit, Sept. 4-5; Solgohatchie, 11-12; Morrilton and Atkins, 18-19; Ft. Smith, (Mal.) 25-26; Ft. Smith, (Eh.) 26-27; Bentonville Circuit, Oct. 2-3; Fayetteville, 9-10; Van Buren, 17-18. Let each pastor push every interest of the church, and make a full report of his work to the district conference Sept. 23.—H. P. Coulter, Dist. Supt.

MEXICO DISTRICT.

SECOND ROUND.

Fulton, July 10-11; New Bloomfield Circuit, 3-4, (W. H. Smith); Melco, 17-18; New Franklin Circuit, 17-18, (W. H. Wheeler); Fayette, 24-25; ates Circuit, 17-18, (G. B. Ahhott); Moherly, July 31-Aug. 1; Columhia, 7-8; Troy, 14-15; Montgomery City, 21-22; Wellsville Circuit, 28-29; Truesdale Circuit, 4-5, F. D. Avant); Foristell Circuit, 11-12, (H. T. Cauady); Danville Circuit, 11-12, (J. C. Guyton); Sturgeon Circuit, 18-19. Brethren, let us make this a great year for the district, hy raising a thousand dollars for benevolence, and see to it that we also have a thousand conversions, and a dollar per member for the George R. Smith College. Begin on your benevolence now, and see that the claims are raised and sent in by the third quarter. The district conference once will convene August 18-22, at Montgomery City, Mo.—W. C. Ellis, Dist. Supt.

LAKE CHARLES DISTRICT.

THIRD ROUND.

St. Peter, July 15-18; Huhertville, 18-19; St. Paul, 18-22; Olivier, 23-25; New Iberia, 25-27; Briggs, August 19-22; Compble, 20-21; Ahbeville, 23-24; Cade, 25-26; St.Martinsville, 28-29; Lafayette, 30-31; Crowley, Sept. 1-2; Jennings, 3-4; Welsh, 5-6; Lake Arthur, 8-9; Spring Creek, 11-22; Bon Ami, 14; Do Ridder, 15; Leesville, 16-19; Longville, 20; Lake Charles, 23-26. Brethren, let me appeal to the hest there is in you. Do not fail to be ahle to report at least one half of your apportionment for all causes at the district conference which meets at Lake Charles Aug. 4-9. Let us rise in our might and show the Church what we can do. Work will tell. God bless you.—P. Wellington Clark, Dist. Supt.

ST. LOUIS DISTRICT.

DISTRICT PRESIDENT'S ROUND.

Pittsfield, July 14; Jacksonville, 15; Springfield, 18; Louisiana, 20; Bowling Green, 21; Curryville, 22; Laddonia, 23; Ellsberry, 25; Baden, 26; Kinlock, 27; East St. Louis, 28; Bridgeton, 29; St. Charles, 30; Union Memorial, Aug. 1; Desoto 3; Potosi, 4; Ironton, 5; Poplar Bluff, 6; Cairo, 8; Fredericktown, 10; St. James, 11; Rolla, 13; Farmington, 14. Pastors and Presidents of the Chapters: I now ask your prayerful co-operation in this great work of ours. We have in our hands the success or failure of the League. District Conference is not far off and we want this year's work to he the greatest in the history of the League of the St. Louis district. Pastors please notify the Epworth League of your charge that I shall make my special rounds to each charge beginning July 14. I earnestly hope that each League will prepare to receive me.—Mrs. Q. E. Whaley, District President.

SOUTH CAROLINA.

SECOND ROUND.

LONGTOWN.—The Second Quarterly Conference of the Longtown charge convened May 8 at Mount Joshua Methodist Episcopal Church, the Rev. W. G. Valentine, B. W., in the chair, who made a good address before the brethren. A. J. Williams was elected secretary. The reports of class leaders, exhorters and local preachers were good. Raised for Missions, $40; for Freedmen's Aid, $8; for board of Sunday School, $1; for Epworth League, $1; for district superintendent, $13.10; for pastor, $60. Our Easter services were made very impressive hy the use of the large pictures from the Home Mission office, Philadelphia. Pa. —T. W. Williams, Pastor.

SEDALIA DISTRICT.

SECOND ROUND.

Georgetown, July 3-4; (R. G. Smith); Sweet Springs, 10-11, (C. S. Webster); Holden, 17-18, (W. H. H. Brown); Knobnoster, 17-18; Warrensburg, 24-25; Clinton, 31-Aug. 1; Butler, Aug. 7-8; Osceola, 7-8, (Wm. Divers); Smithton, 14-15; Springfield, 21-22; Ozark, 26-27; Lebanon, 28-29; Greenfield, Sept. 4-5, (L. R. Grant); Carthage, 4-5, (A. J. Williams); California, 11-12; Joplin, 18-19, (B. F. Bateman); Neosho, 22-23; Versailles, 25-26, (R. H. Young); Sedalia, 25-26; Dresden, 29-30. Brethren: Do your very best for all the benevoiences. District conference meets at Otterville August 11. All pastors are expected to be present. The roll will be called for George K. Smith College Fund. Be ready.—John H. McAllister, District Superintendent.

LEXINGTON DISTRICT.

SECOND ROUND.

Ashury, July 11-12; Warrentown Circuit, 14-15; Point Pleasant, 16; Gunn Tahernacle, 18-19; North Middletown, 21; Monterey Circuit, 22-23; Versailles, 24-25; City Mission, 26-27; Frankfort, 28; Leesburg Circuit, 28-29; Paris, 31-Aug. 1; Smithfield, 3; Owenton, 4; Worthville Circuit, 5-6; LaGrange, 7-8; Dorsie, 9; Jeffersontown, 10-11; Pewee Valley 12, (15, 3 p. m.); Anchorage, 14-15; District Conference, Winchester, 18-23; Georgetown, 28-29; Shelhyville, Sept. 4-5; Wilsonville Circuit, 6; Chaplin, 7-8; Simpsonville, 9-10; Winchester, 11-12; Richmond Circuit, 15-16; Cleveland, 18-19; New Zion, 25-26. Dear Brother Pastor: I wish you success as you look after every interest of the Church. District conference at Winchester, August 18-23. Bring your minute money.—P. T. Gorham, District Superintendent.

WASHINGTON DISTRICT.

SECOND ROUND.

Simpson, July 2; Rockville, 3; Mt. Zion, 7; Pisgah, 9; Pomonkey, 10; Sellman, 16; Boyd's, 17; Nottingham, 23; Woodville, 24; Haven, 30; Bowie, 31; Ebenezer, August 2; Emory Grove, Scotland, 6; Laytonsville, 7; Union Mission, 10; Mt. Airey, Daisy, 14; Laurel, 20; Sandy Springs 21; Nash, 26; Central and Tennallytown, 31; Malboro, September 3; Charlotte Hall, 4; Ashury, 6; Bennings, 14; Shiloh, 17; La Plata, 18; Mt. Vernon, D. C., 20; St. Mary's 22; Oxen Hill, 25. Dear Brethren: The date of the District Conference and Epworth League Convention has been so arranged that you can get all of your Special Meetings out of the way, therefore, we most earnestly request each pastor to come prepared to stay over Sunday. Please look after your benevolences ere the close of the Conference year. Win souls for Christ. District Conference and Epworth League Convention at Rockville, Md., Sept. 7-12.—E. S. Williams, District Superintendent.

ANNAPOLIS DISTRICT.

SECOND ROUND.

Morans, Va., July 2; Lancaster, Va., 3; John Wesley, Baltimore, Md., 7; Centennial, Baltimore, Md., 8; St. John's, Maryland, 10; Eastern Chapel, Baltimore, 14; Brook's and St. Luke's, Md., 23; Prince Frederick, Md., 24; Huntington, Md., 31; North Point, Md., August 4; Sparrows Point, Md., 5; Chessapeake Beach, Md., 6; Mt. Hope, Md., 7; Brooklyn and Holly Run, Md., 11; West River, Md., 13; Mt. Zion, 14; St. Paul, Baltimore, 17; Davidsonville, Md., 28; Atholton, Md., Sept. 4; Ellicott City, Md., 11; John Wesley and St. Mark's 15; Waterhury and Mt. Tabor, 16; Annapolis, Md., 16; Eastport, Md., 17; Broadneck, Md., 18; Canton, Md., 21; Magothy, Md., 28. Brethren: Let us work and pray for a gracious revival in every charge this conference year. Our motto is, "Go Forward." See that the Benevolent Collections are taken in full. Begin early. Pay off all dehts as far as possible. Take an interest in the young people. Let peace and harmony prevail in all departments. Attend the Epworth League District Convention and the District Conference. The Savior leads, let us gladly follow. Epworth League District Convention, Waterbury, Md., August 18-23. District Conference, Annapolis, Md., Sept. 22-27, 1909.—Joseph Wheeler, District Superintendent.

Gleanings from the Field

Noes—My class leaders rally at Mt. Zion church was fine. It was a contest for the hanner. Class No 1 raised $13.00; 2, $13.45; 3, $2.23; 4, $3.85; 5, $7.20; 6, $6.50; total, $56.23. We have some as good members at Mt. Zion as are to be found anywhere in the church W. L. Bradshaw is leader of Class No. 1 the Banner Class.—J. Bickham, pastor.

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Honor Roll

R. L. Carpenter, W. H. Brooks, R. N. Jones, J. E. Rolax.

Cash Remittances

Subscriptions received June 7-26.

Atlanta, Savannah.—*J. W. Queen*, Lucy Strickland; *P. B. Gibson*, L. E. Wilson; *D. H. Martin*, J. J. Mack, Lucy Baldwin; *J. C. Williams*, I. C. Kimball; *Richmond Payton.*

Central Alabama.—*T. H. Herring, G. H. Cameron, B. J. Donnell*, T. J. Nelson, *J. H. Poe.*

Central Missouri.—*C. Birch*, Silas Birch, *B. F. Abbott*, F. W. Vaughan, Wm. Boykin, *M. S. MacKay.*

Delaware.—*Helen A. Blackson.*

Florida.—*J. W. Wilson, H. E. Newburne, T. B. Jarvis, L. C. Haile*, W. L. Danover.

Lexington.—*Charles McLee, F. P. Fielding*, P. P. Coundiff, *Chas. Mason, Malvina Troutman, Geo. W. Thomas*, Geo. Burnett.

Lincoln.—*W. McDonald*, J. D. Henderson, *W. E. Hardeman*, Julia L. Mattock.

Little Rock.—*S. McDonald*, G. M. Johnson, *M. F. Strong*, T. S. Barnett, *L. H. E. Harris*, Champ Taylor.

Louisiana.—*J. E. Rolax*, M. Benammi, A. L. Harris, Josephine Madison, Comlet Landry, Adam Miles, *H. A. Sorrell*, W. A. Garner, *D. J. Price*, F. J. Johnson, *M. J. Cleveland, W. R. Butler*, P. L. Blackman, *Sidney Johnson, R. C. Worsham*, F. E. Dupos, *J. O. Richards*, A. Howard, *D. J. Price*, Cora Dodd *Eugene Baptiste*, E. L. Hamilton, *Frank Walker*, Moses Jordan, *A. B. Veniable*, Ama Lewis.

Mississippi, Upper.—*Thos. C. Allen, M. H. Forshee, Sandy Peterson, S. A. Cowan*, S. A. McElrath, A. Wood, *W. E. Mills*, S. J. Seals, *W. H. Smith*, John Williams, *W. R. Walker, P. W. Baldwin*, Dave Tylor, *Ben Crisler, A. Reed*, J. W. Johnson, *R. N. Jones*, A. E. Edwards, Mary Brown, F. M. Parker, *Singleton Ferrill, R. L. Carpenter*, 11, annual subscribers, *Mallie Emory, W. B. Morrell, R. L. Tate*, J. C. Martin.

New York.—*C. E. Anderson, W. H. Brooks*, 7 annual subscribers.

North Carolina.—*N. D. Shamborgner*, C. O. Green, *J. C. Brown, W. H. Webster, Rosa Patterson.*

South Carolina.—*H. W. Williams, Jas F. Page*, P. P. Bethea, *W. L. Thompson*, W. N. Hughes, *E. J. Curry, A. Cooper*, Tom Shaw, *E. D. McFee.*

Tennessee, East.—*Noah M. Black, Alex Ballard, W. E. Johnson*, Tishia Huston, *A. V. Coffey.*

Texas, West.—*J. W. Stone*, C. C. Brown, *F. E. T. M'hoan*, H. Williams, *C. F. Simmons, Bettie Tyre, J. A. Warren*, E. G. Hill.

Washington.—*Isaiah Taylor, J. T. Moten*, Beatrice M. Paven, *W. G. Brown, N. C. Ware, J. Haughton. M. W. Clair*, Mary Mason, *J. C. Ore, S. A. Virgil.*

Crescent City Notes

PLEASANT PLAIN CHURCH.

Sunday, June 27, good services all day. Prayer meeting led by D. B. Phillips. Our rally was quite a success despite the local rain. The following sisters deserve much credit, viz, they raised as follows: Mrs. M. E. Ross, $3.05; Mrs. Edna Woods, $5.50; Mrs. M. Powers, $5.90; Mrs. G. Graies, $6.25; Mrs. S. E. Dodson, $8.35; Mrs. M. Johnson, $6.00; Mrs. S. Kahoe, $7.00; Miss L. King, $6.45; D. B. Phillips, $11.00; Mrs. H. J. Duch, $15.10; by cash $1.95. Total for the day, $76.55. Many thanks to the sister churches for their assistance. Among Baptist friends who came to our aid were the Revs. F. B. Houston, G. A. Cox and D. Normon.—T. B. Cooper, pastor.

Gleanings from the Field

LOUISIANA.

Casper.—Pastor and officials desire to thank visiting friends and pastors of our churches that assisted in our grand rally here on the 4th Sunday in May. Those taking an active part. The Revs. Ed Powels, St. Paul, Monroe; J. R. Williams, Jones Church; L. H. Smith, Woods; T. H. Munson, St. James, Monroe; Ed Mikle, Pine Grove Baptist Church, who is always ready to answer our call. Class 1, 2, 3, 4, 5, and 6 were in the race during the rally, and Class No. 1 raised the highest amount. Their preachers were the Revs. J. R. Williams and T. Bailey.

VIDON.—The Rev. B. Mack Hubbard, D. D., held the Second Quarterly Conference June 9-10. The Doctor's lecture at the closing of the conference to the officers and members was excellent. Paid pastor this quarter, $58.75; raised this quarter, $78.50. Thursday night Dr. Hubbard preached a splendid sermon. The Sunday School, under the leadership of Miss Luella Mitchell, numbering 60 scholars, is doing splendid work, as is also our Epworth League, with Mr. B. B. Thorithy as president, and its 43 members. We have here the "chosen and faithful."—A. C. Mitchell, Pastor.

SOUTH CAROLINA

Timmonsville—On Way 30 the Epworth League and Sunday School Convention of the Timmonsville charge was held at the Mt. Zion Methodist Episcopal Church. This was a day long to be remembered by those who were present. We had a very nicely arranged program and every person who was on the program was present and rendered good service. The welcome address was delivered by Mrs. Alex Strither of Timmonsville and the response by Miss Virginia Harrell of Cartersville, S. C. The papers read by Messrs. Strother, Groom and others were excellent. At 11:30 the Rev. Dr. J. E. V. Wilson of Florence preached. Dr. Wilson is a preacher indeed. On the night of the 30th we ended our program. We had very nice papers for this service also. At 9:00 o'clock we heard a good sermon by Rev. A. W. Williams, a graduate of Gammon Theological Seminary. In the near future he will be one of South Carolina's great preachers.—James A. Connelly.

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Gleanings from the Field

LOUISIANA

Casper—At Casper Methodist Episcopal Church, the second quarterly conference was held, presided over by District Superintendent J. O. Brown. On Monday, the 16th at 11:00 o'clock the Superintendent preached a great sermon. Two were received from probation and seven on probation. This quarter the auxiliaries reported as follows: Conference Daughters, $1.15; Missionary Sisters, $1.25; Stewardesses, $3.00; Willing Workers, 60c. The pastor's salary was estimated for this year at $450 $100 more than last year. A hymn book was presented to the church on Easter Sunday by the Conference Daughters. It was much needed. The Aux'iaries put in the parsonage $25.00 worth of furniture. The Rev. H. C. Wilson, our pastor is serving his second year here and is leading the forces on to victory. He is a strong preacher. —Tom Bailey.

Morgan City—Our second quarterly conference was held by our much esteemed District Superintendent, Dr. B. Mack Hubbard, The total amount raised for all purposes this quarter was $300.35; paid pastor $129.85, paid District Superintendent in full, $15.00. The Conference raised $35.00 for missions. This church is spiritually alive. This amount was raised in our second quarter from Feb. 28 to May 15. The conference made no mistake when it sent the Rev. T. F. Robinson to take this charge. He knows how to bring the people together. We are very proud of our District Superintendent and pastor. This is the leading church in Morgan City now and we are going in for a good year's work.—Willie Evans.

Long Street.—Our second quarterly conference was held May 11 and 12 with the Rev. T. A. Brown in the chair. His sermons and words of cheer were encouraging and quite helpful. We paid him in full. Our church has taken on new life. We are not saying very much but we are trying to do all we can to push forward to the Conquest of the Cross. Easter at this place was grand. At 4 a. m. the pastor preached. The Epworth League had the morning watch. Two came to the altar for prayer. At 10 a. m. the Sunday School carried out its program. Brother A. T. O'Gilvie had charge of the school ond Brother S. A. Wise had charge of the League. At 3 p. m. the pastor preached to a packed house. Collection for the day, $23.00.—D. H. Young, pastor.

Welsh—A few of the members of Jones Methodist Episcopal Church gave a nice pound party for the pastor recentiy, led by Sisters Christienne Romance and Floretta Jones. The Willing Workers also and some other members and some unconverted friends gave an entertainment and raised $3.50 for the pastor. Our revival was a success.—S. M. G. Taylor, pastor.)

Morganza.—The Methodist Episcopal Church at Morganza, the Sunday School Superintendent and some of the Sunday School scholars tendered the pastor and family a very agreeable surprise at the parsonage, May 22, many groceries being presented. Prayer was offered by the Rev. Robert Jones and a few brief remarks were made by the pastor. A grand contest rally was given May 27 between the Rev. Robt. Jones and the Rev. J. S. Weaver. Quite a crowd attended and a collection of $9.00 was taken up.—Silas Robison, pastor.

Clinton—The second quarterly conference of St. Paul and Vincent Circuit was held at St. Paul, J. W. Turner, District Superintendent, presiding. The church is spiritually alive. The District Superintendent preached a strong sermon, one of good and lasting impression.—H. Johnson.

Eola—A party visited the parsonage on April 29 and the table was filled with many choice groceries. Refreshments were served. Short talks by the pastor and his wife and others followed. Mrs. Brooks of the Baptist church also made an excellent speech. Mrs. Octavia Jones also spoke. The affair was planned by Mrs. Addell Williams and Mr. Joe White, a serviceable local preacher of this church. On May 16 the Rev. J. J. Obee, District Superintendent held our second quarterly conference. The District Superintendent was paid $11.00 and the pastor, $40.00. The total amount raised this quarter was $61.35.—S Green, pastor.

Macedonia—I take this method of thanking the members and friends of the Macedonia church who, at the close of an excellent love feast, presented the pastor with a quantity of choice groceries. Prof. P. H. Nash, principle of the High School at Washington, La., visited recently the school of his former student, Nenah Alice Green, daughter of the pastor.—S. Green.

Plaquemine-The sixth session of the Independent Tabernacle was held at Plaquemine, La., May 27-30, the Rev, G. G. Golston, G. G. W. Superior in the chair. The Revs. W. L. Ray and I. S. Jones conducted the devotions. Music was rendered by Mesdames B. Levy, E. Selph Miss O. Boston, Mr. J. Deans and W. H. Ennis. Welcome addresses by the Honorable D. L. Reville, Mayor of Plaquemine, Mrs. S. L. Lavign for the Local Tabernacle, Miss D. D. Wilbert for the Ladies of Plaquemine and the Rev. I. S. Jones for the clergy. Responses were made by the Rev. G. G. Golsten, J. W. Winder, Mrs. L. E. Stovall and the Rev. D. J. Price. Mr. C. H. Hamilton, was master of ceremonies. The Rev. W. H. Long, Dr. J. H. Lowery, Prof. E. D. Wright and Hon. John G. Lewis were on the program. The Rev. G. G. Golston, G. G. W. S., read his annual report. It showed that nearly $14,000 had been collected, $1500 of death claims due January 1, 1909. Morgan City was selected as the next place of meeting. The Annual sermon was preached by the Rev. C. L. Roberts and the Rev. J. J. Obee. Thus closed one of the best sessions ever held.—D. J. Price.

Frierson—Our second quarterly conference was held at Pleasant Valley Methodist Episcopal Church, the Rev. M. D. Goins presiding. This conference was one of the best. The Rev. M. S. Goins preached two strong sermons. We paid the District Superintendent in full. Thirty-six came to the altar for prayer,—G. W. Ogilvie, pastor.

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MISSOURI

St. Charles—This being my fifth year at St. Paul's Methodist Episcopal Church, everything bids fair to make it the best. The people received me on my return from the conference with great cordiality. Our people are faithful; the good work continues. The parsonage has been painted in the last two weeks by the help of our kind friends. Friday evening, the 30th ult., a host of welcome friends led by Mrs. Fannie Jennings visited the parsonage and left upon the table for the pastor and his family, about 50 pounds of choice groceries.—R. H. Smith.

This he did in a very fine talk. Mrs. Mary E. DeBoe, the helpmeet of the pastor, made the closing address, which was very touching, this being her old home, from which she had been away twenty years. One of the important features of this storm was the fact that it was composed of members of Pitts Memorial Methodist Episcopal Church, members of the African Methodist Episcopal Church and members of the Baptist and Cumberland Presbyterian Churches of the city.—W. C. Scales.

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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

BOSTIC.—On March 31, Mary Bostic, a faithful member of the Methodist Episcopal Church, Brenham, Texas, entered upon her reward. She was a good woman, well respected by both races. Burial under the auspices of the H. I. C. The funeral was conducted by the pastor, the Rev. B. R. Booker.

KEY.—Miss Alma Key, age 15 years, died May 20.She was a member of the church for eight years. She would have graduated from the High School of Brenham on the day of her death. Her funeral was conducted by the pastor, the Rev. B. R. Booker.

HOWARD.—Z. Howard died at Boyce, La., May 15, 1909. He had strayed from the church and died without its fold. He leaves one sister and two brothers. Funeral attended by the Rev F. M. Lashington.

TANLOCK.—Harry Tadlock, a member of Village Methodist Episcopal Church, Boyce, La., entered into rest Sunday, May 23, 1909. He was converted during the pastorate of the Rev. J. J. Obee in the year 1892 and from then until his death lived a true and faithful Christian. He was a class leader, steward and trustee. His wife, three daughters, two sons, and a host of friends survive him. Funeral sermon preached by the pastor the Rev. F. M. Lashington, assisted by the Revs. E. D. Clark, of the Baptist church and B. M. Johnson, of our church.—F. M. Lashington, pastor.

WILLIAMS.—Pinkie Williams, born April 10, 1858, died May 23, 1909. She joined the church when in her young womanhood. She was loved by all who knew her. She stood in the foremost ranks of her church. There survive her a husband, one son, a grandson, five sisters, four brothers, and many friends. Mrs. Williams also stood very high in her society. The funeral was largely attended, sermon by the Rev. J. A. Shewman, pastor, assisted by the Rev. I. C. Cooper and the Rev. J. Whitfield. The remains were interred in Asbury cemetery.—Annie Brown.

ARMSTRONG.—The funeral service of the Rev. B. H. Armstrong took place in the African Methodist Episcopal Church, at Langston, Okla., May 8, 1909. Bro. Armstrong joined the Methodist Episcopal Church at Suannee, Ga., in 1876, under the pastorate of the Rev. W. F. Smith, D. D., who is district superintendent of the Guthrie District, Lincoln, Conference. Bro. Armstrong died under the supervision of the same godly man. He was faithful to the very end. "Well done, faithful servant." He leaves one brother, a minister of the Baptist church to mourn his loss. Services conducted by the Rev. R. L. Perkins, assisted by the Rev. J. H. Walton, pastor of the African Methodist church.—B. F. Whitaker.

WILLIAMS.—Thomas B. Williams, of Hattiesburg, Miss., departed this life May 7, 1909. The remains were brought to Perry county, Ala., and laid to rest, age 93 years. The deceased had been a member of the church 78 years. He lived in the Methodist Episcopal Church South for many years, finally joining the African Methodist Episcopal Zion Church. The deceased in survived by two sons, the Rev. B. Williams, Presiding Elder in the African Methodist Episcopal Church, Hattiesburg, the Rev. S. D. Williams, pastor of St. Paul Methodist Episcopal Church, Birmingham. A host of friends mourn his death. The writer and his pastor conducted the funeral services at Antioch Methodist Episcopal Church.—E. Frazier

PATTERSON.—Milton Paterson was born a slave in DeKalb county, Tennessee, Dec. 20, 1851, and in 1853 was taken with his parents by his then owners to Benton county, Ark., where he lived until 1866 when he moved to Missouri. He came to Carthage, Mo., in 1878 and had made his home here ever since. He married on the 18th of February, 1894. Amanda, his present wife, and since served as janitor of the court house. In his last years he was engaged in herding and raising cattle of his own. He was a devoted husband, an agreeable neighbor, and a good citizen. The last three or four weeks he spent a large part of his time in prayer. He believed in God, and always encouraged true Christianity. He requested that his funeral be held in tho Methodist Episcopal Church. He was much attached to Bro. Bateman, and always accepted prayer and scripture reading. He died May 18, 1909. He was 57 years, 4 months and 28 days old, and leaves a wife, daughter in Neodesha, Kansas, sister in St. Louis, and two brothers in Carthage, and a host of friends. —B. F. Bateman, pastor.

BARNES.—Mary Barnes, a member of Magnolia Methodist Episcopal Church, Jackson, La., after an illness of one year and five days, died May 11, 1909. The deceased leaves a husband and a host of children and friends to mourn her departure. She died in the triumph of faith. The pastor, the Rev. J. J. Woolridge, attended the funeral.

WILLIAMS.—Olivia Williams died at Sterlington, La., in peace, May 15, 1909. She joined the church nine years ago and was a faithful Christian. Her place will be hard to fill in the church. She was ex-president of the Junior League and one of the secretaries of the King's Daughters. The deceased was born in 1884. During tho last ten months of illness she never forgot her church. She leaves a father and mother one brother and one child and avery large numebr of relatives. Mrs. Williams was a member of Love and Christianity Lodge, which body had charge of the burial. Sermon preached by the Rev. G. W. Banks, pastor.

CLARK.—J. C. Clark died April 18, 1909 at his home in Augusta, Ark. He died in the full triumph of faith. He was a member of the Little Rock Arkansas Conference. The deceased leaves a wife, one daughter and three grand children and a host of friends to mourn his loss. The funeral was atteded by the pastor, J. R. Wilson, and the pastor of the African Methodist Episcopal Church.—J. R. Wilson.

CCOMFORT.—Willie K. Comfort, age 14 years, tho only son of the Rev. and Mrs. J. K. Comfort, of St. Paul Methodist Episcopal Church, Pass Christian, died June 17, 1909, after a few days illness. Willie was a Christian boy and loved by all who knew him. His funeral was largely attended and the floral offerings very numerous and beautiful. The Sunday School marched to the cemetery with the remains, accompanied by the Superintendent, Prof. J. W. Randolph. The funeral was attended by the writer.—S. H. Cannon, Dist. Supt.

JOHNSON.—Leroy Johnson, son of Mrs. Minnie Johnson, of Draper, La., died May 8, 1909, age 4 years, 11 months. He was a sufferer from birth. The funeral was conducted by the pastor, F. M. Watson.

WOLFORD.—The only daughter of Mr. and Mrs. Charley Wolford, Sophia E. Wolford, died at Draper, La., age 12 years, 4 months and 4 days. She professed a hope in Christ 9 months ago, and cherished the same until death. This little sufferer expressed much joy while passing, being perfectly conscious of the change that was taking place. The funeral was conducted by the Rev. C. H. Hurd.—J. M. Watson, Pastor.

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Gleanings from the Field

TEXAS.

Texarkana—Our second quarterly conference convened June 6, the Rev. Dr. W. R. R. Duncan in the chair. The work showed an increase of membership and also finance. The District Superintendent preached a splendid sermon at 11 o'clock; at night seventy-four communed at the sacrament table. We raised for all purposes this quarter $206 45. Paid the District Superintendent in full as usual.—E. L. Jacobs, pastor.

Thompson—We have been here here since Ja.. 1, succeeding a very eminent Christian gentleman, in the person of the Rev. R. H. Warren, whom the people dearly love and revere. We find them a very plasant set of folks—all good plain farming people with large hearts full of love and sunshine. Our first financial crusade resulted in $68.00, being raised to pay off outstanding debts. We are proud to say that we owe no man. Our Easter exercises and decorations were considered the best ever seen at this place. Having failed to secure help we were forced to do our own preaching during a two-weeks revival. The Lord blessed our feeble efforts with twelve conversions and six backsliders reclaimed. We have baptized eleven of that number, one being too sick. We have added twenty-seven to the two churches to date. We have two splendid churches in this circuit that need some repairs which we contemplate making in the in fine shape and everyone seems to enjoy our literary exercises. They are as largely attended as any of our other services as they are conducted strictly on a high class order. Our work is being strengthened by the support of Msses Beatrice and Willa R. Jones, two of our Wiley students whose siging and playing is quite an asset to our church work. Extensive preparations are being made to pull off a great church fair and bazaar for benevolent purposes. Miss Eliza J. L. Champ is to fill a one night's engagement with us in a high class musicale. She is indeed a great singer. Our slogan is: "All claims must be paid, nothing but an all-round report and more subscribers for the Southwestern.'—Jesse W. Glder, pastor.

Marriages

ALLEN-DUCKWORTH.—On June 16th, 1909, Mr. T. J. W. Allen and Miss Maggie Duckworth, at Prentiss, Miss. The groom is a hustling young man engaged in business at Sunroll, Miss. The bridc is a wide known teacher in this section of the country. Both are members of the Methodist Episcopal Church. The Rev. J. J. Young officiated.

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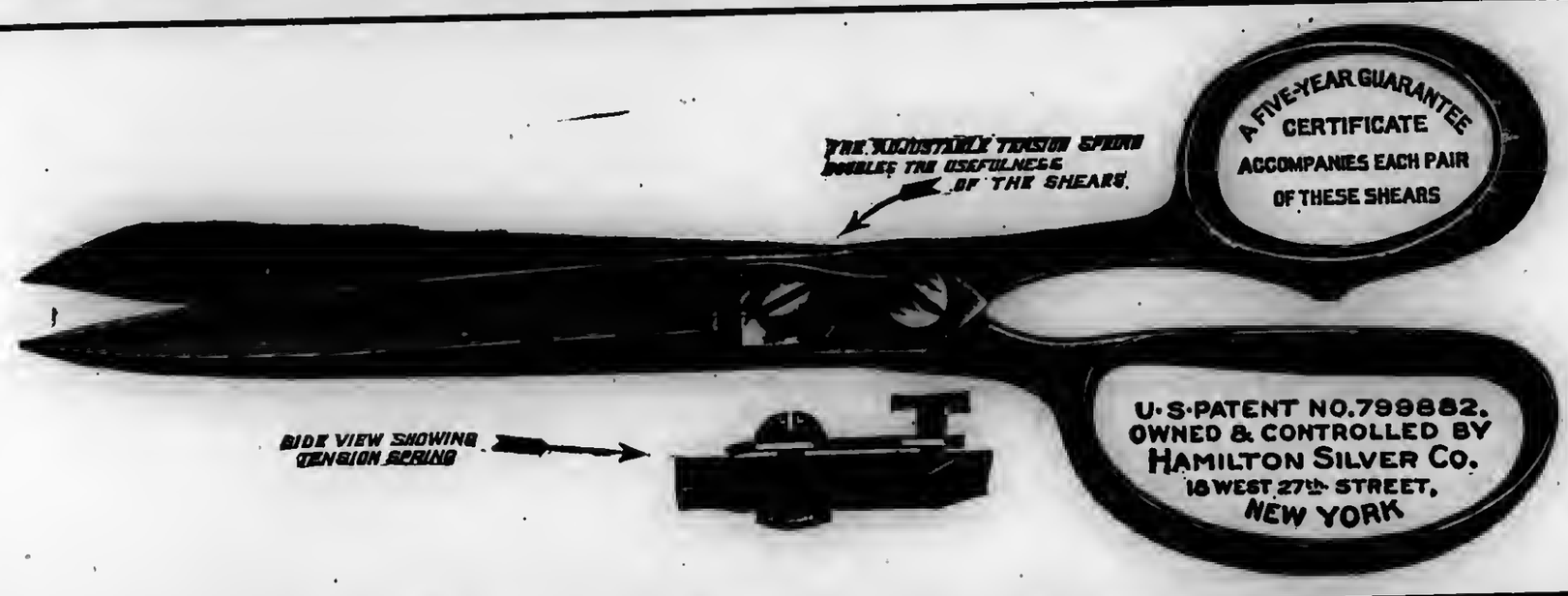
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NEW ORLEANS JULY 8, 1909

Vol 43 No. 26 (i.e.) NO 27

WAS IT A BLUNDER?

A conference was held in New York City recently the moving spirit of which was Mr. William English Walling. Colonel Thomas Wentworth Higginson, the commander of the first black regiment raised in the Civil War, refused to attend the conference because it was dominated by radicals, the principles for which the convention stood being entirely at variance with Colonel Higginson's convictions on the race question. Colonel Higginson said:

"In 1868 and ever since I have regarded the indiscriminate extension of the suffrage to an entire class as a class, whether Negroes or others, to be politically inexpedient; that is, not conducive to the general interest, which in this particular is more important than the interest of the individual.

"The extension of this right to Negroes as a class was and is in my opinion particularly unwise, and a cause of great friction between the races and an injury to the Negro himself. He would better turn himself to his industrial and educational development than to strive for the establishment of a civil and political status which, whether or not his under existing law, can never be effectually attained; or if ever, only through a conflict of terrible consequence.

"No white community will ever consent to the political supremacy of either the black man or the colored man or the yellow man. I make this declaration philosophically and as the result of observation and reflection and absolutely without feeling or prejudice, for I have none."

Colonel Higginson regards the enfranchisement of the Negro as a "politically inexpedient." Others refer to it as a "colossal blunder." Quite frequently we hear even our friends say that but for the enfranchisement of the Negro at the close of the war many of the troubles that are ours now would never have been. The enfranchisement of the Negro was not a mistake. He was given the ballot not so much for his own good as for the reason that the party then in power believed it a political necessity. This was the easiest way to reconstruct the south and to once again establish federal control. The Negro was the tool to pull the chestnuts out of the fire and now that his fingers are burned in the accomplishment of the task he receives no sympathy in his affliction and no thanks for the job. Even the Republican party, representing at that time Federal authority, sought and secured the alignment of the Negro almost to a man. The Negro was told that it was patriotic for him to stand by the Republican party, which represented "the Union," and this the Negro did. He became an easy prey for any man or set of men who claimed to be in sympathy with the Federal authorities. Many, if not most of the ills which afflict the Negro to-day, and many, if not most, of the bitterness which abides between the races are the outcome not so much of the enfranchisement of the Negro as the fact that the Negro massed his vote to one political party. If the Negro had divided his vote immediately upon his enfranchisement, and this would have thwarted the purpose of those who gave him the ballot, there never would have been so much hub-bub about the political status of the Negro. The Negro did as his friends told him and they used him for the maintenance of Federal authority. The only blunder which grows out of the enfranchisement of the Negro is the abuse the Negro is now reciving for having played his part, in the which he had very little hand in choosing.

On the other hand, much that the Negro enjoys to-day is the reult of the ballot, for it is inconceivabl to think that he would have had anything like the citizenship that he enjoys to-day, curtailed and restricted as it is, but for the fact that he had the ballot in those early days. There might have been laws against him holding property. There might have been a division of the school tax at the time when he had no chance to maintain his own schools. In all probabiliteis he would not have sustained his present relation to the school system of the South but for the fact that he was recognized as a full American citizen. If he had not had this badge of citizenship, his condition would have been worse today than it is. At that time he had no leaders of brain, courage and diplomacy to guide him through the difficulties of American citizenship. The ballot was his protection. It is not to be denied that the Negro misused his suffrage; it is to be regretted. It is not to be denied that his ballot was purchased; it is to the shame of the purchaser that the price was offered. Let those who are loud in their denunciation of the purchasableness of the Negro ballot and his misuse of the same, explain, if they can, the charges of corruption made against men who are high in the councils of the state and of the Union. It has been whispered as loud as thunder that Senators have been bought. And if these, who are representing the acme of civilization, have a price, in the name of common sense and of justice, why do we say so much about the ignorant and recently emancipated slave? Oh, inconsistency, thou art a jewel.

A voteless people is a helpless people. Once we permit the indiscriminate curtailment of the suffrage of the Negro we set a wedge which will be the undoing of the magnificent government of the people, for the people and by the people, which we have been all these years constructing. Permit, if you will, class discrimination based on color and we will soon have an aristocracy which will seek to throttle all the common classes of our citizenship, without regard to color. Unless the American government is to be a hiss and a by-word, every man who can qualify, and the standard must be the same for all men, must be admitted alike to the privileges and responsibilities of citizenship, and CI too, must be without discrimination as to race, color or previous condition.

A NEGRO LEADER'S SUMMARY OF THE RACE QUESTION

Kelly Miller is a student of the race question. He is not an orator, although he is an interesting talker. He has impressed himself upon the Nation by his carefully prepared, logical and sane studies of the Negro question. Professor Miller made a trip recently through the middle tier of States, going as far west as Colorado. The Negro in this territory is an interesting study. Here one finds Southern views and Northern views of the Negro modified. The Negro is here in considerable numbers and enjoys many of the priviliges for which he is contending in the South. All that Professor Miller writes on various subjects is of interest; many of his conclusions command respect and compell consinderation of the most serious thinkers on political and economic questions. Mr. Miller's clear insight into the race situation, and forcefulness of expression never showed up to a better advantage than in his summary of the impression of his recent western trip. He says:

"After such a tour as this, one feels able to unravel the tangled web of the Race Question and to reveal its inner spirit and meanihg. In the first place, one is convinced that education of whatever kind or character is not of itself the solution of the Race Problem; else the question would be solved in this section, where the Negro has all of the educational opportunities applicable to the most favored members of the human race. Education is essential but not adequate. If every Negro of the United States carried in his knap-sack a Harvard diploma with a Tuskegee certificate added, we should still view the Race Problem.

"In the second place, political rights, necessary as they are for any race or class in a Democratic republic, otherwise the problem would be solved in all the northwestern States where the Negro votes as freely as any other man. If every Negro in Mississippi exercised the untrammeled right of suffrage as they do in Kansas, there would still be a grievous residue of the race problem. This problem prevails throughout the entire United States: where the Negro is intelligent as where he is ignorant; where he is disfranchised as where he has political freedom; where he is thrifty as where he is indolent; where he is virtuous as where he is vicious. Political rights, education, industry, and virtue are human values and have their own reward. They constitute essential factors in the Race Problem, which, however, is broader and deeper and more profound than any one of these or than all of them put together. The equation of the Race Problem is greater than any of its factors. The Rev. Mr. Quincy Ewing in a notable article in the March number of the *Atlantic Monthly*, has told us that the heart of the Race Problem consists in the attitude of the white race toward the Negro. If the white man's disposition toward the Negro constitutes the essence of the Race Problem, the quintessence of the problem is the Negro's attitude toward himself.

"Race loyalty and union built upon political rights, education, character, thrift and good will, constituted the burden of the message which I had to deliver. I firmly believe that the Negro will ultimately become one in hope, aspiration and destiny with the great body of the American people, but as a condition precedent, he must become one with himself."

COMMON SCHOOL EDUCATION IN THE SOUTH

The report of the Commissioner on Education for the United States says that for the year 1906-1907, $53,027,569 was expended for schools for both races. The total expenditure since 1870 amounted to $917,411,089. Of this amount it is estimated that $165,000,000 has been expended in the support of our common schools for the Negro. The total enrollment for the common schools for the year 1906-1907 was 4,671,135 whites and 1,672,725 colored. In the year 1876-1877 there were 1,827,139 whites and 571,506 colored. It would appear that the Negro has gained in the per centage of actual enrollment in the common schools.

In the State of South Carolina there are 198,740 white children of school age and 311,111 Negro children of school age. The whites have enrolled in the public schools 72.78 per cent of their total; or 144,668, while the colored show an enrollment of 54.56 per cent of their total; or 169,731. The whites enrolled a larger per cent of their children in all the Southern states except West Virginia, and here the Negroes enrolled 75.46 per cent of their total number of children of school age, while the whites enrolled 74.95 per cent. And the Negroes in the District of Columbia also enrolled a larger percent of their total school population than the whites; the actual figures being 78.82 colored and 77.8 whites.

The Negro does not show to a serious disadvantage in Kentucky; the whites enrolled 72.71 per cent of their total school population, while the

(*Continued on Page Eight.*)

Much Ado About Nothing

By the Rev. J. O. Thompson, D. D.

Some Months ago *McClure's Magazine* published an article from the pen of Prof. Hugo Munsterburg, a German (alleged) savant, who occupies a professional chair in Harvard University, certainly not much to the credit or benefit of the university, in which he sharply criticised all the advocates of total abstinence from intoxicating drinks and made a plea for moderate drinking. The article was characterized by crass ignorance of the ascertained scientific facts in the case, contradicted the universal experience of mankind, and was calculated only to do harm to the young and unthinking who might be influenced by the position of the writer. I wondered at the time why *McClure's* which almost invariably sides with temperance and honesty, should have puhlished such an article, but the next number fully enlightened me as to the motive. That number contained an article by Dr. Williams showing that Prof. Munsterburg's assertions relative to intoxicants had not even a likeness to the truth. This has since ben supplemented in the same magazine by an article by Prof. M. A. Rozanoff, director of Chemical laboratory of Clark University, Worcester, Mass., and Dr. A. J. Rosanoff, second assistant physician of King's Park State Hospital, Long Island, N. Y., entitled, "Evidence Against Alcohol," giving a resume of a series of experiments tried by these two eminent scholars in the actual use of alcoholic drinks. They refer first to the experiments of Dr. Emil Kraepelin, professor of the science of mental diseases in the University of Munich. Among the conclusions which he reached is this: "Alcohol is leading civilized humanity on the path of degeneracy." To begin with, the Rosanoffs declare, "This much can be considered firmly estahlished:

"First, alcohol impairs every human faculty.

"Secondly, the higher and more complete the human faculty, the more pronounced is the effect of alcohol upon it.

"Finally, the effects of alcohol are cumulative; that is, its continuous use, even in comparatively moderate quantities, impairs the faculties at a rapidly increasing rate."

The story of the experiments upon which their conclusions were based is graphically told in the magazine for March, 1909, which any one can procure of almost any newsdealer, but it is too long to he reproduced in an article for the SOHTHWESTERN. But the conclusions reached are all absolutely proved by the experiments. No candid man can he in any doubt about them. The following are the conclusions reached:

First. "Unlike an rdinary food, alcohol, when taken on an empty stomach, has two distinct effects upon the muscular system—a strengthening one and a weakening one. During the first brief stage after it is taken the strengthening effect predominates, the alcohol probably being utilized as a food by the exhausted body. But no sooner is the first stage over than the weakening effect becomes more prominent, the alcohol probably acting injuriously upon the nervous system."

Secondly. "Moderate amounts of alcohol taken with a meal effects a very considerable lowering of the capacity for doing muscular work. The widespread notion that moderate drinking with meals helps a laborer do his work is false."

Thirdly. "Moderate drinking retards to a very considerable extent the activities of life that are intermediate in complexity between purely muscular and psychical work. The widespread notion that a drink 'braces one up' and makes one do such work faster is false."

Fourthly. "Moderate drinking reduces considerably an artisan's efficiency. Its effect is cumulative, and the losses caused by it increase as time goes on. The wide spread notion that moderate drinking helps an artisan in his daily work is false.

Fifthly. "Moderate daily drinking reduces considerably the rapidity with which habitual associations of ideas are formed in the mind. The effect of alcohol is cumulative, and increases rapidly as time goes on. The notion that alcohol 'stimulates' a person to his mental work is surely not corroborated by facts."

Sixthly. "Free associations of ideas are affected by moderate daily drinking even more than the simpler habitual associations. The effect of alcohol on free associations of ideas is cumulative."

The experiments on which this last concluison was based were ingenious. Two words were given to the subject, such as "table," for instance, and he was asked to write down words associated in mind with each word. The associated words might be "chair," floor," "spoon," and the like. Without alcohol his performance was represented, five minutes being allowed for each experiment by a daily average of 211 for six days; with alcohol it fell to a daily average of 194 for eight days, and then for thirteen days, with a smaller amount of alcohol, it dropped to 154.

Seventhly. "Ordinary memorizing is greatly retarded under the influence of daily moderate drinking. This conclusion is entirely corroborated by a set of twenty-seven experiments carried out by A. Smith in 1895."

The article closes with a discussion of the effect of alcohol in producing insanity, and this may be summed up in a remark quoted from Charles Darwin: "Through the long experience of my father and my grandfather, extending over a period of more than one hundred years, I have reached the conviction that no other cause has brought about so much suffering, so much disease and misery as the use of intoxicating drinks."

In the face of this testimony the vaporings of Prof. Munsterburg about the damages and dangers of total abstinance and the beauties and bnefits of moderate drinking hardly rise above the level of idiotic maunderings. Nothing that he writes on this subject is worth a moment's attention from any man, woman or child.

I have not heard that Prof. Munsterburg has attempted to answer these disproofs of his position, and it is not likely that even he will be foolish enough to attempt it. But recently a book of his in which he attempts to teach philosophy has been translated, revised by the author and published in this country. He is professor of phychology, but if his book is a sample of his teaching all decently sensible and moral people, not t osay Christians, should refuse to allow their sons to enter at Harvard as firmly as they would refuse to send them to a small pox pest house for sanitary training. According to the review of his book in *Zion's Herald* he declares in substance that whatever the will wills is moral because it is the act of the will. Practically he obliterates all moral distinctions and takes the ground of the brilliant but conscienceless Goethe that it is every man's privilege to carry out the behests of all his appetites and passions without regard for anything but self-gratification and development. Paul, in his letter to Timothy, characterizes just such teachings as this as "doctrines of devils."

The utterances of Prof. Munsterburg and some other college professors in these latter days leads one to wonder if the colleges have been employing in their faculties undergraduates from the schools for the feeble minded.

Enlarging Our Borders

By the Rev. J. M. Stringer

Nearly four years had passed since we had first set eyes on Old Umtali with its dreary straight streets and brick buildings staring at us in mute appeal for some shade and covering. Four years had seen many changes in the appearance of that campus. Now the trees and shrubbery set in neatly kept lawns between winding paths more than half concealed the hare brick houses and made the old town a place of beauty.

Nor were the changes all merely external, for instead of having no Christians, no interpreters, no evangelists, and indeed, but a handful of pupils in the little school, we now realized with great gratitude that there were nine of our senior boys who would in another year be competent to go out and take charge of out-stations.

During the four years the missionaries at Old Umtali had heen largely occupied with learning the language and winning the friendship of the Manika people and the itinerating and seed sowing had been necessarily confined almost entirely to the confines of the Mtasa kingdom.

But now the time and opportunity presented itself to take the little band of candidates for Christian work and go over into the tribes just beyond the Manika.

Our little party numbered twelve, ten of the school hoys. Mrs. Springer and myself. There we two other important members of the caravan, Mrs. Springers white Muscat donkey, Jacky, and the black Mission donkey, Nig. Nig had been broken to a harness but not to the saddle, and he gave expression to his feelings by groanings which at first elicited much sympathy and made me do a good deal of walking. But as he continued to groan even when he had only his saddle to carry, much of my pity vanished. And he was one of the most stubborn beasts I have ever seen. For the first two weeks, he would bolt into almost any tree near the trail trying to wipe me off with the low branches. We had many a heart to heart interview about his methods and I am glad to say that by the end of the trip he had developed into a very satisfactory riding donkey.

At noon the first day, we passed near Shikanga's kraal and then on across the Oodzi river, after which for some miles the country was empty and all *terra incognita* to us. The result was that when we began to look for a camping place about 5 o'clock, we could find no water. We went on and on looking in vain until sunset and then on account of the lions and leopards in the country, had to make our camp and put in a dreadful night suffering with thirst. None of our boys had to be urged to early rising the next morning and we had to cover a weary six miles before we came to water. To be sure it was only a sluggish, reedy brook but we ate and drank with grateful hearts. Trekking in Africa is a sure cure for fastidiousness.

It was nearly night again when we came to the first villages, or kraals, in Makoni's country. We met a youth out in the gardens who had previously been out to service in the towns. He welcomed us gladly and guided us through Gandanzara's kraal on beyond to a beautiful mountain stream where there was an excellent place for us to camp over Sunday.

I also sent word through this young man to his chief that I was there and would come down to the kraal at sunrise the next morning. I did this as the chief was away when I arrived and would not get back till dark so it would be too late for him to come and see me. And if one is to hold a service at the native kraals, it must be done early in the day before all the people have left for their gardens.

The chief accordingly told his people that I was coming and retained them for the service at which nearly 200 persons were present and the attention was all that could have been desired. After the service, the chief said that I was the first missionary to visit his kraal and that he had been very much interested in what I had told him about schools and in the testimony of my boys as to what it had meant to them to go to school, namely that they had come to know Jesus as their Saviour. Both he and his people asked me to send them a teacher. I could not promise a teacher immediately, but suggested that he send some of his little boys down to Old Umtali. About a month after our visit, four little fellows did come and later others, while in less than two years time we were able to fill his request for a teacher, and there is a flourishing out-station at his village.

Continuing our journey on Monday, we arrived in the early part of the afternoon at the village of the chief of that tribe, Makoni. His kraal is picturesquely situated among the rocks on the hills, and parts of the town could easily be fortified against native arms.

We sent word to the chief that we were there and were informed that he wished us to come to him as he was unable to come to us. This was more easily said than done since his hut was on the top of an immense pile of rocks rising perpendicularly on three sides to a height of about 150 feet. We were conducted to what appeared to be the rear, and were taken through one arched way and up a pole ladder. Then we went under another stone arch and up another pole ladder. Here we came to what might have been a rotunda on one side of which was a crevass in the rocks and in this crevass was a rickety mass of poles and sticks made somewhat after the similitude of a ladder which we were expected to climb to the dizzy apex.

We were not enthusiastic over the prospect and I suggested that possibly Mrs. Springer had rather wait for me below but she, after a few seconds hesitation, decided to risk it and so we both went up and what was more, came down later in safety. This man had been Chief Makoni only eight years, having succeeded his brother who was killed in a native rebellion. He had never been popular with his people and feared attempts on his life, especially as he was now a helpless paralytic.

As we went on, each day brought us into more and more remote districts. The country become thickly settled with the rawest kind of heathen natives, among whom the white lady on the white donkey excited the most violent admiration. Whole hordes of women and children would leave the kraals, drop their hoes in the fields or leave their water pots by the trail and race along for from one to three miles. They would run past Mrs. Springer yelling and shouting so that Jacky became almost unmanageable and then they would wait a little distance in the meantime. When at last Jacky settled into ahead for her to come up, taking a good look at her the sound conviction that no harm was meant by these wild demonstrations, he joined his voice with theirs, whereupon they scattered shrieking as if the judgment blast of Gabriel had been sounded. Then they became reassured that a donkey's bray was not dangerous and they returned with increased noise and interest to see the wonderful long eared beast with a roar of a lion. This performance rather palled on one as it continued day after day, but we were greatly moved by the demonstrations of these wild sheep in the wilderness without any shepherd. We are still praying for them, though four years have passed and still there is not money to send them a Shepherd who will bring them into the fold of the Lord Jesus Christ where they belong. And the delay is not because of God's unwillingness, but of men's. How much longer must these black lambs wait?

Umtali, Rhodesia, Africa.

Nineteen Years of Christian Service

An Apperciation

"Training Schools" for young women called to some specific phase of Christian work was not an afterthought with the Woman's Home Missionary Society of the Methodist Episcopal Church. As early as 1883, that elect woman of God. Mrs. Elizabeth Rust, at the second annual meeting of the society, recommended "the establishment of a Training School for Missionaries in which they can receive instruction in the various departments of Missionary work."

Upon this recommendation, the society appointed a committee to consider the subject. The chairman of this committee, Mrs. E. E. Marcy, reported to the next Annual Meeting, which was held in 1884, that it had been decided to establish such a school in Chicago. An appropriation was made for this purpose and continued yearly until 1887. As in every other epochal period, God had one selected to lead in this phase of the work now entered upon by the Womans Home Missionary Society. She was a daughter of the Methodist parsonage, one vigorous both in body and mind, with vision for great undertakings, and with indomitable will and dauntless courage.

Early in January, 1890, the Board of Trustees of the National organization, authorized and directed this young woman, then Miss Jane M. Bancroft, but now Mrs. George O. Robinson, to go to Washington, D. C., for the purpose of promoting the work of the society and, if possible, to establish a Training School there. With high order of natural endowments and capabilities, large acquisitions from college and university training and teaching, extensive travel and study in Europe with special attention to the method and nature of Deaconess work both in Germany and England, she was well equipped for her mission. From her mount of vision she saw a sphere of almost boundless possibilities of service for Christ and humanity for well trained consecrated womanhood. It was her's to bring it nigh, and Washington was the strategic point. It became her passion. Bishop Hurst, Mrs. John Wannamaker (wife of the Post Master General), Mr. Hiram Price (ex-commissioner of Indian Affairs), and others opened their beautiful homes for parlor meetings. Her facility in public speech, perfect devotion to her caaling, and untiring energy of effort to awaken in others the passion that possessed her, soon bore fruit.

Many of the able and devout women of Methodism of Washington caught the idea and enthusiasm and at once rallied to her call and established a small deaconess home. Among the devout Christian men who preceived that she had a commission from God, was Epraim Nash. who became so deeply interested after a meeting held in the Metropolitan Church, that he offered to give grounds and a large house for the opening of a Training chool and deacomes home. Smaller gifts were made. and in the same year, 1890, Mrs. Robinson, with the boldness born of conscious success. stood before the women of the Society in annual meeting assembled and pleaded that "The National Training School for Missionaries and Deaconesses" be established at Washington, D. C., that it be a memorial to Lucy Webb Hayes, the first president of the national organization, and in further recognition of the beautifully consistent example to the women of the land or true and modest hristian womanhood while mistress of the White House. The plea was successful. The school and a deaconess Home was opened in the autumn of 1891.

Two years later, under the same inspiring and guiding personality, Sibley Hospital was opened. This had been made possible through the benefaction of Wm. J. Sibley in memory of his wife, Dorothea Lowndes Sibley. At a later date, the hospital was enlarged and more fully equipped; but from the beginning the hospital was a success. Enlarged and with increased facilities, the character of its work is recognized as of a high order, and the demands upon it constantly increase. "It is and always has been open to the suffering without discrimination as to race, nationality or religious faith or practice." It is also open to any reputable physician and his patients, and its full capacity is constantly tested.

In 1897 Mrs. Robinson urged upon the Woman's Home Missionary Society the wisdom of erecting a more commodious hall for the institution which should be a memorail to Dr. and Mrs. R. S. Rust, both of whom had been deeply interested in the work in the soutr land. The proposition met with favor. The women nobly rose to the opportunity, and, like the men of 1776, pledged their money, personal aid, and sacred honor to establish a greater National Training School by erecting "Rust Hall." By 1900, $25,000 had been collected for this purpose, and under the direction of Miss Henrietta A. Bancroft, a sister of Mrs. Robinson, as Chairman of the Building Committee, the work of construction was begun the next year, the corner stone having been laid by Mrs. Robinson in November, 1901. One year later the beautiful, commodious, and imposing building known as "Rust Hall" was formally occupied and dedicated to the training of consecrated women for Christly service with the church.

"Nash Hall", the gift of Ephraim Nash, was then and has ever since been, mainly used in connection with the hospital and is known as the "Annex." The growth of the work is phenomenal. Only four years before, the first loan had been negotiated to secure the purchase of grounds, and only twelve years had elapsed since the projector of the institution first raised her voice for woman's work in Washington. Now the property is valued at $250,000 and about 200 students are in training in the well selected courses for missionaries, deaconesses, nurse deaconesses, domestic science and kindegarten teachers. Justiec demands the recording of the fact that this magnificent enterprise could not have been successfully financed except for the timely and generous aid of George O. Robinson who has so often nobly advanced the interests of other worthy causes of the Society.

While it is a recognition of a historical fact to speak of Mrs. George O. Robinson as the founder of the Training School, it should be said that the loyalty and generous aid and untiring zeal of a large uumber of women of Washington of superior ability, the very able and noteworthy services of former presidents, Dalby, Ames, and Gallagher, and the very efficient co-operation of the members of a strong local board of directors, contributed vitally to that success. It is also fitting that this record be made at this time when Mrs. Robinson enters upon the highest duties and more responsible functions as president of the Woman's Home Missionary Society. At the January meeting of the National Training School Committee, she was present and introduced Mrs. D. A. Minard of Buffalo, her successor, as Chairman of the committee. These and other historical facts were recited as an appreciation of her service during the nineteen eventful years devoted by her to the deaconess phase of the Society's work. As it was said of Quen Mary, "If you were to look into her heart, you would únd Calais written thereon,,' so we are assured, that if we were to look into the retiring chairman's heart, we would find "The National Training School for Missionaries and Deaconesses" written thereon.

But her energies were not centered in Washington alone. Under her inspiration and direct supervision, training schools have been established at Kansas City, Mo., and San Francisco, California.

In Kansas City, she enlisted the hearty co-operation of that large hearted Dr., now Bishop Quayle, whose passion for humanity is excelled by few. That guaranteed the interest of the city and surrounding Methodism. In California she brought the prodigious power of Bishop Fowler into service. California was at once awake and alert to further the interests of Methodism and advance the kingdom of God on the Pacific coast by training young women for service.

A review of these nineteen years reveals a marvelous growth in the Deaconess Work of the Woman's Home Missionary Society, of the Methodist Episcopal Church. There are three National Training Schools whose property valuation alone aggregate $357,000. There are 258 students in training. There are 302 licensed deaconesses, 89 probationers and 49 institutions. The money expenditures in institutions and stations aggregate $196,792.32. May we not look for a corresponding growth in every department of the National Society in the years of opportunity that now confront us.

MRS. H. M. TELLER,
MRS. JOHN NEFF(
MRS. E. L. WELDEN.
Committee.

Praise and Power

Perhaps some of my readers have not considered the fact that personal praise to God is associated with power from Him. If you will think of the question carefully you will see the truthfulness of it. God does give power to the Christian whose heart abounds in fervent praise to Him. True praise is worshipfulness. It is intermingled with genuine gratitude. In it there is the spirit of appreciation of favors received from God. Praise to Him is a glad recognition of the many mercies which He has bestowed upon one. And such a heart is open to the reception of the power which God delights to give. It is not reasonable to suppose that God will dispense any particular spiritual power to one who is destitnte of the spirit of praise. A praiseless heart is an ungrateful and unappreciative heart. It is unworthy of receiving the great blessing of God's power. Such a person would not honor His power, if God were to give it to him. This fact may give the reason why many professors of religion are powerless. They are full of complaining about their situation and their experiences, and consequently the spirit of praise is absent. They sit in the shadows of murmuring. They are in the gloom of dissatisfaction, and, so long as this is so, they are weak in heart and in life. One of the best things for a cold-hearted and backslidden Christian to do is to begin to earnestly praise God, and to praise Him for all kinds of favors. He will soon receive reviving power. In a genuine revival of personal religion there is always a growing amount of praise to God. Not only songs of praise abound, but the heart is aglow with praise. But no Christian will become luke-warm in heart as long as he is praiseful. Such an one cannot backslide; therefore keep up the fire of praise to God in your heart. Praise keeps power.—C. H. Wetherbe.

Every single day should be to you a day of royal discontent. You never thought as well as you ought to think. You never meant as highly as you ought to mean. You never planned as nobly as you ought to plan. You never executed as well as you ought to execute. Over the production of the scholar, over the canvass of the artist, over the task of the landscape gardener, over the pruner's knife, there ought to hover perpetually his blessed ideal, telling him, "Your work is poor—it should be better," that every day he should lift higher [illegible] with an everlasting pursuit of hope [illegible] only in perfection when he reaches the [illegible]
—*H. W. Beecher.*

THE CHRISTIAN LIFE

His Prayer

Thou'st swathed our yesterdays in glory,
And given songs to cheer the night;
Each morn repeats its blissful story;
Thou kissest sobs and tears with light,
And on the cloud, the bow Thou settest
All woven in amazing grace,
For through these earth-born mists Thou letest
Thy love light shine in Mercy's face.

Our sin upon the background molded
With patient touch of love divine,
Mid light and shadow soft enfolded,
Hath seen the brighter glory shine.
Our saddest failures Thou wert weaving
In Thy almightiness of love,
And thus our earthly grief relieving
With sweetest comfort from above.

Our tear-stained eyes are sadly holden
While walking on our homeward way,
Nor see the precious promise golden
That comes to bless each new born day;
But Faith with open vision bringeth
To trusting hearts the Risen One,
And Hope her Easter carol singeth
To hail with joy each morning sun.

Lo, in the darkest day Thou lendest
Thine aid to guide our feet aright,—
And to our soul this word Thou sendest,
"At evening time it shall be light."
Then Faith the precious promise borrows
And looks into Thy loving face,
And Hope still hails the glad tomorrows
Abounding with unending grace.

Oh, give us, Lord, that open vision
To see the path Thy feet have trod,
And lead us to the fields Elysian,
And bring us face to face with God.
Whatever way Thy wisdom leadeth,
Our willing feet would softly tread
Like sheep whom loving bounty feeleth
When by the tender shepherd led.

—*Joseph H. Beale.*

The Disciple and Secret Prayer

The disciple of Christ cannot shake off the conviction that in some way the purity and strength of his spiritual life are dependent on secret prayer. He has noticed how all the great seers of the past who have enriched the world with larger conceptions of truth have been much alone. Abraham in his eventide meditation, Moses in the crags of Sinai, Samuel in the tent of the Lord, Elijah in the mountain seclusion, Daniel with his face toward Jerusalem, Ezekiel in exile, John the Baptist in the gloom of the wilderness. John the Evangelist on the rock of Patmos, all prophets and apostles and saints, came with their message from out of solitude. It is ever in solitude that man comes upon the audience chamber of God.

Jesus himself felt the need of frequent retirement from company and work, where alone with God he prayed. When he would leave witnesses of his transfiguration which was to occur, he took with him a selected few, suffering no others to follow, into a secluded place on the mountain slope where, in the hush of the night hour, he prayed. All that separation was necessary for the vision of the chosen three. Minds that are otherwise qualified for nobler thoughts are dwarfed by the presence and chatter of smaller men. Who can pray effectively under the critical eye of a money-lover or the sneer of a scoffing skeptic or the shallow rivalry of ambitious men? We are all more or less sensitive to atmospheres; and the spirit of the crowd fills the atmosphere with its unsympathetic thought as its buzz and clatter deaden the ear. Our only refuge is to "suffer none to follow."

"If the chosen one could never be alone,
In deep mid-silence open-doored to God,
No greatness ever had been dreamed or done;
Among dull hearts a prophet never grew;
The nurse of full-grown souls is solitude."

For the same reason there is need of separation from the rush of events which so occupy our lower faculties as to prevent the conscious use of the higher, just as the noises of the da ymust be stilled before we can hear the music of night. That is a beautiful figure we have met somewhere; the stream of our divine life in the rush and wear of this busy world is like that that flows from the glacier—chalky, turbid, thick with triturated stones. But drawn apart in glens or wayside pools, it deposits the sediment held in solution, and resumes its native purity mirroring the stars of heaven.

The question is often asked why should we pray at all? If our heavenly Father would bless his children, why not bestow his gifts upon them from otu of his infinite supplies, and not wait for them to plead their cause before the mercy seat? Why will he be "inquired of?" The answer is simple and satisfactory. He withholds his gifts in order to bestow upon us that which is infinitely greater than the thing we ask, *himself*. When out of the pressure of a great want we cry unto him, then we find him, *the giver*. No higher blessing is possible for a man. Whether or not that be the final purpose of God in laying upon us the duty of prayer, that certainly is the blessed fact of the soul's experience, and in that fact duty becomes a holy privilege. In its last analysis what is prayer but the soul's communion with God? In that communion we come to know him and feel the touch of his personal sympathy, the joy of his life.

This is true in a measure of all forms of true prayer. In public prayer there is more or less of official character. Our prayers are designed for the ears of the people, and their spirit is more or less affected by the prevalent intellectual atmosphere. There is somewhat of the mechanical effort of articulation and the syntactical form. In less measure the same is true of family prayer. But in the closet these limitations are removed. The soul is alone in the august presence of its God. The prayer need not form itself into speech at all. The real prayer is not the utterance, but the thought, the desire, the inarticulate attitude of the soul toward God. With the simple bound of a wish or a groan it is lifted into the "upper day" and into the presence of God.—*In Northwestern Christian Advocate.*

"Thou hast put eternity in their heart." No man can bound his life with the years that pass between birth and death. Even the child feels impulses that were born centuries before his time, and the old man passes out of life nursing hopes and seeing visions that belong to the ages to come. Eternity dwells in every human life.—*Exchange.*

Our prayer each day should be that God would show us our secret faults, whatever messengers he may send to point them out, and then give us grace to correct them.—*Rev. J. R. Miller, D. D.*

What to Pray For

We are too much afraid of faith. Christ was afraid that his followers would not have enough faith; he did not seem to be afraid of too much. "We must not be fanatics," we say; "we must not ask God to work miracles." But a miracle is only an evident work of God. God has not ceased to work, and we need not trouble ourselves about his methods. We can safely leave that to him. But what must we pray for? It is the heart that prays, and every desire of the heart may well be a subject of prayer. Pray for its gratification or its suppression. There are wise people who say that we should not pray God to heal the sick; but if it is your child that is sick, you will pray. To pray for rain is the height of folly, we are told; but Elijah did not think so, and the farmer whose crops are perishing cannot believe it. About all these things we know too little to reason with certainty. But we do not need to reason. The child that asks its mother for the moon is never reproved for its excess of faith, and its lack of knowledge is freely forgiven. It is not to be blamed for not knowing that it does not really need the moon. We are all children in God's eyes, and we need not be ashamed of the fact or afraid to ask for what we want.

The heart is often wiser than the head. Wherewithal shall a man cleanse his way? The answer of wisdom is, "By taking heed thereto;" but faith prays, "Create in me a clean heart, O God!" The heart is wiser than theology, for theology agrees with worldly wisdom in saying that the dead are past praying for; but the heart still says, "Lord, if thou hadst been here my brother had not died; but I know that even now, whatsoever thou wilt ask of God, God will give it thee." Faith does not reason; and it ought not to reason, for it is the heart's cry to God. It sails an uncharted sea, guided by a star.—*In Christian Advocate.*

The Hem of His Garment

The law prescribed that every Jew should wear on his outer garment a "fringe" or tassel to remind him of his people and his God. It was this tassel that the woman touched. To her it stood for the bond that connected her own life with that of the great prophet. She had not the courage to stand before him and say: "Sir, I am a wretched woman and unclean. I am not worthy to touch you, nor is it lawful; for my touch is pollution. But with all my wretchedness I am a daughter of Israel, and therefore am of your kindred." She did not dare to make her plea openly and call the attention of all that throng to her secret sorrow; but there was a silent prayer in that touch, an appeal to the Jew and the prophet in the name of kindred and religion—an appeal that was effective. To this day the sinner that is ashamed of his sin, that would hide his shame even from the Saviour himself, may come to his Lord and touch the hem of his garment. The sin you have committed against your neighbor must be confessed, if not to God, at least to your neighbor. But every soul has some sin that defiles only himself. It may be only a habit of thought or some passion usually smoldering under the ashes, but bursting now and then into a flame. Let it be hidden forever. But reach out the hand. The fountain of purity cannot be defiled.

This woman's faith was far above that of the theologians of the time. Like that of the Syrophenician woman, it was inspired by her distress and her humiliation. Like that of the dying thief, it was the faith of one who was drinking the cup of bitterness that Jesus alone of all men ever deliberately chose as his own. Whatever else may separate us from him, wretchedness cannot.

"The healing of his seamless dress
Is by our beds of pain;
We touch him in life's throng and press,
And we are whole again."

—*Exchange.*

Each of us ought to have some soul, especially in his thoughts. If there is a Christian who has not on his heart some especial one whom he is trying to bring to Jesus by speaking or writing to him, he is false to the very idea of Christ's kingdom.—*Rev. Wayland Hoyt, D. D.*

OUR YOUNG PEOPLE

A Friend

Give me the friend who does not fear
What the world may think or say;
Who is not swayed hy every breeze
To hend another way.

Give me the friend whose every word
Is not of flattery:
Who does not always try to speak
Just what may pleasing be.

A friend is he who sees the faults
In one who is his friend,
And does not, silent, pass them by
But speaks those faults to mend.

He is a friend who does not change
With turn of Fortune's wheel,
But is firm and true and constant too,
In woe as well as weal.

The one who has a friend like this
Has cause for thankfulness.
"Thank God!" I say, for such a life;
May God reward and hless.

—*Anna C. Chandler, in the Watchman.*

Opportunity

(*An Answer to Ingall's Poem on "Opportunity"*)

They do me wrong who say I come no more
When once I knock and fail to find you in;
For every day I stand outside your door,
And bid you wake, and ride to fight and win.

Wail not for precious chances passed away,
Weep not for golden ages on the wane!
Each night I burn the records of the day;
At sunrise every soul is born again.

Laugh like a boy at the splendors that have sped,
To vanished joys be blind and deaf and dumb;
My judgments seal the past dead with its dead,
But never bind a moment yet to come.

Though deep in mire, wring not your hands and weep;
I lend my arm to all who say, "I can."
No shamefaced outcast ever sank so deep
But yet might rise and be again a man.

—*Walter Malone.*

Companionship

BY F. V. KING.

Companionship is a word of high quality. We have numberless acquaintances, we have many friends; but we have only a few companions. Companions are, therefore, the select few out of all we know. They are people with whose souls our souls are knit, for true companionship is always independent of the externals of life—the externals of money and houses—and it is always dependent on the soul qualities—qualities of common aspiration, thought and outlook. Often enough, it is true, there arises a barrier between two such souls, an artificial barrier of materialism, which separates those who were once united in companionship.

Every earnest young man desires to know what he is like in the eyes of others. But it would be infra dig to ask others what they thought of us. Now, there is a very simple method open to us of self-examination, and that is to look into the character of our companion, and what we see in him is a certain indication of what we are ourselves. Remember the saying, "Like like likes, and unlike likes unlike.' A moment's thought will enable us to see that we reflect ourselves in our supreme individual choices. And this reflection is never better seen than in the character of the person whom we have made our bosom friend. A wastrel can never consort with an accumulator. A dissipator can have no alliance with a saver. And hence these could never see a likeness in each other. But two students in geology have common fellowship. Two teachers of the same truths have ground of unity. Two inquirers after the realities have magnetic souls which must unite if they meet.

How many companions should a young woman or a young man have? Of course, if it's a question between a young man and a young woman only, there is only one answer. Or, if there is another answer, there is also trouble, for "two's company, three's ——." But companionships are truest and surest in twos. If any prefer a larger number, it is well to keep the number small, since the large companionships, whom one often sees in the streets, can hardly have made any appeal to the thoughtful, except as noise-makers. In fact, there is no virtue whatever in large companionships. Large companionships altogether overlook the better qualities which are the outcome of a very limited companionship. They make for levity, insincerity and unreality. But a companionship of two like souls educes faithfulness and thoughtfulness. The great friendships of life have ever been in twos, and perhaps no better modern example exists of this than in the case of Tennyson and Arthur Hallam, immortalized in Tennyson's "In Memoriam."

Companionships should be chosen, they should never be haphazard. They must not be left to the drift of changing circumstances, to the fortune of business, or to the chance of position. It is too important a step to be left thus. Companionship affects too large a part of our life for us to be reckless of it. We want those who will help out our powers, those who will share our failures and ambitions. We want to find a soul better than our own, which will confirm the best we think. And this can not be done if we drift into our choices, which may only pander to our weaknesses. But it can be done by a carefully considered choice.—*Springtime.*

The Helping Hand of Friendship

BISHOP WILLIAM E. M'LAREN

"I could never have accomplished it if my friends had not stood by me so nobly, encouraging and making me believe that I could do it, when my own faith in myself and my abilities was ready to faint and die out," said one who had some splendid success in art to show that his friends were right when they thought and said he could win in the work he had chosen, yet in which he had so hard a fight for victory that he had half thought himself mistaken.

Self-confidence is well enough as a help to success; but it is not apt to survive too many hard knocks, and one may cease trying on the very eve of victory if he has nothing and no one outside of himself to urge him on. There, in such a crisis, the helping hand of friendship, the encouraging hand and voice, and faith behind them, may do more for one weary with the struggle than either helped or helper can ever realize.

"It was so easy to slip back into the old ways and the old associations; I do not believe I ever would have come out on the right side instead of the wrong side if my good friends had not stood by me, kept hold of me, headed me off every time they saw me going toward the evil that called me back insistently." So said one who had come out of a great darkness of sin into the light of a new and eventually splendidly good life. There, in his own experience, he learned how good a friendly, helping hand can be; and there he learned the truth that someone has put in this wise:

"Friendship is given to us not to favor vice but to aid virtue." A high and holy gift it is—to be used aright for its own best purpose.—*East and West.*

We know what we are, but not what we may be.

Our Good Friends

REV. WILLIAM DICKIE, D. D.

The instinct for friendship and the impulse of imitation can never be omitted in the study of youth. A man seldom rises above the average of his friends. They have a finger in his destiny during the most plastic period of his life. Gradually, should a youth have strength of mind and character, the influence of the living model declines, and, if he has entered the abstract world of thought and has felt the authority of great principles, he escapes from the tyranny of his little republic, and becomes in his turn a leader, a revolutionist, who creates new ideals and founds a new republic.

Comrades are the educators of youth. They are his books, his teachers, his mentors, his critics. After fifty a man makes few friends. He has crossed the summit, and his outlook has changed. On ascending the hill he craves the company of comrades; on descending he keeps company with his thoughts, his memories, and his hopes. Hence youth is gregarious, communal; age solitary, individualistic. Imitation governs the one, originality the other; and often those who have learned most from their friends can teach most to their neighbors.

It is a good thing to have good friends, but not to be dominated too much or too long by their example. When we have learned to imitate the best, we must pass on to do for ourselves; and our best, if it be indeed our own, the free expression of our being, is better than the best imitation. However long we may keep or prize our friends, if we live our life true to all that is true and good within us, the sense of loneliness will steal upon us as we advance upon our journey. To the strongest natures persons count lesst than principles, and to be true to great principles leads us often into strange and desert paths. "The lions walk alone: the jackals herd together."—*From Life's Ideals.*"

Opportunities

The issues of life concentrate themselves into a few special points of opportunity. The success and failure of life depend upon whether these opportunities are grasped when they present themselves, or whether they are neglected and permitted to pass. Life's greatest opportunities are not like the great ships which sail from the chief ports of the world, which sail and come again, and sail at intervals from the same ports. The great chance touch once at the pier of our lives, throw out the planks of opportunity over which our feet may pass, ring their signal bells in our ears, and then sail out of the harbor and away into the eternal sea and never come again. The little chances linger and return, but the great chances come and go and never come again. * * * If with illumined sight we could look back over the lives of the people by whom we are surrounded, how many great and rich opportunities would we see that they have permitted to drift by them unimproved!—*J. T. McFarland.*

Habit

Habit at first is but a silken thread,
Fine as the light winged gossamers that sway
In the warm sunbeams of a summers day;
A shallow streamlet, rippling o'er its bed;
A tiny sapling, ere its roots are spread;
A yet unhardened thorn upon the spray;
A lion's whelp that hath not scented prey;
A little smiling child obediently led.
Beware! that thread may bind thee as a chain;
That streamlet gather to a fatal sea;
That sapling spread into a gnarled tree;
That thorn, grown hard, may wound and give thee pain
That playful whelp his murderous fangs reveal;
That child, a giant, crush thee neath his heel.

—*Selected.*

"Some of us fail and falter and fall because we attempt too much. Better is a lowly service thoroughly performed than a great task attempted and given up in despair."

We are not satisfied to do simply the things that we can do. We must draw something [illegible] for us; sing songs that have notes too h[illegible]

—*William M. Hunt.*

PAUL'S SECOND MISSIONARY JOURNEY--THESSALONICA AND BEREA

(Acts 17. 1:15.)

International Sunday School Lesson for July 18, 1909

GOLDEN TEXT:—"Thy word word have I lived in mine heart, that I might not sin against thee."—(Psalm 119:11.)

TIME:—December A. D. 50 to May A. D. 51.

PLACES:—Thessalonica and Berea.

DAILY HOME READINGS:

M.—Act. 17: 1-5;—Tu. I. Thess. 3;—W. Duet. 6: 1-9—Th. Psa. 119: 97-104;—F. John 5: 31-39;—S. II. Tim. 3: 10-17;—Su. Luke 24: 13-32.

BY REV. E. B. BURROUGHS, A. M., D. D.

It is said in the Scriptures that "out of the abundance of the heart the mouth speaketh" and that as a man "thinketh in his heart so he is." Seeing that the heart is the mainspring of spiritual as well as physical life, we can readily understand the reason that prompted the Psalmist to hide God's words therein. The word of God is the revelation of His power and will. It reveals the truth and shows the path of duty. It illuminates the soul. It is the safeguard against sin. Being all of this, and more, it becomes the duty of all men who would please God to treasure it up where it can be preserved most safely. Thoughts must pass into the heart through the mind. How necessary then, that the word of God be there to control and bring those thoughts into harmony with the positive principles of right, of justice, of truth. Once the word of God becomes lodged in our hearts cherished by our affecitons and guarded by our will, it is safe from loss. Once in the heart it is not only kept by the heart, but keeps the heart. It then becomes a lamp to our feet and a light to our path. Thus will it keep us from falling into sin. "The low of the Lord is in His heart, none of His steps shall slide." It will enable us to overcome sin, for where the word of God, which is the sword of the spirit is, no sin can come. It was the great weapon used by the Master in His memorable contest with Satan. Let us follow the example of the Psalmist. Let us search for it is the miner for his treasure. Let us meditate upon it that it may become seed-corn in our hearts to bring forth fruit to the glory of God.

From Philippi Paul and Silas went to Thessalonica. Here they remained for some time preaching the Gospel and appealing to the Old Testament Scriptures to prove that Jews wust suffer and rise again from the dead. The efforts thus put forth were attended with some success a few Jews, a great multitude of Greeks, and many of the chief women accepted the word. But the unbelieving Jews stirred up a riot. Seeing that trouble was coming, Paul and Silas left the city and went on to Berea. Here they received a kindly welcome and a fair hearing. Many listened with open-mindedness and searched the Scriptures themselves. Finding that the doctrines taught by Paul agreed with the Scriptures many of them believed. Hearing of this, hostile Jews from Thissalonica came to Bera and again stirred up trouble. Here our lesson begins.

Light on the Text.

1. *Now when they,* Paul, Silas and Timothy. *Amphipolis.* A city thirty-three miles from Philippi. *Appollonia.* Thirty miles further on from Amphipolis. *Where there was a synagogue of the Jews.* The synagogue of this region of the country.

2. *Reasoned with them.* He preached and cited Scripture passages prophetic of the coming of Christ, his mission and that all that had been prophesied of him had come to pass. *The Scriptures.* The Old Testament.

3. *Opening.* Explaining their meaning. *Alleging.* "Setting out arguments." *That it behooved the Christ to suffer.* This was in direct opposition to their conception of the Messiah's work. They looked for a conquering cnquering Messiah.

4. *Some of them.* Some of the Jews. *Consented.* Believed and cast their lot with the apostles. *Devout Greeks.* Jewish proselytes.

5. *The Jews.* Those Jews who refused to accept the teachings of Paul. *Being moved with jealousy.* Because they drew away men from the Jewish party, and interfered with long-held opinions. *Vile fellows.* Vagabonds, professional troublemakers. They could be found at all times around the markets or grocerers. *Gathering a crowd.* Brought them together in large numbers. *Set the city in an uproar.* Aroused the people. *Jason.* Probably a Jew. It was at his house that Paul and Silas were stopping. *They ought to bring them forth.* To bring them out of the house.

6. *Has turned the world upside down.* The inhabited earth. The preaching of Paul had caused many changes and consequent disturbances. The charge was one of exaggeration of passion and of undue excitement, but it bears testimony, nevertheless to the success of Paul's missions. Dr. Wehdon says: "There is more truth in this hyprobate than they suppose. The world is wrong-side up and needs to be turned upside down to be brought right side up."

7. *Whom Jason hath received.* Not being able at the time to lay hands on Paul and Silas they sought to wreak their vengeance on Jason he having sheltered them. *Contrary to the decrees of Caesar.* "Before the Roman tribunal of the city no charge could be brought that did not in some way come under Roman law." *Saying that there is another King, one Jesus.* Thus they made the charge of treason against the apostles, not that they loved Caesar more, but that tthey loved Jesus less. The same charge was made against Jesus before Pilate. See John 19:12.

9. *Taken security.* A pledge, possibly, that the city would not be troubled further by Paul and Silas.

10. *Sent away Paul and Silas by night.* Seeing that their personal safety lay in immediately leaving the city, the apostles were sent out by their friends at night, hoping to return at some future time.

11. *These were more noble.* Of more noble birth." *Examining the Scriptures.* Searched the Old Testament writings. *These things.* Paul's statements.

13. *They came hither likewise.* Some of the unbelieving Jews from Thessalonica. As they acted at Thessalonica likewise acted they at Berea. They stirred up the multitude against the apostles.

14-15. Seeing that trouble was about to come upon them, Paul was sent to Athens, Silas and Timothy remaining at Berea. In a short while, however, Silas and Timothy were sent for by Paul *that they should come to him with all speed.* See I. Thess. 3: 1-2.

Charleston, S. C.

FEARFULNESS IN SECURITY

(Mark 4, 35-41.)

The Epworth League Devotional Topic for July 18, 1909

BY RALPH WELLES KEELER.

The Theme and the Scripture. A day of great teaching had just ended. The foundations of the kingdom of God had been explained. With joyous hearts the disciples, at eventide, had entered the little boat with the Master to cross to the other shore of the calm, still lake. A wild storm had risen. Wind and waves were tossing and driving their craft. The Master, weary with toil, was in the stern of the boat, asleep. The water was coming over the side and was filling the boat. The minds of these sailors were drawn away from the teaching of the day. They forgot that He who had taught them was aboard. They forsook their oars, ceased bailing, and cried for help. The Master's rebuke after stilling the waves was not one of anger but of sorrow. His calming of the storm was a practical demonstration of the glorious reality that where Christ is there is no occasion for fear.

The Meaning of the Theme. The fearfulness in security of a Christian is due to lack of practical faith in the reality of the presence of Jesus Christ in the individual life. In our praiseworthy efforts to be doing something for the glory of the kingdom we lose sight of some of its spiritual relationships and possibilities. The roar and din which we are creating in handling the finished product makes us forget the quiet, forceful power that inspires us to the very task at hand. Then, of a sudden, in the stress of our toil, comes a moment when all of our surroundings grow strange, things thought harmless appear as dangers, there loom up on every side impossibilities and discouragements, and, like the storm-tossed lake mariners of old, fear takes hold of us.

Our fearfulness may be due not so much to lack of saving faith as to lack of keeping faith or spiritual grasp. The spiritual ought to be as vital and real to us as the material. The personal experience of the forgiveness of sin, which comes to every follower of esus Christ, ought to be the grip that makes our hold on spiritual things unshakable.

There are many of us who are disciples of Jesus Christ who have an unmistakable faith in our salvation, but who never learn that this salvation is the beginning of a new life that develops forever.

We know the glow and earnestness of a new Presence in our life, but do not fully understand that this Presence is realy to serve us day by day. In song and joyous testimony we give witness to the coming of the Saviour into our life, but fail to grasp the fact that this is the event that gives access to God and a part in the spiritual character of our Lord and Master.

Perhaps ours is the shore experience. We hear the parables of the Master, we learn the secret of the kingdom's growth, we rejoice in the many consecrations possible for the exuberant life of youth, but we fail to recognize the working power of what we hear and learn.

Out on the deep, far from shore, the wind blows and the waves rise. Fear becomes terror. Our little craft must surely sink. The wind of doubt and religious uncertainty howls round about us with hideous glee. Lowering clouds of unlooked-for harsh experiences sweep across our sky, temptation and strife beat against us. The pitching of our boat causes us to see things from new and startling angles of vision. Self-reliance weakens. A wonder as to whether we actually possess the faith we thought ours unnerves us. The waves rise higher. The wind shrieks in a fiercer key. Everything must go. In sheer agony we cry out, "Master, carest thou not that we perish?"

Could we but remember that above the storm of wind and wave of human experience God keeps watch over his own, we would be spared the inevitable rebuke for our fearfulness, "Why are ye so fearful? How is it that ye have no faith?" If we did but let go the furling of our sails as our own judgment advises we would let them fly full before the wind and never fear, since the Pilot Jesus Christ, is aboard.

Is not this the hour for which we prayed?—the open sea running high, a full, strong blow from the northeast, a good pitch and roll to the ship and the splash of the spray in our face, the shore far out of sight a heavy sky overhead. Was not the giving of self to Jesus Christ in order that such conditions might be faced fearlessly? Did we not know that he who is Master of the calm sea is also its Master when it is tossed and scattered by stormy winds? And did not our faith in Jesus Christ teach us that he would temper the winds with his presence? Was not our consecration for the hour of storm and splash of the wave?

We forget that Jesus Christ is with us not only in our credal confession but as a practical help for the need of the hour. Away from the quiet scenes where the "word" of the kingdom was taught us, we forget the "power" of which the word was only a shadow and teaching. Did we remember this we would bring our "religious experience" out of the theoretical into the practical. This is to interpret our mental assent into heart enthusiasm. This is to know whom we have believed. And to know him is to trust in the strength and power which he every moment gives.—*Notes on the Epworth League Devotional Meeting Topics.*

Personal and General

Mrs. Davis, mother of the Rev. T. W. Davis, of Durant, Miss., who has been very ill, is improving.

Miss Lizzie Smith and Miss Allis Cotton, of Natchez, Miss., are in Winona visiting their sister, Mrs. Hart.

Two strong men in Guthrie, Okla., are the Rev. R. L. Perkins and the Rev. S. A. Stripling. The former works in the adjacent surrounding and the latter is pastor in the city.

Wiley Chapel, the Rev. T. A. Hampton, pastor, is prospering. At a recent communion service 92 partook of the Lord's Supper.

The rally at New Hope Church, Cedar Bluff, Ala., on June 27 was in many ways a success; $20.85 was realized. The Rev. William Perry is pastor.

The Rev. S. Mitchell, pastor at Colfax, La., rsports that the Willing Workers and members of his church recently visited the parsonage and left many choice groceries and a good purse of money.

A new church at Bond, Miss., has been completed and was dedicated May 30. The Rev. A. Jackson is pastor. Rev. J. J. Young preached the dedicatory sermon. Collection $48.88.

The Rev. H. R. Singleton, pastor of the First Methodist Episcopal Church, South, preached the annual sermon at Peabody Industrial Institute at Alexandria, La

The Rev. B. W. Robinson, pastor of Heidelberg, Miss., reports that his members recently gave a surprise party for a blind member, Mr. Courtney Kellar. Presentation address was made by D. Auston.

The address of the Rev. Pettus T. Gorham, district superintendent of the Lexington District, is now 320 E. Short Street, Lexington, Ky., instead of 1117 High Street, Paris, Kentucky.

The Methodist Episcopal Church at Jasper, Tenn., raised for the first time in the history of the church, June 20, 1909, $38.50, from a membership of only 17. The money was raised by a contest between two young ladies..

Tbe Rev. W. C. Turner, pastor at Pelican, La., who was ill for five weeks has fully recovered. He and his family were recently given a surprise party, the friends bringing many "pounds", Mr. Jeff Allen delivering the presentation address.

The eleventh anniversary of the Amanda Smith's Industrial Home, Harvsy, Ill., occurred Monday, June 28. Address of welcome by the Rev. Dr. H. G. Warren. Other addresses by Dr. D. Cornell and Mrs. Amanda Smith.

Tbe Rev. T. F. Robinson is meeting with flattering success as pastor of Union church, Morgan City, La. Recently the stewards and trustees unanimously passed resolutions commending Brother Robinson's work and granted him a vacation for thirty days.

The quarterly conference of Asbury Church, Natchitoches, La., the Rev. D. S. Sloan, pastor, appropriately passed resolutions of sympathy for the Rev. Henry Taylor and wife who mourn the death of their son, Robert.

An entertainment was given Monday night, June 21, by the Epworthians of McCabe Temple, Martin, Tenn., for the benefit of the Africa Diamond Jubilee Fund. Miss Cora L. Brinkley reports the amount raised, $16.45.

The corner stone of Albert Methodist Episcopal Church, Jeanerette, La., was laid Sunday, May 30. The Rev. T. P. Norris, of Glencoe, La., and A. Benjamin, of the Baptist Church, were present, the Rev. T. P. Norris preaching the corner stone sermon. Collection $24.85.—The Rev. Robert A. Taylor, pastor.

Up to this time our church at La Grange, Ky., has not had a parsonage. The pastor, the Rev. G. W. Powell, had a rally on June 28th, and raised $90.00 to pay on the lot for the purpose of building a parsonage. Much credit is due the pastor and also Prof. S. H. Sweeney who had the choir under his charge, and furnished good music. Just a week ago this church installed new gasoline lights. On the whole the work is progressing nicely.

The following appearsd recently in the Los Angeles *New Age*. "The Rev. G. R. Bryant, pastor of Wesley Chapel, Methodist Episcopal Church, has resigned his pastorate and accepted a charge at Paris Ky. He will be succeeded by L. M. Haygood, M. D., D. D., of Lexington, Kentucky. Wesley Chapel, one of the finest churches in Los Angeles, has hesn built during the pastorate of the Rev. Bryant and by his efforts the membership has been increased by several hundred. He has been pastor of this church over seven years and by his liberal views and fearless, manly bearing has won the love and respect of all. He leaves Wesley Chapel with an absolutely clean record, a credit to the ministry of Los Angeles as well as an honor to his race. Mr. Bryant left Texas about eight years ago with the same kind of record that he is leaving California. A good man will succeed."

The corner stone of the First Methodist Episcopal Church was laid in Princeton, Ky., June 20. The district superintendent, Dr. H. W. Tate, conducted the exercise, making a vsry appropriate address. He was assisted by the able pastor, the Rev. F. D. Breckenridge. The congregation was appreciative and gave liberally of their means. Through the earnest work of the pastor Methodism is making its influence felt in Princeton. This membership is now building a new church in which will be held the ensuing district conference from July 28 to August 2. There will be in attendance over one hundred ministers and laymen of the district. Several geeral officers will attend. The people of Princeton are preparing to entertain the conference royally. Our church is growing numerically—eleven persons joined this quarter. The pastor received $100 during a recent three days' mesting and is assured of about $200 from white friends of the community.

A correspondent writes from Jeffersonville, Ind: "The grandest affair that has ever occurred in our city was witnessed on Monday evening, June 7, when a reception, given in honor of six young lady graduates of our city High School, was held in Wesley Methodist Episcopal Church under the supervision of Mrs. W. C. Statesman, who is an energetic Christian church worker. Some of the leading representatives of the race from the three fall cities were present. The out of town guests were: Mrs. N. H. Talbot, of Dayton, Ohio; ad the Rev. Dr. D. E. Skelton, of Indianapolis. Afater an interesting program Dr. Skelton gave an address to the class. Each one of the class was then presented a class pin by Dr. Skelton on behalf of Prof. R. F. Taylor. On behalf of Mrs. W. C. Statesman three of the yonng ladies, members of Wesley, were each presented a beautiful hat by Dr. Skelton, the production of Mrs. Statesman who is a first-class milliner. The guests were then escorted to the table which was fairly groaning undsr the delicioacies of the season. May success attend the class of 1909.

Our Work at St. Louis. Mo

BY THE REV. D. W. BOATNER.

The writer has spent a few very profitable days, including Sunday, June 26, 1909, with the Rev. B. F. Abbott. Bro. Abbott as pastor of Union Memorial Methodist Episcopal Church, stande almost alone, for complete equipment and appointments and all that goes to make up an ideal church edifice; for a generous and hospitable people, and for the ease, grace, and genuineness of the work being done. I happened in upon him on the second Sunday of the rally he has under way. The fact that $853 was collected June 20, and the additional fact that $267.78 was collected while I was looking on Sunday, June 26, impresses me that Bro. Abbott is one of the very few great financiers of our Methodism. And this does not end the story, for with this very complimentary financial showing, the spiritual interest is not lagging. In the very flush of success in gathering means the Rev. Abbott holds up before the people the great mission of the church (the salvation of sinners) and makes the crowning point of his church services, a strong, fervent appeal to sinners. The writer spent the 3 o'clock hour with the Rev. Brooks at Kinloch Park, where he has a very nice little church erected. Out of the genesosity of these two congregations in the financial struggle came to the writer from the Rev. Mr. Abbott, $11, and from the Rev. M. Brooks, $2 for Brinkley. Ark.

New St. Mark's, Chicago

Sunday, June 6, 1909, marked the beginning of a new era for our Methodism in Chicago. For the past nine years our church has been loocated on South State street, nera Forty-seventh Street, in an old frame building, which was anything but a source of pride to our membership, on account of the fact that it was out of date and suffered by comparison with the church houses of other denominations.

Many persons who were stanch members of our church in the south have been lost to our communion in this great city because we had not a church home that would compare favorably with other churches. The writer has personal knowledge of several persons who have joined our church on coming to Chicago and have gons off and joined the African Methodist Episcopal Church because the had better buildings than we had. Our pastors have therefore labored under a great handicap. The handicap has been happily gotten rid of, thank God, and we now have a church home that we can have a just pride in inviting the members of our communion to come into, and they may be saved to the old church that has done so much for us.

Our St. Marks' Church is now located at the southeast corner of 50th Street and Wabash Avenue, just three blocks south, and one block east of the former location.

It is admitted by other churches to be the best located of any Negro church in Chicago. It is just half a block west of the famous Michigan boulevard, one of the finest residence streets in the city, and is surrounded on three sides by residences and apartment buildings which cost hundrds of thousands of dollars. Our people are gradually pushing southward in the direction of our church and in ten years it will be in the heart of a Negro population of fifty thousand. Our church will therefors be the means of opening up a new residence district for some of our best people.

Sunday, June 6, was a great day for our St. Mark. It marked the entrance into our new home. We began the day with a sermon and the administration of the Sacrement of the Lords' Supper by our District Superintendent, the Rev. D. S. Skelton, of Indianapolis, Ind. This service was largely attended and was followed at 10:45 by a sermon by the Rev. Dr. J. B. Hingsley, secretary of the Conference Claimant Fund, and at 3 o'clock by a sermon by Rev. Dr. Geo. Elliott, Assistant General Secretary of the Board of Home Missions and Church Extension. At six o'clock the Epworth League had a special service. We closed up this glad day of rejoicing with a sermon by our resident bishop, the Rev. W. F. McDowell, D. D., LL. D. Our incomparable choir—the best in Chicago—under ths leadership of Mr. John A. Washington, rendered special music for the occasion, for all the services of the day, save the 3:00 o'clock service

The music for tbe three o'clock service was rendered by the choir from Scott Methodist Episcopal Church, our church on the West Side.

The trustees of St. Mark are under an everlasting debt of gratitude to our much beloved pastor, the Rev. Wm. C. Stovall, A. M. B. D., for his untiring efforts in helping us to consummate the deal for the purchase of our new home. Verily, "he hath builded for himself as monument." to which oncoming years for himssif a monument," to which on coming years born. will rise up and call him blessed. Brother Stovall is now servin ghis third year as pastor of St. Mark. He is conceded to be easily the best preacher who has ever served this charge. This church is better known and has larger congregations and a greater following than it has ever had. It is steadily growing in power and influence, and is now recognized as one of the leading churches of this great city.

The day is fast approaching when the people who were formerly members of our church in the South, and who now compose from 30 to 40 per cent. of the membership of some other Methodist churches in Chicago will be glad to return to our church, and the "big" preachers of the church who come to Chicago on flying visits will not be "ashamed" to come to St. Mark to worship.

You, brother editor, have never been ashamed of us. You always come and worship with us when you come this way, and you can do us a great service if through the columns of The Southwestern Christian Advocate you will talk up our Chicago work.

I expect to live to see the day when Chicago—which fifteen years ago was almost a scoffing and a byword among our ministry—will be eagerly [illegible] after by our leading preachers. St. Mark is [illegible] to be the greatest Negro congregation in [illegible] munion.

J. C. Peters.

Southwestern Christian Advocate

631 BARONNE STREET.

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

GILBERT HAVEN

Gilbert Haven was a prophet. In his personal dairy, or journal, for February 5, 1879, these words are found: "The slave has vanished but not his story. That remains picturesque terrible. His future is problematical, but will ultimately be bright." Again in the closing hours of his life he said to a friend that stood by his bedside: "These last twenty five years have been wonderful years, and many wonderful things have taken place, but the next twenty-five years will be still more wonderful." We have only to remember that these words were spoken January 3, 1880. Going back twenty-five years would take us to 1855, and most wonderful years take us to 1905. It only needs to recall the events of the last of these two periods to show that the vision of the dying saint and hero was undimned.

Let the ollection to help raise $10,000 to make sure of a professorship to be named for Gilbert Haven. Let the collection be taken on September 20, the Sunday which follows September 19, the day of his birth.

BUY BOOKS OF US

This office is fully stocked with books, and it will please us if the brethern in our territory will order books of us. Address Eaton & Mains, 631 Baronne Street, New Oleans.

Our correct address is 631 and not 633 Baronne street, New Orleans.

We have just received a large shipment of new Disciplines. Order at once , 30 cents per copy, postpaid.

A number of District Superintendents have not answered letters from Bishop Hartzell concerning the Africa Diamond Jubilee Fund. Those of you who have up to this failed to reply to the Bishop's letters should do so at once.

The National Negro Business League meets in Louisville, Ky., August 18. We should have a large delegation from this section. The SOUTHWESTERN will be glad to arrange for a special sleeper to take the friends from this section to Louisville. If you plan to go consult this office.

Frequently we have complaints that subscribers are not getting their papers. In many cases the fault is not in our office. One of our subscribers writes:

"I find that it was the fault of the postmaster that I did not get my SOUTHWESTERN. I got in after them and they showed up by giving me an armful of papers."

COMMON SCHOOL EDUCATION IN THE SOUTH

(*Continued from Page One.*)

ored, 71.10 per cent. Louisiana shows the smallest enrollment of all the states among both the whites and colored. There are within Louisiana 262,316 white children of school age; actual figures 56.54 are enrolled in the schools. There are 247,341 colored children, which is 31.1 per cent of the total school population. When will Louisiana awaken? It would appear that she has been at the bottom of the column of illiteracy long enough. The state of Mississippi shows up to a better advantage both for the white and colored; there are 236,237 white children; 81.8 per cent are enrolled. There are 353,471 colored children of school age; 76.57 per cent are enrolled. As a matter of fact there are more colored children in the public schools in the state of Mississippi than white; actual figures being 211,549 white children; 270,659 colored children.

THE FIRST MISSIONARY OF THE WOMAN'S HOME MISSIONARY SOCIETY

In reviewing the splendid history of Clark University and Gammon Theological Seminary, President Bowen, during the recent commencement, in naming the "founders," Elijah Gammon, Bishop Warren, Dr. W. P. Thirkield, Bishop Walden, President Crogman, Miss Flora Mitchell and others, appropriately included the name of Miss Sibyl E. Abbott, A. M. In her quiet and unassuming way Miss Abbott has done a work during these years which we reckon will call for a hearty "well done" at the hand of the "Master of us all." She went to Atlanta, Ga., in the spring of 1880 as a missionary, working among the Negro women, visiting from house to house, reading the Scripture and offering prayer, often showing the mothers how to improve their homes, or giving whatever service was most needed. Many persons in our Central Avenue Church, Atlanta, to-day have grateful remembrances of her ministrations in those early days.

Miss Abbott was first employed by Mrs. Elizabeth Rust, who solicited from her friends Miss Abbott's salary till July 17, 1880, when the Woman's Home Missionary Society was organized and Miss Abbott as the first missionary employed. When Mrs. Rust was in the east in those early days and Dr. Rust was pleading for the Freedman's Aid Society, Mrs. Rust was pleading for Negro women in the South. The first gift Mrs. Rust received for this cause came from the mother of Bishop Gilbert



MISS SYBIL E. ABBOTT, A. M.

Haven. Mrs. Haven's gift of five dollars in gold and a prayer became the nucleus of the salary of the first missionary of the Woman's Home Missionary Society, Miss Sybil E. Abbott. How plain the hand of God in it all now?

The following fall Miss Abbott accepted a position as teacher in Clark University, a position she has held to the present time, with the exception of a leave of absence for the school year 1891-1892. Miss Abbott is a teacher of broad general scholarship and has spent many of her summer vacations studying improved methods of teaching, etc. Her students in after years always refer to their instruction in her classes as giving them element of strength. She inspires her pupils to dig for themselves.

Miss Abbott has grown into the life of Clark University. It was through her influence that Mr. Stephen Ballard gave the money for putting up Ballard Hall, the Boys' Industrial Home, and other gifts here came through her influence to Clark, but best of all has been the giving of herself. Miss Abbott has had a large share in influencing the spiritual life of the school.

In these late years she has given efficient service as superintendent of Sunday School. Every department of the school is thoroughly organized. The home department and cradle roll are as carefully supervised as the regular school.

No one who has come in contact with Miss Abbott but is debtor to her for a living, Christ-like example of unselfishness, holy living and consecration to a God-giving duty.

Of General Interest

ASSASSINATION STIRS ENGLAND

The assassination of Sir Curzon Wyllie, of London, by an Indian fanatic last week is the subject of heated and wide spread discussion throughout this part of the country. The assassin, as it is told by his companion, was under the influence of a poisonous drug, besides having had his mind embittered and inflamed by anarchistic talks and writings of Socialists and Socialist periodicals. They hold that killing is not murder when India needs to throw off British rule and govern itself. The gravity of the situation lies in the utter hopelessness of obtaining adequate methods for silencing and punishing the instigators of such horrible crimes. The periodicals which are circulated among the students of India House, Highgate and other places, chief among which is the Krishnavarma, and which are purported to incite such crimes, can not be severely enough dealt with owing to the extradition practices. The India House is said to be a breeding place of sedition and a school for murder. The police have not the power to close up the house and break up the baneful influences exercised over the sluggish students.

Perhaps the case in hand will have the good effect of causing the proper authorities to provide ways and means for justly dealing with such evils.

DECIDING AN ISSUE

The excitement attendant upon the prohibition campaign in Bristol, Va., the results of which will be decided on Thursday this week, is said to surpass that aroused over the mayoralty election in New York. Although Bristol has for years been a dry town, the proliquorists seem to think the chances for slipping it back into the wet column are good. During the time the town has been dry it is reported drunkenness has not been lessened, and further, that within the past twelve months more than 130,000 round-trip tickets from Bristol to Abingdom, the place where the Legislature established a dispensary, were sold. The reason why this distance of fifteen miles between Bristol and Abingdon has become so renowned for its amount of live traffic is that the goods cannot be shipped to the patrons by the dispensary under penalty of the law. The "wets" declare that while drunkenness has not decreased in the city of Bristol. the town is losing over $100,000 each year it keeps the saloons out. There are no facts, say the anti-saloonists, to substantiate these assertions. The Bristolites across the line of Tennessee are rather interested in the outcome of the elction also. Tennessee's new prohibition laws recently became effective.

HOW HE CELEBRATED

It seems a fitting testimonial to the beneficient influence of the Sunday School that such men as John D. Rockefeller, after years of varied experiences, should find after all that the best act of his life—and they are many—was when he joined the Euclid Avenue Baptist Sunday School, Cleveland, Ohio, fifty-six years ago. Speaking to the children of this school on last Sunday, he said: "I want to tell you that joining this Sunday School was the best thing I ever did; and this is the happiest Fourth I have spent in a long time."

That this man, possessed with so much material wealth and whose mind must be largely taken up in the thought of the preservation and distribution of this wealth, should find time and reason to spend the Sabbath and withal the Fourth in such quiet but glorious service is certainly indicative of the near approach of the dawn of a more righteous age. In the course of his remarks to the Sunday School Mr. Rockefeller said: "My friends, what varied experiences we have! Some of us complain of the trials we have; some of us even of the sunshine that comes into our lives. We should all be happy. We need to know how to keep the good and forget the wrong."

FAVORABLE RESULTS

The special efforts put forth in Chicago and the repeated pleas for a saner celebration of the Nation's birthday all over the country seem to have had some good effect, if the number of casualties are to be a factor in the reckoning. The list of dead, so far as reported, shows a decided slump over the previous year, numbering in all probability about one-half, and not exceeding twenty-five, while the injured number one thousand. The losses by fire amount to $70,000 in round numbers.

The Fourth was also celebrated by the Cubans at Havana. The most important feature of the day was the presentation of stands of color, purchased by popular subscriptions by the American colony, to the newly-organized Cuban army. The colors were presented by twelve American girls to twelve Cuban boys.

GERMAN EMPEROR FOR PEACE

After all of the war talk which has eminated from London and other European capitals during the last few weeks, it is a relief to hear the German emperor declare himself as a man of peace. The Emperor stated that in his opinion the battles of the future would not be fought with shot and shell as in days of yore; but that the contest among the nations for supremacy would be along, commercial, economical and industrial lines. He said further that it was possible for Great Britain to regain the ground she had lost economically not by resorting to war but rather by increasing her industrial activity. Notwithstanding all this, it is to be seriously doubted whether Great Britain will build fewer warships because of this peaceful declaration of the Kaiser.

DR. ELLIOTT HONORED

Dr. Charles W. Elliott, former president of Harvard University, received two honorary degrees at the recent commencement of that institution. The degrees were Doctor of Medicine and Doctor of Laws. President Lowell referred to his distinguished predecessor in these words: "Teacher, administrator, orator, prophet; forty years the leader and guide of Harvard, and in the single minded elevation of his character a model to her sons; the father of the present American University, a brother to all teachers, a friend of every lover of his country." Dr. Elliott was also elected president emeritus, and is the first to hold this honored position in the history of the University. At the commencement it was also announced that the alumni fund in his honor had reached $500,000. Thus education has her triumphs no less than war.

AERONAUTICS

Of the inventions of various kinds of air crafts, like the making of books, there is no end. Scarcely a week passes but that some ambitious inventor announces some new discovery for which extravagant claims are made. Much is being written daily of the possible use of the dirigible baloon and the aeroplane in commerce and war. But when it is considered what trivial accidents are required to render the very best air ship so far invented useless for days and weeks at a time, one must realize that the day is still distant when vessels of this kind shall accomplish the great things prophesied of them. In the mean time it is hardly necessary for the nations of the earth to become needlessly alarmed over the probability of the fleets of hostile airships flying over their country scattering death and destruction. But the master inventors of the age are turning their attention towards this problem, and it may be that its solution is nearer now than it appears.

AS TO DISCRIMINATION

The recent decision of the Interstate Commerce Commission to the effect that there was no discrimination by Southern railroads against colored passengers must come as a thunderbolt out of a clear sky to the hundreds of negroes that travel. In other words, the statement that the day coaches furnished Negro passengers were equal to those provided for the white people is indeed a startling revelation. If this be true then the colored people must heartily sympathize with the white people who have to put up with such poor accomodations. The special decision referred to above was made in answer to complaints by Bishops Wesley J. Gaines, H. M. Turner, Evans Tyre, C. W. Smith and E. W. Lampton. The complaint of the bishops was dismissed as being unwarranted.

DR. FOSTER LEAVES RUST

Dr. W. W. Foster, Jr., who has served for a number of years as President of Rust University, Holly Springs, Minn., has resigned and has accepted the presidency of Beaver College. During Dr. Foster's administration at Rust the plant has been thoroughly renovated, several new buildings erected and the courses were strengthened. Dr. and Mrs. Foster are educators of rare strength and vision The *Pittsburg Advocate,* referring to the election of Dr. Foster as President of Beaver College, says:

"At a meeting of the board of trustees of Beaver College, held June 18, William W. Foster, Jr., D. D., of Albany, N. Y., was elected president of the college, to succeed Dr. George D. Crissman, resigned. Dr. Foster has made a life study of educational work and his acceptance of the presidency of the local institution will mean a great stride forward for it. He was educated in the schools of New York at Boston University and Drew Theological Seminary, and has traveled in Europe. His ministerial life has been in the New England and Troy Conferences, and his membership is now in the latter conference. His family consists of a wife and one daughter, both of whom are educational workers. Miss Foster has been selected as teacher of Romance languages in Beaver College. She is a graduate of Radcliffe College, taking the degree of A. B. in 1907, and has studied in Rome and Paris. Mrs. Foster was born and educated in Boston, and occupies a prominent place in educational work. She is author of several books, has lectured at Chautauqua, and has been a member of the editorial staff of the *Sunday School Journal.* Dr. Foster will take charge of the college immediately, but Dr. Crissman will remain to assist him until August ."

People of Interest

Bishop Quayle was forty-nine years old on June 25th.

Dr. A. J. Nast, editor of the *Christian Apologist,* sailed for Europe July 3. Mrs. Nast accompanied him.

We were favored recently with a visit by Mrs. P. W. Clark, wife of the District Superintendent of Lake Charles District.

President Dogan, of Wliey University, is again in St. Louis, Mo., undergoing treatment for his ear which is giving him considerable trouble.

The Negro State Teachers' Association of Mississippi will convene in third annual session at Jackson, Miss., July 21 to 22, 1909. Prof. J. A. Martin is president, and Prof. L. J. Rowan corresponding secretary.

Prof. Kelly Miller says that there are in Eastern Kansas three hundred farms owned and operated by Negroes, the majority of whom are under thirty years of age. This looks as though the young Negro has not altogether gone to the bad.

Keep your eye on the *Chicago Conservator* under its new management. It is a most readable journal. The *Conservator* has convictions and courage to express them. It will prove a mighty force in the struggle for local uplift and recognition.

The SOUTHWESTERN extends its sympathy to the Rev. and Mrs. Henry Taylor, of this city, who mourn the death of their son, Robert, by drowning in the Mississippi river, near the city, a few days ago. Mr. Taylor had just entered into manhood.

The Rev. Homer E. Wark, pastor of First Church, Leavenworth, Kansas, says of the singing of the male quartette of Claflin University so captivated his people that should they visit Leavenworth again there would not be a building large enough to hold the audience.

Mr. Charles H. Moore, natonal organizer of the National Negro Business League, is making a great impression in Indiana presenting the claims of his organization. The Kokomo, (Ind.), *Morning Dispatch* gave recently a half column concerning Mr. Moore's visit to that town.

Dr. J. C. Sherrill has just returned from West Africa and is now with his family at South Atlanta Ga. Dr. Sherrill has done heroic service in Africa for more than ten years and is one of the best missionaries we have sent to the Dark Continent. He comes home to recuperate.

Our business manager, the Rev. M. I. Davage, A. M., delivered the recent commencement sermon for the Live Oak School, Baton Rouge, La. One of the leading business men of the city who heard the sermon said: "Mr. Davage's address was truly remarkable. Only two men that I have heard in Baton Rouge equaled him in my opinion. No man can deny Mr. Davage has brains, he is a thinker."

Elsewhere in this issue we are giving a full account of the opening of the new St. Mark's Church, Chicago. We have long needed a suitable building for our Colored membership in Chicago and it is exceedingly gratifying to note that we now have one of the best church buildings and the best location for our people in Chicago. There is no reason why we should not have soon a large membership in St. Mark's, and we could if our southern pastors would communicate with the Rev. W. C. Stoval when our people move from the south to Chicago. His address is 5436 Dearborn street, Chicago, Ill.

Bishop Cranston and his wife spent two weeks in Rome this spring, the Bishop preaching in the American Church, visiting the schools and addressing the Italian Church. In company with Dr. Clarke he made a tour of the principal towns of Northern Italy in which our mission is established. On Easter, Bishop Burt, on his return from Northern Africa, visited Rome and preached to a large congregation in the American Church. On April 25 he preached in Italian to a congregation of 500 in the Church which was built under his direction. During his visit he and Mrs. Burt renewed many old acquaintances in the city which was their home for so many years and where their daughter is a teacher in the Crandon International Institute.

News Paragraphs

The Ninth Cavalry has returned to America, after two years' service in the Philippines.

The American Bible Society is circulating the Scriptures in sixty-five languages within our national boundaries.

A Southern Council of the laymen's missionary movement in five denominations south of Mason and Dixon's line has been organized.

In March, April and May last year only 110,000 foreigners arrived in this country; this year during those three months more than 337,000 have come to this side.

A Church Congress will be held July 19-20, in connection with the Summer School at Garrett, Biblical Institute. Bishop Vincent will make an address. Among others to take part are Doctors Downey and Blake, of the Sunday School department, and Dr. Herben, editor of the *Epworth Herald.* The subject for discussion is "The Teaching Function of the Church in Relation to Its Children and Youth."

A project is on foot in China to construct a railroad one thousand miles in length to be known as the Hankow-Sze-Chuen Railroad, to traverse the provinces of Hupeh and Sue-Chuen, the latter said to be the richest in China with vast agricultural and mineral resources. The eastern terminus of the road will be a city in the neighborhood of Hankow. It is reported that leading banking firms in New York City will be represented in the financing of the proposed road.

It is now apparent that the exports from the United States in the fiscal year which ends on June 30 will fall materially below those of 1908 and 1907, and slightly below those of 1906. Figures compiled by the bureau of statistics show that the total value of domestic merchandise exported in 1896 was $1,718,000,000; in 1907, $1,854,000,000, and in 1908, $1,853,000,000. The bureau estimates that the domestic exports for the full fiscal year 1909 will be nearly $200,000,000 below the average of 1908 and 1907, and perhaps $50,000,000 below those of 1906.

The *Associated Prohibition Press,* in its statistics comments on the direct and indirect economic waste in the United States due to the liquor traffic, and says: "Taking as the basis of computation the findings of Professor Alphonso A. Hopkins, in 'Wealth and Waste,' and the reports of the twelfth census (1900), the *Press* finds that the total annual waste at the present time is $5,[illegible] nearly six billions of dollars! The national government had [illegible] $200,000,000, and the State, [illegible] governments collected $75,000,000."

Recent District Meetings

LAKE CHARLES DISTRICT.

The Preachers' Meeting met at Abbeville, La., June 17, 1909. The Rev. B. J. Reddix, President, presiding; J. B. Johnson, acting secretary. The following ministers were present: B. J. Reddix, J. D. Banks, Pompey Bibbs, T. A. Jackson, J. C. Coleman, E. B. Richard, J. B. Johnson and A. J. Smith. The Rev. P. W. Clark, district superintendent, was present and spoke words of inspiration. The reports from the pastors showed success on the various charges. Brother Dave Eaton a prominent layman and member at Briggs, spoke words of much value to the meeting. The work on the district was discussed. On motion, each minister on the district was to send one dollar to Abbeville an June 21 to help out our work at that place. Rev. A. J, Smith, our pastor at Abbeville, is doig a great work. Mrs. Smith knows how to entertain preachers and proves an ideal woman in the parsonage. Strong sermons were preached by Revs. J. D. Banks, and T. A. Jackson. The meeting adjourned to meet at Jeanerette, St. Peter Church.—B. J. Reddix, President; J. B. Johnson, Secretary.

MONROE DISTRICT.

The Preachers' Meeting, Monroe District, convened Wednesday, June 16, in St. Paul Church, Monroe, La. The opening exercises were conducted by the Rev. Thomas A. Bailey, District Superintendent Brown gave some helpful instruction to the pastor on a more uniform method and union among the brethren. It seemed to animate all who heard him. The following subjects were discussed: Rev. J. R. Williams, "Is it Necessary to Attend Preachers' Meeting?" Rev. J. W. Banks, "Should old People Attend Sunday School?" I. L. Turner, "Who is Responsible for the Quarterage of the Superintendent, the District Steward or Pastor?" A letter from the Rev. J. C. Clark was read and a collection of $1 was taken to assist him. The following fraternal delegates were elected: The Rev. Thomas A. Munson, North New Orleans District, I. L. Turner, South New Orleans District. Rev. Ed Powers was the host of the meeting and his good people stood by him in the entertainment. The Rev. S. C. McGruder preached at 11 o'clock to a crowded house. He knows how to carry the people.—H. C. Wilson, secretary.

WINSTON DISTRICT.

The Epworth League and Sunday School Convention of Winston District, met in St. Luke Church, Asheboro, North Carolina, June 16-18, 1909. Wednesday, June 16, at 8 p. m., was Anniversary Evening. Welcome addresses delivered on behalf of church by the Rev. J. W. Simpson, Miss Gertrude Carter and Mr. A. H. Brower were responded to by Miss Beulah Frederick, of Kernersville, and the Rev. N. D. Shambourger, B. S., of St. Paul, Winston. All of the addresses were fine. The entire program of the evening was interesting and profitable. Thursday, June 17, at 9:30 the convention proper opened. After devotions, informal messages from workers who had done service on the field were heard. From these it could be seen that the young people on the Winston district were alive and that Methodism never had brighter prospects. At the conclusion, President R. B. McRary, of Lexington, took charge and the execution of the program outlined for the day was begun. Reports from various chapters showed the condition of the work on the district. The topics scheduled for discussion were handled to the good of those present. In the evening a literary program was rendered. Among those who participated were: Misses Ophelia Robinson, Myrtle Cox, Flossie Burns, Effie Reed, Nettie Blackburn, Tero Carter and Mrs. A. H. Brower. At the close of this program the Rev. N. D. Shambourger delivered an address. This program from start to finish was a pronounced treat. Friday, June 18th, was "Sunday School Day." Commendable reports were read and discussed. Subjects of vital interest to the church were handled by men of experience and ability. The needs of Bennett College were not forgotten. The convention pledged itself to be on hand with the full amount apportioned for the erection of the "Presidents Home." The institution has the unanimous support of the Winston District. At 8:30 p. m., the church was well nigh packed to hear the announced program. Miss Bettie Cash, in her charming way recited a sacred selection, followed by an interesting paper read by Miss Sara P. Carter. Then came the annual address by the President, Prof. R. B. McRary. Prof. McRary delivered an address, the influence of which will doubtless outlive time. The convention regretted that his business relations made it impossible for him to accept reelection. At the close of the program the new district cabinet was introduced. Mr. P. L. Eccles is president. Quarterly Conference was held Saturday. District Superintendent R. Smith, (who was a live wire in the convention), in the chair. Sunday was a great day in Asheboro. Services were held all day, dinner being served on the grounds. District Superintendent Smith preached at 11 a. m. Sacrament was administered at 3 p. m., and the Rev. N. S. T. Shambourger preached an excellent sermon at night. The members of St. Luke are wide awake. Electric lights have been installed, the floor carpeted and a new pulpit suit bought. The Woman's Home Missionary Society bought the carpet and pulpit suit at a cost of about $75. Methodism is gaining ground in these parts. The God of Jacob is with us.—J. A. McRae, reporter.

OCALA DISTRICT.

The Ocala District Conference Sunday School, Epworth League and Woman's Home Missionary convention met in Starke, Fla., June 10-13. The devotional service which included the administering of the Sacrament, was conducted by the District Superintendent, the Rev. J. P. Patterson, assisted by the Rev. E. Sable and J. J. Keeler. The conference was organized by electing the Rev. F. M. Spicer secretary, and the Rev. A. Rutledge assistant;; the Rev. Z. D. Limbrick, treasurer, and J. W. Robinson, statistical secretary. The conference and convention was a success from every point of view. All who attended received both pleasure and profit. Excellent papers were read at each session, that inspired the whole delegation to greater activity. Too much credit cannot be given to papers read on the following subjects: "Our Duty to the Freedman's Aid Society," by the Rev. T. W. Williams, "The Southwestern Christian Advocate and our Duty Toward It," by the Rev. F. M. Spicer, "The Woman's Home Missionary Society and our Duty Toward It," Mrs. A. E. Jenkins.

The Sunday School and Epworth League had their sessions each afternoon and much interest was manifested by superintendent and delegates. Able papers were read and discussed by members of the convention. Our worthy district superintendent was on hand at each session brim full of information and advice on all lines of church work. The Rev. J. F. Elliott, district superintendent of the Gainsville district, visited the conference and brought greetings from his district. The following pastors were present and made excellent addresses: Rev. T. H. B. Walker, D. D., pastor of the Mt. Pleasant Church at Gainsville; Rev. S. A. Huger, pastor at Cedar Key, and Rev. H. W. Bartley, of the Jacksonville district, also Rev. W. M. Jenkins, D. D., of the African Methodist Episcopal Church.

Sunday was a great day. Early Sunday morning crowds began to gather from all parts of the community and long before services begun every seat in the church was occupied. At 10 o'clock love feast was conducted by the Rev. E. L. J. Banks, and Rev. A. H. Evans. At 11 o'clock the Rev. J. P. Patterson, district superintendent, preached a great sermon from Daniel 2:35. He preached as though his tongue had been touched with a live coal from a spiritual altar. At 3 p. m. the Rev. T. W. Williams, pastor of Ocala Station, preached from Hebrews 10:20. Theme: "The Christian's Way to Heaven." This was a masterly production. At 7:30 p. m., the Rev. F. M. Spicer preached to the satisfaction of all from the words, "When Ye Pray Say Our Father." Raised during the conference $120.50. The conference adjourned to meet at Redick, Fla., 1910.

WAYNESBORO DISTRICT.

On May 27, 1909, the Sunday School and Epworth League Convention of the Waynesboro District, Savannah Conference, met at Ogeechee, Ga., Spring Head Church, to hear the Annual Sermon which was preached by the Rev. J. S. Shuman. In his usual manner of preaching he advanced many very touching truths.

Friday morning the convention reassembled with District Superintendent Rev. James Jackson, in the chair for organization. The following officers were elected: Rev. C. W. Prothro, secretary; Prof. I. E. Bryan, assistant; finance committee, Rev. J. H. Pinkney, Miss Cassie Zeigler, Rev. C. W. Prothro. The committee on state of the Sunday school were, Prof. I. E. Bryan, D. L. Clark and William Bellinger. Reports of Sunday school Superintendent and Epworth League presidents were called. The convention listened to a healthy welcome address read by Miss Elizabeth Robinson. The Rev. Wm. Bellinger made a hearty response on the behalf of the convention.

The afternoon session was devoted to hearing reports and election of officers for ensuing year. The following were elected: Prof. D. L. Clark, first vice-president; Miss Clara Kimball, second vice-president; Miss Willie Stone, third vice-president; Mr. H. K. Gross, fourth vice-president; treasurer, Miss Cassie Zeigler; district Organizer, Prof. I. E. Bryan.

At night the Rev. J. H. Pinkney preached a wonderful sermon to the delight of all who heard him.

Saturday morning the first paper was read by Miss Mattie Bell, delegate from Asbury. Subject, "Can a Sunday School do its Best Work Without Teachers' Meeting?" When she finished the reading all were convinced that teachers' meeting is an essential to a successful Sunday school. "How May we Interest Young People in Sunday School?" Miss Willie Stone, of Augusta. "How May we Concern the Young Folks in Prayer Service?" Mrs. Rosa Stephens, of Hogan. She being absent, the Rev. H. G. Stephens read her paper.

The subject, Resolved, "That Christian Zeal is More Indispensable to Effective Teaching than Much Learning," was discussed. Affirmative, Mr. H. K. Gross, of Cameron, Ga.; negative, Mrs. Evans, of Millen, Ga. "Te Necessity of the District Becoming more Active Relative to Haven Academy," the Rev. J. H. Pinkney was called on to lead in the discussion of this subject, and many followed him.

"The Sunday schools Opportunity to Cement the Cause of Temperance," A. H. Jemerison, Rocky Ford, Ga.; "How May we Achieve our Civic Rights, Despite of Disfranchisement?" Miss C. B. Cook, of Statesboro, Ga.

The literary program was suspended and to the pleasure of all we listened to an able sermon by the Rev. J. H. Cole, of Bascom.

In the afternoon the program was resumed. "There is a Brighter Side," Miss Floy Green, Sylvania, Ga; Resolved, "That Dancing is Hurtful too Christian Development." Affirmative, Miss Lena Mitchell, Sylvania, negative, Mr. C. O. Sexon. being absent he sent his paper containing the discussion of his side, which Miss Ethiel Jackson favored the convention by reading it. Miss Ethiel Jackson performing at the organ, furnished most excellent music throughout the session. During the session $69 was raised.

From this time the services were composed chiefly of praise and preaching. Saturday night the Rev. A. G. Stephens preached a powerful sermon. Subject, "The Power of His Word." Sunday at 11 a. m., the Rev. Wm. Bellinger, in the church and the Rev. C. P. Cannon in the hall, both had crowded houses is a mild way of saying it; the Rev. C. W. Prothro at 3 and the Rev. J. S. Shuman at night.

The Rev. S. P. Bryant and his good people deserve much honor for the most excellent manner in which they entertained the people.

MISS GARRISON IN SOUTH CAROLINA.

We were favored with the presence of Miss Bessie M. Garrison, at Anderson, S. C., Sunday, June 13. Miss Garrison comes in the interest of the Woman's Home Missionary Society of the Methodist Episcopal Church, of which she is an able representative. Too much praise cannot be given this young woman of ability and character for the work that she is doing for humanity. The speech made by her will be long remembered. It was as fine as I have heard. And no doubt will do much good for the cause she so ably represents. She electrified the audience with her eloquence. At the conclusion of her speech a collection was taken for the Society amounting to $5.

The Woman's Home Missionary Society is doing a great work toward the elevation of women. I feel that we ministers of the South Carolina Conference should give it our undivided cooperation and urge the organization of the same on every charge. It is a fact that many of the brethren give little or no attention to this cause. It ought not so to be. The good people of Anderson made it very pleasant for Miss Garrison while here. Two or three receptions were given in her honor. She was the guest of Rev. and Mrs. E. L. Rogers. We regret very much that the rain prevented her from meeting the local organization on the evening that was appointed.

May God ever bless her and give her much success in this great work.—W. H. Redfield.

District Conferences and Conventions

District Conferences

District.	Place	Date.	Dist. Supt.
Chattanooga	So. Pittsburg, Tenn	July 7-11	Cox
Pulaski	Independence, Va.	July 8-11	Pickett
Austin	Georgetown, Tex.	July 13-18	Kirkpatrick
LaGrange	LaGrange, Ga.	July 14-18	Stripling
Greensboro	Randleman, N. C.	July 14-18	Peace
Opelika	Alexander City, Ala.	July 14-18	Holliday
Holly Springs	Abbeville, Miss.	July 20-25	Swann
Nashville	Tullahoma, Tenn.	July 20-26	Smith
Starkville	Ethel, Miss.	July 21-25	Everett
Anniston	Syiacauga, Ala.	July 21	Buckner
No. New Orleans	New Orleans	July 21	Price
Greenville	Westminster, S. C.	July 21	Page
Western	Hickory, N. C.	July 21-25	Ashe
Knoxville	White Pine, Tenn.	July 21-25	Webber
Bennettsville	Dlilon, S. C.	July 21-25	Thomas
Florence	Timmonsville, S. C.	July 21-25	Fulton
Muskogee	Boynton, Okla.	Juiy 21-25	Franklin
Orangeburg	North, S. C.	July 21-25	Cooper
Gulfport	Gulfport, Miss.	July 21-25	Cannon
Sumter	Sumter, S. C.	July 21-2o	Valentine
Bristol	Mountain City. Tenn	July 22	Hill
Hattiesburg	Jordan, Miss.	July 22-25	Brooks
Waycross	Thomasville, Ga.	Juiy 22-25	Bridges
Savannah	Savannah, Ga.	July 22-25	Giddens
Aberdeen	Columbus, Miss.	July 22-25	Henry
So. New Orleans	Donaidsonville, La.	July 22-26	Hubbard
W. Nashville	Lewisburg, Tenn.	July 27	Utley
Dallas	Sherman, Tex.	July 27-Aug. 1	Wyatt
Griffin	Jonesboro, Ga.	July 28	Travis
Huntsville	Montgomery, Tex.	Juiy 28-Aug. 1	Jackson
Beaufort	Erhardt, S. C.	July 28-Aug. 1	Davis
Louisville	Princeton, Ky.	July 28-Aug. 1	Tate
Jackson	Greenhili, Miss.	July 28-Aug. 1	McNair
Birmingham	Birmingham, Ala.	July 28-Aug. 1	Thomas
Wilmington	Wilmington, N. C.	Juiy 28-Aug. 1	Morehead
Montgomery	Brewton, Ala.	July 28-Aug. 1	Goins
Greenville	Stephensville, Miss.	July 28-Aug.1	Hart
Greensboro	Owens, Miss.	Aug. 2-8	Nevils
Meridian	Scooba, Miss.	Aug. 3-6	McMorris
San Antonio	San Antonio, Tex.	Aug. 3-8	Weakley
Palestine	E. Calvert, Tex.	Aug. 3-9	Fuller
Atlanta	Fairburn, Ga.	Aug. 4-8	Johnson
Shreveport	Mansfield, La.	Aug. 4-9	Johnson
Rome	Temple, Ga.	Aug. 4-9	Adams
Lake Charles	Lake Charles, La.	Aug. 4-10	Clark
Waycross	Orchard, Ga.	Aug. 5-8	Bridges
Vicksburg	Bolton, Miss.	Aug. 5-8	Lucas
Paris	Greenville, Tex.	Aug. 10	Gilmore
Gainesville	Gainesville, Ga.	Aug. 10-15	Gowen
Indiana	No. Vernon, Ind.	Aug. 11	Skelton
Monroe	Mt Nebo, La.	Aug. 11	Brown
Brookhaven	China Grove, Miss.	Aug. 11	Smith
Cumberland River	Carthage, Tenn	Aug. 11-15	Booth
Tupelo	Nettleton, Miss.	Aug. 11-15	Scarboro
Sedalia	Otterville, Mo.	Aug. 11-16	McAllister
Marshall	Marshall, Tex.	Aug. 17-22	Williams
Alexandria	Natchitoches, La.	Aug. 18	Obea
Baton Rouge	Jackson, La.	Aug. 18	Turner
Guthrie	Guthrie, Okla.	Aug. 18-22	Smith
St. Louis	Farmintgon, Mo.	Aug. 18-22	Gillum
West Tenn.	Alamo, Tenn	Aug. 24-29	Lyte
Navasota	Navasota, Tex.	Aug. 24-29	Taylor
Forrest City	Marianna, Ark.	Aug. 25-29	Hodges
Maysville	Sharpsburg, Ky.	Aug. 25-30	Ziegler
Houston	Orange, Tex.	Aug. 31-Sept. 5	Johnson
Little Rock	Loanoke, Ark.	Sept. 1-6	Sherriil
Washington	Rockville, Md	Sept. 7-12	Williams
Ft. Smith	Ft. Smith, Ark.	Sept. 23-26	Scarboro
Philadelphia	Chester, Pa.	Oct. 13-14	Monroe

Conventions

July 8-11—Brookhaven District Missionary Epworth League and Sunday School Convention, Brookhaven, Miss.

July 14-18—Opelika District Sunday School and Epworth League Convention, Alexander City, Albama.

July 16-23—So. Florida Mission Sunday School and Epworth League Convention, Key West, Fla.

July 18-24—Nashville District Sunday School Institute and Epworth League Convention, Tullahoma, Tenn.

July 20-21—Holly Springs District Epworth League Convention, Abbeville, Miss.

Juiy 21-25—Sumter District Sunday School Institute and Epworth League Assembly, Sumter S. C.

July 21-25—Spartanburg District Preachers' Meeting, Sunday Sschool Institute and Epworth League Convention, Blacksburg, S. C.

July 20-Aug. 1—Huntsville District Sunday School Institute and Epworth League Convention, Montgomery, Texas.

July 21-25—Bristol District Allied Meeting of Young People's Societies, Mountain City, Va.

July 21-25—Greenville District Sunday School Institute and Epworth League Convention, Westminster, S. C.

July 21-25—Florence District Preachers' Meeting, Sunday School Institute and Epworth League Assembly, Timmonsville, S. C.

July 26-28—Greenwood District Sunday School and Epworth League Convention and Woman's Home Missionary Society, Owens, Miss.

July 28-29—Greenville District Epworth League and Womans' Home Missionary Society, Stephensville, Miss.

July 28-Aug. 1—Louisville District Epworth League, Sunday School and Woman's Home Missionary Convention, Princeton, Ky.

July 28-Aug. 1—Topeka District Sunday School and Epworth League Convention, Independence, Kansas.

Aug. 3-5—Clarksdale District Sunday School and Epworth League Convention, Shellmound, Miss.

Aug. 4-8—Huntsville District Epworth League and Sunday Svhool Convention, Huntsville, Ala.

Aug. 11-15—Tupelo District Epworth League Convention, Nettleton, Miss.

Aug. 11-15—Cumberland River Epworth League, Lay Conference and Sunday Schooi Institute, Carthage, Tenn.

Aug. 11-16—Sedalia District Epworth League and Sunday School Convention, Otterville, Mo.

Aug. 18-22—St. Louis District Epworth League and Sunday School Convention, Farmington, Mo.

Aug. 18-23—Annapoiis District Epworth League Convention, Waterbury, Md.

Aug. 22-25—Welch Mission District Sunday Schooi and Epworth League Convention, Stewards' and Leaders' Conference, Glatto, W. Va.

Aug. 24-29—Navasota District Epworth League, Sunday School Convention and Woman's Home Missionary Society, Navasota, Texas.

Aug. 25-29—Forrest City District Sunday School and Epworth League Convention and District Stewards' Meeting, Marianna, Ark.

Aug. 26-29—North Carolina Conference Woman's Home Missionary Society, Asheboro, N. C.

Sept. 5—Anniston District Sunday School and Class Leaders' Convention, Tal-

Sept. 7-12—Washington District Epworth League Convention, Rockville, Md.

Sept. 23-26—Ft. Smith District Sunday Schooi and Epworth League Convention, Ft. Smith, Ark.
Iadega, Fla.

Oct. 13-14—Philadelphia District Preachers' Meeting, Siloam Circuit, Chester, Pa.

Children's Day Collections

Grantville, Ga.—At John Wesley Methodist Episcopal Church Childrens Day was quite a success in every way. Dr. J. P. Wragg preached a splendid sermon to the children. The Sunday School presented its exercises under the leadership of our faithful Superintendent, W. L. Tatum, and the efficient teachers, Mrs. M. L. Stewart and M. E. Smith. Music was rendered by The Young People's exercises were in the pastor's wife, Mrs. J. L. Crolley. the evening. The chorus consisting of more than 40 voices was the attraction of the exercises. Total collection, $75.00.—Wm. Stewart.

Martin, Tenn.—Chiidren's Day was a grand success at McCabe Temple. The Rev. H. G. Harris of the Missionary Baptist Church and his congregation were with us. Clifton L. Williams was superintendent and Miss Vera Lee Cavitte organist.. Collection, $6.01 —Cora L. Brinkley.

Benson, La.—Good program came out on the second Sunday. Through the efforts of the Rev. J. J. Hawkins, pastor, the largest collection that has been raised here in recent years was reported.

Forest, (Miss.), Circuit—At Mars Hiil an exceilent program was rendered and $3.91 raised. J. C. Crudup, superintendent.

Green Grove School—Program rendered under direction of O. S. Spencer, Superintendent. Collection $4.20. D. D. Dukes, pastor.

Rosehill, Miss.—Good results were obtained here. Total collection. $37.45, of which amount the following gave: S. A. Jones, $1.50; Vina Jones, $1.00; Christolia Sims, $1.25; M. B. Rogers, $1.00; Bonnia Bradoc, $1.50; A. B. Britton, $1.00; Myrtie Davis, $1.15; Leegirth King, $1.60; Alda Jones, $2.05. Total collection, $37.45.—A. B. Britton, pastor.

Waynesboro, Ga.,—At Asbury Children's Day was nicely observed. Collection for missions, $13.56.—J. S. Shuman, pastor.

Solgohachia, Ark.—Childrens' Day Service was nicely carried out. The Rev. J. S. Onque, pastor of the Presbyterian church addressed the children. Collection for the day, $45.26.—J. S. Stokes, pastor.

Boyce, La.,—At St. Paul's, June 13, Children's Day was observed. Exercises were couducted by Miss Lilile Ennis and Wm. Proshee, superintendent. Collection $3.00.—W. L. Amos, pastor.

Keithville and Fairview, La.—Children's Day was observed and program carried out under the direction of Superintendent P. P. Smallia. Collection, $15.00.—J. A. Vincent, pastor.

Feray, Miss.—At Mt. Salem church a collection raised by Jessie Moore, Rose E. Stephens, Minnie Owens, Fannie Woodall, Amy Holt and Eiia Johnson amounted to $11.07. Thos. A. Wright, superintendent; E. D. Ford, pastor.

Marshall, Mo.—Under the supervision of Mrs. W. A. Kennar, a splendid program was rendered. Total collection during the day, $30.75. The Sunday School raised in its Easter collection, $8.49. G. W. Reeves, pastor.

Capleville, Tenn.—Exercises at Burdith's Chapel well attended. Collection $10.04. G. J. Wilcox, superintendent; H. E. Erwin, pastor.

Fort Smith, Ark.—Ebenezer Sunday Schoc held appropriate exercises, Mrs. Eliza . Griffin conducting the same. Good collection.

Ca.par, La.—Sunday, June 13th, was a gala day. Program under the direction of Mrs. A. Jones and Mrs. L. A. Williams. S. Jones, Superintendent; H. C. Wilson, pastor.

Bastrop, La.—Good program presented at Wood Chapel by this small but faithful Sunday School—George Brantley.

Alexandria, Tenn.—At Chease Chapel was witnessed a splendid program, due to the efforts of Superintendent Ruben Phillips and Mrs. Millie Robinson. Raised $9.00 for missions. Frank Smith, pastor.

Fordoche, La.—The Childens Day, June 13, was observed here. The superintendent, Lilia R. Tillman; secretary, Lubirthia B. Williams; and teacher, Lubirthin B. Miles, deserve credit for services rendered. The children collected $7.40.—T. A. Hampton, pastor.

Hardinsburg, Ky.—Children's Day was observed at Tolbert's Chapel. Service was largely attended.—G. W. Harris, pastor.

Carthage, Mo.—Children's Day was nicely carried out. The audience was greatly entertained by the splendid display of the little ones. Collection, $8.67. O. S. Langston, superintendent; C. H. Johnson, pastor.

Rio, Miss.—A splendid program was rendered. Excellent papers read. Collection good.—E. S. McLain.

Alamo, Tenn.—Exercises conducted by J. Williams. Collected for missions $5.57.—J. M. Morley pastor.

Hemphill, (Texas), Circuit.—Childrens Day was highly celebrated here. Collection $12.—S. A. Pryor, pas-

Oliver, La.—Childrens' Day was a success. Collection, good.—Lawrence Robinson, Sunday School Superintendent, E. B. Richards, pastor.

Nancy, Miss.—We observed Childrens' Day with a splendid program. Collection $4.29.—Jennie Cooper.

Conference Notices

Special Notices

ROME DISTRICT.

Dear Sisters: We are near the district conference to convene at Temple, Ga., August 4, and we hope the work of the Womans Home Missionary Society will be pushed to the front by the ladies of each charge on the district, bringing a fair report. The reparts are expected Saturday afternoon. Let each sister rally to make this part of the work a success. We hope to have a report from each charge.—(Mrs.) Fannie Swain, district secretary.

WILMINGTON DISTRICT.

Dear Brethren: With reference to the Wilmington, N. C., district conference convening at Wilmington, N. C., July 28 to August 1, I beg to ask all the pastors to send me names and numbers (of the district) of their delegates at once. Things brighter for a good conference. Yours, G. B. Mc Lean.

THE SEDALIA DISTRICT CONFERENCE

The Sunday School and Epworth League Convention will meet at Otterville, Mo. August 11. Brethren, come prepared to make full benevolent reports. Every pastor and delegate is expected to he present at the opening. The roll for the Geo. R. Smith College Fund will be called by charges. Have no blanks. The College anniversary will take place on Friday evening during the session and addresses will be delivered by Prof. A. C. Macklin, president, Dr. J. Will Jackson and Dr. E. M. Jones. All local preachers and delegates who are not on the program are requested to prepare subjects of their own selection. The African Diamond Jubilee and the Freedmen's Aid Society will be well represented. Pastors will please come prepared to remain over Sunday and will please collect 50c from each congregation for expenses. Each Sunday School Superintendent is requested to bring or send one cent for each scholar enrolled in the Sunday School. Each Epworth League president is requested to bring or send two cents for each member enrolled in the League. All General Conference officers are invited to be with us during the session.—John H. McAllister, District Superintendent.

HOUSTON DISTRICT WOMANS' HOME MISSIONARY SOCIETY

We regret very much that the Houston District was not credited with as much dues in the Womean's Home Missionary Treasurer's report, as it should have had. There was $30.00 paid in I think. Now to the District! Dear Sisters of Marshall District, you know our annual district convention is near at hand and none of you have sent in your dues or contingent money. And, too, sisters, the delegate, Mrs. A. D. Sellars, is to go this year and we want to raise our part of all monies. Let us be doers of the word and not hearers only. Sisters, begin now, dont wait, raise your monies and send them in or bring them in at the District. We want nothing less than a round report from every charge of the Marshall district. Remember, the meeting will be some time in August and at Marshall. Brother Pastors, bestir your members along the line of Womans' Home Missionary work, and lets have a good report from each charge.. We want each pastor to help the sisters and see to it that a report comes from every charge.—Please don't fail.—Mrs. M. A. Johnson, district president,

LITTLE ROCK DISTRICT

Brethren, the District Conference, Epworth League and Sunday School Convention has been changed from Lone Oak, Ark., to Sweet Home and will convene there Sept. 1-6. New, dear pastors, Sunday School and Epworth League workers, I am very anxious to make this one of the greatest meetings ever held in the Little Rock District, both in a spiritual and financial way, and to do this we must start now and leave no stones unturned to bring about the desired results. Every Sunday School Superintendent, Epworth League President and Junior League Superintendent must be present with full assessments. The roll will be called and each member of the convention must pay over to the secretary of the meeting $1.00 for Freedmen's Aid and Public Education. The local preachers must be present if they want their licenses renewed. Dear pastors, yon are responsihle for every department of church work in your charges, therefore you should plan for, and work with, these various organizations, for where ever this is done, we always get better results. Each pastor must make a house-to-house canvass for the Southwestern during the month of July and report the results of same in District Conference. Brethren, Rally! *Rally!!* as never before. We must raise $1.00 per member on the Little Rock District this year. Self-Support is our watchword.—W. S. Sherrill, District Superintendent.

How may the influence of a District Conference upon a community be made more helpful and permanent? By increasing the circulation of the SOUTHWESTERN in that community.

District Rounds

CUMBERLAND RIVER DISTRICT

FOURTH ROUND

Algood and Cookville, July 30-Aug. 1; Gainsboro Circuit, 4-5; Stonewall Circuit, 7-8; Gordonville Circuit, 14-15; Lebanon Circuit, 20-21; Alexandria Circuit, 21-22; Seay Circuit, 25-27; Cherry Valley Circuit, 28-29; Lebanon, Sept. 4-5; Dover, 8-9; Springfield, 11-12; Bigbee Chapel, 13-14; Brierville Circuit, 15-16; Mitchelville Circuit, 17-18; Gallatin, 19-20; Hartsville, 20-23; Braden Chapel, 25-26. Brethren, the District Conference will meet with the church in Carthage, August 11-15. Note some omissions in the program. All members of the conference bring one dime for conference expenses. Let all pastors come with a collection for the African Diamond Jubilee. This collection will be taken on the night we have the missionary sermon. Remember also the collection for Walden. We codially invite Drs.. R. E. Jones, E. M. Jones, W. W. Lucas and I. L. Thomas to our district conference.—J. R. Booth, District Superintendent.

NEW ORLEANS NORTH DISTRICT

THIRD ROUND

Pleasant Plains, July 27-28; Thomson, 30; Scott Chinn, Aug. 1-2; Mallalieu, 3; Covington, 7-8; Mandeville, 8-9; St. Matthew, 10-11; Mt. Zion, 12-13; Gretna, 15-16; Asbury 17; Kenner, 19; Carrolton Mission, 20-22; Campo Parapet, 21-22; Simpson Memorial, Sept. 1-2; Darrow, 4-6; Union, 8-9; Slidell, 10-12; Malden, 14-15; Haven, 16-17; Central, 18-19; Lutcher, 19-20; LaPlace, 21-22; Franklin and Hackley, 25-26; Bogolusa and Lees' Creek, Oct. 1; Angie, 2-3; Ponchatula and Springfield, 9-10. Dear brethren, we are nearing the annual conference, where we will report another year's work. Let us do our best to make this the best year of our ministry. Push forward every interest of the church, put the Southwestern in every home and raise every dollar of your benevolent money. Quit yourselves like men. I am with you for the cause.—W. J. M. Price, District Superintendent.

WASHINGTON DISTRICT

SECOND ROUND

Simpson, July 2; Rockville, 3; Mt. Zion, 7; Pisgah, 9; Pomonkey, 10; Sellman, 16; Boyd's, 17; Nottingham, 23; Woodville, 24; Haven, 30; Bowie, 31; Ebenezer, Aug. 2; Emery Grove and Scotland, 6; Laytonsville, 7; Union Mission, 10; Mt. Airy and Daisy, 14; Laurel, 20; Sandy Springs, 21; Nash, 26; Central and Tenallytown, 31; Marlboro, Sept. 3; Charlotte Hall, 4; Asbury, 6; Bennings, 14; Shiloh, 17; La Plata, 18; Mt. Vernon, D. C., 20; St. Mary's 22; Oxen Hill, 25. Brethren, the date of the District Conference and Epworth League Convention has been so arranged that you can get all of your special meetings out of the way, therefore, we most earnestly request each pastor to come prepared to stay over Sunday. Please look after your benevolences ere the close of the conference year. District Conference and Epworth League Convention at Rockville, Md., Sept. 7-12, 1909.—E. S. Williams, District Superintendent.

SHREVEPORT DISTRICT

THIRD ROUND

Logansport, Aug. 1-2; Longstreet, 3-4; Kithville, 5-6; Mansfield, 7-8; Roblin, 9-10; Martheville, 11-12; Pleasant Hill, 14-15;, Janes and Jones, 16-17; Frierson, 18-19; Bonchest, 20-21; Newlight, 22; Vaneville, 23-24, Belcher, 25-26; Johnson Church, 27; Flomary, 29; Daniel Church, 30; Asbury 31; Shady Grove, Sept. 1-2; Gohenson, 4-5; Grand Bayou, 6-7; St. Paul, 11-12; St. James, 12-13; Clunhill, 14-15; Macy, 16-17; Zwollen, 18-19; Benson, 25-26; Allen, 28-29; Provincial, 30; Fisher, Oct. 3.—T. J. Johnson, District Superintendent.

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Gleanings from the Field

NORTH CAROLINA

Trinity.—On the fifth Sunday in May we had a small rally at Trinity and raised $45 to repair our place of worship. We had with us on that day the Rev. N. D. Shambourger and the Rev. W. H. Webster. The 11 o'clock services were conducted by the Rev. Mr. Webster and at 3 p. m. and 8 p. m. by the Rev. Mr. Shambourger. We have a very small membership at Trinity, but faithful and progressive. Sister Julia Core raised $6. We had a very good day. The Rev. N. D. Shambourger lectured on the "Twentieth Century Thinkers."—S. L. Maye, pastor.

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Gleanings from the Field

LOUISIANA

Pineville—Our second quarterly conference was very profitable. Rev, R. C. Worsham, the pastor at Alexandria, presided in the absence of Rev. Obee, and we were glad to have him. He preached an excellent sermon at three o'clock to a fair congregation, and it was enjoyed by all. We paid him in full. The amount raised for all purposes this quarter was $90.—H. J. Wright.

Hubertsville.—Boynton Church is still on the up-grade. On May 30 we had a grand meeting; collection for the day was $50. St. Paul, St. Peter and St. Mark's Baptist Church and Morning Glory Baptist Church aided us greatly. The Rev. D. S. Sloan, of Natchitoches, preached a fine sermon. The people were glad to see him.—S. M. Haynes.

Belcher.—Our second quarterly conference convened at Bradford Church May 29-30., the Rev. William Emmett presiding. The quarter was held Saturday and the business was dispatched with ease. On Sunday Rev. Mr. Emmett preached on the theme, "My Grace is Sufficient." Bradford's church is on the up-grade; pastor and people are in love and harmony.—C. C. Smith, pastor.

Rocky Mount.—New Light Church is not dead. The Ladies' Aid Society had a grand time on May 16. The program was held in the evening and the president, Sister Nancy Jennings, delivered the welcome address to a crowded house. Response by the pastor, the Rev. R. A. Stewart; Rev. Stewart preached a strong sermon. Sister Lula Stewart of the Baptist Church delivered some timely remarks. A pantomime was rendered by twelve little girls. Mr. H. F. English delivered an address.—J. W. Jennings.

Clinton.—Our second quarterly conference convened May 10. J. W. Turner, district superintendent's report, showed an increase on all lines. Raised during the quarter for all purposes, $165.28; paid pastor $85.05; paid district superintendent $16. We were also favored with the presence of Mrs. Turner. Collection was also given her for Peck's Home. Everything is moving on nicely under the energetic superivsion of our energetic pastor, the Rev. J. A. Landry.—Ella Monroe, reporter.

Natchitoches.—At Asbury Methodist Episcopal Church our second quarterly conference was held June 19-21, the Rev. J. J. Obee, presiding. Reports of pastor and all officials were read and showed improvement along all lines. After the conference business was disposed of the district superintendent gave some wholesome advice on "Christian's Duty," which was helpful to all. The second quarterly love-feast was held on Monday night, the 21. There was a great number present, and many came forward for prayer. We are preparing to entertain the District Conference to be held here August 18-22.

MISSISSIPPI

Pearlington.—This charge seems to be taking on new life. We have just organized the Ladies Aid Society, and it is doing a good work. A concert was given by the Ladies Aid and they realized $25.75. God bless these faithful women. The Odd Fellows turned out at Holmes Chapel, Methodist Episcopal Church. The thanksgiving sermon was preached by the writer. We had a great meeting. The Rev. E. B. Young, pastor of the Baptist church, made some very encouraging remarks. Pearlington is alive both spiritually and financially. Collection for the day was $35.55.—R. L. Carpenter, pastor.

Vaiden.—Our second quarterly conference convened on May 15-16. The district superintendent being absent on account of illness, the Rev. S. D. Troupe, of North Carrollton, held the quarter. Every interest of the church was carefully looked after. On Sunday Rev. Troupe preached to the delight of all. The Southwestern was not forgotten, two cash subscriptions. We are making a stubborn fight here for righteousness and truth. Collected in the quarter $42.20.—A. E. Franklin, pastor.

Alesville.—Our second quarterly conference convened in Elijah Church on May 1-2, Dr. N. R. Clay presiding. The sisters deserve mention for the interest they manifested in the conference, by turning out in large numbers with well filled baskets. Sunday was a great day in Zion. Dr. Clay was at his best standing room was at a premium; two new members joined the church. Collection for the day was $55.—P. A. Lemon.

Jackson.—The second quarterly conference for Central Church was held May 7-8, with Dr. A. J. McNair, presiding. The reports indicated that the church was in a good spiritual and financial condition. The Sabbath was a gloricus day, the district superintendent addressed the large Sabbath school, and preached two excellent sermons and administered the Lord's Supper at night to a large number of members. Collection for the occasion was $48.—J. M. Shumpert, pastor.

Bay Springs.—Sunday, May 30, was a high day at Bethlehem Church. Our church is numerically weak, but the members have push and energy. We have only four classes. We had a class rally for the purpose of repairing the church. Class No. 1, Rev. J. W. Dorson, raised $8.40; class No. 2, Rev. A. Brower, $7; class No. 3, Rev. A. Anderson, $10; class No. 4, Rev. A. B. Britton, $12.50. That night the pastor preached and a general collection of $6.15 was taken.—Joshua Jordan, pastor.

Brooksville.—Center Ridge and West Baldin Circuit is still pressing her way to the front. Our first quarterly conference was held April 17-18, with the district superintendent in the chair. This quarter was held at Centerville. Rev. T. H. Henry is doing fine work as district superintendent. Our conference was indeed a success. We had our officers from all over the work. Easter was indeed a success. Our people are loyal on this circuit. They are doing all they can to make the pastor feel happy. We raised on Easter $46.—J. H. Wesley, pastor.

Handsboro.—This work is still increasing and fast coming to life. We have received five into the church and baptized two children; one death, Sister Josephine Solomon; one marriage, Mr. Elias Camp to Miss Sneed, and we have raised for the work of the church that has stood so long and the debt on same, $375. So now this long desired building is completed.—W. H. Smith.

Hattiesburg.—St. Paul has taken on new life. Never in the history of the church has she been so well prepared for service. The first Sunday in May the great tribe rally was on. Prof. M. S. Davage, our business manager, rendered valuable service; $148 was taken up for church indebtedness and nine subscribers too the Southwestern. We went immediately into a revival service with the aid of Rev. W. H. Smith, of Handsboro, Miss., who rendered great service. Twenty-two precious souls were converted and added to the church. Our second quarterly conference convened the following Sunday which was June 1, thus closing the revival with great results. Rev. J. B. Brooks, district superintendent, was very much pleased at the marked success the church has made. Paid pastor for the quarter ending $144; district superintendent, $25; for church indebtedness, $148. Total raised this quarter $317.—I. L. Pratt, pastor.

McHenry.—Our second quarterly conference convened on May 22-23, with Rev. S. H. Cannon, district superintendent, in the chair. The work is in in good condition both spiritually and financially. Class leaders' report: No. 1, Sister L. E. Ramsey, $2.50; No. 2, Sister Ella Johnson, $2.40; No. 3, SisterElla Spells, $1.75; No. 4, Bro. Ned Spells, $1.30; No. 5, Bro. L. E. Taylor, $1.05; No. 6, M. A. Sampson, 85 cents. Paid district superintendent in full; paid pastor $66,67.

Huh.—May 16 the leaders of Zion Ridge Church gave a rally for pastor's salary and raised $37.50, and on May 30 the leaders of St. Luke raised for the same purpose $60.05. Pastor and people are getting along nicely. All the churches are alive.—E. M. Dukes, pastor.

Escatawpa.—The rally of the little St. Mark Church, Scranton, was a grand success; raised $73. The members of this little church were greatly encouraged over the success of the rally. We are preparing to remodel. The material is being placed on the ground. The speakers of the day were the Rev. J. E. Holmes, Rev. W. P. C. Morrison, Rev. Hunter, of Zion Church, of Scranton, Rev. Brooks, Baptist Church, Rev. Bolding, Rev. G. W. Hawkins, M. Cooper, Rev. J. C. Carter, Rev. J. Sessmare, Sister M. Stantley, Miss Frozene Brown. The total amount raised for the day was $73.—A. Lee, pastor.

ILLINOIS.

New Castle.—On Saturday, June 12, while Dr. D. E. Skelton, district superintendent, was here to hold the quarterly conference, a grand reception was given by the Wiley Methodist Episcopal Church in honor of the Rev. Wesley Singleton, the new pastor of the church. The following excellent music was rendered by the choir: Invocation, Mr. W. R. Lewis; address of welcome, Prof. Elmer Hill; solo, Mrs. Maggie Clayborn; recitation, Miss Mary Dean; address, Dr. D. E. Skelton, Supt.; response, the Rev. Wesley Singleton; presentation of purse to Pastor Singleton; Mr. Martin Dean, master of ceremonies; Mrs. Alice Flares, Mrs. Myra T. Hoosier, and Mrs. Sandella Beard were the committee; benediction, Dr. D. E. Skelton. The quarterly Sacrament Sunday, June 13, was a great success. Dr. Skelton preached two powerful sermons, and the church paid him in full. Mrs. Maud Cooper and Mrs. Sandella Beard joined the church.

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Gleanings from the Field

LOUISIANA

Beoson and Pleasand Valley.—Our second quarterly conference convened May 13-14 with the Rev. T. A. Brown in the chair. The pastor, the Rev. J. J. Haskins and his good people are in perfect peace. He is the man for Pleasant Valley. His way of doing things is creating new life in the church.—Julia Drain.

Bastrop.—Sunday, June 16, was a grand day at Mt. Nebo. A rally meeting was held. Brother P. S. Pace, of the Colored Methodist Episcopal church and J. S. Scott and A. Smith, both local preachers of the Methodist Episcopal church, Bastrop, La., Rev. Vet Mason of the Baptist church, and Rev. L. H. Smith of Woods Circuit, were with us and rendered good services. Collection for the day $59.30.—C. L. Angrum, pastor.

Alexandria.—The pastor, Rev. R. C. Worsham, preached a strong sermon on the recent communion Sunday when 80 persons partook of the Lord's Supper and three joined the church on probation. The parsonage was recently "stormed" by members and friends, leaving 150 pounds of good things.—James L. Smith, reporter.

Leesville.—Our charge under the present administration of Rev. A. B. Harris is alive both spiritually and financially. He has brought it up to a city appointment. Rev. P. Wellington Clark was with us on June 13-14, held his second quarterly conference and preached to a packed house. The officers were out with full reports. The pastor reported six marriages and thirty-seven joined the church. The stewards reported due the district superintendent for second quarter $12.50; amount paid him $12.50; pastor $100; amount paid pastor, $120.00. These two reports are the best reports in the history of our church here. On Monday quarterly love feast, District Superintendent Clark, presiding.

The pastor introduced one of our charming little belles, Miss Zerlin Stovall, a member of our church, and a student of Wiley, who in a graceful and intelligent manner delivered the welcome address and pinned the badge of welcome on our District Superintendent. Miss Mary Gill and Mrs. Millie Owens sang solos, Mrs. E. W. Harris presided at the organ. A club of sinners, the best in the city, Mr. Jeff White, presiding, sat on the front seat wearing badges with the following printed on them.

Refreshments were served to about three hundred. The pastor and District Superintendent are much beloved by the people of all classes.—Jas. W. Ector.

Bonita—At Lawson's Methodist Episcpoal Church, the second quarterly conference was held May 21-23 by the District Superintendent, the Rev. J. O. Brown. The reports showed great improvement. The District Superintendent preached an excellent sermon at the Sunday morning service, taking his texts from John 6 and Chronicles 1 on the theme, Christian Economy. He preached also in the evening and three were added to the church. Great improvements were made on the church during the qarter, the belfry having been completed and the church whitewashed. The total raised this quarter was $42.00 and we paid the District Superintendent $7.25. We are also planning a day for the Southwestern.—Israel W. Turner, pastor.

Mansfield—After five months hard work with the members of this circuit we report the following results: We have paid the pastor $150, held one quarterly conference and paid the District Superintendent $17.10. We have remodeled the parsonage at a cost of $83.10 and have placed a new fence around the entire church property at a cost of $41.50. Raised on benevolence, $43.00; current expenses $21; raised for education $31.16. Total, $343.86. We are now preparing to entertain the district conference which convenes August 4 to 9, 1909. The trustees are busy arranging to place a new roof on the Wesley church.—W. L. Dyas, pastor.

Pleasant Hill—Our rally at Pleasant Hill June 27 was a success. The Revs. J. S. Jones, E. P. Harris and Ed Jackson were with us and rendered valuable services. Raised $19.65. A committee from the Sunday School and Epworth League presented the pastor with a purse containing $5.40 for a pair of shoes. Rev. E. P. Harris made the presentation speech. Mrs. Henrietta Johnson presented the purse. Total raised $25.05.—N. R. Randolph, pastor.

Clinton—This is to inorm you that the Ladies and Knights of Honor of the World, Lodge St. Cecil of Clinton, had their annual sermon in Mt. Zion Methodist Episcopal Church, June 27, 1909. Miss Carrie Davis delivered the address of welcome on behalf of the church and Miss Arzella Campbell responded on behalf of the Lodge; both were good. After the sermon and prayer, Mrs. Della Anderson presented $5.00 to the pastor and $5.00 to the trustees. The pastor and friends say they may come agaln.. I take this method in thanking the following young ladies in the persons of Misses Ella Gayden, Goldia Hays and Bertha Morgan for $5.10 to buy a hat. Miss Morgan made the presentation speech.—J. A. Landry.

Shreveport—We are succeeding nicely at Johnson Church. We have built a parsonage; paid for it, also wall papered and matted the floor and put in glass windows. We have had two surprises headed by Mary Knuckles and Nancy Owens. Raised in our May rally $16.60. We are thankful to the Rev. G. W. Oglevie or his services.. We have received three members. We've succeeded in getting the right man for pastor. The people love him and he makes things go. Our Easter collection was $9.75. Children's Day collection, $300. We want five subscribers by District conference. Our Superintendent, Rev. T. A. Johnson and Rev. T. A. Brown have been our friends. Our dollar day is July 11 and camp meeting July 18 to Aug. 1. All are invited. H. B. F. Charles, pastor.—Harvey Wilson, reporter.

New Roads—St. Paul Methodist Episcopal Church held its second Quarterly Conference, June 5-6, 1909. The Conference was conducted by Rev. H. J. Robinson, acting District Superintendent instead of Rev. J. W. Turner, who on account of illness was compelled to return to his home in New Orleans. Reports of stewards, Ladies' Aid Society and other officers were good. Collection, $8.75 The outlook of the church is generally good. Our people are much pleased with Rev. Robinson and his excellent manner of presiding and hope to have him come again whenever opportunity offers. J. S. Weaver, pastor; B. Stanley, recordigg Steward.

Washburn—Washburn is a new place on the Houston and Shreveport Railroad. Twenty-eight miles from Shreveport. A new mill has just started here and we are five miles from any church of our faith. Coming here a month ago I found many of our people. There was no Sunday School. The general manager gave me the right of way. We should have a church at this place and the white people are willing to help. Now, what we need is some help from our friends. We have organized a Sunday School with 22 cholars which in thirty days has grown to 40, and we have a good congregation here. T. J Johnson, the District Superintendent, came and preached for us recently and had a great congregation. and he thinks we should have a church at this place.—H. T. O. Abbott.

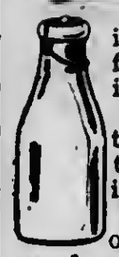
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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

THE REV. JOHN W. RUSSELL.

The Rev. John W. Russell was admitted into the Lexington conference in 1883 and died June 13, 1909. Brother Russell was a good pastor and an earnest preacher. He served several important appointments in his conference and always made a good report of his work. He was much beloved by all who knew him. He leaves a wife and daughter and many friends. He was laid to rest by loving hands from his church and his masonic fraternity. By request, the Rev. W. H. Riley preached the funeral sermon. The following pastors and members of his conference were present and took some part in the services: The Revs. W. H. Simmons, J. H. Ross, J. Small, Bryant, W. L. Muir, B. J. Strider, D. R. Hickman, G. F. Carr and several of the city pastors.

BAOWN.—Doxie Brown, a member of the Methodist Episcopal Church, Eupora, Miss., departed this life June 10, 1909, in peace, leaving an infant of ten months, husband, her father, sisters and brothers and relatives to mourn..—J. M. Thompson.

SUMNER.—Betsy Sumner, a faithful member of our Church at Lake Charles, La., died triumphantly on Thursday, May 13, 1909, and was hurled from Warren Methodist Episcopal Church. The Revs. Barnwell and Cheeks assisted in the funeral services. We have lost a good member.—B. J. Reddix, Pastor.

HILL.—Mary J. Hill, daughter of William and Elizabeth Shoecraft, of Newcastle, Ind., died May 23, 1909, aged 66 years, 4 months and 15 days. She was born in Wayne county, January 8, 1843, moving to Newcastle in the year 1871, where she has since resided. She was the mother of eight children, three of whom preceeded her to the better land, leaving to mourn her loss a husband, two daughters, three sons, one brother, a number of grandchildren and a host of friends and relatives. She united with the Wiley Methodist Episcopal Church about twenty-one years ago. The Rev. Scott Ward at that time being pastor, and has lived a devoted Christian life ever since, being an active worker in the Church. She was a good, kind and devoted mother. Her works will follow her. The funeral services were conducted by the Revs. S. Ferguson and W. Singleton.

TOWERS.—Ned Towers, a member of the Methodist Episcopal Church at Stephensville, Miss., and a local preacher for a number of years, died May 26, 1909. He died as he lived, a consistent Christian. He has spent more than thirty years in the service of the Master's cause. He lived to the age of 84 years. A faithful member has gone to his final reward, leaving many friends to mourn.—E. H. Holmes, Pastor.

SHOCKLEY.—Hattie Shockley, a member of the Baptist Church, Griffin, Ga., died May 10, 1909. She leaves a husband and seven children, father, six sisters, a brother and a host of friends. The funeral was preached by the Rev. J. W. Queen, at Red Oak Methodist Episcopal Church.—A. O. W. Elder.

DILLWORTH.—Marteal Dillworth died May 29, 1909, at Fordoche, La. Interment was made in the Fair Oak Cemetery.—T. A. Hampton, Pastor.

PATTERSON.—On Saturday, May 29, 1909, little Clara, the beloved daughter of Mr. and Mrs. James Patterson, of Jackson, Miss., was buried at that place. The Rev. J. I. Garrett conducted the funeral ceremony.

MONTGOMERY.—Stella, wife of Mr. Benj. Montgomery, of Rockport, Ind., entered into rest May 21, 1909. She was converted under the Rev. Mr. Stones' administration and lived up to her obligation as a Christian and a wife. Her demise leaves to follow two children, husband, mother, father and a host of relatives. She was laid to rest Sunday afternoon, the funeral being preached by her present Pastor, the Rev. I. F. White.—I. F. W.

NESBITT.—Mary E. Neshitt was translated Sunday, May 16, 1909. She was a fervent and consistent Christian. Her's was one of the most beautiful funeral services ever held in Key Chapel, Murfreesboro, Tenn. The floral offerings were quite suggestive of the radiance and perfume of her life. The services were conducted by the Pastor.

CHEATON.—Myles Cheaton, born in the year 1881, died June 19, 1909, at Liberty, Miss. She joined the Liberty Methodist Episcopal Church when a little girl. She was a useful member of the Church, and was loved by all. She was a useful member of the Sunday School. She died in full triumph of faith. The deceased leaves four sisters and two brothers. The funeral was attended by the writer.—I. S. Thomas, pastor.

COMLAND.—Louisa Comland, born May 29, 1873, died at Crystal Springs, Miss., June 12, 1909. She was 34 years and 23 days old. She bore her affliction with great patience and died in peace with God and her fellowmen. She was a member of the Methodist Episcopal Church and also the Sunday School.—L. L. Shumpert, pastor.

BURTON.—Mary Burton, a faithful member of the Methodist Episcopal Church, on the Starkville (Miss.) District, Bradley Circuit, died May 29, 1909, after several weeks' illness, aged 90 or 92 years. She was a member of the Church forty years. She died as she lived, a true Christian. The funeral was conducted by her pastor, the Rev. J. W. Johnson.

EDMONDS.—Henry L. Edmonds was born in Dallas, Texas, November 28, 1861. He was brought to Kansas by his parents in 1869. He came from one of the best families of our city. Mr. Edmonds was employed by Mr. Sigmund Lehman, a dry goods merchant of Chetopa, Kansas, and was in his employ for thirty-five years. He was upright and honest in all his business transactions and was faithful to his employer. He was once elected as councilman from the Second ward, serving with credit and honor. He was married to Victoria Gipson, September 25, 1880, who survives him. There were born to them four children, two of whom died in infancy. There also survive him four sisters. He often requested the Christians to sing and have prayer with him. Mr. Edmonds died June 1, 1909, aged 47 years, 6 months and 3 days. He leaves a host of friends to mourn. Funeral attended by the Rev. J. A. Lee, of the Methodist Episcopal Church, the Rev. Frank King, of the Baptist Church, and the Rev. A. R. Clardy, also of the Methodist Episcopal Church.—J. A. Lee.

HARDY.—Henry Cohen Hardy was born in Kingston, Jamaica, W. I., December 6, 1848, and died in Houston, Texas, June 14, 1909, aged 61 years, 5 months and 8 days. He was the youngest of thirteen children. Serving an apprenticeship in the dock yard at Port Royal at ship building, he went to sea and served as steward on board of several ships during several years. He was married at his native home in 1871 to a Miss Rockwood, with whom he lived until death parted them. He came to the United States in 1872, settling first in New York and then in Richmond, Va. He worked for the Chesapeake and Ohio Railroad Company for a while, later moving south and settling in New Orleans, where he found work in a foundry and kept at it until he went to Terrebonne parish, where for several years he farmed and taught school. In 1876 he came to Houston, Texas, and has resided here ever since. After working for a while in a foundry he began teaching a private school, which he gave up to accept the principalship of the old Gregory Institute of this city, holding the position for twelve years. He was of an intensely religious temperament. He at no time failed to try to keep in touch with the best element of the people. He was an Episcopalian by rearing, but there being no organization of that denomination among our people in this city he united with Trinity Methodist Episcopal Church in 1876. He has not remained always in harmony with the Church, but for the past few years he has been fairly attentive. He was a great society man and did more than any one in the State, possibly, in his earlier years organizing and founding new benevolent and secret societies. His greatest achievement in that line was that of the organization of the Ancient Order of Pilgrims in 1882, which is one of the leading orders of Texas and is spreading into adjacent states. He was the organizer of the first Odd Fellows' lodge in Texas, having set it up under authority of the jurisdiction of Louisiana, in Bryan. On the 25th day of last October he came back to Church on Sunday night; he seldom attended Church twice a day. A few days afterward he underwent a surgical operation, from which he never recovered. For nearly eight months his life has been swinging in a balance and while he made a hard fight he was fully reconciled to God and boldly claimed to have no fear of death. He accumulated a splendid fortune during the thirty-three years he has lived in Houston, thereby demonstrating what a poor man can do by saving and wise investments. A close study of the man always revealed the sterling quality of honesty. He had a tender heart and would often go to much trouble and expense for those in distress. He leaves to mourn a son, Adolphus, the surviving issue of his first marriage. His heart's desire was that this son should take what he leaves for him and show to the world what a Christian gentleman of possessions can do by example for other young men. Mrs. Qualls, who nursed the deceased night and day during the long period of his sickness with a fidelity that was very commendable. And now, after sixty-one years of sorrow, trouble and worry, the hands upon the clock stand still, the earthly house is dissolved, a new life has begun; the other building not made with hands has been entered.—W. H. Logan, pastor.

A REAL BLESSING

What a blessing is perfect health! What enjoyment there is in feeling well! Life is all pleasure, and work is but play. But if one is continually ailing, life seems scarcely worth living.

Thousands of women suffer, continually or periodically, from the ills or weakness peculiar to their sex. Pain kills pleasure, hinders the performance of their daily duties and makes them most wretched.

Countless women, suffering such ills, have found relief or cure in that old, reliable medicine, especially prepared for women,—Wine of Cardui. Thousands of these grateful ladies write to tell what Cardui has done for them.

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We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

Honor Roll

W. H. Brooks.

Cash Remittances

All hands are beginning to make ready for the district conference. A little more time remains to some than others, but sufficient time yet for all to help make their district conference an epoc' making one, so far as the Southwestern is concerned. Go right in now for a brief but strenuous campaign and see just how many subscriptions you are able to secure by the time your conference meets. Put yourself to the test once. Let yourself out and try to make things tell from now till conference time. Great things are being expected. No pastor should come to the conference blank in the matter of subscriptions to the paper. Unless everyone does his duty it simply makes it harder on all the rest. Don't be a burden—rather help to bear the burden. Any pastor who brings three or more subscribers will be given an emblem of honor to distinguish him as a worker from the drones. Don't be a drone.

Subscriptions received June 28, to July 3.

Atlanta, Savannah.—*S P Parks, M. K Farmer*, R C S Williams, *Rosa L. Rose.*

Central Alabama.—*A. G. Glenn*, Emma Jones, *J. F. Roberson, Eugene Green.*

Central Missouri.—*Addie M. Teague*, Arthur Bradshaw.

Lexington.—*R. A. Crolley*, Kate Collier, *O. C. Quaw.*

Lincoln.—*J. A. C. Wade.*

Little Rock.—*H. P. Coulter*, W. J. Miller.

Louisiana.—*T. B. Cooper*, A. W. Wilson, *William Brown, William Robinson*, Eliza Steele, *Israel Turner*, Albert Baker.

Mississippi, Upper.—*J. A. Martin.*

New York.—*S. F. Birdsell, W. H. Brooks*, 11 annual subscribers, *J. C. Walker.*

Washington.—*Wm. F. Greenwood.*

District conference is coming. All loyal pastors will redouble their efforts for securing subscriptions. All loyal members will respond to their appeals.

Laboring People Everywhere Follow My Lead to Better Living and Working Conditions.



Read this Message of Assured Help and Happiness—then write and ask me to Fully Explain My Plan that is Daily Helping and Making Happier more than 50,000 Laboring MEN and WOMEN Located in all Parts of the Country.

Yours for better conditions,

W. G. Critchlow

Address your letter to me personally and it shall receive my immediate attention. I am the founder of the *I.L.U Grand Lodge*—the greatest secret Industrial, Benevolent and Protective Order for the toiling millions of laboring men and women the world has ever known. I am its present *Grand President* and *Editor-in-Chief* and am devoting my life to bettering the conditions of the great builders of this magnificent country of ours—the toilers who labor early and late and are heavy laden with burdens. I am helping to elevate them and show them the road to greater prosperity, happiness and protection for themselves and families. Thousands have already *followed my lead* and are now joyously reaping the munificent benefits of my uplifting help—others are daily coming with me and now I invite *You*—to join with me in my chosen life work—to become one of my family—the "*I.L.U Family*," I call it—to *follow my lead to better and more productive and protective conditions—and now I urge you to come*—one and all alike, without any discrimination whatever.

THE I LU

This is the Official Emblem of the I-L-U Grand Lodge—standing for "Equal Rights to All Toilers"—for Unity, Justice, Fraternity, Benevolence and Protection—liberation from the bonds of oppressive laboring conditions—escape from the captivity of debt and the terrors that accompany it. And what is of even greater importance, the right to live and do business with a man who will safeguard your interests and show you how to invest your earnings to the *best advantage.* As a member of my big family you will be furnished a beautiful *emblematic button* like this, which will proclaim your right to universal and equal recognition and enable you to command and enjoy the respect of all. *Follow my lead* now and enjoy all these privileges upon an equality with me and my "Family" of over 50,000 toiling souls.

If you are a laboring, hard-working man or woman, engaged in the daily struggle for an existence—sacrificing your energy and vitality in any line of labor—trying to provide a living for yourself and loved ones—plodding along a pathway, beset with obstacles and discouragement—then *you* are one of the thousands that need *me* and *my help, and I will positively help you—freely, generously and substantially help you.* Neither doubt nor uncertainty clouds *this splendid and cheering message from me to you.*

Thousands and thousands of laboring people now know me and bless me—some of them are your people—people you know—people living in your immediate neighborhood, who are *following my lead* and *reaping the benefit every day—yes every hour—of the great things I am doing for them.* I am founder and presiding head of a great Industrial Benevolent and Protective Order, freely admitting to share in its bountiful and beneficial features, all people of either sex and *any race* over fifteen and under sixty years of age. This *fine order* provides for and *protects all members*—cotton-growers, farmers, saw-millers, turpentine-workers, rivermen, teamsters, carpenters, mill-hands, ministers of the gospel, house-servants, and all others that "labor and are heavy laden" without *any discrimination* whatever.

Your identity and connection with this *Order* will improve your condition—make your labor lighter, your earnings larger—your life brighter—your family happier and

Sure of Relief if Anything Happens to You.

I will satisfy you that I am responsible, honest, fair-minded and in every way worthy of your confidence—that I am fully able to do for you all that I claim *and more.* I hold a charter from the Government of Ohio, which authorizes me to help you in every way I can. I will also provide you with employment and *pay you generously in cash for the work you perform for me*—pleasant, fascinating work, which you can do in *your spare hours in your own city or country community.* All that I am ready and willing and anxious to do for you must interest and inspire you to action, unless you are willing to turn a deaf ear to my message and close your eyes to the presence of *Opportunity*, which stands before you now. Think of your condition and that of your family, and how anxious I am to *make life brighter and easier* for *All of You* and *write to me today while you can.*

It has cost me a great deal of money to prepare and pay the postage on *all the matter I will send you describing this great plan and how I propose to apply it at once to your relief and improvement*, so when you write you must send me ten cents in silver or stamps to partly cover the cost, otherwise I cannot send it until you do. Besides, I must have this ten cents to *convince me that you are actually and really in earnest about this matter and want to learn all about the help I have offered you.*

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and I will personally reply immediately and send you information and matter that will be worth many times ten cents to you and your loved ones. I am waiting now for your letter and hope that you will not disappoint me.

Crescent City Notes

Miss Gertrude, daughter of the Rev. J. J. Obee, district superintendent, is spending a month with her father on the district.

Mrs. F. T. Chinn, of Baton Rouge, Mrs. J. O. Richards and Mrs. P. W. Clark, of New Orleans, visited the Southwestern office recently.

Secretary Elizey, of the Louisiana Sunday School Association plans to hold a Sunday School Institute and Methods study at Mallalieu Church, Monday, July 26, 1909, at 10 a. m.; 3 p. m., and 7:30 p. m., immediately after the District Conference. This promises to be both helpful and instructive, and all of our Sunday school workers should attend. Prominent and competent speaker will assist in the institute.

Thomson Church.—The services were good at this church Sunday. Brother G. W. Forest, of Haven Church, this city, preached a splendid sermon at night. The Rev. and Mrs. J. W. Turner were with us. The Rev. J. W. Turner, district superintendent of the Baton Rouge district, administered the Holy Communion. The church is divided into twenty-one companies for the stewards' rally July 18. Two subscribers for the Southwestern.—D. J. Price, pastor.

Mr. and Mrs. John L. Wilmby and family entertained a company of friends at the formal opening of their new home on Dorgenois near Gravier, Thursday evening, June 24. Their daughter, Miss Hazel, acted as hostess. An informal program was executed, the Rev. E. D. Simms acting as master of ceremonies. The dedicatory prayer was offered by the Rev. J. W. Washington. Prayer by the host and remarks of congratulation and encouragement were made by Messrs. Davage and Mason, of the Southwestern. The company was much delighted with the orderly arrangement of the home. Refreshments were served after the program.

NEW ORLEANS NORTH DISTRICT.

Pastors of the New Orleans North District, Louisiana Conference, outside of the city, will please send list of delegates who are to attend the district conference to Mrs. Martha J. Cary, 835 Sixth street at once, so that assignment of places can be made in due time. City pastors will receive due notice of the time to prepare lunch and govern themselves accordingly. Our entire city Methodism is expected to come and take part in the conference session. Splendid and instructive program. The choirs with the organists are invited to be present and take part also. Mallalieu is preparing to entertain you royally.—W Scott Chinn.

FOR FEVERISHNESS AND ACHING

Whether from Malarious conditions, Colds or overheating, try Hicks' Capudine. It reduces the fever and relieves the aching. It's liquid—10, 25 and 50 cents at Drug Stores.

How may the influence of a District Conference upon a community be made more helpful and permanent? By increasing the circulation of the SOUTHWESTERN in that community.

JUL 1 9 1909

Southwestery Christian Advocate

ROBERT E. JONES, Editor
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SELF MASTERY

The final test of kingship is not the ease with which a ruler overawes or subdues his subjects, but the ease and grace with which he controls himself. The final test of manhood is not the reaching of the highest point in human development, but the ability to control ones' self under all circumstances, and to direct one's talent into the most useful and at the same time the most appropriate channel. There are many people who have ability, but who are unable to direct the strength thereof in the direction where it will be most effective to the betterment of society. Efficiency is the test of manhood and efficiency is not the highest point of development, but the ability of one to secure from talent at his disposal the highest and most effective service. The man with a gun of less calibre or less carrying force can be more effective in target practice or war achievement who has the ability to get the highest possible service out of his gun than the man who may be behind a greater gun, but without the control of himself and the gun, so that he can get the highest possible results. There are the men who are splendidly equipped but who lack the mastery of their personal equipment. They can neither direct the full force of their physical or intellectual or spiritual strength, and therefore they are discounted. They fail of success, not because they have not inherent or acquired ability to succeed: but they lack the power of self-control by which they can direct their ability to success.

We have an inheritance that comes to us from the wisest of the wise and recorded in the Proverbs, this statement: "He that ruleth himself is better than he who taketh a city." The highest form of a democratic government is the government of self-control of the individual. The individual, however magnificently equipped in intellect, and whatever may be his degree of culture, will become a minus quantity in life unless he has full mastery of himself. Without this safety valve of self-mastery he is dangerous to himself and dangerous to society.

What a pitiable sight is a man who has force of intellect and other elements of worth, who for the lack of self-mastery permits himself to be controlled by others to the extent that he is diffident in the expression of opinion; void of initiative in public affairs; who is but a jumping jack of some lesser intellect and some less worthy person, but a person nevertheless who possesses control of himself and thus is able to control others.

Jesus Christ is the world's great emancipator and the emancipator from the world's worst slavery—the slavery of the individual to his tempers, to disposition, to oppositions and to difficulties. It is a revolting sight for a self-respecting man to behold another of his order who is an abject slave to the passion of drink or any other sinful habit. It is an abnormal condition when manhood is controlled by carnal forces. It is abnormal because God gave to man mastery over things present and over things to come; over principalities and the powers of darkness. Jesus Christ will re-enthrone in the life of every man this fundamental and necessary principle of living self-mastery—self so mastered as to be controlled with ease and grace by the principles and doctrines to which one subscribes. If there has been a subjection of one's will and life to evil forces, the emancipator, the Lord Christ himself, has come to reverse this order to the end that a man shall have full control of his powers and to get out of them the highest and best service.

"PEDAGOGICAL TRAMPS"

The Negro race during the past forty years has made remarkable progress. The claim is that no other race in all history has made such phenomenal progress in such short space of time. We have no doubt of the truth of this assertion; but on the other hand let it be said that the Negro has been blessed with friends who have given of their soul life as well as of their finances for the uplift of our people. And as a race we are in a very large measure in debt to the white men and women who came from the north and made it possible for us to receive the education which had so much to do with the decrease of illiteracy among our people and the uplift of ideals of home and of Church life. This debt we may never be able to pay in kind. These men and women were moved by the spirit of the Master. They came to serve and in a large mapority of cases the remuneration received was not commensurate with the services renderd and scarcely enough for comfortable support. Let it be admitted that there were a few who received adequate remuneration for services rendered and that there were those who accepted positions among our people who were purely mercenary and did not have the proper spirit for this particular work. On the other hand, we have ben wonderfully blessed in the coming of those men and women who have been devoted and unselfish for the uplift of God's poor. May the Negro never come to the point where he will manifest a spirit of ingratitude towards these people for the splendid services rendered. We are largely what they have made us and they are entitled to our love and respect. Recently we heard some of the best men and women who have given of their soul and years of their life to our folks referred to as "Pedagogical Tramps." We are glad to say that this statement was not made by any member of our own communion or with any reference to any schools operated by our Church. Our friends will not charge up such staements to any considerable number of our people and will not take it as any evidence of non-appreciation of services rendered. We can scarcely conceive that there is any considerable number of our people—even the over-ambitious—who would refer to these good friends of the race in such uncomplimentary way, for very few of us there are who lack the spirit of appreciation and gratitude. It will be many a day when all of our schools, supported as they are in a large measure by the philanthropic North, who will not need the influence and help of consecrated men and women without regard to race or color; and so long as we have representatives of the various societies and churches doing work among us, they are not only entitled to our gratitude but to our profoundest respect. To smite the hand that attempts to help is unworthy. To disown our benefactors we stamp ourselves as ingrates. To be unappreciative of services rendered to us, unfits us for service to others.

"Pedagogical Tramps"? Never! Verily, angels of mercy and messengers of life.

"UNFAIR AND UNAMERICAN"

Now, seriously, has not the Negro cause for complaint? We are living in what is supposed to be a representative government. Think of it; there are 10,000,000 Negroes in this country, with but 50 per cent of these illiterate, and who own in an aggregate almost a billion dollars' worth of property, and yet they have not a single representative in either the upper or lower House of Congress. According to our numbers we would be entitled to something like 50 congressmen, and yet there is not a single man of the Negro race who sits in the House of Congress and gives counsel as to what may be pleasing or objectionable to his people. Manifestly this is unfair and un-American. The situation becomes all the more galling when it is known that outlying colonies—the Philippines, Hawaii and Porto Rico—have what is known in Congress as delegates. These are not congressmen, to be sure; but they are a recognition of the rights of these people who have recently come under the American flag. But the American Negro, he is not represented at all. It is unthinkable that ten millions of any other people would live under the American flag without some direct representation in the making of the laws of the Nation. The Negro submits, and our friends say that is the thing to do—"submit and be patient." We are optimistic on the Negro question and in all of our sayings it has been our purpose to put forth the best side; but no one can contemplate this situation without feeling its injustice. We would be less than men and unworthy of representation in any branch of legislation unless we did feel keenly this downright piece of iniquity perpetrated upon the helpless Negro.

What is even worse: Any foreign Negro on earth can receive more consideration at the hands of the American people than an American product—the native American Negro. Hayti, Santo Domingo or Liberia can send a representative to this country as a commissioner or as an ambassador, representing either of these small countries—the Negro population of which is not equal to the American Negro in wealth, in culture, in education and in morals—and yet a Negro coming from either of these outlying countries is received in the best hotels of the country and not a word of protest is raised. On the other hand the American Negro, who is a product of American life, is to be cried down and sat upon and suppressed and repressed. It hardly seems fair and just. It hardly seems possible that the American white people with whom we have been associated and who know us heart and soul and ought to be willing to trust the American Negro should not only discriminate against the American Negro in favor of the white man, but even favor foreign-born Negroes. Well, we suppose the American white people think that we haven't sense enough to see this.

A new pastor was met by one of his parishioners who was fat and of many years, who said to the pastor: "You must feed the sheep." Whereupon the pastor replied: "My dear old man, you do not need food, you need exercise." In this repartee there is a deal of truth, appropriate to the spiritual conditions of thousands of Christians. There are people who are constantly clamoring for preaching—and this is particularly true among our people; we are not given to relishing lectures on economic, educational and varied subjects. Whenever there is a gathering and it is possible to turn it into a preaching service, this is done. The sheep must be fed. But as a matter of fact, what our people need more than feeding is the spiritual exercise. They are fed; abundantly so, and if they were to put into practice only a small part of that which is given them in pulpit ministrations, they would be better and the world would be better and happier. No, we are not in need of feeding. Truthfully, we are not in need of much preaching; we are well fed. What we are in need of is the exercise of [illegible] which has been given to us by the [illegible] and there will be a quickening of our [illegible]

Child Life in Japan

By Mrs. John Wier

Now the real life of the baby begins. When three or four weeks old it is tied to the back of an older brother or sister or nurse, almost lives on the public streets and so quickly learns to notice the games of the older ones. It is this continuous outdoor life, perhaps, that makes the Japanese baby so healthy and rosy.

Of course the children of the wealthy people are not thus seen on the public high-ways, for the wealthy have beautiful yards and gardens in which the babies can have their outings.

Babies of the royal family used to be held in the arms of a nurse until old enough to toddle for themselves.

In cold weather the nurses coat, or "hoari," protects herself and baby; in hot weather, a gaily figured paper umbrella does service as hat or sunbonnet for both. Too often the eyes of the little ones are exposed to the intense glare of the sun, for play has its charms for the nurse and the umbrella is forgotten. It is the constant exposure of the eyes, during infancy, to the glare of the hot Oriental sun, that causes so much of the blindness found in Japan.

Until about twenty-five years ago cow's milk was unknown in Japan and babies depended entirely upon their mothers for nourishment. As there was no intermediate food of bread and milk or pap for babies, they were not weaned until three or four years old and able to partake of solid food. This want of proper food when emerging from infancy may account for the many skin diseases seen in children of that age, which seems to disappear almost entirely when they are able to assimilate properly stronger food.

On one occasion, when speaking to an elderly lady of the apparent carelessness with which these distressing sores, especially those oof the head, are regarded, she answered: "Oh, it is only the bad humor of the blood, and it is well to have it come out now so as to insure health for the future.

I think the Japanese baby learns to walk more easily than the American, because it has less hindrances. No stockings, slippers or boots are worn but a dark blue or white cotton mitten-shaped sock, and as it has no chairs, sofas or benches to fall from, and no furniture to fall against, it receives no serious drawbacks in its attempts at walking.

I have heard it said that the Japanese baby never cries. That, however, is not my impression, for they *do* cry, and quite as lustily as our babies, and, perhaps with less cause, for, as the baby is almost constantly tied to the back of someone it enjoys all that is going on and is kept in constant motion. What baby would not enjoy that and consent to be quiet?

When the baby has merged into girlhood the happiest period of her life begins.

Notwithstanding the fact, that in olden Japan, girls' schools were unknown, every girl, except those of the very lowest classes, received instruction, either at home or at the home of a tutor. This institution gave a knowledge of the ordinary written language, music, the art of arranging flowers, making the "ceremonial tea" and a thorough knowledge of etiquette. Some were also taught the Chinese classics and the art of "making" poetry. This, in the olden days, constituted an ordinary education.

The "koto" a slightly curved sounding board, made of a peculiar kind of wood, and about six feet long, upon which are stretched strings supported on ivory bridges, is the largest musical instrument, and takes the place of our piano. The performer sits on a cushion on the floor before the instrument and plays by means of ivory finger-tips fitted to thumb, first and second fingers, and often accompanies the instrument by her voice. I think it is admitted that the "koto" gives the best music of any Japanese instrument. Music, as a rule, is learned only by females, priests and blind men.

The proper arrangement of flowers, a very necessary accomplishment in a girl's education, is an art requiring no little time and skill. Not only the flower, but each part, leaf, twig and branch, must be arranged to look as if actually growing; and, if any part is least conspicuous, it is the bloom itself.

On entering a Japanese guest-room, as a rule, but two ornaments are to be seen—a vase, containing flowers thus arranged, and above it a "kakemono", a rolling scroll on which is painted some pictures or some proverb, sentiment or moral, written.

Much time and patience are consumed in acquiring perfection in serving the ceremonial tea. This is not the ordinary cup of tea given as refreshment to every caller, but a most elaborate social ceremony, in which each step is taken according to rigidly prescribed rules. A peculiar kind of tea is used, and in the homes of the wealthy a special room is kept for this purpose.

There are professional etiquette teachers, and no young lady of any pretentions would be considered educated who did not understand this legal formality in all its branches, even to the proper opening and shutting of "shofi"—the paper sliding doors.

Nor must every-day household work, cooking, and the making and remaking of dresses be neglected by the ordinary Japanese girl. This education, however, belongs more to *old* than to *new* Japan. Now, all over the empire, are normal, grammar, primary, even kindergarten schools, and both boys and girls enjoy the larger privileges. Reading and writing are taught simultaneously from the very beginning. A teacher writes its character and gives its name, and by the time skill is acquired in making it both its name and its form are indelibly impressed on the mind of the learner.

Sewing is taught in all the girls' schools. All necessary garments for a girl's wardrobe, are made in miniature, and of paper until skill is acquired, when the proper material for each garment, is used.

Another educative means is the "Dolls' Feast." This "hina no matsure" comes in the third month, on the third day of the month and continues three days. At every home where girls are this joyous festival is kept up from year to year. One room of the house is then devoted to that purpose. A terrace-like wooden stand occupies the one side of the room, and on this are arranged dolls to represent almost every phase in Japanese life and history. On the top shelf are the emperor and empress, with their body-guard, the five court musicians and much of the paraphernalia of the palace. Other representations of their imperial highnesses may be seen on lower parts of the stand, but no two dressed alike, their costumes corresponding to different periods of history. Then there are poets, authors, statesmen, warriors, who have been prominent in the history of their country. Dispersed among all are various household utensils in miniature form, and the more ancient the more valued. Various kinds of food make up a large part of the display. A very honored guest is ooften invited to partake of food thus displayed. A special kind of white liquor is brewed for this occasion.

The other walls of the room will be literally covered with gaily-coloored pictures, representing historical events, ancient heroes, authors, etc., while an aged person is continually in atendance to explain pictures and doll representations to the beautifully dressed, eager comers, for the girls visit from house too house and keep holiday for three days.

At one of these "Doll Festival" times I visited more than thirty homes, and most courteous was the attention I received at each home and many bits of information I received from place to place. As nearly as I can remember I was given the following reply to my question: "What was the original purpose or design of these feasts?" "In very ancient times our women and girls were not allowed to mingle freely in society, nor was it considered necessary for them to read books on history; yet, it was apparent that there were things they ought to know, and this plan was devised to teach them."

An old-time Japanese mother displayed exceedingly good sense in thus educating her girls, and a fascinating and most instructive object lesson it was and still is, and every child thus receives a good idea of her country's history without much effort. The articles are kept from year to year and I have been told that in many families parts of these collections are hundreds of years old and are constantly being added to.

There are many games for girls, as "hane noita" equivalent to our shuttlecock and battledoor, an outdoor game. On one side of the flat wooden bat is a raised figure or gaily painted picture and one often sees, not only children, but grown up people, enjoying the game. An evening game in which all members of a family may join is "hyoku nin ishu" the poems of a hundred poets. This consists of 200 cards, on 100 of which is written one half of a pooem, and on the other 100 the remaining half. The game gives a familiarity with their ancient authors. Japanese poems are short, and made according to rule.

But the girl has not many years to enjoy the pleasant home and school-life, for at the age of sixteen or seventeen her parents begin to think of securing a husband and home for her.

Girls are not compelled to take any suitor, but they cannot be too fastidious, for a single life is not to be thought of, and a girl having refused one or two offers of marriage will generally be compelled to accept a third. While there are many love matches in Japan, love is not always considered necessary *before* marriage.

The method of the engagement is as follows: When a girl reaches a marriageable age her parents seek a professional "naka-dachi" (go-between), with the request that he find, from among the eligible young men of their acquaintance, a suitable partner for their daughter. This go-between, after various visits and interviews, finds a young man whom he supposes a fit and proper husband for his friend's daughter. Accordingly, he arranges for a meeting of the young people, so they may have an opportunity to judge of each other's merits. Should both be satisfied, presents are exchanged—our conventional engagement ring giving place to silk for a sash from the bridegroom elect, while he receives, in return, from the girl's parents, the narrow silk used by the gentlemen, as sashes.

Then all preparations for the marriage are carried on by the "naka-dachi" who is, in some degree, responsible for the future happiness of the pair. The legal marriage ceremony is the withdrawal of the girl's name from that of her father's family and registering it in that of the husband's and the drinking of "sake," (native wine) from a two spouted vessel alternately by bride and bridegroom.

A trousseau, of course, is necessary. Of dresses, there will be not a few, and of the indispensable "obi" (sash) there will be many and of great variety. Ladies sashes can be bought in Japan from one dollar up to two hundred and fifty or more.

Then she must be provided with her own writing desk and stationery, many of the small trays on which meals are served with the dishes and chopsticks. Nor will a bed be forgotten—"futons" (thick wadded comforters) and "makura" (pillow) a small wooden stand, on which is fastened a small roll of batting, and on which the neck, and not the head, is rested.

These are usually sent to the home of the bridegroom prior to the bride's appearing, and remain her very own. Should a divorce take place, the wife may take with her her trousseau and outfit.

In old Japan a young couple very rarely set up housekeeping for themselves, but became inmates of the family of the groom. This custom is not now universal, and many a young couple of today—principally those who have accepted Christianity or who have traveled abroad—set up housekeeping for themselves in Western orthodox fashion.

After marriage a wife performs "hangenbuku" (the ceremony of blackening the teeth), and when the first child is born "gembuku" (the ceremony of shaving the eyebrows).

During infancy and childhood red is the predominating color; during girlhood it is used conspicuously as lining, etc., of the dress, but, after, becoming a mother, this color is not worn.

Many of Japan's old customs, however, are no longer found in the capital and towns open to in the interior persistently cling to "the good old way."

There are two achievements in the development of church life to which preachers and teachers, Sunday School teachers especially, should set themselves assiduously. One is that every Christian should recognize himself as God's steward in the administration of all that comes to him in the way of possessions. The second is bound up with this —namely, that in a systematic and prayerful way some part of every Christian's income should be set apart for the work of the Church. Whether there is a generation of Christians properly indoctrinated upon these two pints, not only will the supply of funds for the work of the kingdam be greatly in excess of anything yet seen, but there will be a consecration of lives and a joy of service which will indeed make that a new day in the history of Christ's Church on earth.—The Christian Advocate, (Nashville).

Connectionalism

By the Rev. J. B. Hingely, D. D.

The word Connectionalism is confusing to many people, although it has a good long Methodist pedigree and, with this Methodist meaning, finds its place in the larger dictionaries. It is in a way synonymous with the word "general," but is a very much stronger term.

In its essence it has already had a large application in Methodism, since the Benevolent Boards are connectional. Neither one church nor one conference pretends to do on its own account work in behalf of Foreign Missions, Education or Freedmen by itself, but all the conferences unite together in creating funds for these purposes, which go to a central Benevolent Connectional Board to be administered.

The most marked change in the recent legislation of the church has been the development of connectional features for the support of Conference Claimants. Heretofore each conference has provided for its own claimants with no reference to the needs of the preachers of any other annual conference. This has been true, not only of the collections taken in the churches, but of Permanent Funds, Preachers' Aid Societies, etc., which were limited in their administration and distribution to the baunds of an Annual Conference. Methodist preachers, as such, had no claim upon them, but only those who were members of that particular Annual Conference; and in that case of Preachers' Aid Societies only those members who paid certain dues and met certain conditions.

The new legislation, which is revolutionary in that it makes a new basis, namely that of inherent right and a service annuity for the support of Conference claimants of a local conference, has also led the church out into a great connectional movement in behalf of all Conference claimants in all conferences.

This connectionalism is, as in the case of the other great connectional (Missions, Education, etc.) consists in having all contribute according to their means, while the distribution shall be made by the central benevolent Board of Conference Claimants on the basis of need, the money income to be applied only to "necessitious" or "special" cases.

This new connectionalism is of three kinds. There is first the connectionalism between Annual Conferences, New York, Idaho, California and Texas, and all other conferences lay their purses together and say, "We are brothers", and each Annual Conference, as such, pays to the Connectional Fund of the Board of Conference Claimants, 5 per cent of the entire amount which comes into its treasury for its Conference Claimants and asks the Board to distribute it through the connection according to the needs of the superannuates.

Second, there is Connectionalism between churches. Each individual church pays according to its ability to the Connectional Fund and the total amount will be sent back to the Claimant in all Annual Conferences in proportion to their needs. Great city churches in New York, Pittsburg, Chicago, San Francisco, etc., and the small churches in the country and on the frontier pay to the Connectional Fund their varying apportionments, which has been fixed for the present conference year at one per cent of the Pastor's salary, and, at the close of each year these amounts, together with the amount which comes from the Annual Conference will be returned to the claimants in all Annual Conferences in proportion to their needs.

The third kind of Conneotionalism is represented by the Permanent Fund, which fund will be raised from the gifts of the generous laymen throughout the church, the income of which will go back to the Annual Conferences according to their needs.

The "Connectional Fund" for such a purpose is new, although the idea of a connectionalism is as old as the Book Concern and Missionary Society, but it is winning its way in the thought and purses of the church.

The Board of Conference Claimants has been moving along safe and conservative lines in its work. For almost a year it has been carrying on a campaign of education and has used resources in securing the understanding and adoption of the new plans for Annual Sonference support.

Its attention is now being devoted largely to the "Connectional Fund" and the inspiring of the entire church with the thought that they have not only an immediate duty toward the men who laid the foundations of their own great local enterprises, but also a large duty of a benevolent character toward the superannuates of all conferences, and especially for the needy and frontier conferences, who have worn themselves out in the Master's service.

While the emphasis is not being placed upon the Connectional Fund for immediate relief, yet the Board is not forgetting that the church is expecting the creation of a permanent fund of millions of dollars with which to supplement all other efforts. In its essence, the Permanent Fund is a fund for the superannuates of tomorrow. The Connectional Fund is for immediate use and distribution among necessitous cases and the weaker conferences and is a special effort for the superannuates of today. Such duty is more immediate, if not greater than the other.

An apportionment of 1 per cent of the Pastor's salary which has been made for the general or Connectional Fund" is for the conferences of 1910.

All amounts paid to the Connectional Fund of the Board of Conference Claimants before Dec. 31, 1909, will be distributed to the Annual Conferences in 1910, and it is hoped that this newest of the great Benevolences will receive most the earnest and immediate attention and support of all.

A Call to Young Womanhood of America

No intelligent man or woman can have failed to observe that within recent years the trend of public sentiment has been against the liquor traffic and all its agencies and representatives.

It is obvious, too, that this sentiment referred to is not a fitful outburst of passion; but that it is deep-rooted and widespread. It is the sentiment of Christian men and women that declare against liquor because of the homes it is wrecking, the lives it is blighting and the souls it is consuming. It is the sentiment of great industrial and manufacturing institutions that declare against liquor because with them it is a "cold, flat-flooted business proposition" and not the impractical sentiment and fanaticism of a few overzealous temperance workers. Why have business men entered into the fight against liquor with great effect? One reason is that recent laws make employers liable for damages in case of accidents to their employees. Again, sober men can do more and better work than those who drink, besides, sober men are less liable to accidents.

If, for economic reasons men find it necessary to ally themselves with the prohibition movement, surely young women, upon whose shoulders must soon fall the great responsibilities of life, ought to make a strenuous effort to establish young men and women in temperance principles.

Today, as never before, the leadership must be taken by educated minds. Let the young women go forth from our colleges and universities with perverted ideas of morality, decency, order and respectability; with dangerous notions of home and government; we may expect to see social calamities overtake us more tragic than were known in the darkest days of the French Revolution. If this be true, and it is, young women are needed in public life to put their stamp of approval upon every act of civic righteousness. The W. C. T. U. needs the young women with their enthusiasm, their influence and their prayers to help the cause now. If they can be aroused to take some part in temperance work, and let the thought of lifting the burden of humanity permeate their own lives, their influence will be felt not only in their own homes, but in the homes and social life of others; in the church work and literary world.

It is equally true that the young women need the Y. W. C. T. U. for their own good, development and growth. They need to have some thought of something beside their own social enjoyment and as the W. C. T. U. has become a university of reform, they need this element in their lives as a part of their education and fitting for future usefulness.

Would you believe that 2000 men a week or 300 a day go down to death thru strong drink, and that many women, your sisters and mine, go the same path? Just think that 72 per cent of the crime in this country is due to strong drink, while 65 per cent of the paupers and 51 per cent fo the insane come from the same source.

Robert G. Ingersoll, the noted infidel, offers this as one of his criticisms of strong drink: "It brings shame, not honor; terror, not safety; despair, not hope; misery not happiness and calmly surveys its desolation and, unsatisfied with havoc, poisons felicity, kills peace, ruins morals, wipes out national honor, then curses the world and laughs at its ruin."

It does that and more, it murders the soul.

It is the sum of all villanies, the father of crime, the mother of abominations, the Devil's best friend and God's worst enemy." This is the testimony of one who believed not in Christianity—what sayeth the Christians of strong drink? Do they believe it their mission to vote prohibition?

Frances Willard in her appeal to the young womanhood said: "The mission of the white ribbon women is to organize the motherhood and maidenhood of the world for peace and purity; the protection and exaltation of its homes." And she spent her life doing it.

Are Negro girls willing for others to lift the hurdens from humanity while they spend their lives in ease and frivolity? Surely our girls cannot be indifferent to the sorrow and degradation of those less fortunate than themselves.

Awake! Arise! Do something, if 'tis only a little that you can do in His name.

Doubt not, Prohihition is going to win! When the prayers and efforts of Christian people; the honest sentiment and cold commercial interest of business men all combine against any force, power or institution, its destruction is sure.

Fear not, be true to thy noble womanhood and remember: 'Tis thine to curb the passion's madd'ning sway, and wipe the mourner's bitter tears away; 'tis thine to soothe, when hope itself has fled, and cheer with angel's smile the suffereer's bed; to give to earth its charm, to life it's zest; one only task—to bless and be blest.—Mrs. J. Mercer Johnson, College Y Secretary of Texas.

History of the Motto—In God We Trust

BY THE REV. G. N. JQLLY, D. D.

In November, 1861, the Rev. M. R. Watkinson, of Ridleyville, Pa., wrote to Hon. S. P. Chase, Secretary of the Treasury, that he thought the recognition of Almighty God should be placed upon our coins.

In the same month Mr. Chase addressed a letter to Mr. Pollock, Secretary of the Mint, in which he said: "No nation can be strong except in the strength of God, or safe except in His defense. The trust of our people in God should be declared on our national coins. You will cause a device to be prepared, without necessary delay, with a motto expressing in the fewest and tersest words possible this national recognition."

Upon examination it was found that no motto, or device, could be placed upon the coins of the United States only through an Act of Congress.

In December, 1863, the Director of the Mint, submitted to the Secretary of the Treasury, for his approval, designs for one, two and three cent pieces, on which it was proposed that one of the following mottos should appear: "Our Country; our God," "God, our Trust."

In the same month the Secretary of the Treasury replied: "I approve your mottoes, but suggest that they read—"Our God and our Country; and in God we Trust."

In April, 1864, the motto "In God we Trust" appeared upon our bronze two-cent piece.

Early in March, 1865, Congress provided that it shoul be lawful for the Director of the Mint, with the approval of the Secretary of the Treasury, to place the motto, "In God we Trust," on such coins as would admit of it. In the autumn of the same year it appeared upon the double eagle, eagle and half-eagle, and upon the dollar, half-dollar and quarter-dollar. There let it remain till time shall be no more, or our Government ceases to exist.

Many of the words in the above bit of history, and especially in the quotations from Mr. Chase, sound very much like they had been suggested by Abraham Lincoln; and knowing as the Nation does, his unshaken trust in God during the dark days of the Civil War, is it too much to suppose we are largely indebted to him for this recognition of God upon our coins.

Augusta, Kentucky.

THE CHRISTIAN LIFE

A Little Talk With Jesus

A little talk with Jesus, how it smooths the rugged road;
How it seems to help me onward when I faint beneath my load,
When my heart is crushed with sorrow, and my eyes with tears are dim,
There's nought can yield me comfort, like a little talk with Him.

I tell Him I am weary and I fain would be at rest;
That I am daily, hourly longing for a home upon His breast;
And He answers me so sweetly, in tones of tenderest love:
"I am coming soon to take thee to My happy home above."

Ah! this is what I'm wanting, His lovely face to see;
And (I'm not afraid to say it) I know he's wanting me.
He gave His life a ransom to make me all His own,
And He can't forget His promise to me, His purchased one.

I know the way is dreary to yonder far-off clime,
But a little talk with Jesus will while away the time;
And yet the more I know Him, and all His grace explore,
It only sets me longing to know him more and more.

I cannot live without him, nor would I if I could;
He is my daily portion, my medicine and my food.
He's altogether lovely, none can with Him compare,
The chief among ten thousand, the fairest of the fair.

So I'll wait a little longer till His appointed time,
And glory in the knowledge that such a hope is mine;
Then in my Father's dwelling, where many mansions be,
I'll sweetly talk with Jesus and He will talk with me.

—*The Life Line.*

Dumb Disciples

BY T. A. BARLOW, M. A.

He that denieth Me before men shall be denied before the angels of God.—Luke xii. 9.

1. No one who reads the New Testament can doubt that our Lord requires all those who love Him and trust Him to confess Him frankly before men. The only question for us Christians is how we may confess Him best. Now for people with ceratin temperaments and traditions an open confession of faith is peculiarly difficult. Englishmen as a rule are taciturn and reserved about their personal religious experiences. And they find arguments to defend themselves—even when as often happens, they carry this national instinct of rserve to quite unchristian extremes. They will ask, for example, "Do not actions speak louder than words?" And it is true that the mightiest confession is not always articulate. The heavens declare the glory of God though there is no speech nor language and their voice cannot be heard. So, too, the pilgrim fathers of Israel, though they published no manifestoes declared plainly that they sought a better country; by their whole attitude and hearing they confesed that they were pilgrims and strangers upon earth. Actions do speak louder than words; and apart from the witness of a sincere life pious phrases turn into horrihle cant and hypocrisy. Yet the full witness is withheld unless words and deeds accord and make one harmonious music. "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

2. Not a few earnest Christians keep silence about their faith from mingled humility and shyness, joined with a genuine dread of using sacred words unworthily. They are afraid to speak about the greatest things lest perchance they should speak amiss. The Psalmist realized this difficulty when he cried, "I was dumb and kept silence: I held my peace, even from good." Our Lord Himself, who before Pontius Pilate witnessed a good confession, knew how to refuse a syllable of answer to evil men, and definitely forbad His disciples to cast their pearls before swine.

3. It may be urged, again, that the habit of speaking much and speaking often about the things of the spirit generally betokens an experience which is shallow rather than profound. Modesty and reticence and reverence remain among the characteristic hristian virtues. Those voluble disciples, that chatter so glibly about the Lord who bought them, often make us ready to cry in disgust:

Come then, expressive silence, muse His praise.

4. In some such fashion as the foregoing we have doubtless heard Christian men argue that they may justify their habitual reserve about religion; so perhaps we may even have argued ourselves, half-conscious all the while of some hidden unreality. For the facts of experienc ar too plain for us to gt rid of or gainsay. It is a palpable fact that you can not help talking, naturally and earnestly and whenever opportunity offers, about that subject in which you are most keenly interested, especially if it be a matter which makes the greatest possible difference to you and to every one who is listening. Out of the abundance of the heart the mouth speaketh and out of the emptiness of the heart the mouth is silent. And therefore the Psalmist sings: "Thy law is within my heart. . . . I have not refrained my lips, O Lord, Thou knowest. . . . I have not concealed Thy loving kindness and Thy truth." "Uphold me with Thy free Spirit; then will I teach transgressors Thy way." "O Lord open Thou my lips, and my mouth shall show forth Thy praise."

5. The humblest disciple must find words, as well as deeds, with which to confess his Master. A dumb faith is in grave danger of becoming a dead faith. Is it indeed, humility that keeps you a silent and disguised Christian? Is it really modesty which makes you wear the mask? Is there some other lurking motive, some craven, shamefaced hesitancy which holds vou back from taking sides openly with Christ's friends and against Christ's enemies? In this sinful generation when many people are proud of being thought sceptical and cynical, when passionate conviction is considered bad form, our Lord appeals to the personal love and lovalty of each man and each woman who believes in Him. He asks us who are His friends, not merely whether we dare stand up for Him when He is maligned, hut whether we will bear witness for Him in company where He is ignored and treated as Some One of no Account.

6. The most weighty and convincing testimony to Jesus Christ is that which occurs naturally. without premeditation, in our cpontaneous talk and which just o nthat account can be given without offense. And ought we no tall to have something to say which is worth saying, about Him whom having not seen we love? Perhaps Mr. Edward Clifford lays his finger on the trut hwhen he declares that the real reason why we speak so little of Christ is that we speak so little to Him. The secret of public confession is private communion. *While I was musing, the fire burned; then spake I with my tongue.—In The Upward Calling.*

Keeping Sweet

It is not a matter of temperament nearly as much as some people imagine. To have a cheery and sunny and care-free habit of thought and life is something probably to be sought after and cultivated more than it is; but there is a greater achievement than this, and a much more Christian and fundamental one.

It is not a matter of circumstances or surroundings or chance happenings in life. Some of the sweetest souls—those who keep most resolutely the bitterness of envy and mistrust and narrowness and pessimism out of their scheme of life—have had to drink most deeply of the cup of sorrow and trouble and affliction. Keeping sweet is a habit of the soul; it is not learned lightly by very many of us; but it may be, it ought to be, maintained and persisted in even when life is doing its worst for us.

Just to take men and things at their best (perverse men and perverse things, it may be), to resolutely shut your soul to withering doubt and pessimism and fear, to be brave and hopeful and expectant of the best, to let kindness and patience have their perfect work both in your thought and in your deep—all these are implied just in keeping sweet. Yes, surely it is a great achievement, the crown and glory of Christian attainment.

We discount our religion most seriously and fatally when we do not allow it to train and discipline us in this fine art of Christian expression. We get the notion sometimes that harshness means strength, and we try to justify bitterness and unkindness in the name of our zeal for righteousness and truth. But we seldom succeed in satisfying our own conscience by the subterfuge, and we do always succeed in taking something from the winsomeness and charm and real power of the religion that we profess. It is a question if the lack of kindliness, of forbearance, of sweet reasonableness that manifests itself in our lives so often and so constantly does not do more to dishonor the name of the Son of Man and to discredit the causes of his kingdom than all the other failures and shortcomings that our lives do show. Just to keep sweet in our own soul life and in all our relations with the world about us is to give to our profession of religion a winsomeness and vitality that will make it a power for the bringing in of the kingdom.—*The Christian Guardian.*

Supreme Value of Character

Everything depends on what we are. Is life worth living? Yes, to the pure, the true, the upright, every step in gladness, and even the sorrowful experiences of life are rich in good fruits. Is the world we live in beautiful and good? Yes, to those that fear the Lord it is a glorious world. It the future bright with hope? It is to the righteous. Everything depends on what is in us. The man who has heaven within is sure of heaven hereafter.

Two men toiled side by side from sun to sun,
And both were poor;
Both sat with children when the day was done,
About the door.

One saw the beautiful and crimson cloud
And shining moon;
The other, with head in sadness bowed,
Made night of noon.

One loved each tree, and flower, and singing bird
One mount or plain;
No music in the soul of one was stirred
By leaf or rain.

One saw the good in every fellow man,
And hoped the best;
The other marveled at his Master's plan,
And doubt confessed.

One, having God above and heaven below,
Was satisfied;
The other, discontented, lived in woe,
And, hopeless, died.

OUR YOUNG PEOPLE

Bidding the Sun Good Night in Lapland

When the short bright summer of Lapland is ended and the sun is about to set, to rise no more for seven or eight months, the people of the hamlets and villages ascend the neighboring hill to see the last of the day god, and chant a requiem, or farewell psalm, for the parting day.

" 'Come, little daughters, hasten,
Ye should be bravely dight!
Make ready, boys! for we go forth
To bid the sun good-night.

" 'Four months with steady shining
He's made the whole earth fair,
And myriad blossoms greeted him,
And bird-songs filled the air

" 'But now Octoer waneth;
His setting draweth near;
We shall not see his face again
For more than half a year."

"So forth they go together,
Parents and children, all,
The aged and the little ones,
Young men and maidens tall.

"From many a neighboring village,
From many a humble home,
To climb the rocky summit
The thronging people come.

"The sun hangs low in Heaven,
He throws his slanting rays
Across their loving faces, turned
To meet his parting gaze.

"And now he's gone! The darkness
Is settling like a pall;
A long low dirge of sad farewell
Breaks from the lips of all;

"In mournful cadence chanting
The requiem of the sun,
The dear bright days departed now,
The long, long night begun.

"And yet with cheerful patience
They take their homeward way,
The elders talking how the time
May best be whiled away.

"And many a youthful face is bright,
With glad expectance still,
And many a merry little child
Goes dancing down the hill."

—*St. Nicholas.*

The Prisoner and the Birds

By Maggie Shaw Fullilove, Tupelo, Miss.

The prisoner lay in his dark cell idly watching two busy little birds building their nest between the strong iron bars and the window pane.

Outside the leaves were beginning to burst forth from the brown bud cradels and while the Spring breeze rocked them to and fro they were smiling and growing in the bright sunlight.

There was no beauty in the world to the prisoner. The trees were not beautiful, the flowers were mere colored things to him; he couldn't feel the beauty of the Spring; he couldn't even see it. What was it to him, a prisoner, a murderer? What did he care about the two birds at work upon their nest just inside the bars. He cared nothing at all. He merely watched them at work without a feeling, without a thought.

Thus he lay day after day watching the progress of the nest. But finally he began to be interested in the nest and would watch every movement of the builders.

One morning as he watched, there swept over him a flood of memories. The prisoner was beginning to think at last.

He shut his eyes, and once more he was a happy, noisy, barefoot boy, roaming over hills and valleys, monarch of all the birds' nests which happened to fall in his path.

He remembered the many nests which he had robbed of their eggs, or even the little half fledged birdlings leaving the parent birds screaming in terror and rage at the enemy against whom they were powerless. He thought of the numerous parent birds he had caught and kept prisoner until he saw fit to liberate only by wringing off their necks, snatching away the bright little lives forever.

How awful it all seemed now as he himself lay prisoner while the two happy birds were free enjoying the air and sunshine.

Twit, twit, merrily chirped the mother bird as if to say, How beautiful the world is; how soft and warm is the sunshine; how cool and refreshing is the Spring breeze; how entrancingly sweet is the odor of the Spring violets, and how great and good is the Giver of them all.

At last there were six tiny speckled eggs in the nest. The prisoner could not see them but he knew they were there.

Then all was still up there in the little nest and the prisoner knew that the mother bird was keeping six little eggs snug and warm against her breast. Then came a day when six hungry ltle naked birds opened their mouths for the bugs, worms, beetles, and slugs which the parent birds brought all day long.

It was then that the prisoner very often covered his face with his hands and wept like a little child as he thought of his own three disgraced, perhaps starving little darlings. There was Mary, the eldest, a sensitive, large eyed, timid child of seven, and three-year-old; Fred—"papa's little man," as he called himself; but dearest and prettiest of all was baby Georgette, who bore part of her father's name because of her extreme likeness to him. What had he done but brought disgrace upon her name and his forever.

To-morrow! What would to-morrow bring but a life-long terror and shame to them and death to him. The truth of it came upon him like a terrible blow, leaving him stunned and sick. He had not cared at first. He had wanted the day to come so that he might defy his captors; but now almost too late he found that he had a heart. Remorse and penitence filled his stained soul and, covering his face with his hands he sobbed loud and long.

It was very dark and all was still in the little nest, six little birds were fast asleep under the mother's wing. They did not know that beneath them one soul was struggling in remorse, shame and repentance before a merciful and just God.

They did not know that six naked little birds had brought the man to his senses at the last hour and that ere the new day awoke a brighter dawn had flooded the prisoner's soul with a heavenly sunlight and he had found peace with God.

The next morning six little birds peeped from their nest to see a great body stretched out upon the floor beneath them silent and still; but the prisoner was gone.

The Vowels

We are little airy creatures,
All of different forms and features:
One of us in *glass* is set,
And another is in *jet;*
One of us is set in *tin.*
And the fourth, a *box* within;
If the fifth you will pursue
It will never run from *you.*

—*Mrs. Barbauld.*

The Grasshopper

"Take care there, Mr. Grasshopper! I'm afraid you don't see where you are going. You'll get caught in that spider's web the next thing you know."

But he kept on jumping as carelessly as a grasshopper could, and never minded a word I said. Up he would go, without any thought as to how or where he would come down. There was a spider's web in the tall grass just before him.

"Take care," said I, "or you will get into trouble. Don't you see that spider's web?"

He winked at me saucily, and said: "You just attend to your books!" (for I was getting a lesson in geometry). "I guess I know how to keep out of a spider's web!"

The words were hardly out of his mouth when up he went again as heedlessly as ever. A shiver in the web and a bending of the grass told the story. One of his hind feet had caught, and with an awkward curve he had come around to hang with his head downward and his back to the web.

"There!" said I, "didn't I tell you?"

But the grasshopper's pertness was not diminished.

"There's only one foot caught," said he; "there are five free yet. I'll show you. Just see here!" and he turned half-way over and gave a push with his free hind foot; but instead of pushing his other foot free, the one he pushed was caught, and he was worse off than ever.

"There!" said I again.

But he interrupted me. and said. in the midst of another convulsive struggle, "Wait a minute; I have four feet free yet."

But the only effect of his efforts was to get all his limbs entangled in the deceptive snare.

And now was the spider's opportunity. Out he came from his hiding place and ran backward and forward over the body of his victim, spinning each time a thread that made more fruitless the desperate struggles of the grasshopper. It was but the work of a moment and every limb of the headstrong, silly grasshopper was bound fast, and a web had been spread so thick over his head that I could not see it at all.

This is a true story, children. I saw it with my own eyes. I am older now than I was then; that was a great many years ago. Since then I have seen children as reckless and foolish as this grasshopper, and have seen parents and teachers waste their advice, and to as little purpose as I did then.—Wellspring.

Good-Morning

BY J. W. FOLEY.

Good-morning, Brother Sunshine;
Good morning, Sister Song.
I beg your humble pardon
If you've waited very long.
I thought I heard you rapping;
To shut you out were sin.
My heart is standing open;
Won't you
walk
right
in?
Good-morning, Brother Gladness;
Good-morning, Sister Smile.
They told me you were coming,
So I waited on a while.
I'm lonesome here without you;
A weary while it's been.
My heart is standing open;
Won't you
walk
right
in?

Onward.

PAUL'S SECOND MISSIONARY JOURNEY--ATHENS

(Acts 17, 16-34)

International Sunday School Lesson for July 25, 1909

GOLDEN TEXT—"God is a spirit: and they that worship him must worship him in spirit and in truth."—John 4, 24.

TIME—51 A. D.

PLACE—Athens, the capital of Greece.

DAILY HOME READINGS

M.—Acts 17, 16-34; Tu.—Isa. 40, 9-17; W—Isa. 40, 18-31; Th—Jer. 10, 1-16; F—Psa. 50, 1-15; Sa—John 4, 19-29; Su—2 Cor. 5, 1-11.

BY THE REV. E. B. BURROUGHS, A. M., D. D.

Man is by nature a worshipper. A glance at the pages of the worlds annals will justify this statement. According to man's ideas of the Supreme Being the form of his worship will reveal itself. Cain offered the first fruits of his field, while Abel offered a sacrifice of the firstlings of his flock. But God is not material. "God is a spirit", and only spirit can commune with spirit, therefore he who would worship him must do so "in spirit and truth." God is no mere abstraction of the intellect, no mere chimera of the imagination. He is real. He has come man to man. He has revealed himself in Christ Jesus. "He that hath seen me hath seen the Father" Having thus revealed himself it becomes the duty of all men to become true worshippers of Him. This worship does not consist of outward forms—material sacrifices, ascetic pennances, nor ritualistic cerimonies—but by the rising of the common spirit toward the divine. It is the going out of the soul in prayer, and praise and spiritual communing. This brings the soul into touch with God. This also causes us to become more like God, for the more we approach Him, the more of the Divine likeness we assimilate. Likewise the more acceptable will be our worship, "for the nearer we approach in spirit and in life to the Divine likeess, the more true and spiritual will our worsip become."

The human heart craves for God. "As the hart panteth after the water brooks, so my soul panteth after Thee, O God." Such was the longing of the Psalmist. A similar longing fills every human breast today. Thank God their craving may be satisfied—this longing may be filled. Through Christ we may find him. "He that receiveth me, receiveth Him that sent me."

Our lesson today is both interesting and instructive. Paul, having been driven from Berea by prosecuting Jews from Thessalonica, went to Athens. Here he waited awhile for the coming of Timothy and Silas, his fellow-workers. While waiting, he walked around this beautiful city and strolled among its innumerable statues and idols. He also went to the synagogue where he made a talk. He was shortly afterwards asked to speak on Mars Hill, where the philosophers of Greece were accustomed to meet for discourse, and where the leading men of Athens, poets, lawyers and scholars frequently assembled. He took for his text the words, "To an unknown God" and preached a most wonderful sermon. Here our lesson begins:

Light on the Text

16. *While Paul waited for them,* for Timothy and Silas, who had remained behind at Thessalonica. *Athens,* the capital of Attica, one of the states of Greece. It was founded 1556 years before the Christian era. It was one of the three prominent cities of the world at that time, Rome and Jerusalem being the other two. It was one of the most beautiful cities known. It was renowned for its magnificent temples, its costly buildings adorned with statues and pictures. It was a city of ideals. "It was easier to find a god in Athens than a man."

17. *In the synagogue with the Jews,* whereever there were ten Jews there was a synagogue. There being more than this number in Athens it was only natural that a synagogue should be there. Paul went there and preached. *In the market place,* the common place of meeting for "men of another type and of different training from those he met in the synagogue."

18. *Epicurean and Stoic philosophers,* representative of the two leading systems of philosophy then extant in the Roman world. The Epicureans were followers of Epicurus, whose chief tenet was "that man should aim at the greatest possible amount of happiness." But he admitted no future state, hence selfishness and sensuality naturally followed. Zeno was the founder of the Stoic system. He lived about 300 years B. C. His leading tenet forbade all regard for pleasure. He required his followers to act solely for the absolute right. His was the nobler philosophy. It was, nevertheless, materialistic and atheistical. *Strange gods,* "foreign divinities and demons."

19. *The Ariophagus,* the hill of Mars. It was an eminence north of the market place where the wise men and leaders of Greece were accustomed to meet for consultation.

21. *Spent their time in.* Had plenty of time for leisure, and therefore, spent it in cultivating their minds.

22. *Very religious,* exceedingly superstitious. They showed their religious nature by the numberless gods they worshipped and the many religious temples they had erected. Paul's words could be taken either as a compliment or the reverse.

23. *To an unknown God.* Some ideal or power which they might have failed to appease with sacrifices. *Worship in ignorance,* by this altar you worship one whose nature you do not know.

24. *The God that made the world.* "The Epicureans denied the creation, holding that matter was eternal and that our world was a result of a chance collision of atoms."—(R. B. Rockham.)

25. *Neither is he served by men's hands.* The Athenians regarded their sacrifices as gifts to their dieties—presents to secure their favoor and to appease their anger.

26. *Determined their appointed seasons* of prosperity and adversity and the places of their habitation. His authority and control are over all. With him there is no respect of race, condition or color. He is the Father of all.

27. *Not far from each of us.* Our not seeing Him is not His, but our, fault. He is near us in nature and its laws, in conscience, in our spiritual nature. He is near us in love and care, in His spirit and in His word.

28. *As certain were of your own poets.* Greek poetry abounds with the setiment expressed. It may be found in the Hymn of Cloanthus and Oratus.

29. *Device of man.* "Judge the father by the child. The attack on pagan worship is as delicate as it is penetrating."—(Lindsay.)

30. *God overlooked,* that is, the idolatrous and false worship in their ignorance of the truth.

31. *Hath given assurance to all men.* Hath established the fact of Christ's ressurection and that, therefore, His teachings were true, and that men would be raised from the dead and judged according as their deeds had been in the flesh.

32. *Some mocked.* Neither the Epicureans nor the Stoics believed in the ressurection hence Paul's doctrine was to them incredible. It was regarded as absurd, hence their mockery. *We will hear thee again.* But there were some among them who were earnest seekers after truth. These determined to have the apostle preach to them again.

33. *Thus Paul went out from among them.* Having caused a division among them, and having received a polite dismissal, he went out.

34. *Dionysises the Areopiete,* a member of the court of Areopogus, a man of distinction. He became a beleiver in the doctrine preached by Paul.

Charleston, S. C.

THE HEALING TOUCH

(Mark 1. 40-45)

The Epworth League Devotional Topic for July 25, 1909

BY WILLIAM O. SHEPARD.

The Theme and the Scripture

Leprosy is a type of sin and well illustrates its unclean, insidious, almost hopeless and ineradicable character. The leper of this incident was a Healer in Jesus. Would that all lepers in soul could discern in esus their only Saviour!

This man's case was probably desperate. Others had given him up. Jesus can save the worst cases. This leper had faith in Jesus' ability. Where did he get it? There is something in Jesus which wins faith in his ability. "If thou wilt, thou canst make me clean." If Jesus is "lifted up" he will impress men that he has power. It is our work to thus declare him, even though we do not see immediate results.

Jesus said, "I will; be thou clean." He meets our faith, "Thou canst," with his quick, "I will." He is pleased with our faith in his ability, but wishes us to believe also in his willingness. It is as it is with a father who would wish a child to believe in his willingness up to the measure of his ability.

This cure was immediate. Not all of Jesus's cures were so. The immediacy is probably dependent upon the amount and character of the faith exercised. The leper was told to fulfill the law with respect to the recovery from leprosy. Jesus does not violate law; he fulfills it. The leper was forbidden to declare his healing. Jesus did not wish to have a reputation as a mere healer of the sick. His great work was and is for the soul. He never told any one to keep silent concerning sin forgiveness. Have we been as earnest in telling of our forgiveness as this leper was, and as some people are now about healing? More noise is sometimes made over body-healing than soul-saving; but not by Jesus's command.

The Meaning of the Theme

All power is given to Jesus. A touch is all that is needed. Contact with Jesus is purifying, energizing, life-giving. He is divinely magnetic.

Our Saviour was "acquainted with grief." Professor Drummond has said that he sometimes heard such stories of sin and shame that he felt like changing his clothing. Our Saviour was surrounded by sin and the leprous.

Jesus *touched* the leper! He gave no "absent treatments." How long since this leper had been touched by any other? Had the mother touched him for years?

Our sins alienate us, but do not alienate Jesus. He is willing to touch us at once if we come to him. Sometimes he touches those who stand off and cry "Unclean!" And sometimes he waits until we touch the hem of his garment. But in either case close relation, earnest thought about Jesus, and the prayer of faith to him, any means of contact, brings virtue from him to us, and we are healed.

Ways of Taking Part

Bow in prayer when coming into the place of the meeting.

Be ready when the first words of the hymn are sung, and sing them!

Put yourself in the leader's place. Do unto others (the leader) as you would that others should do unto you.

Pray for the leader, and for all leaders in Christian work, including, of course, the Pastor.

Quote a scripture which tells of or promises the power of Christ.

Tell how much like a healing, strengthening hand is the presence of Jesus. If a leper would tell it when commanded not to, shall not we tell of greater things when commanded to?

The Aaims of the Meeting

To impress the truths that sin has stages like leprosy has; that it is to be dreaded above everything; that Jesus has power and willingness to save; that no cases are too hard for him; that since our Master has compassion on the leprous we ought to have also; that bodily healing work is Christlike, but his larger work is soul-saving.—*Notes on the Epwarth League Devotional Meeting Topics.*

No man undertakes to do a thing for God and lays it aside because he finds it too much for him without his soul being seriously damaged by it. He has taken up a disadvantageous position. This is not a reason for not trying; but it is a reason for trying soberly, discreetly, and with deliberation.—*F. W. Faber.*

The Negro is a Success as a Farmer

By Dr. J. Beverly F. Shaw

Farming is the American Negro's principle stock in trade. He is to the manor born. There need be no fear that any considerable number of Negres for a long time to come will leave the farm. When I was twelve years old I called my country schoolmates to a sort of speaking meeting in which we told our determinations as to what each one expected to do in life. Not a single one of those boys and girls said that he or she expected to be a farmer. And yet there is only one of them that is not farming today. They have been compelled by sheer force of circumstances to tickle the bosom of Mother Earth, and to earn their living in the sweat of their faces. This the masses of Negroes will have to do for a long time to come. A few years after freedom came there was a rush to the teaching profession and to the ministry. Now the pulpit and professor's desk seem to be in danger of being depopulated by the turning of the young people's attention to medicine, pharmacy, dentistry and business. As these become crowded, unless something very lucrative opens in law and politics, which does not now seem likely, several generations of Negroes yet to come will be forced to the farm. And this is true of most people. Nor is it to be deplored.

In the myths of the ancient Greeks, there is a story of two giants, Antaeus, the son of Earth and Sea, was a giant and wrestler, whose strength was invincible as long as he remained in contact with his mother, Earth. Hercules, the famous hero, encountered him, but found that it was of no avail to throw him, for he always arose with renewed strength every time he touched the earth. Just so the black man rises, when by any force whatsoever he is forced to stay in contact with the soil.

It is generally said that the young Negro especially is lazy and improvident. But what are the facts? There s a Negro community in Kemper county, Mississippi This is not in the so-called "black belt", and is all the more interesting as showing the Negro's adventure if not his heroism. In such a community it can better be seen just what the Negro can do with an almost equal opportunity with his white neighbor. In this community, both the whites and the blacks are largely illiterate, and excepting the white man's tendency to drive the Negro out of the community by force whenever he becomes too prosperous, their opportunities on the farm are very nearly equal. Whle the more fertile section, the so-called "black belt", attract the white farmers of larger means.

In Liberty settlement in Kemper county, Miss., Negroes own land in one unbroken block as follows: Louis Alexander, 450 acres; King Jenkins, 180 acres; Henry Donald, 270 acres; John Donald, 160 acres; A. J. Pollock, 160 acres; Frank Pollock, 200 acres; Frank Brown, 250 acres; Calvin White, 120 acres; W. R. Riley, 120 acres. There are scores of others in the same community who are buying land, but these men have their farms paid for and have money to their credit in the banks. Their homes in several cases are better than those of the white people in the same community. Nor is this the only community of the kind in the state. I personally know of such communities in thirty counties in the state. Indeed, this condition is general in the "hill counties" of Mississippi. One vear ago every young man in the boarding department of Meridian Academy owned in his own name a pieece of real estate. And I know nothing to show this condition is not general.—Meridian, Miss.

Uncle Eph's Sermon

By the Rev. J. Will Jackson, D. D.

I wants ter preach to you dis mawnin' 'bout de dooties dat we owes,
An' I axes fer yo' tenshuns, caze you needs dis talk, I knows.
Now, I doesn't mean to 'sinuate from speakin' in dis way,
But I wants you to git ready fer de comin' jedgment day.

I's gwine ter took my tex' from Petah. Well! de leat am 'tily gone!
Sho, it am a lot confusin'! Won't you sing till I fin's John?
Dah. I hasn't foun' de wo'ds I wants—dis book am nigh wohn out—
But I'll talk to you from Judas, what so much am spoke about.

It am a fac' we l'arns from Judas, what no pussons orter dout,
If a rogue, at h'a't, be hon'ed, his troo se'f will sho poke out.
Dis man Judas was a 'pos'l made, but toted a bad head;
So he 'trayed de Lawd fer silvah, den he kilt hisse'f Stone dead.

It am a fac' whot 'press me ser'ous, dat's wo'th while to speak about,
Judus sho had lots o' chilluns, caze de race aint yit run out.
'Taint no mikerscope can 'scriminate de tra'tor from de good!
An' you'll fin' out de diffunce 'fo' de rascal's stole yo' wood.

He am a Judus, sly an' sneakin', whot hang roun' to sell his vote;
An' yo'd bettah watch dat hl'lin'—he'd sell out to cut yo' froat.
Now you needn't try to hide yo' sins by hollerin' "Amen!"
Caze dey's lots o' folks what does it should be shot up in de pen.

He am a Judus whot, in prayin', sinnahs heah way down de road,
But his wife make all de livin', wash, an' carry all de load.
Sech a hipocrik aint wo'th de salt drapt in a pone o' bread.
Haint de good Lawd done an' tol' you dat faif widout wo'ks am dead?

He am a Judus whot keep fussin' 'bout de chu'ch a gwine down,
But am dyin' wid de backake, when de rally day come 'roun'.
Sech a renegade aint wo'th de bref whot's spent his name to call;
If dat growler was our 'pendence, soon de devil'd hab us all.

He am a Judus whot, on Sunday, 'pears like he's a shinin' light,
But will hook a watahmillyun, whar no pusson am in sight.
Dis heah 'ligion aint a cloak dat's made to slip off on de sly;
You can't fool ol' Marster Jesus, fer He'll call you, byun by.

An' heah's a wo'd fer all you brudders, what yo'd bettah keep in sight,
Any man whot 'temp's to kiss you, keep yo' eye on him at night.
Ah! since Judus did de Savior 'brace, like dat he loved Him deah,
You mens has a 'spicious wa'nin' fer yo' brudder's kiss to feah.

Thar am one fac' 'bout dis ol' Judus, whot mos' pussons neber heah,
Dat it allus made him vomik, when he smelt a can o' beah.
Now I axes brudder Dan'l Jones to lead us all in prayer,
Den we'll take up de collekshun, an' dismiss by Brudder Bear.

Sedalia, Mo.

A Providential Call to a New Field

BY W. P. DODSON.

With prayer, and in the fear of the Lord let me say I would like to go as missionary to the Lubollo People, and my wife is also ready to go with me. I will seek to tell you why in as few words as possible.

In the first place, considering my whole life in Angola, it has been that of a Pioneer Missionary. I have served in one way and another in every station we have, from Loanda to Quessua, and in the stations now closed, and have been enabled to plant several Native Stations, generally leaving one work and going on to another and trying to better that for somebody else to follow.

But there is one work left, one appointment, whcih I was never permitted to go to, one work undone, one part only a little touched, and that is the Lubollo Country.

Before me as I write is an old letter, yellow with time, written from Bordeaux, France, by Bishop William Taylor. In it he said:

"I don't know, but think it probable that the Lord Jesus

"Will ask you to go with Him to gather gems for His

"Crown in the Lubollo Country. If so, give due notice

"That I may provide a teacher to supply your place."

For twenty-four years nearly I have waived my desire to fulfill the call that has been in my heart even before Bishop Taylor spoke to me. I have done so to the call of duty in other directions. Those I have named as having been occupied in. But that I have never waivered from the desire, other brethren are cognizant, and while I would not say positively that it is so, yet I am not without hope that it is in my heart by the help of the Holy Spirit.

Just before leaving Angola on this furlough, this being on my mind still, my last act as District Superintendent was to go over into this country and take what I supposed might be the last look on the old Sobba Ngolomi Acombi, who received me in 1885, and begged me to come to his country until the last.

I only preached to the people once, but spent all my spare time preaching to him, and urging him to call on the Lord and receive Jesus. This he did. Sitting with him the last evening I asked him, "Ngolomi, if we meet no more here, shall we not meet above with God where there is no more sin or death?" Turning his dim eyes fully on me, and pulling himself up straight he said in great earnestness, "We'll go there! We'll meet there! What shall hinder us!" I bent my head in silent tears, and prayed God that what I heard was a prophecy.

When I had been in America but a while, Brother Kipp wrote me that the Sobba's son, Antonio, who is now in the old man's place, (and who was my guide when I was there the time I speak of), sent over word to Quiongoa to send word to me that my old friend Ngolomi was dead.

There seems something peculiar to me in the recollection of me by the people and my feeling for them, that makes me hope that God has a work there for me to do.

I realize that to a certain extent what was true in past years as to need of me in the present Stations is still true, but Bishop Hartzell, when I think upon it in another light and after these years, I feel I might be excused. Then I would be near all the brethren for sympathy and counsel and for any time of actual need, and they could visit us. My plan would not be to build up any costly house, but live in such houses as the native one in which we began at Quiongoa. It would be my aim to get the natives to do all I could, and we would live simply, and much out of doors. My hope is to see if the Lord will not raise up soon workers and teachers right among themselves, and I would not wait or any one to know overmuch, but seek to keep them simple and ready to teach what they know.

I know you are very busy, but I ask you to take this to your closet and pray about it just as I am in writing it, that if it be the will of the Lord I may prepare to do it.

Bishop Hartzell has appointed the writer of this article to this field to which he feels called.

Sow an act, and you reap a habit; sow a habit, and you reap a character; sow a character, and you reap a destiny.—*G. D. Boardman.*

One of the greatest hindrances to spiritual life is despair; one of the greatest incentives to spiritual life is hope.—*Dr. Lyman Abbott.*

Southwestern Christian Advocate

621 BARONNE STREET.

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

The South Carolina Conference is a great conference—great in numbers, men and results. The SOUTHWESTERN pleads for the hearty co-operation of South Carolina Methodism. Next week seven district conferences meet in that State. Dr. E. B. Burroughs will look after the interests of the SOUTHWESTERN at Bennettsville, Florence or Orangeburg and Beaufort districts. The editor will visit the Greenville, Spartanburg and Sumter Districts. We are expecting large results from our South Carolina Methodism. Each district conference should send up a large list of subscriptions and a substantial collection for the building fund.

The National Negro Business League will hold its ninth annual session this year in Louisville, Ky., August 18, 19, 20.

This promises to be one of the most interesting and best attended conventions that has been held since the organizaiton of the League at Boston nine years ago. The stimulating effect upon Negro business enterprises which this League has been exerting under the direction of Dr. Booker T. Washington and his official staff has been clearly seen and appreciated and, in part, explains the League's constantly increasing membership. The League welcomes to its membership every man and woman of the race who is engaged or interested in some worthy Negro business enterprise, and only a nominal charge of $2 per year is expected from each member, which membership fund is used in prosecuting the work and extending the influence of the organization; this membership fee of $2 also procures for each delegate a badge which entitles the delegate to a seat upon the floor of the convention, as well as free admission and service at the annual banquet and at all of the other social functions provided by the League committee for the benefit of the delegates.

The central location of Louisville, the special railroad rates that have been secured for all delegates (a fare and a third, plus 50 cents), the excellent programme which is being arranged, and the many social features and other attractions which have been provided for, all indicate an unusually large attendance. The officers of the Local Negro Business League of Louisville are working energetically to make this the banner meeting of the League and the generous provisions already made for the reception and entertainment of delegates and visitors justifies the prediction that all those who attend will be treated to genuine Kentucky hospitality.

What promises to be an especially unique and interesting feature on the programme is known as "Mississippi Day," which means that one entire day will be given over to the State of Mississippi, whose delegates will discuss and illustrate the phenomenal progress that has been made by Negro men in that State since the emancipation of the slaves. The programme is nearly completed and is being carefully prepared by Mr. Emmett J. Scott, corresponding secretary of the National League, who has just returned from Liberia. Printed copies will soon be available.

Aside from the programme proper, an old-fashioned Kentucky barbecue has been arranged and the annual banquet will be held in one of the largest halls of the city. The Louisville city council has generously made a special appropriation towards defraying certain expenses connected with the entertainment of this body, and on Saturday, August 21, a special excursion to Mammoth Cave (forty-six miles from Louisville) will be conducted by the Louisville Negro League for the benefit of the delegates, all of whom will doubtless be glad to visit what is universally conceded to be one of the grandest wonders of the world.

THE PECK HOME

The Peck Home will be rebuilt in New Orleans. That is an assured fact. Mrs. E L. Knostman, of Manhattan, Kansas, Secretary of the Woman's Home Missionary Society for the West Southern States, is thoroughly interested in the work and is one of the most enthusiastic and capable leaders of the Woman's Home Missionary Society of our great Church. The plans for the



MRS. E. L. KNOSTMAN

home, which have been completed, and bids will be submitted to the board in September and if approved we may expect the work will begin very soon thereafter. The women of the Louisiana Conference are in duty bound to assist in the erection of this home. Mrs. Knostman and the parent society are depending upon the pledge made at the last session of the Conference. If we fail to make good our pledge then the home will fail just as sure. Mrs. Knostman is doing everything possible in the West and North to promote this good work among us. We certainly should do our share. The Church is looking for results from the Louisiana Woman's Home Missionary Society.

Of General Interest

UNREST IN SOUTH AMERICA

Aggravated by the intense summer heat, perhaps, and with slight provocation because of political friction, the South American republics are in a state of more or less serious unrest, and are creating considerable disturbance among themselves, as well as attracting much attention from the outside world. The Argentine government is highly wrought up over the attitude of Bolivia and threatens to sever diplomatic relations with her unless explanation is given. An ultimatum has been served on the Bolivian government by Argentina and emphatic demands made for immediate satisfaction. Judging from the trend of affairs the war clouds are beginning to gather themselves. Of course, there is never much necessity for laying serious stress on the actions of these Latin-American republics, for as much of their troubles are caused perhaps by the effect of the climate as by anything else. Still the most grave results sometimes come from the most trivial causes. The revolt in Colombia is now thought to be at an end; the legal authority of the government has been established and the country is at peace.

A GREAT SCHEME

The project which has been under consideration for some time past—the building of a central warehouse for the storage of the South's great cotton crop—is worthy of all consideration it may receive. The fact that there is no place to house the crop in this country necessitates its immediate sale and exportation, which deprives the producer of the chance to sell his product for the highest possible price. Of the twelve million bales of cotton raised in the South more than seven million are shipped away as soon as gathered because of the lack of proper and available store room. If this exigency can and will be met then the status of the farmer will be greatly raised and besides the whole country will be benefited. This subject has come up for discussion among the leading business and professional men in the city of New Orleans and adjacent places. New Orleans is suggested as a suitable site for the building of such a warehouse, and many of its foremost business and professional men favor the project and urge its execution. One million dollars is the amount that is estimated as sufficient for the initial step and later additions could be made.

LOOKING AHEAD

The foreign policies of nations are shaped largely upon the suggestiosn and recommendations of their representatives to the respective foreign governments for the reason that these ambassadors are in a position to study and know the attitude of these governments towards their home governments. It has been slightly rumored that Baron Takahira, the Japanese representative to this country for several years, stands a first rate showing to be recalled, to be succeeded by a man who is not so willing to concede every point. The occasion for his being recalled is that the treaty between that country and the United States expires in 1911 and the Japanese are not altogether satisfied with the terms of the present treaty, especially as regards immigration. She feels that the requirements as to the emigration of Japanese laborers to this country are too stringent and hopes to have them modified. And, of course, Baron Takahira is thought by his home government to be too conciliatory and would possibly not be as urgent in his requests as Japan would like. Just what the outcome of the new treaty will be only the wildest imagination could form an idea. However, both governments are inclined to demand more concessions. In all probability the existing friendship between the two countries will prevent any undue feeling in the negotiations of the new treaty. The hitch, if any there be, will come in the insistence on the part of Japan of the elimination of the exclusion clause from the treaty; while the United States, because of State importunity, will be equally as insistent for its retention and even strengthening.

MOVING ALONG

To the ordinary mind that understands but little about and is able to find out less concerning the framing and making of laws such as the tariff, in these days, it is somewhat difficult to ascertain exactly what progress is being made in a Congress where the forces to whom that sort of work is entrusted are at such wide variance as is now the case in the United States Congress. However, it would seem now that the tariff bill is in the last process of making before it is to be handed over to the President for his acceptance and signature, or rejection and veto, by which action it will or will not become a law. There were eight hundred and forty-seven changes, many of which were verbal, made by the Senate in the tariff schedule as passed by the House. Whether the House can be induced to accept the bill as trimmed by the Senate is the quesiton. There seems to be some doubt. The bill as it stands, it is claimed, is a reduction from the rates of the Dinley law of two per cent and a very material reduction from the House rates. Mr. Payne, who is leading the forces of the House, holds that the bill as passed by that body comes more nearly answering to the demands of the people for a reduction down than does the Senate bill.

The eleven conferees—five Republicans from the Senate and six from the House—to whom the duty of evolving from the two tariff bills passed by the two Houses a bill which will meet the approval of both houses, the sanction of the President and the demands of the people, are busy consulting with the President. Mr. Taft thinks the administration will be largely accountable for whatever blame there is and he is taking a hand to see that matters go somewhat to his thinking. Attorney General Wickersham and the President are giving close attention to the redrafting of the bill. It is to be hoped that the process through which the bill has to pass yet before it becomes a law will not be so long drawn out as the one already gone through.

People of Interest

Doctor M. C. B. Mason who has been ill for several weeks is improving.

President Taft and family are domiciled at Beverly, Mass., for the summer.

Dr. W. P. Thirkield and family are spending the summer at Marshfield Centre, Mass.

Prof. Walter S. Buchanon succeeds the late Prof. W. H. Council as president of the A. and M. College, Normal, Alabama.

Dr. Napthali Luckok mourns the death of his son, Charles Anderson Luckok, who died recently in his office at St. Louis, Mo.

President Wier, of New Orleans University, will preach at old Jarmouth Camp Meeting, Mass., Sunday morning, August 1.

Mr. Charles Banks, cashier of the Bank of Mound Bayou, Miss., passed through the city this week en route to Moss Point.

Mrs. Goins, wife of the Rev. M. J. Goins, pastor of Daniel's Chapel, Shreveport died Monday night, July 5th., at Morgan City.

You are behind time if you don't own a Methodist Discipline for 1908. We have a large supply. We will send you one for thirty cents postpaid.

Mrs. J. M. Johnson, of Houston, Texas, has been appointed College Y. Secretary of the Thurman Woman's Christian Temperance Union of Texas.

Wilberforc University, at its recent commencement, conferred the degree of LL. D. upon President J. A. Bray, D. D., of Miles College, Birmingham, Ala.

Gypsy Smith, who has returned to England, has arranged to return to the United States about October 2 at which time he plans to open a great mission in Chicago.

A monument to Barbera Heck was recently unveiled in the little cemetery, on the banks of the St. Lawrence, Michigan. Bishop Hamilton was one of the speakeres.

Mr. Charles Stewart was in New Orleans Sunday of this week. An appreciative audience heard Mr. Stewart at St. James African Methodist Episcopal Church Sunday night.

Order your Sunday School literature of us. Your school is without literature and you should make an order at once. Send your order to Eaton & Mains, 631 Baronne St., New Orleans, La.

Rev. G. C. Cummings, B. D., has been selected as the correspondent of the Baltimore Preachers' Meeting for the SOUTHWESTERN. We may now expect some breezy news from the Monumental city.

By vote of the trustees, the Rev. George Whitefield Andrews, D. D., has been made Professor Emeritus of Theology of Talladega College. Dr. Andrews was in charge of the Department of Theology at Talledega for 33 years, and resigned in 1908.

The wife of Dr. J. B. L. Williams, pastor of Ebenezer Methodist Episcopal Church, Jacksonville, Fla., died July 1st. She was an earnest Christian worker and a strong help to her distinguished dusband. A full account of her life will appear later.

Bishop Bristol says: "Bolivia is the most secluded, sparsely populated, but richest mineral country in South America. These people are Indians or half-breeds—civil, docile, dirty, apparently happy, but vritually slaves. The hope of the race is in the education and moral training of their children."

The Rev. G. A. Delandes, pastor of Tabernacle, Galveston, Tex., and Mrs. Delandes and their sons, George and Charles, are in the city on a visit to Mrs. Delandes' relatives and friends. Brother Delandes preached at two services last Sabbath in Tompson Memorial to the delight of large audiences.

The Rev. E. O. Woolfolk, A. B., B. D., a recent graduate of Gammon Theological Seminary, now pastor of Amory Circuit, Amory, Miss., has been invited to deliver the baccalaureate sermon the first Sunday in August for the closing of the summer session of Carman's A. & M. School, Fulton, Kentucky.

Chaplain W. W. E. Gladden, of the Twenty-fourth Infantry, served as a member of the board of inquiry, which met recently at Fort Leavenworth, Kansas, to devise ways and means for increasing the efficiency of chaplains in the United States Army. Chaplain Gladden was the only colored member of the board.

Miss Violet May Gendrou, of Buffalo, N. Y., a graduate of the Union Missionary Training Institute in Brooklyn, has been appointed as a missionary to Liberia by the Board of Foreign Missions for the Methodist Episcopal Church. She started for her field Saturday June 19, sailing from New York on the Steamer Baltic.

The Rev. Dr. J. T. Docking, President of the Cookman Institute, Jacksonville, Fla., is spending his vacation in the north and his address for the summer is Westerly, R. I. Dr. Docking was for some years pastor of Grace Methodist Episcopal Church in that city and he and Mrs. Docking are always welcome guests.

Bishop Berry, writing recently in the *Western Christian Advocate,* says: "Circulate our papers and you circulate intelligence. Circulate intelligence and you promote loyalty. Promote loyalty and you compel liberality in giving. Compel liberality in giving and you provide the sinews of war without which our battles cannot be fought."

The Hon. John G. Lewis, State Grand Master of the Masonic Lodge of Louisiana; the Rev. G. G. Golston, of Natchitoches, and the Rev. T. F. Robinson pastor of the Methodist Episcopal Church of Morgan City, have been elected delegates to the National Grand Lodge of the United Brothers of Friendship which meets at St. Paul, Minn., July 26th.

The Rev. Emerson Hutchinson is doing a splendid work at St. Martinsville, La. Without any blow of trumpets during the past year he built a new church which has been nicely furnished and our work at that point has taken on new life. Brother Hutchinson is loved and honored by all the citizens of St. Martinsville for his splendid work as a Christian minister.

The Quarterly Conference of Wesley Chapel, Baton Rouge, La., the head of the Baton Rouge District, Lousiana Conference, the Rev. F. T. Chinn pastor, in its recent session passed a resolution of sympathy for Rev. and Mrs. Henry Taylor, in the grief that comes to them in the death of their son. Brother Taylor served six years as the presiding elder of this district. The Rev. J. W. Turner is the present District Superitendent.

Jackson Street Methodist Episcopal Church, Lynchburg, Virginia, excelled herself June 29th in one of the greatest rallies ever held in that city. The cash sum of $2500 was raised.. The pastor, the Rev. W. H. Dean is truly a great financier and pastor, in whom the people have just cause for pride. The estimating committee, in recognition of the sterling worth of their energetic pastor have raised his salary from $900 to $1,000.

The oil painting of Bishop McCabe from life by the artist C. de Bodisco Templeman of Philadelphia, has been presented to the American University by some of the Bishop's friends. Mrs. McCabe fully relinquishes her right to keep the picture during her life time. The picture is three quarters length, life size, the bishop seated. The striking resemblance to the original gives the effect of a "speaking portrait". It can be seen for a time at the University office, 1419 F Street, Northwest, Washington, D. C., prior to its removal to the College of History.)

The District Conferences are on. This is our season for a harvest of subscriptions to the Southwestern Christian Advocate and we are confidently expecting the Pastors and District Superintendents to do large things for us. No pastor should go to his District Conference without taking at least a few subscriptions, and if all will do this each District Conference will be able to send in a substantial list. In addition to the subscriptions the Districts that have not as yet raised their share of the Advocate Building fund ought to send in a neat sum for this purpose. Do not fail.

A Sunday School and Church Congress will be held during the month of July under the auspices of the Garrett Biblical Institute, at Evanston, Ill. The Church Congress will be held July 19-20, the general subject being the "Teaching Function of the Church with special reference to the young." The Rev. Dr. Edgar Blake will discuss the "Present Disciplinary Provision of the Church," and Dr. David G. Downey will discuss the "Functions of the Modern Sunday School." Bishop Vincent will discuss the "Home as an Agent of Religious Education" and Dr. Stephen J. Herben will discuss the "Teaching Functions of the Epworth League".

News Paragraphs

Mr. John D. Rockefeller increased his donation to the general education board by a gift of $10,000,000.

On the new penny to be issued by the Philadelphia mint on August 1 is designed the head of Abraham Lincoln.

Norwich, Conn., celebrated its 250th anniversary on the fifth of July. President Taft, who led the parade, delivered an address on "Religious Tolerance."

Plans have been completed for an under-river tunnel to connect Philadelphia and Camden, N. J., the cost of which, it is estimated, will be about $10,000,000.

Messina and Reggio were again visited by earthquake shocks on July the first. Walls and partly demolished buildings were thrown down. Personal casualties were not numerous.

The tercentennial of the discovery by Samuel De Champlain of the lake that bears his name was observed last week. Governor Hughes of New York, and other prominent men delivered addresses.

Cigarettes are no longer sold in the State of Iowa. The law prohibiting the sale went into effect June 13th. It would be a blessing if this law could be enacted in all the states in the Union.

On July the 3rd Mr. William R. Leaken, a white man, was appointed collector of customs for the district of Savannah, Georgia, succeeding the Hon. John H. Deveaux, colored, who had held this position for many years.

President Taft assisted in layin the corner-stone, on July 11th of the Church to be known as the Ingram Memorial Congregational Church, of Washington. The Church has as a part of its equipment a gymnasium, a swimming pool, bowling alleys and club rooms.

Chancellor Day, of Syracuse University, announced recently the gift of $300,000 from Mr. John D. Archbold, who has been president of the board of trustees of the university for the past twenty years. This brings the total of Mr. Archbold's gifts up to one million dollars.

During an adress by Booker T. Washington, at Suffolk, Va., one-half of the grandstand collapsed. It is said not one white man went down in the crash. No-one was hurt, and Dr. Washington remarked: "I must confess even fate has drawn the color line; not even a white man went down."

The Reformed Catholic work which Rev. James A. Connor established in New York City in 1879, has made such progress in the last two years in its new quarters, that the Board of Trustees at their last meeting in June, decided to enlarge the auditorium and make other inmprovements in harmony with the evangelical purpose of the work. The institution is incorporated under the title of Christ's Mission.

The International Congress on Alcoholism is soon to assemble in London. Mrs. Martha M. Allen is a delegate to this congress from the National Woman's Christian Union of the United States, of whose medical temperance department she is the superintendent and is also a representative of the United States government. Mr. Allen is the wife of the Rev. J. E. Allen, of the Methodist Episcopal Church, at Marcellus, N. Y.

The *Emanuel Magazine* is the name of a bright, strongly edited, beautifully printed journal that made its initial appearance under date of July 3, published by the Rev. Chas. G. Dinkins, editor and proprietor, at Washington, D. C. Brother Dinkins is a man of considerable literary ability, having edited a strong and healthy volume of poems entitled "Lyrics of Love." His book received favorable comment throughout the country. We are glad to welcome this new magazine on our exchange list and wish Brother Dinkins large success.

The Moravian Church is the pioneer Church of Protestant missions. Foreign missions with the Moravians is a passion. In one of the German provinces one out of every twenty Moravians is a foreign missionary, and there are three times as many members of this communion among heathens as there are members in the Church in England, America and Germany. This Church has come upon the awful necessity of retrenchment. There is not a lack of men nor the lack of opportunity; the only lack is in money sufficient to keep the wheel going.

Personal and General

Mrs. Caruthers, wife of the Rev. B. C. Caruthers, died at Talladega, Alabama, July 1.

The Holly Springs District Conference and Epworth League Convention will convene Aug. 3-8 instead of July 21.

Mrs. Williams, wife of the Rev. Thomas Williams of the Louisiana Conference is seriously ill at Alexandria.

The Rev. W. C. Thompson desires all correspondents to address him at Washington, D. C., General Delivery.

Misses T. L. Alexander and A. M. Young, who have been teaching the past session at Pass Christian, Miss., are spending the summer in Biloxi.

The Rev. Calvin S. Stanley, pastor of Maiden Chapel, New Orleans, has removed from 507 South Rampart Street to 2939 Washington Avenue.

The splendid choir of St. James African Methodist Episcopal Church, spent a recent Sunday in Biloxi assisting the Methodist Episcopal church in a rally.

We learn that the Rev. F. S. Brown, pastor of Wesley Church, Lake Arthur, La., has been very ill since June 28. We hope for him an early recovery.

Miss Malissa E. Orange of Itta Bena, Miss., daughter of the Rev. G. Orange, has gone to the University of Chicago, at Chicago, to take a special course. She is a graduate of Rust University and a teacher in Meridian Academy.

Fraternal messengers from the Alexander district: Lake Charles district, R. C. Worsham; Baton Rouge district, C. D. C. Beyan; South New Orleans district, S. Green; Monroe district, D. G. Taylor; Shreveport district, D. S. Sloan; North New Orleans district, M. L. Baldwin.

The Fraternal delegates from the Baton Rouge District: Alexander district, O. J. Proctor; Lake Charles district, L. L. Green; Monroe district, J. S. Weaver; South R. O. district, F. P. Chinn; North R. O. district, John McKee; Shreveport district, J. O. Landry.—J. W. Turner, district superintendent.

Recent District Meetings

LEXINGTON CONFERENCE WOMAN'S HOME MISSIONARY SOCIETY.

The Ninth Annual Meeting of the Lexington Conference, Woman's Home Missionary Society, was held in Wiley Church, Springfield, Ohio, June 9-12, 1909. The meeting was called to order Wednesday by the president, Mrs. J. T. Leggett, of Rushville, Ind. Devotional service and Sacrament of the Lord's Supper conducted by the Rev. Dr. Joseph Courtney. The annual address of the president was full of inspiration, good advice and helpful suggestions in reviewing the year's work. Mrs. Legget has served nine years as president, and offering her resignation and saying that all she asked was for the conference to give her a life membership. This was readily done, for the sisters felt that she was a well deserving, honored member. Sister Legget has made a fine executive officer. We had learned to love her. Greetings by Mrs. Alice Bartley, response by Miss M. B. Minnis, Versealles, Ky. Welcome address by Mrs. Mildred Williams, also welcome address by the Rev. Dr. Courtney, pastor of church. Response by Miss Myrtle Ferguson, Rushville, Ind. District presidents and secretaries made glowing reports showing that conference officers may be faithful in teir places but that it is upon the thousands of women back of them that they must rely for success. Mrs. M. C. B. Mason, of Cincinnati, Ohio, the National Secretary of Deaconess, was intoduced and made a strong appeal in her address for this Society to help raise a thousand dollars to build a training school for colored girls as missionaries and deaconesses. Several pledges were given with some cash. The report of Temperance Secretary Mrs. W. H. Simmons was very good, showing that this conference is in sympathy with this great movement. Miss Myrtle Ferguson, the Mite Box Secretary, presented a beautiful silk banner she had made to the Lexington District, as it had raised the most Mite Box money. Mrs. C. D. C. Mebane, Corresponding Secretary made a fine report, after which she offered her resignation, after five years of acceptable service. Reports of Supply and Literature Secretaries were good. Indiana District was awarded membership banner; Ohio financial banner. Letters of greeting were received from District Superintendent Rev. D. E. Skelton, Dr. L. M. Haygood, Mrs. Dolly Lewis, Mrs. W. H. Vaugh, Rev. J. T. Legget, Revs. E. L. Gilliam, B. W. Kirtley, pastors of Columbus, Ohio; Rev. C. H. Pyles, Troy, Ohio; Rev. W. H. Riley, Lexington, Ky., who represented District Superintendent P. T. Gorham, Rev. Johnson, of the Baptist church, Mrs. Maxsey, president of the Mite Missionary Society of the African Methodist Episcopal Church, Mrs. Dillon and Miss Nelson, of the Golden Rule Cottage for colored girls were introduced. Thursday at 8 p. m., the Rev. E. W. Kinchen, of Stubenville, Ohio, preached the annual sermon. Friday afternoon Dr. E. A. White, district superintendent of the Ohio District, delivered his famous lecture "The Yellowstone Park," to a packed house. The Misses Nannie Legget, of Rushville, Ind., a Morristown, Tenn., student and Mary Masters, Delaware, Ohio, gave choice readings. Solo by Mrs. Charles Lockett; quartette by the Hill Family. The choir furnished elegant music during all the session. The following were elected: Mrs. Martha A. Sissle, of Cleveland, Ohio, was elected president by an overwhelming majority, and on being introduced and in her usual, pleasing way thanked the sisters, and made a touching appeal for the support as she was anxious to have the work continue. First vice-president, Mrs. M. C. B. Mason; second vice-president, Mrs. A. E. Hickma; third vice-presidet, Mrs. Carrie Ross; recording secreatry, Miss M. B. Minnis; corresponding secretary, Mrs. J. P. Monroe; secretary of literature, Mrs. Delila Griffin; treasurer, Mrs. Annie E. Stanley; supply secretary, Mrs. A. C. Topson; Mite Box secretary, Miss Myrtle Ferguson; young peoples' secretary, Mrs. W. H. Simmons; national delegate, Mrs. Carrie Ross. Next session will be held at Columbus, O.—Mrs. Delila Griffin, North Vernon, Indiana.

TENNESSEE CONFERENCE.

The Tennessee Conference Epworth League held its annual convention at Dickson, Tenn., June 16-18. The Rev. E. J. Guthrie, presidet, opened the convention. R. A. McDowell, of Lewisburg, was elected secretary, with Mrs. E. A. Cullums assistant; L. M. Moores, D. D., treasurer. The secretary was made reporter to the Southwestern. Welcome addresses by the Rev. S. Utley, A. B., superintendent of the West Nashville District, Dr. Tary, of the Methodist Episcopal Church, Dr. Brinkley, of the Baptist Church, Dr. Granelly, Prof. John Wilson, Misses Clara Peters and Beulah Suggs.

The following responded: Rev. J. M. Lyte, J. A. W. Moores, B. F. Anderson, J. P. Price, Mrs. E. A. Cullum and Miss L. V. West. This convention was in many respects the best in the history of the district. It was very largely attended and interesting from start to finish. Rev. Dr. Moores and his good people excelled themselves. The music was of the highest order. Both Junior and Senior choirs rendered good music. Three of the fine district superintendents were present. Too much cannot be said in praise of Rev. E. J. Guthrie for the dignified way in which he presided over the meeting. The Epworth League throughout the conference has taken on new life. One night was given to African Diamond Jubilee. The papers and addresses were highly commended and showed that they had been well prepared. The main feature of the convention was a movement to form a chautauqua for the Tennessee Conference League. A committee was appointed, five from each district. The superintendents that were absent are asked to name five from their district and send their names to R. A. Dowell, Lewisburg, Tenn.

The following officers were elected for the next year: President, Rev. E. J. Guthrie, Nashville; first vice-president, Rev. J. P. Price, Paris; second vice-presideut, Rev. B. F. Anderson; third vice-president, Rev. M. Williams, Martin; fourth vice-president, L. M. Moores, D. D., Dickson; secretary, R. A. Dowell, Lewisburg; treasurer, J. Harrison, Gallatin; junior superintendent, Mrs. E. A. Cullum, Nashville, Tenn.

This closes one of the grandest conventions in the history of the Tennessee Conference League. On Friday afternoon the convention was invited to the beautiful home of Dr. and Mrs. E. R. Gravelly where a dinner was served. R. A. Dowell was toastmaster. Rev. J. M. Lyte sang a solo, Rev. M. Williams led in prayer.—R. A. Dowell.

SOUTH NEW ORLEANS DISTRICT.

The Preachers' Meeting of the South New Orleans District met at Houma, La., June 17, in Wesley Church, with the president, the Rev. P. C. Cotton, in the chair. The devotional exercise was conducted by the Rev. L. S. Smith, of Patterson, and the Rev. Jules Benn, of Beateville. Opening prayer by the Rev. T. F. Robinson, of Morgan City. After an encouraging address by the president, the Rev. D. Harrison, of Burwick, was elected secretary by acclamation. Revs. T. F. Robinson, L. S. Smith, W. H. Jones, Jules Benn, R. E. White, D. Harrison and P. C. Cotton answered present to roll call and reported their work in an excellent condition spiritually and financially. All the brothers made some very encouraging remarks touching the work of the district in general, and that the preacher's meeting putting on new life and the pastors of the South New Orleans District coming together in a solid unit for good. With much regret the secretary read a letter from the District Superintendent, Rev. B. M. Hubbard, he being officially detained, could not be present. The Rev. R. E. White preached an excellent and instructive sermon at 3 p. m. At 7 p. m., a sermon by the Rev. T. F. Robinson, of Morgan City. He was at his best and sinners and friends were out to greet him and hear him deliver his first sermon since leaving them, an unconverted lad over twenty years ago. The Rev. W. H. Jones, of Thibodeaux, closed the sermon. Masons Chapel Methodist Episcopal Church, Burwick, La., is where the next Preacher's Meeting will be held, Thursday, August 12, and all the pastors of the South New Orleans District are expected to attend. The parsonage doors were thrown wide open and Mrs. P. C. Cotton knew how to entertain the guests in a grand style. The president met us at the station and marched us to the recruiting station, where cool water and the table laden with an abundance of everything eatable and refreshing. Dr. Ford's drug store was the next place we arrived and found him the picture of good health and his drug store and grocery store doing good business. Dr. Ford entertained the entire preachers meeting royally. The people of Houma are progressive. They are looking up and reaching high. It is in the town of Houma where the Negro is trying to solve his own problem. The white people seem to be friendly and sociable, and with their pleasing smiles they made us welcome. The pastor, P. C. Cotton and people are working in harmony. The work is on the up-grade. The collections at both services were good, and our visit to Houma will long be remembered. The citizens, members, and friends heartily invited us back again at any time.—Rev. P. C. Colton, president, Rev. D. Harrison, acting secretary.

MEXICO DISTRICT.

The first session of the Epworth League and Sunday School Convention of Mexico District, Central Missouri Conference, convened in Burton's Chapel, Methodist Episcopal Church, Moberly, Mo., June 16-20, 1909.

Prof. Andrews Cravens, president, gracefully presided. He opened the session with devotional service, after which complete organization was effected by the election of Miss Bessie Robinson, of Sturgeon, Mo., secretary, with Mr. Ernest Robinson, Fayette, Mo., assistant secretary; Mrs. Lula Ball, Moberly, Mo., treasurer; Mrs. N. J. Bethel, Mexico, Mo., as-

sistant treasurer; chairmen of the following committees were selected: On credentials, Mrs. Stella Robinson, Law and Order, the Rev. D. Evans; Epworth Leagues and Sunday Schools, Miss A. B. Hill; Temperance, Mrs. Melvina Isaac; on ethics, Mrs. N. J. Bethel; reporter, Wm. H. Wheeler. Reports from Leagues and Sunday Schools were in a measure encouraging and revealed to the gratification of all that much needed improvements were in contemplation.

The literary feature of the session was of an high order. The subjects handled were indeed practical and timely, also favorably discussed.

Prominently among the many visitors present, and added to the interest and effectiveness of convention were: Prof. A. C. Maclin, acting president of George R. Smith College and Prof. P. M. Cason, fraternal delegate from St. Joseph District, Prof. Jones, Superintendent Baptist Sunday School of the city, by request, gave a very instructive and helpful exemplication of Sunday school lesson of June 13. The convention's musicale drew out a large gathering. Miss Lou M. Abbott conducted this enjoyable treat. The Rev. G. B. Abbott, wife and loyal members, the same being ably assisted by the district superintendent, the Rev. W. C. Ellis, deserve mentioning for their earnest efforts to give convention a pleasant and profitable sojourn in their beautiful little city. Moherly was again nominated, with Fayette as the seat of the next convention (June 17, 1910.) Fayette, Mo., was chosen The consensus of opinion, all things considered, was that the session was uplifting and inspiring. Officers for ensuing year: Prof. A. Cravens, Fayette, Mo., president; Lula Ball, Moherly, Mo., first vice-president; N. J. Bethel, Mexico, Mo., second vice-president; Allie Gibbs, Fulton, Mo., third vice-president; Carrie Smith, Forresteli, Mo., fourth vice-president; Bessie Robinson, Sturgeon, Mo., secretary; Ernest Robinson, Fayette, Mo., corresponding secretary; Magdolin Lewis, Fayette, Mo., treasurer; Anna B. Hill, Fayette, Mo., Junior League superintendent.

The pulpit was filled on Sunday by District Superintendent Rev. C. Cato. The evening hour was occupied by Prof. A. C. Maclin on Christian Education, and George R. Smith College.

Children's Day Collections

CHETOPA, KANSAS:—The day was approriately observed. Collection, $2.25.

..EMORY GROVE:—The service was held on June 27. Program fully carried out. Collection $20.—Bazzel Taylor, supereintendent.

PINEVILLE, LA:—The Children's Day program was carried out on the third Sunday before a crowded house. Mr. C. C. Dorsey, organist. Total collection $73.50.—H. J. Wright, pastor.

Tupelo, Miss.—Childrens' Day here was quite a success. The program was carried out to the letter. Collection for the day, $60.00. Dr. R. E. Fullilove, Superintendent. C. E. Moody, Pastor.

Carp, Miss.—Childrens Day was observed June 20. Program well rendered. Mr. C. C. Caston, B. J. Jones and Prof. L. A. Moore deserve much credit for the way they drilled the children. Amount raised, $7.00.—A. H. Lathan, pastor.

MORTON, MISS:—Program carried out. Collection $4.75. At Ebenezer on the Morton Circuit, G. W. Walk, superintendent, good program presented. Collection $6.50. Rosco Chapel, a little family church only ten members, observed the day. Collection $4.05. —R. B. Anderson, pastor.

BRENTWOOD, GA:—The observance of Children's Day at New Hope Church was conceded to be the best ever held. The program was carried out in full both by the church and Sunday school, whose efficient superintendent is Mr. A. B. Stripling. Sermon by the Rev. A. M. H. Evans. Excellent papers were read; collection good.

Atlanta, Ga.—On Sunday June 27, we celebrated Childrens Day with telling results. The program was finely carried out and the exercises were excellent. The attendance was large and the impression good. The address of the Rev. Geo. W. Arnold was very helpful. Mr. A. B. Brown is our worthy Superintendent and the Sunday School under his management is at high water mark. Offering for the day, $40.—E. R. Miller, pastor.

District Conferences and Conventions

District Conferences

District.	Place	Date.	Dist. Supt.
Austin	Georgetown, Tex.	July 13-18	Kirkpatrick
LaGrange	LaGrange, Ga.	July 14-18	Stripling
Greenshoro	Randleman, N. C.	July 14-18	Peace
Opelika	Alexander City, Ala.	July 14-18	Holliday
Nashville	Tullahoma, Tenn.	July 20-26	Smith
Starkville	Ethel, Miss.	July 21-25	Everett
Anniston	Sylacauga, Ala.	July 21	Buckner
No. New Orleans	New Orleans	July 21	Price
Greenville	Westminster, S. C.	July 21	Page
Western	Hickory, N. C.	July 21-25	Ashe
Knoxville	White Pine, Tenn.	July 21-25	Webber
Bennettsville	Dillon, S. C.	July 21-25	Thomas
Florence	Timmonsville, S. C.	July 21-25	Fulton
Muskogee	Boynton, Okla.	July 21-25	Franklin
Orangehurg	North, S. C.	July 21-25	Cooper
Gulfport	Gulfport, Miss.	July 21-25	Cannon
Sumter	Sumter, S. C.	July 21-25	Valentine
Spartanburg	Blackshurg, S. C.,	July 21-25	Brown
Bristol	Mountain City. Tenn	July 22	Hill
Hattiesburg	Jordan, Miss.	July 22-25	Brooks
Waycross	Thomasville, Ga.	July 22-25	Bridges
Savannah	Savannah, Ga.	July 22-25	Giddens
So. New Orleans	Donaldsonville, La.	July 22-26	Hubbard
W. Nashville	Lewisburg, Tenn.	July 27	Utley
Dallas	Sherman, Tex.	July 27-Aug. 1	Wyatt
Griffin	Joneshoro, Ga.	July 28	Travis
Huntsville	Montgomery, Tex.	July 28-Aug. 1	Jackson
Beaufort	Erhardt, S. C.	July 28-Aug. 1	Davis
Louisville	Princeton, Ky.	July 28-Aug. 1	Tate
Jackson	Greenhill, Miss.	July 28-Aug. 1	McNair
Birmingham	Birmingham, Ala.	July 28-Aug. 1	Thomas
Wilmington	Wilmington, N. C.	July 28-Aug. 1	Morehead
Montgomery	Brewton, Ala.	July 28-Aug. 1	Goins
Greenville	Stephensville, Miss.	July 28-Aug. 1	Hart
Greensboro	Owens, Miss.	Aug. 2-8	Nevlis
Meridian	Scooba, Miss.	Aug. 3-6	McMorris
Holly Springs	Abbeville, Miss.	Aug. 3-8	Clay
San Antonio	San Antonio, Tex.	Aug. 3-8	Weakley
Palestine	E. Calvert, Tex.	Aug. 3-9	Fuller
Atlanta	Fairburn, Ga.	Aug. 4-8	Johnson
Aberdeen,	Columbus, Miss.	Aug. 4-8	Henry
Shreveport	Mansfield, La.	Aug. 4-9	Johnson
Rome	Temple, Ga.	Aug. 4-9	Adams
Lake Charles	Lake Charles, La.	Aug. 4-10	Clark
Waycross	Orchard, Ga.	Aug. 5-8	Bridges
Vickshurg	Bolton, Miss.	Aug. 5-8	Lucas
Paris	Greenville, Tex.	Aug. 10	Gilmore
Gainesville	Gainesville, Ga.	Aug. 10-15	Gowen
Indiana	No. Vernon, Ind.	Aug. 11	Skelton
Monroe	Mt Nebo, La.	Aug. 11	Brown
Brookhaven	China Grove, Miss.	Aug. 11	Smith
Cumberland River	Carthage, Tenn	Aug. 11-15	Booth
Tupelo	Nettleton, Miss.	Aug. 11-15	Scarboro
Sedalia	Ottervillie, Mo.	Aug. 11-16	McAllister
Marshall	Marshall, Tex.	Aug. 17-22	Williams
Alexandria	Natchitoches, La.	Aug. 18	Obee
Baton Rouge	Jackson, La.	Aug. 18	Turner
Guthrie	Guthrie, Okla.	Aug. 18-22	Smith
St. Louis	Farmintgon, Mo.	Aug. 18-22	Gillum
West Tenn.	Alamo, Tenn.	Aug. 24-29	Lyte
Navasota	Navasota, Tex.	Aug. 24-29	Taylor
Forrest City	Marianna, Ark.	Aug. 25-29	Hodges
Alevandria,	Buchanon, Va.	Aug. 25-30	Thompson
Maysville	Sharpsburg, Ky.	Aug. 25-30	Ziegler
Houston	Orange, Tex.	Aug. 31-Sept. 5	Johnson
Little Rock	Sweet Home, Ark.	Sept. 1-6	Sherrill
Washington	Rockville, Md.	Sept. 7-12	Williams
Ft. Smith	Ft. Smith, Ark.	Sept. 23-26	Scarboro
Philadelphia	Chester, Pa.	Oct. 13-14	Monroe
Washington,	Smyrna, Del.	Oct. 19-21	Cotton

Conventions

July 14-18—Opelika District Sunday School and Epworth League Convention, Alexander City, Albama.

July 16-23—So. Florida Mission Sunday School and Epworth League Convention, Key West, Fla.

July 18-24—Nashville District Sunday School Institute and Epworth League Convention, Tullahoma, Tenn.

July 20-21—Holly Springs District Epworth League Convention, Abbeville, Miss.

July 21-25—Sumter District Sunday School Institute and Epworth League Assembly, Sumter S. C.

July 21-25—Spartanburg District Preachers' Meeting, Sunday Sschool Institute and Epworth League Convention, Blacksburg, S. C.

July 20-Aug. 1—Huntsville District Sunday School Institute and Epworth League Convention, Montgomery, Texas.

July 21-25—Bristol District Allied Meeting of Young People's Societies, Mountain City, Va.

July 21-25—Greenville District Sunday School Institute and Epworth League Convention, Westminster, S. C.

July 21-25—Florence District Preachers' Meeting, Sunday School Institute and Epworth League Assembly, Timmonsville, S. C.

July 26-28—Greenwood District Sunday School and Epworth League Convention and Woman's Home Missionary Society, Owens, Miss.

July 28-29—Greenville District Epworth League and Womans' Home Missionary Society, Stephensville, Miss.

July 28-Aug. 1—Louisville District Epworth League, Sunday School and Woman's Home Missionary Convention, Princeton, Ky.

July 28-Aug. 1—Topeka District Sunday School and Epworth League Convention, Independence, Kansas.

Aug. 3-4—Holly Springs District Epworth League Convention, Abberville, Mississippi.

Aug. 3-5—Clarksdale District Sunday School and Epworth League Convention, Shellmound, Miss.

Aug. 2-8—San Antonio District Epworth League and Sunday School Convention, San Antonio, Texas.

Aug. 4-8—Huntsville District Epworth League and Sunday Svhool Convention, Huntsville, Ala.

Aug. 11-15—Tupelo District Epworth League Convention, Nettleton, Miss.

Aug. 11-15—Cumberland River Epworth League, Lay Conference and Sunday School Institute, Carthage, Tenn.

Aug. 11-16—Sedalia District Epworth League and Sunday School Convention, Otterville, Mo.

Aug. 18-22—St. Louis District Epworth League and Sunday School Convention, Farmington, Mo.

Aug. 18-23—Annapolis District Epworth League Convention, Waterbury, Md.

Aug. 22-25—Welch Mission District Sunday School and Epworth League Convention, Stewards' and Leaders' Conference, Glatto, W. Va.

Aug. 24-29—Navasota District Epworth League, Sunday School Convention and Woman's Home Missionary Society, Navasota, Texas.

Aug. 25-29—Forrest City District Snnday School and Epworth League Convention and District Stewards' Meeting, Marianna, Ark.

Aug. 25-30—Alexandria District Epworth League Convention, Buchanon, Va.

Aug. 26-29—North Carolina Conference Woman's Home Missionary Society, Asheboro, N. C.

Sept. 2-5—Anniston District Sunday School and Class Leaders' Convention, Talladega, Alabama.

Sept. 7-12—Washington District Epworth League Convention, Rockville, Md.

Sept. 23-26—Ft. Smith District Sunday School and Epworth League Convention, Ft. Smith, Ark.

Oct. 13-14—Philadelphia District Preachers' Meeting, Siloam Circuit, Chester, Pa.

Conference Notices

Special Notices

Montgomery District

Brethren—As you know, our District Conference will convene on the 28th of this month, and I am expecting all pastors to bring in and report all missionary money. Brother Local Preacher, bring your $1.25 each to the Conference for the Southwestern or send it by the pastor. Dr. A. P. Camphor will preach on "Education". The Rev. G. W. Lewis will preach the Missionary sermon.—P. G. Goins, District Superintendent.

Palestine District

Pastors delegates and visitors who expect to attend the District Conference which convenes on the East Calvert Circuit with Chappel Hill church, Aug. 3-9, 5 miles east of Calvert and 4 1-2 miles northwest of Elliott. We expect all pastors and delegates to arrive at these two stations. Those coming by way of the I. & G. N. Railroad from Jacksonville, Palestine and other stations will get off at Elliott, Texas. Those coming from the south on the H. & T. C. and the I. & G. N. will get oll at Calvert. We want all pastors and delegates to come on the day train. There will be wagons to meet the trains on Monday, Tuesday and Wednesday at each station to convey all to place of convention. No one will meet the night train as all can reach here in the day. Let all visitors from other Districts write the pastor, A. L. Gabriel, Calvert, Texas. Let every pastor and delegate come prepared to stay until Sunday night. We expect large support for the Southwestern Christian Advocate at this conference. Every steward, local preacher, class leader, trustee on the East Calvert Circuit expected to subscribe for the paper at this conference. Let all who come be prepared to stand by their pastor on Wiley night. Nothing less than $40 that night.—A. L. Gabriel.

Jackson District.

Dear Brethren—I have visited Green Hill where our next District Conference is to convene, July 28 to Aug 1. The people are getting ready to entertain the conference. All denominations are opening their doors for us. I cordially ask that every pastor on the District be present on the first day. Come prepared to make a round report and each bring three cash subscribers for our papers. Have every local preacher and exhorter present. Also every representative of the different departments of the church with written reports. Come prepared to stay until Conference closes. Let us pray that this be the greatest conference in the history of the District. I take this method of inviting as our special visitors Dr. I. L. Thomas, Dr. W. W. Lucas, field secretary of the foreign missionary board, Editor R. E. Jones, Dr. E. M. Jones, Dr. J. P. Wragg, Principal J. B. F. Shaw of Meridian Academy and Dr. I. G. Penn. Dear brethren, you must be there, the people want to see you.. Board the Y. V. train at Yazoo City for Potosi, Miss. —A. J. McNair, District Superintendent.

How may the influence of a District Conference upon a community be made more helpful and permanent? By increasing the circulation of the SOUTHWESTERN in that community.

District Rounds

ALEXANDER DISTRICT.

THIRD ROUND.

Alexandria, Oct. 1; Woodlawn, 2; Hall's Hill, 7; Falls Church, 9; Leesburg, 15; Hamilton, 16; Lincoln, 22; Middleburg, 23; Richmond, (Asbury), 28; Richmond, (Leigh St.,) 29; Manchester, 30; Charlottesville, Nov. 6; Pittsville, 9; Lynchs, 11; Leesville, 13; Stewartsville, 18; Roanoke, 19; Salem, 20; Bedford City, 22; Bedford Springs, 25; Lynchburg, 26; Buchanan, 30; Rockbridge Baths, Dec. 2; Lexington, 3; Brownsburg, 4. Dear Brothers and Sisters: We are praying and pleading for one thousand souls, an increase of $500 in benevolences over last year, and a number of new churches built on the district this year. Begin now to collect your benevolent money. Begin now to lay plans for your Fall revivals. Begin now to and plan well and wisely for the erection, the remodeling and improvement of our churches. Our district led the whole conference last year in the number of members added to the church. May your labors be crowned with great success this year.—W. C. Thompson, district superintendent.

PINE BLUFF DISTRICT.

THIRD ROUND.

Helena, Aug. 1-2; Countss, 3-4; Marvill, 7-8; Clarendon, 14-15; Holly Grove, 16-17; Humphrey, 18-19; McGehee, 21-22; Luna and Eudora, 28-29; Parkdale, Sept. 4-5; Marrell, 5-6; Dermott, 11-12; Warren, 12-13; Altheimer district conference, 15-19; Dumas, 25-26; Damon, 26-27; Tarry, Oct. 2-3; Ladd, 3-4; Wofaslka, 9-10; St. James, 16-17; St. Mark, 17-18; Johnsville, 23-24; New Edingburg, 30-31; Carthage 26-27; Fordyce, 30-31. No excuses; no absentees looked for at the district conference. A report from every phase of church work will be called for. Push, push, as never before. The Master, Heaven, the church and your necessities demands it. Present every claim. —C. W. Whitehead, district superintendent.

LITTLE ROCK DISTRICT.

THIRD ROUND.

Batesville Circuit, Aug. 7-8; Batesville, 15-16; Jacksonport, 21-22; Newport, 27-29; Sweet Home, Sept. 4-5; District Conference, 1-6; Lonoke and Richmond, 11-12; Hensley, 18-19; Rock Street and North Little Rock, 26-28; White Chapel, Oct. 3-4; Little Rock Circuit, 9-10; Hazen and Scotts, 9-10; Hot Springs, 17-18; Wesley Chapel, 24-25. Please note that the District Conference and the Epworth League and Sunday School Convention has been changed from Lonoke, Ark., to Sweet Home, Ark., and will meet September 1-6.—W. S. Sherrill, district superintendent.

AFRICA DIAMOND JUBILEE FUND.

Apportionment Gainesville district, —J. F. Elliott, District Superintendent.

Alachua, $7; Arredondo and Long Pond, $7; Archer, $5; Bell and Williford, $2; Brainford and Padlock, $3; Cedar Key and Rosewood, $8; Gainesville, $20; Gordon New Bell, $9; Hague and Paradise, $7; Haynesworth and Stanley, $6; Highsprings and Sugarhill, $4; Mikesville, $10; Noble's Hill and Clark, $5; Old New Bell, $5; Otter Creek and Gulf Hammock, $5; Pineville and Halfmoon, $7; Pleasant Plain and Texas, $12; Sanpulaski, $10; Trenton, $2; West Gainesville and Union Lake, $5; White Springs, $4; Winfield, $9. Dear Pastors: Kindly set apart a day and plan for this special Missionary Rally. Send for the literature that will help to make the day interesting. Address Africa Diamond Jubilee Commission, 150 Fifth Avenue, New York City.

RALLY OF ST. PAUL METHODIST EPISCOPAL CHURCH, MAY 30.

C. E. McGee, club (a), $25, James Price, $6, Mary Brown and A. E. Edwards, $1 each, Crump Miller, $1.50, Mamie Wimby, $1, J. E. Currie, club (b), $36, S. T. Gavin, $10.50, W. J. Grant, $5, Will Crosby, $5.50, L. M. Miller, $2, A. M. High, $1, Louis Young, $1.25, Glennie Walker,, Margaret Burge, Mary Mitchell, L. E. Marshall and H. Lucus, $1 each, Fannie Jones, club (c), $10, Fannie Brown, club (d), $3.65, Ella Thigpen, club (e), $11.50, James Brooks, $1; Annie Dill, club (f), $5; Ella Massie, club (g), $18.50; Hannah Wallace, club (h), $2.15, S. M. Anderson, $15. Total collection for the day, $207.—(Mrs.) J. E. Currie.

Gleanings from the Field

ALABAMA.

Union Springs—Our second quarterly conference was held June 5 and 6 at Browngrove Methodist Episcopal Church with our beloved District Superintendent, the Rev. P. G. Goin in the chair. The Superintendent lectured to his people on their duty to God and their fellow man. Heavy rains have caused the people to get behind with their crops but they showed their interest in the church by meeting the conference with very good reports. On Sunday at 11 a. m. the Superintendent preached an excellent sermon. Two members were received into the church and the Superintendent was paid $25, and the pastor $100. We raised for missions, $27, for local church, $50, total this quarter $202.00.—Lemmie W. Owens.

Bangor.—A barbecue was held May 29, and on Sunday the 30th., a very successful rally for the trustees was held, realizing $31.66. The two clubs were headed by Mrs. Annie Robinson and Miss Callie Smith. Our small membership is working heroically, under the leadership of the Rev. S. T. Allen, pastor.—Mrs. A. Robinson.

GEORGIA

Atlanta.—The second quarterly conference was held at Fort Street Methodist Episcopal Church June 14. The Rev. Z. R. Gowen, our most worthy and beloved district superintendent, was with us. Dr. Gowen preached two wonderful sermons on Sunday. Dr. Gowen is a safe worthy man, and a Christian gentleman of the highest type. The Gainesville district is safe in his hands. The conference Monday night was the largest attended here. The work of the conference was upon high business, systematic lines. The Fort St. Methodist Episcopal Church was never in a more prosperous condition than now spiritually and financially. The membership is united; of conversions and accessions during peace and harmony prevails. Number the quarter, 35; raised in quarter, $27.05; paid pastor, $159. Thus ends one of the most historic quarterly conferences in the history of the church. Our entire benevolent assessment of $105 has been raised. All claims met to date. Fort Street Church is second to none.—E. R. Miller, pastor.

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KENTUCKY

Louisville.—Coke Methodist Episcopal Church is still advancing on all lines and the future prospects are very encouraging. Every department of the church is actively at work and especially does the Thomas Kelly Chapter of the Methodist Brotherhood deservo much praise for its earnest work. These brethren acquit themselves like men. On Veterans' Day, May 30, Dr. M. C. B. Mason was with us and preached that Sabbath morning to a large and appreciative audience; collection for the day was $26.20. Too much cannot be said to the credit of our pastor, the Rev. J. H. Ross, for the stand he takes for the Methodist Episcopal church and its doctrine, in the city. During his pastorate here we have had three of the general officers. Their presence helped much to strengthen the church. We are also looking forward to the erection of a new church in the near future. Our second quarterly communion will be held the first Sunday in August, at mhich time our district superintendent, the Rev. H. W. Tate, will be with us We are preparing for a great time spiritually and financially.—(Miss) May L. Woolfolk.

Hardinsburg.—The pastor, the Rev. G. W. Harris, and wife, are doing all in their power to bring Tolbert's Chapel up to a higher standard this conference year. We had our church picnic Saturday, June 12 and had a success. We are now preparing for our district conference which to to convene at Princeton, Ky., July 28, to August 1, 1909. We pray God's blessings upon the Louisville District this year.

Sherburne.—Our basket meeting and church rally resulted in much good, both spiritually and financially. The following pastors and their congregations were present and took active part in preaching, singing, praying and contributing. The Rev. Frank Hinton, of Sharpsburg; the Rev. Mr. Dilard, of Fairview; the Rev. Mr. Turley, of Bethel, and the Rev. G. C. Riley, of Moorefield. Our pastor and members and friends did much to satisfy the appetites of the visiting brethren, members and friends. Total received was $51.35. On pastor's salary was applied $34.40; district superintendent $3.80 At Moorefield our work is moving on very well.—W. A. Hinton, pastor.

MISSOURI

Foristell—The Foristell Circuit is moving off nicely. We are even beginning to create some interest in the Southwestern. Our first quarter ended Sunday, June 27, and during that quarter $4.00 has been raised and one conversion registered. Our District Superintendent, the Rev. W. C. Ellis, was with us and preached three strong practical and helpful sermons. The parsonage has been painted and beautified and judging by the spirit of willingness to work manifested in the past, great things are augured for our future.—M. Luthur Mackay, pastor.

OHIO.

Milford.—The Second Church has as its pastor this year, the Rev. Chas. Jones, who is very much liked by the people. We have just closed our May fair. It was very largely attended by members and friends from Milford and neighboring towns. During the two nights we raised $37. The net proceeds of this amount was $30. This was for the pastor. The following Sunday was our quarterly meeting and on that day we raised $12.13. On June 1, was given an entertainment for the trustees, as they are in great need now, and hope to start as soon as possible remodeling our church. We have not a very large membership, but the prospects for this year seem very bright and we feel that if we are united and do our duty that in the end our efforts will be crowned with success.—Ruth Stridlan.

TENNESSEE

Doyle—Our third quarterly conference was held May 29 and 30 with the Rev. J. H. Ellis, of McMinville, presiding instead of the Rev. W. R. Smith, our most worthy District Superintendent. Brother Ellis preached two good sermons and the people were greatly moved. All enjoyed his stay and hope he can come again. We raised for the District Superintendent $11.10. We were hindered somewhat on account of rain and sickness, but will pay out in full this year on all lines. This circuit is moving up as never before with the Rev. J. H. Nelson as pastor.—Betsey Lee Nelson.

Marriages

BELL-TEMPLE.—Mr. Thomas Bell and Miss Pearl Katherine Temple, at Mt. Clemens, Michigan, August ninth, Nineteen Hundred and Eight, the Rev. Dr. J. C. McDonald officiating. Mrs. Bell is bright, witty and charming and might count her friends by her acquaintances, for to thoroughly know her is to love her. She is a resident of Morristown, Tennessee, a member of the Methodist Episcopal Church, and in sympathy with every movement for the advancement of the race. She is a graduate of Morristown Normal and Industrial College and has been a member of the faculty of said college for four successive years and will resume her position this coming September. Mr. Bell is of Jellico, Tennessee; a young man with a splendid reputation, prepossessing in manner and aspiring. He is a graduate of Knoxville College, and is now a student of the Medical Department of the University of Michigan. Mr. Bell receives his degree in June, 1910.

PAXTON-DOLPHIN.—Dr. William A. Paxton and Miss Eliza J. Dolphin, both of Boly, Okla., Monday, June 28, 1909, at the Baptist Church. Doctor Paxton graduated from the University of West Tennessess, at Memphis, Tenn.; studied medicine three years in Flint Medical College, at New Orleans. His former home was Wilson, La. The doctor has an extensive practice in Boly. He is also a prominent official member of Prewett's Methodist Episcopal Church. His wife is the daughter of one of the leading dry goods merchants of this city, and an excellent lady of nineteen summers. The wedding occurred at the Antioch Baptist Church, of which Mrs. Paxton is a member. The writer officiated; Prof. Brewer best man, and Miss M. E. White, bride's maid.—A. W. Talbert, pastor.

Deaths

CHANDLER.—Fidelia Chandler died at her home in Birmingham, Ala., May 20, 1909. She was a member of St. Paul Methodist Episcopal church. She was 12 years old and had been a Christian for two years to the time of her death. The funeral at St. Paul Church was attended by a host of friends.—J. W. Campbell.

HUNT.—Charles Hunt, a member of Maiden Chapel, New Orleans, died June 18, 1909, in full triumph of faith, leaving a wife, two children and a host of friends to mourn.—J. C. Stanley, pastor.

MCMILLER.—Delia McMiller, a member of Malden Church, New Orleans, died June 26, 1909. She was faithful till death.—Calvin S. Stanley, pastor.

AVERY.—Doall Avery died at Bangor, Alabama, June 18, 1909, age 14 years. She professed a hope in Christ one week before the summons came and was baptized by District Superintendent Thomas. The burial service was conducted by the Rev. J. L. Carr. —Ollie Robinson.

CARR.—Wednesday morning, June 23, 1909, Sister Harriet Carr, mother of the Rev. Bedford Carr, and a faithful member of Hartzell Church, Rosedale, La., passed to her reward. Sister Carr was a devoted servant of the Master. A tremendous host of friends, together with relatives, followed the remains to the last place of rest. The Revs. Thomas A. Levy and Alevander, of the Baptist Church, and the Rev. A. B. Venable, of Muson, assisted the pastor in the services. Peace to her ashes.—J. D. Poole.

How may the influence of a District Conference upon a community be made more helpful and permanent? By increasing the circulation of the SOUTHWESTERN in that community.

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I want to send you a complete ten days' treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you should wish to continue, it will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always result from its use.

Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten days' treatment is yours, also the book. Write today, as you may not see this offer again. Address

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Gleanings from the Field

COLORADO

Colorado Springs.—I arrived here on the fifth of April, 1909, and was kindly received by the officials of the church. Then fifteen days afterwards my wife came and we received a heavy shower of provisions etc., which were truly welcomed. The church was greatly impressed with the presence of Bishop W. A. Quayle on the 16th of May. He preached for us at 3 p. m. to the delight of all. We had a grand time on Children's Day; raised $137. Our district superintendent, the Rev. J. J Cabbell, held our first quarterly conference the 19th and 20th of June. We had a glorious time. The district superintendent preached an able sermon at 11 o'clock and Dr. C. B. Wilcox, of the First Methodist Episcopal Church of this city, preached the Sacramental sermon at 3 p. m. The Rev. Riley R. Powers, of Guthrie, Okla., preached for us at night. We raised during the quarter $307. The Rev. Riley R. Powers is conducting our revival here with great success. So far the future seems bright.—W. McDonald, pastor.

Denver, Scott's Chapel.—The Rev. J. Cabbell, District Superintendent, held our first quarterly conference June 12 and 13. The Church has made remarkable advancement along all lines. We have added seven members to the Church, baptised three; raised $19 for benevolences; raised a total of $344.77 for all purposes; added $515 valuation to the Church property; the parsonage committee has beautifully furnished our seven-room parsonage. Mrs. Anna Boho is the chairman of this committee. The Ladies' Aid Society has paid part of the current expenses of the Church. Mrs. Mary G. Clinkscale is the energetic president of the Ladies' Aid and much of the work accomplished was through her untiring efforts. Mr. J. D. Rice is the successful president of the Epworth League, also the Superintendent of the Sunday School. The attendance in the Sunday School has doubled during the quarter. Mr. Rice is a thorough Christian young man, just passed his majority. The official board has put in a beautiful $350 piano. The church is alive spiritually. Sometimes we think that we are in a revival, the spirit runs so high. The officers of the Church have planned an $800 rally for the first Sunday in September. Success is assured. The membership is enthusiastic over the prospects of this rally. The Rev. Cabbell preached two excellent sermons on Sunday. In the afternoon the Rev. Dr. J. E. Ford, formerly pastor of the Zion Baptist Church of this city, preached a splendid sermon to a full house. The collection for the day was $25. We have paid our District Superintendent in full. A balance of $11.57 was left to apply on the Pastor's traveling expenses. The Church has paid the Pastor up to date and raised his salary from $416 to $500. This is the second time the official board has raised the pastor's salary this quarter. We know no failures, success is ours hy the grace of God. The District Superintendent has secured ten persons who will pay for the Southwestern for one year. We must place the Southwestern in every home. Denver is a great center for our people and there is no reason that we should not have a great Church like our St. Marks, in New York, or like our great Union Memorial, in St. Louis. We must firmly establish our Methodiam in this great city.—J. N. Wallace, Pastor.

MISSISSIPPI.

Pass Christian.—Our second quarterly conference was held June 12-13. It was a great success. The district superintendent was at his best as he always comes to us. The more he comes to this place, the more we all like him. The hand of God was in the appointment of the Rev. S. H. Cannon as district superintendent over this district. These are great people at Pass Christian, Miss. I love my people. Our great old church swings clear of debt. We paid the district superintendent in full and paid the pastor $163 this quarter and also raised $32 of benevolence. We expect to bring up to our district conference at Gulfport, Miss., a good list of subscribers for the old paper. We are going to look after subscribers for the good old outhwestern Christian Advocate as never before. God bless the good people of this place for standing by me in the sickness and death of my only boy, Willie K. Comfort, who passed away on the 17th inst. The Lord bless the Rev. S. H. Cannon for coming to my rescue in the time of need. Sleep on Willie, my boy, we will meet you in Heaven to part no more. —J. K. Comfort.

Belzona.—At Evans' Chapel, Sunday, May 23, our pastor was with us on his regular day and preached a good sermon. The white Presbyterian preacher from Greenville, Miss., Rev. Graves, also preached. Bro. Lee, at night preached to a crowded house. Collection $31.—(Mrs.) V. E. Murray.

Dublin.—The commencement exercises of the Dublin, Mississippi graded school commenced June 20, and ended June 21. Sunday the 20, at 11:30 musical (sacred) programme, was rendered under the management of Miss Lucille Hobson, of Friars Point, to the delight of all. At 3 p. m. the Educational sermon was preached by Dr. B. F. Woolfolk of Holly Springs. His sermon would have been appropriate for any college commencement in the South. Music directed hy Prof. C. H. Oden. Monday June 21, at 9:30 a. m., the Annual examination of classes was held. The children acquitted themselves nicely. At 2:30 to m. the fifth and sixth grades rendered a special programme that was a treat to all. At 7:30 p. m., the Annual programme was rendered, which was indeed a success and showed the spirit of the energetic principal. The first prize was won by Miss Mattie Franklin, who recited Paul Lawrence Dunbar's famous poem, "When Malindy Sings." Prof. C. H. Oden, of Holly Springs, has been a great force in this community. Our Sunday school as well as day school has been greatly advanced under his management. The spirit of Rust University is clearly exemplified through this young man of

Jackson.—The Rev. J. I. Garrett, of West Jackson, Mississippi Circuit has just closed a rally, the money raised to help pay off the indebtedness of the church. Each member has paid in up to date as follows: J. I. Garrett, $15, Fannie Henderson, $7.25, M. C. Bracy, $7, W. R. Walker, $7, Kate Warner, $6.50, Randall Anderson, $6; Duncan Taylor, $6, Katherine Jameson, $6, Malinda Hopkins, $5.60, Jackson Littles, $5, Jacob Horn, $5, Mrs. Jno. Dennis, $5, Hester McCarter, $3.55, Maggie Littles, $3.05, Mary Coleman, $2.75, Maggie Jones, $2.50, Joe Hardin, $2.25, Susie Anderson, $2.25, Silvia Littles, $2.20, Emma Jones, $2.10. The following paid $2 each: Kate Coleman, Virginia Gilson, Cordelia Warner, Ellen Simon, Mrs. Richardson, Willette Jackson, Ida Scott, $1.60, Sally Acwood, $1.50, Ada Hopkins, $1.40, Hattie Cruly, $1.35, Salie Smith, $1.30, Horace Coleman, $1.20, Julia Johnson, $1.10, Lizzie May, $1.10. The following paid $1 each: Sister Hawkins, Henry Henderson, Maggie Fowler, Brother Shelby, Hattie Adams, Mrs. P. C. Wardlow, Minnie Foster, Sinia Brown, Ellen Nichols, 85c., Hattie Littles, 50c., Mrs. Duncan Taylor, 50c., general collection, $54.50. Total $189.90.—J. I. Garrett, pastor.

District conference is coming. All loyal pastors will redouble their efforts for securing subscriptions. All loyal members will respond to their appeals.

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Six " " "	2.50
One bottle, small	.25

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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

DAVIDSON.—The oldest woman in the county of Davidson, N. C., died April 19, 1909. Sister Dilsie Hunt, who had lived a loyal member of the Methodist Episcopal Church for 93 years, died still a faithful servant of Christ, with many friends to mourn her departure. She was 111 years and 9 months old. Funeral conducted by the Rev. S. L. Maye and the Rev. P. J. Cooke.

FRIERSON—Bettie Frierson died June 3, 1909. She was a loyal member of New Hope Methodist Episcopal Church on the Macon, Miss., circuit. She died praising God.—L. F. White, pastor.

PEE—Dave Pee, after an illness of four months entered into rest. He was a faithful member of Rock Hill Methodist Episcopal church on the Macon, Miss., circuit.—L. F. White, pastor.

TAYLOR—Marshall Taylor, son of C. B. and Mary Taylor, died May 26, 1909, at Longstreet, La. He was called home in the prime of life. The entire family are members of our church at this place. Brother Marshall leaves a sorrowing father, three sisters, one brother and a broken-hearted mother.—D. H. Young, pastor.

COOK—On MMay 29, 1909, Biddie Cook, aged 79 years and a member of St. Mark Methodist Episcopal Church, Washington, La., fell asleep in Jesus.—D. G. Taylor, pastor.

JONES—On May 26, 1909, Edward Jones, aged 19 years, after an illness of more than a year. He was converted shortly before his death, was baptized and received into the church at Washington, La. He leaves a father, sisters, brothers and friends to mourn his loss.—D. G. Taylor, pastor.

WILLIAMS—On the 25th day of May, 1909, the Rev. A. C. Williams died at his home near Sylvania, Ga., after an illness of several weeks. He joined the Methodist Episcopal Church forty years ago and continued a consistent member until the end came. He leaves a wife and eight children, besides a large host of friends and relatives to mourn. The remains were interred in the cemetery at Spring Pond Methodist Church. The Rev. C. Johnson conducted the funeral services.—J. C. Williams.

WATTS—Luo Watts died at Fayette, Miss., June 20, 1909. She was a faithful member of Adams Methodist Episcopal Church and said she was ready and willing to go. She was a member of three societies in this place, Friendly Home, Eastern Star and the Independent Order of Sons and Daughters of Jacob of America. Eulogistic services were conducted by Prof. M. Howard and the Revs. R. Jennings, and L. R. Garrison. Each paid a high tribute to the deceased.. The funeral was conducted by her pastor and the burial was with the honors of the above named societies.—P. H. Rembert, pastor.

WOORICK—Daisy Woorick died May 29, 1909, and was buried from the Congregational church at Lake Charles, La., on May 30. She died as she had lived—a Christian. The funeral was conducted by her pastor, H. S. Burnwell, assisted by the Rev. H. Williams of the sunlight Baptist church and the writer.—B. J. Reddix.

BALDWYN—Mary Jane Baldwyn of Brookshire, Miss.,died May 24, 1909. She was born March 14, 1882, and was a devoted member of Baldwyn Methodist Episcopal Church on the Brooksville ccircuit for fourteen years. She was the third member to pay her $5.00 subscription on the new $2500 church at Baldwyn. Her dying testimonial was full of comfort and hope.—Thos. L. Ingraham, pastor.

STEWARD—Brother Steward, a faithful member of West Point, Miss., Methodist Episcopal Church, for the past fourteen years and a devoted husband and father, a neighbor to those about him and a good citizen, passed from labor to reward May 24, 1909,leaving a host of friends, a wife and many children to mourn his loss. The funeral was attended by the pastor, the Rev. J. W. Byrd.

WHITLOCK—Little Lillie Whitlock, aged two years and her mother, of West Point, Miss., came in contact with a live wire on the night of May 20, 1909., about 9:00 o'clock. The mother providentially escaped with a few shocks, but her daughter never recovered consciousness. Thus she passed into eternity.—J. W. Byrd, pastor.

THOMPSON-ATWOOD.—Phillis Thompson died May 14, 1909, and Brother George Atwood, May 24, 1909, at Yazoo City, Miss. Both were about seventy-five years old and were members of St. Stephen Methodist Episcopal Church In the days of their strength they served well the church. They rest with the faithful dead.—J. C. Hibbler.

LEE—Sallie Lee died at Alexandria, La., Sunday night, May 30, 1909. Sister Lee took sick on the 30th and died before medical help could reach her. The funeral was conducted by the pastor, assisted by Rev. J. J. Obee, District Superintendent. The Household of Ruth had charge of the body.—R. C. Worsham, pastor.

WARE—Edward Ware, a faithful member of St. Paul Methodtsi Episcopal Church, Birmingham, Ala., died May 31, 1909. Brother Ware had been a member of the Methodist Episcopal Church for forty years and was a class leader for thirty years. He lived an exemplary life in this city. The funeral was conducted by the pastor assisted by the Revs. Wm. Lew, B. G. Smith and T. H. Ham.—L. D. Williams.

BULGER—Dock Bulger, a member of St. Paul Methodist Episcopal Church of Birmingham, Ala., died June 6, 1909. The funeral was conducted by the pastor assisted by the Rev. J. D. Lapsley. —L. D. Williams.

BAKER—Lue Baker was born in Louisiana Sept. 18, 1845 and died June 5, 1909. She was converted in 1879 under the pastorate of the Rev. Solomon Morgan and united with St. James Methodist Episcopal Church of Waco, Texas. She lived a consistent Christian life until death and died in the full triumph of the faith. She was ill for about eighteen months. Sister Baker was a Christian woman of high standing. She was a stewardess of her church for five years, served as class leader and was once church treasurer. In her death the family lost a great gem, the church a faithful member and the community a consoling advisor. She will be greatly missed in church and city.

BRADFORD—Mary Bradford, a member of Asbury Methodist Episcopal Church, Franklin, La., after a long illness died in the full triumph of the faith May 9, 1909. She bore her suffering patiently. The funeral services were conducted at Asbury Church by the pastor assisted by the Rev. Mr. Littles of the African Methodist Episcopal Church.—S. Carroll, pastor.

REASON—Garfield Reason died May 18,1909. During his Christian life he was a faithful member of the Asbury Methodist Episcopal Church, of Franklin, La. He served the church willingly and died in peace with God, age 16 years. He leaves one sister and a host of other relatives to mourn his loss.—S. Carroll, pastor.

LEEKE—Greene Leeke died at his home in Cedar Bluff, Ala., June 4, 1909. He was a faithful member of St. Stephen Methodist Episcopal Church for 40 years and was eighty years old at the time of his death. He leaves two sons and two daughters and a host of friends. He had served in all the offices of the church and was serving as steward at the time of his death. The funeral was attended by the writer.—Wm. Perry, pastor.

HATCHET—Ethel Hatchett, of Little Rock, Ark., the only daughter of Rev. and Mrs. Hatchet, pastor of Little Rock circuit, after a prolonged suffering died in peace June 7, 1909. She leaves many friends and relatives. The funeral was conducted by the Rev. Wm. B. Smith of Zion Methodist Episcopal church, and the Rev. Mr. Wade of the Baptist church.

BROWN—Mrs. Doxie D. Ford Brown, born Oct. 26, 1880, died June 10, 1909, at Emporia, Miss., aged 29 years. She was converted and joined the Methodist Episcopal Church in 1888 at the age of eleven years under the pastorate of the Rev. J. D. Gibson and lived a consistent Christian until death. She was married to Prof. John H. Brown, April, 1908, who survives her. For one year and two months they lived happily together. She was confined to her bed for several months and if the attention of skillful physicians, tender nursing and the constant vigil of relatives and friends could have availed she would be with us still. The deceased also leaves a father, stepmother, grandmother, sisters, brothers other relatives and friends to mourn her departure. The funeral services were condusted by her pastor, the Rev. J. M. Thompson.—Flozzie L. Draine.

BABY SAVED HER

"I was sick for three years," writes Mrs. Nolie Jones, of Russellville, Tenn. "I had a doctor and took medicine regularly, but grew worse, until last spring I was past going out and was just skin and bones.

"One day I noticed my baby playing with one of your Ladies Birthday Almanacs. I picked it up and from it learned of your Wine of Cardui.

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N. B. We will be glad to send you one of our Ladies Birthday Almanacs, if you will send postal card, asking for it. Address: Chattanooga Medicine Co., Chattanooga, Tenn.

Marriages

JOINER-AMBLER—Miss Winnie Joiner and Mitchell Ambler at the bride's home, Alexandria, La., April 29, the Rev. A. C. Roberson officiating.

WARD-JAMESON—On Friday, June 25, F. N. B. Ward, Sr., of Aberdeen, Miss., and Mrs. Katherine Jameson of Jackson, Miss, the Rev. J. I. Garrett, officiating. Mrs. Jameson was one of the leading members of, and a most faithful worker in, her church, Pratt Chapel She has a host of friends who will miss her as she will reside at the home of the groom in Aberdeen.—J. I. Garrett.

MARSHALL-PIOUS.—Mr. Arthur Marshall and Miss Evalina Pious, June 21, 1909, at the home of the bride in Centerville, La. Mr. Marshall is one of the best young men of St. Landry Parish, where he is highly respected. His bride is one of St. Mary's charming girls, reared in a good Christian home.—The Rev. L. C. Thoomas, officiated.

REYAN-JOINER.—At the parsonage of the Methodist Episcopal Church, Crowley, Louisiana, Mr. John Reyan, Jr., and Miss Ida Joiner, June 28, 1909. Among the guests present were Messrs. J. A. Spain, H. C. Mason and A. R. Charegois. The Rev. E. V. Taylor officiated.

DIGOS-PLANT.—A beautiful marriage was celebrated June 30, 1909, at the home of Mr. and Mrs. Pink Anderson that of their accomplished daughter, Mrs. Mary L. Plant, to the Hon. John Henry Diggs, of Hampton, Va. The Rev. R. A. Swan, pastor of the Charles Wesley Methodist Episcopal Church, officiated. Quite a number of relatives and friends were present. Mr. and Mrs. Diggs left at 7:15 a. m. for Hampton, their future home, where Mr. Diggs owns excellent property.—E. L. S.

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Honor Roll

W. H. Brooks, F. H. Butler.

Cash Remittances

Subscriptions received July 5-10.

Atlanta, Savannah.—*W. J. Hamilton*, N. Cornelius, *J. B. Laibird.*

Central Missouri.—*W. H. Britt*, Rachael Britt.

Delaware.—*F. H. Butler*, Charles Penniwell, Belie Thomas, Colored Y. M. C. A.

Little Rock.—*O. D. Hutton.*

Louisiana.—*W. H. Simmons*, T. J. Simpson, *S. M. Fells, Fred Thompson.*

Mississippi, Upper.—*T. B. Wilson, Tom McGruder*, Rachael Jones, *Wm. Bell*, Wm. Chappell, *D. L. Morgan*, P. S. Johnson, *W. P. C. Morrison*, R. Howard, *E. H. Holmes, Mary Merchant.*

New York.—*W. H. Brooks*, eleven annual subscribers, *Wm. M. Brown.*

North Carolina.—*Joseph Taylor.* ...

South Carolina.—*R. M. Mingo, R. L. Hickson, I. T. Webb.*

Tennessee, East.—*Lulu Walker, H. M. Whitson.*

Texas, West.—*L. A. Evans.*

Washington.—*Cornelius T. Ward, J. Houghton, W. A. Hubbard*, Carry Boyer, *James Hutton, Jos. H. Jenkins*, Lena Hughes, Alfred Lyle.

Revival Notes

Just closed revival at Russellville, Tenn. Success good; conversions 1; reclaimed 6; additions to the church 5. The prayer meeting at Russellville is well attended.—A. Roach, pastor.

Our revival at Yazoo City, Miss., which closed in May seemed to awaken the spiritual life of the church. Conversions were twenty-three, and our accessions have been thirty-four.—J. C. Hibbler, pastor.

From Hempstead, Texas, the Rev. Freeman Parker, pastor: "On Sunday, July 4th, we closed a two weeks' revival at Hempstead, of deep interest and spiritual force. Rev. Mumford Fountain, of Beaumoont, was with us ten days and rendered valuable services. Thirty-six conversions and accessions were added to the church as a happy result of the meeting. We had several converts before the meeting commenced. On the day we closed I baptized ten adults and three children at 3 p. m. The spirit ran high at night when 120 members and probationers partook of the Lord's Supper. It had been sometime since it was my privilege to listen to such joyful 'hallelujahs' and hearty 'amens' from the white people as upon this blessed occasion. Brother George Fears, and aged and respected member of the church, after suffering for several weeks from a stroke of paralysis, died in peace and was laid to rest during the meeting. Willie Sanders, one of the converts, and a young member of promise, died also. Our work here has taken on new life and we are all greatly hopeful for greater results in every way."

Crescent City Notes

The Rev. H. H. Morton preached a splendid sermon at Thompson Church last Sunday night. The Rev. D. J. Price, pastor.

Mrs. S. H. Foulkes, a prominent member of the St. James Methodist Episcopal Church, New Iberia, visited Mrs. D. J. Price this week. Mr. and Mrs. Foulkes are en route to Virginia, via St. Louis, Chicago, New York and Washington, where they will visit relatives.

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Dear Brethren: We have started a campaign on the Tupelo district for 1,000 cash subscribers to the Southwestern. We expect every quarterly conference to be the rallying place for the Southwestern. It can be done. It will be done. The Rev. J. C. McGee starts off with twelve cash subscribers in his conference. Others are expected to do likewise. —E. F. Scarboro, district superintendent.

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ROBERT E. JONES, Editor
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NEW ORLEANS JULY 22, 1909

Vol 43 No. 28 (I.E.) NO. 29

AN ENGLISHMAN DISCUSSES THE RACE QUESTION

The Negro question is being pushed out of the atmosphere of sentiment and sympathy. Statesmen and students are applying themseives to an investigation of the principles and facts involved and are reaching conclusions apart from sentiment and sympathy. This is well. If the Negro has merit, he will win; if he has not merit, he will not win, and should not. The scientific study of the Negro question may cause the Negro to tremble for a while, hut he will get used to this as he has to so many other things. Of all the questions that have come up for consideration before the American people none is so baffling as the ever-present, irrepressible Negro question. Men with great confidence announced their theories and solutions for this question, only in a short while to see them cast in the rubbish heap. Men who are accounted very rational on other subjects fly wide of the mark when it comes to the race question, on which they can not think clearly because they are blinded, in so many cases, by self-confessed prejudices. Scholarship and statesmanship take the nature of a parachute when the naked truth is not sought and prejudice is permitted to dictate. This is one view of the present day aggressive study of the Negro. On the other hand we make no claim for the infallibility of the Negro and his friends in their contention for racial standing for the Negro, with its legitimate rights and priviliges. The Negro does not so much base his contention for a manhood treatment upon a rational conception of the situation as upon an intense consciousness of the existence of the principle of right in the world, and further upon his personal belief (the Negro's second nature) in the existence of active Supreme Controller of human affairs—the God of all the earth who will do right. And God is a factor in the equation which is absolute and can not he eliminated. On this rock scholars and statesmen have gone to pieces. They seemingly forget that this is God's world; that the Negro is here by God's appointment; that the problem created thereby can not be viewed with indifference hy the Almighty, and we are assured that it is not. There are men North and South attempting to settle this race question apart from God. This accounts for all the contradictions which present themselves. Man announces his theory and attempts his solution, only to have it all upset. This is not a white man's country, the problems of which to be settled by his whims and notions. This is God's country and He holds the title in fee simple. The sceptre will not depart from His hand. His judgment will ultimately prevail. His principles will triumph. Scholarship and statemanship will contribute something that will be permanent in the solution of the Negro problem and all problems as they approach the study of them as accountable with God and as they are able to interpret His will. But for an overruling and just Providence the Negro would have been disposed of long ago. Herein lies his hope.

Mr. William Archer, an Englishman, contributes in the July number of *McClure's Magazine* an article on the "Black and White in the South," which he evidently hopes is the last word on this "spectacle unexampled in history"—two races extremes in color, history and attainment living side by side. He begins by reluctantly admitting that the Negro is not dying out. Mr. Archer need not have given us his belabored paragraph on "numbers and vitality of the Negro." The Negro remains in numbers large enough to make the situation interesting, his high death rate to the contrary notwithstanding. Do those who write on the alarming (?) death rate of the Negro consider his handicap? We were set free absolutely ignorant of the laws of health and with little means to have cared for health if we had known how. Add to our ignorance the recklessness with which we interpreted the meaning of freedom during the first forty years following the emancipation and you can account for our high death rate without difficulty. That the Negro has withstood his handicap during the past forty years and has come to the beginning of a new era in his own life, with his vitality no more impaired than it is, is a testimony that he belongs to a strong race.

Mr. Archer is not infallible and we must not question his sincerity if he makes statements that any school boy can upset. In referring to the Negro and the South he says:

"No one, I suppose—not even Mr. Wells—would deny that the importation of the African into America was an egregious blunder as well as a monstrous crime. Without him the South would perhaps have developed more slowly during the eighteenth century; but she would have escaped the arrest of development which sums up her history during the nineteenth century. * * * The Negro has assuredly been her calamity in the past. To say, as Negro writers often do, that he has created her wealth, is to ignore the appalling price she has paid for him. Much more truly may he be said to have created her poverty."

This new claim of Mr. Archer that the Negro has created the poverty of the South is characteristic of the weakness of his entire article, which at first may impress one as possessing rare strength and original research of value.

The Negro is responsible for the poverty of the South? Let us see. Since his emancipation the Negro, against great odds, has so directed his labor and has so handled his income as to have accumulated seven hundred million dollars' worth of real estate, to say nothing of the money he has spent in educating his children, building and maintaining his churches, providing for his household, which in some instances was extravagant as compared with his income, and paying excessive fines to the State for his indiscretions and crimes. Now the South had the toil of the Negro for 250 years for the cost of his food and clothing. That the South did not grow vastly rich on this labor is a reflection which we think Mr. Archer will be slow to admit on a second thought. The labor of the Negro was as much the South's before freedom as it is the Negro's to-day. The Negro has taken this same labor with an intellectual and commercial handicap and in forty years has not only maintained himself far better than the South did in slavery, but in addition thereto, in spite of his wastefulness has accumulated many millions. Come, Mr. Archer, be fair! "Negro writers" are not far wrong when they claim that the slave labor produced the wealth of the South. Even to-day, sir, Negro labor is the backbone of every Southern industry, and our friends in the South know this if you do not.

This English author says:

"The future seems to contain four possibilities, or rather conceivabilities, which may be examined in turn.

"(1) Things may 'worry along' in the present profoundly unsatisfactory condition until the Negro gradually dies out.

"(2) The education of both races, and the moral and economic elevation of the Black Race, may gradually enable them to live side by side in mutual tolerance and forbearance, without mingling, but without clashing.

"(3) Marriage between persons of the two races may—I mean might conceivably—be legalized, and the color line obliterated by 'miscegenation.'

"(4) The Negro race might be geographically segregated, by deportation or otherwise, and established in a community or communities of its own."

We can not consider at length Mr. Archer's discussion of these "four possibilities" at this time. We may do so later. A passing notice must suffice now.

First—There is no chance of the Negro dying out.

Second—Mr. Archer thinks his second possibility uterly impossible. That the races can live together is proven hy the fact that they are living together. And where the politician, calamity howler and the yellow press are ignored the races are living "side by side in mutual tolerance and forbearance, without mingling, but without clashing."

Third—The Negro is as thoroughly opposed to the third possibility as is the white man. The bare truth is this, that whatever ohliteration of the color line there has heen can not he charged altogether to the Negro. Some one has been tramping out the color line whose tracks left prove conclusively he was not a Negro.

Fourth—Mr. Archer's pet scheme is the segregation of the Negro in some part of the West, with a State government in full control of Negroes, with representation in both branches of our National Congress. That sounds good, Mr. Archer, but it would take the entire standing army of the United States and a Chinese wall to keep the white man out.

Collier's Weekly, in making a hrief comment upon Mr. Archer's article, quoting just two sentences thereof, says:

"The South is gaining powerful friends. And perhaps not so much friends, whose motive is avowed sympathy, as merely clear-eyed observers who are just and have courage. By the multiplication of these will her way be made smooth. The day may yet come when the North will formally acknowledge that the South's stubborn refusal, since the Civil War, to yield an inch of its stand in the matter of the relations of the races was an epochal contribution to the white race in America, which, under the outrageous difficulties which the North pressed down upon the South, could not have been done differently. Probably it would be impossible to prophesy a day more unhappy for this continent than the one on which the Southern white should abate one iota of his race pride."

Collier's Weekly is an anti-Negro journal, published in New York, and belongs to that growing contingency at the North that is tired of the race question and that is willing to settle it by accepting the South's position without argument. The South has gained friends and will gain more, no doubt. And friends, too, they are that have a price. Some are sincere—but what shall we say of the influence of commerce upon the situation? The South is an open and profitable field for Northern capital. Millions of Northern money are tied up in railways, steam and electric, lumber, oil fields, rice farms and other industries. It is good business sense to be on good terms with one's customers. Why not? Some Northern papers have built up good circulations in the South on the [illegible] ciple. The North may never "fo[illegible] edge" the epochal contribution "[illegible] race relations." To do so [illegible] clare that our dead [illegible]

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Honor Roll

W. H. Brooks, F. H. Butler.

Cash Remittances

Subscriptions received July 5-10.

Atlanta, Savannah.—*W. J. Hamilton*, N. Cornelius, *J. B. Laibard*.

Central Missouri.—*W. H. Britt*, Rachael Britt.

Delaware.—*F. H. Butler*, Charles Penniwell, Belle Thomas, Colored Y. M. C. A.

Little Rock.—*O. D. Hutton*.

Louisiana.—*W. H. Simmons*, T. J. Simpson, *S. M. Fells*, *Fred Thompson*.

Mississippi, Upper.—*T. B. Wilson*, *Tom McGruder*, Rachael Jones, *Wm. Bell*, Wm. Chappell, *D. L. Morgan*, P. S. Johnson, *W. P. C. Morrison*, R. Howard, *E. H. Holmes*, *Mary Merchant*.

New York.—*W. H. Brooks*, eleven annual subscribers, *Wm. M. Brown*.

North Carolina.—*Joseph Taylor*. ...

South Carolina.—*R. M. Mingo*, *R. L. Hickson*, *I. T. Webb*.

Tennessee, East.—*Lulu Walker*, *H. M. Whitson*.

Texas, West.—*L. A. Evans*.

Washington.—*Cornelius T. Ward*, *J. Houghton*, *W. A. Hubbard*, Carry Boyer, *James Hutton*, *Jos. H. Jenkins*, Lena Hughes, Alfred Lyle.

Revival Notes

Just closed revival at Russellville, Tenn. Success good; conversions 1; reclaimed 6; additions to the church 5. The prayer meeting at Russellville is well attended.—A. Roach, pastor.

Our revival at Yazoo City, Miss., which closed in May seemed to awaken the spiritual life of the church. Conversions were twenty-three, and our accessions have been thirty-four.—J. C. Hibbler, pastor.

From Hempstead, Texas, the Rev. Freeman Parker, pastor: "On Sunday, July 4th, we closed a two weeks' revival at Hempstead, of deep interest and spiritual force. Rev. Mumford Fountain, of Beaumoont, was with us ten days and rendered valuable services. Thirty-six conversions and accessions were added to the church as a happy result of the meeting. We had several converts before the meeting commenced. On the day we closed I baptized ten adults and three children at 3 p. m. The spirit ran high at night when 120 members and probationers partook of the Lord's Supper. It had been sometime since it was my privilege to listen to such joyful 'hallelujahs' and hearty 'amens' from the white people as upon this blessed occasion. Brother George Fears, and aged and respected member of the church, after suffering for several weeks from a stroke of paralysis, died in peace and was laid to rest during the meeting. Willie Sanders, one of the converts, and a young member of promise, died also. Our work here has taken on new life and we are all greatly hopeful for greater results in every way."

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AN ENGLISHMAN DISCUSSES THE RACE QUESTION

The Negro question is being pushed out of the atmosphere of sentiment and sympathy. Statesmen and students are applying themselves to an investigation of the principles and facts involved and are reaching conclusions apart from sentiment and sympathy. This is well. If the Negro has merit, he will win; if he has not merit, he will not win, and should not. The scientific study of the Negro question may cause the Negro to tremble for a while, hut he will get used to this as he has to so many other things. Of all the questions that have come up for consideration before the American people none is so baffling as the ever-present, irrepressible Negro question. Men with great confidence announced their theories and solutions for this question, only in a short while to see them cast in the rubbish heap. Men who are accounted very rational on other subjects fly wide of the mark when it comes to the race question, on which they can not think clearly because they are blinded, in so many cases, by self-confessed prejudices. Scholarship and statesmanship take the nature of a parachute when the naked truth is not sought and prejudice is permitted to dictate. This is one view of the present day aggressive study of the Negro. On the other hand we make no claim for the infallibility of the Negro and his friends in their contention for racial standing for the Negro, with its legitimate rights and priviliges. The Negro does not so much base his contention for a manhood treatment upon a rational conception of the situation as upon an intense consciousness of the existence of the principle of right in the world, and further upon his personal belief (the Negro's second nature) in the existence of active Supreme Controller of human affairs—the God of all the earth who will do right. And God is a factor in the equation which is absolute and can not he eliminated. On this rock scholars and statesmen have gone to pieces. They seemingly forget that this is God's world; that the Negro is here hy God's appointment; that the problem created thereby can not be viewed with indifference by the Almighty, and we are assured that it is not. There are men North and South attempting to settle this race question apart from God. This accounts for all the contradictions which present themselves. Man announces his theory and attempts his solution, only to have it all upset. This is not a white man's country, the problems of which to be settled hy his whims and notions. This is God's country and He holds the title in fee simple. The sceptre will not depart from His hand. His judgment will ultimately prevail. His principles will triumph. Scholarship and statemanship will contribute something that will be permanent in the solution of the Negro problem and all problems as they approach the study of them as accountable with God and as they are able to interpret His will. But for an overruling and just Providence the Negro would have been disposed of long ago. Herein lies his hope.

Mr. William Archer, an Englishman, contributes in the July number of *McClure's Magazine* an article on the "Black and White in the South," which he evidently hopes is the last word on this "spectacle unexampled in history"—two races extremes in color; history and attainment living side by side. He begins by reluctantly admitting that the Negro is not dying out. Mr. Archer need not have given us his belabored paragraph on "numbers and vitality of the Negro." The Negro remains in numbers large enough to make the situation interesting, his high death rate to the contrary notwithstanding. Do those who write on the alarming (?) death rate of the Negro consider his handicap? We were set free absolutely ignorant of the laws of health and with little means to have cared for health if we had known how. Add to our ignorance the recklessness with which we interpreted the meaning of freedom during the first forty years following the emancipation and you can account for our high death rate without difficulty. That the Negro has withstood his handicap during the past forty years and has come to the beginning of a new era in his own life, with his vitality no more impaired than it is, is a testimony that he belongs to a strong race.

Mr. Archer is not infallible and we must not question his sincerity if he makes statements that any school boy can upset. In referring to the Negro and the South he says:

"No one, I suppose—not even Mr. Wells—would deny that the importation of the African into America was an egregious blunder as well as a monstrous crime. Without him the South would perhaps have developed more slowly during the eighteenth century; but she would have escaped the arrest of development which sums up her history during the nineteenth century. * * * The Negro has assuredly been her calamity in the past. To say, as Negro writers often do, that he has created her wealth, is to ignore the appalling price she has paid for him. Much more truly may he be said to have created her poverty."

This new claim of Mr. Archer that the Negro has created the poverty of the South is characteristic of the weakness of his entire article, which at first may impress one as possessing rare strength and original research of value.

The Negro is responsible for the poverty of the South? Let us see. Since his emancipation the Negro, against great odds, has so directed his labor and has so handled his income as to have accumulated seven hundred million dollars' worth of real estate, to say nothing of the money he has spent in educating his children, building and maintaining his churches, providing for his household, which in some instances was extravagant as compared with his income, and paying excessive fines to the State for his indiscretions and crimes. Now the South had the toil of the Negro for 250 years for the cost of his food and clothing. That the South did not grow vastly rich on this labor is a reflection which we think Mr. Archer will be slow to admit on a second thought. The labor of the Negro was as much the South's before freedom as it is the Negro's to-day. The Negro has taken this same labor with an intellectual and commercial handicap and in forty years has not only maintained himself far better than the South did in slavery, hut in addition thereto, in spite of his wastefulness has accumulated many millions. Come, Mr. Archer, be fair! "Negro writers" are not far wrong when they claim that the slave labor produced the wealth of the South. Even to-day, sir, Negro labor is the backbone of every Southern industry, and our friends in the South know this if you do not.

This English author says:

"The future seems to contain four possibilities, or rather conceivabilities, which may be examined in turn.

"(1) Things may 'worry along' in the present profoundly unsatisfactory condition until the Negro gradually dies out.

"(2) The education of both races, and the moral and economic elevation of the Black Race, may gradually enable them to live side by side in mutual tolerance and forbearance, without mingling, but without clashing.

"(3) Marriage between persons of the two races may—I mean might conceivably—be legalized, and the color line obliterated by 'miscegenation.'

"(4) The Negro race might be geographically segregated, by deportation or otherwise, and established in a community or communities of its own."

We can not consider at length Mr. Archer's discussion of these "four possibilities" at this time. We may do so later. A passing notice must suffice now.

First—There is no chance of the Negro dying out.

Second—Mr. Archer thinks his second possibility uterly impossible. That the races can live together is proven hy the fact that they are living together. And where the politician, calamity howler and the yellow press are ignored the races are living "side by side in mutual tolerance and forbearance, without mingling, but without clashing."

Third—The Negro is as thoroughly opposed to the third possibility as is the white man. The bare truth is this, that whatever obliteration of the color line there has been can not he charged altogether to the Negro. Some one has been tramping out the color line whose tracks left prove conclusively he was not a Negro.

Fourth—Mr. Archer's pet scheme is the segregation of the Negro in some part of the West, with a State government in full control of Negroes, with representation in both branches of our National Congress. That sounds good, Mr. Archer, but it would take the entire standing army of the United States and a Chinese wall to keep the white man out.

Collier's Weekly, in making a brief comment upon Mr. Archer's article, quoting just two sentences thereof, says:

"The South is gaining powerful friends. And perhaps not so much friends, whose motive is avowed sympathy, as merely clear-eyed observers who are just and have courage. By the multiplication of these will her way be made smooth. The day may yet come when the North will formally acknowledge that the South's stubborn refusal, since the Civil War, to yield an inch of its stand in the matter of the relations of the races was an epochal contribution to the white race in America, which, under the outrageous difficulties which the North pressed down upon the South, could not have been done differently. Probably it would be impossible to prophesy a day more unhappy for this continent than the one on which the Southern white should abate one iota of his race pride."

Collier's Weekly is an anti-Negro journal, published in New York, and belongs to that growing contingency at the North that is tired of the race question and that is willing to settle it by accepting the South's position without argument. The South has gained friends and will gain more, no doubt. And friends, too, they are that have a price. Some are sincere—but what shall we say of the influence of commerce upon the situation? The South is an open and profitable field for Northern capital. Millions of Northern money are tied up in railways, steam and electric, lumber, oil fields, rice farms and other industries. It is good business sense to be on good terms with one's customers. Why not? Some Northern papers have built up good circulations in the South on the same principle. The North may never "formally acknowledge" the epochal contribution "in the matter of race relations." To do so is reverse history and declare that our dead have died in vain.

The Call to Enthrone Our Christ

By the Rev. Charles Edward Locke, D. D.

The initial call to the Methodist Church was a universal call. In the beginning John Wesley's dream included the spiritual revelation of Great Britain—his native land. When, however, he was roughly deprived of the privelege of preaching in Epworth Church, where his honored father had been the faithful minister for forty-four years, and where he had been his father's curate, he went forth into the churchyard and, with his sainted father's grave as a pulpit, he there received his heavenly vision. That modest tomb became a radiant Tabor sunimit and as he received his commission from above he exultingly shouted, "The world is my parish!"

The call and commission of the Epworth League are coextensive with the commission and call of our mighty Church—no less that the universal enthronement of Jesus Christ.

The most impressive thing to the Christian traveler in the city of Damascus is when as he stands before a closed, abandoned doorway in the fine old Mohammedan mosque which, like Santa Sophia, in Constantinople, was huilt originally as a Christian church, he reads a description which these modern Moslem desecrators have not thought it worth while to remove, "Thy kingdom is an everlasting kingdom and thy dominion endureth throughout all generations." In this is not only the doom of Mohammed and the Crescent, but here is also the prophecy of the universal conquest of the Christ and the Cross.

Truth is pervasive. It can recognize no racial, linguistic, or climatic boundaries. It is for all people and all lands. Who is it declares, "You may say my houses, my lands, my fortune, but you cannot say my truth?" Truth is for all—Christ is truth. If the Epworth League has any call to promulgate the truth it must be a universal call. God has no chosen people. In every generation with reassuring vanity, certain peoples have claimed to be the only custodians of truth; hut Jesus Christ said, "And I, if I be lifted up from the earth, will draw all men unto me." All people, therefore, are God's people.

Since "faith is the substance of things hoped for," if the Epworth League would see the universal enthronement of Jesus Christ, our League chapters must he filled with faith-made young people. Men of faith are men of fiher. "When faith is gone the man is dead," Wordsworth sings of one in whom persecution and belief has ripened into faith, and faith hecame a "passionate intuition." Faith-made men like Francis of Assisi, bearing about in his body the marks of the Lord Jesus; like Garibaldi, calling out to the patriots of Italy, "I will return, I will return;" like Benito Juarez, the little Indian, the liherator of Mexico; like General Grant, who with his shibholeth of unconditional surrender hurried from the victory of Vicksburg to the surrender of Appomattox; like General Robert E. Lee, though he lost his cause, he gained his crown among the nation's noblest princes; and like William McKinley, who declared that in a triumph of faith at a dark midnight hour God told him what to do with the Philippine Islands. Faith-made men are God's prompt messengers—they go out in the dark, and when the path leads them to the edge of a precipice, they step over the precipice; and, like Abraham Lincoln, they trusted Almighty God to find a landing place for their feet—and God never fails!

Quaint old Count Tolstoi said to an American youth who called upon him, "Young man, if you would make the world better, you must be better!" And Mary Lyon said to her girls at Mount Holyoke, "If you would serve your generation, go where no one else will go, and do what no one else will do!" And, O young people, if you cannot do what you like, then, as someone says, like what you can do! As picturesque Thoreau puts it, "Be not simply good, be good for something." In my last interview with Mr. Ira D. Sanky, a little while before his translation, as I commented upon how God had so wondrously blessed his songs, he said, "I can sing a little vet," and he sang for me the song which he sang at Mr. Spurgeon's funeral:

"Fading away like the stars of the morning,
Losing their light in the glorious sun,
So let me steal away, gently and lovingly,
Only remembered by what I have done."

O faith-made young people! remembering—

"The faith of the head is the faith that is dead,
The faith of the heart is better in part;
But the faith of the hand is the faith that will stand
For the faith that can do includes the other two."

As did young John Wesley, as did the young and heautiful Queen Esther, as did Peter, James, and John and Stephen and Paul, so each of us must get his own vision of Jesus Christ. With the real Christ living and loving in his own soul, the Epworthian of the twentienth century is to repeat the conquests of Jesus Christ in all the centuries, and find in himself the fulfillment of our Lord's own promise, "Greater things than these shall ye do because I go to my Father."

Moliere, in his "Misanthrope," makes one of his characters say, "Good sense avoids extremes; it is supreme folly to make ourselves busy correcting the world." It is to exactly this kind of foolishness that as members of the great Epworth League we are expected to dedicate our lives. It is our business to turn the world upside down. The "supreme folly" of endeavoring to right the wrongs of society and correct the evils of this old world is the nonsensical and almost superhuman task to which we have been called. It was for this purpose that Bethlehem's star twinkled over Judea's dimpled hills; it was for this that the curtains of Gethsemane sheltered our Lord as he trod the winepress alone; it was for this that the earthquake shock split the rocks of cruel Golgotha; and for this that the hospitable heavens opened above Olivet and gently embraced a scarred but triumphantly risen Saviour, now enthroned as the world's universal Redeemer!

Los Angeles, California.

Young Christianity-In-Earnest

By Bishop William A. Quayle, D. D.

This band of human life to which you have graciously extended welcome is the young Christianity-in-earnest of this western hemisphere. By one who was no sworn friend of our denomination, Methodism was years since denominated Christianity-in-earnest. Others have given our church its names. Those who would have made light of us called us "Methodists", and we kept the name and hope we have redeemed it from being ridiculous; and this other name we have held to as a legend for service and a sting to rouse our lethargy into tumultuous and effective life. Both names we rally to; and both by holy but not pompous method and earnest but not excited activity, we humbly hope to prove ourselves helpers of the world..

Youth and Christianity and earnestness we would wish to braid into a cable stout enough to anchor a star by. Youth: we are gladly that. We dream at glorious moments of visions that we shall never grow old. Christians, we in company with many of other names, profoundly purpose in our hearts to be. Earnestness in every regal thing which appertains to the regal business of our Lord Christ, we would even angulsh to possess. Young Christianity-in-earnest smiles its appreciation and applause of your welcome of the Western sea.

Many of us have come across the continent. After such a journey our country seems gloriously great to us. We rejoice in America's magnificent distances, in her sublimity of mountain, prairie, desert, sea. Our very sky which we have been told is the same as is on the rest of the world, yet to our eves appears wider, higher, bluer, more majestical than the skies of other lands. To swing at the wild strides of steam for days on days, westward, always westward, and still be under our own flag and on our own soil makes us dream wide dreams and makes us lift the voice of "America Forever."

We are here dwellers under two flags, but under one sky and in one America. The vastness of our continent fairlv compels the sense of vastness of our destiny. When our habitation is so roomy, we feel that we ourselves must not be inspacious.

We feel your Pacific sea. It tugs at our hands inviting us to go. We feel ourselves upon strange highways, highways westward to all the world. We come from where the Atlantic has been beating its surges on the shores of the historic world, but we are now conscious that the tomorrow of history is to announce its policy upon the shores of the Pacific sea. This world-sea is no longer one, but two. Its name is no longer Atlantic, but the Atlanto-Pacific, where the world's destinies are to be thought out, dreamed out, prayed out, and we devotedly hope, not fought out. We find ourselves, therefore in the presence of history that is to be.

And as young Christianity-in-earnest we feel strangely and magnetically allied to this future that blinks in our eyes. We are helpers of the world-to be. We are dwellers in a world that is, sent hither by the world that was, but associated with the world that is to be. We feel the sense of this in the West, and hear dim voices inarticulate but thrilling —the voices of tomorrow calling us. And we are come!

This young Christianity-in-earnest believes. We "believe in God the father Almighty and in Jesus Christ." We are not dubitant. Faith appeals to us as lordlier than doubt. We feel the great things must be so. We would fain be sinewy men and women whose strength is as the strength of ten because our hearts are pure and our faiths are great.

We are not doubters in the little points nor are we quibblers over little things. We are devout believers of big things. We believe in the task and the God of the task. We believe in the brave Christ and in his love who died for all men. We believe in the new heaven and in the new earth wherein dwelleth righteousness. We believe in the optimism of God. We believe that love is the fulfilling of the law. We believe that laughter is better than hitterness. We believe that God's kingdom is coming and that we are competent to hurry its advent. We believe that God is able to do exceedingly abundantly above all we can ask or think." We believe that the great God who made the world and keeps it from growing senile is the forgiver of the sin and Cleanser of the hearts and the Healer of souls and the Giver of songs in the night and the champion of all righteous things, who will bring right to victory. We are not agnostics. We are young believers in the Bible book and the Bible God and the Bible Christ.

We are frieuds of six sweaty week days. We are not sitters-around. We are not resting up we are candidates for getting tired-out. We want to do our share of honorable toil. We are not prigs. We feel the love of labor. Toil and we are friends. We do not affect to be sorry for people who work. We are ashamed of those who do not work. We want to have a job and stick to it and honor it and have the applause of the Master of all good workmen. We believe in working in our vocation, in our Church, in state. Six days of labor we believe in and practice.

We believe in a holy and restful Sunday. We do not believe in Sunday as a holiday but as a holy day. We believe the interests of the human race are bound up in a quiet Sunday. We do conceive of Sunday as a day for social visitation or for social functions, but for reading God's word and hearing God's truth and going to God's church and sitting solitary with God's holy spirit and Meeting God's folks. We believe Sunday is holy and that God hath hallowed it in earth and in heaven by the ressurrection of his Son. We are not Sabbath breakers but Sabbath lovers and Sabbath keepers.

We believe in joy. We practice laughter. We are defenders of the doctrine of a happy heart. We believe that youth is good enough to keep forever. We believe in social life. We are not moping. We are not lugubrious. We sing on our way to school. at work, and around the house. We whistle like the throstles and the blackbirds and have all manner of music in our throats like the morning birds, and sing for no apparent reason like the robin in the rain. The world seems good to us. We like it. We are glad we are here. We mean to keep the singing heart. We mean to be bringers of the spring to whatsoever part we come. "The joy of the Lord is our strength." We wake our hearts to sing: nobody can keep us from it but God, and God will keep us at it, for he it is "who giveth us all things, richly to *enjoy*."

This young Christianity-in-earnest is robust. We are not pale like an invalid, not nervous like a neurotic, not bloodless like the anæmic. We are strong. "Ye are strong," says the good word of God. We feel equal to heavy loads and our muscles rejoice in

them. We feel qualified by strength to minister to the wide world. We are out for this job. We want to lift—lift the heathen up to God, lift the darkness from the face of the world, lift the fallen up, and lift the song for such as know not the melody of God. "For valor" is the legend engraven on the medal of certain soldiers who have achieved preeminent braveries. We are candidates for that medal at the hands of God, being brave for Christ's sake.

We are watchers for the King. We love the Christ and the world for which he died, and the Church which he so dearly loved. We want to be watchers with Him and watchers for Him. We want to possess the kindness of Jesus, the thoughtfulness, the balm, the calm, the cheer, the manliness—in a word, the characteristics of Jesus, the Son of God. He is our prince. "We have seen His star in the East and have come to worship Him." We have seen His Cross in the sky and are come to bow at its foot. We have seen His rainbow in the clouds and are radient in its consistent hope. We love the Christ: 'We will serve Him while we live. We will listen to His whisper and obey His suggestion and rise, by His good help, to the levels of His high purpose. We are young Christianity-in-earnest in this vocation of eternity.

The American Commission to Liberia

From the time that the announcement was made to the effect that the United States would send a Commission to Liberia, until this report became a realization, the people of Liberia were in the greatest expectancy, and all other topics became secondary to the general discussion of this pleasing anticipation. This distinguished company of American citizens reached this port upon the U. S. Cruiser, *Chester,* under command of Captain Wilson, on Saturday morning, May 8, at 6 o'clock. The occasion was one that called forth the highest enthusiasm on part of the Liberian people, and the rattle of the snare drum early on that Saturday morning, was but the signal of a general public awakening, and the whole city of Monrovia was in a stir, especially when the Cruiser, *Chester,* under the command of Captain Wilson, fiered a salute of twenty-one guns, and this in turn answered by the firing of the same number from the Liberian fort, situated upon a high and prominent point overlooking the sea from the extremity of the Cape. The companies were formed in the regular order under their various official staffs, for the proper reception of the Commission under military escort.

An ensign was sent ashore by the Commander of the Cruiser, to ascertain from the American Minister, what his wishes were in the matter of their arrival. The usual formalities were waived, and Minister Lyon, in company with Bishop Scott, and the Secretary of the Legation, went aboard in order to confer with the Commission. In the meantime, the hour had been arranged by the City Authorities in consultation with the Minister, to receive the distinguished guests at 2 o'clock p. m. Long before the time for the company to come ashore, the landing was thronged with anxious spectators, and the streets of the City were all filled with the multitudes, anxiously awaiting the Diplomatic visitors. The launch steamed out from along side the Cruiser at 3:30 p. m., at which time the Consular salute of thirteen guns was fired, in honor of the American Minister, and after a few paces through the bar, the *President Benson,* the Government launch, under command of Captain Z. A. Jackson, landed at the Government wharf with the guests of honor. The military companies lined up, and as the Commissioners with their Attaches marched forth, the Youths' Orchestral Bank struck up the strain of the "Star Spangled Banner," at which the American Commission removed their hats and honored the familiar tune, with the deep significance of the same.

Major Joseph S. Dennis, the Acting Mayor of the City, then stepped forward, and in well chosen words, delivered the welcome address on behalf of the City. A most unique feature of this reception was the representation of the various Counties of the Liberian Republic by four beautifully decorated arches, made by a committee of the Liberian Ladies. These comprised Montserrado, Bassa, Sinoe and Maryland Counties. These arches were placed at different points in the line of march from the waterside to the American Legation, and a young lady had been selected by the citizens, and stationed at each arch, to deliver words of welcome on behalf of the County thus represented, as the Commission approached. The first arch, representing Montserrado County, was held by Mrs. M. Parker; the second, representing Bassa County, by Miss M. E. McGill; the third, representing Sinoe County, by Miss I. A. Grant; and the fourth, representing Maryland County, by Miss M. Roberts. All of these young ladies delivered short and excellent welcome addresses, which were heartily responded to by members of the Commission. On reaching the American Legation, the crowd had reached its greatest pitch of enthusiasm, and much excitement prevailed. Both the civilized and native population rushed in one common mass of anxious humanity, to get a glimpse of the American Commission, and do honor to them. At the American Legation, they were received by the Vice-Consul General, who had been left in charge by the Minister when he went aboard the Cruiser to accompany the Commission ashore. After the usual formalities of introductions and common courtesies, from an official viewpoint, the American Minister invited the guests of honor into the parlor where they were introduced to the Liberian ladies, who had spared no pains in arranging for the most royal reception that had just been accorded these gentlemen by the Citizens of Monrovia, comprising all ranks and stations. After a few moments' rest and relaxation from the intense excitements of the day, the Commission and Attaches, accompanied to the waterside by Minister Lyon and Bishop Scott, returned to the Cruiser by the steam launch *President Benson.* The following is the personnel of the Commission: Roland P. Falkner, of New York, Chairman; George Sale, of Pennsylvania; Emmett J. Scott, of Alabama; Military Attache, Captain S. A. Cloeman, of the London Embassy; Medical Attachee, Major P. M. Ashburn; Scientific Attache, F. A. Flower; Secretary, George A. Finch, of Washington, D. C.

On Monday, May 10, at 9 o'clock, Captain Wilson, Commander of the squadron, who had previously despatched an ensign ashore to ascertain the wishes of the American Minister relative to his official visit, as Commander, came ashore and proceeded directly to the American Legation, where he paid his respect to the American Minister, and the Minister escorted him to the Secretary of State, where the formal state courtesies were shown, thence to the President of the Republic at the Executive Mansion, receiving the usual executive deference and courtesy. The Commander also called upon Bishop Scott, at the College of West Africa, and through the courtesy of the Minister, met the President, Faculty and Students of the College. At 2 o'clock p. m., the Commission came ashore according to arrangements with the Minister, who, accompanied by the Vice-Consul-General and Secretary of the Legation, escorted them to the Secretary of State, and upon formal introduction to this official, they presented their Commission from the United States of America, to the Republic of Liberia. After acknowledging the same in a brief statement, the Secretary of State, escorted the distinguished diplomats to the Executive Mansion, where they were presented to the President and his Cabinet. The President in a few brief remarks, assured the Commission of his gratitude and pleasure of their arrival, and avowed that the people of Liberia would do all in their power to assist them in accomplishing the purpose for which they had come. To this, the Chairman of the Commission, Mr. Falkner, responded in well-chosen words. After visiting the building that had been carefully fitted up and furnished by the citizens of Monrovia, for the entertaining of the Commission, and calling briefly upon Mr. Hans Freitag, the Imperial German Consul, these gentlemen returned to the Legation, and after rest, recuperation and refreshments, they returned to the Cruiser, *Chester* for the night.

The Commission had instructions to sleep on board the Cruiser, but after consultation with the American Minister, this was found to be impracticable and accordingly on Wednesday, the 12th of May, they came ashore and took up quarters at the Dunbar House, situated on the hill opposite the College of West Africa. Here they received the best attention by the Liberian citizens, in harmony with arrangements between the Executive Government and the American Minister. They were as comfortably located and entertained, in proportion to the facilities and advantages of a tropical country, as they could have been in one of the cosmopolitan cities of America or Europe.

The President of the Republic, gave a public reception for the Commission, at the Executive Mansion, on Wednesday, May 12th, from 2 to 5 p. m., at which time the President and his Cabinet, the Legislature, the Diplomatic Corps, the Commandant of the Frontier Police Force and many distinguished citizens met the honored guests. On Tuesday, May 18th, the gentlemen were entertained at the American Legation, by Minister Lyon, at a special reception with the President and his Cabinet. The sentiments there expressed, were of a most cordial and friendly character on part of both the Liberian Government and the American Commission, and prepared them for the purpose for which the United States Government had sent them. On Wednesday, the 19th, the Citizens' Committee, gave a public reception in honor of the Commission at the First Methodist Episcopal Church, at which time a splendid program was rendered. Mr. Joseph Samuel Dennis, Acting Mayor of the City, was master of ceremonies, and made an appropriate and brief address touching the significance of the occasion. Welcome addresses were delivered by Dr. G. W. Gibson, Ex-President of the Republic, and Bishop S. D. Ferguson, of the Protestant Episcopal Church. Responses were very happily made by Dr. R. P. Falkner, Dr. Geo. Sale and Mr. Emmett J. Scott, members of the Commission. The closing address was delivered by the Hon. T. W. Haynes, of the Liberian Bar. The music for the occasion was furnished by a special choir, under the direction of Prof. H. B. Hayes, and the singers did great credit to themselves and the occasion. A mere synopsis of the addresses would not do justice to the various speakers; suffice it to say however, that each speaker understood thoroughly the full significance of the hour, and with enthusiasm running high, scored a signal victory for the cause thus represented. It is hoped that these addresses will be published in pamphlet form. The opening prayer was offered by Bishop W. H. Heard, of the African Methodist Episcopal Church, and the benediction was pronounced by Bishop I. B. Scott, of the Methodist Episcopal Church.

On Friday, May 21st, Mr. Hans Freitag, the Imperial German Consul, entertained the Commission and their Attaches at a luncheon at the German Consulate. There were also present the American Minister, the American Vice-Consul-General, Consul Lange, and the Secretary of the American Legation. This was a most enjoyable affair, and all passed the time in a most pleasing manner.

Another public reception was tendered the Commission on Wednesday, May 26, by Secretary of State, F. E. R. Johnson, and Mrs. Johnson, at the residence of the Secretary, at which time a large number of citizens and invited guests again greeted the Envoys. Secretary Johnson in a brief address presented a scarf pin to both the Captains of the two Cruisers. These pins were made of African gold. Captain Wilson and Captain Howard, of the *Chester* and *Birmingham* respectively, made brief responses. An informal luncheon was served, and the company spent a pleasant afternoon in general conversation and fraternal greetings.

On Thursday, May 27th, a committee of ladies gave a picnic in honor of the Commission, about six miles up the Messurado River, and many citizens availed themselves of the opportunity of a day's outing. On Thursday evening, same date, the Commission entertained the Liberian public at their headquarters, from 8 to 10 p. m. This was a most enjoyable affair, which afforded an opportunity for many to shake hands and come in immediate contact with the distinguished guests. Friday, May 28, from 2 to 5 p. m., His Excellency President Barclay tendered the Commission a farewell reception, and the remarks on this occasion by Secretary of State, F. E. R. Johnson, responded to, by Chairman Falkner, of the Commission, were all well received and stood as the expression of the most cordial feelings and high hopes for the success of the Commission. The time of their stay here, was a very pleasant one indeed. These gentlemen left this harbor on Saturday morning, May 29, about 11:30. The *Chester* steamed out for Sierra Leone, with Dr. Falkner, Captain Coleman and

(*Continued on Page Seven.*)

THE CHRISTIAN LIFE

An Old Parable

A sower went forth to sow.
On his cheek was the health-lit glow,
Of the young and strong,
And the life that is long,
And the brain that is swift to know.
He had no measure,
To gage his pleasure,
But sowing his seeds,
Of designs and deeds,
He had little care
Was it wheat or tare,
Which he sowed broadcast
In the earth. At last
Thick and strong were the seeds,
Alas! They were only weeds.

A sower went forth to sow,
In his heart was the faith-fed glow,
And the love and zeal
Of the men who feel
That only the best should grow.
He sowed for others,
All men are brothers;
And fair were the seeds
Of design and deeds,
Which with pains and care
And in earnest prayer
He sowed broadcast
In the earth. At last
His fields were filled with the best,
And earth rain and sun did the rest.

A reaper with low-bowed head,
And heavy, reluctant tread,
Was forced to stand
On his weed-spoiled land,
Which none might reap in his stead
Too late repentings,
Regrets, lamentings!
The crops from the seeds
Of his evil deeds,
To his shame and sin,
Must be gathered in.
He turned with pain
From the task, but in vain
Did he loiter, struggle or weep.
That which he sowed he must reap.

In harvest, when fields were white,
A reaper went forth in the light.
And the radiant morn,
Of the golden corn
Filled his soul with a strange delight.
There was no weeping
In his glad reaping;
But wonder at wealth
Which had come as by stealth—
For his sheaves were great.
Then his heart, elate,
Asked the angels, Why?
And their low reply
Was heard by his ears alone—
"Thou art reaping what thou hast sown."

—*Marianne Farningham.*

The Vine and the Branches

By T. A. Barlow, M. A.

I am the vine, ye are the branches.—John xv. 5.

1. In these verses our Lord goes, as was His wont, to Nature, and borrows a page from her book of life to illustrate His own. The vine, which in our latitudes is half exotic, was one characteristic product of Palestine, where it hung along every terraced hillside. Scripture refers again and again to the fruit of the vineyard and the vinedresser's craft and the vintage festival. In the Old Testament the vine is taken as a type of the Jewish Church. And we even find a spray of vine-leaves or a cluster of grapes stamped on Jewish coins—as a kind of national emblem of Israel—like the Scottish thistle or the Irish shamrock. When Herod the Great restored the Temple to more than its early splendor, there hung above its chief entrance the golden image of a vine. Now it may be, as many think, that our Lord had passed from the upper room into the Temple courts when He uttered this discourse to His disciples. And as He looked up over the gateway to that visible symbol of the ancient Church and the chosen race, He claimed it for Himself: "I am the true vine, the ideal vine." Israel has failed and come short of the spiritual reality which its emblem typified. Christ embodies and fulfills in His own person all those vital relations which the vine portrays. And when our Lord pointed to His disciples and said, "Ye are the branches," He was teaching unmistakably their living union with Himself. Each Christian is bound up with Christ as closely and vitally as a vine-branch with its parent stem. The same life flows through them both; they wax and wane, they share and suffer together.

2. Christian life is not arbitrary or artificial, but *organic*. Each branch grows out of the vine-stock, and depends on it for nourishment, and draws from it constant supplies, and expands by virtue of its imparted force. If there were tongues in trees and such a branch could speak, it might whisper, "I live, yet not I, for the vine liveth in me." Because the vine lives, the branch lives also. And each friend and follower of Christ is bound up with Jesus Christ Himself, in the same sort of organic inward unity. A Christian is a man who has the life of the Son of God transfused into his spiritual veins, so that his heart beats in tune with the pulses of the Divine will. "We have the mind of Christ," said His apostle; and that saying comes true, in so far as we really have Christ's thoughts moving in our minds, and Christ's choice ruling our wishes, and Christ's love throbing in our breasts—as we are joined to our Lord in a living union of affection and devotion and desire.

3. Being organic, this union is also *continuous*. Each living branch must abide in unbroken connection with its stem. A severed branch means one which has begun to perish. And so soon as a disciple falls out of fellowship with his Master, he loses all his inward force and freshnss, his soul flags and withers and decays. For the channel of grace is broken, and to be cut off from the Divine communion ends in spiritual death. We do not deny the need for set times of prayer, nor the blessing of public worship, nor the reality of sacramental grace, when we say that Christian communion with God must be continuous, and not merely intermittent. There is no hour of the day or night when a branch is not drinking in sap from the vine. And our unity of spirit with Christ must be of this abiding kind—as natural as breathing, though often as unconscious. Evening by evening the disciple falls asleep in Christ; and so he can greet each fresh sunrise with the happy testimony, "When I awake, I am still with thee."

4. This parable supplies the clue to God's discipline. The use of a vine-branch is not to spread itself into beautiful tendrils, or harden itself into woody stems. The gardener does not want it to "make wood"; it exists for Nature's chief end, which is fruit. And nothing in the garden bears more severe and sedulous pruning than the vine—to cut out whatever can divert it from fruit-bearing. The heavenly Husbandman prunes and purges our lives after the same plan. Hopes and habits, perhaps as natural as the young vine-shoots, He cuts out and casts away, so that the central life may flow through us unthwarted and make us fruitful indeed. This is the method and purpose of the Divine discipline. God does not care that your career should look shapely and successful. Often it may be the bare end of a life, with all its form and comeliness shorn away, which brings forth the heaviest clusters of holy fruit.

5. The same figure interprets the secret of prevailing prayer. *If ye abide in Me, ye shall ask what ye will.* or the petitions of such disciples are echoes, so to speak, of Christ's own prayers. His words abide in them; and as He has spoken, so they speak. Their inner impulses and desires are harmonized with His own. Their praying will be some fragment of Christ's teaching transformed into supplication—and so it must of necessity be heard. The promise of the absolute fulfillment of your prayers is always conditioned by this personal fellowship between your soul and Christ. As you come to love what He loves and to hate what He hates, your prayers will only echo His all-blessed will. As you delight yourself in the Lord, He can afford to give you the desires of your heart.

6. Christian growth and fruitfulness can never be forced or hurried. They must be natural and spontaneous. A branch does not make itself grow. It lets the vital energy of the tree have free course through every cell of its tissues. We cannot make our souls grow, nor add by anxious thought one cubic to our spiritual stature. We have simply to abide in Christ, and so to drink in the power of His endless life.

7. Christian steadfastness is just continuance in the love of Christ. We begin with the wonder of His love's acceptance. But we rise "far above all passionate wind of welcome and farewell," into the peace of His love's security. The same Voice which says, "Abide in Me," goes on to say, "Because I live, ye shall live also."—*In The Upward Calling.*

Like Our Master

We all feel a peculiar interest in being taken for some distinguished character. To tell some people that they are within an ace of being like someone whom they deem better looking than themselves is a kind of flattery very dear to their heart. Many distinguished people have their "doubles" who are exalted with pride on account of it, and who take every means to make the likeness as perfect as possible. They will assume the same gestures, affect the same manners, wear the same kind of dress, and all because of their inordinate desire to be like the one who in reality is in a higher position and more distinguished than themselves. This may be absurd, and answer no good purpose but to confuse the crowds. But there is the possibility of each one of us reaching the likeness of the highest style of man that ever walked the earth; we may be like our Lord. And it is not a question whether we can be like Him. There is a more serious question, viz. that to be a Christian in the truest sense we must be like Him.—*In "Onward."*

A Christian Duty

Cheerfulness is as much of a Bible command as honesty, though few people think of it that way. There are many who would shrink from going into a neighbor's house and carrying off a bit of loose change or any valuable that might be lying about, and yet do not hesitate to go time after time and rob him of his courage and helpfulness. People who insist upon cherishing depressing moods and doleful views have no right to wander about spreading the infection; they chould be quarantined until they can show a certificate of healthful spirits. To run into a friend's cheerful home for a call and needlessly to leave behind an atmosphere of gloom and discouragement is worse than a social blunder—it is a sin.

A Good Conscience

What is there in all the gratifications of passion, the pomp of the world, and the enjoyments of it, to the delights of a good conscience? It is the health of the mind; it is a sweet perfume that diffuses its fragrance over everything near it, without exhausting its store; unaccompanied with this the gay pleasures of the world are like brilliants to a diseased eye, music to a deaf ear, wine to an ardent fever, or dainties in the languor of an ague. A good conscience is, indeed, the peace of God which passeth understanding; how happy is it to lie down with such a sweet companion after a day spent in communion with God, and the necessary duties of life!—*Dr. Knox.*

OUR YOUNG PEOPLE

Suppose

Suppose your mind a garden were,
All ready for the spring,
And everything you planted there
Would soon be blossoming.

Suppose that evil thoughts were weeds
That rankly grew apace,
And every dream of selfish deeds
Should blossom in disgrace;

While every impulse to be kind,
To ease some other's woes,
Should bud and blossom in your mind
A fair and fragrant rose.

Suppose that every idle whim,
And every thought of scorn,
Should find its frutage in a grim
And poison-laden thorn;

While every purpose to uplift
Your soul from sordid ways
Should blossom in a snow-white drift
Of tender lilly-sprays.

'Tis surely with no danger fraught
Supposing things like this—
And maybe here's a seed of thought
To flower forth in bliss.

—Youths' Companion.

Roosevelt on the Ideal Boy

A recent speech by President Roosevelt contains the following, which it would be well for every boy to hang up alongside his mirror:

"My ideal of a boy is one who will grow up and be able to support himself and a wife and children. To be fit to be an American citizen he has got to preserve his self-resepct and conduct himself so as to wrong no one else. Now and then you will hear the wise father, or one who thinks he is wise, dwell upon the fact that his boy is smart. If he means to be able quick, and to be trusted, then all right, but if by smartness is meant, as is too often the case, the kind of adroitness that sheers off into trickery or the kind of ability that is just off the line of honesty, then you should teach him that he is growing up to be an enemy of the Republic. Trickery is trickery if it takes the form of doing a man out of his day's work or cheating in a grocery store, or swindling on a great scale, by stock gambling or the manipulation of railway securities."

Judged by the Hands

The boy in search of a job turned up at supper time at his sister's house, looking rather disconsolate.

"I didn't get nothing to do," he said, shortly, as soon as he was seated.

"I don't wonder, if you used that kind of grammar," said his sister.

"That wasn't it; I had my company grammar on all right; 'twas something else, and I'll tell Jim about it after supper. You'd spring the 'I-told-you-so' game on me, and make me tired."

Jim was his brother-in-law, and had been a job-hunting boy himself not many years before. He was beckoned into the sitting room immediately after rising from the table, and once there the door was shut by his wife's youthful brother, who turned and said: "I went to fourteen places to-day, Jim, and was turned down at every shot."

"What was the matter?" asked the sister's husband.

The boy held up the forefinger of his left hand, along the inner side of which a yellow stain showed as far as the second knuckle. "That," he said, simply.

"H'm," said his brother-in-law, "the boss in our shops won't allow cigarette smoking, either; but I didn't know things had gone as far as this. Why don't you quit?"

"I have. I quit last night. One of the guys that said 'Git" called me back just as I got to the elevator, and says: 'What makes you smoke cigarettes?' 'I don't,' I says. 'There's some things worse than cigarette smokin',' he says. 'I quit last night,' I told him. Then he grinned a little and said I might not be such a liar as he thought after all, but it was a fact that Chicago men had quit hiring cigarette kids. Then he said if I had quit I might come back next week."—*Selected.*

When Christ lays a requisition on boat or sailor's time, He returns the boat laden with fish to the water's edge.—*F. B. Meyer.*

The Everyday Girl

She is not beautiful, as far as features go, but she is beautiful with the expression that sweetness and nobility of love lend to her steadfast eyes and tender face.

She is not marvelously clever, but she knows just how to hold the love of the husband and children, around whom all her ambitions center.

Her face may be lined by many anxious vigils over restless little fever racked bodies, her hands roughened by toil for those she loves, but her blessed mother heart is as fresh and pure and eager as a child's.

Or perhaps she is not a mother, nor a wife, but just a loving woman with a heart big enough to hold the joys and sorrows of others and to sympathize with them.

But, whatever her station in life, thank God, she is not scarce; there are millions of her type.

The everyday woman is the homemaker, and she is not restlessly seeking a career and stretching out groping, unsatisfied hands for the unknown. What she wants is love and home, and fortunately for her she usually gets it.

The everyday woman is the backbone of the world.

If she is a mother, she rears her children wisely and tenderly, teaching her sons to be honorable, manly men, and her daughters to be good women.

If she is not a mother she is interesting herself in the cause of her sex and taking an intelligent stand on the issues of the day. She may like pretty clothes, but she is not frivolous, and she is not so complex but that her friends may understand her; and she is not brilliant, but loving.

I do not know that the everyday woman ever inspires a great passion, but she does inspire a very true and lasting affection.

Men of genius usually fall in love with women of the average type. It may be a question of the law of opposites—restfulness and peace appeal strongly to the nervous, excitable mind of genius.

The average woman has her hours of depression, when she feels that she is commonplace and envies her more brilliant and beautiful sisters.

But she need not feel that way, for the world could not get on without her. Her sweetness and common sense are indispensable to mankind in the making.

The everyday girl is wise when the tries to beautify herself, for every woman has the right to make the most of herself, but she should never try to be witty; wit must be spontaneous.

She is good and she is sweet and she is intelligent, and men revere and love her. The everyday woman is not to be pitied, but congratulated.—*Exchange.*

Straight as a Gun Barrel

"Is he straigth?"

"Straight as a gun barrel. You can depend upon him in every spot and place."

This was said of a boy who had asked for a place and had given as a reference the gentleman who made this firm reply. Would you not like to have men say to you, "He is as straight as a gun barrel?"

Stop and think what that means. How straight is a gun barrel? No need to tell any boy that. He knows that in the factory where guns are made the metal is rolled and pressed and ground and polished until the most practised eye cannot detect the slightest curve in it anywhere. Not until it is so can it be permitted to go out of the factory. Over and over again it must be tested and tried until it is as perfect as men and machines can make it.

And think for a moment why this should be so. If the gun barrel were not straight, no one ever could hit what he aimed at; the bullet could not help flying wide of the mark.

And hitting the mark is the thing. That is what every boy wants to do—hit the mark. Therefore he must be true. "Straight" is a homely word, but it is full of the deepest meaning. No boy can ever reach his aim, be it ever so high, unless he always does the true, manly thing. One little mean, underhand act, and his life may be marred forever.

The world wants men who are straight. Only straight men come up from straight boys. We cannot pass the time of boyhood and youth in doing smart, sharp, and tricky things, and then all at once, on a day when the world says we have reached manhood, drop our questionable habits and become upright men, because the gun barrel that is warped can never be made straight as it was in the first place unless it be cast into the furnace and melted over again. And that process hurts; it means pain and sorrow and bitter tears.

Yes; if we ever expect to be straight, the time to begin is now. But how may we know whether boys are true or not? Think of these rules:

The boy who is true is not afraid to look any one in the eye.

He has a frank, manly bearing. This only right-living can give him, and that it will give him always.

If he says he will meet you at a certain time and place, he will be there or tell you why he is not.

Only the truth passes his lips.

He honors his father and mother. He is respectful to every one.

He does not swear. He does not use tobacco. He loves God and all good things.

These are the sure signs of a true man. Can you measure up to them? God help you to do it!—Edgar L. Vincent, in the Visitor.

Having to Keep Right On

"No, I wasn't discouraged. 'Twouldn't have been any use; I had to keep right on any way," simply answered a plain, practical woman to an inquiry as to the way she had won through a hard time in her life. When you just have to do things, you don't stop to think whether you have courage to do them or not; you go ahead because there is nothing else to do. I suppose the folks that get discouraged are the ones that have a chance to stop and study themselves to see how they are feeling. When something has got to be done, and you have to do it, you're not watching your courage, you're watching your chance."—*Interior.*

Keep A-Going

If you strike a thorn or rock,
Keep a-goin'.
If it hails or if it rains,
Keep a-goin'.
'Taint no use to sit and whine,
When the fish ain't on your line;
Bait your hook and keep on tryin'—
Keep a-goin'.

If the weather kills your crop,
Keep a-goin'.
When you tumble from the top,
Keep a-goin'.
S'pose you're out of every dime,
Gettin' broke ain't any crime;
Tell the world you're feelin' fine—
Keep a-goin'.

When it looks like all is up,
Keep a-goin'.
Draw the sweetness from the cup
Keep a-goin'.
See the wild birds on the wing,
Hear the bells that sweetly ring;
When you feel like singin', sing—
Keep a-goin'.

—J. Whitcomb Riley.

CLOSE OF PAUL'S SECOND MISSIONARY JOURNEY —CORINTH

(Acts 18: 1-22.)

International Sunday School Lesson for August 1, 1909

GOLDEN TEXT.—"In the world ye shall have tribulation; but be of good cheer; I have overcome the world.—(John 16:33.)

TIME.—A. D. 51 to early in 53.

PLACE.—Corinth.

DAILY HOME READINGS:

M.—Acts 18: 1-11;—Tu. Acts 18: 12-22;—W. 1 Cor. 9: 13-23;—Th. 2 Cor. 12: 10-19;—F. 1 Cor. 4: 1-16;—S. Jer. 1: 7-19;—Su. John 16: 25-33.

BY THE REV. E. B. BURROUGHS, A. M., D. D.

If it be true that the faith of earthly glory leads but to the grove, it is also true that the path to heavenly glory is fraught with tribulation. The determination to be good, noble, and true is a challenge to all of the forces of evil. From that movement, until life's latest hour is reached, a warefare must be waged against the world, the flesh and the devil. And this conflict is often attended with great disappointments, heart-aches, and bitterness of soul. All of this Jesus knew. He fully understood all that is involved in the Christian life. Hence the words of comfort and of good cheer contained in our Golden Text. He would not mislead His disciples. He would not have them believe that the path to heaven would at all times be smooth and pleasant. I say it would at times be difficult and exceedingly rough. Yet when such stretches are met with they must not think them strange nor lose heart. Having been foretold just what to expect they would be prepared to stand firm against whatever might come. Moreover they would not be alone. He would be with them. His promise would be with them to comfort, to cheer, and to bless. The fact that He has "overcome the world" is a pledge that we too may overcome. Not however, in our own strength, but in the strength which He shall daily supply. Let us rejoice that it is ours to have.

Our lesson today finds Paul at Corinth. It was forty miles west of Athens. Here He met Aquila and Priscilla, who had recently come from Rome. He made their house His own while He worked at His trade. On the Sabbath he preached to the Greeks and Jews in the Jewish synagogue. But the Jews would not believe. This caused Him to turn away from them and to now go to the Gentiles. Accordingly He took up His abode at the house of Titus Justus, a proselyte. Crispus, the ruler of the synagogue, was converted and baptized. But opposition increased and at length Paul was brought before Gallio, the Jew consul, and charged with preaching a kind of worship that was unlawful. But Gallio cared nothing about such things, and refused to consider the complaint. Having remained at Corinth for eighteen months Paul finally takes his departure for Ephesus.

Light on the Text.

1. *After these things.* The wants recorded in the last lesson. *Departed from Athens.* Left the capital city. *Came to Corinth.* The political capital of Greece. It was the center of government. It also had large commercial interests. Its climate was delightful and causes many people to seek it because thereof. The Corinthians were the first to build new galleys. They were painters and sculptors. But they were not good people. They loved pleasure and lived sinful lives.

2. *Found a certain Jew * * * With his wife.* That is, came upon him and his wife unexpectedly, or, because He was looking for one of the "same craft"—tent making. They had been banished from Rome by an edict oof Claudius. They were probably coonverted by Paul. *Claudius.* Emperor of Rome. *Jews to depart.* They were banished on account of a revolt in Judea.

3. *Tentmaker.* All Jewish boys were required to learn a trade. They probably wove the cloth as well as made it into tents.

4. *He reasoned in the synagogue...* Explained the scriptures and publicly preached the Gospel of the Lord Jesus Christ. *Persuaded Jews and Greeks.* Sought to persuade. The Greeks were proselytes—Greeks who had been converted to the Jewish religion.

5. *But when Silas and Timothy came down from Macedonia.* See Acts 17: 14-16; 1 Thess. 3: 1-2. He was greatly strengthened by their coming. *Paul was constrained by the word.* Because intensely anxious for the salvation of the Corinthians. Possibly the Holy Spirit so burdened him with the word of God as to cause him to speak with new zeal and power.

6. *Opposed themselves.* Refused to take heed. *Blasphemed.* Railed. R. V. M. *He shook out His raiment.* "He shook out His lap, as if He were shaking out their lot from the Kingdom of God." It was a symbolical act, as a testimony against them. See Matt. 10:14. It was an act of warning rather than one of anger. *Henceforth.* While I remain in Corinth.

7. *Departed thence.* Left the home of Aquila. *Titus Justus.* A Jewish proselyte.

8. *Crispus * * * *believed in the Lord.* He was converted and baptized by Paul. See 1 Cor. 1:14.

9. *Be not afraid.* This suggests that Paul was becoming somewhat discouraged and fearful. Thus far his labors had met with but little success. *Hold not thy peace.* Continue to preach the Gospel. You are doing My work. Keep right on for you are right.

10. *For I am with thee.* A promise which met the special trial of the time. Greece might be against him, but Christ was with him. "One with God is a majority." *No man shall set on thee to harm thee.* He was not promised freedom from attack but freedom from harm. No one should do him violence. "They that be with us are more than they that be with them." *I have much people in this city.* Not that there were many who at that time believed in Christ for the contrary was the case. But God foresaw who would become followers of Christ and thus by anticipation calls them His people. Thus Paul could not be harmed until his work was done. And his labors were ultimately crowned with great success for a large and influential church was organized in Corinth.

11. *A year and six months.* The time of his sojourn at Corinth. While here he wrote his epistles to the Thessoloneans.

12. *Gallio.* A brother of Sinia. *Proconsul.* Governor of a province. *Achai* The province in which both Athens and Corinth were situated.

Charleston. South Carolina.

THE NEARNESS OF EXTREMITY TO OPPORTUNITY

(John 5: 1-16.)

The Epworth League Devotional Topic for August 1, 1909

BY W. H B. URCH.

The Theme and the Scriptures Our Lord must have performed many miracles of healing not recorded, but it is evident that every case preserved to us in the Gospels has some special lesson. Is there any other instance of Christ's power so completely suggestive of the statement that "man's extremity is God's opportunity"? For it must be remembered that the Savoiur was ever looking for opportunity to bless suffering humanity. It is not difficult to believe that in all that sorrowful, afflicted assemblage about the porches of Bethesda, this poor, impotent man might have been the most needy. Think of the long life of weakness and helplessness. Thirty-eight years of prolonged misery! Surely, His was an extreme case. For many years He had been brought to these porches in the hope that when the angel "troubled" the waters of the pool He might have at least a chance, poor as it was, of getting healing. Season after season passed and hope deferred must have made His heart sick as He lay on His mat the morning that the Great Physician chanced that way. Was there a more hopeless creature in all Jerusalem at the moment when salvation was so near? The darkest moments are just before the dawn, and the darkest hour of the direst extremity was upon him to be illuminated by the coming of Jesus with most gracious opportunity. Opportunity had indeed come into touch with his extremity. It is wonderful how Christ awakened the man to a realization of his opportunity. Standing before the paralytic, the Great Healer asks the strange question, "Wilt thou be made whole?" Jesus is doubtless unknown to the poor sufferer, and such a question might have seemed only a gratutious wondering of his sensibilities. But the stranger's commanding and benign appearance belied any such interpretation and he sorrowfully and perhaps apathetically replied, "Sir, I have no man, when the water is troubled, to put me into the pool." This broken-hearted utterance spoke volumes of the man's extremity. Even the little human hope in his case had gone; he seemed to be utterly friendless and alone, and he was too far gone to drag himself to the healing waters when the blessed stirring occurred; he was in the very depths of hopelessness, yet salvation was blessedly near. There was stealing into his benumbed heart the warmth of a new hope, and when the royal command, "Take up thy bed and walk," this new hope became a splendid faith; he was enabled to put aside all doubt and questionings "and he took up his bed and walked."

The Lesson and the Themes This exquisite story suggests several important lessons. *The possibility of healing to the most despairing.* The most potent remedy of the doctor is not always carried in his medicine case. The modern physician has learned that "half the battle" is won in many a case of sickness by inspiring the patient with optimism. It is difficult to heal the man who turns his face to the wall and refuses to see hope. This paralytic had to be aroused to a sense of hope; he must be made to see that in spite of the *apparent* impossibility of his ever being able to shoulder his bed again he *could* arise and walk; that his case, though desperate, was not beyond remedy. It is the glory of the gospel that no man need despair and it is the happiness of the Christian worker to proclaim this everywhere.

The story presents a vivid picture of the world's need. Notwithstanding the buoyant conception held by the followers of several modern cults that there is no sin, no disease, we cannot get away from the harrowing fact that the world is still crowded with impotent, sin-sick folk. We ought not to want to shut our eyes to the world's need but, rather, seek it out. Let us, like the compassionate Saviour, be ready to walk in the "porches" filled with the "great multitude of impotent folk, of blind, halt, withered," many of whom, more than we think, are awaiting the "moving of the waters." It is a sad fact that outside of our churches and, apparently, beyond moral help are vast numbers awaiting the message oof cheer.

Then, too, *how suggestive is the incident of the nearness of our opportunity to the extremity of the needy one.* The writer of this exposition was recently called upon to bury a mother who in great neglect had passed away. Women shed tears as they remembered that they had been near neighbors to the sick woman but had permitted her to die alone with a young child. Infinitely more pathetic is it to live day by day with needy souls when, if ooppoortunity were seized, hearts might be won for Christ. What must our self-reproach be some day to learn that we missed our blessed chance for service when it was within our very grasp.

The Aims of the Meetings..

The service will have been a failure if we do not close it with a higher ideal of our relation to the outside world.

Let Christ be kept before us, the untiring lover of men; who never missed an opportunity of blessing men.—*From Notes on the Epworth League Devotional Meeting Topic.*

He who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten the cause.—*Henry Ward Beecher.*

The conditions of life are necessarily wrong because contrary to what we might desire. Perhaps it was the desire itself which was wrong and the conditions which were right, and which are the expressions of Gods will, and are thus to be joyfully accepted.—*Anon.*

Sunday School and District Conferences

BY REV. E. M. JONES, D. D.

The season for holding the District Conferecnces is approaching. In the next three months most of the District Conferences in the bounds of the 20 colored onferences will be held.

Many vital and important subjects will come up for consideration. But no subject cf more importance will come before these conferences than the moral and religious training of our children and youth. This is a live wire and always will be. The religious life of the children effects every phase of our racial and national life. Nothing helps so much as to bring our children under religious restraint and nothing will hinder so much as the want of it.

We are face to face with a serious and dangerous condition. Three fourths of our children and young people are out of the Sunday School, which is the most effective institution for training our children in the Bible and religion. There are about three million of our children and youth below the age of twenty-one years and just a little over 900,000 are being trained in Sunday School.

With a defective home-training and with three-fourths of our young people out of the Sunday School, and beyond the immediate influences of the church, makes a serious and very dangerous situation. To reach these unreached millions and save and train them is the most important problem which confronts our race. If this problem was solved, then all the others would be made easier. With this unsolved, all others are aggravated.

Our hope is in the children and we must get them in the Sunday School and save and train them or stand the certain and awful consequences. The Sunday School stands for this purpose and is easily the most potent force in the world for this work.

Therefore it should be the most earnest efforts of every district conference to emphasize the importance of our Sunday School work.. Let the conferences demand better prepared Sunday School superintendents and teachers, higher ideals, more and better modern methods of teaching, better classification of the schools and a more persuasive and determined policy of bringing the children to Christ. The salvation of our children should be the largest object of our effort. Then, too, we must emphasize the matter of training them in Christian service.

To this holy task and this all-important work we ask the co-operation of our district superintendents and pastors. The brethren will remember we are asking for one hundred thousand dollars for the Board of Sunday Schools. We need and should have it. Let the District Superintendents make a liberal apportionment for our board and let each pastor raise the same.

Notice to District Superintendents and Pastors

Dear Brethren:—I judge you have seen in the "Christian Republic" a notice to the effect that blanks have been sent to all the District Superintendents by the office of the Board of Home Missions and Church Extension with the request that the Bishop and the Cabinet study the needs of each District and Pastoral charge and report to the Annual Conference. The Annual Conferences are requested to consider the recommendations of the Bishop and District Superintendents and fix by vote the amount the Annual Conference will ask the General Committee to appropriate. The new plan is that each Annual Conference, Mission Conference, or Mission shall, as such, make request for appropriation from the General Committee. One copy of this request is to be sent to the office at Philadelphia and one copy to each of your District Representatives.

As one of your District Representatives I am anxious to serve you efficiently. Hence I request the Pastors and Superintendents to write me freely about the work. Write me about the condition of the people in country and city. Give me the facts.

Be sure to have the Annual Conference pass by vote on your requests for help.—R. S. Lovinggood, Sam Huston College, Austin, Texas.

The American Commission to Liberia

(*Continued from Page* 3.)

Secretary Finch, while the *Birmingham* left for Cape Palmas and Bassa, with Dr. Sale, Mr. Scott, Major Ashburn and Mr. Flower. These gentlemen were accompanied by the American Minister. A large number of Liberian citizens were at the wharf to say good-bye.—*From Liberia and West Africa.*

The Meeting of the National Negro Business League in Louisville, Ky.

Southwestern Christian Advocate:

To the Editor—Through the medium of your paper I wish to remind the local leagues and individual members of the League, as well as others, throughout the country of the fact that the National Negro Business League meets in Louisville, Ky., on August 18th, and will remain in session three days.

It is most important that the local Leagues select delegates which will represent them at the Louisville meeting.

I also wish to urge the attendance of men and women of our race engaged in business throughout the country who have not heretofore been present at the League meetings. No one can attend these meetings and hear and see the strong, successful men of our race without getting new ideas, and new encouragement, which he can take home and use in his own business to great advantage.

Asied from this consideration, every man owes it to himself and to his family to take a few days off for rest and recreation, which can only come by change of scenery and in the daily routine of life.

The people of Louisville, of both races, are making extensive preparations for the reception and entertainment of the Business League. Aside from preparations covering the business portion of the work of the League, extensive preparations are under way for social functions which will add considerable flavor and interest to the success of the occasion.

A new and unique feature of the Louisville programme will consist in the fact that the State of Mississippi will occupy an entire day on the programme, showing what progress that State has made in business and growth.

We hope that the men will not only be present in large numbers, but, if possible, they will bring their wives and other members of their families, so that the occasion will be made one of profit and pleasure from every point of view.

The local League of Louisville deserves great credit for the activity which it is displaying in making preparations for the meeting of the National League. Among other things the local committee is providing for an old-fashioned barbecue on the 19th, a banquet in one of the largest halls of the city on the 20th and a trip to Mammoth Cave on the 21st.

Now is the time above all others in the history of our race for us to bend our energies in strong, constructive, progressive directions, and the National Negro Business League points the way for this kind of work as no other organization does.

Africa News from the Field

Wherever woman is elevated to a claim or proper regard, larger, better and cleaner homes take the place of the common dirty little round hut; and the people of the Kraal are clothed and in their right mind.

At the native station on the Umtasa Circuit of the East Central Africa Mission Conference every missionary worker is a tither and at each station offerings are taken at all regular services. At a recent meeting of native workers they contributed $25 to aid a needy point. When the buildings are completed at a native station the people plant, cultivate and harvest a number of acres which they call "The Gorden of God."—Ralph Welles Keeler.

In a certain section of Africa the home of the Mission Conference has for its headquarters a farm of two thousand acres which adjoins the Kraal of Umtasa, the native king of Manicaland. This king is one of the most influentian natives, and his kraal one of the largest in Rhodesia. The first work done here was the sending of two native evangelists two years ago. Today there are in this territory—12 Mission Stations; 16 Native Pastor-Teachers; 6 Bible Women; 600 Church Members; 1200 Pupils; 1000 who can and are reading the Gospel; aggregate weekly congregations exceeding 15,000; and more than a score of transformed villages where God is worshipped "in spirit and in truth."

Episcopal Visitation

PLAN FOR EPISCOPAL VISITATION FOR 1909—PART 2.
FALL CONFERENCES.
CHRONOLOGICAL.

Alaska Mission ...				Smith
Idaho	Blackfoot	Aug.	2	Smith
Pacific German ...	Seattle, Wash.	"	18	Smith
Wyoming Mission..	Lander, Wyo.	"	19	Warren
North Montana	Havre, Mont.	"	19	Spellmeyer
Pacific Swedish Miss. Conf.	Seattle, Wash.	"	21	Smith
Moutana	Butte, Mont.	"	25	Spellmeyer
West German	Lyons, Kansas	"	25	Nuelsen
Pacific Japanese Mission	Seattle, Wash.	Aug.	25	Smith
Black Hills Miss....	Bellefourche, S. D..	"	26	Warren
Nevada Mission....	Carson, Nev.	Aug.	26	Hughes
Western Norwegian-Danish	Ballard, Wash.	Aug.	27	Smith
Columbia River ...	Coeur d'Alene, Wash.	Sept.	1	Smith
West Wisconsin ...	Monroe, Wis.	Sept.	1	McDowell
Cincinnati	Greenfield, Ohio....	"	1	Wilson
Colorado	Pueblo, Colo.	Sept.	1	Berry
Utah	Salt Lake City	"	2	Berry
N. W. German	Klemmer, Iowa ...	"	2	Nuelsen
Pacific Chinese Miss. Conf.....	San Francisco, Cal.	"	3	Hughes
N. W. Indiana	Crawfordsville, Ind.	"	8	Goodsell
Erie	Fredonia, N. Y.	"	8	Moore
Iowa	Winfield, Iowa	"	8	Spellmeyer
Wisconsin	Kenosha, Wis.	"	8	McDowell
Western Swedish ..	Stratford, Iowa ...	"	8	Nuelsen
Puget Sound	Bellingham, Wash..	"	8	Smith
Norwegian and Danish	Duluth, Minn.	"	8	McIntyre
Ceutral German ...	Cleveland, Ohio ...	"	8	Wilson
Northwest Neb.....	Gordon, Neb.	Sept.	9	Warren
Cal. German	Los Angeles, Cal...	"	9	Hughes
California	Pacific Grove, Cal..	Sept.	15	Hughes
Illinois	Matoon, Ill.....	"	15	Goodsell
East Ohio	Canton, Ohio	"	15	Moore
Detroit	Detroit, Mich.	"	15	Hamilton
Des Moines	Ames, Iowa	"	15	Berry
St. Louis German..	Burlington, Iowa ..	"	15	Spellmeyer
Central Illinois	Carthage, Ill.	"	15	McDowell
Ohio	Jackson, Ohio	"	15	Neely
North Ohio	Elyria, Ohio	"	15	Anderson
Nebraska	York, Neb.	"	15	Nnelsen
Italian Mission....	Pittsburg, Pa.....	"	15	Wilson
Oregon	Cottage Grove, Ore.	"	15	Smith
West Nebraska	Kearney, Neb.	"	16	Warren
Northern Swedish..	Ishpeming, Mich...	"	16	McIntyre
Kentucky	Maysville	Sept.	22	Wilson
Central Swedish ...	Geneva, Ill.	"	22	Goodsell
Michigan	Grand Rapids, Mich.	"	22	Moore
N. W. Iowa	Estherville, Iowa ..	"	22	Berry
Southern Illinois...	Centralia, Ill.	"	22	Spellmeyer
Indiana	Washington, Ind ..	"	22	McDowell
Central Ohio	Sydney	"	22	Neely
North Nebraska ...	Neligh, Neb.	"	22	Nuelsen
Missouri	Hannibal, Mo.	"	22	Quayle
Minnesota	Austin, Minn.	"	22	McIntyre
Blue Ridge	Asheville, N. C. ...	"	23	Anderson
Southern California.	San Diego, Cal...	"	23	Hughes
Rock River		Sept.	29	Goodsell
Central New York..	Ithaca, New York..	"	29	Hamilton
Upper Iowa	Mason City, Iowa..	"	29	Berry
Chicago German ...	Elgin, Ill.	"	29	McDowell
West Virginia	Mannington, W. Va.	"	29	Wilson
Holston	Morristown, Tenn..	"	29	Anderson
Northern Minnesota	Duluth, Minn.	"	29	McIntyre
Arizona Mission ...	Phoenix, Ariz.	"	30	Hughes
New Mexico Span. Miss Conf.	Silver City, N. M..	Sept.	30	Quayle
New Mexico Eng. Miss. Conf.	El Paso, Tex.	Oct.	2	Quayle
Genesee	Buffalo, N. Y.	Oct.	6	Hamilton
Oklahoma	El Reno, Okla. ...	Oct.	6	Quayle
Tennessee	Shelbyville, Tenn..	"	6	Anderson
Dakota	Pierre, S. D.	"	6	Nnelsen
Pittsburg	Bellevue, Penn. ...	"	6	Smith
Northern German ..	Chippewa Falls, Wis.	"	6	McIntyre
Central Tennessee .	Waynesboro, Tenn.	"	13	Anderson
North Dakota	Mandon, N. D.	"	13	McIntyre
North Carolina	High Point, N. C...	"	14	Moore
East Oklahoma Mission	Bartlesville, Okla..	"	14	Quayle
Atlantic Mission ..	Parmele, N. C.	"	21	Moore
East Tennessee ...	Bluefield, Tenn. ...	"	21	Anderson
South Carolina ...	Orangeburg, S. C..	Nov.	24	Hamilton
Central Alabama ..	Mobile, Ala.	"	25	Cranston
West Texas	Waco, Tex.	"	25	Neely
Austin	Wichita Falls, Tex.	"	25	Quayle
Alabama	Edwardsville, Ala..	Dec.	2	Cranston
Savannah	Jesup, Ga.	"	2	Hamilton
Southern German ..	Reisel, Tex.	"	2	Neely
Atlanta	McDonough, Ga. ..	"	9	Cranston
Texas	Bryan, Tex.	"	9	Neely
Georgia	Epworth, Ga.	"	16	Cranston
Gulf	Port Arthur, Tex..	"	16	Neely

FOREIGN CONFERENCES

AFRICA

West Africa	Malange	May	14	Scott
East Africa	Umtali	July	7	Hartsell

EUROPE

Bulgaria Miss. Conf.....	Rnstchuk	May	6	Cranston
Italy	Venice	May	19	Cranston
France Mission ...	Grenoble	May	27	Burt
Switzerland	Biel	June	3	Cranston
South Germany ...	Stuttgart	June	9	Burt
North Germany ...	Chemnitz	June	16	Cranston
Denmark	Fredrikshaven	June	24	Cranston
Norway	Porsgrnnd	June	30	Cranston
Sweden	Uppsala	July	14	Cranston
Finland and St. Petersburg	Abo	July	22	Burt

ASIA

North China	Peking	Oct.	6	Lewis
Central China	Nanking	"	20	Lewis
Foochow	Foochow	Nov.	17	Lewis
Hingwa	Hingwa	Dec.	15	Lewis
West China	Chengtu	Jan.	19. '10	Bashford.

KOREA

Korea Conference..	Seoul	June	23	Harris

It will be noted that the Italian Mission is included in the plan and the administration of "the Italian work in the territory included between the Atlantic Ocean and a meridian drawn west of Indianapolis, Indiana," is therefore in the hands of Bishop Wilson.

Adopted by the Bishops at Wheeling, West Virginia, May 3, 1909.

(Signed) L. B. WILSON, Secretary.
1026 Arch Street, Philadelphia, Penna.

Southwestern Christian Advocate

631 BARONNE STREET.

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3—When the ADVOCATE does not arrive regularly, notify us promptly.
4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

The Eye, Ear, Nose and Throat Hospital in this city is a blessing to the poor of this community and State. It has treated from its beginning 104,562 patients; of these there were whites 66,496, colored 38,066. During 1908 this hospital healed 4,433 whites, 3,405 colored. a total of 7,838. It goes without saying that but for this institution or one of its kind the thousands treated would probably suffer throughout life. This institution treats white and colored patients alike. And on behalf of our people we want to thank the authorities for the treatment the colored people have received daily these years. The colored people should contribute more to this institution. They are doing something. Our benevolent societies contributed last year $485.80. That is good. Our individual contribution, though small, should be more general. Some of the best physicians in the city give their services without remuneration. Mr. Charles M. Whitney is president of the board of trustees and Dr. A. W. De Roaldes is surgeon in chief.

Dr. Booker T. Washington recently made a trip through the State of Virginia and a part of West Virginia and was most cordially received. When the special train bearing the party arrived in Suffolk a line of automobiles, tendered by white bankers and business men, were at the station, and seated by the side of Mayor Norfleet Dr. Booker T. Washington rode in the procession, headed by a large band, through the principal streets. In another automobile, which immediately followed, was a special committee from the town council. Mr. Washington has made tours of the States of Mississippi, Oklahoma, South Carolina and Virginia. Each of these trips has been productive of great good in bringing about peace between the races and in inspiring the Negro. We wish that these trips could be conducted in all the States of the South.

Dr. W. P. Thirkield has made good as president of Howard University. It is a great thing for the Negro to have at the head of Howard University a man with the resourcefulness of Dr. Thirkield and a man who stands four squares on the highest development of the Negro. Dr. Thirkind went from a general office in the Methodist Episcopal Church to the presidency of Howard. The Methodist Episcopal Church gives to Howard in Dr. Thirkind one of its brightest minds and one of its most honored ministers. President Thirkield has been able to bring to Howard a stronger backing from the United States government. President Taft in his commencement address at Howard University not only gave his hearty indorsement to the work of President Thirkield and the board of trustees, but put the government behind the university. He said: "Everything that I can do in helping along this university I expect to do. It is an obligation of the government of the United States and it is money constitutionally applied to that which shall work out in the end the solution of one of the great problems that God has put upon the people of the United States." Mr. Taft laid the corner-stone of the new Carnegie Library, now building at a cost of $50,000, with an income of $5,000 provided. Ground was broken the first of July for a $90,000 Science Hall. A central steam heating plant has been completed this year. In the past three years several new chairs have been provided for and the attendance has advanced from 950 to over 1,200. The number of college students has been more than doubled.

Jackson, Miss., under prohibition, during the month of April, 1909, shows a decrease of one hundred arrests for drunkenness as compared with April, 1907, when the saloons were in full blast.

FIFTY YEARS OF UNITED HAPPINESS AND SERVICE

Bishop and Mrs. John M. Walden, surrounded by many members of the family, celebrated the fiftieth anniversary of their marriage July 3, at Cincinnati. The whole Church is interested in this event because of the long years of this honored couple and the splendid service, under God, they have been able to render. Our section of the Church joins world-wide Methodism in extending to Bishop and Mrs. Walden congratulations on their golden jubilee. Surely these two souls who have lived together in sunshine and shadow were not unequally yoked together.

We are taking from the columns of the *Western Christian Advocate* an account of the marriage of this now famous couple:

"Before the close of his first year as a circuit rider, during which he was the junior preacher under the Rev. J. C. Bontecou, preacher in charge, John M. Walden was married to Martha Young, at Cheviot, now Westwood, one of the eight appointments then on the North Bend Circuit. There had been nothing in the courtship which attracted attention, even so much as to occasion any gossip in the village. After the young preacher had the sanction of the presiding elder as to marrying, he did not think that the rule of the Discipline required further consultation, even with his esteemed colleague. So the engagement and the arangements for the marriage were confided to less than half a dozen kinfolk and friends. The third of July was Sunday. There was to be a gathering, chiefly of Methodists, at the Colerain Camp Ground on the Fourth, and the presiding elder consented to take Cheviot on his way and preach there Sunday evening, he being advised of the unannounced part of the service. The young preacher filled his regular Sunday appointment, the forenoon service being at Ebenezer, some three miles distant, and the afternoon service at Dent, about the same distance, announcing at each place the meeting at Cheviot, and stating that those who attended would be interested in the service. He returned to his boarding place in Cheviot before evening and surprised his kind host and hostess by not being ready to accompany them to Church. The presence of the presiding elder attracted a large audience. Toward the close of the sermon, some must have noticed that he changed the hymn book from one side of the pulpit to the other, but the movement was understood by the trusted friend, who hastened to inform the expecting couple. They entered the Church as the hymn was being announced and, passing forward by one side were met before the pulpit by the preiding elder, who then joined them in marriage, and when the ceremony was ended they retired by the other side, accompanied by the bride's brother-in-law and sister. A hymn was sung, the service duly closed, and the congregation was free to comment on the surprise of the evening."

Fifty-two years ago, then a young Methodist preacher in the State of Kansas, Bishop John M. Walden began his work for the Negro. At that time he gave the strength of his influence as a preacher and newspaper man to save Kansas from slavery. That was the beginning. The end, thank God, is not yet. Whether he has been officially a pastor, secretary, publishing agent of the Book Concern, or General Superintendent, he has never failed to do the thing within reach to help the Negro. His interest in Negro education has made his name a household in the South. Many a Negro in our Church and out is a debtor to the faithful work of Bishop Walden.

The *Western* in closing its editorial reference to this golden anniversary says:

"If any novelist could truly catch the spirit of such a half-century love-match as that of Bishop and Mrs. Walden and if he could succeed in depicting it in all its beauty, tender grace and mutual devotion, he would produce a prose poem that would b immortal. For these two have walked this world

"'Yoked in all exercise of noble end.'

It is as if, in the words of Tennyson, each had said to the other:

"'Look up, and let thy nature strike on mine,
Like yonder morning on the blind half-world.'"

Of General Interest

OPENING OF HUDSON TUNNELS

An event of some importance was the opening on Monday of the tunnels under the Hudson river joining New York and Jersey City. The occasion was celebrated by an excursion of city and state officials from New York to the Jersey City Hall, where appropriate exercises were held. President Taft wrote a letter congratulating those who had been instrumental in accomplishing this great engineering feat.

As a result of these tunnels Jersey City is within three minutes of Broadway. This is a great saver of time and will be greatly apreciated by the busy and hustling New Yorkers. The South, where things have heretofore been taken more leisurely, has also awakened to the advantage of the saving of moments and on all sides is heard the cry for better roads, more transportation facilities and faster schedules. But it is well to remember that while the saving of time is a valuable asset, still, like all things, it can be overdone. The nervous haste which characterizes the actions of so many Americans is the prolific cause of dyspepsia, nervous breakdowns and kindred diseases and in the long run wastes rather than saves time.

WITH THE FLYERS

The past few days have been eventful ones for aeroplanists. While no great progress has been very recently made in the solution of the problem of flying, the world is intently watching the untiring efforts of the Wright Brothers, Count Zeppelin and other inventors less famous, in the hope that some new discovery will be made and some victory achieved.

On Monday Herbert Latham, a French aviator, made a bold attempt to fly across the English channel. The weather conditions were favorable, but after having covered a little more than half the distance his machine became disabled and descended into the channel. He was rescued by a French torpedo boat.

Another French aviator won a prize last Tuesday by flying twenty-five miles in fifty-six minutes over an open country.

In this country the achievements of Gleen Curtis with his aeroplane threaten to rival those of the Wrights. He has made several highly successful flights.

The Wright Brothers, whose performances at Fort Meyer have not thus far come up to expectations, are still confidently working away and express themselves as feeling sure that their machine will fill the requirements of the government.

THE CAUSE OF TEMPERANCE

The prohibitionists have not altogether a smooth road in enacting and operating laws prohibiting the sale of intoxicating drinks. In Texas, where the new law which has been enacted regulating the establishment of saloons and which recently went into effect, there were more than one thousand saloons in excess of the number allowed by law, which fixes the maximum at one saloon for each five hundred population. Some of the defects of the law, which have the effect of rendering it of no avail, are the provisions that any saloon already operating at the time when the law becomes effective may not be denied the renewal of licenses; that however many saloons there are in force when the law is imposed, this does not nor may not destroy the right to establish a hotel bar. Under the provision hotel bars are expected to spring up like mushrooms. The consensus of opinion is that the law was drawn up in the interest of the liquor dealers.

In Stark county, Ohio, the 'drys" were defeated by a majority of 4,693 votes. The temperance workers are nothing daunted, however, and have already expressed their determination to renew their efforts three years henc.

Temporary prohibition has been set up in Arlington Heights, a suburban township to Chicago, for the reason that the Board of Trustees neglected to have the licenses of the saloons renewed which expired July 1st. The first dry day was Saturday; just when the last one will be depends on whether the board can b einduced to call a special meeting to take up this matter. The saloonists are much put out over the affair, as well as many of their

customers, who are having to put up on brown pop an dlemonade.

Well, who can tell but that this is the initial lesson in the trainin for voluntary abstention?

People of Interest

Doctor Davis W. Clark, who led to success the movement for the erection of a monument to Dunbar has now undertaken the establishment of the Laurence Dunbar Scholarship Fund. The late Dr. Edward Everett Hale at the very inception of the monument movement suggested that the surplus money should be used to create a scholarship; and this idea has met with the approval of a number of Mr. Dunbar's friends. The scholarship shall be in donations of $2000 each. One thousand dollars shall be paid by the Commission to the trustees of any school guaranteeing an equal amount. All persons of patriotic disposition are cordially invited to cooperate with the Dunbar Memorial Association in the establishing of this scholarship fund. Contributions may be sent to Dr. Davis W. Clark, 220-222 West Fourth Street, Cincinnatti, Ohio, who is authorized to receipt for same. Any gift, large or small, will be thankfully received.

President M. W. Dogan, of Wiley University, was in the city this week.

Mr. N. W. Harris, of Chicago, has given $100,000 to establish a pension fund for deaconesses.

The Rev. J. C. Sherrill, D. D., will supply Wesley Methodist Episcopal Church, Vicksburg, Mississippi.

At the exercises held in Fanueil Hall, Boston, Mass., the opening prayer was made by Bishop W. F. Mallalieu.

The Rev. T. H. Wilkinson has served twenty-five years as assistant editor of the Pittsburg *Christian Advocate*.

The Rev. Wesley R. Butler informs us that Dr. M. C. B. Mason is expected at St. Paul Church, Shreveport, August 1-2.

Miss Nannie May Strayhorn, teacher of music in Meridian Academy, is in Chicago studying in the American Conservatory of Music.

Bishop Goodsell announces that the Commission on the Methodist Ecumenical Conference of 1911 will meet at Ocean Grove, N. J., July 21.

The Rev. L. W. Price, Ph. B., has been appointed District Superintendent of the Vicksburg District, Mississippi Conference, succeeding Dr. W. W. Lucas.

The Lee Street Methodist Episcopal Church of Bristol, Va.-Tenn., the Rev. E. H. Forrest pastor, raised $617 on the Fourth of July. A new Church is the goal to which they strive.

District Superintendent Z. K. Gowen writes that Dr. E. R. Miller, of Fort Street Church, Atlanta, Ga., has been entirely exonerated of the charges recently alleged against him.

Dr. J. M. Harris, of Mexico, Mo., delivered the annual sermon before the Y. M. C. A. and Y. W. C. A. of Lincoln Intitute, Jefferson City, Mo., during the recent commencement.

Mr. T. McG. Carr, of Charleston, S. C., has the fullest sympathy of the SOUTHWESTERN in the recent death of his mother, who was prominent in the social and church life of Charleston.

The African *Methodist Episcopal Quarterly Review* for July is a very fine number, a credit alike to the editor, Dr. H. T. Kealing, and to the denomination of which it is the official organ.

Dr. M. W. Clair has been appointed correspondent to the SOUTHWESTERN CHRISTIAN ADVOCATE from Washington, D. C. We will have breezy letters regularly giving the news of the Capital.

Bishop Walden dedicated on a recent Sabbath the St. Paul Church, at Defiance, Ohio, which had been remodeled at a cost of $30,600.00, every dollar of which was met before the date of dedication.

We have just learned that our friend Mr. Robert F. Spann, of Atlanta, Ga., a railway mail clerk, was injured in a wreck some time during May. His recovery has been slow, but we hope to see him in our city again soon.

Dr. W. J. Adkinson and wife, of Mississippi, accompanied by their two children, Mary and Charles, passed through the city this week. They go to visit the Doctor's father. We were pleased to have them visit our office.

Dr. A. P. Camphor, president of Central Alabama College, has been appointed by the Board of Foreign Missions as one of the representatives to the World's Missionary Conference, which meets at Edinburgh, Scotland, June 1910.

Among the visitors to our office last week were Mrs. Callie D. Mallet and Mr. H. Kimbrough en route to Kosiusko from Moss Point Miss., where they attended the Grand Lodge session of the Knights of Pythias and the Court of Calanthe.

Dr. A. S. Mobray, District Superintendent of the Wilmington District, Wilmington Conference and secretary of the Book Committee, accompanied by his family, will sail from Philadelphia on the American Line steamer July 24 for a trip to Europe.

Dr. J. O. Thompson, of St. Petersburg, Florida, has just celebrated his seventy-fifth birthday. Our First Church at St. Petersburg in quarterly conference, passed appropriate resolutions offering congratulations to Dr. Thompson. The SOUTHWESTERN adds its vote in the affirmative. Many more, Doctor.

Dr. E. P. Jones, Grand Master of the Odd Fellows of the State of Mississippi, and founder of the Reformers, passed through New Orleans last week and did us the honor to call at the SOUTHWESTERN office. Dr. Jones is one of the most progressive men of the race and is exceedingly popular among the people in the State of Mississippi.

Mrs. C. D. Mebane, at the last session of the Woman's Home Missionary Society of the Lexington Conference, read a splendid report as corresponding secretary, giving a comprehensive statement of the work of the organization among the women of that State. Mrs. Mebane resigned as corresponding secretary after a number of years of faithful service.

Invitations have been issued for the marriage of Retta Estelle to Prof. Walter E. Sneed, at the home of the bride's father, Mr. Edward W. Brooks, a well known resident of this city, Wednesday evening, July 28th. Prof. and Mrs. Sneed will be at home after August 4, at Allengreen Normal and Industrial Institute, Gramblingl Louisiana, of which school Prof. Sneed is principal.

Bishop Moore says that our First Church at Alloona, Pa., Dr. H. L. Jacobs pastor, is the "Cathedral Church of Methodism." The building is brown stone, 100x120 feet. It has seventy memorial windows, including W. L. Woodcock's Plockhurst's "Christ Blessing Little Children" and H. J. Evans Hoffman's "Christ in the Garden." The property, including site, is valued at $125,000, all paid in two years after dedication.

The Tupelo District of the Upper Mississippi Conference has started a campaign for one thousand subscribers for the Southwestern Christian Advocate, and in making the announcement the District Superintendent, the Rev. E. S. Scarboro, D. D., reports a large list from the Pontotoc Circuit. the Rev. J. C. McGee pastor. District Superintendent Scarboro and Brother McGee say this is only the beginning of large things for the Southwestern on the Tupelo District.

Mr. Roscoe Conkling Simmons, of New York City, Grand Chancellor of the Knights of Pythias of the State of New York, and editor of the *National Review*, was in this city recently and visited this office, accompanied by Grand Chancellor Green, of the Knights of Pythias; Prof. Green, of Leland University; Lawyer F. B. Smith and the Hon. Mr. Cooke, all of this city. Mr. Simmons has been touring the South and has delivered addresses in several cities. He will return in August to be present at the opening of the $200,000 Pythian Temple.

The *Christian Index*, referring to the election of Dr. W. W. Lucas, says: "The Rev. W. W. Lucas, D. D., of Meridian, Miss., presiding elder of the Vicksburg District, Methodist Episcopal Church, has been elected field agent of the Missionary Society of the Methodist Episcopal Church. He succeeds Dr. G. G. Logan. Dr. Lucas is the second man of his race to hold such a responsible position. He is scholarly, representative and an orator from the manner born. We have known the Doctor for more than twenty years and a better representative could hardly be found in his Church. The *Christian Index* shall note with great interest the success that will follow the Doctor's labors." (Dr. Lucas is the third man to hold this position in our Church. Dr. Bowen was the first.)

Mrs. Mary E. Fitzgerald, widow of the late Bishop James W. Fitzgerald, died July 5th, in her sixty-eighth year, at her summer home in Ocean Grove, N. J. The *Christian Advocate* says of Mrs. Fitzgerald: "Ever since the translation of her beloved daughter, Cornelia, at Penang, in March, 1907, and the passing of her broken-hearted husband at Hong Kong a month later, she has lived as one who awaits with eagerness a glad reunion. The shock of the double bereavement far from home overwhelmed her. This summer, with her daughter, Miss Bessie FitzGerald, and her son, Raymond, she made her home in the place so closely associated with her husband's later years. Here her life peacefully ebbed out. Her son, Dr. Paul FitzGerald, of Newark, N. J., was among those who lovingly ministered unto her. The funeral at Ocean Grove on Thursday last was conducted by Dr. A. E. Ballard. The interment was in the family plot at Linden, N. J.

Dr. S. D. Redmond, of Jackson, Mississippi, has tendered his resignation as president of the American Trust and National Savings Bank of that city Dr. Redmond resigns in order that he may devote his entire time to the practice of medicine, in which profession he has had flattering success for fifte years. At present he is one of the lecturers of Flint Medical College, of this city. Dr. Redmond has demonstrated rare ability as a financier, not only in accumulating large personal holdings, but in managing the American Trust and Savings Bank. Some time ago on account of a shortage of the cashier a run on this bank was threatened, during which time Dr. Redmond not only kept every dollar of his funds in the institution, but, to make the depositors doubly safe, encumbered individual property and thus protected the integrity of the institution of which he was president. This is a sense of business honor and integrity which is entitled to commendation on the part of our people everywhere. Dr. Redmond is succeeded by Mr. E. E. Perkins, of Edwards, Miss., who is postmaster at that place. Mr. Perkins, as treasurer of the Masonic Benefit Asociation, collects and disburses anually about a quarter of a million of dollars.

News Paragraphs

The newly discovered diamond fields in South Africa are valued at $250,000,000.

A plan for the interchange of university students between the United States, Canada and the United Kingdom is in process of formation.

At Geneva, Switzerland, July 10, was celebrated the four hundredth anniversary of Calvin's birth. Over two hundred institutions of learning were represented.

The population of Porto Rico to-day is said to be 1,043,891. Smallpox has been banished from the Island and good headway is being made against tuberculosis.

In point of numbers the Boston University School of Theology stands at the head of American theological seminaries. It has, however, the smallest endowment of any seminary in its class.

Charleston, West Virginia's State Capital, became wholly "dry" on July 1, for the first time in half a century. The ringing of Church bells at midnight marked the closing of the forty-nine saloons and six wholesale liquor houses in the city. Altogether, one hundred and forty-two saloons in the State closed at the same hour.

It costs Ambassador Reid $150,000 per year to live in a manner befitting for the American Ambassador of the Court of St. James. His salary is $17,500. If such representation is necessary for the dignity of our country abroad then our government should bear the expenses and not the individual Ambassador, however wealthy he may be.

The Farmers' Convention convenes at Gilbert Industrial College Aug. 6-7, Baldwin, La. Government experts will be present and lecture on both scientific and practical farming. Though this is the farmers' meeting, everybody else is invited to come. Bring your wives with you. Seventy-five cents a day will pay your expenses, including board and lodging. Reduced rates: Fare and one-third from all points on Southern Pacific Railroad in Louisiana. Tickets on sale August 6th and 7th, good to return Aug. 8th. For further information write J. M. Matthews, Baldwin, La.

Personal and General

The Clow District Conference will convene at Texarknna August 25-29.—The Rev. W. R. R. Duncnn, District Superintendent.

Mrs. Ella B. Harris, wife of the Rev. J. M. Harris, pnstor of our church at Mexico, Mo., is visiting her father, Mr. F. O. McGinty, at Griffin, Ga.

The Scdalia District Conference meets August 11, at Otterville, Mo., just fourteen miles Southenst of Sednlia, on the main line of the Missouri Pacific Railroad.

The members of Scarborough Chapel, Grand Bayou, La., recently presented their pastor, the Rev. J. B. Henderson, with 60 pounds of choice groceries, and n small purse.

A splendid revivnl at Columbus, Miss., conducted by the Revs. Burton and Hunt, which resulted in sixteen conversions and ten accessions, has just been closed. Rev. C. W. Walton, pastor.

Mrs. Randolph, wife of the Rev. N. R. Randolph, of Pleasant Hill, is spending a few weeks in Natchitoches. Their daughter, Miss Charity, is visiting relatives in Shreveport.

Mrs. Creala Hayes will discuss "How to Put the SOUTHWESTERN in Every Home" during the session of the Montgomery District Conference, which convenes at Brewton, Ala., July 28-Aug. 1.

At Union Chapel, Batesville, Miss., Circuit, tho program for Children's Day wns carried out to the letter by the children. It wns very successful. Collection $5.00.—The Rev. R. B. Fagans, pastor.

At Crowley, Ln., in the home of Miss Matilda Johnson, a 25c supper was given for the benefit of the church which netted $5.00. Mrs. Holloway, the mother of Miss Johnson had made splendid preparations.

The sent of the Houston District Conference is changed from Orange to Beaumont, Texas, the dates remaining the same—August 31st-Sept. 5th. On Sunday, September 5th, our membership at Beaumont hopes to enter the new Church, now in course of erection.

The Rev. William Bartley, Texas Conference Evangelist, held a fifteen days meeting in Mt. Zion Methodist Episcopal Church, Paris, Texas, of which the Rev. W. G. Alston, D. D., is pastor. The meeting was a great success in every way. Number of conversions, forty. Brother Bartley is said to be the best evangelist in our church in the South. On the last Sunday of the meeting the church gave him in an after collection $52.00, and also paid all of his expenses. This church is leading in the Texas Conference. The pastor's salary was raised this year from six hundred to eight hundred dollars.

Recent District Meetings

THE MISSISSIPPI CONFERENCE WOMAN'S HOME MISSIONARY SOCIETY.

The Mississippi Conference Woman's Home Missionary Society, convened June 23-24, at Crystal Springs. A full number of the officers and representatives were present. The reports indicated that the Society in the various charges is alive and working for the upbuilding of the Kingdom. The women are still working to build a "Home" in connection with Meridian Academy. Dr. J. B. F. Shaw was present and represented Meridian Academy. Among the other visitors were Drs. Shumpert, Smith; the Revs. Messrs. Oats, Brown, Davis, Minor and Ford, and Profs. Brinkley and Williams. All spoke words of encouragement. The Society contributed liberally to Meridian Academy, and pledged continued suppor of the school. Hattiesburg was chosen as the place of meeting for the next annual convention. The anniversary is to be held in Canton in connection with the metting of the Mississippi Annual Conference. The Rev. L. L. Shumpert and the good people of Crystal Springs were diligent and successful in providing for the comfort and pleasure of the visitors.—Mrs. J. E. Threlkeld, president; Mrs. Lizzie B. Shaw, recording secretary.

WAYCROSS DISTRICT.

The Sunday School and Epworth Leaguc Convention met at Eastman, Ga., May 27-30. The Rev. F. B. Braidges was in the chair; the Rev. J. B. Libard, secretary. The attendance was unusually large. Prof. L. C. Edwards, of Eastman, Ga., delivered the cordial welcome address, and the appreciative response was made by the Rev. J. B. Libard, of Macon. Many interesting and instructive papers were read by some of our good and zealous young women workers. Miss Daisey Nusum was elected treasurer of the convention; Miss Holsey May Hunter, secretary, and Miss Mennie Mann, organist. All of these will serve for the year 1910. The Rev. J. E. Jones, of the African Methodist Episcopal Church, and Prof. L. C. Edwards were introduced to the convention. Each of these gentlement spoke very interestingly. The evening of May 27, was a glorious one. Our evening services began at 7:30 by the singing of the well known hymn "Amazing Grace, How Sweet the Sound." Prayer by the Rev. J. B. Libard. After this another hymn was sung: "I heard the voice of Jesus say, come unto Me and rest." District Superintendent Rev. F. R. Bridges introduced the preacher, the Rev. W. H. Kimball. The preacher took for his text, Psalm 42: 1-2. Every soul was made to rejoice in the God of their Salvation. The evening of the 28th, the Rev. A. D. McClendon preached an able sermon. At the close a number came forward for prayer. Saturday, May 29, was spent in receiving reports from the various schools and Epworth Leagues, and Quarterly Conference of the Eastman charges, Amoound collected in the quarter $12.05; Sunday school and Epworth League $5.69; total $17.69. Sunday at 11 o'clock, the RAev. A. D. McClendon preached. At 3 p. m. the Rev. J. B. Libard; and at 7:30 p. m., the Rev. W. H. Kimball. Amount raised during entire session was $20.85.—J. B. Libard.

UPPER MISSISSIPPI CONFERENCE WOMAN'S HOME MISSIONARY SOCIETY.

The Annual Meeting of the Woman's Home Missionary Society of the Upper Mississippi Conference convened in Vincent Church, Grenada, Miss, July 8. Devotional services conducted by Mrs. Mattie E. Ferguson and Mrs. G. A. McEwen. At 10 o'clock Mrs. M. E. Ferguson called the house to order. The president delivered the Annual Address, which was listened to with great interest. Good reports from each auxiliary present were read. Dr. H. B. Hart, Dr. M. C. McEwen and the Rev, J. B. Nevils were introduced and made timely remarks. The election of officers resulted as follows: President, Mrs. Mattie E. Ferguson, Columbus; vice-president, Mrs. B. F. Woolfolk, Holly Springs; corresponding secretary, Mrs. G. A. McEwen, Grenada; treasurer, Mrs. N. R. Clay, Holly Springs; recording secretary, Mrs. Jessie Cunningham, Grenada; statistical secretary, Mrs. W. H. Golden, Winona; Mrs. J. R. Nevils, assistant secretary, Duck Hill; Mrs. E. B. Hart and Mrs. E. E. Pettibone were chosen as musical directors. The Rev. H. B. Hart was elected to preach the Annual Missionary Sermon at Winona, alternate, the Rev. J. R. Nevils. Mrs. G. A. McEwen, of Grenada, Box 604, will visit each district conference of the Upper Mississippi during the year, and all moneys for this cause will be turned over to her and her receipt will serve as a voucher in the Annual Conference.—(Mrs.) G. H. McEwen.

PULASKI DISTRICT CONFERENCE.

The Pulaski District Conference convened at Independence, Va., July 8-11 inclusive, 1909. On Thursday morning quite a goodly number of ministers and stewarts assembled in the church for opening services and you would be greatly surprized to see what a beautiful little edifice the Rev. H. G. Harrison and his good people have erected to the honor of Methodism. On Thursday at 9 a. m., the Rev. J. A. Pickett, district superintendent of Pulaski district, opened the District Conference, assisted by several brethren. The roll was called, after which the District Conference organized by electing Revs. G. H. Pitts, secretary; T. W. Russell, assistant; W. R. Burger, treasurer, and the writer, reporter to the Southwesetrn Christian Advocate. The introductory sermon was preached by the Rev. W. W. Ward, after which the district superintendent assisted by other ministers, administered the Sacrament. Reports hnving been tnken up showed that the district wns in good condition as to the district superintendent's work, nnd the charges reported by the brethren verified the same. Thursday night the Rev. J. V. Hall, pastor of the Methodist Episcopal Church South, made the welcome address and was respoonded to by the Rev. T. W. Russell. Very strong sermons were preached by Revs. Herd, Watson, Isbell, Pettis, Burger, Russell, J. A. Pickett, district superintendent nnd others. Rev. Pettis represented the Southwestern; Rev. Burger, the Foreign Mission Department, and the writer Home Missions and Church Extension. There being no general officers present, the district superintendent carefully looked after every interest of the church During the session we were grnced with the presence of Mrs. J. A. Pickett, wife of district superintendent. Sunday was a high day and they came from North Carolina and every other quaarter round nbout, and every colored church in that town was packed from pulpit to door. Snbbath and service collections amounted to $68.80; benevolence reported $379.80, nnd as there is some time yet until the Annual Conference you would judge there is more to follow. In conclusion we say that the people at Indcpendence are very hospitable and deserve much commendation.—A. J. Hughes.

BOWEN SEMINARY COMMENCEMENT.

The closing exercises of the Bowen Seminary at Bowen, Arkansas were begun April 18. The Rev. G. T. Sexton, of the St. James Methodist Episcopal Church, at Pine Bluff, Ark., preacbed the Annual Sermon. Monday evening a well prepared program was rendered by the Seventh and Eighth grades. Tuesday evening the Alumni Association made a fine display before a large audience. Wednesday the first and second year Normal carried out a good program. These exercises closed one of the most favorable years in the history of the institution. The school under the principalship of Prof. A. D. Jacques has made a great improvement along all lines. He has built a large chapel and the enrollment of the institution is almost 250 students. The institution has sent out seven graduates in the past four years to help lift up falling humanity: Rev. D. H. E. Harris and Rev. H. Bright, graduates of class 1907; Miss Bula Sampson, Miss A. B. Johnson, Miss A. A. Sampson, Miss Eliza Griffin and Mrs. Mary Wesson, class 1908. This institution has organized an Alumni Association with the following officers: Rev. D. H. E. Harris, president; Miss A. B. Johnson, secretary and Miss A. A. Sampson, treasurer.—D. H. E. Harris, reporter.

ST. JOSEPH DISTRICT.

The Fifteenth Annual Session of the St. Joseph District Sunday School Institute and Epworth League Convention at Independence, Mo., June 23-27, was one of the best yet held. The meeting was filled with inspiration and spiritual enthusiasm. Of the sixteen or seventeen ministers of the district, the following were present: The Revs. R. Davis, O. A. Johnson, W. L. Lee, T. D. Davis, H. T. Reeves, C. C. Tayes, Leroy Woolrich, H. R. Roseman and E. P. Gieger. There were also twenty-five delegates and six visiting ministers, making a total of forty persons in attendance. Profs. J. H. Kenner, E. B. Thompson, and P. M. Cason were the appointed conductors of Sunday School Institute, Epworth League and Young Peoples' Movement Conference. Each of these departments proved to be quite beneficial and instructive. Such questions as the "Big Boy and Girl Problem"; "Board of Sunday Schools"; organized by General Conference, "Why Do Pupils Get Away from Us?" "Necessity of Young Peoples' Movement;" "How to Help Worthy Boys and Girls Attend College;" "Diamond Jubilee" and many others of equal importance were discussed. The Round Table Talks: "Present Day Movements;" "Living as Jesus Would Live foor two Weeks;" "International Meetings;" "Front Seat Campaign," and Institutes were freely considered by the convention. A lecture, "The Christian's Responsibility, Equipment and Service," by the Rev. R. Davis, of Centennial Church, Kansas City, was replete with thoughts on practical Christianity. "The Necessisty of a Liberal Education," by the Rev. E. P. Geiger, Ph. D., was thoughtful, and logical. The discussion of the same by Prof. J. H. Kenner, principal of High School, Marshall, Mo., was practical and scholarly: One of the leading features of this coonvention is the musical

and literary program that is conducted annually, the object of which is to inspire the young people to greater efforts and more noble endeavors. This exercise compared favorably with any yet rendered. On this occasion, Independence gave an audience of nearly 300 persons. The success of the meeting was due to the untiring efforts of the following: The president, Mrs. Lucretia Cason; the pastor, the Rev. O. A. Johnson; the local committee and friends of the church. Cordial greetings of welcome were given by Mrs. Carrie Pool, the Rev. Ballon, pastor of Baptist Church, Prof. W. H. Harrison, principal of City High School, and Mr. Gates. Response to these were made by the Rev. Leroy Woolrich, of Lexington, in well chosen words. The real heart interest shown by those ministers who were present, and those who showed interest by sending delegates and reports, though impossible to be present, deserves special mention. The sermon by the Rev. H. T. Reeves, graduate of Geo. R. Smith College was masterly and well received. The Rev. L. A. Tolson, of St. Louis District, preached acceptably. The local church, the excellent choir and the membership, led by the Rev. O. A. Johnson, wrought earnestly and well. The president declining to accept the office again, the following officers were elected: Miss Nellie Raglin, president; vice-presidents Mrs. White, Carrie Pool, W. M. Williams and Bessie Woods; coorresponding secretary, Miss Arielia Wright; secretary, Mrs. Emma Harrison; assistant secretary, Miss Sharon; Junior League Superintendent, Mrs. M. M. Johnson; treasurer, the Rev. O. A. Johnson. The convention much regretted the absence of District Superintendent A. H. Higgs, and Prof. A. C. Maclin, president of the Geo. R. Smith College. Next sessioon will meet at Slater, Mo.—P. M. Cason, reporter.

District Conferences and Conventions

District Conferences

District.	Place	Date.	Dist. Supt.
Nashville	Tullahoma, Tenn.	July 20-26	Smith
Starkville	Ethel, Miss.	July 21-25	Everett
Western	Hickory, N. C.	July 21-25	Ashe
Knoxville	White Pine, Tenn.	July 21-25	Webber
Bennettsville	Dillon, S. C.	July 21-25	Thomas
Florence	Timmonsville, S. C.	July 21-25	Fulton
Muskogee	Boynton, Okla.	July 21-25	Franklin
Orangeburg	North, S. C.	July 21-25	Cooper
Gulfport	Gulfport, Miss.	July 21-25	Cannon
Sumter	Sumter, S. C.	July 21-25	Valentine
Spartanburg	Blacksburg, S. C.,	July 21-25	Brown
Bristol	Mountain City. Tenn	July 22	Hill
Hattiesburg	Jordan, Miss.	July 22-25	Brooks
Waycross	Thomasville, Ga.	July 22-25	Bridges
Savannah	Savannah, Ga.	July 22-25	Giddens
So. New Orleans	Donaldsonville, La.	July 22-26	Hubbard
W. Nashville	Lewisburg, Tenn.	July 27	Utley
Dallas	Sherman, Tex.	July 27-Aug. 1	Wyatt
Griffin	Jonesboro, Ga.	July 28	Travis
Huntsville	Montgomery, Tex.	July 28-Aug. 1	Jackson
Beaufort	Erhardt, S. C.	July 28-Aug. 1	Davis
Louisville	Princeton, Ky.	July 28-Aug. 1	Tate
Jackson	Greenbill, Miss.	July 28-Aug. 1	McNair
Birmingham	Birmingham, Ala.	July 28-Aug. 1	Thomas
Wilmington	Wilmington, N. C.	July 28-Aug. 1	Morehead
Montgomery	Brewton, Ala.	July 28-Aug. 1	Goins
Greenwood	Owens, Miss.	Aug. 2-8	Nevils
Meridian	Scooba, Miss.	Aug. 3-6	McMorris
Holly Springs	Abbeville, Miss.	Aug. 3-8	Clay
San Antonio	San Antonio, Tex.	Aug. 3-8	Weakley
Clarksdale	Shellmound Ct., Miss	Aug. 3-8	Woolfolk
Palestine	E. Calvert, Tex.	Aug. 3-9	Fuller
Greenville	Greenville, Miss	Aug. 4	Hart
Atlanta	Fairburn, Ga.	Aug. 4-8	Johnson
Aberdeen,	Columbus, Miss.	Aug. 4-8	Henry
Shreveport	Mansfield, La.	Aug. 4-9	Johnson
Rome	Temple, Ga.	Aug. 4-9	Adams
Lake Charles	Lake Charles, La.	Aug. 4-11	Clark
Waycross	Orchard, Ga.	Aug. 5-8	Bridges
Vicksburg	Harriston, Miss.	Aug. 5-8	Price
Paris	Greenville, Tex.	Aug. 10	Gilmore
Gainesville	Gainesville, Ga.	Aug. 10-15	Gowen
Indiana	No. Vernon, Ind.	Aug. 11	Skelton
Monroe	Mt Nebo, La.	Aug. 11	Brown
Brookhaven	China Grove, Miss.	Aug. 11	Smith
St. Joseph	Glasgow, Mo.	Aug. 11-15	Higgs
Cumberland River	Cartilage, Tenn	Aug. 11-15	Booth
Tupelo	Nettleton, Miss.	Aug. 11-15	Scarboro
Sedalia	Otterville, Mo.	Aug. 11-16	McAllister
Marshall	Marshall, Tex.	Aug. 17-22	Williams
Alexandria	Natchitoches, La.	Aug. 18	Obee
Baton Rouge	Jackson, La.	Aug. 18	Turner
Guthrie	Guthrie, Okla.	Aug. 18-22	Smith
St. Louis	Farmintgon, Mo.	Aug. 18-22	Gillum
West Tenn.	Alamo, Tenn	Aug. 24-29	Lyte
Navasota	Navasota, Tex.	Aug. 24-29	Taylor
Staunton,	Martinsburg, W. Va.	Aug. 24-30	Hughes
Forrest City	Marianna, Ark.	Aug. 25-29	Hodges
Alevandria,	Buchanon, Va.	Aug. 25-30	Thompson
Maysville	Sharpsburg, Ky.	Aug. 25-30	Ziegler
Houston	Beaumont, Texas	Aug. 31-Sept. 5	Johnson
Little Rock	Sweet Home, Ark.	Sept. 1-6	Sherrill
Washington	Rockville, Md.	Sept. 7-12	Williams
Annapolis	Annapolis, Md.	Sept. 22-26	Wheeler
Ft. Smith	Ft. Smith, Ark.	Sept. 23-26	Scarboro
Philadelphia	Chester, Pa.	Oct. 13-14	Monroe
Washington,	Smyrna, Del.	Oct. 19-21	Cotton

Conventions

July 18-24—Nashville District Sunday School Institute and Epworth League Convention, Tullahoma, Tenn.

July 20-21—Holly Springs District Epworth League Convention, Abbeville, Miss.

July 21-25—Sumter District Sunday School Institute and Epworth League Assembly, Sumter S. C.

July 21-25—Spartanburg District Preachers' Meeting, Sunday Sschool Institute and Epworth League Convention, Blacksburg, S. C.

July 20-Aug. 1—Huntsville District Sunday School Institute and Epworth League Convention, Montgomery, Texas.

July 21-25—Bristol District Allied Meeting of Young People's Societies, Mountain City, Va.

July 21-25—Greenville District Sunday School Institute and Epworth League Convention, Westminster, S. C.

July 21-25—Florence District Preachers' Meeting, Sunday School Institute and Epworth League Assembly, Timmonsville, S. C.

July 26-28—Greenwood District Sunday School and Epworth League Convention and Woman's Home Missionary Society, Owens, Miss.

July 28-29—Greenville District Epworth League and Womans' Home Missionary Society, Stephensville, Miss.

July 28-Aug. 1—Louisville District Epworth League, Sunday School and Woman's Home Missionary Convention, Princeton, Ky.

July 28-Aug. 1—Topeka District Sunday School and Epworth League Convention, Independence, Kansas.

Aug. 3-4—Holly Springs District Epworth League Convention, Abberville, Mississippi.

Aug. 3-5—Clarksdale District Sunday School and Epworth League Convention, Shellmound, Miss.

Aug. 2-8—San Antonio District Epworth League and Sunday School Convention, San Antonio, Texas.

Aug. 4-8—Huntsville District Epworth League and Sunday Svhool Convention, Huntsville, Ala.

Aug. 11-15—Tupelo District Epworth League Convention, Nettleton, Miss.

Aug. 11-15—Cumberland River Epworth League, Lay Conference and Sunday School Institute, Carthage, Tenn.

Aug. 11-16—Sedalia District Epworth League and Sunday School Convention, Otterville, Mo.

Aug. 18-22—St. Louis District Epworth League and Sunday School Convention, Farmington, Mo.

Aug. 18-23—Annapolis District Epworth League Convention, Waterbury, Md.

Aug. 18-23.—Annapolis District Epworth League Convention, Waterbury, Md.

Aug. 22-25—Welch Mission District Sunday School and Epworth League Convention, Stewards' and Leaders' Conference, Glatto, W. Va.

Aug. 24-29—Navasota District Epworth League, Sunday School Convention and Woman's Home Missionary Society, Navasota, Texas.

Aug. 25-29—Forrest City District Sunday School and Epworth League Convention and District Stewards' Meeting, Marianna, Ark.

Aug. 25-30—Alexandria District Epworth League Convention, Buchanon, Va.

Aug. 26-29—North Carolina Conference Woman's Home Missionary Society, Asheboro, N. C.

Sept. 2-5—Anniston District Sunday School and Class Leaders' Convention, Talladega, Alabama.

Sept. 7-12—Washington District Epworth League Convention, Rockville, Md.

Sept. 23-26—Ft. Smith District Sunday School and Epworth League Convention, Ft. Smith, Ark.

Sept. 23-26.—Clow District Epworth League and Sunday School Convention, Horatio, Ark.

Oct. 13-14—Philadelphia District Preachers' Meeting, Siloam Circuit, Chester, Pa.

Gleanings from the Field

LOUISIANA

Lutcher Charge.—The second quarterly conference was held by the Rev. W. J. Prise, who came on time. The officers were present with written reports. The District Superintendent preached a very able and instructive sermon to a good audience. Raised for quarter $90.75. Paid the District Superintendent in full, $10. The Superintendent expressed himself as being well pleased with the progress of the work, financially and spiritually. Six have been added this quarter. We have a good set of officers and seven of them take the SOUTHWESTERN. We are now planning a great rally day for September, on which day we hope to raise $100. Every interest of the Church is being looked after and we have evidence which leads us to believe that every claim will be met.—Chas. O. Landry.

Waxia.—Our second quarterly conference was held at St. Paul M. E. Church May 8th and 9th, with the Rev. T. A. Hampton, District Superintendent pro tem. The officers presented good reports. St. Paul is on the up grade, and the Church is alive. The Rev. J. D. McCain knows how to reach the hearts of the people. The Rev. Mr. Hampton preached two good sermons that made a great impression.—Fredric Trent.

MISSISSIPPI.

Biloxi.—Sunday, June 27th, was the jubilee and rally day at Israelite Methodist Episcopal Church. The following programme was rendered: Opening sermon at 11 a. m., by the Rev. J. B. Brooks, District Snperintendent. Song services from 2:30 p. m. to 4 p. m., consisting of singing and Scripture lesson. Prayer, by the Rev. W. H. Wood, Pastor. Welcome address, by M. Gaut. Response, by Prof. C. J. Dowden, of New Orleans. The following selections were rendered by St. James, the choir of African Methodist Episcopal Church, of New Orleans, under the leadership of Prof. C. I. Dowden: Anthem; solos by Miss E. Mitchell and Mrs. W. J. Callion; anthem by choir; bass solo by Prof. Arthur H. Colwell; solo and chorus; anthem; remarks by the Rev. J. B. Brooks; Gospel singing, lead by Prof. Arthur Colwell. Collection followed. At night sermon by the Rev. J. B. Brooks, District Superintendent, after which the captains' reports were given, resulting in a total of $77.00. Refreshments and dinner were served to the St. James choir and guests by a committee of ladies and gentlemen of Tribe No. 4, at the residence of Mrs. Airington. A vote of thanks was tendered the choir for their helpful services.

Conference Notices

Special Notices

GREENVILLE DISTRICT

The Greenville District Conference of Upper Mississippi Conference has been changed from Stephenville, Miss., to Greenville and will be held Aug. 4.—H. B. Hart, District Superintendent.

UPPER MISSISSIPPI CONFERENCE.

To the Memers of the Upper Mississippi Conference:

Dear Brethren: I have contracted for the printing of the Conference Journal and the printer promises to have them ready in thirty days; so please send the money at once, so I will be able to pay for them when printed. I have only received fifty dollars ;so please send in at once, so I will not be embarrassed when the work is completed.

C. E. Moody, Secretary.

FORREST CITY DISTRICT

Dear Brethren: In the District Superintendents' Council, on May 13, it was decided that we, the District Superintendents, would arrange our District Conferences so that the District Superintendents could visit each District Conference.

Our meeting is first and the other superintendents will be with us; also Drs. E. M. Jones and R. E. Jones. Come prepared to report all of your Sunday school money and to subscribo for the Southwestern. Mrs. H. M. Nasmyth, superintendent of Adeline Smith House, will be with us and speak to us on the needs of the home. Urge the plans already laid and we will be able to make the best report of previous years. Full report on benevolence. Do not forget Dr. Boatner and W. A. Smith. You know they lost their churches this year. All who come to conference will purchase tickets over Iron Mountain Railroad for Oakwood, instead of Marianna.

L. G. Hodges,
District Superintendent.

SAVANNAH DISTRICT

To the members of the above named Conference and those contemplating attending the next session of the District Conference, to convene in Savannah, July 22: I have arranged with all the railroads leading into Savannah for reduced rates on the certificate plan. Be sure to get certificate from your starting point, showing that you have paid full fare to the seat of the Conference, and you can return at one-half fare, plus fifty cents

W. J. Hamilton,
Secretary Savannah Dist. Conf.

STAUNTON DISTRICT

The executive committee of the Staunton District, Washington Conference, held its meeting at John Wesley Methodist Episcopal Church, Harrisonburg, Va., the Rev. Jas. H. E- Carter pastor, Wednesday, July 7, and arranged the programme for the twenty-first session of the District Conference, to be held at Mt. Zion Methodist Episcopal Church, Martinsburg, W. Va., the Rev. S. M. Beane, pastor, August 24-30. Members of the committee present: Dr. S. R. Hughes, president; Revs. W. E. Jeffer, sec. of com.; R. W. S. Thomas, S. M. Beane, V. N. S. Hughes and Jas. H. . Carter, secretary of the district conference. Tho programme will be sent out soon.

District Rounds

VICKSBURG DISTRICT.

THIRD ROUND.

Fayette and Natchez, July 31-Aug. 2; Harriston, 7-8; Hamburg, 14-15; Union Church, 14-15; Clarke, 15-16; Cilnton, 21-22; Bolton, 21-22; Centreville and Newtonia, 28-30; Meadville, Sept. 4-5; Bonus, 6-7; Vicksburg, 10-12; Cary and Angullia, 18-19; Vicksburg Circuit, 25-26; Edwards, 25-26. Brethren: With the publication of this round I turn over the district to my successor, Brother L. W. Price. i thank you most heartily one and all for your kind and brotherly treatment of me, and may I ask the same sympathy and co-operation for my worthy successor. God bless you all.

W. W. Lucas.

GAINESVILLE DISTRICT.

THIRD ROUND.

Winfield, Aug. 1; Lake City, 7-8; Gordon New Bell, 7-8; Gordon Old Bell, 7-8; Hague, 14-15; Alachu, 14-15; Haynesworth, 21-22; Sanpulaski, 21-22; Lacrosse, 21-23; Noble Hill, 28-29; Highsprings, 28-29; Ft. White, 28-29; Liberty Hill, Sept. 4-5; Live Oak, 4-5; Mikesville, 11-12; Adamsville, 11-12; Fanning, 11-12; Rosewood, 18-19; Cadilac, 18-19; Otter Creek, 18-19; District Conference at Newberry, 23-26; Mars Hill, Oct. 2-3; Archer, 2-3; Pineville, 2-3; Arredondo, 9-10; Branford, 9-10; Lake City Junction, 9-10; Jasper, 16-17; Bass Mission, 16-17; Union Lake, 24; Gainesville, 22-24; Pleasant Plains, 30-31; Perry, Nov. 1-2; Trenton-Madison and Monticello, Bronson, Bell and Williford, time to be fixed. All pastors will kindly see that each local preacher and exhorter has the proper recommendations to the District Conference, and signed by the president and secretary. A full attendance is expected at the District Conference.—J. F. E. Elliott, Dist. Supt.

FORREST CITY DISTRICT.

THIRD ROUND.

Bledsoe, Aug. 7-8; Park Place, 14-15; Oak Forest, 21-22; Gill, 21-22; Marianna, 24; District Conference, 25-29; Augusta, Sept. 4-5; Auvergne, 11-12; Cotton Plant Ct., 16-17; Hunter, 18-19; Brinkley Ct., Oct. 2-3; Brinkley, 3-4; Crawfordsville, 9-10; Marked Tree, 13-14; Haynes, 16-17; Forrest City, 22-24; Palestine, 23-24; Caldwell, 30-31. Brethren: We can not fail. We want a revival on every charge. If we are lights then let it burn so that sinners may find the way to the cross of Christ. More souls saved, more money raised for the advancement of the Church, is our motto. Every member of the District Conference is expected to be present at the roll call Aug. 25.—L. G. Hodges, Dist. Supt.

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Gleanings from the Field

KENTUCKY

Irvington.—Our Church at Irvington, under the pastorate of the Rev. J. S. Joncs, is now in a prospcrous condition. Since Conference we have beautified the Church, both in and outside. We have put a new galvanized roof on, at a cost of fifty doliars; new lights have been put in; fencing around the Church. The Church is being revived, both spiritually and finaucially. Pastor Jones has the work greatly at heart and is being largely successful.

Harned had its Church rally June 27. We realized $90. This Church also has been beautified by a new altar and pulpit, a new carpet and fresh wall paper. The amount of money raised for all purposes up to the present is $224.09. We thank our most worthy Bishop and our beloved District Superintendent for sending us such a gentleman as we have for this conference year.—E. Carman.

LOUISIANA

Many.—The second quarterly conference was held at Many, La., by the Rev. George Johnson. We raised for tho quarter all that was necessary and $1.75 over. The Rev. Johnson preached one of his fine sermons.—W. H. Simmons, pastor.

Lottie.—Our third quarterly conference was held July 4th and 5th, at Green Chapel, Lottie, La., with the District Superintendent, the Rev. J. J. Obee, present. All reports showed an increase along spiritual lines. Paid District Superintendent $8.00. Paid pastor $26.15. We were favored with the presence of the Rev. P. W. Clark, District Superintendent of the Lake Charles District, who mounted the platform, as usual, always prepared to tell the people many good things. The doors of this circuit are open for him whenever he wishes to come. We raised this quarter for mission $21.70. Converts 10. Rec....
T. A. Hampton, Pastor.

MISSOURI

Truesdale.—Our first quarterly meeting was held at Truesdale June 13-14. The Rev. W. C. Eilis, District Superintendent of the Mexico District, arrived on time. He preached two sermons, which were very helpful. The Rev. Eilis is greatly loved by our membership. The officers' report showed advances on all lines of Church work. Onr pastor, the Rev. H. T. Cannady, has the work well in hand. We raised $19.33 on this occasion. Paid pastor $71.83. Conversions 1, additions 6. Everything looks hopeful for a glorious success.—Lizzie Strother.

Wellsville.—Our first quarterly conference was held at Wellsville, Mo., June 5th and 6th by the Rev. W. C. Ellis, District Superintendent. This was one of our greatest quarters. A good crowd was present during the entire services. The District Superintendent preached three great sermons, to the delight of all present. Raised $24.—J. O. Guyton, Pastor.

OKLAHOMA

Eufaula.—Our second quarterly conference convened 26th and 27th of June, with Superintendent A. G. Franklin present. On Sunday he rendered a strong service. We have advanced on all lines this quarter. Twelve have decided to live for Jesus. All interests of the Church are looked after. We raised during the second quarter for all purposes $103.30. Paid the Superintendent in full. We hope to double all the interests of the Church by the annual conference. We are few in numbers, but loyal—B. F. Whitaker.

Muskogee.—Our second quarterly conference was held July 10th and 11th, with complete success. The Rev. D. G. Franklin, D. D., District Superintendent, preached two excellent sermons. The Woman's Home Missionary Society, with Mrs. Dr. J. M. Davis, president; the Ladies' Aid Society, with Mrs. Rosa E. Hughes president, and the King's Daughters, with Mrs. Ann Felix president, are doing excellently in building up the spiritual and social life of the Church The Queen Eastern Circle, Home Guards and the Mothers' Jewels are under the management of Mrs. Emma W. Norris, who effected the organizations. She has put new life into the religious work of the young people by her wise management. She has sent $4 off to help the misisonary and educational work of the Church. She also has a splendid Reading Circle connected with these auxiliaries. We have a fine set of officers, who are business men. When the Pastor returned from conference in March they raised his salary from six hundred dollars to seven hundred dollars Great efforts are being put forth to pay off all the indebtedness of the Church this year and so far success has crowned our efforts. Plans are no won foot to begin a great revival the middle of August. The Rev. Wm.

Bartley, the evangelist of the Texas Conference, will conduct the revival. —Walton Brown, Pastor.

TENNESSEE

Memphis.—Sunday, July 4th, at Centenary Methodist Episcopal Church, 270 Calhoun avenue, the Rev. H. W. Key, Pastor, preached one of his ablest sermons for some time, the theme of which was "Independence and What Has the Negro Done to Perpetuate Independence? What has he done to help himself?" The Rev. Mr. Kay did himself justice and his address was one never to be forgotten. He held up men of the Negro race who had accomplished great things, but unfortunately had been overlooked by history. He introduced the boys and girls of the race to heroes of their own.

TEXAS.

Mexia Circuit.—rother Chas. Taylor, Sunday School Superintendent, assisted by Mrs. Carrie Price, at Lonza Chapel, rendered a very excellent children's day programme. At 11 o'clock the pastor preached an excellent ermon on "Wisdom." The Sunday School raised $1.01. At 8 p. m. the people reassembled to hear the little folks speak. Mrs. Carrie Price organist. Profs. Price and Tatum made good lectures. Collections $2.50. Mrs. Price is doing all in her power to elevate the young women and fit them to take her place. Mrs. E. Davis is president Woman's Home Missionary Society. Mrs. Leula Busby, president Ladies' Aid Society at Lonza. The pastor is getting up a list of subscribers to be reported at the District Conference.—J. A. Tillon, Pastor.

VIRGINIA

Motley.—A splendid children's day exercise was held at Jasper Church Sunday, July 11th. The Church was elaborately and tastefully decorated, and upon invitation of the Superintendent of Jasper School Mr. J. M. Ward, there were present five sister schools. The following superintendents were present with their schools: D. M. Stone, Stanton River Baptist School; W. H. Hubbard, New Bethel Baptist Sunday School; J. A. Ward, Mt. Olla Baptist; W. M. Snow, John Wesley Methodist Episcopal School, and their representatives from New Hunly Baptist Sohool, New Chapel Methodist School and from Union Baptist School, of Brights. In the morning Jasper School rendered an excellent programme, with every department of the school represented and a flag drill. At the afternoon hour the Stanton River School and the New Bethel School had exercises. All did well. The singing and speaking were excellent. We invite them to come again. Our good people at Jasper saw to it that the appetites of all were satisfied. Although there were fully five hundred people there the day was perfect order. Collection $9.05.—A. J. Mitchell, Pastor.

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A SUCCESSFUL RALLY

Evansville, Ind.—Sunday, June 6, was a great day with us both spiritually and financially. Since conference in March we have had eight accessions to the church and two conversions. This is my third term as pastor of this charge and has all indications of being my most successful year. Our people now have a new church here. So far we have raised $6.00 for foreign missions and $2.00 for African Diamond Jubilee and $2.00 for the Board of Education. The third Sunday we paid our District Superintendent in full, $15.00. He brought to us an able message both morning and evening. The pastor has been paid so far, $52.96. The official board and pastor met on his return from conference and planned a rally for the purpose of completing the payment on a lot which was purchased two years ago at a cost of $1,000. The membership was faithful in this work almost to a man. Each of our four auxiliaries went hard to work to make this special hard effort a success. Brother Monroe Smith represented the Epworth League with $18, Miss Ethel Lambert the Sunady School with $20.10, Sister Anna Bell the Womans' Home Missionary Society with 144.75 and Sister May Winfrey the Ladies Aid Society with $187.80. Many of our friends gave liberally to this, among the largest donors being Mesdames Emily Logan, $5.00; Georgia Hackett, $5.00; Lula Bell, $6.40; Kate Loving, $8.00; Annie E. Bell, $15.00; Georgia Cook, $4.25; Mary Fuquay, $5.10; Eugenia Fields, $30.75; Sallie Lee, $5.05; Ellen Smith, $5.00; Annie Stanton, $5.10; Sallie Newton, $5.00; Ella Banks, $5.00; Mattie Johnston, $5.00 Sarah Gardner, $5.00 Mary Winfry, $5.25, Nannie Mens, $16.20; Misses Robie George, $5.25; Stella Gray, $17.60; Messrs. Henry Stanton, $5.00, Horace Petitt, $8.50; Noel Bell, $15.00; Eugene Loving, $8.00; Philip Cook, $5.00; Alexander Phelps, $5.00; Lawrence Field, $15.35; John Hayes, $5.00; Foster Ellis, $5.45; Monroe Smith, $5.00. The total collection for the day was $375.90. The Rev. John Rogel of First Church preached an able sermon in the afternoon. Our motto is "Take no rest until the New Church is complete."—Joel C. Carson, pastor.

Literary Notes

WESTERN METHODIST BOOK CONCERN

Six best selling religous books at this depository during the month of June: Jesus Christ and the Gospel, James Denney; Quiet Talks on Service, Gordon; Quiet Talks about Jesus, Gordon; Week Day Prayers, C. F. Relsner; Gospel Cheer Messages, P. H. Swift; Epworth League Methods, D. B. Brummett.

WOMAN'S HOME COMPANION.

Woman's Home Companion for July is a summer fiction number. There are eight stories in this issue, by Cyrus Townsend Brady, Marie Van Vorst, Alice Brown, Mary Heaton Vorse and Albert White Vorse, Annie Hamilton Donnell, Anne Warner and Euphemia Holden. Most of these are love stories. Especially timely are the articles in this issue on "July in the Poultry Yard," by Kate . Saint-Maur; "The Woman Camper," "A Charity Cafe Chantant" and "The Picnic Basket." Kate Douglas Wiggin has a winning personality, and it never seems so evident as when she is at home at "Quillcote-on-Saco." A writer in this issue had the good fortune to see her there and tells about it in a most interesting story. Ideas for summer pillows, crocheting ideas and new summer recipes, all are opportune in this issue.

THE CENTURY.

Early issues of *The Century* are to have a novel fiction feature in a series of three stories written around the superstition of thirteen at table. The three authors are Margaret Deland, Dr. S. Weir Mitchell and Owen Wister; and the names of the authors of each story will not be disclosed until the series is complete. The first of the stories, to be entitled, "With the Coin of Her Life," will come in the June *Century*, and the editors say the chances are small that readers will guess correctly its author's identity. The hot weather number of *The Century* will be unusually stron in fiction —the leading feature, a complete novelette by Dr. S. Weir Mitchell, entitled "The Society of the Guillotine." Alphonse, of Dr. Mitchell's "A Diplomatic Adventure." The scenes are set in Paris durin the American Civil War. In this number, too, will be published the second of the three anonymous "Thirteen at Table" stories. The title of this is "The Waiting Hand." The reader is left to guess whether Margaret Deland, Dr. Mitchell or Owen Wister is the author. Other short stories—humorous ones—by Lucy Pratt and Charles D. Stewart. Dr. Elwood Worcester, rector of the Emmanuel Church, has written for the July *Century* an important statement concerning "The Emmanuel Movement," in large part a reply to the Rev. Dr. J. M. Buckley's article on "Dangers of the Emmanuel Movement," published in *The Century* for February, 1909.

Revival Note

The revival held at Wiley Church, Fordoch, La., was attended by good results. Two were converted and two reclaimed.—T. A. Hampton, pastor.

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Gleanings from the Field

GEORGIA

Sterling.—We thank Bishop J. W. Hamilton for sending the Rev. A. P. Gilliard to the Brunswick Circuit as pastor this year. We certainly esteem him as a Christian gentleman, and we believe also that he is the right man for the place. He is an inspiration to both old and young. Through his great leadership the churches on this circuit are going onward and upward. Our membreship has grown from less than a hundred, if I make no mistake, to over 135 in less time than seven months. We thank the Lord for our success. The pastor preached at Sterling Sunday and baptized three and admitted them into full membership. Raised $10.76 for the day. Our children's day exercises were held at 3 o'clock p. m. Raised for student aid, $5.00. Brother P. E. Smith perached ta night.—A. P. Gilliard, pastor.

ILLINOIS.

Chicago.—Members of St. Mark's Epworth League met at the (new) Church Thursday, June 24th, in what proved to be the best meeting of its kind in the history of the Church. The affair was under the management of Dr. W. E. White, of Washington, D. C. After a formal opening every one gave quotations of love, which were interwoven with duets and solos. Closing the devotional part of the service, the Rev. W. E. Stovall gave one of his matchless three-minute addresses. This done, the audience was served refreshments free and evry one left full of brotherly love and feeling that it was good for them to have been there. H. D. Smith, president; (Mrs.) W. D. Scott, secretary.—W. C. Stovall, pastor.

KANSAS

Topeka.—The first quarterly conference was a success. The District Superintendent was on hand. The members of the Quarterly Conference were present with good reports. Since our pastor has been here we have put a new roof on our parsonage and built a porch twenty feet long and also painted the parsonage, which helps its appearance very much indeed. The members and friends visited the parsonage a few nights ago, lead by the Rev. J. S. Burton, Mrs. Sally Ogelvy and prominent members of the Church, leaving one hundred pounds of choice groceries and a few dollars in cash. Presentation speech was made by J. S. Burton. A happy response by the Rev. H. South, pastor. The people are unstinted in their praise of our pastor and the work that is being done. We would naturally expect a great work of Elder South, he being an ex-presiding elder and an experienced pastor.—J. S. Burton.

District conference is coming. All loyal pastors will redouble their efforts for securing subscriptions. All loyal members will respond to their appeals.

MISSOURI

St. Louis.—The first quarterly conference of Union Memorial convened Tuesday evening, June 8, the District Superintendent presiding. It was an ideal conference, all officers responding with written reports. The class leader's report showed over $700 raised during the quarter. They wee highly commended for their good work and their untiring efforts. The District Superintendent made a forcible appeal to class leaders to continue their course of study as per discipline. The Sunday school report showed marked improvement. Our superintendents, Wm. H. Davis and Miss Assania Williams, who is also assistant principal of L'Overture School, presented encouraging reports. Paid District Superintendent's apportionment for quarter's work, $77.75. Class No. 9 raised $92. J. W. Vaughn, its leader, elected to represent classes at the District Conference. Spring Carnival receipts amounted to $200. We are raising our benevolence right along and will have our usual apportionment by the end of the year. We expect to raise $200 in our rally June 20, God being our helper. District Superintendent R. E. Gillum, D. D., delivered a strong sermon at the 11 o'clock service Sunday; also at 3 o'clock, administerin the sacrament of the Lord's Supper to 500 communicants. Collection of the day, $162. Love feast Monday evenin was largely attended.—Ollie M. Stokes.

Joplin.—Our first quarterly convened June 12-13th, the Rev. J. H. McAllister presiding and officers present with good reports. The District Superintendent's fatherly advice and counsel upon all lines won for him the love and respect of the people of Joplin. Our Church here is destined to become the leading Church in southwest Missouri. We have a great people here and under the present administration the people are learning to love and work for the Church as never before. Joplin is a great city, and it is still advancing along the lines of industry and education. We are planning for a great years' work, with the help of such members as J. A. Holt, L. M. Clark, Sisters Holt, Doss, Beecham and many others. We paid the elder in full. We are preparing for a SOUTHWESTERN rally and are also looking after the interests of our George R. Smith College. The children's day programme was well rendered, with Mrs. Rebecca B. Burris in charge. It is said that it was the most successful affair Joplin Church has ever had. The young people are being aroused to Church work. With the little collection devise we realized $7.—J. A. Holt, Superintendent.

Fredericktown.—The parsonage at Fredericktown was visited recently by a host of friends of the Rev. and Mrs. G. A. Henson. Messrs. Richard, James Matthews, Mesdames Bartly and Sarah Villars headed the company, which brought a generous supply of provisions.—M. J. Villars.

NORTH CAROLINA

Lowesville.—Since the annual conference we have succeeded in completing the Church at Ebenezer, at a cost of $1,200. In our recent rally the young people raised $100, which paid all indebtedness. The success of our Church at this place is due largely to the good white people by whom it is surrounded. This fact was demonstrated on the 25th of April, when the Rev. C. H. Little (white), of the Presbyterian Church, came out, accompanied by a large number of his people, and preached an excellent sermon before a crowded house. We are proud to say that among them were some of the leading citizens of this place. The Rev. Mr. Little is very much like the late Rev. Sam Jones, who used to say, "I am always with the bottom dog." At Rockhill we had a rally June 6th. We raised $70. Of this amount Misses Josephine Johnston raised $13.05, Emma Johnston $8.40, Mary Conner $10, Goldie Johnston $10.37, Annie B. Johnston $7.82, Zettie Phinx $5.67, Mr. Chester McLain $2.75, the Woman's Home Missionary Society $5. We have planned the 16th of July as SOUTHWESTERN day benevolent rally.—G. F. Hill.

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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

MRS. ANNA M. GOINS.

Mrs. Anna M. Goins, wife of the Rev Milton S. Goins, pastor of Daniels Church, Shreveport, La., died at her home in that city on Monday, July 28, 1909, after an illness of many years. She was a faithful Christian, a devoted mother and a loving wife. She had many friends wherever she went and took active part in the church work where her husband was assigned. At Morgan City she made many friends and was loved by all with whom she came in contact. Mrs. Goins was born in the parish of Natchitoches, state of Louisiana, on May 25, 1861, and was married to the Rev. Mr. Goins when quite young. She was converted and joined the Asbury Methodist Episcopal Church at Natchitoches during the pastorate of the late Rev. Reese Thompson. Her husband joined the Louisiana conference in 1887 and she followed him and assisted him in his work except at his last appointment, Daniels' Church, Shreveport, for at this time her health failed. The funeral was conducted at Union Methodist Episcopal Church. The remains were laid to rest in the Morgan City cemetery. The following ministers participated in the funeral ceremony: The Revs. P. C. Colton, Sanders Carroll, David Harrison and L. S. Smith of the Methodist Episcopal Church, the Rev. Felix Nelson of the African Methodist Episcopal Church, and the pastor,, G. F. Robinson. "Servant of God, well done."—T. F. Robinson.

HARDEN—Eliza Harden died June 29, 1909. at Thibodaux, La , and was buried from the church at Morgan City, where she had spent all of her best days. She was one of the founders of our church at this place and loved her pastor and church; was leader of Class No. 7 and a member of Sheba Tabernacle No. 16, of Morgan City, which organization conducted the burial. The funeral was conducted by the Rev. G. B. Brown, of the African Methodist Episcopal Church of Thibodaux and the Rev. David Harrison of Berwick.—T. F. Robinson, pastor.

SMITH.—Mrs. Lewis Smith, Hahnville, wife of Son Smith, departed this life on July 1, 1909. Sister Lewis Smith was not a member of our Church. She leaves her husband, mother and a host of relatives to mourn their loss. She was laid to rest in the St. James Cemetery.—John D. Wilson, Presiding Elder.

ROBINSON.—Brother Mack Robinson, after six months' illness, passed away July 6th, 1909. He left only one daughter and a wife to mourn his passing. The funeral service was preache dby T. A. Hampton.

GUYON.—At Campti, La., June 29, Sister Alphosine Guzon passed into the Eternal Life. She was a faithful member of St. Paul's Church. Funeral services were under the leadership of the Rev. J. C. Brown, pastor.

Gleanings from the Field

INDIANA

Jeffersonville.—Wesley Methodist Episcopal Church.—Rev. W. C. Statesman and wife, who have been with us for the past four years, have been returned for the fifth year, and we gladly welcome them and wish them a more prosperous year than either of the preceding ones. Mr. Statesman is an energetic, earnest Christian gentleman, such as is and has eenb needed in our city. The Church work is fairly glowing under the supervision of these earnest workers. The Church property has been improved until Wesley scarcely resembles her former self. Under the guiding hand of Mrs. Statesman we have two splendid choirs, junior and senior, as good as there is in the city. Our first quarterly meeting of this conference year was a success, both spiritually and financially. Our District Superintendent, the Rev. D. E. Skelton, delivered two very able sermons during the day. The sacramental sermon was preached by the Rev. J. H. Ross, pastor of Coke's Chapel, Louisville. His choir furnished music for the occasion. We pray that the Rev. Mr. Statesman and wife may live long to help build up fallen humanity.—Reporter.

Muncie—Our work at this chargo which for years has been greatly embarassed because of debt and very great opposition, is gradually advancing along all lines toward the advancement of our Methodism. We were successful in paying the last note of mortgage last November. There was raised last year more than $400 for all purposes and the church membership was more than doubled. The Ladies Aid Society has just completed the work of decorating the interior of the church and also added more furniture and covering in the parsonage. Special interest is being manifested in the Sunday School, more than twenty of its members took part in our Children's Day Program, which was truly inspiring. Much of our success is due to the fact that our pastor and his energetic wife and daughter are of the material that do not recognize defeat. Our pastor, the Rev. J. E. Burton, has proven himself to be a Christian gentleman as well as a forceful pastor. He stands high in the esteem of the other pastors and the people of our city, both white and black. We are very grateful to the Lexington Annual Conference for returning to us our beloved pastor for another year.

TEXAS

Leona—Our second quarterly conference convened with Spring Seat Church June 5-6 and was very successful. A reception was tendered our District Superintendent, the Rev. M. Q. A. Fuller by the Ladies Aid Society. The welcome address was delivered by Mrs. E. D. Mayes, A short but interesting program was rendered and the Rev. Mr. Fuller delivered a very eloquent address. All enjoyed the delectable refreshments. Most all officers were present Saturday with good reports which showed a marked improvement along all lines of Church work. Sunday . District Superintendent Fuller preached two able sermons and one backslider was reclaimed, and there were 134 communicants. Paid pastor this quarter $74.00 and District Superintendent $27.35. Our membership is spiritually alive and we are preparing to repair our church. The storm season is not over yet in this country, for a few nights ago one arose in a southeasterly direction from Leona, composed of about forty loyal members and friends of Two-Mile church, who descended on the parsonage with many substantial pounds of groceries in buggies, wagons and horseback. The party was composed of the very best people of this wide awake community, among them the Mortons, Davises, Washingtons, McDaniels, Hopkinses, Kings, Joneses and others.—G. W. Carter, pastor.

WISHED FOR DEATH

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VIRGINIA.

Draper—The Methodist Brotherhood met at Draper June 17-20, 1909. The ministers and visitors were made quite welcome by Brother H. L. Johnston. This is an old Methodist Field and many of the members have spared no pains to make everything pleasant for the pastor. The pastor and people are in unity and the church is in a prosperous condition. The Brotherhood was well represented by members from nearly all over the charge, while the visitors were many. Sunday, Father A. I. Weims, W. J. Miller, B. D., of the African Methodist Episcopal Church and W. W. Ward preached to the delight of the congregations. Collections, $28.21.—J. M. Watson, pastor.

Buena Vista.—On May 22 the ground was broken for the Peoples' Memorial Church and on May 30, the corner stone was laid after a appropriate sermon By the Rev. Dr. Kenny of the Baptist church. At 3 p. m. the Doctor preached another fine sermon. Mrs. R. W. Chiles rendered a charming solo. At 8 p. m. the Rev. V. E. Johnson of Buchanan Circuit, Methodist Episcopal church preached an able sermon. The newly-built church was dedicated July 11. Dr. W. C. Thompson preached two powerful sermons. Dr. J. H. Jennings of Lexington, Va., assisted in the dedication. At this service standing room was at a premium and the pastor talked to a fine congregation at night. The District Superintendent seemed well-pleased at the outlook for our church at this place. Great efforts have been made for eighteen or twenty years to build a Methodist Episcopal Church in this place and this long felt want is now met. And now we are struggling with the debt. The ex-pastors and presiding elders know something of this work. We now appeal to the living ones to give this church their most hearty sympathy and aid by small donations from their flourishing charges. Will they heed this appeal? Send or permit us to come and preach to their people and ask for a contribution. The splendid choir of Lexington accompanied Dr. Jenkins and rendered fine service at the dedication. Thus the foct of our Methodism is established in Buena Vista.—J. R. Davis, Pastor.

Marriages

NELSON-JOHNSON.—At Pineville, La., June 27, 1909, at the home of the bride, Mr. Lonny Nelson and Miss Nellie Johnson. The Rev. H. J. Wright, officiating.

BRELAND-LEGOETT—At the home of the home of the bride's parents in Barbara, Miss., Mr. Alex Breland and Miss Emma Leggett. They received many valuable presents. The Rev. L. C. McInnis, officiated.

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Crescent City Notes

The New Orleans North District Conference is in session this week at Mallalieu Methodist Episcopal Church, the Rev. W. Scott Chinn, pastor, and the Rev. W. J. M. Price, district superintendent.

Malden Church.—The second quarterly conference was held July 6, by District Superintendent W. J. M. Price. This work is still on the up grade. The district superintendent spoke very highly of the improvements made during the quarter, both materially and spiritually. His address was instructive; it threw light on some of the most difficult problems of church management. On Wednesday night, the 7th, was held our love feast. The Rev. T. B. Cooper, ex-pastor of Malden, was present and spooke very encouragingly of the work. He was most cordially received by his many friends. Collection for the quarter $80.40.—Calvin C. Stanley, pastor.

Haven Church.—July 18, the day previously fixed for a rally, when all monies raised for the remodeling of the church shall be reported, beginning at 2:30 p. m. The secretaries or presidents of the following clubs reporting the amount of cash on hand, selecting a bank for the deposit of all monies raised for building purposes. At the time set forth, after an able sermon by the Rev. David Norman, pastor of Shiloh Baptist Church, the roll of clubs was called and reported: Golden Rule, $70.40; Enterprise, (young people), $22.25; Diamond Rock, (from a private report including railroad excursion, it is said they have in hand) $300.00; Honey Moon, $50.00; Volunteer, 30.00; total raised, $472.65. Thus it will be seen that the people are standing by the pastor, looking forward to a church which, when completed, will be one of the best of its kind in the Louisiana Conference. With our present leaders, the Rev. W. J. M. Price, district superintendent, the Rev. Pierre Landry and the loyal support of the officers, victory is assured. —G. W. Forest.

Taylor's Chapel.—Our second quarterly conference was held May 22-23, with Dr. N. R. Clay, District Superintendent, in the chair. We had quite a spiritual time. On Saturday at 11 a. m., the Rev. John Stinson of the Colored Methodist Episcopal Church, preached and after an old time speaking the fire begun. On Saturday night a royal reception was given for the District Superintendent and Conference by the Epworth League of Taylor's Chapel. Sunday at 10:00 a. m., Dr. Clay was at his best. Sixty five bowed their knees at the altar and partook of the Lord's Supper.

HOLLY SPRINGS DISTRICT.

The delegates and visitors will come to Abbeville Tuesday and Wednesday, Aug. 3-4, to be conveyed out from there to Beauford Chapel. There will be but very little transportation to the seat of the conference after these days.—N. R. Clay, district superintendent.

MT. ZION CHURCH, WASHINGTON, D. C.

Sunday. December 28, was the date of probationers in Mount Zion Methodist Episcopal Church, W. Washington, D. C.. The Rev. R. E. Jones, D .D., editor of the Southwestenr Christian dvocatc preached at 11 a. m. During the early winter this church experienced a great spiritual awakening which stirred that entire section of the city and resulted in the conversion of two hundred and twenty-five including the entire membership of Junior Choir and Junior Epworth League. Of this number of converts two have passed to realms beyond, nineteen joined other churches and the remainder have been carefully trained in the probationer's handbook by the pastor the Rev. B. T. Perkins. These meetings, which were largely attended were instructive and interesting to all and gave each one a deeper knowledge of the doctrine and principles of the Methodist Church, also a greater desire to obey its rules and lead holier lives. According to previous arrangements, one hundred and fifty-five were admitted into full connection at 8 p. m. At this hour the choir entered the audience room from the rear singing Hymn 627 of the Church Hymnal; then came the official board and immediately following, the probationers, the females leading, all of whom were dressed in white, then the males, attired in dark clothing. After the regular opening exercises, addresses of welcome were extended the members on the part of the Trustees by Mr. John W. Lee, on the part of the stewards by Mr. David Wright, on the part of the Class Leaders by Mr. J. Frank Garner and on the part of the Epworth League by Mr. J. W. Crusoe. Each address pointed out some duty to be performed, some place to be filleed, some work to be done and how to seize the opportunities before them and the necessity of laboring in the Master's vineyard. The pastor gave an impressive and practical talk, basing his remarks on theexpressed thoughts of the Consecration Hymn which was sung afterward. The Rev. B. T. Perkins read the ritual and received the probationers into full connection, shaking the hand of each one. It was a beautiful, thoughtful and inspiring service.

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Marriages

BARNES-FLEMMING. — Mr. Isaac Barnes and Miss Mattie Flemming, at De Lisle, Miss., June 24th, at Mt. Zion Methodist Episcopal Church, by the Rev. P. F. Robinson. The bride is a teacher in our public school and a very charming young woman, while the groom is highly respected in his native town; Handsboro.

CARTER-LAWS.—Mr. W. C. Carter, of Memphis, Tenn. , and Miss Jennie Laws, at the residence of the bride's parents, in Jackson, Miss., by the Rev. J. M. Shumpert.

RUFFIN-ROSS.—At the residence of Mr. McDonald, Mr. Parker Ruffin and Miss Virginia Ross, by the Rev. J. M. Shumpert.

CHILDS-WINDOM.—Mr. Willie Childs and Miss Carrie Windom, at the residence of Mr. Blackwell, by the Rev. J. M. Shumpert.

FORREST-BOWERS.—Mr. John Forrest and Miss Sophie Bowers, at the residence of the bride's mother, in Jackson, Miss., by the Rev. J. M. Shumpert.

CARR-CUBIT.—Mr. Eugene Carr and Miss Ruby Cubit, at Wardlow hotel, Jackson, Miss., by the Rev. J. M. Shumpert.

WHITE-JACKSON.—At Central Methodist Episcopal Church, Jackson, Miss., Mr. John White, Jr, of Memphis, Tenn., to Miss Dorie V. Jackson, at Jackson, Miss., by the Rev. J. M. Shumpert.

GRANDISON-LYNN.—Mr. Allen Grandison and Miss Maud Lynn, at Grand Bayou, La., Tuesday night, June 22 1909, in the Corinth Methodist Episcopal Church, the Rev. I. B. Henderson officiating.

COLEMAN-SMITH.—Mr. Willie Coleman and Miss Mamie Smith, at Union Church, Victoria, La., by the Rev. Geo. Thomas. Both are members of the Baptist Church here.

Deaths

JACKSON.—July 4th, at Campti, Sister Hannah Jackson went Home. Her father, mother and siters mourn their loss. The funeral was conducted by the Rev. Ed. Harvey, pastor of the African Methodist Episcopal Church.—Rev. J. C. Brown, pastor.

FINNNEY.—At Roanola, Alabama, Mrs. Emma Finney, daughter of Brother Lucius Finney, went to the Home Beyond Saturday, July 10. She was laid to rest from Rocky Mount Church, of which she was a faithful member, by the Rev. B. J. Donnell, Pastor.

JONES.—July 6th, at Macon, Miss., Sister Louisa Jones, an old member of St. Paul's Church, passed into the Beyond. She was the honored widow of the Rev. Wesley Jones, one of the old pioneers of the Mississippi Conference and at one time pastor of Macon charge. He died many years ago, with neck in the yoke of Christ, at which time he was a member of the upper Mississippi Conference. Sister Jones was his faithful companion and helper in all of his labors. She has been an invalid ever since, but she bore her trials like a Christian soldier. Just as she lived she died, with that passeth all understanding. Seven devoted children, all of whom by her teaching are following in her footsteps, mourn their loss. Her funeral was conducted by H. W. Whitlock, her pastor, assisted by the Rev. L. F. White and F. J. Talbert and the Rev. R. G. Moody, pastor of the Baptist Church.

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Vol 43 No. 29

A SEMI-CENTENNIAL CELEBRATION OF NEGRO FREEDOM PROPOSED

We are approaching the semi-centennial of the freedom of the Negro race in this country, January 1, 1913. It would be more than appropriate to observe this occasion by a celebration projected upon a large scale.

President J. W. E. Bowen, of Gammon-Theological Seminary, has been thinking upon this matter. Recently we received from him the following communication, which is very suggestive:

"The close of the Nineteenth Century and the opening of the Twentieth marks the most important turning point in the history of civilization and of our people. The Nineteenth Century stands supreme among the centuries as the depository for the grandest achievements of mind over matter; for a noteworthy beginning of the application of Christian principles to the living questions of the day and for the wide-spreading influence and power of dominant Christianity.

"With the Negro, this century will be noted as the birthday of his race into Western liberty and civilization. It is confessedly true that this period represents his painful struggles and unrecorded sorrows, the invariable attendants of birth. He has had to face, in the infancy of his days, the victorious Anglo-Saxon, whose ruling political and economical creed is 'the survival of the fittest.' The question is still asked, 'Can the Negro survive? Has he the elements of the fittest within him?' Let us invite the world to an unprejudiced examination of his possibilities and of results wrought out by him under the most adverse circumstances.

"The suggestion is herein made that there be held by the Negroes of America the Negro International New Century Fair, to be participated in by the Negroes of the United States, Canada, Mexico, Central America, South America, West Indies, Australia, Europe, Africa and the Isles of the Sea.

"The objects of this fair to be:

"1. To illustrate in living panorama the history of the Negro in Africa, throughout slavery, birth into civilization and actual standing of to-day. To present to the world the products of Negro mind and skill in agricultural and mechanical pursuits; in art, science, literature and religion.

"2. To convince the Negro himself of his latent power; to inspire him with such a confidence in a noble racial destiny that he shall undertake that destiny, and to cement the race together.

"3. To confute the almost universal argument against the Negro of inability to add to thoughtful and mechanical products of civilization; to convince the world that he may become a more positive factor in its life and appeal by these eloquent facts for fair play in the race of life.

"4. To secure the erection of Christian educational monuments.

"Such a fair, properly inaugurated and successfully managed, will be an oracular demonstration and revelation of unsuspected resources in the colored people. It will command the respect of the world for its uniqueness of design and will mark the beginning of a new era for our race.

"The feasibility, time, place, methods, costs and full arrangements of details will be carefully discussed and determined by a representative committee, which will be named later. I invite opinion from all upon this proposed fair. Yours sincerely.

"J. W. E. BOWEN,
"So. Atlanta, Ga."

Dr. Bowen's suggestion has the hearty indorsement of the SOUTHWESTERN CHRISTIAN ADVOCATE and we hereby pledge our co-operation in any way possible to make the movement a success.

The SOUTHWESTERN will be pleased to publish a number of short articles on the suggestion.

AN EXPERIMENT IN A DOWN TOWN CHURCH

The Union Methodist Episcopal Church of St. Louis, Missouri, located on Garrison and Lucas avenues, of that city, is giving us an example of the Church militant that is refreshing. This Church has suffered in recent years as other city Churches have suffered by a changed environment. In order eo find a more agreeable residential section the people of the city have been moving to the outskirts and suburbs. This permitted a change of the type of the old residential section, which thus abandoned has been turned over to a low class of citizens—often foreigners—and in some cases to lewd and sinful purposes.

The congregation of Union Church, along with their neighbors, has sought a new home site. This done, a new problem faced them—the problem of the down town Church, which now is surrounded by a low type of men and women, but men and women who were included in the plan of salvation. This situation faced Union Church. Instead of doing as other Churches have done—abandoning the property—they have decided to remodel the Church so that it may appeal to the new community. A natatorium and other attractions have been installed. But what is more this congregation is not turning the Church over to the new community, but will continue to worship at the altar made sacred by so many blessings. These soldiers of the cross will enter into a hand to hand conflict for the moral and spiritual redemption of those who have come to their very doors. This is heroic. The Church is a militant host, whose commander requires each soldier to be constantly on the alert, not for defense only, but on the alert to attack the enemy at every possible point. The Church is duty bound to put up a hard fight against the devil and all his works. The plan of campaign of Union Church has interested not only the Christian forces of St. Louis, but the secular press of the city has favorably commented upon the experiment. The *St. Louis Globe-Democrat* in discussing the effort of this Church to meet the new situation says:

"These soldiers of the cross will remain on the firing line instead of going to the rear when the enemy approaches and masses in front. All who know their St. Louis know how thickly the enemy has planted his outposts all around this grand old temple of worship. It is an inspiration to hear the rallying cry of its men and women instead of the bugles sounding a retreat, which is heard too often in all of our great cities. There are few things more saddening than the sale and dismantling of a Church building. The act means and implies so much of surrender as to dishearten those who, even though they be not of the Church, can realize the efficacy of its works in conserving civilization and promoting the ends of righteousness."

Although the congregation of Union Church has substantially moved to the outskirts of the city, they will give personal attention to the experiment. The *Globe-Democrat* further in its editorial on the movement says:

"What remains to be said, and what they are now saying for themselves, is that they are not running. They are not abandoning the field. Their plan is to sacrifice not only the money needed to enlarge and extend the work of their congregation, but to sacrifice something of their own personal comfort and convenience in riding long distances to worship at the old shrine and to keep the old white light burning among the gathering red lights which now burn holes in every night in that part of St. Louis. But, win or lose, the world likes a fight, and down at the bottom of its heart there is none it likes better or wishes more success than one a Church militant puts up against the devil and all his works."

SELF-CONFESSED LAWBREAKERS

The Texas Brewers' Association claims that more whiskey and beer are being sold in the Lone Star State under the prohibition law than before. This is a confession of downright wickedness and lawlessness on the part of these brewers. The saloon is a lawbreaker and seldom abides by any law.

This Texas Brewers' Association is so sure of its contention that more whiskey and beer are now being sold in Texas than when the saloon was legalized that it is willing to contribute one hundred thousand dollars to charity if the contrary is proven. Of course the Brewers ought to know about the whiskey and beer consumed—they are the source of supply. Let it be granted that their statement is true. What a revelation of moral corruptness! It is the black heartedness of the saloon and its inherent lawlesness that have made the temperance movement strong. The saloon is not only charged with selling unnecessary and pernicious drinks, but it is a Sabbath breaker; it breeds gamblers; it converts honest men into dishonest men; it is the hotbed of anarchy and teaches by open example contempt for the laws of the land and the rights of society.

Take New Orleans for an instance. We have a law forbidding saloons to open on Sunday. This law is openly violated. We have a law forbidding saloons within 300 feet of a Church or school, and there are churches and schools surrounded by saloons on every corner. We have a law prohibiting the sale of beer to minors and yet girls may be seen coming from saloons with buckets of beer.

The saloon business at its best is hellish and dishonorable, but when it defies law and decency it is entitled to no consideration whatever and should receive none from self-respecting, home-loving and law-abiding citizens. The saloon MUST go!

EQUAL INDUSTRIAL OPPORTUNITIES

An educational mass meeting was held in Big Bethel Church, Atlanta, Sunday afternoon, under the auspices of the industrial department of Morris Brown College. More than 1,500 Negroes and many prominent white citizens attended the meeting. Equal industrial opportunities for Negroes was the keynote of the gathering. The principal address was delivered by Dr. Jas. W. Lee, pastor of Trinity Methodist Episcopal Church, South, who presided. Dr. Lee deplored the recent efforts to force Negro firemen from the Georgia Railroad, but felt that in spite of this untoward event an era of better feeling between the races was dawning. Dr. Lee pointed out the difference in the treatment accorded the Negro along industrial lines in the north and in the south. This excellent address was concluded as follows: "The ideas which prevail in the north concerning Negro industrial equality should not be permitted to make a practical expression of themselves in the south. It is generally conceded that the north did a good thing for the Negro in setting him free, and now it is the turn of the south to do a better thing for him by giving him work, so that his freedom shall not be a curse but a blessing."

Ex-Governor Northen also took in the discussion. Thus now and again come substantial assurance from white friends in the south that they will stand by and encourage the Negro in his endeavor to work out his salvation.

The Laymen's Association

By the Rev. Freeman Parker, D. D.

This new and timely movement was authorized in a tangible form by the last General Conference of the Church.

I feel that nithis new movement another avenue has been opened up through which the laymen of the Church may the better show their loyalty to both its life and growth. We work under increasing demands, and rightly so. Then, to carry forward, year by year the Church work as outlined, the several preachers of circuits and stations about us find it necessary at times to do more work than regular disciplinary requirements. I dare say that there are cases where officers of churches are known to have fallen into the habit of looking to the pulpit to carry out prescribed duties which are intended for themselves. In this case, however, I have reference to stewards, trustees, class teachers, superintendents and league presidents. This should not be the case, but on the other hand it would prove better for all concerned for these Church officers to agree and come together and act in full accord with their respective pastors as they faithfully perform their known duties for which they were elected.

Paragraphs 126 to 128 of the new discipline are explicit and clear when it comes to what may be expected of a Methodist preacher when in active service. The preacher who lives up to these stated rules will have but little or no time left in which to carry out such of the material, financial and spiritual duties of his Church as may be intended for his officers.

I feel that the lack of interest in Church work upon thep art of the laymen is largely due to the fact that they don't read enough about the Church and its systems, methods and plans for doing things.

Too many of our Church officers are found without copies of our discipline and Church papers, which serve invariably to enlighten them upon their Church and their duties to the same. It appears that if pastors would give more time to circulating more of the useful and helpful books from our Book Concern and the fresh periodicals that they would doubtless realize better efforts from the laymen as a result. It strikes me that the Laymen's Organization was authorized at a time when the cause stood greatly in need of such improvements on financial material and spiritual lines as an organization of its kind is capable of bringing about.

It is now highly incumbent upon the laymen everywhere to get together and effect associations and set to work in a united way, that present material, financial and spiritual conditions may be greatly improved and advanced to the great delight of all concerned.

I look with not a little pleasure upon the fact that already associations are being organized in the different conferences and have begun work in earnest.

I note with interest also that the laymen of the Texas Conference went into an organization at the last conference, with Prof. H. B. Pemberton as president.

The following statements by this association touching its work for better service and reports are to the point:

1. To use business methods in all affairs of the Church.
2. To use every endeavor to pay all estimated salaries in ful.
3. To raise all benevolent claims.
4. To encourage every member to do his or her duty regularly and cheerfully.
5. To encourage all members in the belief that all Church claims are just debts and should be paid promptly when due.

I have reason to feel that the officers-elect in this case will lose no time nor spare any pains in seeing that these statements are carried into succesful operation among our members.

That a closer attention and a deeper interest in the work is demanded no one will deny, and in order to bring about a revival in doing things it is highly necessary for our leading laymen to go into organizations and to put forth good efforts for all obligations upon respective churches to be met in full.

The SOUTHWESTERN readers doubtless remember reading several letters from me some two years ago on "Texas Conference Commission on Finance." In that case it was my one purpose to arouse both officers and members to a greater interest for meeting all yearly claims and salaries. The latest record in reference to paid salaries in the Texas Conference, it appears that 103 pastors received $35,563 on their support, making an average of $345 for each one. There is no record to show where 103 men of any other professional life are caused to live on so small a salary by the year as so many Gospel ministers. It seems highly in order for the laymen to come together upon this all-important matter and set to work to do better in the way of providing for the clergy's support or they will find that the men of culture and refinement who might enter the ministry and grace the calling are rather found accepting other lines of work for a more suitable livelihood. Then the class of men which are most needed to fill our pulpits is growing less each year. All things being considered, it is high time that the laymen should interest themselves and see to it that their pulpits are filled with men who are qualified from a moral, intellectual and religious point of view. To secure and keep the services of such men it will mean nothing less than first class pay.

The Habit of Complaining

By the Rev. C. H. Wetherbe

Some people seem to have been born with a complaining disposition. Their natural temperament is that of a complainer. Of course, it is easy for them to complain about everything. The force of habit in this direction is swift and mighty. The story is told of an old college professor, who lived in the western part of this country. Here is what is said of him: "One morning one of the professors passed him on the campus, and said: Now professor, what is the matter with this day? You have never heard the birds sing sweeter; you have never seen the sky so bright; and just look at the sun—is it not shining wonderfully?" The old professor looked around, hoping that he could find a fault somewhere, and when he had failed utterly, he turned and said with a sigh, "Young man, this weather can't last always, you know." Such people are always groaning, sighing, and complaining, and so they are. Do you not think that they would get tired of hearing themselves complaining constantly? and how exceedingly tired of them do their companions become! The chronic complainers are often laughed at by their acquaintances, but their habit is something more serious than a subject for laughter; it is a simple practice. And it is especially so when it relates to the providences of God. Did you ever think that when one complains of the weather he virtually complains of God? He does so, if it be true that God has anything particularly to do with the weather, and the Bible says that He has. And yet how many Christian people habitually complain of the weather! They curse the rain which damages their crops, or which hinders them from going on a journey, or which defeats some other plan of theirs. Have you forgotten the history of the complaining Israelites? It is repeatedly stated that they "murmered" against God, and against His servants, and for this sin they were severely punished by God, even unto death. There are times when one is justified in complaining. One has the right to complain when he is being unjustly deprived of his rights, or his true liberties. We have the right to complain against law-breakers, and against moral and political corruption; but we must avoid the habit of complaining of everything which does not please us. Think of the good things.

Thirty-Two Facts About Japan

BY MRS. JOHN WIER

1. Respect for the Emperor seems to be an inherent part of the Japanese soul.
2. The name of the reigning soverign is Mutru Hito.
3. He ascended the throne at the age of fourteen in the year 1867.
4. Rice is the daily food of the common people.
5. Kissing is not indulged in in Japan.
6. Fufiyama, the sacred mountain, is ascended by thousands of pilgrims, male and female every year.
7. July and August are the months to make the ascension.
8. It is complimentary to ask a lady her age in Japan.
9. The Peeresses School, for the daughters of the nobles of Japan, was established by the Empress and is given her personal supervision.
10. The Empress' name is Haru, meaning Spring.
11. The cherry trees blossom but bear no friut.
12. People take off their shoes before entering a house in Japan.
13. The Emperor's children are placed, from birth, in the care of some noble or high official, who becomes the guardian of the child.
14. Names of beautiful objects in nature—such as Plum, Sunshine, Lotus, Gold are used for girls.
15. Japanese dresses are taken to pieces whenever they are washed.
16. Cotton dresses which are washed without ripping must be hung on a bamboo pole passed through the arm-holes.
17. The "jinrikisha" or "kuruma" is a small, light carriage drawn by a man.
18. The Samurai, in the feudal times, was the military and literary class.
19. Etiquette is taught regularly by teachers who make a specialty of it.
20. A lady's hair, to be considered beautiful in Japan, must be straight, glossy black and absolutely smooth.
21. A lady's gait should be short and quick with her toes turned in.
22. The drinking, from one cup, by the bride and groom alternately, at the marriage ceremony, is a symbol of the equal sharing of the joys and sorrows of married life.
23. The Empress of Japan is interested in all matters pertaining to charity and education.
24. The ancient "Samurai" always wore two swords, a long one, for fighting only, and a short one for defense when possible, but as a last resort for "hara kiri" (disembowelling).
25. "Hara kiri" (disembowelling) was considered an honorable death.
26. European dress is worn at all court functions.
27. In the rice field women work with the men.
28. In a Japanese hotel, a guest claps his hands to summon a maid.
29. The great flower shows, begin on the third of November, that day being the Emperor's birthday.
30. The hair of a Japanese lady is dressed by a professional hair dresser, who comes to the house once in two or three days. The process usually takes two hours.
31. Food served to a guest at a Japanese banquet and not eaten by him at the time, is taken to his home by a servant of his host.
32. According to the new constitution of Japan, the heir to the throne must, hereafter, be the son, not only of the Emperor, but of the Empress as well.

Sentence Sermons

The fear of tomorrow robs you of force for today.

You can tell what a man really is by what he brings out in you.

He makes a poor business of life who lives for business alone.

They who are always ready to serve are never servile.

You cannot keep friendships by keeping your friends in hot water.

Underestimating others is due to the opposite error in regard to ourselves.—*Henry F. Cope, in Chicago Tribune.*

The Young Negro in Business

By J. Beverly F. Shaw, Ph. D.

Not long ago I was walking on one of the streets of one of our southern cities when I saw twenty Negro young men composing the city "chain gang." Just then an elderly man passed by ono a wagon, hurrying along to his work, and seeing me, said, "Professor, there goes your young race." True enough, there they were, twenty of them, miserably clad in prison stripes, and eighteen-twentieths of them under forty years old. But that number was just about all the young negroes in town worthy to be in prison. For it is an open secret that there are people in the south whose names are legion, who watch the young Negro closer than a fish hawk watches for his prey, and never fail to put him on the "chain gang" whenever he fails to avoid even the appearance of crime. And so this twenty young Negroes approximated very closely the vicious element of the Negro population, while at the same time there were fifteen hundred young Negroes, about whom there is little said, in the schools of the city, seven hundred of them being in schools where they have to pay tuition. Is the young Negro altogether improvident and thriftless? Let us see:

Junius G. Groves of Edwardsville, Kansas, "The Potato King", was born in 1859, and was just fourteen years old when the emancipation proclamation was issued, and though not properly classified as a young man according to our classification, may justly be classed as such. Starting from abject poverty by hard work and determination, thrift and economy, he now owns 500 acres of the finest land in the Kaw valley in Kansas, which is easily worth from $125 to $250 an acre. He lives in a residence built at a cost of $5000. He is called the "Potato King", because in one year alone he produced on his farm 721,500 bushels of white potatoes, which was 121,500 bushels more than any other individual grower in the world had, at that time, produced.

The Hon. Chas. Banks, farmer, real estate dealer, banker and First Vice-President of the Negro Business League of the United States, is only thirty-six years old. Dr. S. D. Redmond of Jackson, Miss., Mr. John W. Strawther and Dr. Brown of Greenville, Miss., The Rev. E. P. Jones of Vicksburg, Miss., the Howard Brothers, formerly of Ebenezer, Miss., Messrs. Hayes of Corinth, Gillam of Okolona, Washington James of Batesville, O. C. Rodgers of Hattiesburg, and Fisher and Anderson of Laurel, all of whom were born since the days of slavery, are among the wealthy men of the state without regard to race. These are just a few of the substantial young men of Mississippi. There are others in the state whose names are too numerous to mention here. And when we remember such prosperous young citizens as Dr. H. Roger Williams and U. G. Mason of Alabama, Mr. R. R. Robinson of Florida, Dr. R. H. Boyd and Hon. J. P. Napier of Tennessee, Mr. R. L. Smith of Texas, Mr. L. J. Price of Georgia, and Mr. R. B. McRary of North Carolina, there is evidence at hand that what is true of the young Negroes of Mississippi is true in large measure of the youth of the race.

Meridian, Miss.

New York Letter

By Luther H. Smith

The colored people of greater New York and vicinity are preparing to give a large and enthusiastic welcome to the Tenth United States Cavalry, which is expected here on or about July 25. The famous Black Regiment is returning from the Philippines, where it saw much hard service and conducted itself nobly. The regiment is ordered to Vermont and will pass through New York. A soon as this was known for a certainty the Rev. Dr. W. H. Brooks, Lawyer Frank Wheaton, A. Q. Morton, the Rev. JJ. H. McMullen, formrely pastor of Mother Zion Church, and Captain H. A. Thompson waited upon General Leonard Wood, Commander of the Department of the East, at his headquarters on Governor's Island. The committee asked that the regiment be allowed to lay over in New York a day in order that the colored citizens might give them a fitting reception. The General, after communicating with Washington, granted this request.

It is hoped that one of the large armories can be obtained for this purpose. The programme will include a luncheon, a banquet at night and a big public reception. Some of the committee are speaking of introducing some unique form of entertainment for the guests. A mass meeting wa sheld in the interest of the plan at St. Mark's Methodist Episcopal Church Tuesday evening, July 13, and quite a large sum of money was pledged to defray the expenses. It is proposed by the committee to spend about $2,000.

The officers of the Reception Committee are: Lawyer Frank Wheaton, chairman; A. Q. Morton, secretary; the Rev. J. H. McMullen, D. E. Tobias, the Rev. Dr. W. H. Brooks and Captain H. A. Thompson. There will be one hundred prominent citizens on the reception committee.

The Mayor and the Committee of arrangements for the Hudson-Fulton celebration to take place here the last of September and the first of October have invited the colored people to take an active part in the celebration. It is the plan of the Committee to have all nations represented that go to make up the 4,000,000 population of Greater New York.

An attempt was made by the press to make capital of an incident which occurred in the public schools here just before they were closed for the summer vacation. Prof. William L. Bulkley, the only colored principal employed by the Board of Education in New York, was recently transferred from Public School No. 80, on West Forty-first street, to Public School 125, on Wooster street. The Wooster street school has been without a principal for about two months. It is largely attended for the most part by Italian children and other foreigners and but a very few colored. The Forty-first street school has but a small attendance and nearly all, if not quite all, are colored children and many of the teachers are also colored. Prof. Bulkley, who is a highly educated gentleman, having studied here and in Berlin, visited his new charge a few days ago before going abroad on his vacation and immediately thereafter there spread rumors of a strike among the teachers and protests, etc., etc., and the daily papers gave the story considerable space. Since Prof. Bulkley did not receive his appointment on favoritism, but upon merit, it is not likely that the Board of Education will find cause to reconsider its act in this matter.

A significant Independent Day celebration was that arranged by the Metropolitan Mercantile and Realty Company. This company owns a large tract of valuable property in Rahway, N. J., a suburban town to New York, and on July 5 a big free excursion party was arranged, including any persons who wished to go and they were taken to the Company's property known as Metropolitan Park, in Rahway, over the Pennsylvania Railroad. A barbecued ox was served to the guests and other refreshments with it. During the speaking one orator called attention to the fact that the Negro on that occasion was truly celebrating his independence, viz., becoming their own landlords by purchasing property and doing so from a Negro company.

The officers and members of St. Mark's Methodist Episcopal Church tendered their pastor, the Rev. Dr. W. H. Brooks, a reception on June 10. It was perhaps the largest and most succesful tendered the pastor during his twelve years' pastorage. Among the speakers on this occasion were: The Rev. Dr. C. LeRoy Butler, of St. James Presbyterian Church; Dr. R. C. Ransom, pastor of Bethel African Methodist Episcopal Church ,and the Rev. F. A. Cullen, the assistant pastor.

The plans for a new building to house the congregation of the Salem Memorial Mission is progressing nicely, with every indication of success The Rev. F. A. Cullen, who has charge of the work, has achieved a marked success in the seven years that he has labored in that field. The committee on location for the mission will meet some time this week.

New York, July 14, 1909.

An Epworth League Message

At the conclusion of this our eigth International Epworth League Convention, held in the city of Seattle Washington, July 7 to 11, 1909, we desire to reach every Epworth League with this message.

We are deeply grateful that the Convention sessions throughout have been characterized by the heartiest good will, and that the most kindly and fraternal spirit has prevailed in all the intercourse of our Epworthians at this great representative gathering.

One supreme theme—the Enthronement of Christ has been the subject of all our study and consideration. Every paper and address, every sermon and conference, has had this as its main subject.

But the working out in practical detail of this great theme is in your hands. Not in the large convention hall, but in the local chapters must the work be done, and only as our Leaguers do their part unitedly and well will the glorious prospect before the Epworth League be realized.

We depend on you to push the battle of the Cross until the triumph of our King is seen throughout the world and our Lord is acknowledged universal sovereign.

We are convinced that the work of the Epworth League is not weakening in spiritual force nor is the spirit of the Leaguers losing evangelistic earnestness or missionary fervor, and we rejoice that the achievements of the term just closed justify us in saying that the mission of the Epworth League was never more deeply felt than now, and that the League is in more healthy and active working condition than ever.

Yet we are confident that we have but begun our work and that the future will be increasingly fruitful of glory to God if we are but faithful to our real purpose, and loyal to our highest ideals.

Be true! To yourself, to your church, to your League and above all to your Divine Master.

Be active! Let every department and committee be organized for work.

Be prompt! Never say "tomorrow" when duty calls or service invites your toil, but do your best today.

Be united! From the youngest junior to the oldest adult let one purpose bind us together and constrain us to do our utmost.

And above all let us earnestly seek by prayer and supplication that enduement from on high which is ever essential to abiding success, and by the guidance and power of the Holy Spirit accomplish all our Lord requires at our hands.

H. M. Du Bose,
General Secretary of the Epworth League of the Methodist Episcopal Church, South.

Edwin M. Randall,
General Secretary of the Epworth League of the Methodist Episcopal Church.

S. T. Bartlett,
General Secretary of the Epworth League of the Methodist Church, Canada.

The Great Release

No one lives who does not long to be forever freed from somethiing that is in his life. Weakness, physical or spiritual, or both, is a drag on the joy of the strongest man or woman alive. That longed-for freedom need not be a matter of hope to anyone, it is promised to those who have laid hold on eternal life. Heaven is the place where we shall find it. That is what makes our dear ones heavenly birthdays a time of such joy, even to us who are for a little while left behind and separated from them. Think of what this release is going to mean to those who have been living in physical pain or blindness or crippled or dumb! Think of what it is going to mean to us who have been living in the torturing struggle against sin! We shall be glad in that day to remember the times when we did not surrender.—*Sunday School Times.*

THE CHRISTIAN LIFE

Your Mission

By Mrs. Ellen M. H. Gates

(The recent deluge of Lincolniana brought again to newspaper notice the following poem, which was written by Mrs. Gates, of Beaver Dam, Wis., in the fall of 1860 or winter of 1861. It was set to music by Sidney M. Grannis, in 1864, and published by S. Brainard & Co., Cleveland, Ohio. When President Lincoln heard Philip Phillips sing it in the Hall of Representatives at Washington, February 26, 1865, he was overcome with emotion and sent up to W. H. Seward, chairman of the meeting, the following written request:

Near the close let us have "Your Mission" repeated by Mr. Phillips. Don't say I called for it.

A. LINCOLN.

The poem has been many times reprinted, often mutilated, and usually appears anonymously or erroneously attributed to "Emily Huntington Gates."
—(*Editor The Christian Advocate.*)

If you can not in the harvest
  Garner up the richest sheaves,
Many a grain both ripe and golden
  Will the careless reapers leave:
Go and glean among the briers,
  Growing rank against the wall,
For it may be that their shadow
  Hides the heaviest wheat of all.

If you can not in the conflict
  Prove yourself a soldier true—
If where fire and smoke are thickest,
  There's no work for you to do;
When the battlefield is silent,
  You can go with careful tread,
You can bear away the wounded,
  You can cover up the dead.

Do not, then, stand idly waiting
  For some greater work to do;
Fortune is a lazy goddess—
  She will never come to you.
Go and toil in any vineyard,
  Do not fear to do or dare;
If you want a field of labor,
  You can find it anywhere.

If you can not on the ocean
  Sail among the swiftest fleet,
Rocking on the highest billows,
  Laughing at the storms you meet
You can stand among the sailors,
  Anchored yet within the bay;
You can lend a hand to help them,
  As they launch their boats away.

If you are too weak to journey
  Up the mountain, steep and high,
You can stand within the valley,
  While the multitudes go by;
You can chant in happy measure,
  As they slowly pass along;
Though they may forget the singer,
  They will not forget the song.

If you have not gold and silver
  Ever ready to command;
If you can not t'ward the needy
  Reach an ever open hand;
You can visit the afflicted,
  O'er the erring you can weep;
You can be a true disciple
  Sitting at the Savior's feet.

A Searching Inquiry

There is a story told of a somewhat eccentric preacher who was riding along a country road when he was attracted by the appearance of a farm house. All its appointments were so comfortable, its flower-bordered walks were so perfect, its whole air so peaceful, that it looked like an ideal abode. It occurred to the beholder, however, that fair as it seemed, it might still be lacking in that which was most essential, and being one accustomed to follow his impulses, he left his carriage and went to the door. A middle aged woman answered the summons, and he propounded his question without hesitation: "Madam, does Jesus Christ live here?" The woman stared. Though he repeated his inquiry he received no reply, and when he had gone, she ran out to the shed where her husband was cutting wood and told him of her caller. "Didn't you tell him we belong to the church?" Demaded the old man. The wife shook her head. "Didn't you tell him we gives money every Sunday?" Again the gray head made its negative motion. "'Twasn't anything like that he wanted to know, John. He wanted to know if Jesus Christ lives here; that's different." Different indeed! It takes many of us a long time to learn that it is not a name on the church rolls, nor money in the collection basket, but the living Christ in the heart and home, that makes true Christians.
—*Exchange.*

No Time to Be Alone With God

Come ye yourselves apart into a desert place. Mark 6. 31. In these days of hurry and bustle we find ourselves face to face with a terrible danger, and it is this—no time to be alone with God. The world, in these last days, is running fast; we live in what is called the "age of progress," and we must keep pace with the times. So the world says. But this spirit of the world has not confined itself to the world. It is, alas, to be found among the saints of God. And what is the result? The result is no time to be alone with God, and this is immedi- followed by no inclination to be alone with God. .....This "desert life," as many call it, is of an importance that cannot be overvalued. On scanning the precious pages of Scripture we find that God's mighty men were those who had been in "the school of God," and His school was simply this—in the desert alone with Himself. It was there they got their teaching. Far removed from the din of the haunts of men, there they met alone with God; there they were equipped for the battle. And when the time came that they stood forth in public service for God their faces were not ashamed—nay, they had faces as lions; they were bold and fearless, yea, and victorious for God; for the battle had been won already in the desert with Him.—*Unknown.*

The Most Important Duty of Our Lives

Our first and great duty is to seek a place in the kingdom of God, or to become one of his children. The promise is made that if we seek it first, and its righteousness, all earthly wants will be supplied. The condition demands (1) That we seek the kingdom first in point of time. Some propose to secure a competence, and after they have gained it, they will serve God. (2) We must make it first in importance. We must not say, "After I prove a yoke of oxen, get a piece of land, or get me a wife," I will look after the interests of the kingdom. Everything else must give way before its demands. (3) It must be first in our affections, have our whole hearts. We must "Love the Lord, our God with the whole heart," etc. The King and the kingdom will occupy no second place. To those who seek and make the kingdom first in these ways, it is promised that earthly blessings shall be added. We may follow earthly callings, sow and reap, but our hearts and lives must be given to the kingdom, and if they are, we must dismiss all anxiety, for God will provide all the rest.—*Our Young Folks.*

Went and Told Jesus

"And his disciples came and took up the body (of John the Baptist) and buried it, and went and told Jesus." Then the disciples of John went and told Jesus. What the Master said to them, we do not know. There are many sacred conferences between Christ and His own over which the Bible narrative gently, but inexorably draws the veil; and surely this was one of them, when John's bereaved disciples turned to the Master for comfort. Perhaps it was in this hour that their former jealousy died, and they passed through the gate of sorrow into deep communion with the compassionate Christ.

It was the wisest thing they ever did, when they went to tell Jesus. He is always waiting to hear. The sacred trysting place with Christ is always open to the heart that seeks Him, an deach one of us may go beyond the veil, into the peace of His presence. The old, old promise of the Psalms still holds true: "Thou shalt hide them in the secret of thy presence."

How many heavy hearts in the Bible went to tell Jesus all their woe? And not a one did He ever turn away empty! This is the secret of all strength, of all grace, of all consolation—the meeting place with Christ. Go to Him alone, for "the one thing needful" is Jesus only." Go to Him often, for the one thing you need constantly is Jesus always. Oh, weary and heavy-laden, turn to Him for rest. Whatever it may be that is breaking your heart, go and tell Jesus, and in the communion with the Saviour you will receive strength beyond the telling.

If I could, I would not utter
What he says when thus we meet.
—*Unknown.*

Apart

Come ye yourselves apart and rest awhile,
  Weary, I know it, of the press and throng.
  And in My quiet strength again be strong.

Come ye aside from all the world holds dear,
  For converse which the world has never known,
Alone with Me and with My Father here,
  With Me and My Father not alone.

Wipe from your brow the sweat and dust of toil,
Come, tell me all that ye have said and done,
  Your victories and failures, hopes and fears.
I know how hardly souls are wooed and won:
  My choisest wreaths are always wet with tears,

Come ye and rest: the journey is too great,
  And ye will faint beside the way and sink:
The bread of life is here for you to eat,
  And here for you the wine of love to drink.

Then fresh from converse with your Lord return,
  And work till daylight softens into even:
The brief hours are not lost in which ye learn
  More of your Master and His rest in Heaven.
—*Selected.*

OUR YOUNG PEOPLE

The Wild Flowers

Little Jack ran away to the woods, one fine day,
For his mother, he said, was unkind;
In the forest so dark, the fierce Dogwood's loud bark
Made him shake, though he tried not to mind.

Trumpet Flower blew a blast in his ear as he passed,
The Snapdragon snapped at his toes;
Dutchman's Pipe puffed some smoke in his eyes for a joke,
Sneezewood tried to tickle his nose.

Catnip pinched his poor arm till he screamed in alarm;
The Cowslips all lowered their horns;
The Goldenrod beat him, and rushing to meet him
Were Burdocks and Brambles and Thorns.

The Coltsfoot stamped in wrath by the side of the path,
The Spiderwort crawled in his ear,
When the cross Cattails yowled and the Dandelion growled
Little Jack was just frantic with fear!

The Vines ran at his heels as he fled with shrill squeals
To that same unkind mother, who smiled
When he sobbed: "I'll be good, mother! Who ever would
Have believed that wild flowers were so wild!"

Habit

By Prof. S. H. Sweeney

Habit is the result of custom. The constitution of the mind and body is such as that the frequent repetition of any act creates a desire for its performance, and imparts an ease and readiness with which it can be done. This is called habit, and exerts a most important influence upon the life and conduct. In the first efforts of the child to repeat the multiplication table the process is awkward, slow, and difficult. After a while the table is repeated without effort, and with a facility and accuracy almost marvelous. This is the result of habit. The first efforts to walk or run, to spell or read, to knit or sew, to cut or drive, are necessarily made without grace or dexterity. Many mistakes are made, and many awkward blunders committed. It is alone by custom—by frequent and patient reptition—that the habit is acquired of performing any act with grace, ease, and elegance. It is thus the physician acquires his skill, and the lawyer rises to eminence. By it the accountant becomes an expert, and casts up long lines of figures with a rapidity and accuracy almost incredible. The child now trying to learn the proper use of her fingers in playing on the piano often becomes discouraged, and turns away almost in despair from her practice. If, however, she will continue her practice, in a few years she will excite the admiration of all her friends by the elegance and accuracy of her performance. It is by the force of habit that the extemperaneous speaker is enabled to speak for an hour with fluency and dignity, with real eloquence and power. So it is that the practiced writer turns off in a few hours pages of splendid composition, already for the press. By the same means—the force of habit—the bookkeeper has his accounts already balanced, the chemist performs his delicate and even dangerous experiments, the doctor counts the beating of the pulse without looking at the watch, and the musician detects the slightest discord in a large orchestra. So great is the facility sometimes acquired that the fact is unconsciously performed. Thus in the intricate mazes of the dance many a step is taken, and in a difficult piece of music many a note is brought out, without the consciousness of the performer. It is not, however, alone in the ease with whiich anything is done, on account of the frequent repetition, that habit consists. Another element is the desire for the performance, which is produced by its frequent repetition. The performance may be at first ever so unpleasant and disgusting; it will not be long before it will be eagerly sought after, and most gladly performed.

I once heard a pupil of mine swear, and I went up to him, and said, "My dear boy, I am sorry to hear you take the name of God in vain." "O," said he, "I cannot break off the habit. My father taught me to swear when I was a little boy, and now that I see how wrong it is, I can't help it." Poor boy! he was a slave to a habit as foolish as it was wicked. It is no excuse for sin that you have gotten in a habit of sinning.

Allow me to give you a few rules which if you will folloy you will never be slaves to bad habits: 1. Never do a wrong thing. 2. Have a plan of life. 3. Form the habit of punctuality. 4. Be neat and tidy in person. 5. Stick to your duty. 6. Do every thing well. 7. Be cheerful. 8. Form the habit of prayer. Finally, if you have formed any bad habits, break them off now and forever. Turn away from them. It is easier to do that now than at any future time. In the race of life start well; run true; keep on to the end. Then you will have the crown of life which Jesus has purchased for you, and for all that love and serve Him.

La Grange, Kentucky.

For a Boy's Room

BY SUSIE A. ABBEY.

A place where sweet, pure thoughts shall wake to being;
Where noble deeds and true be planned and wrought;
Where strength of will shall grow, and breadth of purpose,
And peace and comfort e'er be found when sought
Where'er the youth, awearied in life's struggle,
May meet his God, and rest and courage find;
Where right is never shamed, and weakness ever
Is banished from the body, soul and mind;
Where friends live on for aye in fond remembrance;
Kind deeds are counted, slights and wrongs forgot;
And ever life grows surely onward, upward:
Be this, dear room, be this thy happy lot.

—In the *Junior Herald*, Chicago.

You Will Never Be Sorry

For living a pure life.
For doing your level best.
For being kind to the poor.
For looking before leaping.
For hearing before judging.
For thinking before speaking.
For harbouring clean thoughts.
For standing by your principles.
For stopping your ears to gossip.
For asking pardon when in error.
For being generous to an enemy.
For being square in business dealings.
For giving an unfortunate person a lift.
For promptness in keeping your promises.
For putting the best construction on the acts of others.

—*Exchange.*

Good Manners

Be rude to none; rudeness harms not even the humblest and poorest to whom it is directed, but injures the exhibitor.

Never urge a person to do anything against his desire, unless you see danger before him.

Always give precedence to elders, visitors and superiors. Offer them the best seat at the table, the best place by the fire, and the first of everything. Go farther than mere form, and see that they are comfortable and happy.

Be not ostentatious in dress or deportment; nothing can be more vulgar. See that costumes fit the time and occasion.

Never try to outshine, but to please.

Do not ask mother to do what you would not be glad to do under similar circumstances.

Do not make witticisms at the expense of others which you would not wish to have made upon yourselves.

Never talk or laugh alound in public places or upon the streets.

Never press a favor where it seems undesired.

Never treat superiors with servility or inferiors with arrogance. Speak as kindly to a day laborer as to one occupying a high position.

Never needlessly wound the vanity of another or dilate unnecessarily upon disagreeable subjects.

Never intrude ill-health, pains, losses or misfortunes.

Never omit to perform a kind act when it can be done with any reasonable amount of exertion.

Never intentionally wound the feelings of a human being.—*In Onward.*

Good References

"There is no doubt of it, he was anything but a promising subject," said the chief of a gigantic railroad corporation, speaking of his confidential clerk.

"When he first came to me to apply for a position in the office, I smiled, for he seemed so incongruous a figure in any place I had to offer. Of course I turned him down promptly, although as gently as I could, but the matter did not end there. He was persistent, and as regularly as once a month he appeared at my door to ask if there was yet any opening for him. Now, I like persistence if exercised along proper lines, and, the more I saw of him, the more I liked the boy. But what to do with him was the question. He was too big for an errand boy, and too green looking for any of the departments, and yet I had not the heart to discourage him entirely.

"At length a vacancy occurred in the general office; the boy who looked after the letter files and attended to the copying left us; and, just as I was casting about for a suitable successor, John arrived again.

"When I asked him for references, however, he looked dazed, and I was forced to explain that he must have someone vouch for his business ability, punctuality, and conscientiousness, when he smilingly assured me that he could give me such a letter, and went out with flying feet. The next day he handed me this remarkable epistle, and on the strength of it I hired him:

"'Dear Sir: This is to certify that I never have to call my son John but once in the morning. He does his chores around the house and farm exactly when they should be done, and without having to be told more than once how to do them. He knows when not to talk, and that there is time for work as well as play. He has also learned the meaning of "mine and thine." I can conscientiously recommend him to any position within the scope of his intelligence to fill.

"'(Signed) John Mortimer's Father.'

"I figured that any father who had thus made sure of the foundation of his boy's character would look after his further training, and I should be safe in hiring the boy with such a backing. I did, and have had no cause to regret it; for his career has more than justified his unusual recommendation. He has risen rapidly from his former position, and, as he is still young, there is every opportunity for him to go still higher."—Maud E. S. Hymers, in *Spare Moments.*

PAUL'S INSTRUCTIONS TO THE THESSALONIANS

International Sunday School Lesson for August 8, 1909

(1 Thess. 5 12-24.)

GOLDEN TEXT.—"See that none render evil for evil unto any man; but ever follow that which is good."

TIME:—This Epistle was written probably late in A. D. 51 or early in 52.

PLACE:—It was written during Paul's stay in Corinth.

DAILY HOME READINGS:

M. 1 Thes. 5: 12-24;—Tu. Heb. 13: 7-17;—W. 2 Thess. 3: 6-16;—Th. Rom. 12: 10-21;—F. Luke 18: 1-8;—S. Isa 25: 1-9;—Su. Phil. 4: 1-9.

BY THE REV. E. B. BURROUGHS, A. M., D. D.

It was the purpose of the Christ in coming into the world to save men, not only from eternal death but also from the power and evil effects of sin while in the flesh. He came that men might have life and have it more abundantly. The principles he taught are destructive as well as constructive. He gave man to understand that in order to rear a building fit for him to dwell in the old one would have to be first torn down. A new heart must be had before a new life could be lived. Paul taught the same. Wherever he went he made it plain that if one would be a Christian the "old man" must be sacrificed and the "new man," Christ Jesus, put on. And this putting on Christ means the following in his footsteps; thinking his thoughts, speaking his words, and doing his deeds. But to do this one must be filled with the spirit of love—love to God and to his fellow man. Being thus filled the spirit of hatred, strife and envy would find no place in his heart. Love, kindness and sympathy would be manifested in his daily life. Retaliation, revenge, the desire to "pay back" would give way to the Golden Rule.

The spirit of our Golden Text should be the spirit of every man, for it should be the aim of all to measure up to the statue of a perfect man in Christ Jesus. Possessed of this spirit we shall build a character that shall stand the test of time and of eternity. We shall grow like our Pattern: "We shall be like him, for we shall see him as he is."

In the lesson for last Sunday we saw Paul working in Corinth. It was from this place that he wrote the epistles to the Thessalonians. The first epistle was written not long after his departure from Thessalonia. He had wished to visit them, and twice had made the attempt, but both times he had been hindered. Accordingly he sent Timothy from Athens to see how they were prospering. He brought the good news that they were "standing fast in the Lord."

Our lesson to-day is filled with earnest exhortations to right living, all of which are needed now as much as in Paul's day. Let us enter upon its study with the prayer that we may be greatly benefited thereby.

Light on the Text

12. *We beseech you.* Would earnestly call your attention to the preceding exhortations. *Brethren.* Those of like faith and practice. *To know them.* To understand the motives and feelings of those unto whom their spiritual welfare had been intrusted. *Admonish you.* Point out your mistakes and indicate a better way.

13. *Esteem them exceeding highly.* Being your spiritual advisers, regard they highly. This will not only encourage them, but greatly help you, for we appreciate what we approve. *Be at peace among yourselves.* A very important and necessary exhortation. They should be so earnestly engaged in seeking the purpose of Christian worship as not to have time for dissension or strife.

14. *We exhort you.* We comfort, encourage and counsel you. *Admonish the disorderly.* Warn the careless and unruly. See to it that those who are inclined to give up their word hold out unto the end. *Encourage the faint hearted.* The public-minded. *Support the weak.* Do not slight them. Being weak, they need your help the more. *Be long suffering toward all.* Be patient in your dealings with your brethren. They may have their faults and peculiarities, may even be slow to learn and appreciate the beautiful principles of our faith, but be patient towards them.

15. *See that none render * * * evil for evil.* It is the natural inclination of the human heart to retaliate, to "pay back." That the Thessalonians were receiving their share of evil at this time is evident. But they must not retaliate. They must practice another method. *Follow after that which is good.* "As much as to say: Make the good of your fellow man your constant pursuit, and let no injury or unworthiness on their part turn you aside from it."

16. *Rejoice always.* A hard thing to do under persecution such as they were then enduring, yet possible. He wrote the Phillipians in a similar strain: "Rejoice in the Lord always, and again I say, rejoice." Thus rejoicing they would both aid their cause and give expression of their love for Jesus.

17. *Pray without ceasing.* Prayer may be uttered by the lips or expressed by the lip. It may at times be expressed in words, at times in deeds, and at times in thought. There should be in the heart at all times an undercurrent of feeling and desire after God.

18. *In everything give thanks.* In adversity as well as prosperity, for all things work together for good to them that love God.

19. *Quench not the spirit.* Obey the promptings of the Holy Spirit. Let nothing cause the flame of the spirit to be quenched. Worldliness, evil passions, neglect, are obstructions to his activity. Put them all away that he may enlighten and purify the soul.

20. *Despise not prophesyings.* Probably "preaching" rather than "prediction." It may refer to the messages of God through inspired men.

21. *Prove all things.* Try the spirits, the different teachers, by the word of the Lord. *Hold fast that which is good.* Having sifted the chaff from the wheat, hold fast to the wheat.

22. *Abstain from every form of evil.* Shun "all appearance of evil."

23. *Sanctify.* Make holy, pure, free from imperfection.

24. *Faithful is he that calleth you.* See 1 Cor. 1: 9; 1 Thess. 2: 12.

Charleston, S. C.

WILLING AND UNWILLING BLINDNESS

(John 9)

The Epworth League Devotional Topic for August 8, 1909

THE THEME AND THE SCRIPTURE—VERSES 1-2

The blind man had no blame for his blindness. It was his burden, not his shame. Nor were his parents under any condemnation. Only in the wide sense that since sin came there are all sorts of blindness in the world had sin aught to do with the blind man's affliction.

Verses 3-4. There was no sin here, but to Jesus there was opportunity. He saw that a man could be made whole, and that God could be glorified in the deed.

Verses 6-7. What a queer errand on which the Saviour sent this man! What did he think, as he groped his way to Siloam? But he *went!* Back of God's work, there was man's obedience. It is often so. Naaman must bathe in Jordan, the centurion must go to his house, the tired fishermen must let down the net, the man with the withered hand must stretch it forth, the lad must give his loaves and fishes, the mourners must roll the stone from the mouth of Lazarus' tomb. Christ does the great work, but he counts on our cooperation.

Verses 8-9. It was the same man who came back from the pool, and yet not the same. He said, "I am he," but how different he was! He had a new dignity and independence and courage. For he could see!

Verses 10-11. And his friends said, "How did it happen?" They always do, though not always in words. "You have changed," they say, "what did it?" That is the question which their looks and actions put to us. And they really want to know. Happy he who, without hesitation and without shame, is quick to say, "Jesus Christ has touched my life."

Verse 16. The Pharisees see not the seeing man but the disregarded law of the Sabbath. And yet some are troubled. How can a bad man, a Sabbath breaker, do gracious and wonderful works? That is a modern difficulty, too. How can our religion be at once so imperfect and so important to the world? And our religious enemies do not know the answer.

Verses 24-25. The restored man's testimony to his new capacity is a classic of conclusive reasoning. He knows very little—not even that Jesus is a good man—but what he knows, he does not guess: "I was blind, I see." To that there is no answer. It stops every critic's mouth.

Verses 26-34. But the Pharisees couldn't see. They *wouldn't* see. So even a beggar could taunt them without fear. "What! you are learned and yet you do not know even the simplest thing about one who makes blind men see! How wonderous your knowledge!" So men are blind today to the presence of Jesus in the world. They find evidences of some great power: a quickened social conscience, higher standards of business and personal conduct, great philanthropies, splendid enterprises of devotion and daring, such as the great mission venture and the irresistible wave of saloon suppression—all these and more. But they never see Jesus Christ in it at all.

Verses 35-38. A man who has believed up to the limit of his knowledge is ready for a bigger revelation. So the once blind is sought out by the Master and a new miracle is wrought in him. Before he was made to see men, now he sees the Son of God.

Verses 40-41. Blindness is bad, but it is not wicked because it is involuntary. Not so the shut eye of the Pharisee. He could see if he would, so he is wilfully in the dark, and he says he really *does* see, so he is deliberately giving forth a lie. And that it is the state of him who, having turned his back on Christ, yet says he knows the way of salvation. For such a man there can be no forgiveness. His sin remaineth.—From "Notes on the Epworth League Devotional Meeting Topics."

The Sunbeam

Only a little glimmering, dancing ray of light, but on its golden wings what blessings did it not bear! It came to the winodow of the room where all through the long dreary night the weary sufferer had restlessly tossed to and fro The hired nurse had carefully closed the shutters to exclude the light of the early morn, and, availing herself of a few moments' rest, had fallen asleep in her chair. But notwithstanding all her precaution, the little sunbeam found one creek where it could peep through, and throw all its sift, shimmering brightness full upon the face of the invalid. The sick woman gave a start of glad surprise, for it had been many weary days since even one ray of the glorious sunlight had fallen upon her vision. She spread out her thin, almost transparent hands to catch the genial glow, and a faint smile passed over her emaciated face. Silently she feasted upon the golden brightness, as it whispered to her of the great blue arch above, and the earth with its carpet of green awakening to new life and beauty at its touch; forgetting her pain she sank into a quiet slumber. And when the physician came a smile of satisfaction wreathed his lips as he saw the improved state of his patient. Ah! doctor, what all your drugs failed to do, that little golden messenger from heaven accomplished, for it wooed sweet sleep to the eyes that before had refused to close.—*Great Thoughts.*

The Story of Johannes

By Louise M. Wodehouse

In the year 1906 we went for a two months missionary trip into a district we had not visited before; we passed through Kraals where the people were very wild and untaught, where heathenism reigned in its crudest form. This had been our experience for days, so that one evening when we had camped for the night near a Kraal, we were surprised and pleased when our native evangelist told us there was at the Kraal a Christian man. He brought him and introduced him to us. We saw at once the contrast between him and the heathen of the Kraal. We found in conversation with him that some years before he had been to Johannesburg, and while there he attended a mission and was converted, joining the German Lutheran church and was an acceptable member there for some time. Then he felt he must come home to his people and tell them the good story that had completely changed his life. So he returned, and was at the time we found him, preaching Jesus in his own Kraal and in the Kraals around, far away from any missionary or any human help. His face lighted up when he met us, and he said, "Now God has answered my prayers and sent His servants to help me."

He is the son of a chief and is himself a Unduna and a man of some importance. He went with us to his own Kraal the following morning, where he told us the story of his conversion. We were greatly interested as in his own quaint way he gave the following story. He said:

"I was convicted of sin while at the German Lutheran Mission in the Transvaal and began to pray. My wife, who was a heathen, resented my praying, and so I halted for a while; then my little child was taken sick. My wife reproached me, thinking the child was sick because I wanted to be a Christian. I was in great trouble and prayed to God for the life of the child. I went all alone to the mountain to pray. When I came back, I found the little one had fainted; then I went to sleep, for I was very tired, and I had a dream, when I saw Jesus, who spoke to me and said: 'Do you love me or the child best?' I said, 'I love you best.' Then some Christians from the mission came and prayed that the child might recover for a sign that God answers prayer. The next morning when I returned from the mountain where I had again been praying I found the babe was nursing, (it had not taken any food for two days.) From that time it mended; that made a great difference to me; I made up my mind from that time to serve God."

Mr. Wodehouse then had a long talk with him, and saw the letters of recommendation which had been given to him by the pastor of the Lutheran church. He was asked if he would like to devote himself to the work of the Lord. He said, "Yes, he was willing to forego his chieftancy if necessary in order to work for God." So he was received as a member of our mission and appointed evangelist to his own and the surrounding Kraals.

We did not see him again until August, 1907, but we found that he had been faithfully doing the work to which he had been appointed. He returned with us to Umtali and was greatly strengthened and encouraged by the coming into contact with other Christians. He attended our conference held in November, walking all the way from his kraal, a distance of a hundred and fifty miles, in order that he might meet Bishop Hartzell and all the workers. So stirred up was he that he returned to his Kraal full of enthusiasm, and had special meetings with the Kraal people at which there were several conversions.

Thus the Lord has his hidden ones in the midst of heathenism who are doing their best in extending his kingdom and letting their light shine in the midst of the great darkness.

Umtali, Rhodesia, Africa.

The World's Greatest Asset

Man is the world's greatest asset when weasured by the preparation made for his coming. Just as prevenient love prepares the most dainty things for the coming of the child so God prepares through unnumbered eons the cradle in which his child is to swing in the spaces, provides food and beauty, and thus testifies hie estimate of the coming king.

There is legal tender, as gold or paper based thereon, for palaces and estates, but there is no legal tender for souls. The whole world is not a price for a single one. It is so rich that after thousands of years of development man is only just beginning to spell out the easy sylables of its intricasies, potences and beauties. So he rightly sings,

"We for whose sake all nature stands
And stars their courses move."

Man's worth is seen in the price of his redemption. We were not redeemed with corruptible things as silver and gold, but with the precious blood of Jesus Christ. That infinite price was not too much, for he shall see of the travail of his soul and be satisfied. Man's ability is seen in the kind of work assigned him, not merely dominion over the earth, but copartnership with God in the salvation of souls.

This worth is seen in the character of the next world prepared for them that love Him. Its aptitudes and amplitudes for transcend those of this world. They are for an order of beings enormously developed, and suggest the growing greatness of those who bear the image of God in the progressive ages.

But this greatness is especially seen in God's final estimate of man in his outcome on this earth. He is fit to be invited into a uerfect heaven and to sit down on the throne with Jesus Christ. The significant symbol of rulership over ten cities is indicative of his competency. He is to be remembered when God makes up his jewels, ad he is to constitute the excellency of the glory of God's iheritance in saints.

University Place, Colorado.

Africa News from the Field

In connection with our Methodist Episcopal Church at Loanda, Angola, Africa, are two missionary societies that have pledged $150 towards work in the interior, several of the members pledging one tenth of all their earnings for this work.

The Inhambane Christian Advocate, published at our mission at Inhambane, East Africa, has a "Raven's Club" column, in which are published the names of those who help to support that mission through special gifts. At the head of the column are quoted the words of I Kings, 17-18.—"And the ravens brought him bread and flesh in the morning and bread and flesh in the evening; and he drank of the brook." The list is interesting and instructive.

The workers of our mission in Funchal, Madeira Islands, regularly distribute tracts in several languages among the ships touching at that port.

The present condition of the work of the Methodist Episcopal Church in the Madeira Islands is very hopeful; not for the large increase in membership or converts or adherents, but for that steady and persistent work which is the result of good organization, and essential to all Protestant work in Roman Catholic countries. All our work here at present is in the Portugese language. Our influence in the island especially at Funchal, grows rapidly among the best and most liberal minded citizens.

The Umtasa Circuit of the East Central Africa missionary is so poor and inadequate that during the rains dampness and chill pervades the houses, fever is assured and the physician is 25 miles away and it costs $75 for his services. When it rains in such a place, the missionary's little ooy has to sit under the dining room table until the shower is over in order to keep the clothes he has on dry.

Mr. J. H. Colpais Purdon of our mission in Tunis, N. Africa, says:

"Our social evenings, I am glad to say, are going on well and there seems to be an increased interest in the things of God. The Koran teaches that the Arab are the best nation on earth, and this infatuated sense of superiority to every other nation has cultivated that well nigh unbearable pride of heart which prevents them even respecting the message borne by the "dogs of infidels." I believe it is this pride that forms one of the greatest barriers against their acceptarice of the truth. Undoubtedly, in God's grace, our social evenings are doing much to tone down if not dispel their sense of superiority at all events outwardly and gives us a chance to sow the good seed of the word of Life.—Ralph Welles Keeler.

Episcopal Visitation

PLAN FOR EPISCOPAL VISITATION FOR 1909—PART 2.
FALL CONFERENCES.
CHRONOLOGICAL.

Alaska Mission ...				Smith
Idaho	Blackfoot	Aug.	2	Smith
Pacific German ...	Seattle, Wash.	"	18	Smith
Wyoming Mission..	Lander, Wyo.	"	19	Warren
North Montana	Havre, Mont.	"	19	Spellmeyer
Pacific Swedish Miss. Conf.	Seattle, Wash.	"	21	Smith
Montana	Butte, Mont.	"	25	Spellmeyer
West German	Lyous, Kansas	"	25	Nuelsen
Pacific Japanese Mission	Seattle, Wash.	Aug.	25	Smith
Black Hills Miss....	Bellefourche, S. D..	"	26	Warren
Nevada Mission....	Carson, Nev.	Aug.	26	Hughes
Western Norwegian-Danish	Ballard, Wash.	Aug.	27	Smith
Columbia River ...	Coeur d'Alene, Wash.	Sept.	1	Smith
West Wisconsin ...	Monroe, Wis.	Sept.	1	McDowell
Cincinnati	Greenfield, Ohio....	"	1	Wilson
Colorado	Pueblo, Colo.	Sept.	1	Berry
Utah	Salt Lake City	"	2	Berry
N. W. German	Klemmer, Iowa ...	"	2	Nuelsen
Pacific Chinese Miss. Conf.....	San Francisco, Cal.	"	3	Hughes
N. W. Indiana	Crawfordsville, Ind.	"	8	Goodsell
Erie	Fredonia, N. Y.	"	8	Moore
Iowa	Winfield, Iown	"	8	Spellmeyer
Wisconsin	Kenosha, Wis.	"	8	McDowell
Western Swedish ..	Stratford, Iowa ...	"	8	Nuelsen
Puget Sound	Bellingham, Wash..	"	8	Smith
Norwegian and Danish	Duluth, Minn.	"	8	McIntyre
Central German ...	Cleveland, Ohio ...	"	8	Wilson
Northwest Neb....	Gordon, Neb.	Sept.	9	Warren
Cal. German	Los Angeles, Cal...	"	9	Hughes
California	Pacific Grove, Cal..	Sept.	15	Hughes
Illinois	Matoon, Ill.....	"	15	Goodsell
East Ohio	Canton, Ohio	"	15	Moore
Detroit	Detroit, Mich.	"	15	Hamilton
Des Moines	Ames, Iowa	"	15	Berry
St. Louis German..	Burlington, Iowa ..	"	15	Spellmeyer
Central Illinois	Carthage, Ill.	"	15	McDowell
Ohio.....	Jackson, Ohio	"	15	Neely
North Ohio	Elyria, Ohio	"	15	Anderson
Nebraska	York, Neb.	"	15	Nuelsen
Italian Mission....	Pittsburg, Pa.....	"	15	Wilson
Oregon	Cottage Grove, Ore.	"	15	Smith
West Nebraska	Kearney, Neb.	"	16	Warren
Northern Swedish..	Ishpeming, Mich...	"	16	McIntyre
Kentucky	Maysville	Sept.	22	Wilson
Central Swedish ...	Geneva, Ill.	"	22	Goodsell
Michigan	Grand Rapids, Mich.	"	22	Moore
N. W. Iowa	Estherville, Iowa ..	"	22	Berry
Southern Illinois...	Centralia, Ill.	"	22	Spellmeyer
Indiana	Washington, Ind ..	"	22	McDowell
Central Ohio	Sydney	"	22	Neely
North Nebraska ...	Neligh, Neb.	"	22	Nuelsen
Missouri	Hannibal, Mo.	"	22	Quayle
Minnesota	Austin, Minn.	"	22	McIntyre
Blue Ridge	Asheville, N. C.	"	23	Anderson
Southern California.	San Diego, Cal...	"	23	Hughes
Rock River		Sept.	29	Goodsell
Central New York..	Ithaca, New York..	"	29	Hamilton
Upper Iowa	Mason City, Iowa..	"	29	Berry
Chicago German ...	Elgin, Ill.	"	29	McDowell
West Virginia	Mannington, W. Va.	"	29	Wilson
Holston	Morristown, Tenn..	"	29	Anderson
Northern Minnesota	Duluth, Minn.	"	29	McIntyre
Arizona Mission ...	Phoenix, Ariz.	"	30	Hughes
New Mexico Span. Miss Conf.	Silver City, N. M..	Sept.	30	Quayle
New Mexico Eng. Miss. Conf.	El Paso, Tex.	Oct.	2	Quayle
Genesee	Buffalo, N. Y.	Oct.	6	Hamilton
Oklahoma	El Reno, Okla. ...	Oct.	6	Quayle
Tennessee	Shelbyville, Tenn..	"	6	Anderson
Dakota	Pierre, S. D.	"	6	Nuelsen
Pittsburg	Bellevue, Penn. ...	"	6	Smith
Northern German ..	Chippewa Falls, Wis.	"	6	McIntyre
Central Tennessee .	Wayneshoro, Tenn.	"	13	Anderson
North Dakota	Manden, N. D.	"	13	McIntyre
North Carolina	High Point, N. C...	"	14	Moore
East Oklahoma Mission	Bartlesville, Okla..	"	14	Quayle
Atlantic Mission ..	Parmele, N. C.	"	21	Moore
East Tennessee ...	Bluefield, Tenn. ...	"	21	Anderson
South Carolina ...	Orangeburg, S. C...	Nov.	24	Hamilton
Central Alabama ..	Mobile, Ala.	"	25	Cranston
West Texas	Waco, Tex.	"	25	Neely
Austin	Wichita Falls, Tex.	"	25	Quayle
Alabama	Edwardsville, Ala..	Dec.	2	Cranston
Savannah	Jesup, Ga.	"	2	Hamilton
Southern German ..	Kelsel, Tex.	"	2	Neely
Atlanta	McDonough, Ga. ..	"	9	Cranston
Texas	Bryan, Tex.	"	9	Neely
Georgia	Epworth, Ga.	"	16	Cranston
Gulf	Port Arthur, Tex. ..	"	16	Neely

FOREIGN CONFERENCES

AFRICA

West Africa	Malange	May	14	Scott
East Africa	Umtali	July	7	Hartzell

EUROPE

Bulgaria Miss. Conf.....	Rustchuk	May	6	Cranston
Italy	Venice	May	19	Cranston
France Mission ...	Grenoble	May	27	Burt
Switzerland	Biel	June	3	Cranston
South Germany ...	Stuttgart	June	9	Burt
North Germany ...	Chemnitz	June	16	Cranston
Denmark	Fredrikshaven	June	24	Cranston
Norway	Porsgrund	June	30	Cranston
Sweden	Uppsala	July	14	Cranston
Finland and St. Petersburg	Abo	July	22	Burt

ASIA

North China	Peking	Oct.	6	Lewis
Central China	Nanking	"	20	Lewis
Foochow	Foochow	Nov.	17	Lewis
Hingwa	Hingwa	Dec.	15	Lewis
West China	Chengtu	Jan.	19, '10	Bashford.

KOREA

Korea Conference..	Seoul	June	23	Harris

It will be noted that the Italian Mission is included in the plan and the administration of "the Italian work in the territory included between the Atlantic Ocean and a meridian drawn west of Indianapolis, Indiana," is therefore in the hands of Bishop Wilson.

Adopted by the Bishops at Wheeling, West Virginia, May 3, 1909.

(Signed) L. B. WILSON, Secretary.
1026 Arch Street, Philadelphia, Penna.

Southwestern Christian Advocate

631 BARONNE STREET.

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3—When the ADVOCATE does not arrive regularly, notify us promptly.
4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

ADVOCATE BUILDING FUND

Previously acknowledged		$975.10
Rev. W. H. Brooks, D D., New York City.		$5.00
Western (N. C.) District Conference:		
Rev. A. B. McQueen	$ .50	
Public collection	4.50	5.00
Greenville (S. C.) District Conference:		
Rev. J. F. Page	$1.00	
Rev. L. L. Thomas	.50	
Rev. R. L. Hickson	.50	
Rev. J. C. Burch	.50	
Rev. W. H. Redfield	.50	
Public collection	2.10	5.10
Spartanburg (S. C.) District Conference:		
Spartanburg, Rev. W. S. Thompson.	$2.50	
Rev. F. W. Vance	.25	
Rev. D. H. Kearse	.25	
Rev. A. Lewis	.25	
Rev. R. C. Campbell	.25	
J. I. Miller	.25	
J. A. Glenn	.25	
Public collection	.60	4.60
Total		$994.80

MINISTER LYON'S WORK PRAISED

Dr. Ernets Lyon has made good as Minister of the United States to the Republic of Liberia. During the recent visit of the commission of the United States to that republic Dr. Lyon proved himself equal to every occasion that arose and rendered valuable services to the Commission. Just before the Commission sailed on the return trip for this country it expressed its appreciation of Dr. Lyon through the chairman, Mr. Roland P. Falkner, who, in addressing a letter to Minister Lyon, said:

"Dear Mr. Lyon: Before leaving Monrovia I desire to express to you the gratitude of the commission for the valuable assistance rendered us by your legation in the prosecution of our labors in this country. The elaborate memorandum which you had the kindness to present to us, dealing with questions which are the subject of our inquiries, has been particularly useful, and your courtesy in the matter of arranging our trips into the country and providing for our comfort in Monrovia has greatly facilitated our work and is sincerely appreciated by every one connected with the Commission."

The military attaches, including Major P. M. Ashburn and Captain S. A. Cloman, also acknowledge the services of Minister Lyon in the following note:

"Sir: The attaches of the Commission of the United States of America to the Republic of Liberia take particular pleasure in making an acknowledgment of the kind and courteous treatment they have received under your hospitable roof from you and your pleasant family in ministering to their personal comfort, and from yourself individually in facilitating the performance of their offiical duties.

"They will never cease to treasure the memory of their stay with you and sincerely hope that our nation may long continue to be represented by officials as tactful, patriotic and generous as yourself."

It is said that more than seventy per cent of all the people in Russia over nine years of age can neither read nor write and that Russia spends about six per cent per capita for education and about one dollar per capita for battleships.

PREFERS RACE PREJUDICE TO RACE INDIFFERENCE

Alain Le Roy Locke, the first Negro to win a Rhodes scholarship, contributes an interesting article to a recent number of the *Independent* on "Oxford Contrasts." Incidentally referring to the race question, he says: "In a land of class distinctions, distinctions which have taxed my blunt, democratic vision, I have found no race distinctions, and better still in cultured circles no race curiosity. While in America, where they boast of having no class distinctions, there are both race distinctions and a certain strange race-curiosity which most optimistically interpreted is a forerunner of race-sympathies and understandings. * * * There is something more, however. I shall not speak of individual preferences—they mean little, for wherever a man consents to live there, I take it, he is satisfied or ought to be—or else values some other things he possesses actually or in prospect above his self-satisfaction. But racially ,I prefer disfavor and that most proverbial and effective of disciplines, persecution even, to indifference. One can not be neutral toward a class or social body without the gravest danger of losing one's own humanity in denying to some one else the most human of all rights, the right to be considered either a friend or an enemy, either as helpful or harmful. So for the good of every one concerned, I infinitely prefer race prejudice to race indifference. Further than this, I believe that we, with our ten million odd problems, each solving his own and then, if need be, helping solve his neighbors', will have completed our gigantic task before the sixty million combined will have come to terms with that one stubborn, irreducible fraction they call 'the race problem.'"

A MISSIONARY TRAINING SCHOOL FOR NEGROES

The National Religious Training School and Chautauqua, located at Durham, N. C., Dr. James E. Sheppard, founder, promises to be a strong force in the uplift of the Negro race. The institution recently came into the possession of twenty-five acres of land within one mile of Durham, the gift of Mr. B. L. Duke and others.

The highest object of the Religious Training School and Chautauqua, as explained by Dr. Shepard and provided in the charter, will be the training of colored ministers and race missionaries. The school is to be fashioned after the famous Winona Assembly and the Northfield Bible School, and besides the training school work will have chautauqua features.

The institution as he has planned it will be a mammoth affair. Upon the ground will eventually go three buildings, with a combined value of $150,000, and it is ultimately hoped to erect a hotel for colored people and to set apart $200,000 for a permanent endowment. Dr. Shepard has been able to associate with him in the work some of the best known and most prominent men of both races in the country, upon the directorate and the advisory board, among them being: Mr. D. A. Tompkins, Charlotte; Judge J. C. Pritchard, Asheville; General Julian S. Carr, Durham; Hon. N. B. Broughton, Raleigh; Senator Lee S. Ocerman; Rabbi Abram Simon, Washington; Dr. Charles H. Parkhurst, New York; Dr. Floyd A. Tomkins, Philadelphia; John I. Williams, Richmond; Dr. H. M. Hamill, Nashville; General B. D. Green, Little Rock; John Merrick and Dr. A. M. Moore, Durham; Rev. Thomas B. Shannon, Newark, N. J., and Dr. James H. Dillard, New Orleans. G. W. Powell, manager of one of the insurance organizations located here, is the treasurer of the finance committee.

At the beginning of last March it was estimated that there were 130,795,927 cotton spindles at work in all the world. Of these the United Kingdom of Great Britain and Ireland had nearly 53,500,000, and the United States a little less than 28,000,000. Of other countries Germany led the list, with almost 10,000,000. In the season of 1907 and 1908 the world furnished a total of 14,307,000 bales of cotton, the American fields furnishing over 12,000,000 bales.

GENERAL COMMITTEE OF HOME MISSIONS AND CHURCH EXTENSION

The General Committee of Home Missions and Church Extension will meet in First Church, Wilkesbarre, Penna., on Friday afternoon, November 5th. the hour to be named later. The committee will probably remain in session until the following Tuesday afternoon or evening.

It is expected that members of the General Committee will occupy pulpits on Sunday, November 7th, in Wilkesbarre and other cities and towns that are accessible. The theme for every pulpit occupied by members of the General Committee on that Sunday will be "Home Missions and Church Extension."

A WORTHY IDEAL

It was Carlyle, after contemplating the ways and works of nature and of nature's God, who to himself said: "Be no longer a chaos, but a world or even a worldkin. Produce! produce!". The late President McKinley repeatedly urged the wisdom and necessity for rearing a nation of producers. He pointed out how much more nearly ideal would be the human state if every person but made or earned his own living.

Perhaps there is no people who seek more earnestly to measure up to this ideal than the Japanese. They have a custom that all persons must pay their way through life. Even the blind are required to earn their livelihood. And many of that nation's leading musicians have been persons without eyesight. Those who have no ear for rhythm are trained in giving massage treatment. With these two professions opened to them, any individuals who depend upon relatives or friends for a sustenance or who maintain themselves by begging are looked upon wtih scorn.

It seems that some such ideal might be emulated in other countries besides Japan. There are numberless persons in our own fair land who do not earn a living.

Alcoholism is either the direct or indirect cause of insanity in forty-six per cent of the patients admitted to the Norristown State Hospital in Pennsylvania. During two years 522 patients have been admitted to this institution, 240 of which were traced to alcohol.

Calvary Church, Philadelphia, the Rev. C. A. Tindley, D. D., pastor, is an outgrowth of the old Bainbridge Street Church. Calvary has a large membership with a Sunday school of more than 2,500 members, the largest colored Sunday school in Methodism. Old Bainbridge Street Church has been converted into what is known as the "Beacon Light Institute," for Civic and Moral Reform, and which is conducted under the auspices of the second Emancipation League. This Institute is undenominational and non sectarian. Its aim is to exert an influence that shall make for the civic and moral reformation of all peoples, and especially of the colored race. It will furnish a means for the expression of those who wish to help others, and help for those who are needy. Its motto is,—"Let the strong help the weak, the wise inform the ignorant, the high lift up the lowly and the good seek to save the bad."

On Sunday morning between the hours of 8 and 9 a. m., a song and prayer service will be held; and from 9 to 10 a. m. a breakfast of sandwiches and coffee will be given to all who for any causee are not able to buy food. In the afternoon, mass meetings will be held for the discussion of subjects dealing with civic and moral reforms and in the evening evangelistic services will be held. Subjects for the Sunday services for the month of July are as follows: Sunday, July 4th, What can be done to rid the street corners, in this city, of the poorly dressed, ill mannerly, and objectional peoples of our race?" Sunday, July 11, "The effect of pool rooms and gambling upon young men." Sunday, July 18th, "Moving picture shows and play houses on South Street and elsewhere for our people." Sunday, July 25th, "Intemperance and the abuse of Womanhood." Dr. Tindley is doing a very practical and helpful work among our people in Philadelphia. He is president of the Second Emancipation League and Beacon Light Institute. Mr. Edward T. Duncan is secretary.

People of Interest

Bishop and Mrs. Hamilton are spending a few days at Belleville, Ontario.

General William Booth has begun his sixth evangelistic motor crusade of England.

Bishop Wilson preached the opening sermon in the Ocean Grove pavilion Sunday, July 4th.

Dr. J. Wilbur Chapman, of New York, is having remarkable success in his evangelistic work in Australia.

Winfield T. Grenfell, of missionary fame, has been honored with the degree of LL. D. by Williams College.

The *Western Christian Recorder* presents Colonel Geo. B. Wossum for Recorder of Deeds of the District of Columbia.

The board of foreign missions has invited Bishop Hondo, of the Methodist Church of Japan, to visit the United States in the year 1910.

Bishop William Burt spent Sunday, July 4th, with his family in Zurich, Switzerland, the first Sunday he has had with them in five months.

Dr. E. M. Jones is vigorously pushing the interests of the Board of Sunday Schools at the District Conferences. Dr. Jones is a hard wroker.

The Rev. R. L. Selle has been transferred from West Kansas Conference and appointed pastor of the First Methodist Episcopal Church of Siloan, Ark.

Secretary Robert Forbes, of the Board of Home Missions and Church Extension, is delivering a lecture on "Mistakes of the Devil and Some Other People."

Bishop Walden spent several days recently attending the board of trustees meeting of Ohio Wesleyan University and West Virginia University, of which boards he is a member.

President McConnell, of Pepauw University, hopes to bring the endowment of the university up to one million dollars by the time of the celebration of its seventy-fifth anniversary, 1912.

Through the courtesy of the Rev. A. E. Chenoweth, secretary, we are in receipt of a copy of the Journal of the Philippine Islands Annual Conference. It is a splendid volume.

Dr. C. F. Reisner, of Grace Church, Denver, Colorado, during the past winter received two hundred, baptized forty-five and made one thousand calls from December first until May first.

President Taft will appoint as Minister to China Charles P. Crane, of the manufacturing firm of Crane & Co., Chicago, whom he considers one of the ablest business men in the country.

Mr. Emmett J. Scott received an enthusiastic reception when he reached Tuskegee last week, the first since his return from Africa. Dr. Booker T. Wahington took part in the ceremonies.

Dr. Luther Freeman, pastor of the Independence Avenue (Kansas City, Mo.) Church, has been elected president of the Morningside College, Sioux City, Iowa, to succeed Bishop W. S. Lewis.

Ex-Vice President Fairbanks and wife spent a month in Japan, during which Mr. Faribanks spoke at the Central Methodist Church in Tokyo one Sunday. The address was reported in full by the *Japan Advocate.*

Bishop and Mrs. Bristol arrived in New York City July 5th from South America. Until after the General Committee meetings in November Bishop Bristol's address will be 150 Fifth Avenue, New York City.

The Rev. Bertrand M. Tipple, D. D., of Stamford, Conn., resigns his pastorate to become pastor of our important Church in the city of Rome, Italy. Bishops Burt and Cranston united in a most urgent request that he assume this important position.

In connection with the chair of English, which she has occupied for seven years in Lincoln Institute, Mrs. Josephine Silone Yates was elected Adviser of Women. Mrs. Yates is considered one of the best English teachers in the State of Missouri.

Miss Bessie M. Garrison, General Organizer of the Woman's Home Msisionary Society, spent Sunday, the 18th, in Greensboro, N. C., speaking in the afternoon at High Street Methodist Episcopal Church and at night at St. Matthew's Methodist Episcopal Church.

The Rev. Dr. Charles Rhodes, at one time field secretary of the Sunday School Union of the Methodist Episcopal Church, was awarded recently the one thousand dollar prize for the best book on the subject "Christian Principles in Our Rural Districts; How to Make Them the Controlling Force."

Miss Nannie Kay Leggett, neice of the Rev. and Mrs. J. T. Leggett, of Rushvill, Ind., a recent graduate of the Morristown Normal and Industrial College, Morristown, Tenn., has accepted a position as teacher in the Presbyterian Academy, of Anderson, S. C., of which Dr. J. P. Foster is president.

The Rev. Jacob R. Rader has a splendid record to his credit in the Colorado Conference. He has served his conference as postmaster for twenty-one years, and in twenty-eight years in the pastorate he has never been five minutes late to an appointment and never missed first roll call at conference.

The Rev. J. L. Race, father of President Race, of the University of Chatanooga, celebrated on the 4th of July his seventy-ninth birthday. This venerable brother has for sixty-three years been actively engaged in the Christian ministry and is now serving his twelfth year at Stewart Memorial Church, Rendham, Pa.

Two of our wealthiest citizens, Messrs. Rockefeller and Carnegie, by their large gifts to education, leave no doubt as to their belief in its necessity for a successful life. These men did not enjoy the school advantages they are providing for others. Perhaps they think they could have better served their day if they had been better prepared.

Simon Newcomb, of Washington, D. C., the most distinguished of American astronomers, died Sunday morning, July 11, aged seventy-four. By order of the department, military honors were accorded to his burial. Prof. Newcomb was a native of Nova Scotia, and is said to have received more academic and governmental decorations and distinctions than any other American scientist.

Mrs. E. E. Peterson, of Texarkana, Texas, has been promoted to the position of National Superintendent for work among the colored people of the Woman's Christian Temperance Union. This position was formerly held by Mrs. Lucy Thurman, of Detroit, Michigan. Mrs. Peterson is eminently fitted for this particular work and is giving her life to the caues of temperance. She has been president of the Woman's Christian Union of Texas among our people for nine years and her influence is felt throughout the State. She is honored and revered by all classes. Her public addresses show that she understands the temperance question and she never fails to bring conviction.

Rev. L. M. Moores of the Tennessee conference suggests that the Mercy and Help department of the Epworth League can do very practical and helpful work in providing the SOUTHWESTERN Christian Advocate for the poor people. He says this would give the young people something to do that will be appreciated and which is very necessary, and at the same time would not be very difficult to carry out. We thank Brother Moores for this suggestion and hope that the Mercy and Help departments of the local chapters of the Epworth Leagues will take hold of the suggestion and raise the amount equal to the number of SOHTHWESTERN CHRISTIAN ADVOCATES they are to put among the old people in their respective communities.

The *Liberian Register,* published at Monrovia, in writing upon Methodist operations in Liberia, among other things says: "The educational system of the Methodists is perhaps their crowning success in Liberia. The College of West Africa, at Monrovia, has already proved itself an almost indispensable factor in Liberian education. The Cape Palmas Seminary, which a decade ago presented a fickle light and that partially hidden under a bushel, has now, under the principalship of Dr. J. C. Sherrill, achieved appreciable success, with an enrollment this year of 235 pupils, and is attracting students from 'every county in the republic and outside of the republic.' Bishop I. B. Scott and his workers deserve commendation for their efforts at uplifting Liberia, and their results ought to serve as incentive for earnest laboring to other denominations within the Republic.

News Paragraphs

Night riders are operating again in Kentucky.

There are more than a thousand inventors at work on air ships.

Three new houses are started, each within the city limits of Atlanta, Georgia.

Stanton, Virginia, has gone dry by a narrow majority of 20 out of a total vote of 1,305.

About fifty-five out of every one hundred county superintendents of school in Kansas are women.

A cloudburst at Duluth, Minn., caused a loss of property to the amount of $1,500,000.00 and three lives.

The North Carolina Conference will erect a president's home at Bennett College, Greensboro, North Carolina.

The British government has awarded to the three grand-daughters of Charles Dcikens pensions of $125 a year.

Boston, it is announced, now ranks as the fourth largest city in the United States, having a population of 691,128.

A Farmers' Institute is to be held at Clark University, Atlanta, Georgia, August 9-14, Prof. P. C. Parks, director.

A coal and iron company has been organized by Negroes in Macon county, Kentucky. They have purchased three hundred acres of land.

Francis C. Van Dyke has donated a plot of ground on which a building will be erected in Patterson, N. J., at a cost of $5,000, for the education of colored youth.

John D Rockefeller's recent gift increases his total contributions to the Educational Fund to nearly $100,000,000. Mr. Rockefeller celebrated his seventieth birthday July 9th.

It has been agreed that English shall become the official langage in the Philippines. A bill before the Assembly to defer the change until 1918 was amended to read 1913. This form was adopted.

Don Carlos, Duke of Madrid, who during a great part of his life declared himself to be the legitimate king of Spain under the law of succession established by Philip V., died in Varesel, Iatly, July 18th.

The Disciples of Christ will celebrate their centennial in Pittsburg, Penn., this year, October 11-19. President Taft is programed for Saturday, October 16. The Disciples rank sixth numerically among religious bodies in the United States.

The Chinese government has arranged to send one hundred students each year to different American colleges, 80 per cent of whom will take technical courses, such as mechanical and mining engineering, agriculture and commerce.

As a result of the year's war on the saloons in Indiana, the Anti-Saloon League is able to report that the number of barrooms has been cut in two—2,644 saloons have been voted out, while 2,644 remain, with sixty-three counties in the State dry.

A reward of $100 was offered for the arrest of a colored man who had killed a white man at Hopkinsville, Ky. The fugitive was apprehended and turned over to the authorities by Mr. Peter Postell, a prominent Negro resident of Hopkinsville, who promptly returned the reward, requesting that it be returned to the persons who subscribed the amount.

The largest pipe organ in the world, erected in Festival Hall, on Art Hill, at the Louisiana Purchase Exposition, in 1904, by a Los Angelos (Cal.) firm, at a cost of $110,000, has been purchased by Mr. John Wanamaker, who will have it erected in his big department store in Philadelphia. Although the organ is so immense a pony may be driven through its largest pipes and it will require ten large freight cars to remove it to Philadelphia, it is pronounced a most perfect instrument.

The International Christian Endeavor Convention held its twenty-fourth biennial sesison in St. Paul, Minn., beginning July 7th. It was reported that a site had been purchased for the Society's new National Home in Boston, at a cost of $150,000, one-third of which was already subscribed President Clark stated that in some respects the past year had been the best for the society since its organization. The report of the Secretary showed that there are now 71,493 societies, with 3,551,100 members. Of the denominations represented, Presbyterians are first, with 10,198 societies; Disciples second, with 7,148 societies; Congregationalists third, with 6,454 societies, and Baptists forth, with 3,497 societies.

Personal and General

Mr. and Mrs. Charles A. Porter of Starlding, La., are the proud parents of a son born July 1.

The Rev. T. Larkins, a minister of the Louisiana Conference is visiting Mr. and Mrs. Joseph at Fordoche

Mrs. G. A. Mundy of Pearlington, Miss., and Mrs. H. Farley, of New Orleans, are the guests of Miss M. Porter of Starlding, La..

Amy F., daughter of District Superintendent J. J. Obee of the Alexandria District, is the guest of Mr. and Mrs. Nelson of Donaldsonville.

Mrs. Ector, wife of the Rev. W. M. Ector, pastor at Magda, has returned from Fisher, where she spent eight weeks with their son who suffered a paralytic stroke recently.

Dr. M. W. Clair, pastor, and the loyal membership of Asbury Methodist Episcopal Church, Washington, D. C., have raised $3600.00 in six months toward the proposed new church.

The Rev. H. H. Dunn, pastor of Central Congregational Church, this city, represents his church at the District Association of Congregational Churches, in Thibodaux, Aug. 6-8.

The contata, "Jeptha and His Daughter," given at Central Congregational Church, New Orleans, last month was voted a rare treat by the large audience that attended. The cantata, given under the auspices of the choir at Central, netted $65.

The Delaware Conference issues an attractive folder announcing the Epworth League Convention and Institute to he held at the State College, Dover, Delaware, July, 27-29. The program promises to he interesting.

A Farmers Educational and Industrial Conference ie to be held at Clarion Va., Friday and Saturday, July 30-31, and a grand rally follows Sunday, Aug. 1, at Ebenezer Methodist Episcopal Church, the Rev. A. J. Mitchell, Motley, Va., pastor.

The annual convention of the Womans Home Missionary Society of the North Carolina Conference will be held Aug. 26-30 in Ashehoro, N. C. Many prominent persons are expected to be present, among them Miss Bessie M. Garrison who will have a prominent place on the program.

The recent district conferences in South Carolina brought out the fact that the ministers as well as the women of that conference are beginning to bestir themselves in the interest of the Womans' Home Missionary Society. It is evident that the South Carolina Conference will make the best showing for the work this year, in its history.

In the list of officers of the Womans Home Missionary Society, Lousiana Conference, published in these columns recently should have appeared the name of Miss Mary O. Simms, State Organizer of the Womans Home Mission Society of the Luisiana Conference, and working in the interest of Peck Memorial Home. Address 5318 St. Charles Ave., New Orleans.

The memorial service of Catherine Clark will be held at Baker La., in Thompson's Chapel, Aug. 29, 1909, by the Rev. L. L. Greene and others. Mrs. Clark died Dec. 21, 1908, at the home of her daughter, Rosena Williams, Zachary, La., after a lingering illness. Deceased had been a member for more than forty years of the Methodist Episcopal Church. Two sons, three daughters and a host of grand- and great-grand children and friends survive her. At her death she was 83 years old.

Recent District Meetings

THE MERIDIAN DISTRICT CONVENTION

The Convention of the Epworth League, Sunday School, Ladies Aid Society and Womans Home Missionary Society of the Meridian District, convened June 22-25, at St. Elizaheth Methodist Church, the Rev. Wm. McMorris presiding. The convention opened at 10:30 o'clock. Selections by the choir, Mrs. J. B. F. Shaw presiding at the organ. The Rev. W. L. Mills preached an excellent sermon. The topics for discussion were interesting and the papers read as well. The general discussion was as good as the district has ever witnessed. The music was then taken in charge hy Miss Nettie Thompson and Mrs. R. N. Jones who had been chosen for that work. The services rendered hy the choir were highly satisfactory The following hrethren preached during the convention: Revs. W. L. Mills, R. Hewze, J. Williams, A. M. Trotter, H. Rountree. The discourses showed thorough preparation. Rev. Isahle is gathering in the sheaves. The people of all the churches in this region seem to love Pastor Isahle. The missionary concert on Thursday night under the management of Miss Nettie Thompson was such a rare treat that the people asked Miss Thompson to repeat it. Miss Thompson is an ideal young woman for such work and deserves much credit. The attendance was fairly good considering the bad weather and the lateness of the crops. Several pastors and a large number of delegates were present from a distance and their reports showed that they had been making strenuous efforts to raise their Benevolent Apportionment by the Convention. The collections were very good. The total amounted to $76.50. Nine new subscribers were received for the Southwestern and five new desks for the Academy. Among the prominent men and Women present were Profs. J. M. Nimaoks, T. J. Wilson, Messrs. I. H. Lucas, S. McMorris, T. J. Wilson, Drs. W. W. Lucas, J. B. F. Shaw and R. N. Jones. All were introduced and spoke encouragingly. This was the first session of the allied convention as it is now organized. The Rev. R. Howze was elected President of the Missionary Society; J. A. Lagrone, president of the Epworth League; J. W. Isable, Superintendent of the Sunday Schools in the District; Mrs. Anna Broods, president of the Womans Home Missionary Society and Mrs. L. Young, president of the Ladies Aid Society. We hope that another year will prove the wisdom of having one combined convention in the district. Dr. McMorris presided at all the meetings with much dignity. The pastor and people of St. Elizabeth are to be congratulated on entertaining the convention so royally. The next session will be held at Newton.—D. L. Morgan.

AUSTIN DISTRICT CONFERENCE

The Austin District Conference Sunday School and Epworth League Convention met at Georgetown July 13-18. The Epworth League met Tuesday morning, C. H. Norris presiding. The Sunday School convention was opened Wednesday morning, Prof. Adkinson presiding. These auxiliaries made a great impression and the subjects were well handled. $80 was raised in the two gatherings for Sam Huston College. Thursday morning at 9:00 o'clock sharp the District Conference proper was opened by District Superintendent F. L. Kirkpatrick. The sacrement was administered. The Rev. Mr. Vance was elected secretary and the roll was called, all the pastors being present except five. The mayor of the town gave one of the best addresses it has been my privilege to hear and the Rev. T. H. Wyatt made an able response. The pastor of the African Methodist Episcopal Church welcomed the visitors to the various churches. The Rev. Dr. Lacy preached an able sermon. The delegation was not as large as at previous conference, hut when it came to actual work, enthusiasm, intelligence; financially, socially and every other way it has never been surpassed. The District Superintendent is very kind and hrotherly and has won the entire district. $25.00 was raised for Sam Houston College which is the largest amount that has ever been raised in the District.—A. Brown.

MONROE DISTRICT

The Preachers Meeting met at Florence, La., five of the pastors being present. The president, Rev. T. S. Monson, was detained on business and the District Superintendent, the Rev. J. O. Brown presided. The meeting was very interesting throughout. Various subjects were discussed. The Superintendent gave a strong talk on "How to Conduct a model Sunday School, and the Need of One in Every Charge." The meeting was very much impressed by his talk. Miss Josephine Thaw Florence Green, treasurer of and Sunday School and Mrs. Adeline Philip, president of the Stewardess Band were introduced. Pastor Bailey and these ladies entertained the visitors royally. At 7:00 o'clock, the Rev. C. L. Angrum preached and the Superintendent made a strong plea to the unconverted and several knelt in prayer. The next meeting will be held at Beulah Methodist Episcopal Chucrh, September 15. All pastors are asked to be present. —H. C. Wilson.

WASHINGTON PREACHERS' MEETING

July 15 the closing session of the Preachers Meeting was held at Sandy Spring, Md., the Rev. R. P. Lawson, pastor. The members of the meeting were entertained hy a committee of ladies, Mrs. Sarah Thomas, chairman. The following were present: B. T. Perkins, E. S. Williams, B. F. Myers, M. W. Clair, C. S. Harper, W. S. Jackson, D. D. Turpeau, E Duke Venture, J. S. Cole, C. S. Briggs, R. H. Robinson, R. P. Lawson, S. H. Brown and Fairfax King. The Rev. E. Duke Venture read a paper on "Mending the Breaches." An interesting discussion followed. In the evening to a packed house was given a ministerial concert, consisting of duets, solos, quartettes, and choruses. The audience was pleased. The meeting will resume work September 20.—Tam.

The Success of One Leader

The officers and members of the Quarterly Conference of Ebenezer Charge, Washington, D. C.. are thankful for the wonderful success that has crowned the efforts of our District Superintendent, the Rev. E. S. Williams and his loyal forces on the Washington District in this year recently closed Under his wise and efficient leadership success has heen won along all lines. We note an increase of 250 in membership over the previous year, an increase of 150 in probationers over the previous year. The total number of memhers in the district is 3100. We note with pride an increase of $966 for benevolent purposes as against a decrease of $252 the previous year. Coming to our district one year ago almost a stranger, but being interested in every hranch of our beloved Methodism and thoroughly equipped to fill the high office of his calling, the district has put on new life and everywhere over the field can be seen signs of improvement. His high ideals of Christianity and scholarly fitness have made him a heacon light in our midst and on the district pastors in the charges and on the circuits could but feel that in him they had a true friend, one that was in sympathy with them in all their struggles. We hail with delight the recent announcement that the Board of Trustees of Gammon Theological Seminary, Atlanta, Ga., unanimously voted to confer the degree of Doctor of Divinity upon this energetic Christian gentleman, the Rev. E. S. Williams and the same was conferred in due form at the annual commencement of said institution, Thursday, April 29, 1909, from which he graduated in 1897. Long may he live to lead on the armies to greater achievements. We as humble followers can but pledge anew our loyalty to him as District Superintendent and to onr beloved Methodism.—Peter C. Butler, Estelle B. Jordan, Sec'y Susie E. Adelle.

Tenderness

Tenderness does not mean weakness, softness, effeminateness, it is consistent with strength, manliness, truth and bravery. It does not show itself alone in the touch, but in unselfishness, thoughtfulness, considerateness, forbearance, patience, long-suffering. But however it shows itself, it is as the bloom on the peach, as spring showers on the earth, as the music of the angels stealing down on the plains of Bethlehem. You may have much of this world's wealth to distribute, but you may give something better and spend a useful and beneficial life if you will practice this lesson of shedding around you the grace of human tenderness, in word and act, and by the spirit of your life.—*Rev. F. B. Meyer.*

District Conferences and Conventions

District Conferences

District.	Place	Date.	Dist. Supt.
Dallas	Sherman, Tex.	July 27-Aug. 1	Wyatt
Huntsville	Montgomery, Tex.	July 28-Aug. 1	Jackson
Beaufort	Erhardt, S. C.	July 28-Aug. 1	Davis
Louisville	Princeton, Ky.	July 28-Aug. 1	Tate
Jackson	Greenhill, Miss.	July 28-Aug. 1	McNair
Birmingham	Birmingham, Ala.	July 28-Aug. 1	Thomas
Wilmington	Wilmington, N. C.	July 28-Aug. 1	Morehead
Montgomery	Brewton, Ala.	July 28-Aug. 1	Goins
Greenwood	Owens, Miss.	Aug. 2-8	Nevils
Meridian	Scooba, Miss.	Aug. 3-6	McMorris
Holly Springs	Abbeville, Miss.	Aug. 3-8	Clay
San Antonio	San Antonio, Tex.	Aug. 3-8	Weakley
Clarksdale	Shellmound Ct., Miss	Aug. 3-8	Woolfolk
Palestine	E. Calvert, Tex.	Aug. 3-9	Fuller
Greenville	Greenville, Miss	Aug. 4	Hart
Atlanta	Fairburn, Ga.	Aug. 4-8	Johnson
Aberdeen,	Columbus, Miss	Aug. 4-8	Henry
Shreveport	Mansfield, La.	Aug. 4-9	Johnson
Rome	Tempie, Ga.	Aug. 4-9	Adams
Lake Charles	Lake Charles, La.	Aug. 4-11	Clark
Waycross	Orchard, Ga.	Aug. 5-8	Bridges
Vicksburg	Harriston, Miss.	Aug. 5-8	Price
Paris	Greenville, Tex.	Aug. 10	Gilmore
Gainesville	Gainesville, Ga.	Aug. 10-15	Gowen
Indiana	No. Vernon, Ind.	Aug. 11	Skelton
Monroe	Mt Nebo, La.	Aug. 11	Brown
Brookhaven	China Grove, Miss.	Aug. 11	Smith
St. Joseph	Glasgow, Mo.	Aug. 11-15	Higgs
Cumberland River	Carthage, Tenn	Aug. 11-15	Booth
Tupelo	Nettleton, Miss.	Aug. 11-15	Scarboro
Sedalia	Ottervilie, Mo.	Aug. 11-16	McAllister
Marshall	Marshall, Tex.	Aug. 17-22	Williams
Alexandria	Natchitoches, La.	Aug. 18	Obee
Baton Rouge	Jackson, La.	Aug. 18	Turner
Guthrie	Guthrie, Okla.	Aug. 18-22	Smith
St. Louis	Farmintgon, Mo.	Aug. 18-22	Gilium
West Tenn.	Alamo, Tenn	Aug. 24-29	Lyte
Navasota	Navasota, Tex.	Aug. 24-29	Taylor
Staunton,	Martinsburg, W. Va.	Aug. 24-30	Hughes
Forrest City	Marianna, Ark.	Aug. 25-29	Hodges
Alevandria,	Buchanon, Va.	Aug. 25-30	Thompson
Maysville	Sharpsburg, Ky.	Aug. 25-30	Ziegler
Houston	Beaumont, Texas	Aug. 31-Sept. 5	Johnson
Little Rock	Sweet Home, Ark.	Sept. 1-6	Sherrill
Washington	Rockville, Md.	Sept. 7-12	Williams
Annapolis	Annapolis, Md.	Sept. 22-26	Wheeler
Ft. Smith	Ft. Smith, Ark.	Sept. 23-26	Scarboro
Philadelphia	Chester, Pa.	Oct. 13-14	Monroe
Washington,	Smyrna, Del.	Oct. 19-21	Cotton

Conventions

July 28-Aug. 1—Louisville District Epworth League, Sunday School and Woman's Home Missionary Convention, Princeton, Ky.

July 28-Aug. 1—Topeka District Sunday School and Epworth League Convention, Independence, Kansas.

Aug. 3-4—Holly Springs District Epworth League Convention, Abberville, Mississippi.

Aug. 3-5—Clarksdale District Sunday School and Epworth League Convention, Shellmound, Miss.

Aug. 2-8—San Antonio District Epworth League and Sunday School Convention, San Antonio, Texas.

Aug. 4-8—Huntsville District Epworth League and Sunday Svhool Convention, Huntsville, Ala.

Aug. 11-15—Tupelo District Epworth League Convention, Nettleton, Miss.

Aug. 11-15—Cumberland River Epworth League, Lay Conference and Sunday School Institute, Carthage, Tenn.

Aug. 11-16—Sedalia District Epworth League and Sunday School Convention, Otterville, Mo.

Aug. 18-22—St. Louis District Epworth League and Sunday School Convention, Farmington, Mo.

Aug. 18-23—Annapolis District Epworth League Convention, Waterbury, Md.

Aug. 18-23.—Annapolis District Epworth League Convention, Waterbury, Md.

Aug. 22-25—Welch Mission District Sunday School and Epworth League Convention, Stewards' and Leaders' Conference, Glatto, W. Va.

Aug. 24-29—Navasota District Epworth League, Sunday School Convention and Woman's Home Missionary Society, Navasota, Texas.

Aug. 25-29—Forrest City District Sunday School and Epworth League Convention and District Stewards' Meeting, Marianna, Ark.

Aug. 25-30—Alexandria District Epworth League Convention, Buchanon, Va.

Aug. 26-29—North Carolina Conference Woman's Home Missionary Society, Asheboro, N. C.

Sept. 2-5—Anniston District Sunday School and Class Leaders' Convention, Talladega, Alabama.

Sept. 7-12—Washington District Epworth League Convention, Rockville, Md.

Sept. 23-26—Ft. Smith District Sunday School and Epworth League Convention, Ft. Smith, Ark.

Sept. 23-26.—Clow District Epworth League and Sunday School Convention, Horatio, Ark.

Oct. 13-14—Philadelphia District Preachers' Meeting, Siloam Circuit, Chester, Pa.

Gleanings from the Field

INDIANA

Rushville.—Our second quarterly meeting was held July 10tth and 11th. Reports from all the auxiliaries showed some improvement on the work. The District Superintendent, the Rev. D. E. Skelton, preached two excellent sermons, and administered the Lord's supper in the morning to a number of members. It was also trustees' rally day. Collection, $61.45. Our beloved pastor, the Rev. J. L. Leggett is doing a good work here, and he and his family are held in high esteem by the people. At the close of the service we gave our District Superintendent three cash subscriptions to the Southwestern Chirstian Advocate. —Reporter.

LOUISIANA

The revival closed at St. James Methodist Episcopal Church, Monroe, with 38 precious souls brought into the fold. It was a glorious revival. The church has taken on new life; in fact, the whole church is greatly revived. The District Superintendent was with us often and rendered valuable assistance. Among the many converted, was Mr. J. W. Frost, Sr., who is known throughout the state, being Grand Master of the Order of Odd Fellows. It is a great victory for the church. Every soldier was at his post, On Sunday morning at 6 a. m., we were at the river with 14 to be baptised by Immersion. At 11 a. m., 17 received baptism at the altar. The church has awakened as never before. Just before the closing of this revival the young people came in from the several schools, and took hold in the meeting with great zeal. The Sunday school through Mr. J. R. Patterson, one of the converts made the welcome address which was responded to by Mr. Joseph Brooks, one of the returned students. The church is now fully in the work for the year, making ready to meet the conference with sound reports.—T. H. Monson, Pastor.

Robeline.—We are in the midst of a glorious time here, a revival is going on with many anxious souls seeking salvation. Pastor Geo. Thomas and members are in harmony with every interest of the church looked after. We shall go up to the District Conference with some benevolence if not all.—J. E. Harrison.

MISSISSIPPI

Mrs. Fannie McCoy desires to thank the Rev. and Mrs. W. A. Oates and the members and friends of Mr. Sinart's church at Hazlehurst, Miss., for their kindness to her and her children. They were the recipients recently of many choice pounds and some cash. This act is very much appreciated, especially so, now, because of the illness of Mr. McCoy.—Bar.

While resting quietly at the home of Brother H. Johnson, near Mount Pleasant Church, Jackson, Rev. J. I. Garrett was tendered a surprise party led by Mrs. Hopkins, wife of the Rev. N. D. Hopkins, and Messrs. James and Frank Coleman, Clement Johnson, wife and others. The table was laden with many choice viands. Presentation speech by Mrs. Hopkins; responded by the Rev. Mr. Garrett.—J. I. Garrett.

Gunnison.—Our second quarterly conference was held by District Superintendent H. B. Hart. Sunday at 11:30 he preached an able sermon. Sunday night we had a crowded house; he preached again an able sermon, One joined the church professing Christ. The "Lord's Supper" was administered. Four more came forward to be prayed for. We are doing great work at Gunnison. Pastor and people are getting on harmoniously. We had the church newly painted on the arrival of District Superintendent. A fine new organ, forty-two dollars. Mrs. C. E. Walker, wife of Lawyer J. E. Walker, one of our most influential and efficient members presided at the organ on this occasion, rendering a beautiful selection. The sisters doing great work; they say they intended to make Gunnison second to none. Mr. Hart was paid up in full. We all like him and the people of other churches are also glad to welcome him.—T. B. Barnes, Pastor.

Fayette.—Our churches, Adam's Chapel and Pine Grove, are financially alive. We paid on pastor's salary during May, $152.87. The Rev. P. H. Remberrt, our pastor, stands well in this place with white and colored, and we are standing by him.—J. C. Collier

Montrose.—On April the 1st a crowd of the members stormed us at the parsonage and loaded our table with many good things, and to our greatest surprise on the 16 inst., they came again and presented a nice line of choice groceries. These are true and tried Christian friends, and do all in their power to make their pastor, the Rev. E. A. Wilson, happy. We have done a good work together since we have built a snug little 5-room parsonage, and have nearly paid for same. Our children's day was observed with great care. Program nicely rendered; collection very good, amounting to $13.25.—Mary Ford.

Tarp.—Our third quarterly convened at Smedes, June 26, with the Rev. L. W. Price, District Superintendent. All present had good reports on arch of eexcessive. Financially, we did not do just what we had planned, but on other lines, reports should marked improvements. Accessions this quarter 14, for missions $12.00. Total raised during the quarter for all causes, $50.00 The District Superintendent preached two strong sermons which were helpful to all.—A. H. Lathon, Pastor.

Indianola.—Our third quarterly conference was held in the city of Indianola for the first time in the history of the old church. The Rev. Dr. H. B. Hart, District Superintendent, organized this church March, this year, with 19 members. He preached Sunday July 18th, as only Hart can do. He preached under a tent to 800 people. Raised for District Superintendent, $22.20. He is telling his men to "deliver the goods" and the people will come.—James Reed.

Holly Springs Circuit.—We held our second quarterly conference May 22-23 at Victoria, Dr. N. R. Clay presiding. We had a good conference with a very large attendance and raised in the quarter, $31.95. Paid superintendent $18.75; paid pastor, $13.20. The work is spiritually alive, we have a fine league on the work which had discussed during the quarter. Should there be an Epworth League Chapter in every Methodist Episcopal Church, if so why so?—W. L. Parker.

Duck Hill Circuit.—Is still alive with the Rev. J. R. Nevils, our pastor, in the forefront. Our second quarterly conference convened at New Salem, the 5-6 of June, with District Superintendent Clay in the chair. On account of the rainy season, the conference was not well attended, but those present rendered good reports. Every interest of the church was well represented. Reports from the various leaders give evidence of spiritual and financial growth collections.: Paid District Superintendent in full, $12.50; paid J. R. Nevils, pastor, $45.70; raised for all causes during the quarter, $134.95. Sunday Dr. Clay preached a stirring sermon and administered the Holy Sacrament to 30 persons, he also was with the good people at Bluford Chapel on Sunday night.—G. M. Frazier.

Conference Notices

Special Notices

Baton Rouge District.—The preachers' meeting will convenet at Jackson, La., Aug. 17th. All ministers are requested to be present at 3 p. m. without fail. Please act accordingly.

J. W. TURNER, Dist. Supt.
A. J. PROCTOR, Pres.
J. S. WEAVER, Sec'ty.

BROOKHAVEN DISTRICT.

The District Conference will convene in Bullock's Chapel, Aug. 11-15. All persons attending said conference coming by way of the Illinois Central Railroad, change cars at Fernwood, Miss., for Tylertown, where conveyances will meet the trains Tuesday, the 10th, 2:30 p. m.; Wednesday, 1:30 a. m., 2:30 p. m.; Thursday, 7:30 a. m., and no more.—G. W. Moody, P C

HOLLY SPRINGS DISTRICT.

Members and delegates to the Epworth League Convention: "The date is changed from July 20 to Aug. 3. I shall expect all representatives to this convention to be present the first day. I shall expect every church represented whether you have a chapter or not. Now brethren and members, let us push every interest in order to make our district go. We are planning for a great session. Start in time to reach the seat of convention, Aug. 4th, 9 a. m.—J. C. Jackson, Pres.

District Rounds

NASHVILLLE DISTRICT.

FOURTH DISTRICT.

Sparta Circuit, July 31-Aug. 1; McMinnville Circuit, Aug. 7-8; McMinnCircuit,ville Station, 14-15; Manchester Circuit, 21-22; Dechard Circuit, 28-29; Salem Circuit, Sept. 4-5; Shelbyville Station, 11-12; Eagleville (Miss.), 18-19; Murfreesboro Circuit, 25-26; Christiana Circuit, Oct. 2-3; Smyrna Circuit, 9-10; Murfreesboro Station, 17-18; Butlers, Miss., 16-17; Clarke Memorial, 24-26; Cainville Circuit, 30-31; Hubbard Chapel, Nov. 6-7; Thompson Chapel, 7-8; Nolenville Circuit, 13-14: Dear Brother Pastors: Now that the Annual Conference has been put off until Thursday, Nov. 25th, Bishop Anderson desires that every pastor report his conference collections in full, and I hope that each and every one of you may strive to carry out the wishes of the bishop in this respect.—W. R. Smith, Dist. Supt.

CLOW DISTRICT.

THIRD ROUND.

Caddo Gap, Aug. 1-2; Camden, 7-8; Gurdon, 8-9; Lewisville, 14-15; Canfield, 21-22;Texarkana, 28-29; Clow, 4-5; Bengin, 11-12; Elberta, 13-14; Center Point, 18-19; Lockesburg, Oct. 25-26; Horatio, 2-3; Ashdown, 6-7; Paraloma, 9-10; Saratoga, 16-17. Brethren: Again you will allow me to call your attention to the importance of our Benevolence One Dollar from each member of the church, for benevolence should be our *motto*. You can secure the amount if you will properly and fairly present the claims. Remember, each of us stands before the church in proportion as the local church succeeds under our ministry. Don't fail to report all claims in full at the District Conference, Aug. 25-29. Again let me urge upon you the importance of the Southwestern Christian Advocate. Will you begin at once an effort to secure at least five subscribers each to this great paper? It's your Christian duty. The paper speak for you and the church, and the race, as no other paper does that we know of. The editor, manager and all church officials are invited to attend our District Conference at Texarkana, Aug. 25-29. The Women's H. M. Society will have the first day. District Stewards wil meet the Dissrict Superintendent on the 25th in the church at 1 p. m.. Let each charge be represented. The District Conference will convene Thursday at 9 a. m. A great meeting is looked for. Come expecting it. Every department of the church will be represented. Remember, a full report is expected from each charge.—W. R. R. Duncan, Dist. Supt.

How may the influence of a District Conference upon a community be made more helpful and permanent? By increasing the circulation of the SOUTHWESTERN in that community.

Gleanings from the Field

MISSOURI

East St. Louis, Ill.—Our first quarterly conference was held July 3-4. The Rev. R. E. Gillum, D.D., presiding. Abbott Mission is a young Charge though the reports showed that the work is being pushed along all lines. Dr. Gillum preached two strong sermons which were inspiring to his hearers in the afternoon. The Rev. B. F. Abbott, Pastor Union Memorial, St. Louis, Mo., preached one of his best sermons which was very uplifting and encouraging. Many of his good members came over with him. This mission is named in honor of Dr. Abbott, and he is very much interested in its progress. We are expecting great things from him. The District Superintendent was paid in full. He is very much pleased with the plans and outlook. Our $1.000 rally will be August 29. We are expecting each member and friend of the Central, Mo., conference to give us something for this important work. Brothers don't forget us here in this hard but promising field if you will help us we will succeed. I am praying that the Lord may help me lay the cause of this mission on your heart. I am hoping that each member and friend of the St. Louis District will come to our District conference at Farmington, Mo., August 18, prepared to give something for our work here in East St. Louis. This is the most needed yet greatest mission in the Central, Mo., conference. Brethren this is your church. My charge today will be yours to-morrow. Forward all money to the Rev. Dr. R. E. Gillin, 208 Leffing Well Ave., St. Luis, Mo. Will each one of our four District Superintendent co-operate with me. Hear our crying need "come over with Macedonia and help up."—J. H. Thompson, 1305, Tudo Ave., East St. Louis, Ill.

OKLAHOMA

BOLEY.—Our second quarter just closed July 3-4, District Superintendent, Dr. D. G. Franklin was on hand. the quarterly conference was well attended. Reports showed advance along all lines of church work. Another Sunday school had been organized a few miles in the country, of which J. C. Dyer, Jr., was confirmed as Superintendent. The school consists of about 38 officers and pupils. Eight persons have been added to the church. Mrs. E. R. Cavil, Mrs. M. P. McRily and Miss M. E. White ,committee in charge of Children's Day exercises, rendered one of the best programs ever witnessed in Boly, and reported $5.00 for education. The choir in charge of Mr. J. H. McRily, rendered excellent music for quarterly meeting. The District Superintendent preached three splendid sermons. Fifty-four persons communed. The Methodist Brotherhood organized three months ago by District Superintendent made good report.

Rev. Thomas Lee was confirmed as president. The brotherhood is supplying a long felt need in the church. Mr. A. E. Hogue was elected to District conference to represent the class leaders. Miss M. E. White for Sunday school. A letter of sympathy was sent the Rev. Brother L. Lamb, our student at Gamon. The membership of Prewetts Chapel has increased from 100 to 178 in 18 months. Prof W. A. Kennedy, Sunday School Superintendent has an excellent graded school, and a competent force of teachers and officers. The District Superintendent is enlarging his borders. He is, he announces, determined to make this (the Muskogee) District, lead the Lincoln conference in all respects. He is an ideal Methodist District Superintendent. The pastor reported 50 church papers taken by the members of church here.—A. W. Talbert, Pastor.

TEXAS

Willis.—That very courageous and fearless District Superintendent, the Rev. W. Hartley Jackson, D. D., of Conroe, was with Rev. W. L. Duncan, July 10th, to hold his third quarterly conference. He found the Pastor and his good people in the midst of a revival of a week's duration with good results; the business part of the conference was not neglected. At 2:30 p. m. all of the officials were present, in full trim, having excellent reports. The District Superintendent, after the business session of the conference expressed himself as having been agreeably surprised, on both spiritual and financial lines. The Superintendent's lecture to the conference was superb, timely and well delivered, and full of inspiration. Sunday, July 11, was a great day for St. Thomas. The spiritual tide was high. The night service was all that could have been expected. The large church, filled to overflowing, was beautifully lighted and added much to the service. The sermon was delivered with earnestness and power. Saturday, July 10-11, conference occasion ($51.55); we hope to double the amount at the fourth and last conference. Superintendent, Pastor, officials and the members are alive to the interests of the church. The auxillaries of th echurch have taken on new life. The Superintendent was paid in full.—W. L. Duncan, Pastor.

Liberty Circuit—Commencing Friday night and continuing until Sunday night, Liberty Circuit mobilized its forces in an educational rally, and Sunday school reunion at Liberty. But for the inclement weather and the untimely death of Brother Wesly Monroe, the pillow of Zion here at Liberty, we would have had one of the greatest meetings, financially and spiritually in the history of our Circuit. Brother J. H. Roberts and his faithful helpers had matters well planned and all would have moved like clock work, but for the obstacles above mentioned. Dr. W. H. Logan, that unselfish hero of the cross, heard our cry and came over and contributed much towards making the success that was ours. Mrs. A. E. Colbert of Dayton, did much for us. She had charge of the music. Mrs. Colbert delights to do on errands of mercy and help. Sister and Brother Geo. Southerland, Brother H. Brown, Miss B. Brown, Sister H. Brown, Brothers S. Bradford and E. White of Old River; Mr. Allen Hardy, Brother Alex. Balds, Mr. Geo. Burrell of Menard, Sister Lucy Thornton, Miss Dephia Bryant, Miss Ida Brown, Bryant Chapel, all came in to lend their assistance in pushing the Liberty Circuit up to the top-most round. Mrs. J. H. Roberts had done nice work on the juniors, and they showed up to advantage. Miss Wilda Wells, Misses Sadie Rowe, Zephyrine Rowe, Lizzie Rowe, Rosie Green, Brothers Ben Chambers, C. Green, A. Adair, D. Edwards, little Della Felders, all assisted here in making a joyful noise unto our God. The rally did much to rekindle the smouldering embers of hallowed fire, and in this, Brother Bumpus led. The convention raised $40. This is short of exowing to our hinderous. The meeting closed with "Mother" Bush shouting and all happy, made so largely by Rev. Mohan's three excellent sermons. The teacher attending the S. Normal helped very much. W. and the S. W. were looked after. The Pastor rejoice.—G. Felder, Pastor.

Schulingburg.—I left Atlanta the same night Gammon closed—on the 29th of April, and arriving on my work the 3rd of May, and have been hard at it ever since, we raised on Children's Day $82; we have also bought and paid for $75 worth of furniture in the parsonage. We are now in the midst of a glorious old time camp meeting. I have been preaching for two weeks, and we have 57 converts and still they come. I had been preaching six years before I finished from Gammon, but I believe that I will be able to surpass any of

Silence!



The instinct of modesty natural to every woman is often a great hindrance to the cure of womanly diseases. Women shrink from the personal questions of the local physician which seem indelicate. The thought of examination is abhorrent to them, and so they endure in silence a condition of disease which surely progresses from bad to worse.

It has been Dr. Pierce's privilege to cure a great many women who have found a refuge for modesty in his offer of FREE consultation by letter. All correspondence is held as sacredly confidential. Address Dr. R. V. Pierce, Buffalo, N. Y.

Dr. Pierce's Favorite Prescription restores and regulates the womanly functions, abolishes pain and builds up and puts the finishing touch of health on every weak woman who gives it a fair trial.

It Makes Weak Women Strong, Sick Women Well.

You can't afford to accept a *secret* nostrum as a substitute for this non-alcoholic medicine OF KNOWN COMPOSITION.

the past years in these three months. I am here to advise any young man who wants to ..e best preparation for his work to go Gammon.—S. E. Jones.

FOR FEVERISHNESS AND ACHING
Whether from Malarious conditions, Colds or overheating, try Hicks' Capudine. It reduces the fever and relieves the aching. It's liquid—10, 25 and 50 cents at Drug Stores.

VIRGINIA.

Alexandria.—Commendatory resolutions were passed at the second quarterly conference of Roberts Church, July 2, upon the services of the Rev. G. W. W. Jenkins. Dr. G. W. W. Jenkins has been sent to labor here this year, and he brings ripe scholarship and rich experience He has been eminently successful as Pastor and preacher in the charge he has served for a number of years. If his ideas with regard to this church are carried out, we will reach a plain of activity that has not been attained. We pledge him our united support that thework of the kingdom of God may be advanced as never before.—James E. Collertt, W. C. Thompson, District Superintendent.

Hamilton.—Children's Day was observed the first Sunday in June at Waterford, under the superintendency of Mrs. Julia Weems. The program was nicely rendered. The Superintendent and teachers spared no pains to make the day a financial success. Mrs. Lewis, Mr. Gaskins, Misses Sadie and Ada Robinson, and Mrs. Curtis. Each class rallied on thatday for the flag, Mrs. Curtis' class won the flag, it being regular missionary Sunday. The children brought in $34.00 the largest in the history of the church. Total collection $45.00. Brief addreses by the Pastor, the Rev. J. W. Dockett, and Mrs. Julia Weems.

Woodstock.—Church has been remodeled since March 30th, with three coats of paint in and outside, a choir put in a new pulpit, and library, and all paid for except $22. By some means the Pastor was changed and the work divided, so it has been a hard fight to keep them together. Some tried to get up another church and some are yet attending the white churches. But we hope to ones come some day.—A. Becks.

Deaths

Davis.—After ten months of continued sickness, Mrs. Fannie Davis, a loyal and faithful member of Bethlehem Methodist Episcopal Church of Hempstead, Tenn., fell asleep in Jesus, July 20, 1909, at high noon. She maintained confidence in Christ and his powers to save all through her illness. Sister Davis leaves a husband, brother, eight children and many other relatives to mourn her death. The funeral services were held in her church here. Her Pastor, the Rev. Freeman Parker preached the funeral sermon before a large audience. The Rev. M. Reddle and the Rev. Wm. Collins spoke words of sympathy. The remains were laid to rest here in the Brenham cemetery.—F. Parker.

Roberts.—Pearl Roberts, a member of McCabe temple Methodist Episcopal Church, Martin, Tenn., after a long illness, died in the full triumph of the faith, July 17, 1909. She was a member of the Methodist Episcopal Church for 14 years. She bore her suffering patiently. The deceased was the president of the literary department of the Epworth League. She leaves a mother, two sisters, four brothers and a host of froends. The funeral services conducted by the Pastor, the Rev. M. Williams assisted by the Rev. J. P. Price of Paris, Tenn.—Cora L. Brinkley.

Willis.—Anderson Willis died in peace at his home, Hillboro, Tenn., June 22, 1909, age 76 years. He was a faithful member of Turner Methodist Episcopal Church. Funeral conducted by the Rev. S. M. Carmicheal and the Rev. Mr. Nick. Deceased leaves a wife and seven children. All of whom but one were at his bedside when the end came. Turner chapel has lost a valuable member, and the wife, children and grand-children, a loving husband and father and grandfather. He was highly respected by white and colored. His home was a resting place for preachers.—Clara Vanoy.

Hayes.—On Wednesday night, May 19, the death angel visited the home of Mr. A. D. Hayes, of Corinth, Miss., taking therefrom their eldest son, Peter. He was a faithful Christian and a student at Rust University. He died as he lived a true, honest Christian. The funeral was largely attended and numerous floral offerings served to show the high esteem in which the deceased was held. The service was conducted by the Pastor, the Rev. R. Sewell. The remains were laid to rest in the city cemetery to await the call of Christ.—(Mrs.) Laura E. Rohy, Paul Ingram.

Brown.—The funeral of Henry Brown who died Monday, June 21, 1909, was conducted at his resideuce by the Rev. J. I. Garrett. Brother Brown was baptized and received into the church, Pratt Chapel, last February. He leaves three daughters and two sons. The remains were interred at Bolton, the Rev. J. I. Garrett conducting the service.

Beason.—Miss Mary L. Beacon, Superintendent of the Junior Epworth League, Mt. Zion Methodist Episcopal Church, West Washington, D. C., and for 11 years District Junior Superintendent, passed to her reward July 3. Miss Beacon was an active church worker and an enthusiastic Epworthan. She will be greatly missed, for she was abundant in labors, and a public school teacher in Washington. Her funeral was conducted by her Pastor, the Rev. B. T. Perkins, assisted by the Revs. E. S. Williams, D.D., District Superintendent; M. W. Clair, Alex Dennis, A. H. Carroll, J. W. Dockett, W. S. Jackson, S. H. Brown, D.D. The interment was in Mt. Zion Cemetery.

Dawkins.—died July 7th, 1909. She was the wfe of the Rev. F. E. Dowkins, a faithful member of Bells Church, of Lafayette, Ala., Circuit. She leaves a husband and five children, brothers and sisters to mourn their lost. The funeral was preached by the Pastor, the Rev. J. W. Paul.

Geiger.—The Rev. George Geiger, a local preacher of Wesley Methodist Episcopal Church, Troy, Mo., died in full triumph of faith, Sunday, July 18, 1909. Brother Geiger was in the organizationu of the church in Troy in 1866. He filed many offices in the church, was successively licensed as exhorter and local preacher, served as pastor at Danville one year and three years at Moscow Mills. He was twice married. To the first union were born five children, three of whom survive him. His first wife died July 1, 1904, and in November, 1908, was married to Mrs. Effie Stewart of St. Louis, who also survives him. Brother Geiger was a loyal Methodist, a staunch Christian, a good husband, a kind and loving father and an upright citizen. "Servant of God, well done."—F. S. Bowles.

Whitehead.—On Monday, July 19, 1909, at Gulfport, Miss., R. H. M. Whitehead, age 32 years, pharmacist and manager of the Panama Drug Store, passed away. His death was a shock to the entire community, as he left home well and happy a few hours before. Mr. Whitehead was a native of Florida, but had resided in Gulfport for the last six years. As a business man, he was earnest, energetic and faithful to his duty. His every effort was to make his business successful. His life here was helpful to the entire community. In every movement launched for the good of the community, he was first among those who assisted. Mr. Whitehead was a member of the first Baptist Church at this place. He leaves a wife, Mrs. N. E. Whitehead, nee Stewart to mourn his death, also a sister and a brother in Florida. Although he went to live with the Master while young, still he had lived his few years in deeds and actions. Followed by a large concourse of friends all that was mortal of our late friend was laid to rest at Pass Christian, Miss. The funeral service was conducted by the Rev. Mr. Thomas if Gulfport, assisted by the Rev. Mr. Jossel and the Rev. Mr. J. K. Comfort and District Superintendent, S. H. Cannon.—M. Z. Powells, F C. Williams.

Williams.—Ruben Williams a faithful member of Owens Chapel Methodist Episcopal Church fell asleep May 5, 1909, age 66. He died as he had lived, aChristian. Deceased leaves a wife, four children and a host of friends.—J. Jones, Pastor.

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Gleanings from the Field

MISSISSIPPI

Summit.—During the past week from the northwest, there swept through the parsorage of the Methodist Episcopal Church as far as the living room, and these showers of blessings feil upon the tahle. Same given by the Ladies' Aid Society, under the leadership of Miss Garret Hood, Miss Rennie Sanders and Miss Marie Michel. May the Lord ever crown theirpathway with blessings.—(Miss) E. H. Smith.

Ellisville and Laurel.—Rev. J. B. Brooks, District Superintendent, was on time and held the conference in St. Paul Church in Laurel. There was a full attendanee of the conference members. Reports from all departments were good. The spiritual work was never better. Stewards, Trustees, S. S. Superintendents Epworth Leagues, Ladies' Aid Committee's Local preachers ,pastor and all reports were fine. Total collection for the day, $42.50, grand total for all purposes, $347.80. Sister C. A. Pickens, leads as the banner class. All are planning to make this the first year in the history of the work. The leaders are striving to bring their classes up to the standard. The District Superintendent preached two great sermons, admitted six; baptized one.—R. N. Jones.

Roseneath—The quarterly conference of the Roseneath charge July 10-11 was held by the Rev. W. R. Walker, the quarterly was a success. Much credit is due the popular pastor, the Rev. R. L. Tate, who lives in the heart of his people. Raised in the quarter $27.00; raised during the quarter $154.70. Roseneath is flourishing under the leadership of their worthy pastor.—W. R. Walker.

Mt. Jordan Circuit.—At New Hope Church the third quarterly conference was held June 26-27. Revt J. B. Brooks, District Superintendent, being absent on account of the illness of his wife, the Rev. B. W. Robinson of the Heidleburg Charge held the quarter, which was quite a success. On Sunday the Rev. Mr. Robinson preached two sermons which were enjoyed hy all. Collections for the day $18.00. Money raised this quarter for all purposes, $119.25. Children's Day was observed and the programs rendered were interesting and helpful. At Magnolia Church the Ladies' Aid Society presented to the pastor a suit of new clothes for the District Conference, under the pastorate of tho Rev. A. C. Lacy; we are progressing nicely.—Emma C. Price.

Amory Circuit.—Our second quarterly conference has just been held July 3rd and 4th, and it is said by many that it was the best in the history of the Circuit. The interest was enthusiastic and the spiritually fervor up to high water mark. The conference was well attended; the reports were good, although we have had rain all this year. We have succeeded in organizing the Ladies' Aid Department and the Epworth League on the Circuit which is proving quite a strength to the work. The District Superintendent preached with power and with great effect. He spoke words of helpfulness and encouragement for the young and inexperienced pastor. We raised during the day $14.50. We are planning great things for this Circuit in the future. E. O. Woolfolk, Pastor.

Edwards Circuit.—The second quarterly conference held at the Mount Zion Chureh July 10-11, 1909. The District Superintendent was not prosent, but the pastor held the conference. Work was reported as being in a fair condition. Thirteen conversion and accession to the chureh. Raised for Benevolence $11.27; for Natchez Church 15.00; for Distriet Superintendont $8.15; for Pastor $32.00. This work has a very small membership, hut we are trusting in the Lord.—W. M. G. Lipscomb, Pastor.

Biloxi.—On Sunday July the 4th, Biloxi was hlessed with the presence of the Rev. and Mrs. S. H. Cannon. Our Pastor the Rev. Henry W. Wood had charge of the conference at West Side, Biloxi, has accomplished good work this year under the pastorate of the Rev. H. W. Wood. Conversions and accessions this year, is 26; mission moneys raised $16.00; we have the right Pastor and the right District Superintendent.— .. A. White.

MISSOURI

Carthage.—Wesley Chapel's first quarterly conference held June 19-20. Closed with flattering success. Dr. J. H. McAllister, District Superintendent of Sedalia District, presided with dignity and ease in our business session, and preached three very helpful and inspiring sermons. Our quarterly claim was met in full. We have been here since the 11th of April, 1909. Our people received us very cordially and have co-operated with us in the church organization. Our parsonage has been remodeled, papered, painted in and outside, a new porch. Easter was observed, April 11th, 1909. Six dollars for home and foreign mission. Children's day, June 13th, $3.00 for children's fund. The children turned in $5.80, envelopes from members $10.20; puhlic collection $1.94; Sisters B. F. Bateman, $16.25; Alice Peals, $3.30; Wilson Whippel, $3.60; for song books, $4.20; Trustee Rally, May 30th, $125.25, as follows: Harriett Vernon, $6.80; Lian Moore, $5.05; Annie McCartie, $28.00; Josie Leonard, $20.65; Lucy Irwin, $8.25; Millie Brown, $3.50; Alice Peal, $22.45; Lizzie Pemberton, $5.10; E. T. Bateman, $21.25; grand total plus our benevolence, $206.10. Our five elasses are very enthusiastic over having a class entertainment each week. Our eradle roll Home Department is being look after, we hope to organize our Methodist hrotherhood before our secnd quarterly meeting, and shall endeavor to haul no blanks when we come up to annual conference.—B. F. Bateman, Pastor.

Fulton.—The St. James Methodist Episcopal Church held its first rally for the new church building Sunday, June 13. The Pastor, W. H. Smith, divided the membership into four divisions over which were appointed four captains. The divisions and results: First, Mrs. Kittie Jeffers, $63; second, Mrs. Laura Bille, $62.85; third, the Rev. W. H. Smith, $61.45; fourth, Miss Lena Foster, $27.00. We are striving earnestly to begin our new church huilding as soon as possible. The membership is very earnest and untiring in carrying on this work.—Ida Wilson.

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TENNESSEE

Meminnville Circuit.—Leesburg and Bowland Green Church is alive and in full hloom. It has exceeded its work for many years in Sunday school, Children's Day and other church services. We the members, with the cooperation of our Pastor, H. W. Rucker, expect to pay all of our benevolent claims, the District Superintendent and our Pastor this year. he rally for Pastor, June 6th, netted $9.20.—A. Roach, Pastor.

District conference is coming. All loyal pastors will redouble their efforts for securing subscriptions. All loyal members will respond to their appeals.

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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

DAVIS.—At Jacksonport, Ark., the 5th day of July, Brother Dock Davis passed into the Beyond. He was a member of Merrill Chapel Methodist Episcopal Church for twenty-one years. A daughter and a large host of friends mourn their loss. The funeral was conducted by the Rev. R. B. Fagan, assisted by the Rev. Ferguson, of African Methodist Episcopal Church.

KINO.—Brother Henry King was born March 17, 1854, in Dade County, Missouri, and fell asleep June 13th, 1909, at Cartbage, Mo. He has been married to Sister Nealy Stemons about twenty-five years; was always a devoted husband and a hard-working man. Brother Smith was prepared to meet God. His afflictions were bravely borne. He leaves a Christian wife and sister, who was unable to attend the service owing to her being sick; three brothers, two of whom have professed a hope in Christ; other relatives and a host of friends mourn their loss. Funeral services were conducted at 3 p. m. by the Rev. B. F. Bateman, pastor.

SMITH.—Brother Henry Smith, who has for several years been a member of the Methodist Episcopal Church at Fordoche, La., after nearly two years' illness, passed into the Beyond. Brother Smith was 40 years of age. He had served his Church as trustee, steward and district steward. He leaves a wife, eight children, three sisters, one brother, a large number of grandchiidren to mourn their loss. The funeral services were conducted by the Rev. T. A. Hampton.

BRUCE.—Willie Bruce, aged 20, departed this life at Hahnville, La., July 14. Willie was the treasurer of our Epworth League and was always ready and willing to do what was assigned to him. A father and mother, two brothers and a sister mourn their loss. The funeral was conducted by the pastor, the Rev. John D. Wilson.

MRS. D. C. CARUTHERS.—At Taliadeja, Ala., July 1, 1909, occurred the death of Mrs. Caruthers, wife of the Rev. B. C. Caruthers. Relief came after much suffering, which she bore with Chirstian fortitude. She is greatly missed in the church and the home, where she leaves husband and only daughter, and one grand-child. Burial by the fraternity of which deceased was a member.—Mrs. G. W. Reves.

EASTERLY.—Mrs. Cynthia (Arnold) Easterly, born in Greene County, Tenn., in 1852, and married to Mr. Henry Easterly in 1876, died July 2, 1909, at Greenville, Tenn., after an illness of three days' duration. God blessed their union with ten children, of whom six survive. Besides these the deceased leaves a husband, two grand-children, two sons-in-law, one daughter-in-law, two sisters, two brothers, a mother-in-law and a host of friends. She professed a hope in Christ in early life and was a faithful member of the Methodist Epscopal Church, and a great worker in it. She was a close leader and vice-president of the Ladies' Aid Society. Sister Easterly was a nurse in special cases and had served in this capacity in many of the best white families of Greenevilie. By her savings she aided her husband materially in purchasing valuable property which he still owns. The funeral services were conducted by the Pastor, the Rev. J. T. Wilson; assisted by the Rev W. A. Webber, District Superintendent, and the Rev. J. H. Hairstom, of the African Methodist Episcopal Zion Church.

WUTON.—Andrew Wuton of Pearlington, Miss., while on his way to his work at Logtown, the morning of June 17, 1909, suddenly dismounted his wheel and seated himself by the road side, where the other workmen passed him. In answer to the inquiry of one, he said he was warm and the next moment death claimed him. The decease leaves wife, mother, three brothers, one sister and many other relatives and friends who mourn his sad demise. The Masonic lodge, of which he was a member, had charge of the burial.—(Mrs.) O. C. Peters.

ALLEN.—Henry Allen, a stranger, came to Tarboro, Georgia, in search of a job. He worked a half-day, and after supper went to his place to spend the night. When found the next morning life was extinct. The remains were laid to rest in the church, family cemetery, at Camden, Ga.—L. F. Johnson, Pastor.

LENOR.—A gloom was cast over this community recently by the death of Mrs. Eliza Senor, one of the pioneers of this settlement. Her devotedness in worship and her bountiful charity endeared her to all. She died triumphant in the faith, leaving a husband, seven children and a host of froends and relatives to mourn her loss.—A. Posey.

CARR.—Mrs. Josephine Carr, one of the oldest members of Centenary Methodist Episcopal Church, Charleston, S. C., passed from labor to reward, Monday, June 21st, 1909, in her 88th year. She was converted in her 17th year, and joined the Methodist Church. For 70 years she has been a consistent Christian, living a life of spotless purity and Godly piety. All her life was spent in Charleston, xeecpt the last declining years which were spent with her daughter, Mrs. Amelia Andrews, in Sumter, S. C. She called her daughter to her bedside and thanked her for kindness, and devotions shown, and gave her a message to her absent children and members and friends of her church. According to her request, her Pastor, Brother Mouzon and Brother Holloway performed the service. Two children, a son and daughter, Mr. T. Mc G. Carr who has been a member of Centenary Church for 30 odd years, and 21 years treasurer of the Board of Trustees, and Mrs. Amelia Andrews a faithful member of the African Methodist Episcopal Church, Sumter, a host of grand children and great-grand-children, other relatives and friends.—M. M. Monzon, Pastor.

ALMON.—Dora Almon of Centerville, La., departed this life in full triumph of faith, June 16, 1909. She is dead but sleepeth. Funeral attended by the Rev. L. C. Thomas.

PORTER.—Matilda Porter died at Centerville, La., June 5, 1909. She was a loyal member of Butler Chapel, and one of its founders. She was a devoted mother and a true friend. She leaves one son and many grandchildren and friends. The funeral was attended by the Revs. Leonard and L. C. Thomas.

PERRY.—Nora Perry a member of the Methodist Church, Clarksville, Tex., died July 4, 1909, in full triumph of Christian faith. She leaves husband, three children and a host of friends. The funeral was conducted by the Rev. S. M. Bolden, assisted by the Rev. H. Garrett.

JOHNSON.—Uncle Jim Johnson, as he was known here, at Morgan City, La., a member of Union Methodist Episcopal Church, died at the home of Mrs. Daffner Oliver, July 2, 1909. He was a native of Canada.—T. F. Robinson, Pastor.

GROSS.—Mr. Henry Gross was born in London County, Virginia; age, near 80 years. He died June 19th, 1909, at Fulton, Mo., He leaves to mourn his death a wife, daughter, granddaughter, a great-grand-son and many relatives and friends. The deceased was a Christian gentleman, industrious and honest, and in every way his example was worthy of emulation. The funeral was preached by his Pastor, the Rev. W. H. Smith.

FRANKLIN.—Aiken Franklin, an aged member of Simpson Methodist Episcopal Church, Eola, La., died June —, 1909.

GREMILLION.—Ellen Gremillion, a former member of Simpson Methodist Church, Eola, La., later removed to Simpson Memorial Methodist Episcopal Church, New Orleans, died July 4, 1909, in Franklinton, La. Buried from New Pilgrim Baptist Church, the funeral was attended by the Pastor of Simpson Church assisted by the Revs. J. W. Pierce and C. H. Hayes. The deceased leaves mother, one sister, two brothers and many other relatives and friends. Age 28 years. She was a faithful member of the Church for twelve years.

DYAS—After two years' illness, Fen Dyas was relieved from suffering May 23, 1909, at Pleasant Hill, La. Mother, several sisters, brothers and many friends mourn his demise. The deceased was a member of Taylor Methodist Episcopal Church, being converted under the administration of the Rev. J. J. Jones. Funeral conducted by the present pastor, the Rev. W. R. Randolph.

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Marriages

ROBERSON-HUCINDA. — Roberson entered into rest from New Orleans, June 26, 1909.—D. J. Price.

THOMAS.—Cora Thomas, age 16 years, a faithful member of Christian Banner Methodist Episcopal Church, Morton, Miss., died July 19, 1909. She leaves a father, mother, four sisters, three brothers, two grandmothers and a host of friends. The funeral was conducted by the Pastor, the Rev. R. B. Anderson.

HOGAN.—S. B. Hogan, age 42 years, 4 days, died June 10, 1909, at Pinceton, W. Va. He leaves a widow, one girl and three boys. This s the fifth time death has claim its own out of this home in 16 months. He was a local preacher, District Superintendent, class leader and Sunday school teacher. He was beloved by all. The funeral was largely attended. The Rev. W. R. Burger was assisted by E. W. Coleman and R. A. Hill.—W. R. Burger, Pastor.

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Crescent City Notes

The Diamond Rock Club, of Haven Chapel, reported in the recent rally to have $300.00, has no such amount in treasury, and said club has not as yet reported.—O. H. Vining.

The Rev. A. Robinson desires to thank Mr. and Mrs. Varise James, Mr. and Mrs. Baptiste James, A. Banks, Mr. and Mrs. Leon Lastele, T. Pearl, M. Jackson, Mr. and Mrs. J. Sampson, C. Martin, O. Dean and V. Williams, who so graciously assisted him in caring for the Preachers' Meeting recently held at Kenner.

How may the influence of a District Conference upon a community be made more helpful and permanent? By increasing the circulation of the SOUTHWESTERN in that community.

Gleanings from the Field

LOUISIANA

Spider.—Shady Grove Circuit ic steadily improving along all lines. We have a good people, who love the Church and attend the services in large numbers. On the first Sunday in June our rally was a success; quite 300 persons present, including the District Superintendent, the Rev. T. J. Johnson, and wife; the Rev. E. P. Harris, J. J. Haskins, two Baptist congregations, Morning Glory and Round Grove churches. We tender thanks to each of them for their timely aid. The Second Quarterly Conference was held Monday, [illegible], it was well attended. Reports good. Quarterage paid. Children's Day observed on the second Sunday in June. The programme was nicely rendered. Sunday School Superintendent J. Brown, officers and teachers deserve much credit. The Rev. E. P. Harris preached the educational sermon. On the 19th of June this community celebrated their emancipation with exercises at the Shady Grove Church, ending with a grand concert, under the auspices of the Epworth League Chapter, which engaged the services of the Rev. E. P. Harris to train the young people, conduct the concert and preside at the organ. The stewards, leaders and other persons of the Shady Grove and St. Mathew Churches did themselves credit for faithfulness to the cause. All have our thanks and due appreciation. Collections in the two weeks, $112.60.—J. S. Jones, Pastor.

Olivier.—Our first quarterly Conference was held May 30th. Reports showed the work to be on the up grade. Brother D. M. Seals held the Conference and preached a good sermon. One subscriber. Our revival was a success. The third Sunday in June we baptised six at the altar. Good services all day.—E. B. Richards, Pastor.

Rock Mount.—At a late hour during a recent night a party of friends visited the parsonage, bringing for the inmates many pounds of choice groceries. The prime movers were C. C. Carper, W. M. Robinson and Mrs. Nancy Jennings. Brief remarks by Mrs. Annie Henderson.—H. Henderson, Pastor.

Gueydan.—This Church is moving on nicely. Our rally Sunday, the 11th, was very favorable. Raised $21.35. Paid on old debt, $25. Our membership has increased and the collections doubled. Our Pastor, A. J. Smith, is the speaker of the hour and our Church is packed by both white and colored. The Ladies' Aid and other auxiliaries have done good work. District Conference delegate, Mrs. L. Parke. We plan to rebuild our Church in the near future.—Monroe Price.

Laplace.—On July 11th the Rev. W. J. M. Price, District Superintendent, preached to the delight of all. On the 12th he held our second quarterly Conference. An improvement over that of last quarter was shown in reports. Superintendent Price expressed himself as being very much pleased with the work. We are still rejoicing over the return of the Rev. D. D. Williams as Pastor. He and his good wife have the work well in hand and his support has been assured. Plans are on foot to repair the Church. Prof. E. Augustus is one of the prime factors in this movement. In one of the many pound parties the singers, led by Mr. J. B. Demas, presented the inmates of the parsonage a half barrel of flour. Brother P. Leban, on behalf of the brothers, presented a large basket of choice groceries, and Sister O. Augustus presented the purse on behalf o the sisters. Laplace is becoming an inviting field for our people. We now have the service of eight passenger trains every day (stopping), and, too, railroad land is being sold by lots; fine factory site. With the proposed saw mill, this promises to be one of the best small charges in the Louisiana Conference.—Richard Mizell, Secretary Conference.

Fordoche.—Sunday, July 11, was a great day at this place. Eight baptisms at the services at 11 a. m., two by immersion, six at the altar. At 8:30 p. m. the sacramental services. The Lord is wonderfully blessing us this year. This is the best of our three years' ministry. The preacher and people are in harmony. We are preparing to meet the host at Natchitoches next month with a round report.—John Miles.

Mt. Zion.—Our second quarterly Conference was held June 12-13, with the District Superintendent, the Rev. J. J. Obee. Every department of Church work was looked after. Also the Rev. D. Garner, of Kateland, was with us on that day and preached a good sermon. Mr. Obee spoke in the interest of the Benevolence. Also Children's Day was nicely arranged. Mrs. Annie Harris read a splendid paper.—W. J. Hampton, Pastor.

MISSISSIPPI

Duck Hill.—The Duck Hill Circuit is still pressing her way to the front. Our second quarterly conference was held at New Salem on the 5-6 of June with District Superintendent Clay, D.D., in the chair. On account of the rainy season the conferenee was not largely attended. The Superintendents claim was paid in full, $12.50. Raised during the quarter $154.10. Children's Day was a great reason in Zion. At Binford's Chapel $22.00 was raised, and at New Salem $13.00; total $35.00. Benevolence raised in full.—G. M. Frazier.

TEXAS

Beaumont.—On Saturday night July 10th to our surprise Brother L. W. Morris and his younger brother and sister came over to the parsonage heavy ladened with flour, meal, sugar, eggs an many other nice things for which we heartily thank them, and pray God's blessings upon them.—M. Fountain.

Woodlawn Circuit.—This is my first year on this circuit. The work is spiritually alive, and we have peace. Our first quarterly conference was held by Rev. J. A. Williams, all laden present with good reports. The District Superintendent preached a strong sermon; fifty-five communed. Paid District Superintendent, $20.00 in full for this quarter. Paid the Pastor $71.75 for this quarter, received in full membership, two. The Woman's Home Missionary Society at Good Will Church bought two nice swinging lamps. Our second quarterly conference was held May 30-31 by the Rev. Geo. Belcher. This being a short quarterly and short notice, we fell off a little in our assessment. Rev. Brother Belcher preahed two wonderful sermons; 35 communed. Paid District Superintendent $12.50; Pastor $45.00; raised for building $5.50. We have lumber on the ground for the erection of a new church at Owens' Chapel, which we hope to complete before conference, December 9. We are working for a round report on all lines.—J. Jones, Pastor.

Marriages

PICKNEY-BUSH.—Mr. Louis Pinckney and Miss Pansy G. Bush, July 22, 1909, in the presence of a few friends at the parsonage in Alexandria, La., leaving on the 11 o'clock train for Baton Rouge their future home. Rev. R. C. Worshaw officiated.

MCFALL-BECKHAM.—Quite the most elaborate and interesting event in society circles at Wallahalla, S. C., was the marriage of Miss Belle R. Beckham and William H. McFall, which took place at Trinity Methodist Episcopal Church, Sunday night at 10:30 o'clock, the Rev. W. S. Southerland officiating. Wm. McFall is a son of the Rev. G. W. McFall, while the bride is a daughter of the Rev. G. W. Beckham. There was a large attendance at this function.—G. W. Beckham, Pastor.

KILBOURNE-FLOWERS.—Mr. Edward Kilbourne and Miss Lizzie Flowers, at the home of the bride in Clinton, La., July 15th, 1909. Mr. Edward Kilbourne is the son of the Rev. D. S. Kilbourne our pastor at Bouchest Circuit. Mr. Kilbourne is one of our fine young men.—J. A. Landry, Pastor.

More Money For Colored People



This is one of the objects of this great Beneficial and Protective organization. The I-L-U Grand Lodge aims to improve the condition, in a financial way, as well as morally and industrially, of every member, colored as well as white. **Higher Wages, Shorter Hours, Equal Opportunities, Self Betterment and Protection** generally, are among the things for which our members work. It is an International Chartered Co-operative Society in every sense of the term. No matter where you live, or what your occupation, be you married or single, employer or employee, it will be greatly to your advantage to join the I-L-U Grand Lodge. Members aid their unemployed brothers and sisters to secure work, help them when sick or disabled, and where death occurs in the family.

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The I-L-U Grand Lodge
127 I-L-U Bldg., Dayton, Ohio.

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"EXAGGERAATED EGO"

Recently during the trial in which Thaw hopes to prove that he is sane and therefore should be released from prison, the Judge said that Thaw had shown an "exaggerated ego," which is defined as an "insane delusion that the possessor is a person of supreme ability and importance." If "exaggerated ego" is a species of insanity, it is an insanity that is quite prevalent, for humanity in general is very much "smitten" on itself. In many cases a most ordinary mortal believes he is a sort of a hub of the universe and that much to him belongs and upon him much depends. It is an over exaggeration of one's ability, as well as an over exaggeration of ones' importance. Nothing so easily disqualifies a man for leadership in any walk of life, or prophesies so conclusively failure, as an exaggerated estimate of one's ability.

There comes to our mind at this time a young man who received a college diploma, but hardly by honest, persistent study. He left college with an air of self-importance, believing that he thoroughly knew almost everything and is unwilling to be taught, even by those who have had larger experience and greater advantages. By assuming such an attitude he at once repels the friendship and co-operation of men who could and would give helpful advice. Believing so thoroughly in himself he not only repelled the good offices of those who might help him, but entanlged himself all the more in the web of failure. "He who does not know, and does not know that he does not know, is a fool; shun him."

Again, there are those who because of exaggerated self-importance are unwilling to serve in the capacity where they can be most effective. So thoroughly believing in themselves they are unwilling to accept the leadership and the direction of others, and hence they lose opportunities of service, and it is not long before such parties become the rankest of pessimists. The world is wrong and all that dwell therein. Nothing goes right. And thus they spend precious time in the seat of the scornful and the scoffer, and fail to see the good that is even in the worst of men, and oftimes in the worst of plans.

It is an awful affliction for one to be so wrapped up in himself that there is little glory or ability outside of himself. But true to life it does not take the people, the common people, long to diagnose the case of such a person as that to whom we refer. It takes no learned judge or carefully selected jury to pronounce upon the case. The community as a whole withdraws, or perhaps it would be better to say is repelled by this sense of self-importance, and by and by this would-be friend is left coldly alone, and he cannot understand why men do not warm up to him. He loudly proclaims that he has ability; let that be granted; that he has character; let that be granted. Suppose it is true that he has ability and character, it does not follow all the other persons are fools. Most people have sense enough to know that when they are thoroughly discredited and are objects of contempt. Their only source of redress is withdrawal; this they do.

This spirit of "exaggerated ego" is essentially selfish, and is expressed more often, perhaps, in selfish acts than in any other way. There are those who think they deserve and ought to have the best, and never lose an opportunity to have the best for themselves, entirely ignoring the courtesy due to others or social amenities of the occasion. They take the best slice, the largest piece, the best seat, the best position. Without any thought of being discourteous at all they simply feel that they are those who are to sit high and to feast well and they lord it. God's poor. How often these people make fools of themselves! There are still those who think that the world cannot run without them, so great is their ability. Hence assuming an attitude of insulted dignity they wait for some one to make an apology or implore their aid. This seldom happens, for the world moves one as if this person of "great ability" never lived. He who gets to the point where he concludes that the world needs him and cannot get without him, will soon find out that the world can really get on better without him than with him.

THE PROPOSED SEMI-CENTENNIAL OF NEGRO FREEDOM ENDORSED

The suggestion of President J. E. Bowen published last week proposing a semi-centennial celebration of Negro Freedom is meeting with hearty endorsement from many sources. Among those who have written in endorsing the movement is Bishop George W. Clinton, D.D., LL.D., of the African Methodist Episcopal Zion Church. Bishop Clinton is one of the real leaders of the race. He is a man of broad culture, liberal training and varied experience. He is the president of the National Negro Educational and Christian Congress. Wirting concerning the proposed celebration of the semi-centennial of Negro Freedom, Bishop Clinton, says: "It was with more than ordinary interest that I read your editorial accompanied by the splendid contribution from the pen of Dr. J. W. E. Bowen, giving suggestions relative to the celebration of the fiftieth anniversary or semi-centennial of Negro Freedom in the United States. It was only about ten days ago that I wrote to Prof. H. T. Kealing of the African Methodist Review endorsing a suggestion which was made by some one writing to his magazine. Since I am quite sure that this matter will call forth the approval of many who will want to express their views, I wish to join in with Dr. Bowen, yourself and others in expressing my hearty endorsement of the movement which I think is deserving of the hearty endorsement of the movement and united co-operation of every thoughtful man and woman of the race.

"Dr.Bowen has well outlined the purposes which should prompt the race to unite in an effort to celebrate the first half century of its freedom. It is very evident to every careful observer of present day tendencies that the future weal of the Negro in this country is dependent upon his own efforts in the way of exhibiting the tangible evidences of his progress since freedom came to the race, and at the same time indicate his determination to move onward and upward in every path of real progress and laudible endeavor until he shall attain unto the highest standard of achievement, and fit himself for the enjoyment of every privilege, opportunity and blessing offered by American citiship. There is great need of a getting together and an understanding as to what shall be done by and for the race to counteract certain evil influences which are now at work against and for the purposes of devising plans by which the race may co-operate on certain lines for its best interests in every particular. I know of nothing which would likely cause such a coming together as the inauguration of a movement to celebrate the semicentennial of our freedom. If the movement shall take organic shape count me as one that will pledge and give his hearty co-operation."

This is a significant endorsement and should encourage the promoters of the celebration to take early steps for the settling upon some definite plan.

A FAKE AND A FRAUD

We have called attention heretofore to the operation of one Charles Momahhed, who claims to be a missionary of the Methodist Episcopal Church. Mohammed for a long time operated in the South. He is now in the North collecting money from our churches there. He called upon our Central Church in Detroit, Mich., recently, and Dr. H. A. Magoon thinking him a worthy man assisted him. Dr. Magoon, however, soon found out that Mohammed was a fraud and had him arrested. Mohammed operates under the names of different churches, and practices all sorts of duplicity. He represented to Dr. Magoon, that, (1) He was converted under Bishop Taylor in Morocco about 17 years ago, and showed a recommendation stating that as a fact.

2. He had worked under Bishop Hartzell, and was now pastor of a Methodist Episcopal Church in Morocco, under Bishop Scott.

3. He was on a three months' leave of absence, during which time Bishop Scott was arranging supplies for his pulpit.

4. He had spent the three months with Mr. Logan in the interests of the Methodist Episcopal Church.

5. He was a Mason, and he was wearing a Mystic Shriner's pin. Detroit Free Press cites Masonic Home Journal for July, published in Louisville, Ky., and warning circular No. 175 of the Masonic Relief Association of the United States and Canada, as evidence that he is a bogus Mason.

6. He wanted the money to buy a ticket to New York that night (Sunday, July 11), saying that he had to appear before the Foreign Missionary Board of the Methodist Episcopal Church.

7. He expected to sail for Tangiers the latter part of July to resume his work in his own pulpit.

II. To Mr. Saunders, that, 1. He was an ordained minister of the African Methodist Episcopal Church, and was located in Morocco under Bishop Heard.

2. He was on a seven months' leave of absence, taking a post-graduate course in Greek at Wilberforce University, Ohio.

3. He was going to Chicago to meet Bishops Shaffer and Parks of the African Methodist Episcopal Church.

4. He was raising money to get back to his native field as a missionary evangelist.

5. When asked by Mr. Saunders to come down and see Dr. Magoon on Wednesday, he replied: "I don't want to see him, he gave me $10, that is all I want. I don't want to see him."

6. Eluding both Mr. and Mrs. Saunders, and not even thanking them for the week's entertainment he had received, he boarded a car and started for a station, doing his best to get away.

During his recent trial in Detroit the prosecution found in the suit case of Mohommed: 1. Recommendations from pastors of no less than five different denominations. Each pastor declared (presumably upon Mohammed's misrepresentations) that the bearer, Rev. Charles Mohammed was an ordained minister of his denomination (naming it). The papers gave evidence of very extensive operations in the South. The denominations whose letters of recommendation he had, were the Methodist Episcopal South, the Baptist and the Presbyterian.

2. Several type-written recommendations unsigned, but with place left for that purpose.

3. A circular headed in large type, "IMPOSTOR! THIEF! CATCH HIM!" with [illegible] picture in one corner, and name [illegible] admitted on the witness stand that [illegible] ture. The article set forth his [illegible]

(Continued on Page [illegible])

Our Church Life and Haitian Affairs

I dare say it will interest the readers of the SOUTHWESTERN to know that at this writing things are quiet in these ports. The Cuban election passed off last year as orderly as you could expect since Cubans are just learning to exercise the rights of the citizen. Whether they will be able to live up to that degree of good order required of them by the "Mother Country" remains to be seen, but it is only fair to say there seems a desire to do so, for the Cuban proper prefers independence.

We have all been interested in Haiti's affairs, as I am sure you have been in the states, and we are much gratified that the change of administration was effected without bloodshed, if reports be true. Though as it would seem from this distance, that if there is ever an excuse which justifies a revolution in order to secure a change of officials in a Republic, the Haitians were without one at this time. The term of President Nord Alexis would have expired May 15th of the present year and the most ambitious candidate might have restrained himself until that time. It has been 104 years or thereabouts since the little Republic, led by the fiery Dessalines, won her independence from France, and to say the least she has done no little during that time to discredit the black man's ability to govern himself. Of course, the Haitians deserve some credit that they have been able to maintain their independence, but so much has occurred in those years to make pertinent the question: How long will it require for the Negro to learn to submit to the law when enforced by men of his own color and kind? The fact is you see manifested so often the disposition to overthrow, to tear down, or ruin any black man occupying a position of responsibility, even on the slightest pretext, that you are led to wonder is the spirit of revolution in the very blood and marrow of the Negro. I doubt not that those who read this will think of the hot blood of some of the countries south of us to find company for the Negro and so far as the cases are parallel I am willing they should. But I do not believe they can cite anything to equal many of the little "cut throat" practices of the colored man even in the United States. There are those who will condemn me for saying this, but I was born and spent most of my days there. Hence I beg that they pardon me, but do let me plead for the good of the cause. For not only is it true that the people of a government like Haiti can help the race on the lines indicated, but those of the states as well. The idea I desire to impress is that in nine cases of every ten where these attacks are made on colored men in position, the thought uppermost in the mind of the one responsible for it is to gain something in some way by what his victim loses. For those who take the lead in such are as a rule men of some education—men who feel themselves the equal if not the superior of those whom they seek to destroy. It makes me wonder whether we are now simply passing through the revolutionary period of our history, or will it always be so. Let us hope the former is true.

OUR CHURCH LIFE

The next point I wish to discuss is the way things look at this distance for the Colored man in the Methodist Episcopal Church, and I trust you may not think it out of place.

I watched the last General Conference as best I could with keenest interest. I confess I did not expect much of that body and hence was not disappointed. When it is considered what we face all must admit that we did well to hold our own. I am only too glad to testify that the Church has hitherto done well by us. Within her pale and side by side with the white man, our advance from year to year has been marked and to some extent surprising. It may not have been surprising to ourselves but it certainly has to those about us. Not only so, but it will always stand to the credit of the Christian white man—a lasting memorial to his sense of justice. Beginning with the work of the teacher in the schools of the church we have gone up step by step till some member of the race has been employed in every position in the gifts of the church, except that of General Superintendent. And let it be forever kept in mind that at no time has the General Conference asked one of our men to fill a position on terms in anywise different from those on which one of our white brethren has. Let me say that I believe the great church is right at heart today. I fear I do not feel the same way regarding all the Boards that operate her machinery, for in some cases they are controlled by one or more individuals who are prejudiced without being willing to admit it. But let that be as it may, I do not at this time wish to deal with the individual but with the church.

Having made the foregoing assertions which all must admit are true to history, I desire now to say that I have reached the conclusion that in official grants we need not expect the Church to make even one step further. But now you say tell us why, and this I hope to do.

1. Any further advance is not popular. All who are watching the signs of the times must admit the increase of race prejudice. There was a time when the prominent men of the church would face this and feel proud to do so; now they hesitate and some even cower before it. This may be clearly noted by the speeches made in the General Conference as published in the church papers and also by the editorial utterances of some of the editors. Take the utterances of some of the leaders anywhere from 12 to 20 years ago and compare them with those of the same men in recent years and you will believe them the children of two different fathers. It is unpopular now; so many are talking the Negro down. Then, too, others fear that some one might say they are seeking to secure the votes of the Colored delegates and while they do not object to having them, they prefer that no one should think so.

2. It is all right to help and encourage black men in a way but the Church is now on the hunt for larger and more attractive game. And the feeling at this time is that the larger game is in sight, hence nothing should be done to frighten it. I never expect to either read or hear of our Church ever doing anything in the face of the prevailing sentiment which will impair her popularity with a certain sister church. True, she attaned her present influence and greatness on an entirely different line but—well, things have changed.

3. The spirit of conservatism has gripped our grand old marching, shouting, conquering church (God be praised for her past history) still I think she scarcely realizes it. In face of the way God has used her and honored her, I am sure she would hardly admit it. But it is all too evident that she now expects to conquer on other lines and be popular with man.

Well, what of it? What is to be done about it? The Lord only knows for I do not. I am not prepared to say as one of our prominent men wrote some weeks ago, that the Church is tired of us. I do not think so; I believe that the great heart of the Church beats as true as ever for the black man. I do not doubt that there are individuals who would be glad to have us move out, but we are in position to accord them the same privilege. We are at home, children of one common family. Hitherto, each has been working for all and all for each. And it may be God's plan that this continue; if so, with all my heart I say, Thy will be done. Personally I have no favor to ask of the Church. I simply wish to know where we stand and what is best to be done.

I feel confident that it will be a long time before the Church will in so many words ask us to leave. What has been accomplished by her for the black man in the Church and outside as well, marks one of the grandest epochs of her splendid history. She has stood firmly and bravely for principle and men everywhere acknowledge her glorious triumph. True her work was unpopular with some others but she was happy in it. In other words she wanted to do it. She delighted in it. But it cannot be denied that a certain pro-Southern sentiment has made its way up the Atlantic seaboard leaving its influence in Philadelphia, New York and, come to think of it isn't dear old New England painfully silent these days? Perhaps she is busy sawing wood, but let us hope she has not come into too close contact with that mysterious and paralizing sentiment. At any rate as I understand matters, the men who are very largely shaping the policy of the Church live, for the most part in the section referred to. I do not mean to say that they alone stand against any further concession to the Colored membership but it is extremely difficult to misunderstand their position in the premises. Still, however this may be it is evident that we have come upon times in our beloved church when the leading men of the race should look matters squarely in the face and ascertain if possible just where we are. Now is the time to ask and as far as possible answer the question, Is it best for us to continue in the Church? Do not misunderstand me, I favor remaining as far as I am able to see, provided we can do so without making it too uncomfortable either for ourselves or for those about us. For we must study the interest of both. In other words can we continue in the Church with honor? That is to say, does it not look as though the prevailing sentiment of the country which is unquestionably pervading the church, has already consigned us to such a position as will bring to us one humiliation after another until the situation becomes intolerable? For after all we must not forget that the question is not simply do our brethren wish us to remain, but do we desire to remain even in our own father's house if our presence there hinders the progress of the family, or renders the situation unpleasant for all concerned. The most natural conclusion is that in either case it would be unmanly to do so.

Please pardon me for writing thus freely and frankly on this all important question as the brethren will doubtless consider me an outsider. For though I preach when I have occasion, I am not now a member of an annual conference. Still I waited so long to read something on this subject from the men we regard our leaders that I feel I must say this word if no more.

I do not remain long in one place, still I get to see occasionally, copies of the SOUTHWESTERN and other church papers sent me from the homeland, and I congratulate you on what you are doing for the Church and the people at large. If any of the brethren wish to write me on the subject herein presented they may address me in care of the editor of the SOUTHWESTERN as I will let him know from time to time where to reach me.

I cannot now say just when I shall return to the States but notwithstanding my absence, I am interested in everything which in anyway concerns the coming of the kingdom of our Lord and Master.

B. I. WALLIS.

Matanzas, Cuba.

The Board of Sunday Schools of the Methodist Episcopal Church

Organization. The Board of Sunday Schools was created by the action of the last General Conference in May, 1908. It met for organization on the 29th of July following, and therefore has had an actual existence of only one year. In that time it has achieved the following results:

Sunday School Extension. It has created a department of Sunday School extension and has placed twenty-two Sunday School missionaries in the field in the following Conferences: Arkansas, Colorado, Dakota, Delaware, East Maine, Idaho, Northern Minnesota, Missouri Nevada Mission, North Dakota, Northwest Kansas, East Oklahoma Mission, Oregon, Philadelphia, Puget Sound, Southwest Kansas, West Wisconsin, Wyoming Mission, South Carolina, Central Alabama, Norwegian and Danish, and Columbia River.

The missionaries devote their time to the organization of new schools and to the development of the Sunday School interests of their respective Conferences. Although the average length of service of the missionaries is less than six months they have organized thus far more than two hundred and fifty new Sunday Schools with a membership of over ten thousand.

Needy Sunday Schools. It has granted aid in literature and supplies to over one thousand needy Methodist Episcopal Sunday Schools. Without the aid of this Board these schools could not have carried on their work.

Foreign Wor. It has given over $15,000 to Sunday School work in the Foreign Field and has urgent appeals for Sunday School missionaries in Korea, Porto Rico and the Philippines.

Teacher Training. It has created a Teacher Training department to inspire and direct the movement for better teachers and better teaching in the Sunday Schools of the Methodist Episcopal church.

Correspondence Course. It has established a Correspondence Course for the training of Sunday School workers, so that all teachers and Sunday School superintendents can now secure a thorough training for their tasks by correspondence. These courses are of the utmost importance as they afford our Sunday School workers an opportunity for training that they never before have had.

Adult Classes. It has created an Adult Bible Class Department to inspire the organization and enrollment of Adult Bible Classes in all our Sunday Schools. It has made arrangements by which all Methodist adult Bible classes can receive the Joint-Certificate of Recognition of the International Association and the Board of Sunday Schools of the Methodist Episcopal Church. Every adult class of Methodism should enroll with this Board at once.

Literature. It has created a new and up-to-date literature dealing with all departments of the Sunday School. It is issuing an attractive series of booklets covering all phases of Sunday School work. This literature may be had for free distribution on application to the Board.

Educating the Church. It is educating the church to the importance of the Sunday School. It is introducing new and improved methods of work and higher ideals and standards of efficiency into the Sunday Schools themselves. It is holding Sunday School Institutes and Conventions throughout the church and giving to Methodism the services of some of the most competent experts in the Sunday School world.

Its Needs. It needs $150,000 a year for its missionary and educational work. Instead of twenty-two, it ought to have one hundred Sunday School missionaries in the field.

It is the only Board or Sunday School organization of any kind that gives a dollar for the establishment of a new Methodist Sunday School or for the assistance of a needy one.

Opportunities. There are more than eight million children in the United States who are not mining ministered to religiously by either the Protestant or Roman Catholic churches. There are thousands of communities in America that are destitute of Sunday School privileges. These facts ought to stir the church to the immense opportunity and obligagation that front the Board of Sunday Schools in its work.

Discipline. The Discipline requires that every Sunday School and church shall make an annual offering for the Board of Sunday Schools.

"It shall be the duty of the superintendent, together with the local Sunday School Board, to take a collection in the school at least once a year for the Board of Sunday Schools." Par. 419:4.

"It shall be the duty of every pastor to cause each church under his charge to observe the last Sunday in October, or such other Sunday as may be more convenient, as Sunday School Day, and upon said day as a part of the service he shall take a collection to be devoted to the maintenance and advancement of our Sunday School work throughout the bounds of the church. The pastor shall forward the said collection directly to the Corresponding Secretary of the Board of Sunday Cchools." Par. 422:5.

Apportionment. The offering asked and the apportionment made for the Board of Sunday Schools is one and one-half per cent. of the "total ministerial support", which includes the cash claim and house rent of the pastor, District Superintendent's, Bishops' and Conference Claimants' claims. Raise your apportionment.

Baltimore Letter

Closing of the Preachers' Meeting

The closing exercises of the Baltimore Preachers' Meeting were held at the Edgewood Church, Lutherville, Wednesday, July 14, 1909.

Rev. William Brown is the pastor. The edifice in which the meeting was held is a new structure, which has been dedicated since the last session of our Conference.

It is a great credit to our Methodism. It is complete and modern in all its appointments, and too much praise cannot be bestowed upon the pastor and congregation for their labors and sacrifices to erect such a handsome building for religious worship. Order of exercises: 11 a. m. sermon by the Rev. C. G. Cummings. Text I Thess. 5: 19. At 1 p. m. a sumptuous dinner was served by the ladies Aid Society. At 2 p. m., welcome addresses were delivered by Rev. D. M. Dibble, Baltimore Conference and Rev. Chaney, a local deacon. The response to these was made by the Rev. W. H. Gaines.

Election of officers resulted as follows: President, William Brown; vice-president, H. A. Carroll; secretary, J. W. Lavatt; treasurer, J. H. Goodrich; organist, W. H. Draper; editor, D. W. Hays. Discussion of the topic"Our Churc.h:" (A) Its doctrines, M. J. Naylor; (b) its literature, D. W. Hays; (c) its work among the colored people, D. W. Shaw; (d) its hymnology, Joseph Wheeler; (e) its benevolent agencies, J. A. Holmes; (f) its young people, W. H. Grimes.

At 8 p. m. a musical and literary programme was rendered by Mesdames Joseph Wheeler and C. G. Cummings, J. W. Lavatt, Misses Fanny Hays, Helen Carter, Ethel Cummings, Master Charles Hays, Revs. M. J. Naylor, W. H. Grimes, J. W. Lavatt, W. H. Draper, accompanists Miss Mable Naylor, Joseph Wheeler. Complimentary resolutions were read congratulating pastor and people upon their beautiful church and their splendid hospitality.

St. Matthew's Church

St. Matthew's Church, Twenty-third street, near York Road, J. C. Love, pastor, is rejoicing because they are worshipping in the lecture room of their new building. The completion of the first story of this noble structure of gray stone is wholly due to the unshaken faith and untiring efforts of their courageous leader and the hearty co-operation of a small membership. With the flag of our Methodism flung to the breeze in the Northern section of our city great results are expected for the Kingdom of God.

The Districts

District Superintendents Naylor and Wheeler of the Baltimore and Annapolis Districts respectively, report that they found the work upon the first quarterly visitations to the churches, to be in splendid condition. The outlook is very encouraging. They found brethren with the work of their charges well in hand.

Happenings in the Churches

The war of the Roses Rally, Sharp street Memorial Church, W. A. C. Hughes, D. D., pastor, realized more than $3,300 in six weeks of such enthusiastic hustling as has not been known before within the memory of the oldest members. Local preachers, exhorters, praying and singing bands, re-union was celebrated at Asbury Church, C. G. Cummings, pastor, Sunday, July 11, 1909. There were three conversions. Great times all day.

St. Paul's Church, E. W. S. Peck, pastor, is planning for extensive renovations and improvements.

Centennial Church, D. W. Shaw, pastor, has been enjoying great prosperity since conference. The old debt has been adjusted, and the first payment since its creation nine years ago, was recently made. Strenuous efforts are being made to reach the unchurched of this parish. Encouraging results are seen.

Eastern Chapel, J. H. Jenkins, pastor, has taken on new life. Although Bro. Jenkins has been on the ground only a few months, he has the situation well in hand and the coming days and months have in them the promise of untold blessings both spiritually and temporally.

Your correspondent has heard of successful rallies held at the following suburban churches: Elliott City, J. H. Goodrich, pastor; Green Spring Valley, Robert Green, pastor; Edgewood Church, Lutherville, William Brown, pastor.

Ministerial Vacations

The month of August is usually given by our city churches to their pastors for vacation. All do not take the full month, but some do. Some go to help the brethren in the rural districts with their camp-meetings; others go to the sea side or the mountains, The work does not suffer materially by such relaxations. The regular Sunday services are provided for; so that the work goes on. Whatever the length of the vacation the pastor as a rule returns with new vigor and stronger resolutions to prosecute the work of his church with the best that he can summons to his command. It can be readily seen that needed change benefits all parties concerned.

Bereavements

On July 5th, Mr. Henry Fulghum for many years an exceptionally efficient class leader of Asbury Church was drowned while at work. Funeral services were held Thursday, July 8th. The pastor was assisted by two former pastors, District Superintendents Naylor and Williams.

On Saturday, July 7th, Miss Laura Watty, sister of the late Hon. Hiram Watty, for many years a loyal and active member of John Wesley Church, was found dead in her bed. She had attended love-feast on the previous night at her church. Her funeral service was in charge of the pastor W. H. Gaines, who was assisted by a number of the city pastors. The church could not accommodate the people.

A Record Breaking Pastor

W. H. Dean, pastor of Jackson Street Church, Lynchburg, Va., passed throug the city last week, after spending ten days at Atlantic City. On the last Sunday in June Bro. Dean closed a rally of six or eight weeks efforts that resulted in raising over $2,500. He was appointed to this important post at the last conference. So greatful are the people of his exceptional leadership and unifying that they have added $100 to his salary making it $1,000. May his tribe increase within our Methodism.

Resolutions Adopted at the International Epworth League Convention

The Executive Committee of this eighth International Convention of the Epworth League, comprising representatives of the Methodist Episcopal Church, Methodist Episcopal Church South, and the Methodist Church, Canada, at a meeting held yesterday afternoon, passed the following:

1. Resolved, that we place on record our sense of appreciation of the fraternal feeling which has existed between the three churches taking part in these Conventions during the past sixteen years. At none of our gatherings has this been more pronounced than at Seattle.

At this Convention for the first time we have had the privilege of singing from a hymn book adopted for use in the Epworth Leagues of the three churches taking part.

While our methods may be slightly different we have a common purpose, and are engaged in the same great enterprise. Let us work together unitedly, heartily and persistently in carrying out the design for which the Epworth League was brought into existence.

2. Resolved, That we declare ourselves unalterably opposed to the liquor traffic, which we regard as the enemy of the Church, the home and the government, and we rejoice in the splendid temperance victories in recent years throughout all parts of the continent.

We would urge all our Chapters to take an active part in the temperance reform, working, praying and organizing, until the evil has been driven from the land.

3. Resolved, that we look with alarm upon the prevailing tendency to make the Lords Day a day of pleasure and profit rather than a time for rest and worship, and we would call upon our young people everywhere to stand solidly for the maintenance of sacredness of the Sabbath.

4. We rejoice in the rapid development of the missionary spirit in our League as evidenced by the attention that is given to the subject of world evangeglization in our chapters and by largely increased contributions to missions.

The motto of the convention has been 'The Enthronement of Christ.' Let us not forget it! Let us carry home with us the thought that the Epworth League exists for no other purpose tan to elp prepare te way for te universal reign of our Lord and Master.

5. We would urge upon all our Epworthians to recognize the opportunities for Missionary work that lie at their own doors. While we do everything possible to extend the Kingdom of Christ in the dark places of the earth, let our eyes not be closed to the avenues of Christian service that open up before us at home. Let us give attention to saving the multitudes around us, by whatever means that may seem appropriate, giving special attention to personal effort.

6. We desire to recognize the courtesies which have been extended to us at this Convention.

We wish especially to tender our thanks:—

To the railroads which have brought us safely to this city,

(*Continued on Page Ten.*)

THE CHRISTIAN LIFE

The Starless Crown

"They that turn many to righteousness shall shine as the stars forever and ever."—Dan. 12:3.

Wearied and worn with earthly cares, I yielded to repose:
And soon before my raptured sight a glorious vision rose;
I thought, while slumbering on my couch in midnight's solem gloom,
I heard an angel's silvery voice and radiance filled my room;
A gentle touch awakened me; a gentle whisper said:

"Arise, O sleeper; follow me," and through the air we fled.
We left the earth so far away that like a speck it seemed,
And heavenly glory, calm and pure, across our pathway streamed.
Still on we went; my soul was wrapt in silent ecstasy;
I wondered what the end would be, what next should meet my eyes.
I knew not how we journeyed through the pathless fields of light,
When suddenly a change was wrought, and I was clothed in white.
We stood before a city's wall most glorious to behold;
We passed through gates of glistering pearl, o'er streets of purest gold;
It needed not the sun by day, the silver moon by night.
The glory of the Lord was there; the Lamb itself its light.
Bright angels paced the shining streets, sweet music filled the air,
And white-robed saints with glistening crowns from every clime were there.
And some that I loved on earth stood with them round the throne,
"All worthy of the Lamb," they sung, "the glory His alone."
But fairer far than all besides, I saw my Savior's face.
And as he gazed he smiled on me with wondrous love and grace.
Lowly I bowed before his throne, o'erjoyed that I at last
Had gained the object of my hopes—that earth at length was past.

And when in solemn tones he said, "Where is the dladem
That ought to sparkle on thy brow—adorned with many a gem?
I know thou hast believed on me, and life through me is thine;
But where are all those radiant stars that in thy crown should shine?
Yonder thou seest a glorious throng, and stars on every brow;
For every soul they led to me they wear a jewel now.
And such thy bright reward had been, if such had been thy deed;
If thou had sought some wandering feet in paths of peace to lead,
Thou were not called that thou shouldst tread the way of life alone,
But that the clear and shining light that round thy footsteps shone
Should guide some weary feet to my bright home of rest
And thus in blessing those around, thou hadst thyself been blessed."
The vision faded from my sight; the voice no longer spake;
A spell seemed brooding o'er my soul which long I feared to break;
And when at last I gazed around in morning's glimmering light,
My spirit felt o'erwhelmed beneath the vision's awful might.
I rose, and wept with chastened joy that I yet dwelt below;
That yet another hour was mine my faith by works to show,
That yet some sinner I might tell of Jesus' dying love,
And help to lead some weary soul to seek a home above.
And now, while on the earth I stay, my motto this shall be,
"To live no longer for myself, but Him who died for me."
And graven on my inmost soul I'll wear his truth divine,
"They that turn many to the Lord, bright as the stars shall shine." —*Unidentified.*

A Clean Heart

By Bishop Merrill

As sanctification means cleansing, to be sanctified wholly is to be cleansed throughout, in every faculty and power of the soul, and to be cleansed thoroughly. The mind, will, affections, conscience, inagination, desires—all are made clean. Evil tempers, such as anger, pride, envy, jealousy, petulance, censoriousness are slain and cast out, giving large room for the development of love, meekness, gentleness, kindness, forbearance, patience and sweetness. The germ of these new graces and virtues is implanted in regeneration, but their growth is retarded so long as sanctification is incomplete. When the cleansing reaches its ultimate purpose and victory, not only is the old leaven of carnality purged by the action of the Holy Spirit, to the destruction of the evil passions which are of the spiritual nature, but even such as have a physical basis and give tone to all the others, are so subjugated and purified that they lose their dominating power for evil, and readily yield themselves as instruments of righteousness unto holiness. In this condition "the expulsive power of the new affection" together with the inward grafting of the truth," works with marvelous effectiveness in advancing the graces of the new life toward maturity or perfection. The mind that was in Christ takes the place of the mind of selfishness. The love of Christ triumphs over the love of the world. The gentleness of Christ makes the sanctified strong, clothing him with whatsoever is lovely and of good report, making it impossible for him to be morose or sour. There is beauty in the sanctified life which is always attractive. It never repels by assumed sanctimoniousness. It puts on no airs of superior sanctity, and "vaunteth not itself." It never treats contemptuously the attainments of others. When every thought is brought into captivity to the obedience of Christ, envy and strife expire, and faultfinding with the church, and with the times, and especially with those of smaller attainments becomes too obnoxious to be cherished or tolerated. The life of such a one becomes a song of praise and proves itself a benediction. It is broad, generous, noble; it is a life of faith, steady, unfluctuating, ever rising to wider horizons, and leading onward to new experiences in the knowledge and love of God. He who is thus sanctified is surely nearing the stage of Christian perfectness; nay, may we not assume that ordinarily he is perfect in love and filled with the Spirit? He is "indeed dead unto sin and alive unto God through Jesus Christ our Lord."—From "Sanctification."

God's Love for Us

If ever human love was tender, and self-sacrificing and devoted, and glad to bear and forbear; if ever it could suffer gladly for its loved ones; if ever it was willing to lavish itself for the comfort or pleasure of its objects; then infinitely more is divine love tender, and self-sacrificing, and devoted, and glad to bear and forbear, and to suffer, and to lavish its best blessings upon the objects of its love. Put together all the tenderest love you know of, the deepest you have ever felt, and the strongst that has ever been poured out upon you, and heap upon it all the love of all the loving hearts in the world, and then multiply it by infinity, and you will begin, perhaps to have some faint glimpse of what the love of God is.—Selected.

Making Use of Our Opportunities

The position that you occupy and the advantages you enjoy are the indication that God means your life to serve a good purpose. If you at life with the secret or expressed conviction that it is a pitiful and contemptible thing from which nothing good can result, it will in your case be a contemptible and barren affair. But begin with the belief that God's purposes are worth accomplishing, and that they can be and are being accomplished by men, and that you may accomplish them, and this will give to your life a steady and hopeful energy, and put your life on the only track that is really eternal. A man may indeed find the thought rising in him that, as some natioons have served God's purposes by war, by godless culture, by living out their own nature, irrespective of God, so may I accomplish his purpose, although I pursue the bent of my own nature and build up my life solely in accordance with my own views and plans. But why has God given you light about his will if he meant you to make no use of it? You can only judge of the kind of fruit God wishes you to bear, by considering the position he has set you in; and you can bear that fruit only by using *all* of the advantages he has given you. The gardner leaves some plants out and unsheltered, but others he brings into the walled garden, and some he puts under glass; and if the vine were treated like a gooseberry bush it would bear neither grapes nor yet gooseberries. So if we exclude or neglect influences which God has seen fit to furnish us with, we must be failing to produce the fruit he wishes. If he has brought you light in Christ which you are not making any use of, if you decline to live in that communion with the heart of all spiritual life which exists in the Father of spirits, then it must be that you are failing to produce the fruit for the sake of producing which he has given you these advantages. Are you sure there is nothing to be gained by fellowship with Christ? are you sure that you can be as complete a man without this person who felt it in him to draw all men to him? are you sure that you can serve every good and worthy purpose just as well without any direct help from him as with it? Because if you are not sure, then it is obvious that, for all you know, you are shutting out an influence which would simply make all the difference between bearing fruit and not doing so; between your life serving the best possible purpose and serving a purpose disappointing and disastrous; between fruit borne on the south side of a high brick wall and fruit borne or attempted on the north side.

And what can be more utterly humiliating than to have our life examined by absolute insight and the most loving justice, and to be pronounced barren? To fail in any one department of life is humiliating enough, but to fail over the whole and to find that the whole has gone for nought, must be impossible to bear. To have consciously failed in helpfulness to a friend, or to have failed as a son or as a parent, to have quite disappointed one who was trusting us, makes a mark on our conscience we do not easily cover over; to be engaged with others in a work all of which is retarded or spoiled by a piece of stupidity or neglect on our part, affects us with a very sensible shame. But think of failing in what our whole life was given us to accomplish! How vain to defend ourselves by affirming that if we have not pleased God and borne the fruit he desired, we have yet not lived in vain!—From the "Parables of our Lord".

OUR YOUNG PEOPLE

On the Death of Lord Tennyson

By the Rev. E. H. Dewart, D. D.

The brightest star in Britain's sky of famo
  Has passed beyond the range of mortal sight;
But on the hearts of men a deathless name
  Is graved in charaeters of golden light.

The Bard, whose peerless songs of light and love
  Have charmed the iiis of hearts by care opprest,
Has "crossed the bar"—is havened safe above,
  Whero life is love, and servlee joyous rest.

We render thanks, not tears or mournful lays,
  For him who with a manly, stainless life
Filled up the circle of his lengthened days,
  And nerved his fellows in their fateful strife.

Beauty and truth unseen by other eyes
  His toueh unveiled and clothed in living fire;
Nature's nnuttered musie found a volee
  In the sweet tones of his melodious lyre.

The knightly souls of Albion's mythic youth
  Upon his page live o'er their lives again;
His seer-like thought reflects the light of truth
  On the great problems of the heart and brain.

He loved Old England; of her glory proud,
  Hor weal and woe were of his life a part:
Oft as his bugle-blast rang clear and loud,
  It stirred the blood in every patriot heart.

His ashes rest with England's kings of song;
  But his freed spirit ehants a loftier strain,
And his great thoughts and scorn of seifish wrong—
  His trner self—shall evermore remain.

Though ocean spreads its wide and stormy sway
  Between us and the land he held so dear,
These maple leaves in grateful love I lay
  With English roses on his honored bier.

*These beautiful lines were written by Dr. Dewart at the time of Lord Tennyson's death. Lady Tennyson sent the author a letter of thanks. Rev. Dr. Buckley, editor of the New York *Christian Advocate*, said that this was one of the finest tributes paid to Tennyson that he had seen.—*Onward.*

Alfred Tennyson

By the Rev. John Morrison

Among the great men whose centenary anniversaries are being celebrated this year there are none more worthy of mention than Alfred, Lord Tennyson, the great English poet.

Bishop Brooks has given us this word picture of him.

"He is finer than his pictures, a man of good six feet and over, a big dome of a head, bald on the forhead and the top, and very fine to look at. A deep, bright eye, a grand eagle nose, a mouth which you cannot see, a black felt hat and a loose tweed suit."

Surrounded by large fields and gray hillsides, on the low slope of a Lincolnshire wold, midway between Horn Castle and Spillsbury, embosomed in trees, nestles the pastoral hamlet of Somersby. Here stands the parish church, of which Tennyson's father, a man of rare scholarship, was pastor; and nearby the church the rectory, where on Aug. 6, 1809, was born Alfred, the fourth child of a family of twelve, who, as a child, was possessed of so vivid an imagination that his thrilling stories would hold spellbound his brothers and sisters, and who was destined to be Poet Laureate, and a Peer in the realm.

At seven he was sent to Louth to school; and after some years of preliminary training there, returned home, and was taught by his father in languages, fine arts, mathematics and sciences, preparatory to entering Cambridge at the age of nineteen.

His early friends describe him as being very genial, having rare power of expression and Johnsonian common sense. As a young man he was athletic and, throughout life, found of outdoor sports and rambles, retaining to the day of his death the honesty, innocence and kind-heartedness of youth. His judgments of men were always kindly, the sunshine of his daily life marred only by a super sensitiveness to harsh criticism of his work, causing occasional spells of melancholy and moods of misery unendurable.

He was born a poet. At twelve he wrote an epic of six thousand lines; at fourteen an elegy on the death of his grandmother, for which he was rewarded by his grandfather, who said: "Here is half a guinea for you, the first you have ever earned by poetry, and, take my word for it, the last." At seventeen, he in company with his brother Charles, published a book of poems; his grandfather's criticism being: "I had sooner have heard that he had made a wheelbarrow." He was an ardent student of the best works of ancient and more modern times. A poor or worthless book he never read; always a hard worker he would say: "Perpetual idleness must be one of the punishment of hell." Never satisfied with his work until he had rewritten it again and again, he warmed himself by the heat of his discarded burning manuscripts; and in common with all men was not always the best judge of his own work. "The Brook", that sparkling crystalline gem of poetic beauty, like Kipling's "Recessional," was rescued from the waste paper heap, to which he had consigned it. As of Dante's sorrow, caused by the death of his beloved Beatrice, sprang one of the great masterpieces of the poetic world, "The Divine Comedy," so out of Tennyson's sorrow at the death of his youthtime and young manhood friend, Arthur Hallam, grew, seventeen years after, his greatest poem, "In Memoriam", which in grandeur of conception and sublimity of thought and language will always find a place with the masterpieces of Milton, Dante and Homer.

He was a deeply religious man, and an earnest student of the Bible. His poems breathe a Christian optimism and hope, and are filled with biblical language and allusion. When asked as to his belief in the historic Christ, he replied, pointing to a beautiful rose, "What the sun is to that rose, Christ is to my soul." Could any answer have imparted more perfectly his personal experience? He said, "My creed I will not formulate, for people will not understand it if I do. It is impossible to imagine that the Almighty will ask you what your particular form of creed was, but 'Have you been true to yourself, and given in My name a cup of cold water to one of these little ones?' "

He believed in human free will and responsibility; his statement was, "Take away the sense of individual responsibility and men sink into pessimism and madness. If one cannot believe in the freedom dom of the human will as of the Divine, life is hardly worth having."

Our late queen took great delight in reading his poems, and said to him after the death of Prince Albert, "Next to my Bible, 'In Memoriam' is my comfort."

He was an ardent "Imperial Federationalist", advocating it whenever possible; when taking his seat in the House of Lords he would not ally himself with either party, but sat upon te cross benches, saying that he must be free to vote for that which seemed to him best for the Empire.

He loved the restless ocean, as evidenced by such poems as "Ulysses," "The Revenge", "The Voyage" "The Sailor Boy", "Break, Break, Break" and last and best of them all "Crossing the Bar". As today Kipling is the idol of the British soldier, so in his day was the author of the "Charge of the Light Brigade." One soldier coming out of a terrible battle said: "I escaped with my life and my Tennyson."

One of the greatest in intellect and poetic genius, he was also one of the purest of the world's poets. No impure word or sentiment ever found a place in his poems. His words dedicated to the memory of "Albert the Good" were applicable to himself:

"But thro' all this tract of years
Wearing the white flower of a blameless life."

Happy in his choice of a wife, a true helpmate, of whom he said, "The peace of God came into my life before the alter when I married her," happy in his home with his children about him; happy in the conscious assurance of the love of God; happy in his work which he did for God, and the uplifting of humanity to higher levels of thought and action; he climbed the mountain slopes of life, crossing the snow line into ripe old age. His passing seemed not death, but translation, when, soon after the midnight hour, October 6th, 1892, the light of the full moon streaming through the uncurtained window, enswathed him in a luminous winding sheet, "And he was not, for God took him," and over the still form his son breathed his own prayer, "God accept him, Christ receive him."

Hands made tender by love placed him in the coffin, laying beside him his favorite copy of Shakespeare, rare and laurel wreaths, and in the glory of a splendid sunset, October 11th, placed the coffin on his own wagonette made beautiful with moss and lobelia cardinalis. Followed by the family, the villagers and the school children, he was taken to that shrine of England's honored dead, Westminster Abbey, where, on the following day, with simple yet majestic service, and the mourning of a bereaved nation, he who had written his best in epitaph, for memorial window and cenotaph, to Caxton and General Gordon, was laid to rest.

Young people, study his poems and his life, aspire to his loftiness of thought and purity of heart and character, his painstaking labor, in what he believed his God-given field, his conscientious conviction and obedience to the call of duty, and may you, with him, have faith to say:

"I hope to see my Pilot face to face,
When I have crost the bar."

—In Onward.

The of blessed memory help us; for they make it easy for us to believe in goodness and God, and eternal life and heaven. They are even our last strand in the evidence for personal immorality; for we cannot believe that all that power of loving and all that wealth of grace and all that beauty of character have ceased. He lives a poor attentuated life who has never thrilled to the mystic union, who does not know that—

"There are two societies alone on earth
The noble living and the noble dead."

—Professor Hugh Black.

Love---Faith---Hope

Strong Son of God, immortal Love,
  Whom we, that have not seen thy face,
  By faith and faith alone embrace,
Believing where we cannot prove;

Thine are these orbs of light and shade;
  Thou madest life in man and brute;
  Thou madest death, and, lo! thy foot
Is on the skull which thou hast made.

Thou wilt not leave us in the dust;
  Thou madest man, he knows not why,
  He thinks he was not made to die;
And Thou hast made him: Thou art just.

We have but one faith: we cannot know;
  For knowledge is of things we see;
  And yet we trust it comes from Thee,
A beam in darkness: let it grow.

Forgive my grief for one removed,
  Thy creature whom I found so fair.
  I trust he lives in Thee, and there
I find him worthier to be loved.

—Alfred T[illegible]

PAUL'S THIRD MISSIONARY JOURNEY—EPHESUS

International Sunday School Lesson for August 15, 1909

(Acts 18:23—19:22.)

GOLDEN TEXT—"The name of the Lord Jesus was magnified." (Acts 19,17)

TIME—Paul began his third missionary journey probably A. D. 53.

PLACE—Ephesus.

DAILY HOME READINGS

M—Acts 18,23-19,7; Tu—Acts 19,8-22; W—Mark 1,1-8; Th—Luke 3,7-18; F—Mark 1,21-28; Sa—Mark 4,26-32; Su—Eph. 3,13-21.

BY THE REV. E. B. BURROUGHS, A. M., D. D.

Seven hundred years before the stillness of the mid-night air was broken by the song of the angels announcing the advent of the Christ, the silver tongued prophet of Israel saw Jesus and said: "His name shall be called wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace." Hence it is no surprise that in today's lesson we find everybody at Ephesus talking about Jesus. That which had been accomplished in his name was most marvellous, Great changes had taken place. Many had been led out of spiritual darkness into the light and joy of the truth as it is in Christ Jesus. As a result His name was greatly magnified and recognized by all as a truly great name. The people at Ephesus were right. The name of Jesus is a great name. It is the greatest name among men. The names of Alexander, Pericles, Plato, Gladstone, Washington, Lincoln are as the pale light of a star to that of the sun at noon-day when compared with that of Jesus. In His name alone is salvation. He came to save the world from sin and death and wherever His name has been made known men have been led to a life of joy and peace. His name is being magnified throughout the earth even now. Today uncounted millions unite in recognizing that His name is above, infinitely above, that of any other in earth, or hell, or sky. Wherefore "God hath highly exalted Him and given Him a name which is above every name; that at the name of Jesus, every knee should bow. Today we have our first lesson on the third missionary journey of Paul. He left Corinth and returning to Antioch, closed his second missionary journey. Here he made a brief stay. Leaving Antioch he visited the churches of Asia Minor finally reaching Antioch where he remained three years. His work here was very great, many Ephesians becoming Christians. While here he wrote three epistles which are given us in the New Testament, two to the Corintians and one to the Romans.

Light on the Text

8. *He entered into the synagogue.* Where he had before been made welcome. *Spake boldly.* He was fearless and uncompromising. *Reasoning.* Making clear. *And persuading.* Endeavoring to lead into the right way. *The Kingdom of God.* "He spoke of that Kingdom of God which all the Jews throughout the world were expecting."—Abbott.

9. *Some were hardened.* That is, "hardened themselves" as one who shuts his eyes that he may not see the light. *Disobedient.* Refused to accept the truth and obey it. *Speaking evil.* Making it appear bad. *After the way...*One of the names by which the Christian religion was known. *He departed from them.* Separated himself from those who would not give heed to His teachings. These, probably, included the prominent members and leaders of the synagogue. *And separated the disciples.* Drew apart the believers from the unbelievers. *The school of Tyrannus.* He was probably a Greek professor of rhetoric or a lecturer on philosophy. Some think he was a Jew running a Jewish school. In this hall Paul preached for two years.

10. *All they that dwelt in Asia heard the word.* A hypobiblical expression, yet Paul's associates made wide preaching tours from Ephesus with the result that multitudes of Jews and Gentiles who came to Ephesus for various purposes must have heard the Apostle.

12. *Carried away * * * * handkerchiefs and aprons.* "On the one side were numerous sorcerers, pretended exorcists, and magic-workers, Apostles of falsehood and impurity with whom Ephesus was lecturing, from all lands; and on the other, Christ's Apostle of truth and purity. To give sharpness and force to the decision of this issue, and unquestioned and signal manifestation of Divine power was essential at this juncture in this infested city. Hence, God wrought special wonders."—Butler.

13. *Strolling Jews.* Wandering like gypsies from place to place. *Exorcists.* Those who pretended to cast out devils by means of certain incantations. *To name over them.* They would use the name of Jews as a charm. *Jews whom Paul preacheth.* Thus used to distinguish Him from others of the same name which was not an uncommon one.

14. *Sceva o o o o a chief priest.* Not necessarily a high priest, but a leading priest among those at Ephesus. *Did this.* Attempted to practice exorcism by the name of Jesus.

15. *The evil spirit answered.* The demon in the one addressed. *Jesus I know.* That Jesus has power over evil spirits. *Paul I know.* That Paul is a true servant of Jesus through him Jesus manifests His power. *Who are ye?* But you are impostors.

16. *Leaped on them.* With the power of a madman seized them. *Mastered both of them.* Overcame the two who were attempting to use Paul's method of casting out evil spirits.

17. *Fear fell upon them all.* A natural result. It was apparent that some power more than human was at work in their midst, and all were afraid. *The name of the Lord Jesus was magnified.* They now saw the power of the name of Jesus, not as a charm or magical power, but as a real power for healing and salvation. It was in His name that Paul wrought such wonders. The evil spirit recognized the name of Jesus as that of One who had power before which it must yield. The real glory of Jesus shown in clearer light, and made an impression on the whole city.

18. *Many * * * * believed...*Were convinced that Jesus was the promised Messiah, and decided to become His disciples. *Confessing and declaring their deeds.* Made public acknowledgement of their past insincerity and sins for many had clung to former habits of employing magic.

19. *Not a few.* Both those who were already members of the church and those who had just decided to live the new life of believers in Christ Jesus. *Their books.* Parchments of papyrus volumes with incantations, formulas, recipes, used in casting out evil spirits. *Burned them.* Destroyed the source of their wicked practices, thus giving evidence of the soundness of their conversion. *Fifty thousand pieces of silver.* About $10,000 in bulk value, but about $100,000 otherwise.

20. *So mightily grew the word of God and prevailed.* With overpowering force and strength the word of the Lord grew. Nothing could withstand it.

Charleston, South Carolina.

SLIGHTED MERCIES

(Luke 17: 11-19.)

The Epworth League Devotional Topic for August 15, 1909

BY WILLIAM H. PHELPS

The Theme and the Scripture

The pictures presented in this lesson would be a bonanza for a moving-picture man. Here is color and here is action enough to suit the novelty-loving public. Just look at some of these pictures through the medium of some remarkable phrases.

"A certain village." Can you not see the company, the roadside, the passing peasantry, the humble homes, and the Master the center of it all? Perhaps it was an Oriental Auburn, "loveliest village of the plain."

"Ten men . . . lepers, . . . afar off." We have nothing in our modern life horrible enough to make us see that picture. Descriptions and pictures hardly hint at the real condition of the leper, and here is a ghastly line-up of ten human wrecks.

"Lifted up their voices." We can close our eyes and in fancy hear that cry that the centuries have brought down to us without so much as the loss of the pitiful tones of that trembling wail. The Macedonian cry came from one man, but here are ten men crying in a chorus for help.

"Go show yourselves unto the priests." This time it was Jesus who was shouting His directions to these distant sufferers. He loved to touch people with His hands, but could not here, so He shouted to them what to do.

"As they went they were cleansed." Would these men ever forget the sight and the sensation of that hour? To see in others and to feel in themselves that wonderful transformation from sickness into perfect health—these sensations they could never forget. If a man looks upon a gradual recovery as a wonder, what must these men have thought? Truly, this was healing by grace, not merit.

"One . . . turned back, . . . fell on his face . . . giving Him thanks." Drawn as a magnet, he hurries back to Christ. The others, in their selfish excitement, sped on toward the temple, thinking, if they thought at all, that there would be plenty of time afterward to express their thanks. Visions of home and friends and business and pleasure crowded out the instincts of gratitude expressed. The action of the one would of itself have commended him to the world, but wrought on the background of the thoughtless ingratitude of the others, his action seems no less than splendid.

"Where are the nine?" See the disappointment in the face of Christ as he looks up from the kneeling figure and sees in the distance the fast disappearing forms of the lepers.

"Arise and go thy way." Disappointment softens into love for this one who returned to thank his Lord, and He sends him away with the best gift of all, the forgiveness of his sins. The nine missed this in their excitement over their physical healing.

The Meaning of the Theme

These men who were thus cleansed at the word of Christ failed to do a very little thing, but it indicated a want of appreciation that made it equivalent to a very great sin. They did not think it was worth while to go immediately to Christ to thank Him. They thought some other time would do as well. They could not see that the receiving of God's gifts placed them under immediate obligation to the Giver, and that the fact that the gift was prompted by love made that obligation all the more urgent.

Men think that because God is so kind they can afford to be careless and take their own time about owning allegiance to Him. But because God wins by love and never by force, evasion of love's obligation becomes all the more serious. It is not a small thing that we postpone the giving of ourselves to God while we are busy fussing with things that do not matter.

This is alike the sin of youth and age. God showers us with His gifts. Indeed, He "loadeth us with benefits," and we take those gifts as a matter of course, and do not show either by word or by act any appreciation of their worth. We take everything so freely offered, and for all these mercies we give nothing but slights; we pass them as scarcely worthy of notice.

Almost every mother knows how God must feel, for the child is apt to take the mother's love as a matter of course, and neglect any expression of thankfulness. If slighted gifts like those of love and sacrifice are breaking the hearts of many mothers, no less is it true that the slights given the Father are breaking the divine heart. And remember that the sin that wounds the heart of God the deepest is sinners above many of our own time.

From "Notes on the Epworth League Devotional Meeting Topic.

Recent District Meetings

STARKVILLE DISTRICT.

The Starkville District Conference has just closed an interesting session. The Rev. J. H. Everett, District Superintendent, presided. Fred. H. Bunton was elected Secretary, and the Rev E. A. Boyd Statistical Secretary. The Conference was held in Mt. Lebanon Methodist Episcopal Church, Ethel, Miss., July 21-25, E. D. Cameron, Pastor. Notwithstanding the discouragements confronting them, as regards the shortness of crops and scarcity of money, the people of Ethel charge royally entertained the preachers, delegates and visitors. Never was a body more anxious to extend a vote of thanks to its hosts. Sermons were preached by the following ministers: Buster Black, Wm. Chappell, J. W. Johnson, E. D. Montgomery, Jesse Benton, C. J. Ashford, J. H. Gaston, J. M. Thompson and D. M. P. Hazeley. Topics of interest to the Church were discussed by J. M. Nevils, Fred H. Bunton, D. L. Tubbs, D. M. Hazeley and the local preachers present. Mrs. M. E. Ferguson, president of the Woman's Home Missionary Society, of the Annual Conference; Brother Mason, of the SOUTHWESTERN CHRISTIAN ADVOCATE, and the Rev. Dr. English, the recently appointed president of Rust University, were present and ably presented the causes they represent. By request of Dr. I. L. Thomas, who was unavoidably absent, the Rev. E. C. F. Troupe presented the cause of Home Missions and Church Extension. The unanimous verdict is that the Conference was one of the best ever held on the District. The people of Ethel and adjacent country deserve much praise for their hospitality.—Fred H. Bunton.

KNOXVILLE DISTRICT

The twenty-third session of the Knoxville District Conference convened July 21, at White Pine, Tenn. The first day was devoted to the District League work, the Rev. W. L. Sanders presiding. The League sermon was preached by the Rev. Garfield F. Tipton. The afternoon session was devoted to helpful discussions and election of officers. At night Dr. J. S. Hill, president of Morristown Normal and Industrial College, spoke in the interest of Freedman's Aid Society and Morristown College. His address was forceful and instructive. The Conference was called to order by the Rev. W. A. Webber, District Superintendent. F. A. Hatcher was elected secretary; assistants, G. F. Tipton and W. L. Sanders. Brother T H Swagerty delivered the welcome address; response by the Rev W. L. Sanders. The reports made a good showing over last year. At 11 o'clock a. m. the Rev. J. H. Johnson preached the annual sermon. At 8 o'clock the Rev. W. E. Johnson preached a strong sermon. A reception followed. The District Superintendent entered upon the business of the Conference at 11 o'clock a. m. The Rev. B. J. Martin preached an uplifting sermon. At 8 p. m. a very fine literary programme was rendered by local talent from Morristown and White Pine. Our next session is to be held at Clinton, Tennessee. The Rev. W. L. Sanders preached a powerful sermon. The District Superintendent, W. A. Webber, spoke in forceful terms of the importance of our people taking our Church paper, the SOUTHWESTERN CHRISTIAN ADVOCATE. From 3 to 4 o'clock Miss L. Johnson, Mrs. E. E. Man, president and superintendent of Woman's Home Missionary Society, and Mrs. H. R. Walker, with other ladies from Morristown, held their meeting and made a favorable impression. At 8 o'clock p. m. the Rev. A. S. Mitchel preached a great sermon. Sunday was indeed a great day. There were people present from all the neighboring towns fifty and sixty miles around. So great was the crowd the services had to be held in the Church yard. The Rev. D. T. Turner, of Morristown, preached a wonderful sermon, "And behold the half was not told me." After lifting a fine collection dinner was served on the ground and hundreds of people, both white and colored, were fed. At 2:30 o'clock the Rev. F. A. Hatchie lifted his hearers heavenward. The Lord's Supper was then administered. At 8 p. m. the Rev. R. M. Green preached the farewell sermon. This was inded the best Conference we have ever held. The best of feeling exists between all our ministers and District Superintendent. We shall never forget the Rev. J. W. Morning and the good people of White Pine for their hearty welcome and great kindness.—G. F. Tipton.

BRISTOL DISTRICT.

The Bristol District Conference convened in Mountain City, Tenn., July 21 to 26. This is a most beautiful little town, situated fifty-eight miles south of Bristol. The colored people here own their homes or are buying. These homes are all beautiful, modern cottages, containing five and seven rooms. The relation existing between the two races is friendly. Here the Rev. N. M. Black, an energetic young man, holds forth as pastor of our Church, which is one of the very best in the town, and its membership the largest, most influential and intelligent. Among them are quite a number of graduates and students of our colleges. We were pleased to be entertained in the home of Mr. B. F. Baker, who owns an entire block of tenant cottages. The Conference organized on Thursday, the 22d (Wednesday, the 21st, being given to the Sunday School and Epworth League work), with the Rev. I. R. Hill, District Superintendent, presiding. F. D. Johnson was elected secretary; A. Davis, treasurer. Dr. J. P. Hill, president of Morristown Normal and Industrial College, spoke in the interest of that college on Thursday night. He excelled himself on this occasion. Miss Johnson, the Superintendent of the New Jersey Industrial Home at Morristown, was present and addresse the Conference of the Woman's Home Missionary Society Thursday evening at 7:30 o'clock. She pleaded with the women to give at least one scholarship for the Home this year for the East Tennessee Conference. The Rev. R. A. Swann, in the absence of Dr. I. L. Thomas, of the Board of Home Missions and Church, represented that cause and received $25. A. Davis represented the SOUTHWESTERN and received nine subscriptions. One of the forward moves of the Conference was the organization of a District Layman's Asociation, with W. B. Waugh as president. The reports of the District Superintendent and Pastors were very encouraging. We have held our own along benevolent lines, and the conversions and additions to the Church far exceed last year. The following brothers preached during the Conference and upon the Sabbath: F. S. Scruggs, A. W. Randolf, F. D. Johnson, J. H. Rogers, L. Deggs. Sunday was a great day with pastor and people. Collection of $89.17 on the Sabbath. The Conference adjourned Sunday night to meet in Bluefield in an adjourned session Nov. 17, 1909.—A. Davis.

WESTERN DISTRICT

The District Conference of the Western District met at Hartzell Memorial Chapel, Hickory N. C., July 21-25. On the evening of July 21 Dr. R. E. Jones addressed the Conference. July 22, 10 a. m., the Conference organized, with the Rev. R. J. Shipp, secretary, and J. C. Prince, assistant. District Superintendent H L Ashe briefly reported the work of the District, which report was well received. Pastors' reports showed a healthy condition of the work of the District. Benevolences in some cases in advance of last year. District Superintendents Smith, Jones and Pearce were in attendance and rendered valuable aid. The Revs R. P. Halrston and P. J. Cooke visited the Conference. The Rev. C. I. Withrow and Prof. W. S. Lee were elected fraternal delegates to the African Methodist Episcopal Convention, in session in this city. Berry Temple Methodist Episcopal Church choir, Asheville, N. C., furnished music for the Conference July 22. Welcome address on behalf of the ministers of the city by the Rev. C. W. Simmons, of African Methodist Episcopal Zion Church, this city; response by the Rev. N. J. Pass. On the part of the laity, Mrs. A. G. Jenkins; response, Prof. W S. Lee. Missionary addresses by the Revs. C. I. Withrow and W. R. Zeigler. The religious mass meeting on the 23d was inspiring, elevating and instructive. Greetings from the African Methodist Episcopal Sunday School Convention, in session, were borne to our Conference by Mr. M. L. Patterson and the Rev. Mr. Cleland. Prof. C. H. O'Reilly visited the Conference. The brotherhood was ably represented by the Rev. N. D. Shamborguer. Miss Bessie Garrison presented the cause of the Woman's Home Missionary Society. The Conference is said to have been the best in the history of the District. The Rev. A. G. Jenkins and his good people deserve great credit for the pleasant way in which they entertained the ministers and delegates. All are loud in their praise of the popular Pastor of Hickory.

SOUTH NEW ORLEANS DISTRICT

The twentieth session of the South New Orleans District Conference was opened by District Superintendent B. M. Hubbard. Officers elected: J. O. Richard, secretary (by acclamation); R. E. White and W. A. Hilton, assistants; T. P. Norris, statistical secretary; D. L. Baris, Oliver C. Dage and A. C. Mitchell, assistants; J. D. Wilson, reporter to SOUTHWESTERN CHRISTIAN ADVOCATE; E. H. Hall, L. L. Estavan, reporters to the *Donaldsonville Chief*. A. E. Mitchel represented the SOUTHWESTERN CHRISTIAN ADVOATE. The Rev. C. W. Reeves addressed the Conference on the needs of the Old Folks' Home. Visitors: Mrs. L. C. Daniels, Mr. H. J. Williams, S. S Earls, principal of Plaquemine Industrial School; Mrs. L. J. Shallowborn, Mrs. Endora Spears. Introductory sermon by the Revs. W. A. Hilton and E. Baptiste; 11:45 a. m. sermon by the Rev. E. H. Hall. A letter of greeting was received from Alexandria District and read. Dr. B. M. Hubbard, District Superintendent, reported his work, which showed an increase along all lines and is in advance of last year's work. The Pastors reported their work in excellent condition. Dr. J. H. Lowry, M. D., was introduced and delivered the welcome address in behalf of the Church. Hon. C. Morant, mayor of Donaldsonville, addressed the Conference in behalf of the town. He spoke very highly of the colored people of this place and said that there was no other community to his knowledge that lived more in harmony than did the whites and colored of Donaldsonville. Greetings from the Baton Rouge District were brought by the Rev. F. F. Chinn, of Wesley Church, Baton Rouge. His address was forceful and full of good thoughts. Response by the Rev. C. W. Reeves. At 11:45 a. m. Rev. A. C. Mitchel preached. Local preachers, stewards, class leaders and auxiliaries' reports showed an improvement over the previous year's work. The sad news of the death of the wife of the Rev. T. Williams, Pastor at Godman, was received. The secretary was ordered to send a letter of condolence to the bereaved. Jos. A. Reddix, president Laymen's Asociation of Louisiana Conference, was introduced and addressed the Conference. The Rev. D. J. Price, fraternal delegate from the New Orleans District, also addressed the Conference, also Mrs. B. M. Hubbard was a visitor. The Rev. J. J. Obee, of the Alexandria District, was introduced and addressed the Conference, also the Rev. S. Bradford. Sermon by Prof. S. S. Earls, principal of Plaquemine Industrial School. Sermon by the Rev. R. E. White. At 2:30 a. m. Sunday School was conducted by the Rev. J. C. Richard and the Rev. C. W. Reeves. Love feast, conducted by the Revs. J. O. Richard and C. W. Reeves. Annual sermon by the Rev. P. C. Colton. At night sermon by the Rev. H. Daniel. The Rev. C. Spears and congregation deserve much credit for the hospitable way they entertained the delegates. —J. D. Willson.

WINSTON DISTRICT CONFERENCE.

The Winston District Conference assembled in the beautiful Mallalieu Temple, in the fresh, breezy little mountain city of Mt. Airy, N. C., Wednesday evening, July 7th. Appropriate exercises of welcome were conducted by the local Church, of which the Rev. J. W. Davis is pastor, including an address by the Rev. J. R. Summers, pastor of the First Baptist Church of the city. Brief and fitting responses by the Revs. P. J. Cook and P. I. Wells. A splendid address by Dr. W. W. Lucas, who delivers very valuable "goods" in most pleasing and attractive parcels. The Conference proper was called to order on Thursday morning by our veteran District Superintendent, Robert Smith. P. J. Cook, B. D., was unanimously chosen secretary; W. H. Webster, B. D., assistant. J. H. Lovell was appointed reporter for the SOUTHWESTERN. The Conference was well blessed with distinguished visitors, whose speeches and addresses were full of inspiration and practical help. The following were present: Dr. W. W. Lucas, the newly elected field secretary of the Board of Foreign Missions; Dr. I. L. Thomas, field secretary of the Board of Home Missions and Church Extension; Dr. S. A. Peeler, president of Bennett College; Miss Bessie M. A. Garrison, A. B., national organizer of the Woman's Missionary Society, and all of the other District Superintendents of the North Carolina Conference, namely, Dr. M. M. Jones, the Rev. S. T. B. Peace, the Rev. H. L. Ashe and the Rev. G. W. [illegible] head. The reports were good. Many charges have been blessed with successful revivals. Sunday [illegible]

(*Continued on Page Ten.*)

Southwestern Christian Advocate

631 BARONNE STREET.

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3—When the ADVOCATE does not arrive regularly, notify us promptly.
4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

A FAKE AND A FRAUD

(*Continued from Page One.*)

erations in the South, which were about the same methods used here. The name of Dr. L. G. Jordan, Baptist Missionary Board of Louisville, Ky., was printed at the bottom of the article. The circular was admitted in evidence.

As soon as Mohammed serves his sentence in Detroit, he will ply his trade again. Watch for him.

The August excursion rates offered to this section of the country to northern cities, affords an excellent opportunity to visit the Negro Business League to be held this year at Louisville, Kentucky, August 18-19-20. The rate to Louisville on these summer excursions is $12.00 for a round trip, limited to fifteen days. These tickets are on sale August 14th, so that one going to the Business League might as well go a few days ahead and thereby secure an unusually low rate. We ought to have on account of the opportunity offered by these excursion tickets a large delegation from this section of the country to the National Business League. It will give us pleasure to arrange for the comfort of the delegates going from this immediate territory if they will inform us of their intention. Sleeping car accommodation can be arranged from this point to Louisville. If you intend going to the Business League and want to join a party that leaves New Orleans on the morning of August 14th, write us at once.

China says it will gladly accept Charles R. Crane, of Chicago, as its representative at Peking.

The Lusitania has lowered her own ocean record by crossing the Atlantic in four days, twenty-three hours and three minutes.

Ex-President Roosevelt has been chosen to deliver the Romanes Lecture at Oxford University in 1910, the first lecture of which series was given by Gladstone.

Bishop Anderson has changed the date of the Tennessee Conference from October 6th to November 25th. The daet of the East Tennessee Conference is changed from October 21st to November 18th.

The United States government received last year $140,158,807 from the whiskey tax, as against $134,868,034. This is a decrease, but still the amount is all too much for the government to receive for making murders, heart-aches, wrecked homes and drunkards' graves.

Sweeden is in the throes of a big labor strike, which originated in a dispute over wages in the woolen and cotton industries, and is assuming large proportions. In the beginning 13,000 men were locked out, and other industries since have become involved, until last Monday the Employers' Federation declared a lockout of the iron foundry hands, numbering about 30,000 men. This brings the total of the men locked out to 80,000.

Sacajawea, the brave and faithful Indian woman who acted as guide for Lewis and Clark's expedition to the Pacific coast, is to be commemorated by the Women's Clubs of North Dakota. A beautiful statue in her honor has already been erected in Portland, Oregon. The North Dakota statue will be placed on the beach east of the capitol, and will have a great boulder for a pedestal. The figure of the Indian woman will face toward the west, the direction in which she guided Lewis and Clark.

OUR EPWORTH LEAGUE SECRETARY'S REPORT AT SEATTLE

A few weeks ago we took occasion to call the attention of our brethren and Leagues to the new method of support for our Epworth League work authorized by the last General Conference and the need of raising the apportionments at once that our efficient Secretary Penn might be able to make good reports to the Board of Control in spite of his winter's illness.

It is gratifying to the "Southwestern" and to the many friends of our Secretary and the work he represents to see that the "Epworth Herald" of July 24 refers to his report as follows:

"The work of Assistant Secretary Penn was referred to in laudatory terms. Although the year was much broken by his severe and continued illness, yet the work shows a marked advance in every direction. New chapters have been formed, much literature has been sold to the chapters, while the collection for general League expenses is fully fifty per cent in advance of the previous year. The outlook for the new year is very encouraging. Dr. Penn was granted the liberty to cooperate in the forthcoming young people's Christian Congress of the Colored Churches, a movement to which he has given much intelligent attention and which owes much of its success to his devotion."

General Secretary Randall in his report refered to Dr. Penn's work as follows:

"For several months during the most important part of the year our Assistant Secretary suffered a most unfortunate illness. We are greatly gratified by his recovery. His clear and accurate financial report is herewith submitted to you; it clearly shows that illness did not interrupt his interest in the work, nor to the degree to be anticipated, abate his usefulness.

Notwithstanding Dr. Penn's illness occurred during the most critical time for the collection of money, the receipts for the Colored Conferences during the current year showed an increase of fifty per cent., which is quite remarkable under the circumstances."

The Finance Committee after carefully examining the financial report of the League submitted the following resolutions, which were unanimously adopted by the Board:

"We fully endorse the accurate financial report of the Assistant Secretary for our colored work, Dr. I. G. Penn. We appreciate the fact that in spite of several months serious illness, he was able to show an increase of over 50 per cent. in the collections from our Colored Conferences, and was not only able to meet his expenses from the amount received, but returned to the Central Office all the money that had been advanced to him for the expenses of his work."

The Standing Committee of the Board, having Secretary Penn's work especially in charge as a committee on Negro work, submitted the following resolutions which were also unanimously adopted:

"For the progress of the League work and for Assistant Secretary Penn's restoration to health we record our gratitude. His clear and accurae financial report clearly shows that his illness did not interrupt his work, and we record our confidence in him and the work he is doing.

What has been done is gratifying, but we believe it to be a prophecy of larger things that can he done. Our colored people should regard it an achievement worthy of their best efforts to more and more become self-supporting.

Secretary Penn's report shows that there was raised last year one-third of the funds necessary to the prosecution of the work. We confidently expect that for this year there will be raised at least two-thirds of the appropriation necessary to the maintenance of the League work.

This and more can easily be done if each pastor will see that the apportionment to his charge and League is raised in full."

Our brethren who helped our Secretary to make possible this report, which drew forth such complimentary resolutions, may each feel that they are entitled to a share of these compliments. It will be noticed however, that success brings more burden and while the Board is pleased with the good beginning, made in the first year of the Quadrennium, they are expecting that the League will take care of two-thirds of its expenses in the year we are now entering.

This can be easily done. No charge is apportioned an amount which it cannot raise, if the proper interest is taken in the matter.

It is the sincers hope of all and our earnest plea that Secretary Penn in his efforts to make the League in the South self-supporting under the new plan, may have the united and unstinted help of every minister, friend and Leaguer.

These apportionments already made, should be raised and sent in. Brethren, let us make a strong pull on this and make at once one feature of our work self-supporting.

THE NEW DEAN OF FLINT MEDICAL COLLEGE

The Bord of Managers of the Freedmen's Aid Society has elected Dr. R. T. Fuller of Grand Ledge Michigan, Dean of Flint Medical College. Dr. Fuller is a man in the prime of life, being 34 years of age, born in Michigan. He has practiced his profession for six or seven years since leaving college. He took his medical work at the University of Michigan and Saginaw Valley Medical College. At present, he is one of the leading physicians in the county where he resides, and is president of the County Medical Association. He leaves a large and lucrative practice under the pressure of a missionary call, and the desire for a milder climate. The Board feels that it has secured a successful physician, a safe and sensible business man, and a thoroughly consecrated Christian, for this most important place. We bespeak for him the confidence and co-operation of the friends and patrons of Flint Medical College throughout the south and southwest, knowing that if this shall be given to him, Flint Medical College will grow to be one of the leading Medical Institutions among our colored people.

Dr. Fuller and his wife are members of the Methodist Episcopal Church, are in full sympathy with our Freedmen's Aid work, and come to it with the consciousness that it is a distinct call from God. The Doctor's family consists of himself and wife, and a little boy nine years of age. They will be in New Orleans early in September.

The St. Louis Globe Democrat writes interestingly of the success of one colored pastor in that city:

"Farm Avenue Baptist Church (colored) of Webster Groves, planned and erected by the pastor, the Rev. Simon P. Cole, of concrete blocks, molded with his own hands out of materials purchased with money earned by himself, was formally dedicated Sunday, August 1st. The erection of the church occupied four years of hard labor, and little assistance came from any one outside the pastor's small but faithful congregation of twenty devoted followers. It is a neat two-story structure, 44 feet long and 28 feet wide, with a bell-tower entrance, 10x12 feet, at one corner of the building. The first floor, which is partly underground, is to be fitted up as a reception room for church entertainment. A library and reading room will occupy one end, and, there will be shower baths. The floor is the auditorium. The Rev. Mr. Cole is a graduate of Shurtleff College, at Upper Alton, Ill., where he finished as a bachelor of arts and bachelor of divinity in 1894, after a preparatory course at Fisk University and an academic course at the University of Michigan. He was born in Selma, Ala., and reared in Mississippi, and is 35 years old."

People of Interest

Secretary Mason is visiting District Conferences in the South.

Paderewski, the world famous pianist, has been made an officer in French Legion of Honor.

The Rev. Isaac Haynes and Mr. D. J. Ingraham, of Darrow, accompanied by Mr. Clark Tolbert, of this city, visited our office last week.

President Taft says that he will be present at the inauguration of Doctor Shanklin as President of Wesleyan University, November 12th.

Our Churches at Eagle Lake and Alleyton, Texas, the Rev. J. W. McKinzie, Pastor, were completely destroyed by the storm of July 21st.

Dr. E. B. Burroughs, of Charleston, S. C., rendered valuable service to the SOUTHWESTERN at the recent District Conference of South Carolina.

Dr. J. C. Sherrill will supply Wesley Chapel, Vicksburg, Miss., until the meeting of the Mississippi Conference.

The Rev. A. P. Shaw, Pastor of Asbury Methodist Episcopal Church. Harrisburg, Pa., is granted the month of Auusgt for his vacation. during which time he will visit friends and relatives in Georgia and Mississippi.

The reports coming from Liberia show that Bishop Scott is ouite active in the work there. He is giving his self without reservation to the great task committed to him by the Church. His activity warrants the presumption that the Bishop is in good health, for which we praise God.

The Rev. W. S. Chinn, A. B., Pastor Mallalieu Church, this city, will represent the SOUTHWESTERN at a number of the forthcoming District Conferences in Louisiana and Mississippi. Give him the right of way, brethren.



—Courtesy of the Western Christian Advocate

BISHOP AND MRS. JOHN M. WALDEN
At the Fiftieth Anniversary of Their Marriage, July 3, 1909

Mr. Emmett J. Scott during his recent trip to Liberia, in company with Bishop Scott, visited our native Church at Krootown. Mr. Scott, who was introduced by the Bishop, spoke through an interpreter.

The list of members of the three General Committees of the Chrch as given on page 432 of the Discipline is correct except in three cases—the name of G. W. Cooper is substituted for B. F. Witherspoon, deceased; the name of E. A. Schell is substituted for J. C. Wlliets, removed from the District; and William Albrecht takes the place of John Kost,. resigned.

The twenty-eighth annual meeting of the Board of Managers of the Woman's Home Missionary Society of the Methodist Episcopal Church will be held in First Church, Los Anelges, Cal., beginning Wednesday morning, October 6th, at 9:30 o'clock, and continuing in session eight days. The official party will rendezvous at Chicago Tuesday, September 21st, and leave at 6:30 p. m. on the C. and N. W. Ry. eetings will be held en route at St. Paul, Spokane, Seattle (with one day granted to attend the Exposition), Tacoma, Portland, Salem, Eugene and San Francisco, where after four days' stay the party will proceed to Los Angeles. At the close of the annual meeting the party will return in two divisions, one by way of Grand Canyon, Arizona, Albuquerque, Kansas City and St. Louis; the other via Salt Lake City and Omaha, as may be decided by individual preference.—Mrs. F. A. Aiken, Recording Secretary.

The Board of Sunday Schools of the Methodist Episcopal Church is engaged in the work of preparing a Sunday School Hymnal, under the editorship of the Rev. J. R. Van Pelt, Ph. D., of Everett, Pa. In order that the most serviceable book may be obtained the Board desires the cooperation of every one interested in Sunday School hymnology. To this end it solicits from officers, teachers and pastors suggestions as to the size, character and contents of the book. It is planned to use a small number of carefully chosen original compositions, both in poetry and music, and those interested in this part of the work are invited to submit their productions for consideration. All communications in regard to this should be addressed to Dr. Van Pelt at the address above named.

South Carolina is to take a vote on the prohibition question Aug. 17,. but as an experiment beginning August 2 the State will be dry. All the dispensaries have been closed for two weeks.

In the Southwestern of July the 15th, May, be found "Uncle Eph's Sermon," a poem from the pen of Dr. J. Will Jackson. The last line of the fourth stanza should read: "An' you'll not fin' out de diffunce fo' de rascals stole yo' wood," the word not being omitted in the publication.

On a recent Sunday the towns of High Point and Trinity, N. C., were favored with the presence and the services of Dr. I. L. Thomas. He preached at 11 o'clock a. m. at Brooks Memorial Church. The Rev. Daniel Brooks, pastor; at 3 p. m. at Trinity Methodist Episcopal Church, the Rev. S. L. May, pastor, and at 8:30 at Morris Church, the Rev. J. H. Lovell, pastor.

News Paragraphs

Seven thousand tailors in New York have gone on a strike for a nine-hour day and a union scale of wages.

The members of the Board of Review of Chicago have raised the assessment of the late Marshall Fields' estate from $10,000,000.00 to $12,500,000.00

All the members of the Cuban Cabinet resigned except the Secretary of Justice, to enable President Gomez to reconstruct it in accordance with popular demands.

Although ten years ago there was only one paper in China, it is stated that now there is scarcely a town in the vast empire which has not its newspaper.

Seventy-three earthquake shocks have been felt on the southern coast of Mexico since Friday, and fully 6,000 persons are suffering from exposure and hunger. Funds are being raised and tents and provisions sent to the relief of the victims.

Louis Bleriot succeeded in crossing the English channel in his monoplane on July 25. The channel, which covers a distance of over 23 miles, was crossed in a little less than half an hour, the speed averaging more than forty-five miles an hour. He kept about 250 feet above the water.

It seems that some Negroes may be named as numerators, but the suggestion is that they be appointed to districts where the population is almost exclusively colored. The reason given is that white enumerators may not be able to get accurate answers from the colored people and the Negro enumerators may not be able to secure accurate answers from the whites.

Prince Von Buelow has resigned the chancellorship of the German Empire. His successor is Dr. Von Belhmann-Hollweg.

Galveston, Texas, has just passed through another flood, but with little damage comparatively. There was a property loss of $250,000 and ten lives were lost outside of the see wall. No lives were lsot inside the wall, which cost the National government $2,000,000. The wall proved effective and the test stood shows that the investment was a wise one.

Ground was broken in London, Eng., July 21, for the Central Young Men's Christian Association building, which is to be erected at a cost of $750,000 in Tottenham Court Road as a memorial to the Association's founder, Sir George Williams, by the 8,000 Associations scattered throughout the world. Lord Kinnaird turned the first sod, and representatives of twenty nations—the United States, Canada, Germany, France, China, India, Brazil, South Africa, Turkey, Spain, Australia, New Zealand, Portugal, Switzerland, Sweden, Norway, Denmark, Scotland, Ireland and Wales followed him in the use of the spade.

Recent District Meetings

(*Continued from Page Seven.*)

were prosperous and some Epworth League Chapters were working energetically. The financial reports, however, with the exception of two or three charges, still have marks of the business depression throughout the District. Brothers John Anderson, F. A. Thomas and Connor were granted licenses to preach. Annual sermon by the Rev. John H. Lovell, B. D., of High Point. Friday morning a stirring sermon by the Rev. W. W. Pope, of Mt. Pleasant Church, Winston, Salem. Elder Pope is of the "old school," of course, yet his exegesis and his theological deductions are such that can not be gainsaid by the "boys" just out of the seminary. On Saturday morning the Rev. C. R. Moser, the energetic pastor of the Wilkesboro charge, preached to the edification of the Conference. Thursday evening the Conference was the scene of an educational rally. Superintendent Peace, of the Greensboro District, presided. The Rev. N. D. Shamborguer, of St. Paul Church, Winston, Salem, gave an address touching on the work of the Methodist Brotherhood, of which he is Conference President. He was followed by Dr. Peeler, president of Bennett College, who made a strong appeal for education. At the close of the address the District Superintendent called the roll of the charges and the several pastors made reports aggregating $75.05 for Bennett College and the Presidents' Home. Friday evening Dr. I. L. Thomas spoke to a large audience, this being the anniversary of the Board of Home Missions and Church Extension. The Rev. C. R. Moser presided. Dr. Thomas's address needs no comment. The Woman's Home Missionary Society anniversary was held Saturday evening. Mrs. Lula Fries, of Winston-Salem District, president, presiding. An interesting programme was rendered. The principl address was made by Miss Bessie M. Garrison. Friday afternoon an interesting paper on "musements for Our Young People" was read by Mrs. Zula Pope Lovell. A general discussion followed. Sunday was an all-day of services. Sunday School in the morning, followed by love feast, conducted by the Rev. D. Connell. Sermon at 11 o'clock by the Rev. S. A. Peeler, D. D. At 3 p m. sermon by the Rev. P. J. Cook, B. D., followed by the communion services, and at 8:30 another sermon was delivered by Dr. Peeler. Altar services were conducted by District Superintendent Smith and the Rev. S. L. May at the close of th eafternoon and the evennig services. So the close of the District Conference was a happy gliding into a series of revival meetings. Brother May remained to assist Brother Davis during the week. Our heroic superintendent is winding up his sexennial term on the Winston District, and he is sparing no pains to see that due and proper attention is given to every particular phase of the work. His interest in our dear old Bennett College and in our champion defender, the SOUTHWESTERN CHRISTIAN ADVOCATE, were strongly emphasized. He made a standing offer during the Conference of one year's subscription to the SOUTHWESTERN for 90 cents, being responsible for the difference himself. (See his report.) All honor to these our veteran pioneers of the Gospel of Christ. Brother Davis and the good people of Mt. Airy spared no pains in providing for the comfort and entertainment of all who were in attendance. The Conference extends to them its sincere thanks for their unstinted hospitality.—J. H. L.

GULFPORT DISTRICT

The sixth annual session of the Gulfport District convened in the St. Mark Church, Gulfport, Mississippi. The Rev. S. Jossel, Pastor. District Superintendent Cannon presided with the same features that always characterize this big man, viz., discretion, common sense and impartiality. The report of the District Superintendent was an excellent one and showed that he had done much hard work to bring the Gulfport District to its present standing. Every pastor except two were present with good reports. The following general officers were present: W. . Lucas, D. D., ably representing Foreign Missions; Prof. W. S. Davage, taking subscriptions and forcibly pleading in behalf of the SOUTHWESTERN; Prof. J. Beverly F. Shaw, Ph. B., telling in terms of glowing eloquence the aim and needs of the Meridian Academy. The collections footed up $130. One hundred cash subscriptions for the SOUTHWESTERN and $20 for the Meridian Academy. There was a brotherly love permeating the whole body and caused the session to be such as it has not been. The Revs. W. P. C. Morrison, W. H. Smith, Annis Jackson, E. H. Langston and J. E. Holmes preached during the session. There have been two churches built on the Gulfport District since the Annual Conference, one at Gulfport and the other at Hansboro. Both of these churches are splendid edifices. Hon. John L. Collins, our efficient Chairman of the Board of Trustees of our St. Mark Church, at Gulfport, spoke the last night of the session of the work which had been accomplished, together with the further need for finance. It has been through the efforts and influence of this strong man, in co-operation with the pastor, that we have been able, under God, to make such rapid strides at Gulfport. Superintendent Cannon says we are not coming. We are here.—Jesse E. Holmes.

RALEIGH DISTRICT

The District Conference of the Raleigh District convened at Pine Hull, N. C., June 30th-July 4th, 1909, with Dr. M. M. Jones, District Superintendent, presiding. The Rev. J. C. Robbins was elected secretary, S J. Hayden assistant and A. H. Newsome reporter to the SOUTHWESTERN. The Conference was well attended. The reports of the charges showed the District to be on the upward move. It is safe to say that the District was never in better condition than now. With such an able leader as Dr. Jones, the District Superintendent, it could not be otherwise. He conducted the affairs of the Conference gracefully, doing credit to both the Conference and himself. The benevolent collections seemed to be in advance of last year. The spiritual condition of the District is being greatly improved. This District is one that requires much sacrifice and hard work. This District if properly looked after will soon become one of the leading districts of the Conference. The people are here and what is needed is to go ahead and develop the work. The following visitors attended the Conference: The Revs. S. A. Peeler, D. D., president of Bennett College; R. Smith, District Superintendent Winston District; H. L. Ashe, District Superintendent Western District, and N. D. Shamborguer, pastor St. Paul, Winston-Salem. The Rev. S. R. McCorkle and his good people spared no pains in the entertainment of the Conference. They have the thanks of every member of the Conference. The next Conference will be held in Henderson, N. C. —A. H. Newsome.

MARION DISTRICT

The Marion District convened Wednesday morning, July 21, at Newbern, Ala., in Shiloah Methodist Episcopal Church, District Superintendent H. N. Brown, D. D., presiding. The Rev. James Martin was elected secretary, S. D. Davis assistant. There was a large representation of the Epworth League and Sunday School workers in attendance this year than last year. The District Superintendent's report showed that he had been carefully looking after the interest of the Church and that much had been accomplished materially and spiritually throughout the District. Dr. A. P. Camphor, president of Central Alabama College, addressed the Conference in the interest of Central Alabama College. Dr. Camphor's native dignity, genuine courtesy, sincerity and affability profoundly impressed the brethren and all who had the pleasure to see and hear him. The Conference emphasized its enthusiasm by a contribution of $200 in cash and subscriptions for a new building at Mason City, which is much needed to accommodate students next fall. Dr. E. M. Jones, field agent of the Board of Sunday Schools, was present the third day. As is his custom, Dr. Jones came with books, charts and a good speech that is always full of common sense. The Rev. N. H. Rederick, of the Birmingham District, preached an acceptable sermon. Ministers of other churches were introduced from time to time and were appreciative observers of the proceedings of the Conference. The literary programme was successfully rendered. Miss Hattie Childers read an excellent paper. Miss Ida B. Free, a talented young woman of Eutaw, Ala., rendered several sweet solos. While the busines of the Conference was pushed to the limit, yet there was no lack of spiritual interest. The Conference closed Sunday, July 25, with a great sermon by Dr. H. N. Brown, District Superintendent. At 3 p. m. the Rev. S. D. Davis preached and at 8 p. m. Dr. E. M. Jones occupied the pulpit. This Conference, considered the best ever held on the District, closes Dr. Brown's term of six years of faithful service rendered for his Church and his God on the Marion District. In all he has preached on the Marion District twelve years, with the intervention of six years on the Opelika District. During all these years Dr. Brown's exemplary conduct and devotion to duty and the wise administration of his ministry won for him the highest respect and best love of all who were privileged to know him. The next Conference will be held at Selma, Ala.—Jas. W. Martin.

Our Work at Pontotoc, Miss.

By E. C. White, Central Alabama College, Birmingham Ala.

We came to Pontotoc to spend the summer, expecting to find the members of our church, along with the other citizens, about like the average inhabitant of the small town. To our surprise we found it an old, old college town; Chicaksaw college has stood here for years influencing the lives of both white and colored. While, of course, the coired could not send their children here, they have been influenced to send them to Rust and to other schools, and as a result the pastor here has the satisfaction of knowing that his congregation consists largely of persons who know and can appreciate his efforts. They have a tasteful and well-built church, and their services are more intelligently conducted than those of many a larger church in larger towns. This goes to show the effect of our college on the lives of those who attend them and now they shape the affairs of things at home. There are at least, twelve young men and women here who have been off to school or who have been in close touch with college life, and these set the standard. The doors of the church are seldom open but that they are there and take part or better, carry on the services. To add to this, the pastor's sisters both very efficient, find the greatest delight in the church work. After attending the services for several Sundays, we were very muoh interested when it was announced that the Rev. Mr. Scarboro, District Superintendent of the Tupelo District, would hold his third quarterly meeting on the 10th and 11th inst. At the appointed hour, nearly every official from both churches was present. Quietly and with dignity the business was dispatched. Notwithstanding the fact that it was in this the busiest season when crops are far behind, every leader reported some money collected, showing that their worthy pastor has been doing some excellent training. In keeping with these things which delighted us, was the gentlemanly bearing and Christian deportment of the District Superintendent. Quiet and dignified, it was a joy to listen to him. On Sunday morning the church was crowded to hear the Superintendent Scarboro. His text was, "They That Wait Upon the Lord," etc. Is. 40th chapter, and as he brought out graphically the beautiful truths therein, the congregation gave the closest attention. The presence of God was felt. You will be pleased Editor Jones when we tell you how this District Superintendent and this pastor are helping you raise that 5000 subscribers that you are working so earnestly for. Your own Manager could not have done more. They must have secured twelve new or renewed subscriptions. The collection for the day was $44.00.

Resolutions Adopted

(*Continued from Page 3.*)

To the members of the local Committee of arrangements who have labored so earnestly and with so much self-sacrifice for our comfort and convenience;

To the people of Seattle who have opened their homes to the delegates,

To the splendid choir which rendered the oratorio of the Elijah so magnificently;

To Bishop Quayle for his fine lecture;

To Professor Gabriel for so efficiently leading the singing at these meetings;

To the local press and all others who have in any way helped to make this Convention a success.

7. Resolved, That an International Convention of the Epworth League be held in four years and that in future these gatherings be held quadrennially instead of biennially.

Personal and General

Little Willie Davis, on the Pontotoc, Miss., of the Upper Mississippi Conference, the Rev. J. C. Mc-Gee, pastor, is a faithful Church worker. Willie takes an active part in all the affairs of her Church, especially the Easter and Children's Day exercises.



WILLIE DAVIS

She is quite successful in collecting money for benevolent purposes. On recent occasions she has led her Sunday School in money raising. Her pastor says she is a kind and sweet spirited little girl, who is always ready to work for the Church. We are glad to present her picture.

The Rev. S. H. Norwood of Baltimore has recently undergone an operation. He is rapidly recovering.

The Rev. Joseph Wheeler's address is now 2202 Druid Hill Avenue, Baltimore, instead of 1914 Druid Hill.

— The Rev. Edward Jackson of Marthaville, Louisiana, was presented recently a pair of shoes by Mr. Tom Harris, a good friend.

A committee of four ladies presented $5.25 to the Rev. N. R. Randolph recently, to assist him in his preparations for the district conference.

Mrs. Thenia Parker of Napoleonville, mother-in-law of the Rev. J. A. Landry and his little son, Joseph are spending a while with him at Clinton.

Children's Day was appropriately observed at Marietta, Georgia, the fourth Sunday in July. Sermon by the Rev. A. J. Booth, pastor. Collections, $10.00.

The Rev. Wesley R. Butler has been appointed by President Wier to represent the interests of New Orleans University at the Shreveport District conference, Mansfield, La., August 4-9.

The Rev. C. Pratt at Wellborn, Texas, is striving to erect a new church edifice on his work. Mesdames Matter Carter and Pearl Rucker are among the loyal workers on this charge.

Mesdames D. A. Lynch and C. Washington, stewardess of the Methodist Epescopal Church at Marthaville, La., have placed in the church a nice set of curtains. The Rev. Edward Jackson is pastor.

The Vicksburg District Conference will convene at Fayette, Aug. 26-29. Let all the brethren be present for business at 9 o'clock, Thursday, August 26, the Rev. L. W. Price, District Superintendent.

The Rev. B. W. Goodrich, son of T. H. Goodrich, Elliott City, Mo., who was received as a probationer into the Washington conference, has been compelled, owing to failing health, to give up his work.

Simpson Methodist Episcopal Church, Steubenville, Ohio, in a recent rally raised 579.68. This amount pays off all debts. The pastor, the Rev. E. W. Kinchen, is planning to build a six-room parsonage with all modern conveniences.

Lumber is on the ground for the building of a new church in South Alexandria, Louisiana. Its size is to be 26x40. That the Rev. E. Hill, pastor, of the Alexandria Mission and his two members are able to build a church is a fact worthy of notice.

The Lutcher, Louisiana, colored graded school will present an excellent concert Saturday night, August the fourth. This school begins its work again Monday, September 6th. The Rev. Charles C. Landry is principal; Mrs. V. J. Landry, assistant principal.

The morning of July 3rd saw the close of the short life of little Fenelon Taylor, age three months, son of the Rev. and Mrs. P. A. Taylor, Bay St. Louis, Miss. The funeral was conducted by the Rev. J. K. Comfort, pastor, Methodist Episcopal Church at Pass Christian.

Messrs. Moses Jordon and Marshall Cain, students at Meridian Academy, were in New Orleans last week from Slidell, La., where they are spending the summor. We were pleased to have them visit our office. Mr. Jordan contributes a poem to our columns occasionaly.

Mrs. D. S. Whaley, District President, made her annual visit to the Bridgeton, Mo., Methodist Episcopal Church, and delivered a splendid address on the "Work of Sunday School and Epworth League in the Church." She organized the League with Mrs. George A. Reed, president. The Rev. R. G. William is Pastor at Bridgetown.

A splendid annual service is in progress at Fairfield, Louisiana, under the Rev. G. A. Payne, pastor. The Rev. A. R. Butler, of Shreveport, during a recent visit, rendered good service. Mrs. A. R. Simmons of the African Methodist Episcopal Church, has conducted the noon day services with large success, assisted by the ladies of the Fairfield Church.

The Church Aid and Missionary Society of St. James Methodist Episcopal Church Seneca, S. C., held their regular weekly meeting at the home of Miss Cora D. Jenkins, Tuesday, July 20. Devotions were conducted by the president. Psalm 46 was studied. Twenty members present. Officers were elected for the ensuing year. This society which is beautifying the church and assisting the stewards, raised since Annual Conference, $81.79. Mrs. M. F. B. Cottingham, president; Cora D. Jenkins, secretary.

The Woman's Home Missionary Society of Stanley Methodist Episcopal Church, Churchville, Tenn., was organized about the middle of May, 1909, and now has about fourteen active members. The treasury is increasing and the missionary spirit seems to have alighted upon every member of the Society, and by their efforts many needy and orphan children have been put into Sunday Schools. Both advice and clothing have been given to such children. On Tuesday afternoon, July 20, all met at the home of P. A. Stephens, M. D., and after an enjoyable session, under the auspices of the Woman's Home Missionary Society, the little daughter of the home, Ruby Lee, was christened by the pastor, the Rev. P. W. Smith. Mariah Jones, president; P. A. Stephens, M. D., secretary.

District Conferences and Conventions

District Conferences

District.	Place	Date.	Dist. Supt.
Holly Springs	Abbeville, Miss.	Aug. 3-8	Clay
San Antonio	San Antonio, Tex.	Aug. 3-8	Weakley
Clarksdale	Shellmound Ct., Miss	Aug. 3-8	Woolfolk
Palestine	E. Calvert, Tex.	Aug. 3-9	Fuller
Atlanta	Fairburn, Ga.	Aug. 4-8	Johnson
Aberdeen,	Columbus, Miss.	Aug. 4-8	Henry
Shreveport	Mansfield, La.	Aug. 4-9	Johnson
Rome	Temple, Ga.	Aug. 4-9	Adams
Lake Charles	Lake Charles, La.	Aug. 4-11	Clark
Waycross	Orchard, Ga.	Aug. 5-8	Bridges
Paris	Greenville, Tex.	Aug. 10	Gilmore
Gainesville	Gainesville, Ga.	Aug. 10-15	Gowen
Indiana	No. Vernon, Ind.	Aug. 11	Skelton
Monroe	Mt Nebo, La.	Aug. 11	Brown
Brookhaven	China Grove, Miss.	Ang. 11	Smith
St. Joseph	Glasgow, Mo.	Aug. 11-15	Higgs
Cumberland River	Cartilage, Tenn	Aug. 11-15	Booth
Tupelo	Nettleton, Miss.	Aug. 11-15	Scarboro
Sedalia	Otterville, Mo.	Aug. 11-16	McAllister
Marshall	Marshall, Tex.	Aug. 17-22	Williams
Alexandria	Natchitoches, La.	Aug. 18	Obee
Baton Rouge	Jackson, La.	Aug. 18	Turner
Guthrie	Guthrie, Okla.	Aug. 18-22	Smith
St. Louis	Farmington, Mo.	Aug. 18-22	Gillum
West Tenn.	Alamo, Tenn	Aug. 24-29	Lyte
Navasota	Navasota, Tex.	Aug. 24-29	Taylor
Staunton,	Martinsburg, W. Va.	Aug. 24-30	Hughes
Forrest City	Marianna, Ark.	Aug. 25-29	Hodges
Alexandria,	Buchanon, Va	Aug. 25-30	Thompson
Maysville	Sharpsburg, Ky.	Aug. 25-30	Ziegler
Vicksburg	Fayette, Miss	Aug. 26-29	Price
Houston	Beaumont, Texas	Aug. 31-Sept. 5	Johnson
Little Rock	Sweet Home, Ark.	Sept. 1-6	Sherrill
Washington	Rockville, Md.	Sept. 7-12	Williams
Pine Bluff	Althumer, Ark.	Sept. 15-19	Whitehead
Annapolis	Annapolis, Md.	Sept. 22-26	Wheeler
Ft. Smith	Ft. Smith, Ark.	Sept. 23-26	Scarboro
Centreville	Oxford, Md	Sept. 26-28	Johns
Philadelphia	Chester, Pa.	Oct. 13-14	Monroe
Washington,	Smyrna, Del.	Oct. 19-21	Cotton

Conventions

Aug. 4-8—Huntsville District Epworth League and Sunday School Convention, Huntsville, Ala.

Aug. 11-15—Tupelo District Epworth League Convention, Nettleton, Miss.

Aug. 11-15—Cumberland River Epworth League, Lay Conference and Sunday School Institute, Carthage, Tenn.

Aug. 11-16—Sedalia District Epworth League and Sunday School Convention, Otterville, Mo.

Aug. 18-22—St. Louis District Epworth League and Sunday School Convention, Farmington, Mo.

Aug. 18-23—Annapolis District Epworth League Convention, Waterbury, Md.

Aug. 18-23.—Annapolis District Epworth League Convention, Waterbury, Md.

Aug. 22-25—Welch Mission District Sunday School and Epworth League Convention, Stewards' and Leadsrs' Conference, Glatto, W. Va.

Aug. 24-29—Navasota District Epworth League, Sunday School Convention and Woman's Home Missionary Society, Navasota, Texas.

Aug. 25—Starkville District Sunday School and Epworth League Convention, Kosciusko, Miss.

Aug. 25-29—Forrest City District Sunday School and Epworth League Convention and District Stewards' Meeting, Marianna, Ark.

Aug. 25-30—Alexandria District Epworth League Convention, Buchanon, Va.

Aug. 26-29—North Carolina Conference Woman's Home Missionary Society, Asheboro, N. C.

Sept. 2-5—Anniston District Sunday School and Class Leaders' Convention, Talladega, Alabama.

Sept. 7-12—Washington District Epworth League Convention, Rockville,

Sept. 23-26—Ft. Smith District Sunday School and Epworth

Sept. 23-26.—Clow District Epworth League and Sunday School Horatio, Ark.
tion, Ft. Smith, Ark.

Oct. 13-14—Philadelphia District Preachers' Meeting, Siloam Pa.

Conference Notices

Special Notices

STARKVILLE DISTRICT.

The Starkville District Sunday School and Epworth League Convention will meet Aug. 25, at Kosciusko, Miss. D. GREEN, President.
J. H. EVERETT, Dist. Supt.

GULFPORT DISTRICT.

The Gulfport District of Epworth League Sunday School, Ladies' Aid Society and Women's Home Missionary Society will convene September 23-26. Each representative is asked to bring $1 for the General Fund. Let every Epworth League and Junior League send with out fail $1. The secretary will send out the programme to each pastor. I hope we may have the aid of all pastors to make this a successful convention.—W. H. Smith, District President.

NEW ORLEANS, NORTH DISTRICT.

Preachers' Meeting will convene Aug. 25 and 26, at LaPlace. Every minister on the District is expected to be present. Business of importance. Temperance sermon. J. E. Rolax and F. Walker; educational sermon, C. Stanley and H. Taylor; "Methodism," Dr. D. J. Price and T. B. Cooper; "Revival," W. S. Chinn and C. E. Bradford. Dr. C. C. Landry will conduct devotional exercises. The Rev. V. Chapman will give exegesis of the Sunday School lesson.—M. C. Harrison, President; T. B. Cooper, Secretary.

WOMAN'S HOME MISSIONARY SOCIETY—CEN. MO. CONFERENCE.

The time of the District Conference is near and the work of the Home Missionary Society should not be overlooked nor neglected. At the Conference meeting in Fayette, the ladies tried to plan for better work to be done in each district and the following were placed in charge of the district work:

St. Louis District—Mrs. J. M. Smalley, of Springfield, Ill., and Mrs. Jennie Irving, of St. Louis.

St. Joseph District—Mrs. Laura Bell, of Fulton, and Mrs. Georgia Whaley Moss, of Armstrong.

Sedalia District—Mrs. E. C. Johnson, of Springfield, Mo., and Mrs. B. F. Bateman, of Mt. Vernon.

Mexico District—Mrs. Williams and Mrs. L. H. Harris, of Mexico.

With the impetus that these ladies will give, encouraged by the ministers and backed up by each Auxiliary sending a complete report, accompanied by the 2½ cents each member for Contingent Fund, these meetings will be very successful and thereby help a needy cause, which is doing untold good for our young people who are being educated in the schools.

Will each Auxiliary look over the year's work and not fail to send a delegate to the District Meeting at the proper place?

St. Louis District meets at Farmington; St. Joseph meets at Glasgow; Sedalia District meets at Otterville, and Mexico District meets at Montgomery City.

So much could be accomplished if we could only find leaders.

MRS. A. A. HENLEY, Cor. Sec'y.
MRS. C. G. SMITH, President.

Laboring People Everywhere Follow My Lead to Better Living and Working Conditions.



Read this Message of Assured Help and Happiness—then write and ask me to Fully Explain My Plan that is Daily Helping and Making Happier more than 50,000 Laboring MEN and WOMEN Located in all Parts of the Country.

Yours for better conditions,

W. G. Critchlow

Address your letter to me personally and it shall receive my immediate attention. I am the founder of the ***I-L-U Grand Lodge***—the greatest secret Industrial, Benevolent and Protective Order for the toiling millions of laboring men and women the world has ever known. I am its present ***Grand President*** and ***Editor-in-Chief*** and am devoting my life to bettering the conditions of the great builders of this magnificent country of ours—the toilers who labor early and late and are heavy laden with burdens. I am helping to elevate them and show them the road to greater prosperity, happiness and protection for themselves and families. Thousands have already ***followed my lead*** and are now joyously reaping the munificent benefits of my uplifting help—others are daily coming with me and now I invite ***You***—to join with me in my chosen life work—to become one of my family—the "***I-L-U Family***," I call it—to ***follow my lead to better and more productive and protective conditions—and now I urge you to come***—one and all alike, without any discrimination whatever.

THE I L U

This is the Official Emblem of the I-L-U Grand Lodge—standing for "Equal Rights to All Toilers"—for Unity, Justice, Fraternity, Benevolence and Protection—liberation from the bonds of oppressive laboring conditions—escape from the captivity of debt and the terrors that accompany it. And what is of even greater importance, the right to live and do business with a man who will safeguard your interests and show you how to invest your earnings to the ***best advantage.*** As a member of my big family you will be furnished a beautiful ***emblematic button*** like this, which will proclaim your right to universal and equal recognition and enable you to command and enjoy the respect of all. ***Follow my lead*** now and enjoy all these privileges upon an equality with me and my "Family" of over 50,000 toiling souls.

If you are a laboring, hard-working man or woman, engaged in the daily struggle for an existence—sacrificing your energy and vitality in any line of labor—trying to provide a living for yourself and loved ones—plodding along a pathway, beset with obstacles and discouragement—then ***you*** are one of the thousands that need ***me*** and ***my help, and I will positively help you—freely, generously and substantially help you.*** Neither doubt nor uncertainty clouds ***this splendid and cheering message from me to you.***

Thousands and thousands of laboring people now know me and bless me—some of them are your people—people you know—people living in your immediate neighborhood, who are ***following my lead*** and ***reaping the benefit every day—yes every hour—of the great things I am doing for them.*** I am founder and presiding head of a great Industrial Benevolent and Protective Order, freely admitting to share in its bountiful and beneficial features, all people of either sex and ***any race*** over fifteen and under sixty years of age. This ***fine order*** provides for and ***protects all members***—cotton-growers, farmers, saw-millers, turpentine-workers, rivermen, teamsters, carpenters, mill-hands, ministers of the gospel, house-servants, and all others that "labor and are heavy laden" without ***any discrimination*** whatever.

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It has cost me a great deal of money to prepare and pay the postage on ***all the matter I will send you describing this great plan and how I propose to apply it at once to your relief and improvement,*** so when you write you must send me ten cents in silver or stamps to partly cover the cost, otherwise I cannot send it until you do. Besides, I must have this ten cents to ***convince me that you are actually and really in earnest about this matter and want to learn all about the help I have offered you.***

Address your letter to me in person like this:

W. G. CRITCHLOW, President and Editor-in-Chief
I-L-U GRAND LODGE, 138 I-L-U Building, Dayton, O.

and I will personally reply immediately and send you information and matter that will be worth many times ten cents to you and your loved ones. I am waiting now for your letter and hope that you will not disappoint me.

AN ANNOUNCEMENT—VICKSBURG DISTRICT.

The District Conference of the Vicksburg District will convene at Fayette, Miss., Aug. 26-29. We ask all the pastors and other members of the District Conference to be present for business Thursday morning, Aug. 26, at 9 o'clock. Struggle hard to have all benevolences raised and good revivals in your respective charges and circuits. All the general officers are cordially invited. Our Natchez Church is yet in a critical condition. We will loose it if the outside Church don't help. So we ask each pastor and his wife to bring $1 each and take a collection from their respective congregations and report the same at District Conference. We will call the roll. We want to raise at least the interest on the debt of about $2,700. We want $200. Pastors, wives and friends, let us save that beautiful brick Church for our Methodism. We earnestly plead with the pastors to bring at least three cash subscribers for the great old SOUTHWESTERN. Don't let her trail drag in the dirt. The Rev. P. H. Remburt and his good and loyal people are making fine preparations to entertain us royally. The programme will appear later.—L. W. Price, District Superintendent.

District Rounds

SO. FLORIDA MISSION.

THIRD ROUND.

Bradentown, Aug. 8-9; St. Petersburg, 8-11; Clear Water, 12; Hernando, 13-14; Keywest, 29-31; Ft. Myers, 28-29; New Smyrna and Lake Hellen, Sept. 4-5; Sanford, 12-14; Lakeland, 12-15; Plant City, 16; West Tampa, 17; Tampa and Port Tampa City, 18-21; Orlando, 26-28; Smithville, 26; Woodbridge, —; Daytona, 26-28.—Jeffrey Grant, Mission Superintendent.

KNOXVILLE DISTRICT.

FOURTH ROUND

Jefferson City, Aug. 7-8; Russellville, 14-15; Warrensburg, 21-22; Newport, 28-29; White Pine, Sept. 4-5; Kingston and Lonsdale, 11-12; Byington, 18-19; Knoxville "Seney Chapel, 25-26; Clinton and Coal Creek, Oct. 2-3; La Follette, 9-10; Harriman, 16-17; Greeneville, 23-24; Knoxville "Vine Ave.," 30-31; Morristown, Nov. 6-7; Tazewell and Tate Springs, 13-14. Brothers: Bishop Anderson writes me that our Conference has been changed from Oct. 21 to Nov. 18, and our benevolent collection must be in advance of last year. Do your very best on all lines. The Lord has blessed us greatly this year in many ways. Let us trust him to the end. Look well after the membership. This matter will have to be settled in your fourth quarterly conference. So be ready. See that the trustees have their reports ready when your conference meets.—W. A. Webber, District Superintendent.

LITTLE ROCK CONFERENCE.

Woman's Home Missionary Society—Dear Sisters: Stand by the Woman's Home Missionary Society. Let us be loyal and do our part to support and advance its work. Are we loyal Methodists? then why not stand by our Society which so nobly discharges its own obligations and responsibili-

tles and most effectively co-operate with the other societies and agencies of the church in educational, missionary and deaconess work. The women of the great church make a grave mistake by not being loyal to the work of the Society of the Methodist Episcopal Church, in so doing they do injustice to our own church. We wish to put it strongly upon the consciencesof our auxiliary members that our first duty is to stand loyally by our own church organization in carrying on th ework which has been committed to our charge. We have done little work the past year, where we should have don much. This Society does more and more for us each year by alding girls in the Home. And the noble gifts of Mr. and Mrs. Edward Lincoln Kunestman, Manhattan, Kansas, has been long needed and will ad dmuch to the increasing usefulness of our Adeline Smith Home, which has done so much for its girls. Can we not then do more to systematize the work? Lay permanent foundation for auxiliaries. Don't wait until the closing of the fourth quarter to make quarterly reports. Collect membership dues. No reports to the sercetary of temperance work, young people's work, Mite ox Secretary weakens every department of the Society throughout the District; gathering of people for a good time doesn't mean growth in the work. Reserving, personal work wins, paying annual dues raising pledges and student aid money is that which makes the work, and upon which the Board of Managers rely for an assured income to push forward the great work of the Woman's Home Missionary Society. My dear sisters what have you done in your charge where you could for its uplift and growing demand among the people? I find that you who do little and give nothing are the greatest grumblers, floor pickers, convention seekers. According to the treasurer's report we were found wanting. The fiscal year of the Society closed July 15th. The conference treasurer shall close her account with the auxillaries after which all moneys received shall be placed in the next years' account—constitution. Have we thought how much we are due our white sisters for the great Woman's Home Missionary Society, and the many things which through them we came in possession. The past year has been one which tested our faith. Let thousands grow discouraged and faint by the wayside, but let the Woman's Home Missionary Society live in the Little Rock Conference. Its need never was more imperative than now. The first quarter of the year closes October 15th. Let each local president, secretaries of departments, pastors and District Superintendents start now to arouse the dormant organizations. See to it that the amount raised is sent to Conference Treasurer, Mrs. Georgia Gray, 1214 Pulaski Street, Little Rock, Ark. Constitution, send reports quarterly cherish the duties of the Society in advance of other work. The secretaries send each auxiliary the pledges for this year soon. Mrs. W. B. B. Mason was elected secretary of the Colored Supervision Deaconess Training School in the annual meeting of the Board of Managers of the Woman's Home Missionary Society in Philadelphia. This is our opportunity to do great self-help by giving all we can to raise the amount required. Shall we help it on? Let us work, do our very hest this year, God will bless you. —Mrs. G. N. Johnson, Conference Corresponding Secretary.

Gleanings from the Field

LOUISIANA.

Clinton.—Our rally on the 18th of July, was a success. The classes raised: Mingo Brown, $1.35; Crit Badle, $1.35; Emma Kilburne, $2.85; Joseph Monroe, $4.35; Shack Gilmore, $2.25; Wm. Payne, $3.60; Andrew Davis, $2.55; Caroline Gipson, $1.75. Total by classes, $20.00. Publication collection, $10.35. Grand total for the day, $38.80.

The Rev. J. W. Turner, District Superintendent held his third quarter at Mt. Zion, July 18 and 19, which was one of the best quarters this year. We raised for all purposes, $125.67; paid District Superintendent, $17.05; paid pastor, $56.42. The members and friends are begining to learn to do their duties. I take this method of thanking the following ministers and their people for their aid in the rally. The Rev. J. L. Augusters of Mt. Carmel; B. R. Jackson of St. Peter; F. D. Bowers of St. Paul and the Rev. Willie Marshall of the old Baptist Church also my members and friends for their loyalty.—J. A. Landry, Pastor.

Morgan City.—Children's Day exercise were carried out successfully at Union Church. Brother Joshua Thomas spoke interestingly. Mr Thomas is our ex-Superintendent of the above named church. Prof. W. S. Posey of Baldwin also spoke instructively. Dr. J. D. Nelson by request of the pastor, talked to the children about "Children's Day." A good collection was taken. After which Miss Bertha Hines was crowned queen of the Sunday school, as she had succeeded in raising the largest amount a few Sundays ago in the queen contest. Miss Bertha is a faithful member of Union, and also treasurer of the Sunday school. After dismission by request of Ophelia Johnson, Philip McClure, Richard and Thomas Robinson. Carrie and Hazel Robinson, the Sunday school children were invited to the parsonage where they were secured with refreshments. "Success" is our motto.—W. Evans.

Bastrop.—We have ceiled the new church at Mt. Nebo, ready for the District Conference which is to be held August 11th, it is said to he the finest ceiled church on the Monroe District. This is the work of the Rev. L. H. Smith, the pastor of Woods Methodist Episcopal Church. The white and colored friends came from miles around to se this work, and they spoke in the hightest terms of it. Brother Smith is a good preacher as well as a good carpenter.

Belcher.—On the evening of July 25th, there was held a Sunday shchol anniversary at Bradford's Methodist Episcopal Church. H. S. Bradford arranged the progra m. The choir with Mrs. Mary Bradford leader and Miss —— Player, assistant, furnished splendid music. Mr. Willie Topp, Sunday School Superintendent of St. Paul Colored Methodist Church, made the opening address. Mrs. Anna Player, "The Need of a Good Mother in Our Homes;" Mrs. Emma Washington, Superintendent of Elizaheth Sunday school, Baptist Church, "Education a Necessity." Then followed the little folk with speeches and solos, charmingly delivered. Good address hy Mrs. Lizzie Smith, "Our Leadership," Master of ceremonies, Brother J. S. Bradford. We are indeed thankful to the Good Baptist sisters of the Baptist fraternity, hringing refreshment to treat the little folks. At night the Rev. S. M. Hunter preached inspiring an sermon.—C. C. Smith, Pastor.

Melville.—Our charge is in splendid condition, spiritually, though financially poor. Yet the people wanted the Alexandria District Preachers' Meeting at this place and got it. Too much thanks can not be given Brothers G. V. Johnson and Dan Johnson for their hospitality. Knowing that our Church was not large enough to accommodate the people, white and colored, we secured the plaining mill, a beautiful building, large enough to seat over one thousand persons. We can not give too much thanks to the white citizens of this place for their kindness in helping us to entertain the preachers' meeting and giving us the plainer gratuitously. The Preachers' Meeting convened Wednesday, the 7th. We had large gatherings each night. The quarterly conference was held on the 10th and 11th. The brethren met Rev. J. J. Obee with joy. The pastor made his report. Local preachers, exhorters, Sunday School superintendents, class leaders, the pastor and the several auxillaries made good reports. The Rev. J. J. Obee delivered a good lecture. This address was very stirring and will not be forgotten. Sunday night the Rev. J. J. Obee preached an able sermon. Monday night the Rev. E. W. Keighs, pastor of Antioche Baptist Church, was with us. He is an able preacher. We had a fine love feast. Melville never fails to raise the District Superintendent's salary. Our Epworth League is one of the best on the Alexandria District. The citizens of Melville gave the Preachers' Meeting a splendid entertainment. Under the wist leadership of the District Superintendent, J. J. Obee, the District will report at the annual conference with flying colors.—C. D. C. Bryan.

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Gleanings from the Field

ARKANSAS

Texarkana.—Texarkana is the gate way to the west from the east, also from the north to southwest. It is a city of 30,000 inhabitants with two Methodist Episcopal, two Colored Methodist Episcopal, two African Methodist Episcopal, eight Baptists, one Presbyterian and one Episcopalian churches; altogether, 17 Negro churches. Since the annual conference our much beloved pastor, the Rev. F. J. Jacob has been with us. He is quite an ahle preacher. He is now preparing to erect a parsonage and also to heautify the church. Pastor Jacoh has conducted two very successful revivals at our own church on College Hill; we had a splendid success. There were 21 accessions. Our pastor also aided the pastor of the Colored Methodist Episcopalian Church and had large success. He is quite a revivalist. Brethren when you are passing through Texarkana, drop our pastor a card at 706 Edward Avenue, and and stop over with him. He only wants a few days' notice to furnish you a good crowd.—C. T. B.

KENTUCKY

Smithland.—Our second quarterly conference was held June 26th, with our beloved District Superintendent in the chair. The reports showed that all departments of the churches were at work, and that the work had greatly advanced under the leadership of the new pastor, the Rev. R. D. Hines. The Rev. Dr. Tate on Sunday preached two very excellent sermons. The church was crowded to its utmost capacity. We paid our District Superintendent in full. The Rev. Mr. Hines has proven himself to he a wise leader of men, he is also a very progressive young man. He is a forceful and logical preacher. He and his pleasant wife have already made many friends in Smithland among both hlack and white, and it is the desire of the entire church that the Rev. Mr. Hines remains with us. We have raised for all purposes since the annual conference, $226.00. We are now at work on our new parsonage that was started two years ago.—G. C. Parker.

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MISSISSIPPI

Pauldings Circuit.—Children's Day was observed at two of the churches on the second Sunday, June 13. At Leonia Church the Superintendent, L. S. Cooper, conducted splendid exercises. Among those on the programme were M. W. Jones, Susana McCormick, Carrie Cooper, Joe Smith and Mary Dighsey. Collection $5.06. At Oak Bowery Mrs. D. A. Johns, superintendent, carried out the programme to a letter. Collection $5.00. The scholars spoke well. Spring Hill observed Children's Day the first Sunday, July 4. Superintendent G. W. Clayton and his scholars had splendid exercises, and colletced $4.01. Total collection $14.07.—J. A. Patterson, pastor.

Scranton.—At the Methodist Episcopal Church we had a grand rally the 5th Sunday in May. It being the first rally they have had in some time. It seemed almost a miracle to the faithful little band of members who have fought so hard and against so many obstacles that they succeeded in raising $73.00. Dinner was served on the ground. The following names were the speakers raised: J. Seymore, $4.05; J. C. Carter, $2.00; M. Cooper, $4.50; G. W. Hawkins, $5.46. The Rev. J. E. Holmes, pastor, Ocean Springs, $9.00; the Rev. L. Hunter of Zion Church, $7.00; Rev. W. P. C. Morrisson of Moss Point, $16.32; the Rev. Mr. Bolding of the African Methodist Episcopal Church, $5.41; the Rev. H. Brooks of the Baptist Church, $7.70. The prize was presented to the Rev. P. C. Morrisson hy the pastor as a reward for the highest collection raised.—A. Lee, Pastor.

Handsboro.—Our second quarterly conference was held at Turkey Creek, by the Rev. S. H. Canon, District Superintendent. The attendance was large. The officers made good reports which showed the work to he in a healthy condition. The Superintendent closed the business with words of advice and then proceeded to administer the Lord's Supper. The Rev. S. H. Cannon went from here to Riley's Church at Handsboro, where we went to have a great rally with his help. He preached at three o'clock, and at eleven o'clock the Rev. J. Hand, a local preacher. At night the pastor preached. The rally was truly a success. Total collections for the day $300.00. The two Ladies' Aid Socicties of the church raised: Ladies' Aid No. 1, $135.42; No. 2, $85.00; the following paid on dollar and Moor, Messrs. Handy, $2.00; Kind, $2.00; Clark, M. Thompson, $1.00 each; McWells, $2.00; Whitton, Thom. Hand, H. Ganst, Rachel, Hammac, Harrett Hand, Hanah Boyd, May Chils, Elizabeth Davis, Lillie White, Charlley Watters, Mrs. Gates, $1.00 each. As did others too numerous to name. We sincerely thank each one. Total collection for this quarter, $486.54.

District conference is coming. All loyal pastors will redouhle their efforts for securing suhscriptions. All loyal members will respond to their appeals.

NORTH CAROLINA

Cornelius and Hunter's Charge.—Our pastor, the Rev. W. E. Clapp, came to us immediately after the close of the conference and has worked hard and sicccssfully, although his wife has heen under the care of the doctor ever since they entered the Charge. This is a new Charge which had one church, a preaching place and a church started at Mt. Mourne. The pastor went to work and was soon in the church at Mt. Mourne. The corner stone was laid and $45.00 collected. A revival meeting was opened out which resulted in 18 conversions and 24 accessions. On the fifth Sunday in May the corner stone was laid at Hunter's Chapel. At eleven o'clock the Rev. G. F. Hill, pastor of Lawesville Charge, preached to the delight of all collection $28.00. This is a good church with a faithful membership. The Sunday school has raised $28.00 for Benevolence. The third Sunday in June was Children's Day at Hunter's. The pastor preached at eleven and at three the Sunday school rendered a nice program. Address by Prof. Lanez White. Collection, $10.00. Good Children's Day exercises at Mt. Mourne. Fine address hy Prof. E. Hohbs. We now have a nice lot at Cornelius and the framing on the ground for a new church. We plan to make the first Sunday in September, Southwestern Day, when a large number of our people will meet at Hunter's Chapel.

Advance.—District Superintendent, the Rev. R. Smith, held his fourth quarter at advance, July 24-25. The quarter was a very successful one. The Superintendent preached a fine sermon at Wesley Chapel, Sunday at 11 o'cloc a. m. At night he preached at Piney Grove, Advance to a full house. We paid him $13.08; pastor this quarter, $44.00. Our Benevolent collections had been very good so far, we have made an increase of $16.00 over last year's report, and we expect to make the increase a tleast $30.00 before the close of the conference year. Pastor Wells is doing good work in the church, and making a Christian record among the people.—Thomas Mock.

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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

MRS. P. W. WEBB.

Mrs. Vestuh Olah Webb, wife of the Rev. P. W. Webb, A.B., pastor of White Methodist Episcopal Church, Little Rick, Ark., died at Solghuchln, Ark., July 9th, 1909. Death loves a shining mark and in casting his shaft, struck down and claimed for his own our belover friend, sister and co-worker. Death has taken from among us this most estimable woman whose life was as pure as the morning dew, and whose character as spotless as the new made snow—a woman whose whole life was wrapped up in the service of her children, her husband, her parishioners, her church and her God. She was beloved by all for her many endearing Christlan qualities. She had a bright smile for all. We, the brethren and members of the Little Rock conference extend to the grief stricken husband and to the bereaved mother, sisters, brothers and friends, our inexpressible and sincere sympathy in this their hour of greatest bereavement. We feel that in her death the husband has sustained an almost irreparable loss.—W. S. Sherrlll, District Superintendent of Little Rock Districl.

MRS. NANCY WILLIAMS.

Mrs. Nancy Williams, wife of the Rev. Thomas Williams, pastor of Godman Church, Charenton, La., died July 26, 1909, at her post of duty. She was born Aprll 26, 1870. On Avoca Plantation, Rapides parish, in 1970. The deceased was married to the Rev. Thomas Williams, in 1887; was converted to Christ under the pastorate of the Rev. Travis Larkins, in 1896, her husband joined the Louisiana conference, and from then until her death, she stood my his side. Very often when he would get discouraged, she encouraged and helping him along. The past two months, her health failed her so much, so until Brother Williams carried her to Alexandria to be among relatives. On the 7th of July she felt that the end was nigh and asked her husband to carry her home, saying that she wanted to die at her post. The funeral was largely attended. Her husband and other relatives mourn. Interment was made in a neat tomb in the Godman cemetery; funeral was conducted by the Rev. O. J. Harvey, assisted by the Revs. Sanders Carroll of Franklin, and T. P. Norris of Crawford. "Servant of God, well done."—O. J. Harvey.

MRS. AMANDA McLAIN.

Amanda McLain died at Marietta, Ga., July 21, 1909, in full triumph of faith. She was the widow of the late Rev. B. H. McLain, who died five years ago. He served the Atlanta and Savannah Conferences more than thirty years. Sister McLain was a true mother, a devout Christian and a loving neighbor, and was loved by all that knew her. By her death many hearts are bereaved.—A. H. Jackson.

Cook.—Louise Cook died at her home July 15, 1909. She was a faithful Christian, a devoted mother and a loving wife. Five daughters, one son and husband mourn their loss. There were present the Rev. L. E. Hayes and the Rev. J. S. Burton, who assisted the pastor.—H. Smith.

Briggs.—Jackson Briggs, born October 4, 1880, died July 23, 1909. He was converted and joined the Methodist Episcopal Church July 12, 1899; having thereafter a faithful and consistent Christian. Father, mother, three brothers and five sisters survive him. Funeral service conducted at Briggs' Chapel by the pastor, assisted by the Rev. P. Bibbs and the Rev. N. Matthews.—D. Banks, Pastor.

Beauford.—Mrs Racheal Beauford one of the oldest and most faithful members of Simpson Memorial Methodist Episcopal Church, New Orleans, died, has entered into rest and peace. She did not forget the church in her will.—H. Taylor, Pastor.

Jones.—Mrs. Pauline Jones died at New Orleans recently, firm in the Christian faith. She was a stewardess, sister of Simpson Memorial.—H. Taylor, Pastor.

Williams.—Mrs. Sarah Williams of New Orleans died Sunday, July 18, 1909. She was serving in the stewardess Board of Simpson Memorial Metodist Episcopal Church.—H. Taylor, Pastor.

Cook.—Thomas Warren Cook, born July 28th, 1837, and died at his home in Greenville, Miss., July 21st, 1909. He joined the Methodist Episcopal Chruch at Jackson, La., in 1873, served the church as class leader Steward, Trustee and S. S. Superintendent, in fact filled all the offices of the local church that could be filled by laymen. He was united in marriage early in life, and seven boys and three girls were the result of this union, all survive him except one son. Brother Cook was a noble man. His large family is educated, cultured and refined. Three sons are fine mechanics, masters of their trade and greatly in demand. Two sons have charge of the construction of the only Negro oil mill built in the world (at Mound Bayou, Miss.) Dr. L. D. Cook is a practicing physician and surgeon, at Seguin, Tex., and ranks high in his profession. Two other sons are general merchants doing an excellent business in this city. One daughter, Mrs. G. W. Bell resides in St. Paul, Minn. Mrs. E. J. and A. J. Cassicalvo received a splendid education in New Orleans University, married excellent men and reside in this city. Besides these, Brother Cook leaves a faithful, loving wife, who has stood by him for nearly a half century. Since coming to this city his health prevented his activity in church affairs. His funeral was from Revels Memorial, the Rev. J. A. Slate, Pastor officiating.

Chapman.—Amanda Chapman, a faithful member of Mt. Zion Methodist Church, Clarence, La., died July 26, 1909, aged 70 years. Deceased was born in the State of Georgia. She was the mother of nine children. She was received into the Church by the Rev. Ebenezer Hayward. Mrs. Chapman was always ready and willing to serve. She was a member of the Ladies' Aid Society. She was ready when the summons came. Funeral conducted by W. J. Hampton, pastor, and N. Robert, local preacher.

Lear.—Margaret Lear, a member of Mt. Zion Methodist Episcopal Church, Clinton, La., died in the full triumph of Christian faith, July 24, 1909. She joined the Church in 1872, under the Rev. Isaac Haward's administration. Three daughters and a granddaughter, members of Mt. Zion Church, and friends mourn their loss. "Servant of God, well done."—J. A. Landry.

Fowler.—Mrs. Laura Bell Fowler, wife of Robert A. Fowler, formerly of Georgetown, Ky., but now of Cincinnati, Ohio, died Monday night, July 12, 1909. She was a devoted wife and mother and a faithful friend. She was a member of the First Baptist Church at Georgetown, where interment was made.

Wright.—Lucy Wright, a prominent member of Andrew Chapel, Fort Worth, Texas, fell asleep in Jesus on the night of June 25, 1909, at her home, surrounded by her faithful and loving companion and dear friends. She was conscious to the last. She professed a hope in Christ at an early age and yielded herself entirely to God and His service. She was for two years the faithful president of the Woman's Home Missionary Society, making her last report at Victorio, last November, at the annual convention. Funeral services conducted at Wesley Chapel, Austin, of which she was formerly a member. The Rev. Moses Smith, her pastor, the Rev. F. L. Kirkpatrick, her ex-pastor, had charge of the funeral.—(Mrs.) Grace C. Echols.

Johns.—Hanna Johns, wife of J. H. Johns and the beloved daughter of Mr. and Mrs. French, of Summers, Miss., died July 16, 1909, in Jackson. She leaves a husband, father, mother, one brother, five sisters, five children and a host of friends.—W. S. Hill.

AN APPEAL FOR THE STORM SUFFERERS.

The late storm of July 21, was in every way a record breaker. Its path is one long, woeful, barren track, it is enough to make any soul shed tears to see the ruins and to hear the pitiful story told. People homeless, white and black, and crops destroyed; they are really in great need of help. No one will make a mistake to help these unfortunate people. Most of the churches and parsonages are in ruins, pastors without shelters, clothing and food. I am just from the field. The Rev. E. D. Hubbard, Columbia, Tex., the Rev. Wm. Mack, Anchor, Tex., and the Rev. M. C. Gillispie, Kendleton, Tex., are really in a suffering condition, and therefore we appeal to the public to aid these worthy brethren with money. Clothing, food, furniture or bedding, anything given will be greatly appreciated, and send either directly to above addresses or to J Mercer Johnson, 2316 Dowling St., Houston, Texas.—District Superintendent.

A DESTRUCTIVE STORM.

Goliad, Texas.—This is my secod experience in a storm. In 1902 at Goliad, Texas, I suffered the loss of my wife and child. Thank God no lives were lost in this one. We all narrowly escaped death. Wednesday, July 21, at 5:30 a destructive storm struck our little town, destroying houses, and churches, barns, trees, etc. St. Paul Methodist Episcopal Church was destroyed and the parsonage blown from the blocks, damaging household furniture. The public school building was also destroyed. The Methodist Episcopal Church South, was wrecked. We, the pastor and members of St. Pane Church ask each pastor of our conference to take an after collection to help us rebuild. Any amount given will be thankfully received. Send donations to the Rev. E. E. Cooper.—M. S. Jordan.

A "SQUARE DEAL"

It is often argued that women do not have an equal chance with men, for enjoyment and usefulness, because women suffer so much from pain and weakness. In a general sense, it is true that women bear more physical pain than men. However, the belief that women *must* suffer regularly, on account of ailments and weakness peculiar to their sex, has been successfully contradicted by the relief so many women have obtained by the use of Cardui, that great remedy for suffering women.

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Crescent City Notes

SIMPSON MEMORIAL.

The Simpson Memorial Rose Bud Club and the King's Daughters met August 1, at Simpson Memorial Church for the installation of officers who are: Mrs. H. Graves, president; Miss M. L. Taylor, first vice-president; Mr. Oscar B. Worsham second vice-president; Mr. James E. Frere, secretary; Mr. Arthur Campbell, corresponding secretary; Miss Valena Mullen, treasurer; Miss Milton Grays, chaplain; Mr. Peter Eads, sergeant at arms; officers, King's Daughters: Mrs. Louisia Williams, president; Mrs. Nancy Knox, vice-president; Mrs. Maelia Turner, secretary; Mrs. Peter Clark, recording secretary; Mrs. Emily Miles, treasurer; Mr. F. M. Miles, chaplain. The Rev. C. Stanley and the Rev. J. A. Lindsay were with us and rendered valuable service. Mr. Lindsay preached and installed Rose Bud officers and the Rev. Stanley installed the officers of King's Daughters.—James E. Frere.

Amount raised in class rally held at Simpson Memorial July 18. By classes: Sister A. Davis, captain, $2.00; S. Sanders, $3.50; C. Bush, $7.50; E. Wathens, $9.25; C. Smith, $13.85; E. Bessic, $5.35; L. Williams, $32.80; C. Joseph, $4.25; E. Moore, $5.50; M. E. Robinson, $3.50; E. Miles, $11.05; L. Williams, $4.00. Total, $102.55. These rallies are held the third Sunday in each month, to raise funds to liquidate indebtedness on said church.—H. Taylor, pastor; W. J. M. Price, district superintendent; E. P. Damous, secretary. trustee board.

WOMAN'S HOME MISSIONARY SOCIETY, LOUISIANA CONFERENCE.

There will be a regular meeting of the Board of the Woman's Home Missionary Society of Louisiana Conference, Thursday, August 12, at 3 p. m., at the residence of Mrs. D. C. Meade, 337 Adams Street. Members of the Board are requested to be present. Matters of importance. Come prepared to pay pledges on Peck Home.—Miss D. C. Meade, President; Miss Emma Bessic, recording secretary.

The Rev. D. D. Shelly is one of the progressive members of the Upper Mississipp Conference and is at present Pastor. He is a successful revivalist and has never failed to add



to the membership at the points he has served. He is a coming financier and stands loyally by all the enterprises of the Church, and is an ardent supporter of the SOUTHWESTERN.

How may the influence of a District Conference upon a community be made more helpful and permanent? By increasing the circulation of the SOUTHWESTERN in that community.

Gleanings from the Field

LOUISIANA

Morganza.—The stewardesses had a grand rally July 25. Sermon by the local preacher in charge. Collection, $7.70. Encouraging words by the pastor, who preached that night.—Silas Smith, Pastor.

Jeanerette.—During the somber hours of early night, a host of ladies and gentlemen under the leadership of Mrs. Edwards and Miss Alice Sprawls, came to the parsonage of the St. Paul Methodist Episcopal Church, followed by melodious voices, the door was opened and the Rev. E. C. Gains and family were surprised with more than two hundred and forty pounds and a handsome purse of cash. The party then retired to the church and were amused in speech making and appropriate games. The Rev. Mr. Gains is an able minister of the gospel. He loves his people and in turn, his people love him. He has won for himself a host of friends both white and colored. We cannot say too much in praise of this Christian Gentleman who is both a leader and a friend to his people.—Rial B. Lee.

TEXAS

Clarksville.—St. Paul Methodist Episcopal Church is spiritually and financially alive. We have organized a goodly number of the ladies into a Ladies' Aid Society. The Ladies' Aid Society and Auxiliary of the Woman's Home Mission Society are doing good work. We have just closed a very successful revival meeting. Conversions and additions were fifty-one; money raised during the meeting, $50.95. The Rev. W. M. Barthey, Conference Evangelist, who conducted the meeting, made a great impression upon the people of Clarksville. The brethren of the Texas Conference who need help in revival meetings will make no mistake in securing his aid. He is fully prepared to render good service. —S. M. Boiden.

What Ails You?



Do you feel weak, tired, despondent, have frequent headaches, coated tongue, bitter or bad taste in morning, "heart-burn," belching of gas, acid risings in throat after eating, stomach gnaw or burn, foul breath, dizzy spells, poor or variable appetite, nausea at times and kindred symptoms?

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Marriages

WOODS-WALKER.—Mr. Mat Woods and Miss Carrie Walker, at the home of the bride, at Shamrock, La., July 29, 1909, in the presence of many friends, the Rev. George Thomas reading the ceremony.

MAY-MEEDS.—On July 24, 1909, at Biloxi, Miss., Mr. William May and Miss Emma Meeds, of Wesley Church, New Orleans. Mr. and Mrs. May will live in the city of Biloxi. The Rev. Henry W. Woods, Pastor, officiated.

CARNAL-THOMPSON.—Mr. Chester Carnal, of LeCompte, La., and Miss Eliza Thompson, at the home of the bride, who is a member of Kynett Methodist Episcopal Church, Boyce, La., and a teacher in the public school at LeCompte. The Rev. F. M. Lathington officiated.

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In the CATALOGUE of the University, which will be sent free of charge to any address, will be found abundant information as to EXPENSES in any one or all the schools, Courses of Study, Student Life, etc., etc.

A separate Catalogue of Flint Medical College has been published and may be had on application.

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Sanitation of School Rooms and Dormitories

By G. W. Hubbard, M. D., Dean of Meharry College, Walden University, Nashville, Tennessee

The importance of proper sanitary provisions for our school rooms and dormitories can scarcely be over estimated.

The question of personal and school hygiene has not received the attention that it deserves, either from school authorities or from pupils themselves. The question may be considered, first, in regard to their school buildings and surroundings; second, relating to personal hygiene of students and teachers.

It is hardly necessary to say that all school rooms should be properly lighted, heated and ventilated. If possible, the light should be either at the side of students or from the rear of their seats in the school room. When artifficial lights are used, they should be properly shaded so that the light will not fall directly into the eyes of the students. If lamps are used, the German Student's Lamp is preferable. Students should never be allowed to study while lying in their beds. If there is any trouble with their eyes they should be carefully examined by a competent physician.

The proper temperature of a school room is from 70 to 75 degrees, F. School rooms are frequently found having a temperature ranging from 80 to 85 degrees.

If a building is heated with stoves, great care should be exercised in having the stove properly protected and placed on either concrete, brick or zinc.

The proper ventilation of a school room is a serious proposition, especially in buildings where the proper facilities for ventilation have not been provided. All windows should be arranged so that the upper sash can be lowered. A narrow board placed on the window sill a couple of inches from the lower sash, and this sash raised a few inches, will provide means for the entrance of fresh air from the outside, and will not produce a cold current of air directly on the students. Sleeping rooms for students should also receive proper attention along the same lines. Students are very much inclined to disregard ventilation even when proper facilities have been provided. They should be warned of the danger of covering their heads with bed clothing after they retire for the night. If their rooms are properly heated and a sufficient amount of bedding provided, they will be less likely to err in this direction.

All dormitories should be provided with fire escapes, so that their occupants can pass out of their rooms in safety in case of fire. If suitable ladders can not be provided, each room should be furnished with a rope securely attached to some permanent support in the room. A fire drill is very useful in enabling a large number of students to pass out of a school room in case of danger.

It is needles to say that all school rooms and dormitories should be kept scrupulously clean, and, if necessary, disinfected and the bedding should make frequent visits to the laundry.

Kitchen refuse should be burned or quickly removed from the vicinity of school buildings. All windows and doors should be carefully screened, to keep out flies and mosquitoes. The flies are carriers of typhoid and other germs and mosquitoes are the cause of both malarial and yellow fever.

PERSONAL HYGIENE

The old adage, that has been attributed to John Wesley, that "cleanliness is next to godliness" is as true of students as of persons in other occupations or professions. Every school should be provided, if possible, with proper facilities for taking both hot and cold baths, and all students should be required to bathe at least twice a week unless there are good reasons to the contrary.

Students' teeth should receive careful attention, and they should be cleaned at least once every day. It would be well to consult a competent dentist at least once a year, and if there should be signs of decay they should be carefully treated. The old belief that the teeth of colored people do not need the services of a dentist is now no longer tenable.

All students should have a sufficient amount of suitable clothing, and especially underwear. The style is of less importance than the material and appropriateness for the season and locality. If students have not been successfully vaccinated within two years previous to entering school, this should be attended to at once, and if this is properly done, there is little danger of their contracting the disease. In case a student should be attacked by any of the contagious diseases he should be immediately quarantined so that the other members of the school will not be likely to contract the disease. Even in cases of what appears to be a slight illness it is best to consult a competent physician than to delay until the disease is beyond control.

The question of diet is one of the most perplexing and troublesome problems that confronts an institution that maintains a boarding department. Students who have been engaged in manual labor during vacation usually desire more food during the first part of vacation than is good for them. It is now pretty generally admitted that most people eat too much meat, and some students are not satisfied unless they have it two or three times a day, and they are especially fond of pork. On the other hand the food supplied by some schools is not suitable in quality not sufficient in quantity. It would be better to charge a higher rate for board and improve the bill of fare. At the present price of articles required for the table, it is doubtful if the proper diet can be furnished for the rate now generally charged.

Every large school should have a physician or health officer to look after the health of the students. The proper supply of pure water should be furnished by every school, and it is now generally understood that the germs of Typhoid fever and perhaps some other diseases are introduced into the system through the food and drink. School authorities can render valuable assistance in preventing the spread of tuberculosis, and students should receive careful instruction regarding this disease which is such a scourge among the colored people of the South. The supply of milk should be carefully examined, and that obtained from cows suffering from tuberculosis should never be used.

Students should be required to take a proper amount of exercise, and it would be beneficial if all students were required to work an hour each day. They should be warned against the use of stimulants, tobacco, narcotics and patent and proprietary medicines. In some schools a pledge is required that students should abstain from intoxicating drinks and I believe that all institutions connected with the Freedmen's Aid Society should require such a promise as a condition for admission, and if they should indulge, should be promptly excused from school.

Gammon Theological Seminary as a Proper Place for Ministerial Preparation

By the Rev. E. W. Stratton, B. D.

That the race needs an educated, cultured, godly ministry must be admitted. The preacher must be thoroughly finished unto all good works. "A workman that needeth not be ashamed." His equipment must be physical, mental, moral and spiritual. He must have a strong, well developed body in order that he may endure hardness as a good soldier of Jesus Christ. A scientifically trained, well educated mind generously stored with knowledge and information in order that he may instruct and enlighten his people, and above all, a strong, moral character and an intensely devotional and spiritual life in order that he may be the living embodiment, an incarnation of the Gospel he proclaims from the inspired volume. Thus and thus only can he conduct his flock into the green pastures of Divine truth and into the narrow paths of holy living.

It is a very serious fact indeed that so few of our talented, accomplished, brilliant, our best prepared young men are entering the sacred calling while so many, the great majority of them are entering the secular professions. We are living in an age of materialism and the very air we breathe seems to be surcharged with the mercenary spirit. Hence it is no surprise if these men are influenced by the desire for worldly gain, social position and the emoluments of power. But the Church of God must be aroused from her lethargy. She must take hold of the young men, teach them and train up a royal priesthood, an holy ministry unto the Lord. Let the ministry cease its murmuring and complaining about hard times, burden-bearing and tribulations; let it cease to magnify its hardships, and let a new song be in our mouths and upon our lips. Talk less of the difficulties and trials of the ministry and discourse more frequently upon the joys pleasures and delights of our soul-winning. "He that winneth souls is wise." "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and forever."

Having briefly considered the kind of ministry we need, suppose we inquire if Gammon Theological Seminary can furnish the preparation demanded? Let us apply the great law of test to this well-known school of the Prophets and if it be found that the institution meets the demands of the age, then Gammon is most assuredly a proper place for ministerial preparation. First of all, there is the test of location. Institutions of learning have been known to fail in the accomplishment of large results because they were unfavorably located. Location is everything to the success of a college or theological seminary.

In spite of adequate endowment, splendid equipment and a most efficient faculty, Andover Theological Seminary on account of unfavorable location, a few years ago, failed to attract enough men to keep her doors open and was therefore lost entirely to the Congregationalists. But this can never be said of Gaammon situated in the State of Georgia, at Atlanta, the gate city of the South, Gammon is most favorably situated. In the very heart of the Sunny South, in the very center of the Negro population of our country, easily accessible to and from all points of the compass, for situation, Gammon is simply beautiful and ideal.

Again there is the test of equipment. With investments and endowments of more that $600,000, this institution is undoubtedly the South's best endowed Theological Seminary. Its theological library is the largest and best equipped in this part of the country, while its attendance is the largest of any irrespective of race or color. Its faculty too is deserving of special mention. For what are endowments of property and money without investments of brain, scholarship, culture, piety and character? Headed by the profound scholar, the wise administrator and the eloquent preacher, Dr. J. W. E. Bowen, it comprises some of the best theological talent to be found in this land of ours.

Lastly, let us apply the one supreme test by which institutions of learning are judged. To the former it is known as the law of productivity; to the manufacturer as the law of output. Hence in the eyes of a farmer a tract of land is valuable only as it is productive, while the manufacturer considers his plant of no account if its output is not satisfactory. And so we judge an institution by its graduates, its alumni, by the kind of men and women it sends out into the world. If school, or college or theological seminary send out strong, worthy men, then it is deserving of the support and patronage of the people. What is the record of Gammon in her brief history of twenty-five years—I say brief history of a quarter of a century, for what are twenty-five years in the life of an institution when it takes twenty-one years to grow a man? A theological seminary twenty-five years of age can hardly be said to be full grown. Certainly it has not attained its majority, and yet during these twenty-five years of struggle, growth and development, Gammon has graduated 256 men, 56 of whom were degree men; of this number, 5 have labored as missionaries in the "Dark Continent," 14 have been or are presidents, or principals of universities, colleges or academies; 17 are at present engaged in educational work; 56 have been or are presiding elders; 3 are at present presidents of colleges and are holding general church positions. With such distinguished alumni as Drs. Cox, Camphor and Peeler well known college presidents, Dr. M. C. B. Mason, secretary Freedmen's Aid Society, the most widely known of all, Dr. R. E. Jones the brilliant editor of the Southwestern, Dr. E. M. Jones, Field Secretary of the Board of Sunday Schools, Dr. J. P. Wragg of the American Bible Society, and many others equally as worthy. Gammon has certainly made good,

made for herself a record, a history, creditable and glorious, worthy of a much older institution. And now, since Gammon has satisfactorially met the law of tests in its location, its equipment and its productivity or output, it is undoubtedly clear that our subject is true that Gammon is a Proper Place for Ministerial Preparation. Let therefore every Methodist preacher seek out the choicest young men he can find and send them first to Claflin for their literary and collegiate training and then on to Gammon for their theological preparation; for as Pope has well expressed it:

"A little learning is a dangerous thing,
Dring deep or taste not the Pierian Spring.
For there shallow draughts intoxicate the brain
And drinking largely sobers us again."

Greelyville, South Carolina.

Five Years at Gammon Theologlcal Seminary

By the Rev. G. H. Trever, Ph. D., D. D.

Five years ago in September the writer was called to the Chair of Exegetical Theology in Gammon Theological Seminary. The field and work were to him entirely new. Always interested in the work of the Freedmen's Aid Society, as a pastor trying to keep himself informed upon the subject and looking faithfully after the collection, he had nevertheless no first hand knowledge of the field, the work, or the prospect. He had never visited the South. He had never met many colored people except one or two in school, a few in some Wisconsin towns, and a small number in the General Conference of the Church. Thus he went to Atlanta with an open mind, desiring not only to do the best work possible in his new field, but also form an intelligent, independent judgment upon the situation. In the five years that have passed some decided impressions have been made.

1. The absolute, imperative, necessity for the Negro race, if it is ever to come to its best, not only of primary and industrial education, but also of college and professional training. This, simply because the Negro is a man, to whom all the doors of opportunity ought to be open with no artificial restrictions to hedge him in. Does the white man need his own leaders in sanctum and forum, in the marts of trade and the banker's office, in the school room and professor's chair, in the courts, hospitals, medical schools, physician's study and office, in pulpit and Episcopal seat? So does the Negro. Each day's experience has added intensity to the conviction that for the colored people all educational doors should be thrown wide open. Primary education for all classes, industrial training for the masses, high school and normal training for many, college training for all who want it and who can and will take it, and professional training for those who plan to enter the professions. This is the very platform which the writer a couple of summers ago heard the late lamented Bishop C. B. Galloway, in presence of a large audience at a northern Assembly, lay down as his own conviction for Negro as well as for white.

2. The eagerness of the Negro for education. The rank and file seem fully to realize that if the race is to rise and be saved from its various ills it must throw off the burden of ignorance. It is being done. Many of the most ignorant and poor are willing to endure almost any inconvenience and privation if only their children may have a better chance than their parents had. In our own school there is on the part of the great majority an intense thirst after knowledge. In some cases it is actually pathetic. We believe that in no institutions of the land are the students more eager to know than are those in the higher institutions for the education of the colored youth. In some cases whole classes have actually implored the professor to give them extra lessons and an additional evening hour that some work might be better completed.

3. The ability of the Negro mind. Before going South we have often heard it said that the black man's skull was too thick and his brains too thin, his forehead too small and his lips too big, and his heels too long for him, except in occasional instances, to master the higher branches of learning. What truth there might be in such statements we were not then prepared assuredly to say. We now know by experience that they were false and probably often wilfully so. The Southern Negro hater knows better. He is now complaining that the black man learns too easily and too much. The colored man's friends in the South know better also and rejoice in the fact of the Negro's ability. To ask me now whether the black man can master the higher branches is as if one should ask whether electricity can drive cars, illuminate buildings, and flash messages around the earth. My own classes every year have furnished a good average of men of striking and even of brilliant ability. With a somewhat wide experience in educational institutions on both sides of the sea, this writer freely says that he has had in his classes in Exegetical theology, English, Greek and Hebrew, a goodly number of men who would fully equal the best white students he has known. Nor is there as far as he has been able to discern, any advantage in favor of the light colored over the blacks.

4. The importance of Gammon Theological Seminary to the welfare of the Negro race. We know its equipment, its ideals, its opportunities, its spirits, its student body drawn from all over the country and from other parts of the world, its achievements, its alumni, its great possibilities. Its graduates we have met everywhere in leading positions, honoring themselves, their Alma Mater, their Church, their God. It is our deliberate judgment that there is no other one institution in the South which has in it more beneficent possibilities for the Negro race than Gammon Theological Seminary.

5. The Colored Conferences. We had heard and read many jokes about the Negro preacher. But they are rapidly losing what point they may ever have had. We have seen these Conferences at first hand and have been surprised at the general and rising level of intelligence, culture, and character. Certainly some Conferences much surpass others, and in all of them there are some men ignorant and some of low moral and spiritual tone, but, on the whole, this writer has been surprised and delighted with the character of the Negro ministry and with its daily improving intellectual, ethical, and religious condition. We know not a few colored preachers who would do honor to almost any pulpit in the land.

6. The gradual but certain rise of the people as a race in intelligence, thrift, prosperity, morality, and religion, and this in the face of all sorts of injustice and of most tremendous and appalling odds. The prospect is brightening. The dawn is on the hill tops. He "is rising." He only needs a fair chance and an open field and the help that a more favored brother can give and ought to give and he will make a worthy place for himself and be a valuable part of our citizenship and of the Kingdom of God.

Chicago, Illinois.

The Duty that is Nearest

"Do the duty which lies nearest thee, which thou knowest to be a duty. Thy second duty will already have become clearer." So wrote Thos. Carlyle to those who were perplexed about what they ought to do.

His advice is fundamental, and the very heart of wisdom. It is also a key to unlock doors of uncertainty in every direction. Young men often never discover what their life work is to be until they begin at humble tasks near at hand. One of our most successful business men began work at a dollar and a quarter a day as a common laborer, after having graduated from a technicl school. He found himself nd his career while at this work.

The shortest way to the peace of God and to spiritual power is often by self-forgetful service, in the name of God, with insignificant work near at hand. The work may seem to have no relation to the soul's larger interests, and none whatever to the tasks of a life-time; and yet in the doing of it with faith and love the disciple finds himself in the presence of God, walking on his life's great highway.

"Do the duty which lies nearest thee." Do it with a loving heart. Do it in the confidence that God will assign the highest and most useful tasks that are possible to those whom he can trust.—Rev. Worth M. Tippy, D. D.

Progress at Samuel Huston College, Austin, Texas

BY PROF. S. L. BROWN



DR. R. S. LOVINGGOOD, President

There is great rejoicing among the friends of Samuel Huston College. Two or three friends in the North have subscribed above $4000 for the erection of the New Industrial Building for boys. Announcements will be made later. This sum is to be augmented by the Conference collections. Work is to begin at Commencement May 10, 1910. The building is to be dedicated during the Tenth Anniversary; the last part of Nov. 1910.

Samuel Huston College will begin regular collegiate work this fall. The college is fortunate in securing the services of Professor Rufus M. Meroney, of Austin, Texas. Professor Meroney is a



PRESIDENT'S RESIDENCE

mmber of our Wesley Chapel at Austin. He is a graduate of Tillotson College. He taught some years in the Public Schools of Austin. Desiring to better equip himself for usefulness in life, he went to Yale where he spent five years graduating this past June in class with President Taft's son. In a



PROPOSED INDUSTRIAL BUILDING

class of 320 there were 80 general honors and 20 special honors. Mr. Meroney's name is among the 80 and also among the 20. He won special honors in English Language and Literature.

The College has just purchased a beautiful ten-roomed residence with three vacant lots just across the street from the college as a home for the President. It is a beautiful building among the trees. In the accompanying cut, the building cannot well be seen because of the beautiful trees. The purchase price is $4,800.

One of the needs of the school has been a park for athletics. A beautiful tract of land at the limits of the city consisting of 8 1-2 acres has been purchased at a cost of $1,700. Here an Athletic Park is to be erected. Enough land will be left for a vegetable farm.

Our stirring president, who is now visiting the District Conferences, is to be congratulated. He has just received the degree of Doctor of Philosophy from the New Orleans University.

Prof. C. L. Eason, our teacher of Greek and Latin for the last eight years, who finished from the High School of Galveston, Texas, and spent six years in Oberlin College, Ohio, has received the degree of A. M., from Bennett College, Greensboro, N. C., and also from Paul Quinn College, Waco, Tex.

The Local Committee of teachers was in session a few days ago and the report is that some new teachers are added to the Faculty for the fall.

The Place of the Christian College in a Nation's Life

By the Rev. W. F. Isaiah

The founders of this Nation in the early days of the New England Colonies had the true Democratic ideas.

That Governments are for the benefit of the individual citizen rather than for any favored class, and with this idea they established free public schools for the children of all, rich and poor alike. This spirit spread through the North and Northwest, until the people of every Northern State and Territory were permeated with the idea that the State should provide at least primary and secondary educational facilities for all of its youth. The founders of the New England Colonies, not only established a permanent free school system but also founded and established State Universities, and Christian Colleges, where a higher education may be had. And through Virginia as a gateway, this spirit born of philanthropic patriotism in spite of opposition and class legislation, established the public free school system throughout the Southern States, and as the South grew in territory and increased in population, State Universities, and Christian Colleges were founded and established along with the Christian church.

The Christian college is the church's greatest agency for Christianizing the world. Bishop Simpson once said: "Educated minds rule the world; and if Christianity shall ever gain control of the world, it must establish and maintain Christian colleges where educated minds are trained, and that the founders of Christian colleges have created the ruling influence in life and society." Therefore the Christian college holds a most important place in a Nation's life. It is the center of social, intellectual, moral and religious power. A power that is lifting the people to a higher place of Christian manhood and citizenship, and it is due largely to the Christian colleges that our American Nation is able to take the emigrants that come to our shores from year to year from all parts of the globe and transform them into true American citizens, who by their varied tastes, ideas and abilities are helping to make this the greatest Nation on earth. The Christian college stands to teach man that education is to prepare him for complete living, and that his highest attainment is goodness, and though he be a citizen of an earthly state, he is also a subject of the Kingdom of God, and that he is to live for ever in the world to come.

The Christian college helps a Nation to self-support, by giving its citizens a liberal education and acquainting them with the practical measures for comfortable and beautiful living. It makes them men of spirit, as well as of letters, science, philosophy and art—but it goes further. It strengthens and broadens their faith in God, and sharpens their appreciations for spiritual realities. It is estimated that a single revival in Yale, resulted in the conversion of fifty thousand people in a single generation. And that two hundred graduates of one of our own Methodist institutions, led twelve thousand people to Jesus Christ in eighteen months. Let us consider for a moment the place of the Christian college in the life of the black peoples of this country, and the progress it has helped them to attain. While we admit that the nine millions or more of black people of this country have had less than a half century to enjoy the privileges and benefits of the Christian college, and though not more than five per cent of the four million slaves that were freed could read or write, the passion for the highest and best education has been so intense among us that today illiteracy is not one half as great as in 1870

Our freedom would have been incomplete had not the Freedmen's Aid, and Southern Education Society, of the Methodist Episcopal Church, and kindred organizations of other denominations and philanthropic friends both North and South, recognized the importance of helping us as a race to prepare for the responsibilities and duties that awaited us as citizens. Although it was taught by many and believed by a few, that the black man could not learn, this great institution, the Christian College came forth and refuted the charge by establishing on many a battlefield that once ran red with blood, buildings made of brick and mortar whose spires and domes seem to touch imaginary skies, and beneath whose roofs, and between whose walls, a race that had suddenly leaped upon the stage of action, "though crude, rude, superstitious, with only a few marks of divinity left, but enough to be identified as human", might be given a higher education, a loftier ideal, a keener perception, a larger outlook, and a life consecrated to service.

President King of Oberlin declared at Yale that the prominence of the Ohio man was due to the prevalence of the Ohio colleges more than to any other single cause. Those colleges he said were nearly all founded by the churches. The prominence of the men and women of our race who today fill places of honor and trust in both church and state is due largely to the establishment and maintenance of Christian colleges among us. Then what has the Christian college helped us as a race to achieve? According to Mr. Carnegie's statement, we as a race have 23,462 church organizations, 23,370 churches with 2,673,977 communicants, and church property valued at $26,626,448, and according to our own Dr. Mason's statement we have 37,000 teachers, of which number 23,000 are regular graduates of higher normals; 33 college presidents; 169 principals of Seminaries and a large number of principals of high schools, with 567 young men and women in the Universities of Europe taking special courses and of the 45,233 prisoners in the penitentiaries of the United States, of all races only 253 are persons who have enjoyed higher educational advantages.

Therefore I ask you in the words of Bishop McDowell, "What is the Christian college that it should have an appeal to men of wealth who are also men of wisdom?" Jowett in his first sermon at Balliol College spoke of the college as a place of "education, a place of society, and a place of religion." Here are three fundamental conceptions: The man in himself; the man in his relation with other men; the man in his relation with God. The college has to do vitally with them all. What makes a college Christian? Not the teaching of such subjects as mathematics, language, literature, history, or science. Not even the teachign of religion or the being under denominational control. The college gets to be a Christian college in consequence of its atmosphere, its tone, its ideals. It exalts learning and enthrones Jesus Christ. It sete before itself as an ideal of the highest culture, the truest relationships and a personal knowledge of Jesus Christ. It believes in character and culture, goodliness and knowledge, piety, morality and learning. The term Christian is not a term of limitation, but of perfection. Christian education is not less than any other kind; it is the only full, perfect, and sufficient sort.

The Christian college adopts for its coat of arms a book and an altar, a library and a chapel, a classic lamp and the cloven tongues like as of fire. The potent word of the Christian college is not selection but perfection, not election, but completeness. Its supreme and sovereign figure is the Great Teacher.

Oxford, Mississippi.



LEADERS IN OUR FREEDMEN'S AID SCHOOL SYSTEM

Front row, seated from left to right: Dr. J. S. Hill, Morristown Industrial College; Dr. W. H. Crogman, Clark University; Dr. L. M. Dunton, Claflin University; Dr. George W. Hubbard, Meharry Medical College; the Rev. M. W. Dogan, Ph. D., Wiley University.

Second row, from left to right: Dr. A. P. Camphor, Central Alabama College; Prof. J. H. Matthews, Gilbert Industrial College; the Rev. J. M. Cox, D. D., Philander Smith College; Dr. S. A. Peeler, Bennett College; Dr. J. A. Kumler, Walden University; Secretary M. C. B. Mason, D. D.; the Rev. J. W. E. Bowen, D. D., Ph. D., Gammon Theological Seminary; Dr. R. S. Lovinggood, Samuel Huston College.

Top row, left to right: Dr. J. B. F. Shaw, Meridian Academy; Dr. C. W. Bennett, Superintendent of Freedmen Aid Schools; Secretary P. J. Maveety, D. D.; the Rev. J. T. Docking, Cookman Institute; Prof. S. R. Singer, A. M., La Grange Academy.

Christ did not command his disciples to seek out a cross, or talk sentiment about it. He told them to take up the cross and carry it. They were not to choose it. It was there in their lives ready for them. It remains so today. Each man or woman, ready to obey Christ, will find the cross at hand, in daily life, waiting to be taken up. Many Christians prefer to sing about the cross, to sentimentalize about it, rather than to lift and carry it in the shape of a quarrelsome relative, or uncongenial work, or strict economies or daily self-denials in home life. The cross is not pleasant, never was, and never can be so. It means crucifixion, not talk. The reason that some Christianity is so unsubstantial and cheap and unsatisfying is that it uses the cross as an emblem and nothing more.—J. R. Miller.

Claflin University

By the Rev. A. S. J. Brown

To attempt to describe Claflin University, as an uplifting force to the Negro race, is as superfluous as it is to attempt to describe the vital importance of air, heat or light to the human body. For what air is to the lungs, heat to the body and light to the eye, Claflin University is to the mental, moral and social status of the Negro in South Carolina.

When we speak of the work being done by Claflin for the elevation of the race, we are not unmindful of the work being done by other schools along the same line, for we behold with pleasure and gratitude the work being done by the cities, counties and States to help a weak and unfortunate race and its struggles for an education. And Claflin gladly joins hands with the other schools of the Methodist Episcopal Church and unites its forces with the other denominational schools, and with them make one mighty charge against the forces of ignorance. But while, in one sense all of the schools must work together, in another sense, they must all work separately. For while the stars in the elements shine together, they at the same time shine separately. Each star must give its own light. And as we hail with delight one star bursting from behind the clouds on a dark and stormy night so we welcome with delight any schools appearing from behind the cloud of ignorance that enshrouds this benighted race of ours. For each school has its own special work to do, though not necessarily different in kind, but in sphere. Yet in one respect Claflin differs from all the other schools of its class. For while almost all of them give instructions along the literary and industrial lines, some of them place the stress on the literary work and others place the emphasis on the industries. But Claflin regards both of these phases of the Negro's education with equal importance, so that every student entering Claflin University is required to take and complete one of the industries in connection with the literary course. In this, Claflin stands unique among the great institutions of the country.

Every race has some kind of burden to bear, but the American Negro has the most peculiar burden of them all. He has prejudice against him that no other race has, and the intelligent, trained, honest working Negro is discriminated against just the same as the shiftless and criminal members of his race. The Negro is not at a loss to know what he has the ability to do as a citizen of the United States, but his concern is about what he will be allowed to do. So when he enters school he tries to prepare himself for any field that may be opened to him. He takes the literary, industrial and spiritual training, so that if he is not allowed to help make and execute the laws of the land by which he himself is to be governed he will perhaps be allowed to follow some of the learned professions or perchance he may be permitted to work at some of the industries where skilled labor is needed, or perhaps he will get a chance at some of the best paying jobs, as a common laborer, or if not he still has at least one open door into which he surely will be allowed to enter and that is the door of prayer.

Hundreds of graduates and thousands of under graduates have gone from the consecrated walls of Claflin out into the world as teachers and preachers, lawyers and doctors, mechanics, business men and farmers, filling with credit any of the positions in the country, that they have been allowed to occupy. For more than thirty years Claflin has been doing good work and has made a record of which her friends are not ashamed. But with its present increased capacity through the addition of larger and better equipped buildings and with an extended curriculum and a larger number of instructors, the institution is now better prepared to do efficient work than ever before. And our hope is that Claflin University during the next school term will have the largest number of students that it has ever have the largest number of students in its history.

This University is fostered by the Freedmen's Aid Society, the bulk of the money coming from white friends of the North, but the Negroes of the Methodist Episcopal Church in the State of South Carolina are not indifferent to the financial interests of this magnificent institution of which they are justly proud. For the South Carolina Conference contributes to the Freedmen's Aid Society more money than any other conference in the whole connection. But we realize that our work of giving to the cause of education is not done, but just fairly begun, for more and more the Negro is being thrown upon his own resources. The white people of the North do not now contribute to the cause of Negro education as liberally as they did a few years ago. The Northern white people are fast imbibing the Southern white people's idea of the Negro, many of them believe that he has not advanced, in proportion to the assistance he has received and that after he has been educated, that he has not measured up to the standard, and that money spent on him is money wasted, and that after all the Negro is a failure and that he never will amount to any thing. But the Negro has many white friends who still believe in him and his ability and determination to rise and are still nobly standing by and helping him, but even they expect the Negro to help himself, so that the Negro must more and more manifest the spirit of self help, for after all that has been done and can be done to help the Negro if he ever climbs the ladder of fame and stands in his rightful place among the enlightened nations of the world he will have to climb with his own strength and stand upon his own merit.

Long live Claflin University! Long live the friends who have made its existence possible! Long live Dr. and Mrs. L. M. Dunton who have given so many of the best years of their lives to its services! And may God grant that ere long some kind friend or friends will present to Claflin University an endowment fund that will make its existence possible without embarrassment, as long as there is one member of the Negro race to receive its benefits.

Mayesville, South Carolina.

Delaware Conference Letter

By the Rev. J. W. Fendersen

In the Fall of 1907, at the suggestion of Dr. W. C. Jason, president of Dover State College for Colored students, a number of ministers of the Delaware Conference met at the College to consider the plan of organizing a Summer School of Theology and Lecture Course for the benefit of those contemplating entering the local missionary work, and pursuing the Local Preacher's Course. When the wisdom of the plan had been agreed upon, a stock company was organized, a ten acre piece of land, near the railroad and adjoining the College grounds, was taken over by the company, and one hundred shares of stock were issued, and many of them found ready takers. Later, at a cost of $1000, a large building was erected by the company, and in the summer of 1908 it was opened to the public, when several educational and religious meetings were held.

But the real purpose of the beginning of the enterprise was not carried fully into effect until this year when the Chautauqua Summer School of Theology was organized with the Rev. J. H. B. Hubbard president, the Rev. W. C. Jason, secretary and treasurer, and the Rev. J. R. Brown, Dean. A course of study was arranged by the Dean and competent persons secured as instructors. At the same time a course of lectures on the Bible, Theology and Literature was arranged for, and from July 20th, to the 30th. The courses were delivered twice daily to large audiences, mostly composed of preachers and teachers. Those who lectured were: Revs. J. H. B. Hubbard, N. W. Moore, D. H. Hargis, F. J. Handy, W. R. A. Palmer and P. O'Connell of the Delaware Conference and Drs. Quigg and Kellogg of the Wilmington Conference. The lectures were great productions, and inspiring as well as instructive.

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The Rev. Martin C. Jennings, the newly appointed Sunday School Missionary in the Delaware Conference, has begun his work with the promise of the support and cooperation of the entire conference. He was present, in June and July, at the Annual Session of each Epworth League and Sunday School Convention of the five districts, and discussed, with much effect, the plans of his work, which received the hearty approval of all the conventions. Brother Jennings is amply fitted for the new work because of his adaptability to deal with children and youth, backed by a superb character and mind.

* * * *

The First Conference Epworth League Convention was held in the Chautauqua Building, Dover State College, July 27-29. Through the president, the Rev. J. U. King, the convention was given wide publicity, and everything possible was done to insure its success. Being held at the time and place of the Summer Institute, in point of attendance and interest, it was a great success. Papers and addresses on league work were read and delivered by able and experienced writers and speakers.

* * * *

This is the season for camp-meeting. But every time the Church goes to the woods the sheep are scattered and devoured by wolves. Camp-meeting, with our people, means Sunday desecration, Sunday travel, and Sunday traffic. The effect is worse on children and youth. It is a usual scene on these grounds to see preachers selling tickets at the gate, cake and cream at the tent, all going on at the same time, while outside the barb wire fence can be distinctly heard the vilest swearing, the rattle of dice, the clink of the glass and the fire of the gun. These scenes have been pictured before the Conference by the District Superintendents in their annual reports. Resolutions have been passed time and again by the Conference condemning camp-meetings. But only on one district have they been stopped to any extent. How long will it be before the preachers will see the ruin they are bringing to the Church.

Service

BY MAY LOUISE TIBBITS

Strength for the world's great need,
Not selfish ends I plead.
Life's greatest good lies not within the me and mine,
This I can only find
In service for mankind.
Man ever strives for pleasure,
Not taking other lives within the measure
Of his own plan.
Earth's joys will burst as bubbles to the touch,
Or handled over much
Distasteful grow.
Blast not thy hope
To seek within the scope
Of thine own life
That depth of joy
That service blest alone can give.
'Tis only thus we live.

Poured Out

How cool the ointment poured
On tried feet of Mary's Lord.
Her tresses like the sunbeams kissed the weary feet
That throbbed and beat
Road-spent,
On heavenly errands bent;
That brow thorn-pressed,
Those eyes love blest,
That face so full of grace,
Those lips that drank life's cup of woe
To its great overflow;
Deep waves of sorrow rolling in
Uuon His anguished soul;
The whole
Of life poured out
Libation on the altar of man's sin,
His love to win.

New Rochelle, N. Y. —In the Christian

THE CHRISTIAN LIFE

What is Pain For?

God might have kept us without pain!
And God is Love.
There must be better things than ease
For us to prove:
The furrowed hrow, the patient heart,
The pale, sad face,
The soul that hears what He has sent,
Are sins of grace.

Pain takes us to His feet, which else
We might forget;
We cry to Him for help, and He
Ne'or failed us yet.
Much that pain brings is molten goid
And richest gain;
More than we else could know is taught
In schools of pain.

Dear heart that suffers, by this way
Life's crowns are won;
And is it hard sometimes to say,
"Thy will he done?"
But He permits the pain, and He
Sends strength to bear.
Try to keep still for His dear sake
Who answers prayer.

Pain is a passing thing, and life
Is swift to go.
God keeps a land so glad that there
You will not know
The meaning of a pain, and there
Is no regret;
He will remove the curtain soon,
And you forget! -*Marianne Farningham.*

We Stoop to Conquer

I am made all things to all men, that I might by all means save some.—1 Cor. ix. 22.

By T. A. Barlow, M. A.

1. Effectual Christian service is a difficult and delicate art. No amount of zeal will save us from blundering and failure, unless along with our zeal we possess some of the insight which comes from sympathy with the people we try to help. There are few gifts more necessary, and less common, among Christian workers, than this gift of imaginative sympathy, which can enter by intuition into other men's feelings and appreciate their condition and understand instinctively how to deal with their case. Such a gift is too precious to be common. It depends partly on moral endowment and inheritance. But a sensitive nature may be coarsened and blunted by selfishness, as it may be cultivated by faithful obedience. Thoughtful love grows wise by constant watching, and strengthens by patient self-denial. Only the heart at leisure from itself has skill to sympatnize. How few of us attain to the height of George Fox's wonderful petition: "I have prayed to be baptised into a sense of all conditions, that I might be able to know the needs and feel the sorrows of all."

2. Genuine sympathy is more than a state of mind, a mood of emotion, it is an inward act as well. "Put yourself in his place," said the novelist. And before we can effectually succor any other human being, we must to some extent put ourselves in his place; we must enter into his situation and realize his needs. The Old Testament parallel to St. Paul's attitude is furnished by the prophet who was sent to the Hebrow captives by the river of Chebar, and there, says Ezekiel, "I sat where they sat"—a living embodiment of sympathy.

3. St. Paul's sympathy even with his opponents, his great tenderness for the bigoted, the scrupulous, the superstitious, are the more remarkable in a man of such deep, strong, definite convictions. Assuredly he never accepted the hateful maxim that to understand everything is to condone everything. No one held more tenaciously to the sacredness of principle and the certainty of truth. Yet he would go almost any lengths, short of compromising principle, if by any means he might win over his antagonists. In particular he was ready to waive his own personal rights and to sacrifice his individual liberties in all matters that did not involve evil, on the chance that by so doing he might influence some soul for good. General Gordon wrote: "Daily I am more convinced that the non-assertion of one's rights is a great gain, though only to be acquired by a closer union with Christ." "Neither said any man that the rights which he possessed were his own"—can be affirmed only of those who are saints indeed.

4. St. Paul was a crowning example of the great Christian law that we stoop to conquer. Nothing on earth is so winning, so subduing, as the spectacle of a man who forgets all his self-importance for the sake of doing good to others. The real triumphs of the Gospel involve the humility and self-suppression and self-effacement of its preachers. And the Gospel of Love can only prevail as it is preached lovingly, with endless tenderness and tolerance and patience and long-suffering. I none of Cowper's letters to John Newton we read: "No man was ever scolded out of his sins," or, let us add, scolded out of his prejudices and errors and superstitions. In the thirteenth century, Raymond Lull, the earliest and greatest missionary to the Muhammadans, grasped the secret of Christian conquest: "I see many knights going to the Holy Land beyond the sea, and thinking that they can win it by force of arms; but in the end all are destroyed before they attain that which they think they have. Whence it seems to me that the conquest of the Holy Land ought not to be attempted except in the way in which Thou and Thine apostles acquired it; namely, by love and prayers, and the pouring out of tears and blood."

5. The Author and Finisher of our faith is Himself the pattern for His apostles and evangelists. We may say of Christ that He became all things to all men, that He might win them for His own. When He stooped to visit and redeem mankind, He sat where they sat. For as much as the children were partakers of flesh and blood, He likewise also took part in the same. His name was called Emmanuel, and He shared the common lot. In this world of toil He labored, working with His own hands. He had not where to lay His head. In this world of trial and sorrow He was acquainted with grief, being in all points tempted like as we are. The Good Shepherd Himself became as one lost in the wilderness, that He might bring home His sheep that had gone astray. To the Jews He became as a Jew; to them that are under the law, as under the law. By the grace of God, He tasted death for every man; and the kingdom and the power and the glory are His own forevr.—*In the Upward Calling.*

Forgiveness

How sure we are of our own forgiveness from God. How certain we are that we are made in his image, when we forgive heartily and out of hand one who has wronged us. Sentimentally we may feel and lightly we may say, "To err is human, to forgive divine." But we never taste the nobility and divinity of forgiveness till we forgive and know the victory of forgiveness over our sense of being wronged, over mortified pride, and wounded sensibilities. Here we are in living touch with Him who treats us as though nothing had happened—who turns his back upon the past and bids us journey with him into goodness and gladness, into newness of life.—*Maltbie Babcock.*

The Practical Side

To be like Christ, then and to perform a ministry such as His, among men is pure and undefiled religion. To attain the highest in character according to the Christ ideal, and to do the most possible for the blessing of mankind, according to the same ideal, this a practical, everyday, working creed for practical Chritian men. This is the type of religion that the world needs, and it is all that it needs. Make religion consist merely in a form of any kind, and the man who loves reality will turn away from it. Make it consist in a doctrine or a series of doctrines, and the man who has come face to face with the world's woe will spurn it. Make it consist in an emotion, and the practical, hard-headed business man will speak and think of it only with contempt. But make it consist in the reincarnation of the pure sinless spirit of Him "who went about doing good," and all intelligences, whether in earth or hell or heaven, will confess its charm and power.

"And so the word had breath, and wrought
With human hands the creed of creeds
In loveliness of perfect deeds
More strong than all poetic thought;
"Which he may read that binds the sheaf,
Or builds te house, or digs the grave,
And those wild eyes that catch the wave
In roarings round the coral reef."

It will be seen that this ideal of religion agrees perfectly with the resume of its subsistence made by the pen of inspiration, whether in the Old or the New Testament. "Fear God and keep His commandments, for this is the whole duty of man"—being and doing, character and service. "Thou shalt love the Lord thy God, with all thy heart, with all thy mind, and with all thy strength, and thy neighbor as thyself'—being and doing, character and service.

In the attainment and realization of this ideal, let every man do his best.—Bishop William F. Anderson, from "The Compulsion of Love."

Service

"An angel of the Lord spake unto Philip, . . . and he arose, and went."

The Lord of Angels paused one day to hear a report from his messengers upon the earth. With joy or sorrow each told what he had seen. The youngest, Amsiel, stood alone in earnest thought; When his turn came to speak he said: "Lord, in the city of Lupton, I found three of thy servants renowned above the rest. One is very wise; one has the gift of golden speech, the third has no rare gift or grace, but he wins the people's hearts by doing good. Lord, I would know which loves thee best."

The Lord of Angels answered: "All men's hearts are open to me and I well know which loves me best. but that you may know, go to each and say: 'The Master bids thee go to Spiran's huts across the snow; there you shall find a task to do for him.' The one who answers best thou shalt crown for me."

The youngest angel passed that same hour through the gates of the city. He came to the temple where the people thronged to hear the gifted preacher. He Bernol knelt at the altar; the angel touched him, and gave the message. His face went white, and he answered, "Why?" He faltered. The angel turned away. To the wise man intent on holy thought, the message was given. He saw the perils and answered, "How?" The angel was gone. The third was hurrying down the street on service bent; the angel stopped him with the message. Quick came the eager answer: "When?" The angel answered, "Now," and crowned him with the golden circle from his brow, saying, "Not ours to answer how or why. The Master knows the cause; his ways are wise and just. Who serves the King must serve with perfect trust."—Henry Van Dyke.

Reunion

It seemeth such a little way to me
Across to that strange country, the Beyond,
And yet not strange, for it has grown to be
The home of those of whom I am so fond.
They make it seem familiar and most dear,
As traveling friends bring distant countries near.
And so to me there is no sting in death,
And so the grave has lost its victory:
It is but crossing with abated breath,
And white set face a little strip of sea,
To find the loved ones waiting on the shore,
More beautiful, more precious, than before.

—*Selected.*

PAUL'S THIRD MISSIONARY JOURNEY—THE RIOT AT EPHESUS

International Sunday School Lesson for August 22, 1909

(Acts 19:23—20:1)

GOLDEN TEXT: "He said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness."—2 Cor. 12:9.

TIME: 56 or 57 A. D.

PLACE: Ephesus.

DAILY HOME READINGS

M—Acts 19:23-31; Tu—Acts 19:32-20:1; W—Isa 44:9-19; Th—Psalm 115; F—1 Cor. 16:1-9; Sa—Eph. 2:11-22; Su—Eph. 6:10-20.

BY THE REV. E. B. BURROUGHS, A. M., D. D.

Strange as it may seem it is nevertheless true, that no sooner does a man begin to do a good work than he at once meets with opposition. Nehemiah found this to be a fact when he began to rebuild the walls of Jerusalem. Likewise did the Master. Despite the fact that he came that men might have life and have it more abundantly He met with opposition. Paul found the same to be true in his work as a missionary. Though a messenger of peace and of Divine good will unto men there were those who thought it their duty to oppose and give him as much trouble as possible. But God never leaves His people alone. The time when He is nearest is when they need Him most. Then it is that His grace is sufficient to keep and sustain them—to make them perfect in weakness. Thus was Paul kept and encouraged. Similarly may it be with Christians today. Let troubles come from whatever sources they may, let them be as serious as they may, yet should God's people not fear for they shall overcome. They shall have the victory not in their own strength however, but in God's specially supplied strength. This is His promise: "My grace is sufficient for thee: for My strength is made perfect in weakness." Thus the man who fully trusts God shall never be overcome. God will give him grace that he may always be victorious.

Paul had been in Ephesus for nearly two years. During that time great changes had come about. Strange things had come to pass. His work there had succeeded. Men and women had left off their evil ways and idolatrous practices. They had made a bonfire of their books of magic. The temple of Diana was not visited as much as it had been. The sale of silver images of the goddess had fallen off and many of the manufacturers thereof had to go out of business. The blame for all of this fell upon Paul. His enemies, led by Demetrius, stirred up the people and caused a riot to break forth. But Paul feared not. His cause was right and just.

LIGHT ON THE TEXT:

23. *Abont that time.* While he was waiting to hear from Timothy whom he had sent into Macedonia. Or, it may be that this time has reference to the spring month that was sacred to Diana, when the sale of shrine was great and the city was full of pilgrims. *There was no small stir.* No little excitement. *The Way,* a name for Christianity.

24. *Demetrius,* a prominent silversmith and dealer in shrines. *Who made silver shrines.* Little models of the great temple of Diana and the image of the goddess within it.

25. *By this business we have our wealth.* The sale of the shrines must have been great necessitating the employment of many people, not only at Ephesus but throughout the adjacent territory. The Gospel had made so many converts that this business declined. The question with Demetrius was not "Is it right or wrong for us to make our living thus?" It was simply a question of dollars and cents. For this reason he stirred up the people.

26. *Ephesus * * * Asia.* People came from near and far to hear Paul preach with the result that he had succeeded in turning many from the evil of their way. *This Paul.* Spoken contemptously. *They are no gods, that are made with hands.* The people believed that the images themselves were gods. Against this great evil Paul preached.

27. *Diana * * * of no account.* Used as a subterfuge. His great concern was his business. *The World,* the Roman empire, the then known civilized world.

28. *Filled with wrath.* Their anger increased as they listened to the representations of Demetrius. *Great is Diana of the Ephesians.* A popular device resorted to in order to raise a clamor among Orientals.

29. *The city was filled with confusion.* Demetrius started a mob. All who heard the cry took it up and thousands were moving in the streets not knowing why all the city was in confusion. *Rushed with one accord in to the theatre.* The coliseum "capable of seating fifty thousand people." The theatre with its wide open area, was a favorite spot for puhlic meetings of all kinds.

30. *Paul was minded to enter in unto the people.* Paul wanted to go right out and meet the mob and try to quiet them. But his friends would not let him go.

31. *Asiarchs.* Some of the most prominent men of the city who had charge of the festivities during the second month.

33. *The Jews putting him forward.* For the purpose of increasing the disturbance.

35. *The town clerk.* The principal officer of the city. He at length interfered and argued with the people. *The image of which fell from Jupiter.* This was the then common belief.

36. *Seeing then * * ** Knowing these things to be true it is useless to be excited about attacks which can do no harm. Thus the town clerk argued.

37. Here the town clerk took occasion to defend the good name of those who had become Christians.

38. *The courts are open.* Court days are being kept. *Proconsuls.* Deputies.

39. *Other matters.* If the matter concerns the public it should be brought before one of the stated assemblies of the people.

40. *We are in danger.* The Roman government watched every appearance of insubordination. It was a capital offense to take part in a riotous demonstration. *There being no cause.* No reason for this great uproar. *Give account of this concourse.* To the higher Roman authorities.

20:1. *Paul * * * took leave of them.* Not because he was fearful of bodily harm, but for the reason that he had previously planned to go into Macedonia.

Charleston, S. C.

TRIUMPHANT FAITH

(Matt. 15:21-28)

The Epworth League Devotional Topic for August 22, 1909

THE THEME AND THE SCRIPTURE

Just once during his ministry Jesus went outside the limits of the land of Israel and then he went not to teach or to heal but to rest. It was not yet his hour for turning to the Gentiles—that came after his supreme sacrifice had been completed.

The woman who came asking the Master's help was as far removed as she could be from "the Hope of Israel". By citizenship a Pheonician, by blood a Canaanite, by training a Greek, she was a Gentile of the Gentiles. Here was a woman who knew no fear, and who could not be offended. Her need and her faith kept her pleading after she had been told she was outside the favored circle. The very figure of speech which Jesus used, discourteous and discouraging as it seemed, gave her a new claim. "The children's bread must not be given to the dogs of the household." "Just so, Lord, the dogs get the crumbs, and it is for crumbs that I ask. No child of Israel will miss anything because this blessing is given to me." So she had her way. She had come to the right person, with faith, and her faith was not dismayed by his delay or his seeming unwillingness. Faith will triumph, though it be the faith of one who has never yet asked anything of God. Only it must be an unselfish faith, persistent, humble, believing. Then it will get its heart's desire.

THE MEANING OF THE THEME

A faith that triumphs is that which turns obstacles into helps. God is not honored if we believe him only when we cannot help believing. As long as the electric current flows unhindered through the wire it is not noticed. But when it is interrupted it becomes evident in useful light and heat. Faith that leaps across the hindrance is transformed into power.

Faith grows as we know more of Him whom we have believed. With every day's added experience we get at last so great a faith in God that at last we can say, "Though he slay me, yet will I trust Him." We are sure that He will bring no affliction, nor deny any blessing save from the tenderest love and most gracious purpose toward us.

The greater the hindrance to faith, the greater the triumph. A prayer answered at once develops little faith; a prayer answered *in God's time,* though delayed, justifies and enlarges our confidence in God.

When God asks us to have faith in him it is not a bit of mere spiritual gymnastics that he requires. Faith is as necessary as the hand that reaches out for the gift, the money that buys the draft on a distant city, the sending of goods in answer to a telegraphic order. Without faith it is impossible either to please God or to live with men; with faith it is possible to be master of circumstances and favored child of God.

A BIBLE READING OR THE TOPIC

Tyre and Sidon less blameable than more favored cities (Matt 11:21)

Faith's testing and its value (Jame 1:3)

When the Gentiles' chance comes (Acts 13:46)

The promise to unwavering faith (James 1:6-7)

God's prayer helping ours (Rom. 8:26)

Prayer inspired by faith (Mark 11-24)

THE AIMS OF THE MEETING

To convince that God's silence is not refusal.

To emphasize the need of definite prayer, persistent prayer and believing prayer.

To encourage young people not to dispise their seeming insignificance.

To develop a faith in ourselves which in turn will produce faith in others.

THE LEADER'S TASK

Make this emphatically a *devotional* meeting. Encourage everybody to pray and pray for some one thing on which all are agreed.

Make provision for as many as possihle to take part. Invite one member to read and comment briefly on the Scripture lesson. Ask two others to take the illustrations given, each one to tell the incident in his own words. The five quotations may be used to give five members "a running start" at testimony. Another member, enlisting beforehand the help of six others, can make much of the Bible reading. Yet four more may be asked to explain and give reasons for the "Aims of the Meeting". The leader will reserve for his own "The Meaning of the Theme", and will make all the meeting center about that.—From "Notes on the Epworth League Devotional Meeting Topics."

Some Vacation Thoughts

Even a machine must have vacation enough to stop and cool off.

Time lost for cooling journals and cleaning boilers is more than made up on the rest of the voyage.

The object of stopping machinery is not to lessen the amount of work, but to make more work possible.

Power accumulates during the stoppage for rest and is ready for action when the valves are open again.

Vacation is not rust-time but rest-time. To rest too long and too idly will make rust.

The Lord took his disciples to a desert place to rest awhile, but they fell into the thick of work when they returned. There is work accumulating for vacation takers. Make sure that power for it accumulates also.

Power cannot be self-generated. Communion with God, the source of power, stores it in a human soul.

The wisest vacation-taker is he who truly "looks through nature up to nature's God.

Vacation is a good time for one to inspect his gauge, and measure honestly what power he has in store. If he has too little the source of all power is open to him.

When your vacation is done, look [illegible] whom you can give a day's rest [illegible] air.—Presbyterian.

Southwestern Christian Advocate

631 BARONNE STREET.

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3—When the ADVOCATE does not arrive regularly, notify us promptly.
4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

THE NEGRO AND EDUCATION

There are those who are loud in proclainming that the effort for the education of the Negro is misdirected energy. They claim that education unfits the Negro and makes him unacceptable in every way. Dr. Booker T. Washington in an earnest practical way, some time ago, set about to meet this onslaught upon the race. He addressed one hundred and thirty-six letters to persons in different sections of the country, asking for frank responses to a number of questions which he propounded. One hunderd and twenty-five replied.

His first question was: "Has education made the Negro economical and more inclined to acquire wealth?" To this question ninety-eight replied, "yes;" fourteen, "no;" twenty-four did not answer at all. Of course education makes the Negro more economical and more inclined to acquire wealth. It does for him just what it does for other people, and it can be proven by figures that the young educated Negro is the Negro who is saving and who is launching out in large business enterprises.

Another question was asked: "Has education improved the morals of the black race?" Ninety-seven replied, "yes;" two, "no;" nineteen did not answer the question at all. We have had occasion to examine into this side of the race's life and testimony comes from every hand that the cultured and educated Negro is far more moral than his ignorant brother. The late Bishop Galloway gave as strong and beautiful tribute to this side of the race's life.

The third question was asked: "Does it make him a more valuable workman, specially where skill and thought are required?" One hunderd and thirty-two answered, "yes;" only two answered, "no;" only two refused to answer at all.

The fourth question was: "Is it as a rule the ignorant or educated Negro who commits crime?" One hundred and fifteen said it is the ignorant Negro; five were of the opinion that it is the educated Negro; seventeen did not answer this question at all. We quote here, verbatim, Bishop Galloway's statement on this point to which we referred above:

"Right education elevates the moral tone of all people. I dissent with all the emphasis of my being from the statement that education has made the Negro more immoral and criminal. There are no data or figures on which to base such an indictment or justify such an assertion. On the contrary, indisputable facts attest the statement that education, and its attendant influences, have elevated the standard and tone of morals among the Negroes. The horrid crimes that furnish apology for the too frequent expressions of mob violence in these parallels are committed almost without exception by the most densely ignorant of the race. I have been at not a little pains to ascertain from the representatives of various institutions, the post-collegiate history of their students, and I am profoundly gratified at the record. I believe it perfectly safe to say, that not a single case of criminal assault has ever been charged upon a student of a school for Negroes, founded and sustained by Christian benevolence, or by a great Christian denomination."

Mr. Washington's last question was: "Does crime grow less as education increases among colored people?" One hunderd and two responded, "yes;" nineteen, "no;" fifteen refused to answer.

This is irrefutable evidence and should encourage every Negro to make an effort to prepare himself in the largest and best way for the battles of life.

Things are in rather an unsettled condition in Cuba. The annexationists are keeping up an attitude which is proving to be quite embarrassing to the administration. Cuba can never hope to succeed so long as there are Americans in the Islands who hope to have that country annexed to the United States for commercial reasons.

THE REAL COLLEGE MAN

One of the best books that has appeared this season on educational subjects comes from the pen of Dr. Guy Potter Benton, President of Miami University. His recent volume "The Real College" is thought producing. From the chapter on "The Real College Man" we take the following paragraphs:

"Viewed subjectively, for he has his subjective as well as his objective side, the college man is an individual of limitless prospects for usefulness. His possibilities constitute the measure of his responsibility. His opportunities for the development of his talents and the growth of a stalwart character place within his grasp a life of influence that will widen with successive generations to the end of time and that will maintain its power through all eternity.

"The real college man is indispensable to civilization, but the real college man is produced only by the real college. When the word college is mentioned there loom big before us thoughts of a beautiful campus, groups of buildings, adequate equipment, the teaching of the humanities, the arts and sciences, scholarly professors, and hurrying crowds of young people. But all these do not make a college. The real college is campus, buildings, equipment, courses, teachers, and students, plus that intangible but indispensable something that we call an atmosphere. A proper environment is the first condition of a true college atmosphere. There must be a real college community. If the institution be located in a great city, there must needs be an institutional life-center, a college heart.

"If it be true that a college community is essential, it is equally true that size is another important factor in producing a college atmosphere. A caravansary is hostile to good air. Medical colleges, law schools, engineering shops, and barns for animal husbandry do not make a real college. It must be borne in mind that a college is not in any sense of the word a technical or a professional school. The real college presents the humanities, the arts, and the pure sciences. It provides the discipline and culture which will best fit men to enjoy life and that will prepare them for a more intelligent later study in the lines of their chosen specialization. In the formative days of college life the associations and companionships are of no less value than the work required for graduation. The college day is a care-free period, and the friendships there formed and the pleasures there enjoyed abide forever as the aroma of fragrant incense, sweetening life through all the busy years that follow.

"One thing more is yet needed to produce the perfect college atmosphere, and that is Tradition. It is worth while to have a history. An institution may have all the other requisites, but until it has hoary years replete with honor behind it, the atmosphere will lack the bracing quality that makes young blood tingle. The student who has found his way to a college atmosphere fraught with sacred traditions will be spurred to highest endeavor as with Wordsworth he reverently declares: "I could not print ground where the grass had yielded to the steps of generations of illustrious men, unmoved. I could not always lightly pass through the same gateways, sleep where they had slept, wake where they had waked, range that enclosure old, that garden of great intellects, undisturbed.

"The real college man, is a patriot. He believes in his institution, he rejoices in its victories, and contributes to their multiplication. It has always been a mystery to me, and the mystery deepens with every added day, why it is that certain sanctimonious individuals pucker up their sour faces and, if possible, look more acetose than common whenever their ears are greeted with a college yell. There is no music in all the world so sweet to me as the yell of my own college coming from the lusty lungs of my own students. It is the expression of abounding life, of healthful youth, of unselfish loyalty. I know that every time a boy yells for his college he is drawing its colors about him a little more securely, and I know, too, that he is laying the foundation for that larger patriotism which in later years will accentuate his love of country every time he gives a cheer for the Stars and Stripes.

"The real college man is a scholar as well as a patriot. Indeed, it is impossible to form any conception of loyalty in disassociation from obligation. The supreme duty of the college man is work. It is the consciousness of work faithfully done that makes possible the other side of his college life. He who permits his college to provide him with a disciplined mind and a refined taste is accepting an equipment that will bring to his later years a satisfaction in living amply compensating him for the lack of many grosser comforts. To be able to think clearly and to reason wisely, to possess a sane judgment, to have an appreciation of the fine things in literature, in art, and in history, is to have the joyful consciousness of a life that is high above the common-place.

"Our real college man is a man of character. He is plain, unassuming goodness. He has good red blood in his veins, but he knows that the greatest triumph possible to mortal man is that victory over self which subdues the passions, controls appetite, directs desire, commands reverence, and establishes honesty. The real college will keep ever before its students for their emulation the blameless character of Him who was both God and man, and seeking to fashion their ideals after this life, college men will be firmly established in every good word and work.

"Then, blessings on the college man! Matured in the atmosphere of the real college, he is the most hopeful prophecy of our national salvation. Let him wash and dress and comb as he will! Love him for all that he is and for all that he may be. His patriotism, his scholarship, and his character will make him the mightiest potentiality of future years in dethroning "Graft" and in crushing Tyranny. He will be the finest exponent of public and private honesty in our American life, for when cap is discarded, when hair is cut, and when trousers are unrolled, we shall find that the real college has given to the world a real man."

San Antonio, Texas, is to extend an invitation to President Taft to visit that place this fall. The invitation from San Antonio is made by the Light and Gazette by E. S. O'Reilley, who will make the entire trip of 2200 miles from San Antonio to Washington on horseback. This it is said will be the longest horseback ride on record. Mr. O'Reilley is to be mounted on the famous horse Aransas, which comes from the ranch of Mr. Charles P. Taft, a brother of the President.

For the first time in this country a series of Conferences, under the auspices of the Laymen's Missionary Movement, is to be held this summer for the express purpose of creating effective missionary propagators. How to present missions with persuasive power to the men of the Church will be the main theme at all of these conferences. The conferences will be held at the following places and dates: Hot Springs, Ark., August 10-12; Monteagle, Tenn., August 13-15; Montreat, N. ., August 17-19; Winona Lake, Ind., September 1-3; Mt. Gretna, Pa., September 4-6; Silver Bay, N. Y., September 7-9. Further information can be secured by addressing the Laymen's Missionary Movement, No.1 Madison Avenue, New York, or any of the Denominational Laymen's Movements. Spelndid progress is being made in the preliminary arrangements for men's missionary conventions next winter. About seventy cities are on the tentative schedule for the national campaign, including the chief city in practically every State in the Union. Many requests are being received from other cities for a share in the meetings. Fortunately the plan cutlined for the campaign enables any city or community in the nation to participate actively in this greatest co-operative educational effort ever undertaken by the Churches of this country. The missionary boards have all endorsed the campaign and most of them are making it the chief feature of their work for the coming year. In addition to the regular secretaries of the movement in North America, of whom there are now fifteen, who give all their time to the work (including secretaries of denominational laymen's missionary movements), two other men have been secured to act as "special field secretaries" during the coming year, with the cordial approval of the mission boards with which they are affiliated. These men are Dr. D. Clay Lilly, of Nicholasville, Ky., and Dr. J. P. Trimble, of Kansas City. Dr. Lilly will represent the Interdenominational Movement in the arrangements for conventions throughout the South, while Dr. Trimble will organize about ten of the conventions in the Central West.

People of Interest

Dr. Wilbur Chapman, leader of the Winona Bible Conference, has resigned.

Bishop Thomas Bowman is at the home of his daughter, Mrs. George P. Smith, in Baltimore.

The Rev. Charles E. Ball has been suspended from the North Carolina Conference.

Bishop William F. McDowell is to deliver the Cole Lectures for the Biblical Department of Vanderbilt University next year.

The Rev. and Mrs. W. P. C. Morrison, of Moss Point, Miss., passed through the city this week enroute to Brookhaven and other points.

President Taft's boat is to be piloted down the Mississippi River next October from St. Louis to New Orleans by Mark Twain.

Bishop Anderson made the principal address at the corner stone laying of the Methodist Memorial Home for the Aged at Warren, Indiana, August the tenth.

Bishop Bristol has engagements that will take him to Kansas and Ohio soon, during which time Mrs. Bristol will visit their son, Dr. Leverett Bristol, in St. Paul, Minn.

Col. James Lewis and a number of his comrades left last week for Salt Lake City, Utah, to attend the reunion of the Grand Army of the Republic. Mrs. Lewis accompanied the colonel.

Robert T. Miller, Jr., M. D., son of Mr. Robert T. Miller, of the Book Committee, has been appointed surgical member of the Medical Staff of the Saint Francis Hospital, Pittsburg, Penn.

Mr. James S. Thomas, German Instructor in the Baltimore High and Training School is taking a Post Graduate course for the Degree of Master of Arts at Columbia University, New York.

Bishop Nuelsen, taking advantage of a recent gathering for a Sunday School Convention in Cincinnati, brought the German District Superintendents together for a conference on German Methodism.

The Rev. and Mrs. Hugh D. Glassburn, of Decatur, Ill., after a short service in connection with the Iquique English College at Iquique, Chile, have been obliged to return home because of the ill health of Mr. Glassburn.

Correspondents of Bishop and Mrs. Cranston are advised that their address until August 15 will be Traktathaus, Bremen, Germany. They are booked to sail from Bremen August 28 by the North German Lloyd Steamer Bremen, due in New York about September 6.

Miss Jane Lewis, of Jackson, Michigan, a graduate of the Chicago Training School, sailed from New York Saturday, July 31, en route to Liberia. Miss Lewis goes as a missionary of the Board of Foreign Missions, and is under appointment to the mission station at Garraway.

The Rev. Dr. M. C. B. Mason, of the Freedmen's Aid Society, has just been elected trustee of the McCall Industrial Fund of $350,000. This fund was left by a Cincinnati lady for the industrial education of the Negro, and the school will be located somewhere near the city of Cincinnati.

Dr. W. W. Lucas, the recently elected Field Secretary of Foreign Missions, lectured on a recent night before an appreciative audience in the Methodist Episcopal Church, Biloxi, Miss., the Rev. J. A. White, pastor. This church promises Doctor Lucas an increase in its collections for Foreign Missions.

The Rev. J. R. Eastman, pastor of the Selfville Methodist Episcopal Church on the Birmingham District was the only pastor who succeeded in bringing in to the recent district session the one dollar per member requested of each pastor. Pastor Eastman had eleven members and raised eleven dollar, thereby earning the reward offered, a fine Stetson hat.

The Rev. C. M. Boswell, Assistant Corresponding Secretary of the Board of Home Missions and Church Extension recently preached at Seneca Castle, New York, Central New York Conference, on the work of the Board of Home Missions and Church Extension. In response to his appeal, the regular offering was largely increased, $100 of it being in cash, and six promises for $250 each were given for Memorial Churches on the Frontier Plan, and over $1000 of these have been paid. Such giving is made more commendable since the membership of the charge is but 240. The pastor, the Rev. B. D. Showers, has a heart for the cause, and God blesses his labors.

Miss Cora Eugene, of Beaumont, Texas, and Mrs. M. J. Turner, of Conroe, Texas, make a team for the colored W. C. T. U. against the saloon. Mrs. Peterson offers to the local president of the W. C. T. U. bringing in the largest paid membership above 100 members, a round-trip ticket to the National W. C. T. U. Convention which meets in Omaha, Nebraska, October 22-27. The National President, Mrs. Lillian M. N. Stevens, of Portland, Maine, writes Mrs. Peterson: "We expected you to succeed but permit me to say you are exceeding our expectations." * * * "We shall be glad to meet at Omaha the local president from Texas Thurman Union which wins the prize you have so generously offered." As National Superintendent, Mrs. Peterson will have two new colored unions to report: Florida and Arkansas. Both unions have able women at their head.

News Paragraphs

Thousands of employees of the census bureau will begin enumeration June 1, 1910, which work must be finished by July 1st.

General Ramon Gonzales Valencia has been elected president by the Columbia Congress, succeeding President Reyes, resigned.

The Chicago schools have for the first time a woman superintendent. Mrs. Ella Flagg Young, succeeding Edwin G. Cooley, takes charge of the Chicago school system.

Miss Eloise Bibb, of the Colored Social Settlement, Washington, formerly of New Orleans, completed recently a summer course in the New York School of Philanthropy.

Fifteen hundred delegates from all countries, including sixty Americans, attended the recent World's Alliance of Young Men's Christian Associations in Barmen-Elberfield, Germany.

Mr. George B. Johnson, the attorney in fact for Gammon Theological Seminary, underwent recently an operation at the Deaconess Hospital at Cincinnati, Ohio. The operation was successful and it is understood that Mr. Johnson will go to Gloucester for recuperation.

Friends and admirers of the late George T. Angell are contributing to a permanent memorial of him in the form of a Humane Building. This building will be headquarters of the Massachusetts Society for the Prevention of Cruelty to Animals and the American Humane Education Society.

Sir Robert Hart, Chinese Custom Officer, retires after forty-five years continuous service. "It was Sir Robert Hart who introduced systems and modern business methods into the service, and secured an administration of the marine customs equal to that of most Western Nations. As a result of his efforts honesty has given place to the old Chinese methods and the revenues have greatly increased."

The United States Public Health and Marine Hospital Service is seeking to organize Negro Anti-Tuberculosis Leagues in the various states and is meeting with quick and ready response. Various state organizations have been effected in Georgia, Louisiana, South Carolina, North Carolina, Mississippi and Virginia. Branches of the State League are to be established in the various churches and membership certificates have printed only information relative to the cause, prevention and cure of Tuberculosis. The movement is mainly a campaign of education intended to check the progress of the disease among the Negro population in whom the disease is said to be especially prevalent, threatening their decimation, and of danger to the whites with whom they come in contact. The movement has been taken up actively by the National Association of Colored Teachers.

The American Bible Society announces the establishment of a Middle Agency to cover the states of Ohio, Kentucky, Tennessee, Alabama, and Mississippi with headquarters at Cincinnati, O., which has been created in co-operation with the Young Men's Bible Society of Cincinnati, one of the oldest and most loyal of the auxiliaries of the American Bible Society. The plan of this organization involves missionary colportage and the supply of home missionary agencies connected with the various churches at work in these states. The American Bible Society has secured the services of the Rev. Dr. George S. J. Browne, well known in Cincinnati, and, before his acceptance of this position, the Corresponding Secretary of the Western Tract Society, and the Depositary of the Young Men's Bible Society. Dr. Browne is a member of the Cincinnati Presbytery of the Presbyterian Church.

DISTRICT CONFERENCE VISITATION

The coming of a District Conference to a community is usually preceded by weeks of preparation on the part of those who are to entertain the visitors. The church and parsonage and in many instances the homes nearby receive long-needed repairs. Fences are whitewashed and the appearance of things generally is greatly improved. Especially is this true of rural districts where a District Conference is the largest Methodist gathering the inhabitants have an opportunity to see.

My visitations to District Conferences for this season began July 21, at the session of the New Orleans North District Conference of which I am a member. This conference is composed of nine city churches and a few in neighboring towns. The Rev. W. J. M. Price is the Superintendent of the District. On this district there are four former presiding elders, men of experience and judgment. The conference was entertained by Mallalieu Church, the Rev. F. T. Chinn pastor. Contrary to expectations, for in the city of New Orleans District Conferences as a rule awaken but very little interest, the conference was well attended and admirably cared for. I could only remain one day but saw indications that the sessions would prove unusually interesting. The Rev. W. J. M. Price presided with dignity. Southwestern results: The number of subscriptions secured were greatly in excess of the previous year.

The Gulfport District Conference was the second on my list. Here, too, I could only remain one day, but it proved to be a very eventful one so far as the gathering in of subscriptions is concerned. This conference established a new record for itself in this particular. About 70 cash subscriptions were secured. The Rev. J. K. Comfort headed the list with 11; the Rev. J. E. Holmes and District Superintendent S. H. Cannon gave 10 each. Other loyal pastors rallied as follows: E. H. Langston, 6; A. Lee, 4; H. J. Gant, 3; W. P. C. Morrison, 3; the Rev. S. S. Jossell, 6. Other pastors also contributed as loyally to the success of the Southwestern Rally, but I failed to learn the number of subscriptions handed in.

Gulfport is one of the most flourishing and enterprising cities along the Gulf Coast. Its growth has been phenomenal and it is destined to be one of the South's great seaports. It is already noted for the large quantity of lumber it exports.

Our Methodism shows indications of keeping pace with the growth of the city. Under the leadership of the Rev. Simpson Jossell a fine new church has been erected. This church has already been described in these columns. It is sufficient to say that it is creditable to the congregation, the conference and Methodism. District Superintendent Cannon has recently purchased a beautiful new home in this the capital city of the district. The conference was largely attended by the home people and visitors as well. As many of the reports as I heard indicated progress and a decided advance over the year before.

The Hattiesburg District, known in days of old as the Shubuta District, was the next to engage my attention. The seat of the conference was Mt. Jordan Church the Rev. A. C. Lacey, pastor.

This church is about five miles from Pachuta, Miss., the nearest railroad station. But whatever sacrifices were made by visiting delegates in order to reach the seat of the conference were lost sight of because of the hospitality of the people. This was the first time a District Conference had been held here and the people came in crowds from all directions—some driving from twenty-five to thirty miles. The Rev. J. B. Brooks saw to it that every interest of the church was looked after. A great ovation was given Dr. W. W. Lucas, the new Field Secretary of the Board of Foreign Missions. This session was said by many of the pastors to be one of the best ever held. Surely this is true if the success which attended the efforts of the Southwestern workers be taken as a standard. More than fifty cash subscriptions were secured. This result was due largely to the untiring efforts of District Superintendent Brooks and the pastor, the Rev. A. C. Lacy. Also the Rev. B. W. Robinson is deserving of special mention as he always looks after the interests of the Southwestern when for any reason the regular representative is delayed. A partial list of other loyal pastors who helped to make this a success is as follows: A. C. Lacy, 12; B. W. [illegible] L. Pratt, 6; R. N. Jones, 4; [illegible] Toole and J. E. Webb—all [illegible]

(To be Continued)

District Conferences and Conventions

District Conferences

District.	Place	Date.	Dist. Supt.
Indiana	No. Vernon, Ind.	Aug. 11	Skelton
Monroe	Mt Nebo, La.	Aug. 11	Brown
Brookhaven	China Grove, Miss.	Aug. 11	Smith
St. Joseph	Glasgow, Mo.	Aug. 11-15	Higgs
Cumberland River	Carthage, Tenn	Aug. 11-15	Booth
Tupelo	Nettleton, Miss.	Aug. 11-15	Scarboro
Sedalia	Otterville, Mo.	Aug. 11-16	McAllister
Marshall	Marshall, Tex.	Aug. 17-22	Williams
Alexandria	Natchitoches, La.	Aug. 18	Obee
Baton Rouge	Jackson, La.	Aug. 18	Turner
Guthrie	Guthrie, Okla.	Aug. 18-22	Smith
St. Louis	Farmintgon, Mo.	Aug. 18-22	Gillum
West Tenn.	Alamo, Tenn	Aug. 24-29	Lyte
Navasota	Navasota, Tex.	Aug. 24-29	Taylor
Staunton,	Martinsburg, W. Va.	Aug. 24-30	Hughes
Forrest City	Marianna, Ark.	Aug. 25-29	Hodges
Alevandria,	Buchanon, Va.	Aug. 25-30	Thompson
Maysville	Sharpsburg, Ky.	Aug. 25-30	Ziegler
Vicksburg	Fayette, Miss.	Aug. 26-29	Price
Houston	Beaumont, Texas	Aug. 31-Sept. 5	Johnson
Little Rock	Sweet Home, Ark.	Sept. 1-6	Sherrill
Washington	Rockville, Md.	Sept. 7-12	Williams
Pine Bluff	Althumer, Ark.	Sept. 15-19	Whitehead
Annapolis	Annapolis, Md.	Sept. 22-26	Wheeler
Ft. Smith	Ft. Smith, Ark.	Sept. 23-26	Scarboro
Centreville	Oxford, Md	Sept. 26-28	Johns
Philadelphia	Chester, Pa.	Oct. 13-14	Monroe
Washington,	Smyrna, Del.	Oct. 19-21	Cotton

Conventions

Aug. 11-15—Tupelo District Epworth League Convention, Nettleton, Miss.

Aug. 11-15—Cumberland River Epworth League, Lay Conference and Sunday School Institute, Carthage, Tenn.

Aug. 11-16—Sedalia District Epworth League and Sunday School Convention, Otterville, Mo.

Aug. 18-22—St. Louis District Epworth League and Sunday School Convention, Farmington, Mo.

Aug. 18-23—Annapolis District Epworth League Convention, Waterbury, Md.

Aug. 18-23.—Annapolis District Epworth League Convention, Waterbury, Md.

Aug. 22-25—Welch Mission District Sunday School and Epworth League Convention, Stewards' and Leaders' Conference, Glatto, W. Va.

Aug. 24-29—Navasota District Epworth League, Sunday School Convention and Woman's Home Missionary Society, Navasota, Texas.

Aug. 25—Starkville District Sunday School and Epworth League Convention, Kosciusko, Miss.

Aug. 25-29—Forrest City District Sunday School and Epworth League Convention and District Stewards' Meeting, Marianna, Ark.

Aug. 25-30—Alexandria District Epworth League Convention, Buchanon, Va.

Aug. 26-29—North Carolina Conference Woman's Home Missionary Society, Asheboro, N. C.

Sept. 2-5—Anniston District Sunday School and Class Leaders' Convention, Talladega, Alabama.

Sept. 7-12—Washington District Epworth League Convention, Rockville, Md.

Sept. 23-26—Ft. Smith District Sunday School and Epworth League Convention, Ft. Smith, Ark.

Sept. 23-26.—Clow District Epworth League and Sunday School Convention, Horatio, Ark.

Oct. 13-14—Philadelphia District Preachers' Meeting, Siloam Circuit, Chester, Pa.

Gleanings from the Field

ARKANSAS

Van Buren.—The first Sunday in August was rally day at Mount Olive Methodist Episcopal Church. The following clubs made their reports: Jennie McAnn Club, $15.66; Abe Tibbitts Club, $57.40; Myrtle Mack Club, $13.70; Fannie Stephens Club, $14.00; Nettie Robertson Club, $10.05; Matt Patterson Club, $23.95; Carrie Tibbitts Club, $27.52; Mary Payne Club, $1.67; Amanda Johnson Club, $17.67; the Puhlic collection, $37.00; total collections for the day, $214.00. Our church is alive to work, physically and spiritually. Every department is doing its work. Dr. H. P. Coulter, District Superintendent, was with us the third Sunday in July, held our second quarter. All officers were on hand with written reports. Dr. Coulter looked into the business of our work and was well pleased. We paid District Superintendent in full. Our fair and musical programme was a success. The musical department was conducted by Miss Myrtle Mack. We will observe Southwestern Day, Sunday, October 1.—A. itually alive. Three were added to the church this quarter. The Rev. B. R. Jackson preached an eloquent sermon.—F. D. Bowers, Pastor.

LOUISIANA.

Waterproof.—Our second quarterly conference was held with the District Superintendent J. O. Brown in the chair. Reports were good. The District Superintendent preached a wonderful sermon from the 22nd Chapter of Revelation, and the 2nd verse. The spiritual tide ran high. The good Baptist people here are willing to help the cause of Methodism. The Lord's Supper was administered to 42 Baptists by the Rev. D. Davis, at the Methodist Episcopal Church. He is one of the best Baptist preachers in Tennson Parish. Total collection for this quarter, $8.60.—J. A. E. Booker, Pastor.

Clinton.—The third quarterly conference of St. Paul and Vincent Circuit was held July 15. The Rev. J. W. Turner, District Superintendent, in the chair. The officers and members were present with written reports. Church, Sunday school and every auxiliary of the church were cared for by their energetic pastor. Notwithstanding the financial stringency the church is spir-

MISSISSIPPI

Hazlehurst.—I have just closed my meeting at Mt. Lenir Methodist Episcopal Church. The Rev. T. S. Edward from Hattiesburg, Miss., has been with me in the meeting one week, rendering good services. We had a good meeting, seventeen precious souls joined the church. I had to close my meeting with 40 at the altar. Some pronounce this the best meeting held in this town for 20 years.—W. A. Oates, Pastor.

District conference is coming. All loyal pastors will redouble their efforts for securing subscriptions. All loyal members will respond to their appeals.

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Cash Remittances

Subscriptions received July 12-Aug 7:

Atlanta, Savannah.—*C. W. Prathrer*, W. S. Lawton; *Wm. Daniels*, James Styles, E. L. Simmons; *J. D. Lovejoy*, 5 annual subscribers.

Central Alabama.—*R. M. Davis*, P. Withlow; *H. N. Brown*, A. P. Phillips.

Central Missouri.—*R. Davis*, G. W. Jarrett.

Florida.—*T. P. Page*, Horace Matox, Joo Martin.

Delaware.—*C. G Cumming*, Alice A. Smith; *Jas. Wheeler*, Florence Mitchell; *J. D. Johnson*, Sallie Dipon, Wesley Marshall, Sarah M. Dunn; *J. H. Bailey*.

Little Rock.—*A. R. Ray*, Green Sims.

Louisiana.—Artelia Thompson, J. J. Sims, W. L. Dyas, Jerry Callaway, Silas Robinson, *C D. Pardo*, F. M. Wilson, H. H. Dunn, Cora E. Hart, *Allen Luster*, S. S. Jackson.

Mississippi, Upper.—Charles Simon, *L. B. Smith;* Julia Boyd, S. D. Redmond, W. A. Battle, D. D. Bell, J. C. McGee, A. L. Holmes, R. W. McCoy; *C. W. Ivy*, Jessie Johnson; *P. J. Walker*.

New York.—W. W. Brooks, 10 annual subscribers; Sherman Evans.

North Carolina.—Mary E. Phillip, William I. Dickerson.

South Carolina.—L. H. Hughes, *J. A. Gary;;* A. Mack, R. H. L. Evans, W. M. Jackson, B. J. Jeffry.

Tennessee, East.—A. J. Mitchell, Reuben Johnson, *J. M. Lyte;* J. Atkins, *B. Knott;* C. C. Burise, R. B. *Wheatherty*, 5 annual subscribers; John Milton, Alonzo Gardenhire, *W. S. Saunders;* Minnie Burke, *W. S. Hight; S. J. Harris*, Cora James.

Texas, West.—A. L. Countee, S. E. Jones, *E. Riley;* Frank Branton; *S. A. Pryor*, J. H. Gordon.

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Crescent City Notes

HAVEN CHAPEL.—All the services were at spiritual high tide last Sabbath. At the night services all seats were taken by a representative audience from all parts of the city. Good music was rendered, under the direction of Mr. R. L. Scott and Mrs. Violet Bemville. The Lord's Supper was administered by Dr. Peeme Landry, the Robinson, Deacon J. T. Lewis and Pastor, assisted by the Rev. Arthur Sherman Morris, a local preacher.

PLEASANT PLAIN CHURCH.—Sunday, August 8, good services all day. Early prayer meeting, led by H. S. Williams. At 11 a. m. Father S. Davage preached a strong sermon. All present were glad to hear him. At night the anniversary sermon of the New Ladies' Pleasure Club was preached by Pastor T. B. Cooper. A large and appreciative audience was in attendance. Collection good.—D. B. Phillips.

THE OLD FOLKS HOME.

Monday, July 26, was a day of rejoicing at Lafon Old Folks' Home, S. Robinson and Delachaise Streets. The occasion was the presentation of electric lights throughout the building through the instrumentality of the Rev. C. W. Reeves and the able co-operation of Venus Star Tabernacle No. 3. During the day the Working Club of First Street Church assisted by members of Venus Star Tabernacle and others served refreshments to the Old Folks and friends who called during the day. Fully five hundred persons were entertained. At 7:30 o'clock the exercises of the evening were opened by the touching of the button by the Rev. C. W. Reeves, Pastor of First Street Church, which sent a flood of light throughout the building. Introductory remarks by Mr. Reeves followed the welcome address by Mrs. Eliza Gant, Matron of the Home. Prayer by Dr. Billups. Response by Mrs. Carrie Jones. Dr. A. E. P. Albert delivered an able address, touching the trials, the welfare, and the management of the Home Mrs. Lizzie Williams read a paper on 'Old Folks." Miss Gertrude Boyd's paper touched upon the care of the old. Mrs. E. S. Boyd had charge of the financial closing. Special mention is due to Mrs. M. Bertrand, of the First Street Working Club, and to Mrs. Agnes Clemmons, for their service during the day. The Venus Star Tabernacle No. 3 deserves the heartfelt thanks for kindnesses shown the old folks, to whom this organization as a further token presented $17 worth of staple groceries.

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Gleanings from the Field

MISSISSIPPI

Gulfport.—The Gulfport District Conference held in the beautiful new edifice, St. Mark Methodist Episcopal Church, July 21st. This being my first year on the charge; finding a very dilapidated church, wrecked by storms and a small membership, about 68, with the District Conference coming on for the first time in the history of Gulfport, and a new church had to be built or no conference. Early in the year the pastor saw what must be done or a failure was sure; a rally was planned for the building of a new church, the 4th Sunday in March. The result was $274.00. The first day of April, the old church was torn away, and the new church erected by the 12th of July, and ready for the conference. The church is 32x50 main building 40x50, annex seating capacity 400, 10 windows, cathedral glass front; large windows, 8x10; height, 14 feet; arched ceiling, 19 feet high. The conference was royally entertained by the good people of Gulfport, quite a number of the Baptist and Catholics helped to care for the conference for which they have our thanks. The Revs. W. W. Lucas, J. B. F. Shaw, M. S. Davage, all spoke encouragingly. Amounts raised: Southwestern, $100.00; Freedman Aid, $20.00; Church, $128.00 total, $248.00.—S. Jossel, Pastor.

District Rounds

PARIS DISTRICT.

FOURTH ROUND.

Honey Grove and Bonham, August 21-22; Brookston Circuit, 28-29; DeKalb Circuit, Sept. 3-5; Terrell and Rosser, 4-5; Paris Station, 12-13; Morgan Chapel and W. P., 11-12; Paris Circuit, 18-19; Clarksville Station, 25-26; Free Hope Circuit, October 2-3; Bagwell Circuit, 9-10; Red River Circuit, 16-17; Medill Circuit, 23-24; Chicota Circuit, 30-31; Clarksville Circuit, Nov. 6-7; Wolfe City and Lad, 13-14; Sulphur Springs, 20-21; Greenville, 27-28. Brethren: This brings us to the last quarter before the Annual Conference. Put forth your best efforts to make a full round report to Bishop Neely. Only complete reports can be received. I am expecting the District to reach the high water-mark this year. Be careful to fill out all assessments for all causes. I hereby proclaim as a fast day the Friday preceeding the Quarterly Conference at each point. Also I will be present and conduct the love feast on said Friday night, hen all the officers, members of the Quarterly Conference and laymen are expected and requested to be present.—James I. Gilmore, District Superintendent.

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Conference Notices

Special Notices

WOMAN'S HOME MISSIONARY SOCIETY.

Little Rock Conference:

Dear Sisters—We have not been able, for some cause, to have our annual mecting and the timo has past. Our president, Mrs. Edcn, has resigned and that leaves the work In a bad shape. We must do somethlng and we can do something. Therefore, I, Mrs. M. T. Thornton, vice president of the Woman's Home Missionary Society of the Little Rock Annual Conference of the Methodist Episcopal Church, call a meeting of the Executlve Board of the said Society to meet at Marianna, Ark., in conneotion wlth the Forrest City Distrlct Conference, August 25-29. At this meeting we are to lay plans for the next annual meeting of the Society, and to attend to whatever may come up for the best interests of the Society.—(Mrs.) M. F. Thornton.

District Rounds

BIRMINGHAM ROUND.

Fourth District.

Woodlawn, Aug. 5-8; Collegeville, 6-8; E. Thomas, 13-15; Layreton, 14-15; Village Sprlngs, 21-22; Selfville, 23; Lehigh & Bradford, 242-5; Oneonta, 28-29; Pratt City, Sept. 3-5; Ensly & Wylan, 4-5; Blount Sprlngs, 11-12 Bangor & Kimberly, 15-16; Warrior, 18-19; Cardiff, 24-26; Corona, 25-26; Brownville & Irondale, Oct. 1-3; St. Paul, 8-10; Enon, 15-16; West Birmingham Mission, 14-16; Mason City, 22-24; Avondale, 21- 24; Bessemer, 29-31; Tuscaloosa, Nov. 6-7; Springville, 13-14.

Pastors of Birmingham District, we are nearing the close of the year, you will soon be called to make your final report, in these few remaining weeks, do your BEST. Be alert, the Birmingham District must not fall, we are just returning from a victorious battlefield, but must not cease our efforts here. The fight is on until November 25th. The final victors will be crowned in Mobile. "Endure hardness as good soldiers," "Hold fast that which thou hast, that no man take thy crown." I hope each brother will come to Mobile under flying colors maintaining the dignity of the Birmingham District.—J. W. Thomas, District Superintendent.

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HELP THE STORM SUFFERERS.

Anchor, Texas, July 27.—On Wednesday, July 21, our county was visited by the great West Indles hurricane of the Gulf of Mexico, which swept everything before it. Our homes, churches, school houses, barns and ..... were blown away. Our growing crops of corn and cotton were blown down and will be a total loss. Our clothes bedclothes and bedsteads and household effects were blown from one-half to three-quarter of a mile away. We are in a deplorable condition and need your assistance. We are out of doors and exposed to the weather and much sickness is sure to follow in the wake of this storm. This storm was more destructive than the storm of September 8, 1900. The real estate men of this county who desire to sell their lands have refused to receive any aid for the helpless Negro, while many of the white people who have storm insurance on their houses also refuse to accept aid; but the poor Negro has no insurance and cannot get it. He is in a deplorable condition, and needs help. His suffering is increasing each day and much sickness and deaths will follow. We will be thankful for whatever assistance you can give us in the way of clothes, food, medicine and material to rebuild our wrecked homes. We are thankful to God through His mercy that we were spared and no lives lost here in this place. Please do all you can for us in the way of help, and by placing our situation before the nation. Send your gifts to the Rev. Wm. Mack, pastor, Anchor and Columbia Circuit Methodist Episcopal Church, Wm. Mack, chairman; E. P. Robbins, Jr., secretary; Nelson Ward, treasurer.

Gleanings from the Field

MISSISSIPPI

Brandon.—Our third quarterly conference was held July 24-25, the Rev. A. J. McNair, D.D., in the chair. Quite a number of the officers were present with good reports. The Superintendent preached two strong sermons on the Sabbath. Paid pastor during the quarter, $170.00. Raised on Saturday in the conference, $47.50. Benevolence collected to date, $79.00. This charge is progressing nicely.—R. P. Threlkeld.

TEXAS.

Oakwood Circuit.—Our third quarterly conference convened at Rocky Mount Church, July 10-11 with District Superintendent M. Q. A. Fuller in the chair. Reports from the pastors and officers showed the work to be in a growing condition both spiritually and financially. The District Superintendent expressed himself as being highly pleased with the same. We can truly say that District Superintendent M. Q. A. Fuller is the right man in the right place. His ruling is love, peace and harmony, and his instructions elevating, his sermons Sunday and Sunday night were indeed a benediction to all. And all day Sunday we enjoyed a spiritual feast. Paid District Superintendent, $17.45; paid pastor, $52.00; more than $30.00 had been raised for benevolence. Both Methodists and Baptists partook of the Lord's Supper.—G. W. White, Pastor.

Wallisville.—On August the 11th, the Rev. James Jordan, our pastor, preached splendid sermons at 3 o'clock and at night. At the conclusion of the sermon, Miss Mamie Cooper came into the altar and presented to him $11.75. Mrs. Anna Cooper and Brother Alford Sims gave the pastor $1.00 each for missions. The Rev. Jas. Jordan has accomplished a good work on our charge these seven months. More than 129 persons have been brought to Christ this year.—Alford Sims.

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I want to send you a complete ten days' treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you should wish to continue, it will cost you only about 15 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always result from its use.

Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten days' treatment is yours, also the book. Write today, as you may not see this offer again. Address

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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

MRS. NANCY WILLIAMS.

Mrs. Nancy Williams, wife of the Rev. Thomas Williams, pastor of Godman Methodist Episcopal Church, died, at Charenton, La., July 25, 1909, after an illness of long duration. She was born in Rapides Parish, La., in 1870; was converted in 1889, during the pastorate of the Rev. T. Larkins at Lecompte, soon after her marriage to the Rev. T. Williams. She had been his help meet in the ministry for 15 years, and was a devoted and loving wife. The funeral was attended by the writer, assisted by the Rev. O. J. Harvey and the Rev. Sanders Carroll of Franklin. A large host of friends were present. The members of Godman prepared a nice tomb for the interment.—T. P. Norris.

WILLIAMS.—Mamie B. Williams, a member of Thomson Church, New Orleans, died July 22, 1909. She was the daughter of Mrs. F. D. Bowers. The deceased leaves four girls and two boys, husband, other relatives and a host of friends to mourn. The funeral service was largely attended. The Rev. J. J. Obee, District Superintendent of the Alexandria District, assisted the pastor in the service.—D. J. Price, Pastor.

BARNLEY.—Mattie P. Barnley entered into Rest July 14, 1909. She was the daughter of Prof. and Mrs. R. R. Barnley. Deceased was a member of the Green Top Methodist Episcopal Church, Hartsville, Tenn. She was born June 25, 1882. She lived a consistent Christian until her death. Father and mother, one sister, one brother, little son and a host of friends survive her. Mrs. Barnley was a teacher of the First Bible Class in the Sunday school. She was also a teacher in the public school. The Rev. H. P. Belcher, her pastor, attended the funeral. Burial conducted by the Home Society in the 7th St. cemetery. The church has lost a good member, the county an efficient teacher, but Heaven has gained a saint. The Rev. H. P. Belcher, Pastor.

DILLARD.—Ellen Dillard died at Kendleton, Texas, July 15, 1909, age 78 years. She was born in Mississippi, moved to Texas and settled in Colorado county in the year 1853, where she lived until 1879, when she moved to Port Bend county, residing there until her death. Her husband, Wiley Dillard, died September 29, 1908. They were united in the body bonds of matrimony in the year 1846. They leave nine children, 54 grand children, 20 great-grand-children and a host of relatives and friends to mourn their loss. Mrs. Dillard was 80 years when she died. She was a Christian for 53 years. Funeral service held by the Rev. M. C. Gillespie.

CAGE.—Malissa Cage, a member of the Trinity Methodist Episcopal Church, Harrisburg, Texas, died in full faith July 8, 1909. She leaves four children and many grand children to mourn.—Wm. Josey, Pastor.

YOUNG.—Nannie Young, daughter of the late Rev. Willis Young, of Harrisburg, Texas, died July 10, 1909.—Wm. Josey, Pastor.

SANDERS.—Ben Sanders, a young man of Harrisburg, Texas, was drowned June 30, 1909.—Wm. Josey, Pastor.

ROBERTSON.—Willie Brady Robertson, age five years, son of Mrs. Nettie Robertson, died July 12, 1909. Interment in the Fair View cemetery, Van Buren, Ark.

HAYS.—Jonah Hays, of Van Buren, Ark., age 65, died July 25. He was well respected by both white and colored. He was a sinner until he felt the near approach of death, then the church began to pray and sing with him. He said he felt he would be saved. He leaves five children, one brother and two sisters. Brother J. W. Matthews of the African Methodist Episcopal Church, Brother W. N. Strausner of the Baptist Church, assisted in the funeral service.—Rev. A. P. Stephens, Pastor.

COOPWOOD.—The grim reaper, Death, loves a shining mark. When, on July 17, 1909, at Starkville, Miss., the cycle of death bore from the scenes and friends of this world Bettie Coopwood, it was as if the Son, stooping to a bed of fragrant blossoms, plucked the fairest, that it might bedeck the bosom of the Father. True, her going causes many hot tears of sorrow, many pangs of despair, yet what is our pain is her pleasure; our loss her gain, for now she is in the realm beyond all earthly woes and will live eternally as one of God's brightest angels. To the weeping ones we would commend her noble life for emulation. Father, sister, husdanb, daugbter, so temper your life that you may join her. To those friends who so tenderly ministered to her, we extend our heartfelt appreciation. To the Woodmen, of which she was a member, we honor you for the magnitude of your kind acts.—J. W. Austin.

NURSING MOTHERS AND MALARIA

The Old Standard Grove's Tasteless Chill Tonic, drives out malaria and builds up the system. For grown people and children. 50c.

MARRIAGES.

CALLOWAY-BYERS.—On July 25, 1909, the most elaborate and interesting event in society circles at the Colony, Ala., was the marriage of Mr. W. M. Calloway to Miss Emma Byers which took place at the Methodist Episcopal Church. The bride is the daughter of Mr. John Byers a well to do farmer. The Rev. J. L. Carr officiated.

INQUIRY.

Frank Carson desires information concerning his people, who, when last heard of, were in Vicksburg, Miss. During slavery they belonged to Macklemoore's. His name at that time was Frank Aliford. He came to Texas with Gray Aliford before freedom. When he last heard of, his mother she had moved to the Big Black River in Mississippi. Mother's name was Sylvia; father's name, Kato; sisters, Mary, Ann and Elizabeth; brothers, Willis and Kato. Any information concerning any of these, will be gratefully received. Address Route No. 6, Box 93, San Antonio, Tex.—Frank Carson.

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Also Nervous Headache, Travellers' Headache and aches from Grip, Stomach Troubles or Female troubles. Try Capudine—it's liquid—effects immediately. Sold by druggists.

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"I feel it my duty," writes Mrs. Martha Dingus, of Lykins, Ky., "to inform you what Cardui has done for me. I have been a chronic invalid for years. I reckon I have had about every ailment that women are heir to. I have doctored a great deal with a great many doctors, as we have traveled a great deal in search of health, yet received but little benefit and got no better.

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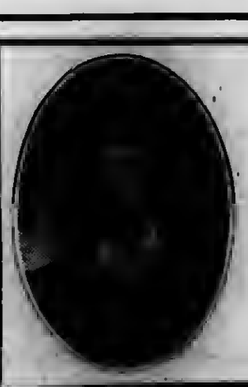
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Meharry Medical College was organized in 1876 and was the first Medical School in the Southern States to open its doors for the education of Colored Physicians. During the 33 years of its existence 938 students have completed a Medical course and received the degree of M. D. They constitute about one-half of the regularly graduated Colored Physicians of the Southern and Southwestern States. During the last session 275 Medical students were enrolled.

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This College is a member of the Association of American Medical Colleges and according to the rules of the Association the requirements for admission demand four years of a High School, Normal School or Academic course or the equivalent. About 4,100 hours' work are required: This includes Lectures, Clinics, Laboratory work and Recitations. Special attention is given to Laboratory work in Chemistry, Embryology, Histology, Pathology, Physiology and Electro-Therapeutics. Tuition is $50.00 per session. The next session opens September 15th, 1909.

Meharry Dental College was opened in 1886. 106 Dental Students were enrolled during the last session and there have been 161 graduates. The course of study consists of four sessions of six months each, and the requirements for admission are three years of a High school course or its equivalent in addition to an English course of eight years. There are 16 members in the Dental Faculty. The tuition is $50.00 per session. This College is a member of the National Association of Dental Faculties. The next session opens September 29th.

Meharry Pharmaceutical College was organized in 1889, and has had 144 graduates. 69 students were enrolled during the last session. The requirements for admission are a good English Education and one year of Latin and Physics. The course of study consists of three sessions of six months each. The tuition is $40.00 per session. The demand for well qualified colored Pharmacists far exceeds the supply. Next session opens September 22nd.

For further information or Catalogue address

G. W. Hubbard, M. D., Dean,

Meharry Medical College, Nashville, Tennessee

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Southwestery Christian Advocate

ROBERT E. JONES, Editor
EATON & MAINS, Publishers

NEW ORLEANS AUGUST 19, 1909

Vol 43 No. 32 (i.e.) No. 33

AN EVIDENCE OF CAPACITY

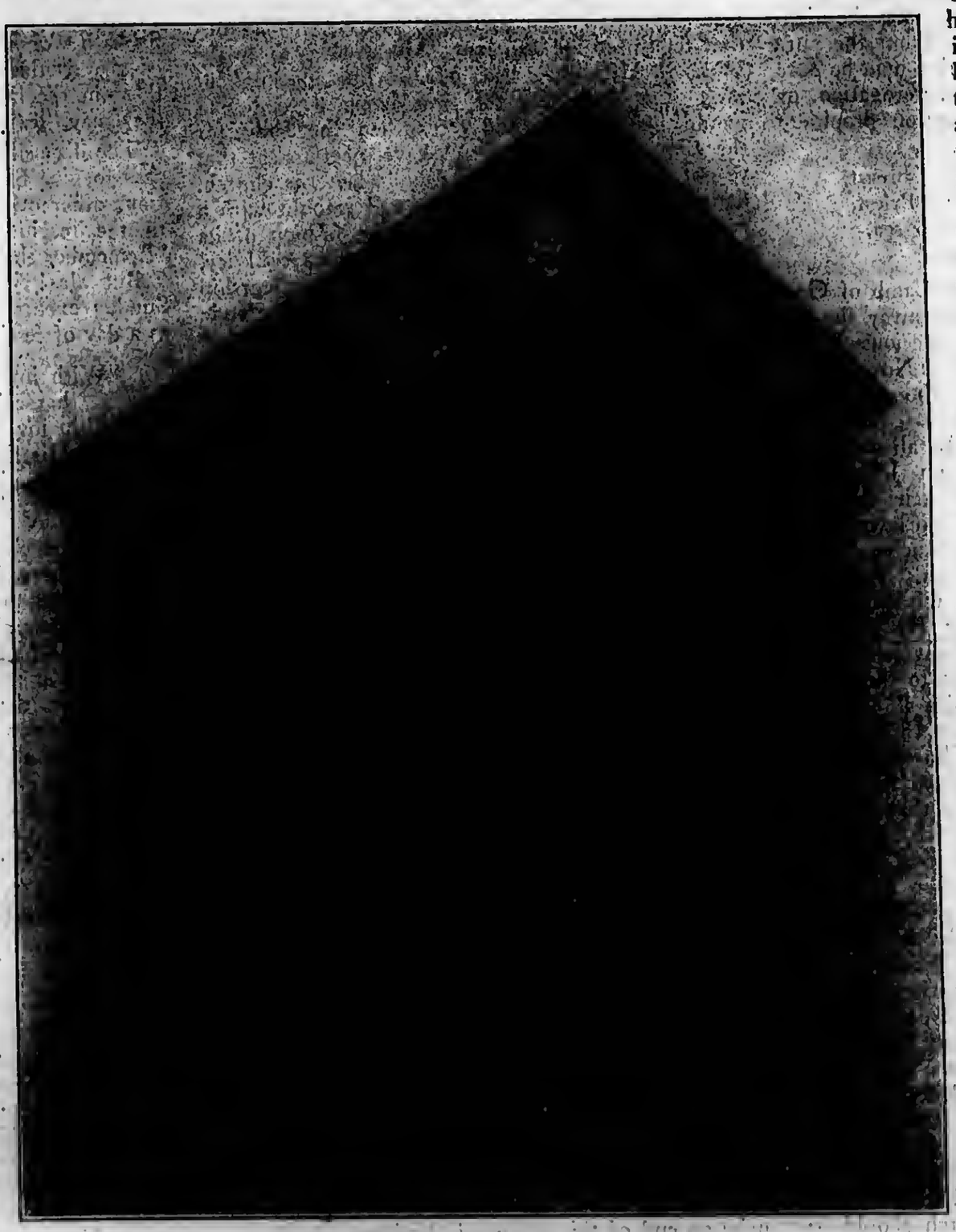
Wednesday of this week was a high day for the Negroes of New Orleans—the occasion was the dedication of the new seven-story, steel structure, Negro Pythian Temple which has been erected at a cost of about $200.00. The event is not without national significance. It is a sky-scraping refutation of the Negro's smallness of vision and of the Negro's instability. There are those who claim that the Negro does not build for the futrue; that he lives altogether in the present. But this building is a refutation of such charges.

It is a long way from a one-room log cabin to a building of this magnitude. Any one who thinks that the Negro is satisfied with his past and present condition is mistaken. The Negro has a capacity for large things, which capacity is not often manifested because he lacks vehicles for that expression, capacity. More often he is limited by his poverty and by opposition that he faces daily. Relieved from these embarrassments and given a man's chance, we would have more tangible examples of the Negro's capacity for large things. The Negro must not be measured by a log cabin civilization. The Negro in Africa must not be measured by his thatched-roof mud hut. He is apparently satisfied now in this situation, because the vision has not come to him. But some day he will arise in the strength of his might and in stretching forth his hand unto God, will pass into a higher plateau, whereupon he will build a civilization that will be glorious.

This Pythian Temple is a prophecy. So far as we know, it is the largest expression of Negro industry, thrift, vision and economy that the nation has to gaze upon. That it, represents the largest single endeavor is pleasing us locally. We have no doubt, however, but that this enterprise will be superseded in a few years by something still larger; for the Negro his real capacity, not only a large capacity as represented by this building, but for other things. This capacity for larger things has found expression already in Tuskegee Institute, which at its inception and development was directed by Negro brain. This is also true of the National Publishing House at Nashville, and of the Order of True Reformers in Virginia.

There is another lession for our people in this building. It shows what can be done by placing together our mites. It is the same old story of—"little drops of water and little grains of sand." If we would but have confidence one in another and unite our strength, there would be many more expressions of this sort, as indications of real progress.

While there are those discussing the means for deporting the Negro to some other clime, or colonizing him in some barren section of this country, the Negro is driving down his stakes deep and fast. That he should put $200,000 in one spot is an indication that he has no intention of roaming through the world. He wants an abiding place. He is here and is determined to make the best of the situation that faces him; and these seven stories, towering as they do above many of the buildings round-about, are an eloquent and forceful declaration that the Negro purposes in the South-land to demonstrate his capacity for civilization and to work at his own problems—it may be with fear and trembling.



NEGRO PYTHIAN TEMPLE, NEW ORLEANS

It has been openly alleged that the New Orleans Negro, who has had splendid opportunities for the accumulation of wealth and the projection of business enterprises, is at the tail end of the procession of progress.

It is to be hoped that this magnificent temple that finds its home here in the Crescent City may have the desired effect to awaken the people of this community in business and commercial enterprises and that the day will dawn upon us, ere long, in our population of one hundred thousand, when we shall have many enterprises which will give employment to our young people.

In this connection we also desire to note the influence of the New Orleans University upon the life and thought of our people in this city and State. Of the five men who constitute the Pythian Building Committee, thre are graduates or students of this Institution. This shows that the money spent by the church is bearing fruit a hundred fold in the development of the race.

The New Orleans Picayune referrs to this building as one of the "handsomest in New Orleans." It easily takes rank as the seventh or eighth best buildings in our entire city. We have given at some length elsewhere in this paper an account of the building. We desire in closing this article to call attention to two agreements that have been made by those who are directing this enterprise: First; the Negro Pythians through their Grand Lodge have determined that at no time, shall any part of this building be occupied by a bar room. Second; that no space will be let for a dance-hall. If these gentlemen carry out these two items of agreement, and we believe they will, for they are all honorable men, they are entitled and should receive the hearty support of our people, to the end that the present indebtedness shall be soon paid.

THE NEGRO SOLDIERS

It is true that the country is almost ired of this question, but the country cannot afford to be tired so long as injustice is being done to as brave a set of men as ever wore the blue. Black men have proved their worth as soldiers in time of battle and in time of peace.

When the Tenth Cavalry recently returned from the Philippine Islands, was assigned to Fort Ethan Allen the country was expecting a protest of the sensational sort. It arrived in due time. The Burlington *Free Press* was responsible for the following paragraph:

"The decison of the War Department to quarter the Tenth Cavalry, all the troopers in which are negroes, in Northern Vermont, marks a precedent in the disposition of black soldiers. It is the first time Negro troops have been quartered in New England—the first time in fact, that soldiers of color have been sent to any post east of the Mississippi. If the government officials, after their trouble with Brownsville and other posts, through the extreme North would make no objection to the presence of so large a body of negroes they were in error. A Southern town could hardly be more up in arms than this city and Winooski are today."

Upon the basis of this dispatch the country was stirred. There were those who fairly shouted and said: "I told you so. The North no more desires the Negro than the South. The truth is the Negro soldier is not wanted anywhere." But this dispatch proved to be made of the whole cloth. There was no objection offered in the New England town against the coming of the brave Tenth Cavalry. On the other hand they were welcomed. A paragraph or two from the Daily *News* makes good reading. It will not only be encouraging to the most of our people throughout the country on account of the light throwo on this particular situation, but it is conclusive evidence that the spirit of justice is

(*Continued on Page Eight.*)

"The Ideal Church According to the Teaching of Jesus Christ"

By the Rev W. A. Holmes

To know, and maintain an *Ideal Church* according to the teaching of Jesus Christ, we must first study the life, and fully understand the mission of Jesus, the organizer, of the church. We must first see why such a thing as the church should ever exist, that is, the necessity for a church, the reason for maintaining its existence, and its ultimate end.

We must admit, without argument, two facts; the one that sin is, the other, that salvation is.

That sin is, is a fact too potent to be denied. In all its damning and blightening influences, it has marked its path from the humblest cottage to the royal throne. It begins to mark its victims for death as soon as they draw their infant breath, because "all have sinned and come short of the glory of God." The glory of God is to possess the highest and purest of character, for none but the pure in heart shall see God. But can fallen man be pure in heart? Can he by works of supererogation, or penance, or sacrifice, or self-destruction propitiate for sin?

"Not bleeding bird, nor bleeding breast,
Nor hysop branch, nor sprinkling Priest,
Nor running brook, nor flood, nor sea,
Can wash the dismal stain away."

Nothing but the blood of Jesus, the Lamb of God who came to earth, who died to take away the sin of the world, nothing but this precious Blood "Can wash the dismal stain away." Not the sin of one man, but of every man, for who-so-ever believeth on Him hath eternal life.

This common Salvation which is for all men, was established by God through His son Jesus who built, and became the head of the church; the chief Shepherd whose duty it was to give such laws, rules, and administrations as must be conducive to the highest interest of all in the Kingdom. Since He is the son of God, possessing all the wisdom, goodness, love, justice, of God, the Father, His rule and Kingdom must of necessity be pregnant with those high qualities. Hence we have given to the world an Ideal Church, or Kingdom in which all the high qualities of its founder exist. Since Christ came as the Saviour of the world, His Church must of necessity be inclusive, for "God so loved the world that He gave His only begotten Son that who-so-ever believeth on Him shall not perish, but have eternal life." Vast as eternity is the love of Jesus, those who propagate His Church after His idea, must possess, and be possessed of the passion for the Salvation of all the human race. He did not exclude the Gentile, or Jew, Bond or Free, rich or poor, therefore until this common salvation be given in His Church alike to all classes and condition of men regardless of race or color, Jesus Christ's idea of the Church does not obtain. Jesus recognized, and taught all men to be brothers and declared that he "that doeth the will of my Father is my mother, my brother, my sister.

But Jesus would have His Church a spiritual power. He came to lift up men and to save men. He was very anxious that His Church should be filled with this power and retain it. Hence he declared that the church should be the light of the world, the salt of the earth, the household of God. To those who carry on the church of Jesus since His departure I would say that you should come and go up to Jerusalem and await the coming of the Holy Ghost which qualifies you for carrying forward the church of Christ which has been given, with the keys of the Kingdom, to you.

The church minus of the Spiritual power cannot be a true representative of the ideal church of Jesus. The church was established in the world to save men, and to destroy the works of the devil, and when it fails to accomplish these two things; it fails to be the ideal church of Jesus, for "He came to seek and to save that which was lost," and to "destroy the work of the devil."

No agency or effort to destroy the Kingdom of the devil can succeed unless fraught with the power of God. When the church of God goes forth accompanied with the Holy Ghost, the gates of hell cannot withstand her. A church with the form of godliness without the power, is like an engine without fuel and is a hindrance rather than a help.

The salvation of the world depends upon the faithfulness of the church to the true principle laid down by her ancient Founder, Jesus. He declares that there is salvation in no other manner save in the name of Jesus, therefore it is here that a true and proper solution to every problem touching the intellectual, moral, social and spiritual salvation of the races must be formed. So long then, as the church permits social caste and unholy discrimination, it cannot represent the church of the Lord Jesus, as He would teach it, for with Him there is neither Greek nor Jew, bond nor free, but are all one in Christ Jesus. The souls of men claim the highest care and concern of the church of Jesus. Every saying, every miracle, every act of His while here on earth, when carefully studied, shows that He came to save the souls of men. When He was hungry, tired and worn with labor, being pressed by His disciples to rest and take food, even then He taught them that the value of souls was more than rest and food, when that soul was weighel against that food; for He said that "My work is to do the Will of Him that sent Me." This passion for souls, furnishing for the time being a food that would help sustain and strengthen the body for the effort; for He says: "I have meat to eat that ye not of." God hasten the day when the church, flamming with the Holy Spirit, and fraught with a zeal for the souls of men after the fashion of its founder shall dispossess and obtain these cold icy, formal and fashionable places of religious worship which have more, far more, concern about the style of building, the social standing of the membership and its popularity in the community than about the value of the souls of men, or their future happiness.

I believe Jesus would have a membership in His Church, which would feel that whatever of this world's goods God has permitted them to possess, they would feel that they were God's stewards and only occupying until He comes. Under such holy, unselfish influences so much suffering and stagnation for the like of means in the work of the church would cease.

But if the spirit of Jesus could obtain in all the churches, the spirit of caste would never be seen or prevail. Why, it is an alarming fact that in nearly all of our churches and especially in our large cities, this feeling of caste is developing among our membership. "I am a little better than thou." "I am so much the more cultured than thou, that really thou oughtest not to expect any social greeting, or Christian association from me. Thou art so poor that I cannot mix and mingle with thee, get back into your class!" All this sort of stuff is foreign to the ideal church of the Master and does not in any sense represent Him. So strongly does this evil spirit prevail in the church of today that already there are in many churches individual communion cups to satisfy this class of members. But my brethren, there was only one cup used by our Lord, and they all drank of it. The individual cup permissable for health's sake *only*.

Jesus taught that the church was the place of worship for the Sabbath. Not one single Sabbath did He absent Himself from the Synagogue or place of worship while on earth. In this He taught the value of services as well as the sacredness of the day. Here He instructed them of the law and the holy things of God. He said: "That the spirit of the Lord is upon Me. He has anointed Me to preach the gospel to the poor, etc." The strength received from the study of God's word, and the holy communion with God on this day of days gave Him new energy and power to go forth and prosecute the work which He came to do. The real Sabbath worship taught by Jesus must lift men out of the secular world and surroundings and place them in the holy communion with the Father that they may "learn of Him."

The disposition on the part of many of the churches to give Sunday excursions and picnics and various other questionable amusements is very foreign to the teaching of Jesus. He would teach to "Remember the Sabbath and keep it holy."

But alas! Our chuch members of today ride Sunday excursions, and, sad to tell, used Sunday as a day of festivities rather than sacred devotion.

"With joy we hail the sacred day, which God has called His own,
With joy the summons obey, to worship at His throne."
"Day of glory, day of power, sacred be thine every hour."

The ideal church after the mind of Jesus must be the all-pervading, all-uplifting, all-spiritualizing, all-conquering power and influence in the earth to bring together all who are in Christ. To destroy every evil and set up a kingdom of righteousness and peace.

The true, the ideal church must emphasize its love for sinners and care less for the plaudits of men. It must administer the holy things of God and have meat to eat that the world knows not of; even to do the will of Him that planted the church and declared that the gates of hell should not prevail.—

Brunswick, Ga.

Christendom Needs Christianizing

By Bishop W. F. Mallalieu

It is a sad comment on human nature that evils that might be eradicated are tolerated by the so-called Christian nations. There can be no doubt whatever in regard to the woeful effects of the sale and beverage use of intoxicants, and yet nine-tenths of Christendom submits to endure the shame and curse of drink. It is most strange that all good people do not rise in the majesty of their power and make an end of this deplorable business.

Notice, that in our own country, it is estimated that we spend something like $1,500,000,000 every year in the consumption of various kinds of liquors. Or, in other words, we waste in drink more than the value of all our corn and cotton crops, and double the value of our entire wheat crop; a yearly and constant waste of enough money to banish the last trace of poverty from our fair land, and fill a million homes with joy that are now joyless. And we are by no means alone in this terrible folly. Every nation of Christendom is in the clutch of this monstrous iniquity. The cost of alcoholic beverages would bring comfort and all needful blessings to every Christian country. It is most astonishing that all patriots, lovers of humanity, sympathizers with suffering, all God-fearing people do not unite in sweeping this horridest of plagues from the face of the earth, and do something practical and radical to make Christendom Christian.

But what shall be said of rum's twin demon? What shall be said of war? These two demonic forces blight and blast all that is fairest and best in human lives and hopes, and fill the world with shame and sorrow, with agony and death. How strange and un-Christian it seems that our own Congress has just appropriated almost $250,000,000 for the support of the Army and Navy; and all this in time of profound and universal peace; in a time when we are perfectly safe from the inroads of any hostile nation; in fact there are no hostile nations, for we are on good terms with every nation. We have no quarrels with any of them, and surely there is not a cloud in all the sky that would indicate approaching trouble.

Then we may well remember that the other nations of Christendom are spending something like $1,500,000,000 yearly on their various armies and navies, making with our expenditures not far from $1,750,000,000 in the work of preparing men to kill their fellow men. What an anomaly! What an absurdity to call such nations Christian!

Something is wrong somewhere. Surely we are not living up to the ideal of the angelic song. We are far from realizing the thought and teachings of the Prince of Peace. We scarcely seem to see the dawning of that blessed day when the nations shall no longer engage in war, and the whole earth be filled with the knowledge of the glory of the Lord.

And, moreover, the fact confronts us that the debts of Christian nations, debts for the most part contracted in the wars of the last fifty years, amount to more than $34,000,000,000, the interest of which must amount to a billion dollars per annum. Well may we cry out, Must this condition of affairs continue? Must this waste forever deprive millions of people of the comforts of life to which they are entitled? There can be but one answer. There must be a change. Christendom must be made Christian. All people must combine in all lands and demand that all international difficulties shall be settled by a High Court of Arbitration, whose decisions shall be final and authoritative. Let us thank God that a Palace of Peace has been provided by the wise liberality of an American citizen, in The Hague, and to that court and palace all who thither go may receive righteous awards.

Liberia--A Study

By the Rev. Alexander P. Campher, D. D., President Central Alabama College, Mason City, Birmingham, Alabama

(*Foreword.*)

Bishop Thomas M.Clark, D. D., of the Protestant Episcopal Church, in speaking of Liberia once said: "A greater field for enterprise, a greater field for the spread of the Gospel of Christ and the establishment of a noble civilization was never opened to man."

Personal contact with the Republic covering a period of years, leads us to respect and confirm the judgment of the bishop with reference to Liberia.

With this hopeful statement touching Liberia we shall, in a series of papers, endeavor to broadly discuss Liberia leaving it to our discriminating readers to judge for themselves whether we made out our case in a convincing and conclusive manner.

In order to give adequate perspective and setting to the subject I shall discuss some leading facts pertaining to Liberia; its origin and early efforts by American philanthropists and statesmen, in its founding; and the beginning and growth of Liberia's National life.

As the Interior or Hinterland is the home of the native tribe, I shall consider also some of the physical aspects and resources of the country in this connection.

Liberia although small in comparison with the rest of Africa is nevertheless an important section of the African continent, affording abundant opportunities for study. Conditions which exist in the heart of Africa may also, in a proportionate degree, be met in many parts of Liberia among the heathen population, and there are sections in Central Liberia about which there is as little known as in parts of Central Africa.

One of the highest authorities on the country has said that Liberia is the most interesting portion of the West African coastlands, and that within its 43,000 square miles of territory are locked up some of the great undiscovered secrets of Africa. Upon this authoritative statement it would seem that Liberia as a part of the African continent has points of unusual interest and attractiveness.

From the time of my first acquaintance with Liberia, now nearly thirteen years ago (for which I am indebted to Bishop Joseph C. Hartzell, to the present, that country and people have been a subject of absorbing interest. The interest has grown and deepened with the years.

During the first quarter of the Nineteenth Century and later, Liberia was everywhere, especially in America, the land that conceived its birth, a topic of wide-spread interest. About that time forces and influences were set in motion that created and moulded the Republic. Conditions in this country then seemed most favorable to the Liberian idea. Today there is not that same general and hearty concern in the West African Republic, and yet Liberia's problems are as numerous and serious as when Ashmun in the most crucial moment of the country's history, led a handful of brave colonists against the hostile attack of swarming natives and completely routed them.

While America has done much for Liberia through missionary and philanthropic agencies, she has not yet cancelled the debt she owes Africa for the long and weary years of unrequited toil, which her children were forced to give under the smart of the cruel lash. America has not yet fully atoned for her dishonor and shame in the sins and horrors of the slave trade. The stigma is not altogether erased: the foul blot not thoroughly removed.

The Republic in the days of her infancy had good and staunch friends, but many of them have passed away. Today, new friends, and strong, are needed to aid her in the difficult task that confronts her. One of her greatest problems as expressed by her present chief executive, His Excellency Arthur Barclay, is how to develop and utilize the resources of her Hinterland, and how to satisfy, control and attach the native population to the best interest of the State.

The difficulties are not insuperable; the problem may be solved.

To my thought one of the speediest and most effective agencies to aid in the solution of her native problem is the fostering of a simple yet adequate system of education that shall, in addition to the mental and moral training of the native tribes, encourage and stimulate the industries they possess and have been operating for hundreds of years in the uninvaded fastnesses of their ancestral home.

It is surprising what skill and even genius are displayed by certain of the heathen tribes in the crude civilization which they possess, and especially in their varied lines of handicraft. This is the African's contribution to the world; and in some of the industrial arts where he has shown such proficiency as a workman unaided and alone, there should be given him the largest possible opportunity for development. Along this line we believe will come his speediest uplift and awakening. It is at this point specially he should receive help and encouragement from those who would extend a helping hand. Thus is seen the large and important place for industrial training in the uplift of the heathen.

Liberia is preeminently agricultural, and the aborigines who are the backbone of the country, constituting the overwhelming majority of the population, are natural laborers in diverse lines of primitive handicraft. A system of education that shall wisely employ, improve and utilize the scattered, disorganized industrial elements and forces among the natives, will not only unfold a distinctive and indigenous civilization, but contribute materially to the solution of the native problem. Furthermore, such a system if developed, may not only become a civilizing agency for the 2,000,000 of the Liberian Hinterland, thereby rendering their attachment and incorporation to the State less difficult, but aid in their moral and spiritual awakening.

(To Be Continued.)

Washington Letter

By Tam

During the months of July and August because of the hot weather and so many of our people going out of the city our congregations are rather small, yet the regular services are maintained and the work goes forward. July 25, rally day at Jones Chapel, the Rev. Elijah Ayres, pastor, was a success. 11 a. m., Sermon by the Rev. G. W. W. Jenkins, D. D.; 3 p. m. the Rev. M. W. Clair, Ph. D, and 8 p. m.the Rev. N. Ross. The amount raised was $108. Rev Ayres labors in this charge are being crowned with marked success.

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The ten days meeting at Nash Memorial, the Rev. B. F. Myers, pastor, has just closed with gratifying results. They were blessed with five converts; the collection amounted to $50.

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The Ebenezer Coal Club, Mrs. Emma Gilbert, president, ran a trolley excursion to Laurel, Md., August 5. It was an enjoyable occasion and brought into the treasury of the club $80.00.

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August 1 the corner stone of Elijah's Rest Methodist Episcopal Church, Porlesville, Md., was laid. The people are very anxious about this new church. On this occasion they placed in the cornerstone $186.69, and had raised previously, $700. The pastor, Rev. D. L. Washington, D. D., deserves much credit for the successful manner in which he has managed affairs in connection with the progress of this enterprise. The Rev. B. F. Myers was present and took part in the services, preaching from John 9:4-5. The new church is to be 55x34 two stories.

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This is camp meeting season throughout the Washington district.

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Emory Grove, Md., Rev. T. P. Thomas, pastor, on Aug. 8 closed their rally. Amount raised, $581. Pastor Thomas is meeting with pleasing succes on this charge. The Rev. E. S. Williams, D. D., District Superintendent was present and assisted in the services.

The Minister and Soul Culture

BY THE REV. J. M. HARRIS, D. D.

Soul culture is the Minister's power to develop his inner self. It is the development and controling of the emotions and passions of the heart.

In the Scripture, we are exhorted to keep the heart with all diligence for out of it is the issue of life.

The word heart as used in this connection means the innermost soul—the controling and energizing power of the soul.

Soul culture is one of the fine arts of living happy. Happy is the minister who has learned the art of controling and developing the resources of his own heart. He is then, and not until then prepared to develop and control the hearts of others.

Soul culture is not found in the study of books, nor of men. But it is the looking in, and study of our own soul.

Soul culture will make one look (1 at his words; (2) his thoughts; (3) his actions. His action toward himself as towards his fellow man.

Mexico, Missiouri.

Reinforcement for the Isabella Thoburn College

During the next few months five new Woman's Foreign Missionary Society missionaries will sail to India for the Isabella Thoburn College at Lucknow. These five will reinforce the two who were left alone there last April by the departure of Miss Northrup and Miss Mudge.

The Isabella Thoburn College, including as it does not only the college proper, but a normal school, a high, grammar and primary school and a kindergarten, is not fully staffed with less than eight missionaries, and just a year ago last January it had that number. But the annual missionary conference, which met that month, transferred one of the missionaries to another school, and the next April sent away still another. In May Miss Nichols and Miss Singh were obliged to leave for America, and so in a little more than a twelve month the staff was reduced from eight to two. It was most unfortunate that so many changes had to be made in so short a time, but we all rejoice at the prospect that the vacant places will soon be filled by the following candidates now ready to sail:

Miss Emma Oldroyd, who took her A. B. from the University of Kansas in 1904, is now completing a year of study for her A. M. degree in Lawrence, Kansas. Miss Oldroyd will take her A. M. in Science as she is going out to take charge of that department in the college. She will be sent by the Topeka branch.

Miss Margaret Landrum took her A. B. at De Pauw University and is also a graduate of the Indiana state normal school. She goes out to take charge of the Isabella Thoburn Normal School and is sent by the North Western Branch.

Miss Emma Barber is a graduate of the Michigan State Normal School and will take charge of the kindergarten training department of the Normal school. She is also sent by the North Western Branch.

Miss Flora L. Robinson is a graduate of the Baltimore Woman's College, and Miss Grace Davis of the Wheaton College, Illinois. They both go out for work in the college. Miss Robbinson is sent by the Minneapolis branch and Miss Davis by the Cincinnati branch.

When these five arrive all the vacancies will be filled except the chair in mathematics in the college, which is still being supplied by a native professor. One more missionary is needed to take this position.

Slumber not in the tents of your fathers, the world is advancing, advance with it.—Mazzini.

Many a trusting child is cast down, because the little love-service which may be required, seems to small to be counted for aught in the great havest-field; forgetting that the dear Lord asks of his children only so much as he gives them ability to perform.—Augustus C. Thompson.

Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are the silent threads of gold, which, when woven together, gleam out so brightly in the pattern of life that God approves.—Dean [illegible]

THE CHRISTIAN LIFE

Night in the Pasture

Tho night wind steals from the tranquil hills,
And its noiseless footsteps pass
O'er the dim, hushed hreadths of the pasture fields
And tho dew-wet, trampled grass;
The stars are thick in the velvet sky
Where a white young moon shines clear
Through the airy boughs of the poplars tall,
And peace of the night is here.

The brook's soft gurgle is sweet and low,
And the sorrowful whip-poor-wills
Are grieving afar in the purple gloom
Of the dark, encircling hills;
And faint, weird murmurs of elfin things
Through the shadowy pine trees creep,
But the air is sweet with the hush of dreams,
And the fields have gone to sleep.

The placid cattle have laid them down
At the roots of the mystic firs,
And the sheep in the lowland are dimly white
Where the wind in the bracken stirs.
The hills are chanting a solemn hymn
At the altar of star and sky;
In a rapturous silence, a dim-lit calm,
The dewey pastures lie.

Here, in these meadows of starry rest,
In these mysteries of the night,
The manifold voices of Nature breathe
With a meaning of strange delight.
The passionless calm of the dreaming fields
Has the power of a holy prayer,
And the infinite love of the far dim hills
Shuts out every thought of care.

—J. C. Neville, in *Zion's Herald.*

The Power of Prayer

This kind can come out by nothing, save by prayer.—Mrak ix. 29.

By T. A. Barlow, M. A.

1. No habit of the Christian life is mor vital than the practice of prayr. What sign of a genuine conversion is so infallible as this: "Behold he prayeth"? And though one who has believed may fall very far from grace and lose his hold of the greatest truths of the Gospel, still he has not made shipwreck of faith until the angels are forced to say concerning him: "Behold, he has ceased to pray."

2. Prayer, in the Christian sense of the word, depends upon certain great postulates. It assumes, to begin with, that there is Someone who is attending. Our prayers would become a dreadful mockery unless we knew that we are actually speaking as an unseen Spirit who is akin to our own spirits, who listens to us, and understands us, and cares for us, and feels with us, and answers us. It is impossible to pray to any purpose unless we are confident that we have a living Father in heaven.

3. When we hrood over the material order of things, the sense of irresistible power and unbroken sequence paralyzes our minds, until there seems no room left for an yaction of the will, either of man or of God. We can find no place for prayer in the universe, apart from "the mighty enduring miracle of God's love, asc it is manifested in Him who lived and died and rose again for man; who liveth the everlasting Witness to bear record in heaven, as He bore record on earth, to God's sympathy with His creature." This is part, at least, of what we mean when we speak of praying in the name of Christ. For he who has seen Christ, has seen God sympathising with men and intervening for men; and so he has passed from the realm of mechanical fixity into the kingdom of living love. It is faith in the Son which makes us free, and liberates us from that fatalism which freezes the power to pray.

4. Nevertheless few holy acts are so often profaned and misused as prayer. To launch a selfish wish into the unseen, on the chance that it may influence God's good nature—to try and bring pressure to bear on the Almighty for private purposes—is no prayer at all, in Christ's sense of the word. In real communion with God we carry our human desires into the Presence in which nothing selfish can long remain. We offer up ourselves, with our petiitons, upon the altar of His perfect will. On the ount of Transfiguration our Lord had continued all night praying His first recorded prayer concerning His own death; rehearsing, as it were, what He afterwards repeated in Gethsemane. And in the strength of that victorious submission He came dow nfrom His oratory to conqur and cast out Satan.

5. Multituds of Christians go disappointed, like the Lord's first disciples, because their prayers seem so impotent. They ask, sadly, "What is good for a bootless bene?" And the answer is difficult, because praying in its very nature must needs be mysterious. It depends upon the interaction of man's will with God's. To explain it, would be to explain how the finite and infinite can co-exist and co-operate. Yet though there is no proper philosophy of prayer, we can understand that just as God leaves room in the universe for man's action to effect results which, without that action, would not be, as God leaves room for man's prayer to effect results which, without prayer, would not be. The spiritual order of things is not lawless; but the experience of the faithful proves that prayer itself is one of those laws by which God's will operates and God's blessings flow. Even in our intercessions for others, the submitted wish of a human heart can avail in the counsels of the Almighty.

6. Effectual prayer has spiritual conditions of its own which we too often lose sight of. Jeremy Taylor has distinguished and discussed some of these —such as, for example, our sincerity, our consistency, our subjection of soul our heartfelt confidence, our fervency of desire, our humble and persevering importunity. The Bible encourages us to cultivate a simple, affectionate, confidential method of praying. And the final secret of effectual prayer lies in the intimacy between the soul and God. As we abide in Christ and pray with Christ we grow aware of that inward instinct which permits or compels or restrains our petitions. When we engage in combat against evils of peculiar malignity, we specially need close and continuous communion with the all-holy Will. Our faith can be exercised and strengthened to prevail only by fellowship with its Author and Finisher. So Bunyan tells us that in the midst of the valley of the shadow of death, where the mouth of hell stood hard by the wayside, Christian was forced to put up his sword and betake himself to another weapon called All-prayer.

7. Perhaps the chief attainment in the Christian life is power in prayer. The greatest saints have shown themselves pre-eminent in this—that by faith they have obtained the promises made to those who pray. When we study the collective experience of those holy men and women who have been adepts in the mighty are of intercession, we begin to realize how wonderful a thing prayer can become; we understand why St. Gregory called it "the principal instrument whereby we minister to God in execution of the decrees of eternal predestination." As the saints shall judge the world, so even now the saints can bless the world and reanimate the hurch, unspeakably, inexplicably by those pleadings which God Himself can not deny.—*In The Upward Calling.*

Loyalty Amid All

Many a Christian has been tremendously tempted to abandon his loyalty to God, when he was being pressed hard by the enemies of righteousness. No one should think that when a person becomes a Christian he is likely to be freer from temptation and trouble than he was before then. The reverse is true, in many instances. The Christian is a target for the enemies of Christianity to shoot at, and, if possible, to spiritually kill. But, amid all opposition, trial, and even persecution, it is the Christian's duty to tbe strictly loyal to God and His Kingdom. Reflect upon these strong words of the psalmist. "Many are my persecutors and mine adversaries, yet have I not swerved from Thy testimonies." This is a capital example for every Christian to follow. It may be that no tone of my Christian readers has had such an experience as that psalmist stated that he had; but I venture to say that some of my readers have been greatly tempted at times to depart from allegiance to God. Indeed, where is the real Christian who has not been so tempted? One of Satan's aims is to get a Christian to be disloyal to God, to Christ, and to the Bible. He did his utmost to get Job to quit his fidelity to God; and it is evident that he thought that his most favorable opportunity to induce Job to cease being loyal was while he was enduring his terrible sufferings, and having great losses of family and property. If Satan could not succeed with such advantages in his favor, he never could under ordinary conditions; but Job still remained positively loyal to his God. He stood the test amid the most adverse circumstances. He did not swerve a particle from whole-hearted allegiance to the God of his love. His loyalty was not a mere profession, nor was it a selfish one; it was a radical and undeviating principle. He kept right on, worshipping and serving God just as he did when he was entirely free from misfortune and opposition. Is this true of you, Christian readers? Or do you depart from God's testimonies whenever you are struck by some misfortune?—C. H. Wetherbe.

It is Christ who taught us that to be God is not to be a mighty king enthroned above the reach of His creatures, but to be God is to have more love than all besides; to be able to make greater sacrifices for the good of all, to have an infinite capacity to humble himself for others. If in Christ we find at last the real nature of God, if we may always expect such faithfulness and helpfulness from God as we have in Christ, if to be God is to be as full of love in the future as Christ has shown himself in the past, then may not existence yet be that perfect joy our instincts crave, and toward which we are slowly and doubtfully finding our way through all the darkness and distress, the shocks and fears which are needed to sift what is spiritual from what is unworthy.

There is a story of a woman who had many sorrows. Parents, husband, children, wealth, all were gone. In her great grief, she prayed for death, but death came not. She would not take up any of her wonted work for Christ. One night she had a dream. She thought she had gone to heaven. She saw her husband and ran to him with eager joy, expecting a glad welcome. But, strange to say, no answering joy shone on his face—only surprise and displeasure. "How did you come here?" he asked. "They did not say you were to be sent for today. I did not expect you for a long time yet." With a bitter cry she turned from him to seek her parents. But instead of the tender love for which her heart was longing, she met from them only the same amazement and the same surprised questions. "I'll go to my Saviour," she cried. "He will welcome me if no one else does." When she saw Christ there was infinite love in His look, but His words throbbed with sorrow as He said: "Child, child, who is doing your work down there?" At last she understood. She had no right yet to be in heaven. Her work was not finished. She had fled away from her duty.

This is one of the dangers of sorrow, that in our grief for those who are gone we lose our interest in those who are living, and slacken our zeal in the work which is allotted to us. When one asked to be allowed to go and bury his father before beginning to follow Jesus, the answer was: "Leave the dead to bury their own dead; but go thou and publish abroad the kingdom of God." However great our bereavement, we may not drop our tasks until the Master calls us away.—*J. R. Miller, D. D.*

PAUL ON CHRISTIAN LOVE

International Sunday School Lesson for August 29, 1909

(1 Cor. 13: 1-13.)

GOLDEN TEXT: "But now abideth faith, hope, love, these three; and the greatest of these is love." —(1 Cor. 13:13.)

TIME: This epistle was written from Ephesus in the spring of A D 57.

DAILY HOME READINGS

M. 1 Cor. 13: 1-13;—Tu. Jas. 2: 1-9;—W. Psalm 133;—Th. Matt. 22: 34-40;— F. John 15: 10-17;—S. Luke 10: 25-37;—Su. 1 John 4: 7-21.

BY THE REV. E. B. BURROUGHS, A. M., D. D.

The one great question of antiquity was: "What is the supreme good?" Many were the answers given but they all fell short of the truth. Not so, however, with that given by the Apostle Paul. He tells us that the supreme good, the noblest object of desire, the one gift of all gifts to covet, "is Love." Peter says the same thing: "Above *all* things have present love among yourselves." And John declares: "God is Love."

Our Golden Text is a most wonderful exaltation of the grace of love. It sets love above faith. Why? Because the end is greater than the means. Faith connects the soul with God and the object of this connection is that man may become like God. But God is love. Hence if man becomes like God then he is love. Thus love, the end, is greater than faith, the means. Love is also greater than charity, for charity is only one of the ways in which Love manifests itself. Moreover Jesus says: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." This is the first commandment. The second is like unto it: "Thou shalt love thy neighbor as thyself." Paul says in another place: "Love is the fulfilment of the law." Thus we have good reason to accept the Golden Text as true, that the greatest of all virtues is Love. But what is love, do you ask? We cannot tell any more what love is than we can what light is. We know what light is only by what it does. Likewise we know what love is by what it does. Hence if anyone thinks he has love, and has not patience, kindness, humanity, courtesy, good temper, and the other things mentioned here by the Apostle, he is sadly mistaken. Love to God and man is permanent. Faith, hope, and love are the three things that abide forever; and the greatest of the three, the object of the other two, is Love.

The chapter from which our lesson for today is taken is called "the Psalm of Love." It is, indeed, the keynote of the Gospel. Paul wrote this chapter to show the Christians at Corinth that the greatest of all gifts is Love. He knew that if he could get them to seek after this greatest gift that all contention among them would cease, and that they would become more like their Lord and Christ. The life of Jesus was the life of love. It was love that caused Him to redeem us from the curse of the law. Through Him we may have our hearts filled with this greatest of the graces. The way to have this done is to get near Him.

1. *Speak * * * * tongues.* A reference, doubtless, to the gift of tongues at Pentecost. *Of angels,* "Marking a summit of possibility on this gift." *But have not love.* Charity. The word "charity" which is used in the old version has changed its meaning since the Bible was translated. At that time it really meant what we now mean by love. *Sounding brass.* An instrument made of brass. *Clanging cymbal.* Instruments used in heathen worship.

2. *Gift of prophecy.* Inspired utterances concerning the will of God. A rival of the "gift of tongues." *All mysteries.* All divine truth which all philosophers had failed to answer. *All knowledge.* The truths revealed and known. *All faith.* Faith in its highest possible development. *Remove mountains.* As promised in Matt 17:20; 20:21. *I am nothing.* "A man may have superhuman gifts and yet be destitute of spiritual life."

3. *Bestow * * * * goods.* Gifts for the alleviation of the sufferings of the poor. The Jews were very ostentatious in their alms-giving. They gave, not through love for the needy, but for show. *To be burned.* Thus showing greater zeal and devotion to give life than the mere giving of property. But even such a sacrifice may have no spiritual value for *it profiteth me nothing.*

4. *Love suffereth long.* True love is patient, it is not irritable. *Kind.* "Kindness is love in action." *Vaunteth not itself.* Does not make known its own deeds of kindness. Matt. 6:1. *Not puffed up.* Not carried away with self-conceit.

5. *Behaves itself unusually.* Not formally, but really polite. Does not act discourteously. *Seeketh not its own.* Unselfish. *Is not provoked.* Not ill-tempered, fretful. Does nothing in excess, is easily merited. *Taketh no account of evil.* Is exceedingly careful in passing judgment on others. Does not impute evil motives to others.

6. *Rejoiceth not in unrighteousness.* Finds no joy or satisfaction when others fall; dislikes to report the faults of others. *Rejoiceth with the truth.* Is glad over every good thing whether done by enemy or friend.

7. *Beareth all things.* Never indulges in resentment. Bears with the ingratitude of the one loved, endures hardship for the sake of the one loved. Has perfect confidence in God, and is trustful of man. *Endureth all things.* Nothing can so embarrass, discourage, burden, or afflict true love as to cause it to give up. It goes on learning, believing, and hoping to the end.

8. *Love never faileth.* If it fails it is not true love. True love can never fail. *Prophecies * * * * done away.* Having fulfiled their mission, the objects for which they were given having been met, they are no longer needed. *Knowledge * * * * done away.* Because it is imperfect, and full knowledge takes its place. The language in which the Apostle wrote this Epistle has been dead for centuries. This shows how tongues cross.

9. *We know in part.* All human knowledge is but partial. "We can know but a small part of God's universe of truth." *We prophesy in part.* "All inspired utterances are but partial revelations of Divine Truth."

10. *Perfect.* Full-grown. When the perfect, the full-grown, state of things is come, all that is imperfect will be brought to an end.

11. *When I was a child.* An infant. During that period all that was thought, said, or done, was of an infantile nature. *I am become a man.* Having grown to manhood, all childish things are put away. "The idea here is, that the knowledge in men have, compared with that we shall have in heaven, is like that which is possessed in infacy compared with that we have in manhood."—(Barnes).

12. *Now.* In our present, earthly life. We *see in a mirror.* A common figure among the rabbis to illustrate desires of vision. *Darkly.* Indistinctly. *There.* In heaven. *Face to face.* An expression for clear vision. *Know fully.* Complete knowledge. *Fully knows...* Having reference to God's knowledge of us.

13. *Abideth faith, hope, love * * * * the greatest of these is love.* Faith unites us to Christ. It is the great power in our present life. Hope brightens the present by brightening the future. But love is the greatest—it is greatest in its nature, noblest, deepest, happiest, most heavenly. "God is not faith, God is not hope, but God is love."—(Bengel.)

Charleston, South Carolina.

RELIEF IN SORROW

(John 11. 1-46)

The Epworth League Devotional Topic for August 29, 1909

BY WALLACE B. FLEMING

The Theme and the Scripture

A great sorrow came to a home in Bethany. There were two sisters and a brother in that home, and the brother was taken very sick. It was a home where Jesus used to visit; these people were his friends.

"O, if He were only here now! Isn't it dreadful! Brother is getting worse and worse. It is too bad to trouble Jesus when He has so much to do, but we must write Him a letter."

A messenger, after a long journey, brought the letter to Jesus. It ran something like this: "To Jesus: Mary and Martha send greetings. He whom thou lovest is sick." It was a s short as a telegram. There was not even a prayer for help in it except the silent pleading of some tear-marks; but Jesus understood.

He didn't say: "God is good; God is all; therefore all is good. Sickness is not good; therefore sickness is but a delusion of mortal mind." He said that the sickness was "for the glory of God." He didn't hurry to the rescue; for His ways are not as our ways. After two days He said, "Let us go into Judaea again." The disciples tried to dissuade Him, for they thought that He would be killed; but He insisted on going. Then Thomas said, "Let us also go, that we may die with Him."

At length they drew near to Bethany. Some one whispered the news to Martha, and she hurried out to see Him.

"Lord if thou hadst been here, my brother had not died. And even now I know that whatsoever thou shalt ask of God, God will give it thee."

"Thy brother shall rise again."

"I know that he shall rise again in the resurrection in the last day, but what of the long ages before that day?"

"I am the resurrection, and the life: he that believeth on Me, even if he die, shall yet be living: and whosoever liveth and believeth on Me shall never die."

The sorrow is not all darkness, and there is light beyond the sorrow.

Martha hurries back to tell Mary that Jesus is come. Then Mary hurries out to see Him. How deeply Jesus is touched with their grief! He knew how short it was to be, and the joy that was to follow it; and yet it so moved His heart that it is written, "Jesus wept." They come to the tomb, the stone is rolled back. Jesus prays. Then He commands, "Lazarus, come forth." In the next few moments sorrow turned to joy—joy that must have been a little like that which we shall have when Christ gives back our own to us in the land were there is no death.

Christ can prevent sorrow—verses 21, 32, 37. He can throw light upon our sorrows—verses 25,26. He can lift us up out of our sorrows—verse 43. He can give us strength to bear our sorrows—verse 22. He can glorify God through our sorrows—verses 4, 40, 45. He can make "our light affliction, which is but for a moment, work for us a far more exceeding and eternal weight of glory" (2 Cor. 4. 17).

The Meaning of the Theme.

We do not appreciate the full meaning of Christ's comfort for sorrow until we consider the greatness of the need for that comfort. Take the sorrows that are like that of Mary and Martha—sorrows because of bereavement. Do you know the meaning of such sorrow when it comes into your own home? You will know, for this is an experience that is universal. And when your grief seems to cloud all life, remember that there are at least a hundred thousand graves made every day. A hundred thousand people pass from earth every twenty-four hours. That means four thousand every hour, or sixty-six every minute. Listen to the big clock. Every tick some soul goes forth, and the shadows fall upon some home, and some hearts are broken. How great the world's need of relief in sorrow!

Then there are sorrows that come from disappointments, those that come because of sin, sorrows because of the suffering of those whom we love, sorrows from many other sources. Here, then, is the world with its sin, its sickness, its weariness, its heartache, its grief. And over against all this is God's comfort, abundant, divine, eternal. And between these two stands the blessed Christ. He is our relief in sorrow, for God is able to "supply all your needs according to His riches in glory by Christ Jesus."—From Notes on "The Epworth League Devotional Meeting Topic.

Entire happiness does make one tremble. Only, if we feel God in it, and stand but the more ready for His work, we may be safe.—A. D. T. Whitney.

The Story of the Pythian Temple, New Orleans

The Pythian Temple, the home of the Knights of Pythias for the State of Louisiana, was dedicated in this city, on August 18, the date of issue of this paper. As referred to elsewhehe it was one of the most significant events among our people in the State of Louisiana and, as for that matter, it has national significance.

THE BUILDING.

The Pythian Temple, at the down-town river corner of Gravier and Saratoga Streets, is a seven-



SUPREME AND GRAND CHANCELLOR S. W. GREEN,
Chairman of the Building Committee

story building of modern fire-proof construction with all the latest modern devices for convenience and utility. It has a frontage of 64 feet on Gravier Street and 101 feet on Saratoga Street and is 102 feet high above the side-walk.

Below the sidewalk, one-half the area of the building is given up to a spacious basement in which will be located the steam heating, electric lighting, elevator, elevator machinery and other mechanical apparatus so absolutely necessary in all modern buildings.

Upon the first floor is located a main entrance and main entrance hall leading to the elevators and stairways to the offices, lodge rooms, etc.; upon the fourth, fifth, sixth and seventh stories of the building. This entrance is upon Saratoga Street. The main entrance to the Opera House or Auditoruim floor in the second story and to the balcony in the third story is from the Gravier Street front. This entrance is entirely separate and apart from the entrance to the offices and lodge rooms so that the two portions of the building are entirely distinct, admitting of no interference in their particular functions.

The first story, besides the entrance, includes a tonsorial parlor with adequate bath rooms, well supplied with all necessary up-to-date fixtures and seven store or office rooms which may be rented by the Grand Lodge of Knights of Pythias, for such purposes as may be deemed advantageous by them. In this connection, it may be well to state that one of the seven rooms is adapted for banking purposes and is furnished with a commodious vault.

The second story is occupied by a large Auditorium of good seating capacity, having four ornate boxes, a large stage, a sub-stage story for the orchestra, and dressing rooms. The offices for manager, etc., are at the front of the building near the main stairway.

The third story is taken up with a large balcony in the front portion of the building, including two large office rooms, and behind the proscenium arch is located the fly galleries for proper manipulations of scenery.

The fourth story of the building contains a meeting hall and twelve office rooms, besides ample space above the stage for scenery and the theatre gridiron.

The fifth story is occupied by a large room twenty-six feet by fifty-six feet with adjacent ante and paraphernalia rooms. It has also a banquet hall room twenty-four feet by forty feet with an ante room and a large serving room. The serving room is supplied with a large serving elevator, sinks, china closets and gas for range, in fact, everything necessary for the concoction of delicacies for the inner man.

Besides the rooms mentioned, the fifth story also has ten office rooms.

The sixth story has two large lodge rooms with the necessary ante rooms and paraphernalia rooms, together with ten office rooms.

The seventh story has also two large lodge rooms with adjacent subsidary rooms for ante rooms and paraphernalia rooms and also includes a large meeting hall.

The roof is fitted for roof garden purposes and will make a delightful gathering place during hot summer nights.

Each floor is provided with ample corrider facilities with all necessary toilet rooms and all offices are supplied with lavatories. All office floors have mail chutes, also passenger and freight elevators. The entire building is supplied with steam heat, electric and gas lighting. The building is well ventilated from all sides, courts being provided, so that the possible encroachment of future buildings in a thickly settled portion of the city can never affect the building in any way to its damage.

The building is of thorough fire-proof construction as now carried out, the floors, ceilings and partitions being of tile and reinforced concrete, placed upon and supported by a steel skeleton frame.

The exterior of the building is faced with Manganese pressed brick, trimmed with terra cotta and ornamented with the emblem of the Order. It is being built to be a home for its owners for a long time to come. The planning of the building by the Architects Diboll, Owen and Goldstein, Ltd., was done with great care and ability to meet the various uses for which it was intended. The grand Lodge can well be congratulated.

ITS BEGINNING AND DEVELOPMENT

The Alexandria *Advance,* edited by our friend



THE HON. JOHN W. COOKE,
Member of Building Committee and Manager of Pythian Temple

Isaac W. Young, M. D., at Alexandria. Louisiana, devoted considerable space, recently, to this enterprise. Referring to the building, its beginning and development the *Advance* says:

"The Colored Knights of Pythias of Louisiana, under the able management of Mr. S. W. Green, puts themselves head and shoulders above any other organization of its kind in the State, by erecting that beautiful and commodious seven story brick and steel structure in New Orleans, known as the Pythian Temple. Three years ago at Alexandria the Grand Lodge celebrated its twenty-first anniversary by authorizing the purchasing of the piece of property upon which the building now stands at a cost not exceeding $12,000.00. The land was bought, but, knowing that it was for Negroes, the price was advanced to $15,000. Nothing daunted the matchless Green and his co-workers went ahead and purchased the land, and thus the Grand Lodge at Alexandria established a new record for great achievements. The next year at Houma the actions of Grand Chancellor Green and his official family were approved, and the Grand Lodge went a milestone further by authorizing the erection of a Py-



BUILDING COMMITTEE OF THE PYTHIAN TEMPLE

Dr. H. H. Ford **John D. Brown** **S. W. Green** **Frank B. Smith** **John W. Cooke**

thian Temple at a cost of $60,000. The kind of building ordered could not be erected for $60,000. This put a check to Sir Green's operations and ambitions. But undismayed he went forward, trusting to God and in the confidence and good will of his brethren. To use his own words—"On the 19th day of February, 1908, the forty-fifth anniversary of the institution of the Order, the Committee reached the conclusion that if they must carry out your orders, the contract must be let. After weighing every detail and each possibility we decided to meet the strenuous situation as men worthy of the charge trusted to our care and we determined to shirk no duty, be it ever so difficult to perform." Consequently the Committee, composed of Sirs S. W. Green, Jno. D. Brown, H. H. Ford, M. D., Jno. W. Cooke and F. B. Smith, met on the 18th day of February, 1908, and after several days of deliberating, let the contract for the erection of the Pythian Temple for a total sum of $157,426. This was a bold, yet magnificent step, but only men of such calibre as those that compose the building committee, under the inspiring leadership of their dauntless chairman, could have taken it."

In referring to this building under "Building Activity," the New Orleans *Picayune,* the second largest daily newspaper in Louisiana said: "The Pythian Temple being erected in the city of New Orleans by the Negro Pythians of the State, will be one of the handsomest buildings in the city." As Dr. Young has well said: "This is indeed a proud tribute and is deserving of the greatest respect, and it ought to be an encouragement to the Negro Pythians everywhere. When a journal with the standing of the *Picayune* can speak out in such bold terms as "one of the handsomest buildings in the city," and that too in the great metropolis of the South—New Orleans, it means that our efforts are worthy and meet the approval of better thinking men and ought to merit their support."

THE SUPREME CHANCELLOR, S. W. GREEN

Mr. S. W. Green, tthe chairman of the Builiding Committee, was born in East Carroll parish, La., of industrious and thrifty forebears, who took every opportunity to school and properly train and rear their children. Sir Green branched out as a teacher, then a merchant, then a trusted appointee and employee of the State of Louisiana.

Mr. S. W. Green became a member of the Order of Knights of Pythias on July 17, 1883, when the Order was in its infancy, being a charter member of Pride of Tensas Lodge No. 21, St. Joseph, Tensas Parish, Louisiana. He was elected to the station of V. C. of the lodge, but served as C. C. from the time of organization of the lodge until June 30, 1886; was the Grand Representative from his lodge, and immediately upon entering the Grand Lodge, his ability to handle finances commenced to show itself, and in May, 1884 he was elected to the position of G. M. of F., and served for one year; the office has since been abolished. In April, 1886, he was elected to the position of Grand Keeper of Records and Seal, and served in that station until 1891, at which time he was re-nominated for the position, but declined the nomination. He was elected to the position of G. C. in May, 1892, served until 1897, and declined re-election. In April, 1899, he was again elected to the position of G. C., and upon assuming that station, he found the finances of the Grand Lodge in an insolvent condition. The General Fund had no assets, while its liabilities amounted to $105.62. The Endowment Fund showed the small amount of assets as $196.40, while its liabilities showed death claims due and unpaid, aggregating $3,424.25. The membership at that time was only 879.

He found that it was necessary to increase the endowment dues if the Grand Lodge of the State of Louisiana was to be resurrected, and accordingly, he recommended that instead of the members paying 25 cents per month endowment tax, that it be increased to 50 cents per month for six months of the year, and 25 cents for the other six months. That recommendation was adopted, and became a part of the laws of the Grand Lodge, with the result that a sufficient sum was soon accumulated to pay off all outstanding claims for endowment, and when the Grand Lodge met in April, 1902, they found themselves entirely out of debt, with a small surplus on hand to the credit of the Endowment Department. The Grand Lodge was then paying an endowment of $300 ninety days after filing claim. In April, 1905, he recommended that the endowment policies be raised to $500 payable on the graded system, and that the assessment be 50 cents per month for each month of the year, and the claims be paid within 30 days after they were filed. In the year of 1906, the surplus in the Endowment Fund had reached such a large sum, and was growing all the time, that the question arose, "What shall we do with this money?" It was then necessary for S. W. Green to study out a way of investing it. Accordingly, in 1906, at the Grand Lodge session in Alexandria, La., he recommended that the Grand Lodge of the State of Louisiana erect a Pythian temple. The facts concerning the original appropriation and the action of the Grand Lodge in New Orleans in 1908, are given in a previous chapter.. The Grand Lodge approved his action in reference to building a magnificent structure, which, when completed will cost in the neighborhood of $200,000. Thus we see that from the crippled condition of affairs when assuming control of the office, we find that the Grand Lodge of the State of Louisiana has 181 lodges in the State, with a membership of 9000, and with the total resources of $123,354.07 endowment claims being paid within 30 days after filing same.

Mr. Green attended the first Supreme Lodge session in August, 1893, as Supreme Representative for the State of Louisiana, in August, 1895, at St. Louis, Mo., and has attended every Supreme Lodge Session as a representative since that date.

At the Supreme Lodge Session at Pittsburg, Pa., in 1905, he was elected to the position of Supreme Vice Chancellor, and ex-officio, Supreme Worthy Counsellor, and his record in that office need not be referred to, as it stands for itself. At the Supreme Lodge Session in Louisville, Ky., in 1907, he was re-elected to the position, held that position until April 3, 1908, when he assumed the duties of Supreme Chancellor, caused by the death of the late Sir S. W. Starks.

DR. H. H. FORD

H. H. Ford, M. D., a graduate of Flint Medical College, New Orleans, is one of the most valued members of the Building Committee, as well as of the order. He is now, and has been for seven or eight years, the Grand Medical Director of this State. Managing a large business of his own for several years, he has acquired a deal of the intricacies of business principles which serve him well in the management of this stupedous undertaking. Dr. Ford was born and reared in the vicinity of his present home, Houma, La., July 23rd, 1866. He has a lucrative practice, a splendid drug store and business and the highest respect of all his fellow citizens of both races. Dr. Ford joined the Order Knights of Pyt hias nearly twenty years ago.

SECRETARY JOHN D. BROWN

Sir Jno. D. Brown was born at Gray, Terrebonne Parish, La., and received his education in the public schools of this parish, Southern and New Orleans Universitites. He was a brilliant student, especially gifted in mathematics. For eighteen years he was a successful school teacher, relinquishing this work that he might more fully fill the place as Grand Keeper of Records and Seal for the Grand Lodge of Knights of Pythias of Louisiana, to which place he was elected in 1901, and has so successfully filled, that, ever since his election he has been re-elected without opposition. The records of the Order are kept in the most up-to-date manner. He is also the efficient Secretary of the Pythian Temple Building Committee. Mr. Brown served this State as Supreme Representative at the Supreme Lodge at Louisville, Ky., in 1907, and has been re-elected to the same duties of the Supreme Lodge that meets in Kansas City, Mo., this year. He has had remarkable success as a farmer and owns one of the most beautiful tracts of land in the Parish of Terrebonne.

HON. JOHN W. COOKE

The Hon. John W. Cooke has had such splendid success that we are sure our readers will appreciate the following facts as given by The East Carroll and Lake Providence *Prospectus,* written by a white man, which says: "Enterprise and energy; prompt methods and honest dealings have been the leading traits of character in the business history of John W. Cooke during the twenty years he has been before the public."

As a result he has made a success of his life, and today is well-to-do in this world's goods. Twenty years ago John W. Cooke started in business in the same building he occupies today, which he now owns, as well as a comfortable home and other property. His start was made with only a handful of goods. Five years ago he saw an opening for a brick yard and he established the Acme Brick Company, with a capacity of 30,000 first-class brick per day. He is a large stockholder and the president of the company. Three years ago John W. Cooke established the Acme Bakery, which is thoroughly equipped with modern appliances, and has a capacity of 1,000 loaves of bread per day. He runs a wagon and his products are of such a fine quality that the bread and other baker's goods of his manufacture are fast superceding all others. His store is crowded with goods—everything in the way of staples and fancy groceries, all kinds of bakers' goods, fruits, provisions and general merchandise. The trade of this house is steadily on the increase.

In the year, 1891, Governor Francis T. Nichols appointed John W. Cooke a member of the Board of Trustes of the Southern University of New Orleans, which high and important position he still holds, having been elected vice-president of the Board of Control.

The Advance regards John W. Cooke as "the nestor of our present Grand Lodge of Pythians." He is a member of Lake View Lodge No. 18 of Lake Providence and has represented this lodge for the past four years consecutively. At the last Grand Lodge meeting in New Orleans a resolution was unanimously adopted recommending Sir Cooke to the Supreme Lodge for the honor of Past Grand Chancellor.

ATTORNEY FRANK B. SMITH

F. B. Smith, Esq., is a member of the Committee and also its attorney.

Attorney F. B. Smith graduated from New Orleans University in May, 1895, finishing the college course and receiving the degree of Bachelor of Arts; also in 1898 the degree of Master of Arts. He was principal at different times of Hartzell Academy, Donaldsonville, the Thibodaux High School, and Hamilton Academy, Baton Rouge, La. He was professor in New Orleans University for several years, after which he took up the study of law, from which he graduated in 1902. He enjoys a successful practice in the city of New Orleans. Is attorney for several corporations. As a churchman, he has been a lay delegate to the General Conference of the Methodist Episcopal Church for three consecutive quadreniums, being one of the assistant secretaries of that body. Attorney Smith was initiated in the Order of Knights of Pythias in 1893. He is a Past Chancellor of Damon Lodge No. 1, and will attend the forthcoming session of the Grand Lodge at Lake Charles, La., as representative of that Lodge.

SUPREME LODGE OFFICERS

S. W. Green, Supreme Chancellor; John Straughter, Supreme Vice-Chancellor; Dr. E. A. Williams, Supreme Past Chancellor; L. M. Mitchell, Supreme Lecturer; John Young, Supreme M. of Ex.; C. K. Robinson, Supreme K. of R. and S.; D. S. Miller, Supreme M. at A.; Henry Strawbridge, Supreme S. I. G.; Dennis Taylor, Supreme S. O. G.; Dr. R. F. Boyd, Supreme M. Dir.; S. A. T. Watkins, Supreme Attorney.

"O dear Lord increase our love for thee and for one another, so that the keeping of thy commandments may grow easy for us, because, with our hearts full of love, we will not desire to do such things as will grieve thee, or bring unhappiness to anyone with whom we are thrown. Help us each day to try more earnestly to be true Christian children."

"My country! How I love my country!" William Pitt, in these words placed patriotism above mere personal considerations. "I have loved God, my father, and liberty," sighed Madame de Stael, en route to a wider, more wonderful freedom than yet tasted. "I am dying, sir, of a hundred good symptoms," quaintly admitted Alexander Pope. "Promise me that you will never again marry an old man!" This was William Wycherly's dying request to his wife. "How great is the forgiveness for such a career," exclaimed Eugene Francois Vidocq, famous French detective, making an end in strong contrast to the years that had preceded it. "I still live," gloried Daniel Webster. "Heaven!" smiled William Wilberforce. "How beautiful to be with God;" thus Frecis Willard welcomed the mighty change. "Give me back my youth," [illegible] and sighed "Peter Pindar" when Taylor [illegible] asked him: "Is there anything I can do for you?"

Southwestern Christian Advocate

631 BARONNE STREET.

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

A GRATEFUL ACKNOWLEDGMENT

Sometime ago the District Superintendents undertook among themselves a canvass for subscriptions planning in this way to show their appreciation for what the Church had done in giving to the Southwestern its new home. These men who stand at the head of things in our Southern Methodism were loud in their praise of the gift of the building and yet they wanted to put their praise in some substantial form. It was very appropriate, therefore, that they should turn to the increase of the subscription list. W eacknowledge our thanks to the following District Superintendents who have reported the number of subscriptions indicated by the figures at the end of each name. The effort among themselves was that each District Superintendent should report at least ten subscriptions. It will be observed that some of the District Superintendents did not quite reach this number while others exceeded it. The notable case in the latter class is that of Dr. E. S. Williams, of the Washington District, Washington Conference, who sent in seventy-five during this particular rally. Doctor Williams has in a large pledge for his District Conference in the way of subscriptions and has assured us of at least $200 toward the building fund. To all of the other brethren we are particularly grateful. Some of the Superintendents whose names do not appear here will report in connection with subscriptions that come from their district conferences. This report will be made later and every brother wil receive due credit. The following are the men who joined thoroughly in this plan for the acknowledgement of the church's gift to the Southwestern The names appear and their good works follow:

District Superintendent	*Conference*	*Subs,*
Rev. E. S. Williams,	Washington	75
Rev. L. G. Hodges,	Little Rock,	15
Rev. James F. Page,	South Carolina	1
Rev. S. F. B. Peace,	North Carolina	12
Rev. J. H. Everett,	Upper Mississippi	
Rev. H. B. Hart,	Upper Mississippi	4
Rev. J. F. Elliott,	Florida	14
Rev. B. E. Skelton,	Lexington	12
Rev. F. R. Bridges,	Savannah	2
Rev. J. E. A. Johns,	Delaware	5
Rev. P. W. Clark,	Louisiana	15
Rev. G. W. Cooper,	South Carolina	10
Rev. S. H. Nevils,	Upper Mississippi	4
Rev. T. J. Johnson,	Louisiana	11
Rev. J. S. Thomas,	South Carolina	10
Rev. Wm. McMorris,	Mississippi	10
Rev. F. H. Henry,	Upper Mississippi	10
Rev. N. R. Clay,	Upper Mississippi	10
Rev. R. J. Buckner,	Central Alabama	2
Rev. M. M. Jones,	North Carolina,	10
Rev. J. S. Stripling,	Savannah	10
Rev. I. H. Fulton,	South Carolina	4
Rev. James Jackson,	Savannah	10
Rev. J. B. Booth,	Tennessee	3
Rev. W. J. M. Price,	Louisiana	5
Rev. H. W. Tate,	Lexington,	10
Rev. J. S. Todd,	Florida	13
Rev. P. I. Connell,	Delaware	15
Rev. E. F. Scarboro,	Upper Mississippi	14
Rev. C. L. Johnson,	Atlanta	3
Rev. C. W. Whitehead,	Little Rock	2
Rev. W. S. Sherrill,	Little Rock	3
Rev. W. T. Mailey,	Tennessee	5
Rev. J. J. Cabbell,	Lincoln	5
Rev. E. J. Cox,	East Tennessee	2

ADVOCATE BUILDING FUND

Previously acknowledged	$ 994 80
Orangeburg, S. C., District	1 75
Timmonsville, S. C.,	2 00
Bennettsville, S. C., District	5 00
Wesley, Charleston, S. C., Rev. E. B. Burroughs, D. D., pastor	2 00
Wilmington, N. C., District	5 00
Birmingham, Ala., District	5 00
Montgomery, Ala., District	2 00
Shellmound, Miss., Rev. C. W. Butler, pastor	3 00
Greenville, Miss., District:	
H. B. Hart,	1 00
J. A. Slate	1 00
C. B. Ball, (layman)	1 00
C. W. Evans	1 00
R. Jackson (layman)	1 00
Mrs. J. W. Davis (layman)	1 00
W. H. Jordan	1 00
E. H. Holmes	50
Public collection	60
	$1028 65

In the acknowledgement several weeks ago of the amount received from the Greenville District Confrence the Rev. B. L. Hickson should have been credited with $1.00 instead of 50c.

THE NEGRO SOLDIERS

(*Continued from Page One.*)

alive. And more, it is a fitting tribute to a brave set of men. In regards to the assigning of the Tenth Cavalry to Fort Ethan Allen the Daily News says:

"So far as we have observed these young men of dark skin, their bearing has been wholly proper. They look like respectable men, and behave fully as well as any white officers of the same rank that we have seen since our military post was built. All that we can hear about these colored soldiers of Uncle Sam from their former rendezvous is favorable, and they are said to be the best behaved troopers in the army.

"No 'Jim Crow' cars are needed in Vermont. This State is not going to blot out the theory and its past history of equuality at this late day. The Negro troopers will be treated exactly as well as they deserve by every real Vermonter—setting down nothing to color, birthright or previous condition—and giving the same recognition that we accord to soldiers of white skin in similar circumstances. The uniform of our own National Government ought to settle promptly all questions of equality. The uniform will not stay long on an unworthy man. The Negro soldiers while here are our protectors, and if they are ever seriously needed to do that service we have no doubt that our lives could be safely placed in their hands. No good Vermont man no gentleman, will insult or offend a Negro soldier because of his color. Our State is on trial as well as the Negro trooper."

Upon the landing of the Tenth Cavalry at New York it was given a great public reception, parading the great thoroughfares of the metropolitan city. The New York *World* has this to say of the Tenth:

"New York has never been a city overfriendly to the Negro. For that reason alone the reception accorded to the Tenth Regiment United States Cavalry is properly deserving of a place in the annals of the colored race in America.

"It is a regiment with a record and a regiment worth seeing—lean, hard, square-shouldered troopers proud of themselves and their service, proud of their officers, proud of their flag and their country, as good soldiers ought to be. Yet the grandfathers and grandmothers of these cavalrymen were slaves, with no rights that the white man was bound to respect.

"Forty-six years lie between the draft riots and the crowds that applauded the Tenth Regiment yesterday. It means much to the progress of the Negroes of America that they have produced such a regiment with such a record. Men who have proved their willingness to die for their country are surely entitled, for themselves and for their people, to the ordinary guarantees of life, liberty and the pursuit of happiness which every American claims as a birthright. They deserve to feel that for themselves, as for every other American the Republic is opportunity.

"When the next great crisis comes in the struggle for human liberty the city that applauded the Tenth Regiment yesterday may have a keener understanding than it once had of Lincoln's immortal lines: "And there will be some black men who can remember that with silent tongue and clenched teeth and steady eye and well-poised bayonet they have helped mankind on to this great consummation."

People of Interest

Bishop Burt sailed from Nieuw, Amsterdam, for New York, August the seventh.

Baron Takahiar, Japanese Ambassador to this country has been summoned to Tokio.

Bishop Anderson announces that the Blue Ridge Conference will open on September 30.

Bishop Moore requests us to state that the Atlantic Mission Conference will meet on October 22.

Ex-President Roosevelt laid the cornerstone of a new Mission Church, August 4th in Kijabe, British East Africa.

Mrs. Mary Brooks, wife of Rev. T. H. Brooks, Holls Hill Va., who has been sick for more than a year continues very ill.

Bishop and Mrs. Cranston plan to sail from Bremen, August the twenty-eight, arriving in New York about September the sixth.

Prof. Harry Webber, principal of the Music Department of Wiley University, passed through the city this week from Franklin, La., en route to Cincinnati.

Our church at Mexico, Mo., continues to flourish under the pastorate of the Rev. Dr. J. M. Harris. New circular pews were recently installed at a cost of over $500.

Dr. Gordon, a graduate of the Dental Department of Meharry Medical College, Class 1908, was in New Orleans this week purchasing supplies for his office. He is located in Jackson, Miss.

The parsonage of Emmanuel Church, Sumter, S. C., was destroyed by fire recently, and the pastor, the Rev. Dr. W. A. Hanua, suffered a total loss of house furnishings, including his splendid library.

Dr. and Mrs. Herbert W. Schwartz, of Sendia, Japan, are deeply bereaved in the loss of their son, Karl, a child of nine years, who died on the morning of June 30, of meningitis, after a distressing illness of six weeks.

Dr. M. C. B. Mason is filling engagements in Iowa and North Dakota. The work of the Freedmen's Aid Society, he says, is in splendid condition. More than thirty-two thousand dollars were paid on the debt the past year.

National Superintendent P. A. Baker, of the Anti-Saloon League, say that at the present rate the Nation will be total abstenance in eleven and a half years. Woman's Suffrage in the West, he thinks, has brought about the rapid spread of prohibition ideas.

The Birmingham District, under the administration of its energetic District Superintendent, the Rev. J. W. Thomas, is forging to the front along all lines. In the collections for the Central Alabama College the Birmingham District leads its Conference with $125.00.

The Rev. Dr. D. S. Monroe of New Cumberland, Pa. has completed fifty-six years of continuous active service in the pastorate—a record without parallel now in the ministry of our church. Dr. Monroe's service in the secretaryship of the General Conference, is the longest in the history of that body.

Bishop Moore speaks of our First Church at Altoona, Pa., as the "cathedral church of Methodism." The building is brown stone, 100x120 feet. It has seventy memorial windows, including W. L. Woodcock's Plockhurst's "Christ's Blessing Little Children" and H. J. Evans Hoffman's "Christ in the Garden."

Our people of Kansas City, Kansas, and Indepndence, celebrated Emancipation Day, August 4, at Independence, Mo. The crowd was estimated at two thousand. Addresses were made by the Rev. Mr. Bacote, Prof. R. H. Cole of St Louis, Mo., and W. H. Harrison, principal of the Young School at Independence.

Mr. Earl Leslie King, son of the Rev. and Mrs. William L. King of the South India Conference, and under appointment as a missionary for Belgaum, South India, sailed from New York Wednesday, July 21. Mr. King is a graduate of Ripon College, Class of 1908, and received the degree of A. M. from his alma mater at the recent commencement.

Bishop Charles W. Smith will complete the fiftieth anniversary of his active ministry at the session of the Pittsburg Conference, which convenes

at Bellview, Mississippi, October the sixth. It is appropriate that the bishops have assigned Bishop Smith to the Conference at this time, and we have no doubt but that his brethren will give him a royal reception.

Prof. F. W. Wheeler, principal of the Avinger Agricultuarl and Industrial Public School, Avinger, Texas, was in New Orleans last week, en route to the National Negro Business League, now in session in Louisville, Ky. Prof. Avinger has an interesting collection of the work of the Industrial Department of this school. This we believe a worthy institution and hope the appeal for help may meet generous response.

Secretary Nicholson of the Board of Education, has a letter from Bishop Bashford containing the following: "I may tell you that Bishop Lewis is not only getting hold of the problems here in such a way as to be a real service to me, but also in such a way as to become the leader in some of our most practical problems. He is really a great man, great in consecration and great in practical wisdom. He will leave his mark on China."

The *Pacific Christian Advocate,* in its issue of July 21, says: "Bishop W. A. Quayle had a very busy time during his short stay in the Northwest. He lectured at Spokane, preached and dedicated the church at Auburn, and lectured the previous Saturday evening, preached and lectured at Tacoma, delivered three masterful addresses during the convention at Seattle, and lectured at Vancouver, Washington. At every appearance he was greeted by a throng of people and was heard with great profit by all who attended the services."

Dr. J. M. Johnson, District Superintendent of the Houston District Conference, Texas Conference, writes us that the storm during the latter part of July was a "record breaker" leaving people homeless and completely destroying crops. He says: "No one will ever make a mistake to help these unfortunate people. Most of the churches and parsonages are in ruins, pastors without shelter, clothing and food." The following pastors, Dr. Johnson says, are in needy condition: The Rev. E. D. Hubbard, Columbia, Texas; the Rev. Wm. Mack, Anchor, Texas, and the Rev. M. C. Gillespie, Kendleton, Texas. Supplies sent to the brethren just named or to the Rev. Dr. Johnson at 2316 Dowling St., Houston, Texas, will be much appreciated.

News Paragraphs

The first railway across South America is near completion.

Cleveland, Ohio, has now reached the half million mark in population.

Wu Ting Fank, Chinese minister at Washington, has been recalled by his country.

Chicago's new superintendent of schools, Mrs. Ella Flagg Young, will receive a salary of $10,000 per year.

A bill making prohibition constitutional passed the Alabama House of Representatives, August 5th. The vote was 70 to 20.

Six troops of the Tenth United States Cavalry, now stationed at Fort Ethan Allen, are to participate in the big war maneuvers in Massachusetts from August 14 to 21

A public testimonial was tendered Dr. George C. Hall, the famous Negro surgeon, by the professional, educational and business men of Chicago, in Union Masonic Hall on Monday evening, August 9th.

Forty-three ministers, twenty-one undertakers and the officials of the principal cemeteries of the city of Denver, Colorado, have signed an agreement abolishing Sunday funerals, unless orders are issued to the contrary by the Board of Health making them necessary.

The Forty-third Annual Encampment of the Grand Army of the Republic has been held at Salt Lake City during the week. About 6,000 marched in the parade. Former Governor Van Sant of Minnesota, was elected commander-in-chief of the Grand Army. The report of his predecessor showed that there were now 225,157 members of the Army.

The telephone companies of the United States operate 12,999,369 miles of wire, more than six times as much as the telegraph companies own. In 1880 the telephone wires measured 34,305 miles, only one ninth the telegraph mileage. The telephone employees outnumber the telegraphers more than five to one. According to the government bulletins, the wireless telegraph companies in 1907 were operated at a loss of $47,628.

DISTRICT CONFERENCE VISITATION

South Carolina is a stronghold for Methodism. In this State we have a great Conference among our colored people; great in numbers, great in men, great in results. Into the very warp and woof of the life of our people in the State of South Carolina Dr. and Mrs. L. M. Dunton have interwoven high ideals of culture as well as consecration to duty. In every direction one turns his eye he meets with the achievements of these two servants of the Master. On the other hand our brethren in South Carolina have shown a remarkable power of growth. Although this Conference has a membership of something like 55,000 and has been doing large things in the raising of benevolences and of fostering Claflin University, the real cause of our visiting this State was to interest this large membership, through the District Meetings, in the SOUTHWESTERN CHRISTIAN ADVOCATE.

Greenville was the first point touched. Here we have a very large and beautiful structure, a monument to the late Dr. Witherspoon, who but a few months ago went to his reward. This church is said to be one of the best churches among our people in South Carolina; it is by all odds the best church for uor people in Greenville. Its massive walls are of red pressed brick; its fine windows, its beautiful ceiling, its comfortable seating, makes it a very attractive crurch. Here Dr. R. L. Hickson, now serving his fourth year as pastor, has done a splendid work in reducing the indebtedness of the church. Dr. Hickson is a scholuarly preacher and an editor of force.

We visited also on the same day Silver Hill Church at Spartanburg, where is found the Rev. W. S. Thompson, the hustling, enterprising, evangelistic, resourceful pastor of the uphill country. He is making things go at Silver Hill. And when one begins to reckon with the best churches in South Carolina let us not forget that Silver Hill, Spartanburg, will enter the race for the first place. Here, on Sunday evening we were greeted by a large audience, which gave the SOUTHWESTERN an enthusiastic reception. Silver Hill holds the largest subscription list for our paper of any church in the State of South Carolina. District Sueprintendent J. A. Brown shares with Brother Thompson the honor of securing this large list, for Brother Brown was there on Tuesday night and assisted mightily in the good work.

In both of these towns—Spartanburg and Greenville—the Negro is on the upgrade. Business houses are increasing daily and those who are already in business reap remarkable success.

It is like going home to visit the District Conference in North Carolina, and this we did prior to the work of Conference visitation in the Palmetto State.

Hickory, North Carolina, was the seat of the Western District Conference, the Rev H. L. Ashe, District Superintendent. A brief visit to this body brought the conviction that the men were on the alert for the best interest of the Church and for the growth of the Kingdom. All interests of the Church were loyally supported,

Bennett College is gradually warming itself back into the life and thought of North Carolina Methodism. It will not be forgotten that these brethren broke the ice in the matter of erecting buildings by their own effort for, a long time ago North Carolina Methodism put up Carolina Hall. Then came a lull, but the new day is dawning and these sons of the Tar Heel State are awakening to their strength and they propose this Fall to finish raising a sufficient amount to erect a President's Home.

Superintendent Ashe is one of the young men of the Conference—intelligent, aggressive and successful. The pastor at this point, the Rev. A. G. Jenkins, B. D., has on his spurs and the men of the conference were unanimous in the praise of the work that he had done during the year. Hickory is the home of the veteran of the North Carolina Conference, the Rev. Robert Smith. Though blessed with many years he has as much vigor and enterprise as many of the younger men. He is beloved and honored by all the brethren. Elder Smith, as he is affectionately called, is now serving the Winston District.

The Greenville District Conference at Westminster, was the first of the series of conferences in South Carolina. Led on by the cultured, brotherly, even-tempered District Superintendent, the Rev. J. T. Page, it is no wonder that things are alive on this District. It was a very enthusiastic audience that greeted us on the afternoon we visited the Greenville District Conference. Superintendent Page was a bundle of courtesy and of kindness. Enthusiastic for the growth of the paper, he did everything possible for the success of our visit. The pastor at this point, the Rev. J. E. L: Jenukins, has not only taken unto himself recently a wife, but has built a parsonage and remodeled a church. And this too, since his graduation from Gammon Theological Seminary in April If he keeps up at this rate he will have a mighty record at the close of his ministry.

The Spartanburg District Conference was held at Blacksburg. The District Superintendent is the Rev. J. A. Brown, who came to the leadership of this District upon the death of Dr. B. F. Witherspoon. Brother Brown had previously served as Presiding Elder and hence the work was not new to him. He is an old hand at the business and proves it by the way he handles things. He is a man of few words, but large results. He has been an ardent supporter of the SOUTHWESTERN for years. Aside from his work as a preacher, he has done large service for the race with his pen. He is a forceful and gifted writer. Our church at this point is under the direction of the Rev. W. H. Greer, who is in the midst of his second pastorate here. During the last few months he has literally transformed things, not only in beautifying the church, remodeling it in many respects, but he has reconstructed the membership and put new life into it. Brother Greer is one of the hard workers of the South Carolina conference.

Sumter was the seat of the Sumter District Conference, the Rev. W. G. Valentine, District Superintendent. Brother Valentine is closing six of the most successful years of his ministry as a leader of Methodist forces in this District. A record of his achievements is almost startling. The benevolences more than doubled, new churches erected, parsonage built; membership increased. Brother Valentine is giving good account of his training at Claflin and at Gammon Theological Seminary. Now, one of the really great churches of our colored Methodism is this Emmanuel Church at Sumter. In the first place it is one of the largest churches that we have. Dr. W. M. Hanna is the pastor, and here in the last four years he has raised and expended $17,000 on this building. We hope to present a picture of this structure sometime soon so that our readers may have some conception of the splendid work being done at this point. At least one thousand persons attended the evening services and all could be seated in the commodious structure.

Sunday closing this week was spent at Charleston, far famed for its culture. Centenary needs no introduction at our hand. This church has a great history, which is pretty thoroughly known to our entire Methodism. The Rev. M. M. Muzon, A. M., is serving his fourth year with great acceptability. He has made good as pastor of this historic church of South Carolina Methodism. His people love him and honor him. He is a hard student, a careful and successful administrator, and loyal to the core to Methodist institutions. Centenary put itself squarely on record as a friend and hearty supporter of the SOUTHWESTERN. The meeting was spent at Wesley Church where the Rev E. B. Burroughs, D. D., has had remarkable success for the last eight years. Dr. Burroughs is one of the most brilliant preachers in all of our Southern Methodism. He is eloquent, and he is scholarly. The people hear him gladly. Doctor Burroughs has placed the Southewestern under a large debt in his sharing with the editor the District Conference visitation in the State of South Carolina. While the editor was canvassing a number of District Conferences Doctor Burroughs was doing like service in another part of the State, and well did he do his work.

The summing up of the week's impression is this: If South Carolina Methodism puts its strength squarely behind the SOUTHWESTERN the day of our self-support will speedily come. This the brethren pledged and in part made good their pledges in cash subscriptions. When this giant of our Southern work puts its full force behind the paper, something will be doing. We crave the hearty support of South Carolina Methodism.

The Negro Manufacturing Commodity and Supply Company is the latest business organization [illegible] the negroes in the state of Mississippi. The [illegible] ized capital stock is $250,000. Dr. E. P. Br[illegible] the president and chief promotor.

Personal and General

The Rev. C. G. Curtis' address is changed from Hensley, Arkansas, to Helena, Arkansas, where he goes to take charge of our Church work

On August the fourth another little daughter entered the home of the Rev. and Mrs. I. H. Fulton, at Florence, S. C. We extend hearty congratulations to District Superintendent Fulton.

Miss Eliza J. Christian, a graduate of the Nurse Training Department, Sarah Goodrich Hospital, who enjoys excellent practice in this city, is the guest of Dr. and Mrs. John T. Miller, of Monroe.

The Centreville District Preachers' Meeting, the Rev. J. E. A. Johns, District Superintendent, convenes this year at Oxford, Md., Oct. 26-27-28, instead of Sept. 26-28, as per our District Conference roster.

July 4th was a great day at Verdunuill, La., with the Sunday School children. An excellent programme was carried out under the direction of Mr. D. J. Butler and Mrs. L. H. Butler. Mr. Peter Butler is superintendent.—The Rev. E. H. Hall, Pastor.

The Rev. H. N. Woods acknowledges with much appreciation the coming of a large number of groceries into his home, through the kindness of many friends, among whom are Mrs. Bethel, M. Moss, Hattie Williams, C. Dixon and the Rev. P. F. Robinson.

Miss Ola Hayes, of Elmer, who attended the Summer Normal for Teachers, held at Baton Rouge recently, and came to Central at its close to spend a while with her sister, Mrs. M. C. Harrison, at Central, has been very ill at that place and is recovering slowly.

Mrs. Wm. F. Penn and little daughter Jessie, after spending the summer in the beautiful little town of St. Mary, Ga., with her sister, Mrs. M. A. Harris, expects in a few days to return to her home in Atlanta, Ga., much improved for being near the ocean and scenes of her childhood.

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The Rev. T. F. Robinson, absent for twenty-five days from his Church at Morgan City, wishes to thank the local preachers, officers and members for carrying on so splendidly the work of the Church. The reception tendered him by the people upon his return was greatly appreciated.

The report of the Austin District Conference, which appeared in our columns under date of July 29th, states, $25 was raised for Samuel Huston College. It should read, "$275.00 was raised for Samuel Huston College," which is the largest amount that has ever been raised in the District.

Mrs. E. R. Miller, of Atlanta, and her children, John, Robert L., Fannie D. and Noonie R., are visiting her father, Mr. Henry L. J. Kelly, at Newman, Ga. Mrs. Miller is of inestimable value to her husband, Dr. E. R. Miller, in his Church work. Their daughter, Miss Fannie Miller, is organist.

Through the Rev. J. C. Houston, the Mississippi Conference wires its deep appreciation of the judgment of the Board of Foreign Missions, shown in the election of Dr. W. W. Lucas to the Field Secretaryship. It is a just recognition of the merit of the Mississippi Conference and the brethren have resolved "to assist Doctor Lucas in his effort to sustain the high opinion which the Board evidently reposes in him."

Mr. and Mrs. George Harris, of St. Mary's Ga., wish, through the SOUTHWESTERN CHRISTIAN ADVOCATE, to thank the many friends of Atlanta for the kindness shown their son, A. L. Harris, during his illness and death at the home of Dr. Wm. F. Penn, August 3, 1909. Also for the beautiful floral offerings presented. They are especially grateful to Dr. and Mrs. Arnold, Mrs. Crogman, Mrs. I. G. Penn, Dr. and Mrs. W. E. Bowen, Dr. and Mrs. Wragg and others. Their Christian love and sympathy have been balm to our crushed and aching hearts.

Friends of the Rev. A. W. McKinney will be pleased to read the following: "My Dear Brother—Please allow me to say, through your columns, that I am very grateful to our brethren of South Alabama for their expressions of sympathy in what they understood to be my serious illness. I do not know how the story started. I had only a slight bilious attack, which took me off my feet for a few hours only. On the day that the telegram of sympathy came from the Montgomery District Conference I was out on my circuit on a twelve-mile stretch, wading mud and water over my shoetops and for two hours facing a drenching rain. This has been a common thing with me in this remarkably rainy year. This will show that I am neither dead nor seriously ill. But I thank the brethren all the same."

Recent District Meetings

ABERDEEN DISTRICT.

The first District Conference of the Aberdeen District, Upper Mississippi, Conference convened in Military Chapel, Caledonia Circuit, August 6th, with the District Superintendent in the chair. The former secretary was re-elected. The Rev. G. W. Baker, the District Superintendent, read an able report of the District work. The report of the District Superintendent was received by a rising vote. The pastors read able reports and showed marked improvement in all lines of Church work. F. J. Talbert, A. Saulsbury and J. W. Byrd preached inspiring sermons. Sunday was a high day for Methodists in this country. The Rev. W. Scott Chinn preached to about four or five hundred people, who were much pleased with his sermon and would be glad to have him come again. We gave him 27 cash subscriptions to the SOUTHWESTERN. The next District Conference will meet in West Point. Too much praise can not be given the good people of the Caledonia Circuit.—G. W. Baker.

JACKSON DISTRICT.

The Jackson District Conference has just closed an interesting session at St. Paul Church, Green Hill Circuit, July 28 to Aug. 1, in the great Yazoo, Mississippi, Delta. In this part of the country the colored people can be numbered by the thousands, and many of them own farms worth from $25 to $50 per acre. Several of them have excellent homes and good bank accounts. The Rev. W. L. Lamb, the faithful Pastor, and his good people entertained the Conference quite royally. The relation existing between the two races is friendly. The white people gave 500 pounds of ice to help entertain the Conference and was pleased to have the Conference convene there. The Rev. A. J. McNair, D. D., the excellent District Superintendent, presided. The Rev. R. L. Tate was elected Secretary; the Rev. P. H. Davis, Statistical Secretary; Miss Bettie O. Heminway, assistant. The District Superintendent read a most excellent report, indicating general prosperity upon the District. The Pastors reported many conversions and accessions to the Church. The Benevolent collections as reported by the ministers from the circuits and stations indicated that they had not been neglected. Central Church of Jackson lead in benevolence, closely followed by St. Stephen Church, Yazoo City. Dr. J. Beverly F. Shaw, principal of Meridian Academy, was introduced and represented the interests of the Academy in a most intelligent and enthusiastic speech, which was greatly enjoyed by all. At the close of his address the brethren presented him with $25 to assist in purchasing new desks for the Meridian Academy. Prof. M. S. Davage, business manager of the SOUTHWESTERN CHRISTIAN ADVOCATE, made an earnest and stirring address in the interest of the SOUTHWESTERN, and received several subscriptions. Dr. W. W. Lucas, Field Secretary of Foreign Missions, addressed the Conference in the interest of missions in a good speech. The Rev. Mr. Dean, Pastor of the African Methodist Episcopal Church, delivered the address of welcome in a most beautiful and interesting speech. The Rev. J. C. Houston, on the part of the Conference, responded in a speech which was enjoyed by all. Sermons by the Revs. R. B. Anderson, R. P. Threlkeld, W. R. Walker, Wm. Mollet, R. L. Tate, J. C. Hibbler and J. C. Houston. The literary programme was very interesting and enthusiastic. Miss Bettie Heminway and Miss Mary Buffin, of Jackson, representing the Sunday School and Epworth League, and Mrs. Dora Aumond, of Pelahatchie; Mrs. Carr, of Canton, read good reports. Miss Heminway was organist for the Conference. Mrs. Haney May, District President of the Woman's Home Missionary Society, presided at their meetings, which were full of interest, and the good women returned to their homes with renewed zeal and earnestness to do more for the Society than ever before. The unanimous verdict is that the Conference was one of the best yet held on the District. The people of the Green Hill Circuit and adjacent country deserve much praise for their hospitality.—J. M. Shumpert.

HATTIESBURG DISTRICT.

The first District Conference of the Hattiesburg District convened in Mount Jorden Church July 18th, District Superintendent J. B. Brooks in the chair. B. W. Robinson, Secretary; J. A. Patterson, Statistical Secretary; D. B. Watkins, reporter for the SOUTHWESTERN. The report of the District Superintendent showed the work to be in splendid condition. The Superintendent in his report emphasized the fact that more benevolent money must be raised. The question of benevolent money was then discussed. Reports of the pastors showed that the benevolent collection as far in advance of last year. More than $350 had already been collected. Prof. J. B. F. Shaw, Ph. B., presented his claims for the Meridian Academy. Collection for the school $20. The Revs. A. Thomas, A. C. Pollard and D. Moffit, of the Baptist Church, were introduced and spoke encouragingly for the first time at this place. Dr. I. Le Thomas was absent, the Rev. R. N. Jones being appointed, represented the work and reported a fair collection. Prof. M. S. Davage, business manager SOUTHWESTERN CHRISTIAN ADVOCATE, secured 50 subscriptions. Members and friends worked faithfully to help him make the SOUTHWESTERN the preachers' leading study. Friday night's programme was indeed an intellectual feast. Miss Angerline Pollard delivered the welcome address for the Methodist Church, Miss Martha Jorden for the Baptist Church. They were indeed fine. Just at the close of their address a $25 suit of clothes from Magnolia Church was presented by Mrs. McInnis, the organist. The good people of the Mount Jorden Circuit showed much respect for and in this way expressed their appreciation for the services of the Rev. A. C. Lacy. Saturday our Conference was graced with the presence of our own Dr. W. W. Lucas, Field Agent for the Foreign Missionary Society, who spoke to the delight of all. Greeting was sent to the Gulf Port District, then in session at Gulf Park. Licensed to preach: J. H. Morgan, J. A. Allen, Sam Jorden, W. N. Gay. The following brethren preached acceptably during the Conference: The Rev. C. W. Ivy, B. J. Cooper, I. L. Pratt, W. A. White, J. A. Patterson, L. C. Washington and Dr. W. W. Lucas. Sunday Dr. Lucas preached with great force and power The Rev. A. C. Lacy and his good people spared no pains in making everything pleasant for the people. Resolutions complimentary to the Rev. Mr. Lacy and people, Mrs. M. J. McInnis, organist, and the noble choir, the Secretary for his efficient work, the Superintendent and to the Baptist friends for their hospitality. Collections for all purposes $600. This closed the first session of the Hattiesburg District Conference, to meet next year at Laurel, Miss.—D. B. Watkins.

CHATTANOOGA DISTRICT.

The Chattanooga District Conference met in session at South Pittsburg, Tenn., July 21, the Rev. E. J. Cox, District Superintendent, presiding. The Rev. W. S. Hight was chosen Secretary. Each morning was given to the business of the Conference, afternoon given to the Sunday Schools and Epworth League. The Rev. J. W. Tate represented the Board of Home Missions and Church Extension, the Rev. W. R. Marbery the SOUTHWESTERN. The Rev. D. S. Bansiow, of the African Methodist Church, delivered the welcome address to the Conference on behalf of the members of the town. Mrs. J. D. Menton on behalf of the Church, and Mrs. E. L. McElroy on behalf of the citizens. After hearing these able address and responce by the Rev. J. W. Tate, W. R. Marbery and W. P. Smith. Four years ago the Church here was destroyed by fire. Before a new structure could be completed a storm blew it down and before another could be built many of the

members became discouraged and scattered. Now we bave but a few members and the work moves slowly. The Rev. J. M. Holjems, the Pastor, has worked hard this year, and though the Church is not completed it is out of debt. Brother W. W. Lucas, Field Secretary of the Foreign Missionary Society, reached the Conference in time and represented his work, and made quite an impresson on the Conference. Dr. J. S. Hill, President of Morristown College, was a welcome visitor at the Conference and represented Morristown as no other man could because of the twenty-eight years' service that he has given to that school in tho education of our people. Some students will go from South Pittsburg this year to Morristown. Prof. Powell, of Rockwood, was elected District President of the Sunday School. Prof. Ballinger was elected District President of the Epworth League. Next Conference meets at Cleveland, Tenn. —W. M. J.

BEAUFORD DISTRICT.

The Beaufort District held its Preachers' Meeting, Sunday School Institute and Epworth League Assembly in the Friendship Church, Ehrhardt Charge, July 28 to August 1, 1909. The Rev. G. J. Davis, District Superintendent, and W. G. White, D. D., Pastor, were present. After the introductory sermon was preached by the Rev. J. T. Martin the organization was affected with the Rev. S. D. Williams Secretary and the Revs. A. D. Brown and A. R. Howard assistants. The most of the pastors and delegates were present and had splendid reports, which showed that the various benevolent collections of the Church were receiving special attention by the pastors. The District Superintendent spared no pains in urging the ministers to see to it that there be an increase along all lines. The papers and essays by the various writers who were put on the programme showed thought and preparation. They all deserve much credit for baving played their parts so well. The Sunday School Institute and Epworth League Convention, under the leadership of Miss Sarah McTeer and Brother A. W. Lawton, have made wonderful improvement along tbeir several lines of work. The financial reports of their delegates showed quite an increase along financial lines. The following brethren preached acceptably during the Conference: J. T. Martin, S. D. Williams, S. A. Funches, D. J. Sanders, A. M. Wright, A. D. Brown, A. R. Howard and the District Superintendent, who preached his farewell sermon to the District in the capacity of a presiding officer Prominently among us as a visitor was Dr. C. C. Jacobs, our Sunday School representative, who thrilled the vast audience on more than one occasion during the meeting, as he was called upon to speak touching the Sunday School work and also the work of Claflin University. The anniversary on Friday evening, conducted by the Rev. H. H. Matthews, was appropriate. Speeches were made by Dr. C. C. Jacobs and the Revs. D. J. Sanders and S. D. Williams. The next session will be held on the Bamberg Circuit.—S. D. Williams.

SAVANNAH DISTRICT.

The Savannah District Conference session held at Palen Memorial Church, Savannah, Ga., July 21-25, was a marked success. The meeting was called to order by District Superintendent E. D. Giddens. The Rev. W. J. Hamilton, Prof. H. S. Pearson and the Rev. E. J. Kimball were elected secretaries. The District Superintendent's report was clear and instructive; also the reports from the various representatives showed that the District is wideawake and still advancing. The attendance on the part of members of the Conference was splendid. The literary part of the work was well rendered and the many interesting papers read reflect great credit on our young girls and boys. The Conference was very highly honored and very materially helped by the presence, sermons and lectures of Dr. I. L. Thomas. Also the Rev. Jas. Jackson, District Superintendent of the Waynesboro District, was present and his sermon and lectures were full of helpful thoughts and inspiration. The Woman's Home Missionary work was very creditably represented by Conference President, Miss Cassie E. Zeigler, and District President Mrs. G. A. Bonaparte. Much light and information were given concerning the work of this great society. The effort of Mr. Jno. Wesley, a young student of Claflin and a member of the District Conference, as an author should be commended. His little book, entitled "The Hindrances of the Negro Race and His Gloomy Days in the South," proves him to be a careful observer of his race and much interested in its success. For the SOUTHWESTERN many new subscriptions were taken. The Sabbath services at Palen and at Asbury were full of interest, well attended and must prove of lasting benefit. At Palen, 11 a. m., Dr. I. L. Thomas preached; at 8 p. m., the Rev. W. A. Holmes, of Brunswick; 3:30 p. m., memorial services in honor of Dr. R. H. Johnson. Much credit is due the Rev. I. T. Grenir and the members and friends of his Church for their successful efforts towards making it pleasant for the Conference. Never was a delegation better cared for. Tarboro was chosen as the seat of the next District Conference. Thus ended one of the best sessions in the history of Savannah District.—Mrs. M. E. Dent.

SPARTANBURG DISTRICT.

The second session of the Spartanburg District Preachers' Meeting, Sunday School Institute and Epworth League Convention was held in Albert Church, Blacksburg, S. C., July 21-25. The Rev. J. A. Brown, the wide-awake District Superintendent, who was appointed by Bishop Hamilton to fill the vacancy caused by the death of the late Dr. B. F. Witherspoon, presided with ease, grace and dignity. The Rev. D. H. Kearse was elected Secretary of the Preachers' Meeting, with the Revs. J. A. Glenn and T. J. Robinson assistants. The pastor and good people of Blacksburg spared no pains in making it pleasant for all who came. They are a noble set of people here at this place. Address of welcome by the Rev. T. A. Thompson, pastor of the Presbyterian Church, in well chosen words; response by the Rev. T. J. Robinson. The report of the District Superintendent, though brief, showed that he has things well in hand. Reports from pastors were encouraging and showed that the workmen are awake to every interest of the Church. The papers, addresses and sermons showed thought and preparation, and were interesting, instructive and entertaining. Our young people are waking up and taking hold as never before. The work done by them in the Institute and the League Convention contributed to the success that crowned our efforts. They are the product directly or indirectly of Claflin University and are being trained in the local churches by faithful pastors and noble teachers, as their work shows. Several visitors graced the occasion with their presence. Dr. R. E. Jones, editor of the SOUTHWESTERN CHRISTIAN ADVOCATE, was on hand and rendered a good account of his stewardship. We are resolved to stand by the SOUTHWESTERN. The Revs. G. F. Kirby and Clarke, of the Methodist Episcopal Church, South, were welcome visitors to our sessions and made telling addresses, which were much enjoyed. Miss Garrison, the representative of the Woman's Home Missionary Society, rendered good service, which awakened interest in the cause she represents. The District meeting concurred in the resolutions passed almost unanimously by the several Quarterly Conferences of the District to have a District Conference instead of a Preachers' Meeting. Hence the next District Conference will be held at Chester next year. The meetings were full of enthusiasm. The Conference was a grand success from every point of view.—W. S. Thompson.

TOPEKA DISTRICT.

The Topeka District Conference assembled in session at St. John's Methodist Episcopal Church, Independence, Kansas, from July 28th to August 1st inclusive, Dr. J. J. Cabbell, District Superintendent, presiding. The Rev. W. McDonald conducted one-half hour's devotion. W. W. Cowen was unanimously elected Secretary; assistant, G. A. Wooten. The Rev. Dr. J. J. Cabbell gave a very interesting and detailed account of his work since the Annual Conference, which indicated that each charge had made remarkable progress along all lines. District Superintendent Cabbell surely stands for what is highest and best in developing the work here in this western country. There are always pleasantries incident to the meeting. Very befitting were the words of welcome by the Rev. C. R. Roynon, of the African Methodist Episcopal Church, and Mrs. R. L. Gossit on behalf of the local citizens and ministry. The Rev. J. N. Wallace responded happily on behalf of the Conference. The interests of the SOUTHWESTERN were cared for. Resolutions were unanimously adopted to the effect "that each charge turn in at least $3 of balance on the Building Fund Pledge by the convening of the Annual Conference. That the District Superintendent, together with the Pastors, make house-to-house canvass in order to secure an increased circulation, etc. That all local preachers, exhorters, class leaders, Sunday Superintendents, Epworth League Presidents and all persons in any way officially connected with the Church be urged and if possible compelled to take the paper." The District Epworth League Convention met conjointly with the District Conference. Mrs. Davanna Wilson was re-elected president; Mrs. Della Smith, first vice-president; the Rev. H. Haynes, third vice-president; the Rev. G. T. Wooten, fourth vice-president; Mrs. W. W. Cowen, secretary; Mrs. J. N. Wallace, treasurer. The papers read were of a high character. Much life was infused into the district gathering by the sermons, songs and prayers of visiting brethren. The Revs. D. G. Franklin, District Superintendent of the Muskogee District, and H. T. S. Johnson, Pastor of Coffeyville Station, favored the Conference with short visits. From what was indicated in the reports the watchword out here is "Advance!" and it seems to have been passed along. Most of the charges are running over with prosperity. Now seems to be the time to advance all the claims of the Church. Too much can not be said in praise of the Rev. H. Taylor and wife and others of the community who vied to make the entertainment of the Conference delightful. Sunday evening at 9 o'clock the benediction was pronounced by District Superintendent Cabbell and the Conference adjourned.—W. W. Cowen.

WILMINGTON DISTRICT.

The above named District Conference met at Wilmington, N. C., July 28 to August 1, in Trinity Methodist Episcopal Church, the Rev. G. E. McLean, Pastor, in charge. The Conference convened at 8:30 p. m. Trinity Church was a veritable bower of flowers. The District Superintendent, G. W. Morehead, called the Conference to order. The Rev. R. P. Houston, of Charlotte, conducted the devotions. The address of welcome was delivered by the Rev. G. B. McLean, Pastor in chrage; response by the Rev. R. P. Hairston; welcome address to the laymen by Mrs. Anna C. Johnson; address to the Conference by Mr. Malloy, a white citizen of Wilmington. Editor Robert E. Jones, of the SOUTHWESTERN, at this point delivered an address. A collection was then raised for the Church. The Rev. W. H. Wells and Prof. D. P. Allen were elected secretaries. Drs. S. A. Peeler and M. M. Jones were introduced and made interesting talks on Bennett College and its needs. The Ministers' reports showed that much had been accomplished during the year, and particularly so in the benevolent collections. The reports of local preachers, exhorters and other officers showed improvements. At the night session Dr. I. L. Thomas, Field Agent for Home Missions and Church Extension, spoke for one hour on the subject "The Arousing of the Church to Save the World for Christ." No man knows better how to arouse the Church than this gifted man. Donations and subscriptions were made to the Church in which the Conference was held, amounting to $41.50. We hope it will increase to fifty before all is collected. At the night session Dr. S. A. Peeler made one of the best talks on education Wilmington has heard in recent years. This was followed by a collection for Bennett College. The next District Conference will be held at St. George's Methodist Episcopal Church, Maxton. Thus ended one of the most instructive sessions it has been our privilege to attend.—D. P. Allen.

Revival Notes

"My revival was quite a success. Held meetings for twelve nights, and the Lord blessed us with 22 reclaimed and 15 converted; total 37. Thirty-three of this number joined our Church. Brother George W. Forest was with me for ten days and rendered valuable service," writes the Rev. J. A. Landry, from Clinton, La.

The Vine Avenue Charge, Knoxville, Tenn., has just closed one of the most successful revivals ever witnessed on this work. The Church is greatly revived; backsliders are regained, and eight souls newly born into the kingdom of God. The good people went into this meeting as [illegible] hungered and thirsted after righteousness [illegible] results are God's abundant. The Rev. [illegible] is Pastor.

District Conferences and Conventions

District Conferences

District.	Place	Date.	Dist. Supt.
Marshall	Marshall, Tex.	Aug. 17-22	Williams
Alexandria	Natchitoches, La.	Aug. 18	Obee
Baton Rouge	Jackson, La.	Aug. 18	Turner
Guthrie	Guthrie, Okla.	Aug. 18-22	Smith
St. Louis	Farmintgon, Mo.	Aug. 18-22	Gillum
West Tenn.	Alamo, Tenn.	Aug. 24-29	Lyte
Navasota	Navasota, Tex.	Aug. 24-29	Taylor
Staunton,	Martinsburg, W. Va.	Aug. 24-30	Hughes
Forrest City	Marianna, Ark.	Aug. 25-29	Hodges
Cumberland	Clarksburg, W. Va.	Aug. 25-29	Curry
Alexandria	Buchanon, Va.	Aug. 25-30	Thompson
Maysville	Sharpsburg, Ky.	Aug. 25-30	Ziegler
Centreville	Oxford, Md.	Oct. 26-28	Johns
Vicksburg	Fayette, Miss.	Aug. 26-29	Price
Houston	Beaumont, Texas	Aug. 31-Sept. 5	Johnson
Little Rock	Sweet Home, Ark.	Sept. 1-6	Sherrill
Washington	Rockville, Md.	Sept. 7-12	Williams
Pine Bluff	Aithumer, Ark.	Sept. 15-19	Whitehead
Annapolis	Annapolis, Md.	Sept. 22-26	Wheeler
Ft. Smith	Ft. Smith, Ark.	Sept. 23-26	Scarboro
Philadelphia	Chester, Pa.	Oct. 13-14	Monroe
Washington,	Smyrna, Del.	Oct. 19-21	Cotton

Conventions

Aug. 18-22—St. Louis District Epworth League and Sunday School Convention, Farmington, Mo.
Aug. 18-23—Annapolis District Epworth League Convention, Waterbury, Md.
Aug. 18-23.—Annapolis District Epworth League Convention, Waterbury, Md.
Aug. 22-25—Welch Mission District Sunday School and Epworth League Convention, Stewards' and Leaders' Conference, Glatto, W. Va.
Aug. 24-29—Navasota District Epworth League, Sunday School Convention and Woman's Home Missionary Society, Navasota, Texas.
Aug. 25—Starkville District Sunday School and Epworth League Convention, Kosciusko, Miss.
Aug. 25-29—Forrest City District Sunday School and Epworth League Convention and District Stewards' Meeting, Marianna, Ark.
Aug. 25-30—Alexandria District Epworth League Convention, Buchanon, Va.
Aug. 26-29—Atlanta Conference Lay and League Convention, Stockbridge, Ga.
Aug. 26-29—North Carolina Conference Woman's Home Missionary Society, Asheboro, N. C.
Sept. 2-5—Anniston District Sunday School and Class Leaders' Convention, Talladega, Alabama.
Sept. 2-5—Baltimore District Epworth League and Sunday School Convention, Hagerstown, Maryland.
Sept. 7-12—Washington District Epworth League Convention, Rockville, Md.
Sept. 23-26—Ft. Smith District Sunday School and Epworth League Convention, Ft. Smith, Ark.
Sept. 23-26.—Clow District Epworth League and Sunday School Convention, Horatio, Ark.
Oct. 13-14—Philadelphia District Preachers' Meeting, Siloam Circuit, Chester, Pa.

Conference Notices

Special Notices

STARKVILLE DISTRICT.

Delegates and visitors attending the Starkville District League Convention should be in Kosciusko, Miss., Tuesday, Aug. 24, from whence they will be conveyed to the seat of the Convention.—T. W. Davis, Pastor.

ATLANTA LAYMEN'S CONFERENCE.

The Tenth Annual Session of the Laynd League Convention meets this year at Stockbride, Ga., August 26-29. Each Church should send one or more delegates and 25 cents for expenses. Pastors invited to be present.

E. J. PRICE, Pres.
P. L. GREEN, Sect.

District Rounds

PALESTINE DISTRICT.
FOURTH ROUND.

Bryan Station, Sept. 3-5; Bryan Circuit, 4-5; Benchloy and St. John Circuit, 6; Hearne and Sutton, 10-12; E. Clavert, 11-12; E. Mexia, 18-19; Winkler, 25-26; Fairfield, Oct. 2-3; Oakwoods, 9-10; Palestine Station, 15-17; Palestine Circuit, 16-17; Jacksonville and Nacogdoches, 23-24; San Augustine, 30-31; Hemphill, Nov. 6-7; Jewett and Buffalo, 13-14; Leona, 20-21; Madisonville, 27-28; Pineland, Miss., 4; Wortham, Miss., Sept. 18-19. Pastors and members of the Palestine District: May I ask you to do your best for both the pastor and the benevolent cause this round?—M. Q. A. Fuiler, Dist. Supt.

CHATTANOOGA DISTRICT.
FOURTH ROUND.

Cleveland, Aug. 22-23; Georgetown and B. Spring, 28-29; Dayton, Sept. 4-5; Stanley's Chapel, 11-12; Rockwood, 18-19; Spring City, 18-19; Daisy and Hixon, 25-26; Wiley Memo, Oct. 2-3; South Pittsburg, 9-10; Jasper, 16-17; Hill City and S. Heights, 23-24; Grace Memo., 29-31; Soddy, Nov. 6-7; Athens, 13-14. Brethren: Be prepared to make a complete report of every claim met at Bluefield Nov. 18, 1909. at the setting of the Annual Conference. We must go forward. Make the fifth Sunday in October our special SOUTHWESTERN day. Begin to proclaim it now. Preach on "Good Literature in the Home," and take subscribers that day. Our beloved Bishop says: "We must far exceed last year." Brethren, work and pray and pray and work.—E. J. Cox Dist. Supt.

WAYCROSS DISTRICT.
FOURTH ROUND.

Bainbridge, Aug. 26-27; Thomasville, 29-30; Valdosta, Sept. 3-5; Sparks, 11-12; Blackshear, 18-19; Waycross, 24-26; Waycross Circuit, 28; Offerman, Oct. 2-3; Folkston and Traders Hill, 9-10; Nicholas and Doug, 12; Cordele, 16-17; Fitzgerald, 18; Eastman, 23-24; Forsyth, 30-31; Bolingbroke, Nov. 1; Liberty Hill, 6-7; Barnesville, 13-14; Macon, 19-21; Monroe Hill, 22; Fioviila 28; Dames Ferry, 29; Vaughn, 30. Brothers: This brings us up to the seat of the Annual Conference. Let us raise our full assessment for benevolence. The Waycross District can't afford to fail, and the Annual Conference is no place to render excuses. Remember every man will get about what he is worth. Let us remember the SOUTHWESTERN CHRISTIAN ADVOCATE. Let's put it in every home. Let us urge quarterly rallies at each Quarterly Conference. We want full paid up ministers, and all claims raised. Remember Waynesboro Normal Academy in our collections; Prof. Barksdale, principal. If you started well, I hope you will end well.—F. R. Bridges, District Superintendent.

SAVANNAH DISTRICT.
FOURTH ROUND.

Dear Brother: See amounts paid on your card and amount due. Please pay up in full, in your last quarter. I am also giving all possible time at each place to the last hour. Brunswick, Grace, August 20-22; Asbury, Savannah, 29-30; Woodbine Circuit, Sept. 4-5; White Oak Circuit, 11-12; Brunswick Circuit, 18-19; Darien at night, 20; St. Marys, 25-26; Kingsland Circuit, at Scottsville, at night, 8 o'clock, 27; English Eddy Circuit, Oct. 2-3; Vidalia Circuit, at Cobs Circuit, 8 p. m., 6; Robertson Chapel, 8 p. m., 7; Mt. Vernon Circuit, Ally, 9-10; Mt. Vernon, at night, 11; Soperton, 8 p. m., 12; Lyon Miss., 8 p. m., 13; Jesup Circuit, at Simpson Church, 16-17; Jesup Church, 8 p. m., 18; Waynesville Circuit (New Hope), 23-24; Waynesville Church, at 8 p. m., 25; Clyo, Nov. 6-7; Dewese Chapel, at 8 p. m., 8; Mt. Zion, at 8 p. m.; Baxley, 13-14; Palen and

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Speedwell Circuit, 19-21; at Palen, 22; Reidsville Circuit, 27-28; Liberty Co. Miss, 29. The Woman's Home Mission Society will hold at the Speedwell in Sandfly a two days' session, represented by all the schools, Haven Home School and the Speedwell schools, and the local auxiliaries of the District, Nov. 20-21. Programs will be sent out in time for a great session. This brings us up to our Annual Conference. We pray, hope and trust that as our ship lands into the port that she will have a full cargo of heavenly merchandise of freight for the Master's cause. Equal rights to all, special favors to none. On the word "merit" we anchor in port. On to Jesup is our cry, victoriously to meet the great and Christ like Bishop J. W. Hamilton, D. D. Remember according to raito our District led last year both in increase of souls and financial reports. Therefore, lets hold our own or report to God why. Also bring 50 cash subscribers for the SOUTHWESTERN CHRISTIAN ADVOCATE to Conference with you. Yours for the Master's cause,

E. D. GIDDENS, D. S.,
621 Cohen St., Savannah, Ga.

DALLAS DISTRICT.

FOURTH ROUND.

Mexia Circuit,. Aug. 21-22; Hubbard and Dawson, 28-29; Pelham Circuit, Sept. 4-5; Corsicana, 11-12; Milford and Italy, 18-19; Waxahachie and Lancaster, 25-26; Ennis and Ferris, Oct. 2-3; North Fort Worth and Abilene, 9-10; Fort Worth Circuit, 9-10; Fort Worth-St. Andrews, 16-17 South Dallas and McKinney, 20; Sherman and Gainesville, 23-24; Denison, 30-31; Pilot Point and Denton, Nov. 6-7; Dallas, St. Paul, 13-14; Hillsboro and Cleburn, 20-21. Brethren: Please see to it that your Leagues and Sunday Schools bring up their assessments for S. H. C. and that all other benevolent money be raised at once. Let each of you strive to come to Waco with round reports.—J. S. Wyatt, Dist Supt.

WAYNESBORO DISTRICT.

FOURTH ROUND

Asbury and Thomas, Sept. 4-5; Augusta, 11-12; Waynesboro and Morrison Grove, 18-19; Summit, 25-26; Bascom, Oct. 2-3; Millen, 9-10; Rocky Ford, 17-18; Herendon, 23-24; Sylvania, 30-31; Wood Cliff, Nov. 1; Charleston, 6-7; Hagan, 13-14; Statesboro, 20-21; Dublin, 22; Sandersville, 23; Pulaski, 27-28. Dear Pastors: The Annual Conference meets at Jesup December 2. Bishop Hamilton is to be with us again, and you remember he told us at the last session of our Conference that he was expecting great things of us this Conference year. Do not disappoint him. Push the Benevolence; leave no stone unturned to make a round report. Remember we are to make a special effort on our Freedman Aid collection, as whatever we raise this year goes to Haven Academy, at Waynesboro. Notice of Education Rally at Waynesboro will be given later. Do not forget the SOUTHWESTERN; bring at least two cash subscriptions to conference with you.—James Jackson, District Superintendent.

AUSTIN DISTRICT.

FOURTH ROUND.

Belton and Koilbranch, Sept. 4-5; Temple and Moody, 11-12; Winchester, 18-19; Lettig and Manor, 21-23; Georgetown and Granger, 25-26 Lockhart, Oct. 2-3; Luling, 9-10; Lampasas, 16-17; San Angelo, 19-20; Bastrop Circuit, 23-24; Wesley Chapel, 29-31; Mt. Solem, 30-31; Simpson Tabernacle, Nov. 2-4; Hutto and Taylor, 6-7; Smithville, 13-14; Davilla and Bartlett, 20-21. Samuel Huston College will be arranged with for pastor as to date. Dear Brethren: The Lord blessed us this year with splendid revivals, a good District Conference and Epworth League and Sunday School Convention. Now, without fail, you are expected to bring up your full assessment. Each pastor will bring a full report.—F. L. Kirkpatrick, Dist.

St. James Church, Columbus, Miss.

St. James Methodist Episcopal Church, Columbus, Mississippi, a picture of which accompanies this mention, is one of the best churches of our people in the State of Mississippi. This handsome brick structure, which cost $15,000, replaces the frame building that was burned down during the pastorate of the Rev. H. B. Hart, D. D., and to him is due the credit largely for this new brick Church, which some people regard the best Church among Negroes, in the State. Dr. Hart has justly earned a repuatiton as a "Church builder." He is at present the District Superintendent of the Greenville District, Upper Mississippi Conference. Prior to his entering into this office of honor and responsibility he had proven himself one of the most progressive and successful pastors of our Mississippi Methodism.

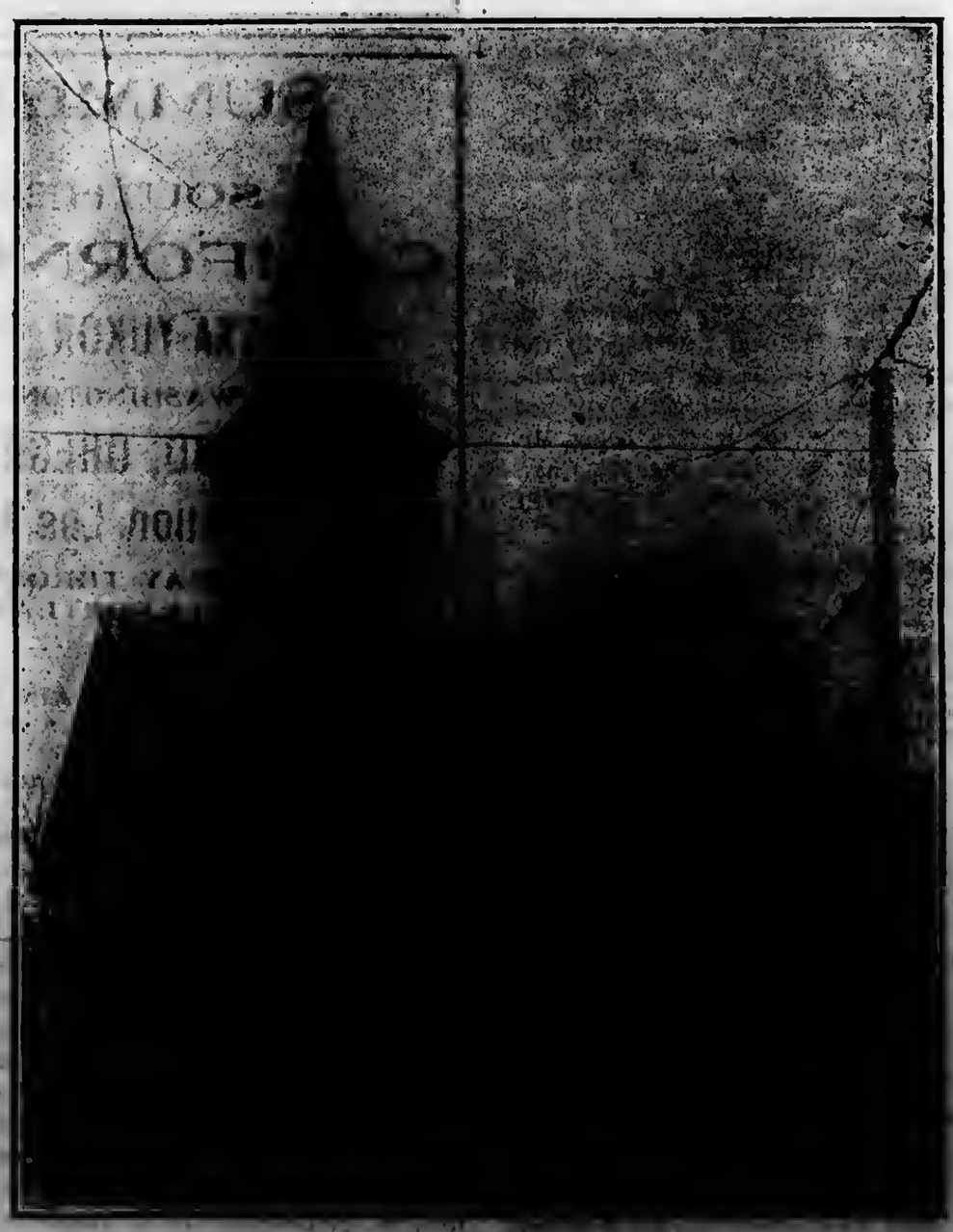


THE REV. H. B. HART, D. D.
Former Pastor, St. James Church



THE REV. C. W. WALTON
Present Pastor, St. James Church

The present Pastor of St. James is the Rev. C. W. Walton. A more congenial, cultured, sweet-spirited brother one seldom meets. A man of intense devotion to duty, and an ardent supporter of every enterprise of the Church. Under his administration St. James has had pleasant sailing. The people love him for his sterling worth and for his ability as a pastor and preacher.



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Gleanings from the Field

ARKANSAS

Benevolence Day, July 25, was a day of inspiration on Richwood charge. At 11 o'clock a splendid sermon by the Rev. Dr. J. M. Cocks stirred our souls. Although the attendance was not large, owing to much sickness and death among our people, still we were thankful for a collection of $7.03. Under the leadership of the Rev. J. A. Swift we are moving on.—M. McCrosky.

LOUISIANA

On Thursday, July 29th, the Blue Ribbon Literary Socicty of St. James Church, Monroe, entertained Miss A. Rausch and Miss A. Simpkins at the home of Mrs. Mariah Hill. Miss Rausch is a recent graduate of Wiley University. Miss Simpkins is a student in the same school, and is the niece of the Rev. and Mrs. Monson. A good musical programme and delicious and nice refreshments were served.

Clinton.—At the close of our recent revival service on Tuesday night Miss Elia Monroe and Miss Arzzella Campbell and a host of young people gave a delightfully informal affair at the home of Mrs. Leno Gaden, in honor of Brother G. W. Forest. A nice time was had. Ice cream and cake were served. Miss Della Anderson made a short address. Brother Forest responded.—J. A. Landry.

Morgan City.—The third Quarterly Conference was held at Union Methodist Episcopal Church, with Dr. B. M. Hubbard in the chair. It was one of the best meetings we have ever had. Everything was carried out in perfect harmony. Almost every officer was present with written reports. Total amount raised this quarter $180.50. Dr. Hubbard was much pleased with the reports. Union is alive, both spiritualiy and financially. We were blessed with the presence of the Rev. Wilson, Presiding Elder of the African Methodist Episcopal Church, this city, and also the Rev. David Harris, our Pastor, of Berwick Methodist Episcopal Church. Eaoh spoke instructively. Brother J. W. Coleman and wife were present, and Brother Oscar Humphrey, each member of the Rev. Harris' Church. A goodly number was present. This Church has raised more money for benevolence than it did all of last year. Sunday night Dr. Hubbard was at his best and dellvered one of his best sermons to a great crowd. The people love to hear Dr. Hubbard promulgate. There is so much to be learned from him.

Asbury.—The third Quarterly Conference was held July 25-26. Our District Superintendent, the Rev. J. W. Turner, was pleased with the work. He preached a strong sermon on the 25th to a packed house. All officers were present with reports showing an advance. Paid District Superintendent $10. Our third quarterly love feast was a time of great revival.

Waxia.—Our third Quarterly Conference was held July 24-25, with the Rev. J. J. Obee in the chair. All officers were present with good reports. District Superintendent Obee preached a strong sermon; text, "Ephesians," second chapter, nineteenth verse. Children's Day was a great reason at St. Paul. The stewardess sisters have raised the money to purchase the pastor a suit of clothes for Conference. The sisters of this place had a great meeting Friday, August 6. Several interesting papers were read by Mrs. S. B. Hatch, Misses Josephine and Comelia Fontenah, Miss Lillian A. McCain and Mrs. Lurendia Trent and Mary McDonald. Mrs. J. D. McCain talked in the interest of Peck's Home; Mrs. Mary Lewis also talked very effectively for the work.—Virginia Trent.

Cooper.—Cooper Methodist Episcopal Church is 5 miles from Monroe, on the Iron Mountain Railroad. It consists of one acre of ground, a Church and parsonage. Is owned by Methodists. We are following our pastor. Our Church is spiritualiy alive. In spite of the clamor of the boll weevil and the standstill of business, our benevolence is being looked after. Also the sick and poor members. Our rally given on the fourth Sunday by the officers was a success. The Rev. Wilson, our pastor, is a man for the work.—S. Jones.

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MISSISSIPPI

Okolona Circuit.—At New Hope Sunday School, Okolona Circuit, we witnessed the grandest Children's Day that we have ever had. It was a united programme, both Methodists and Baptists taking part. The children did their parts well. Several visitors made complimentary remarks in regard to the school. We are thankful for such a noble young man as is our Pastor, the Rev. A. A. Wright. He is loved by all who meet him. His sermons are soul stirring at all times.—G. R. Bafford.

Toomsuba.—Under the supervision of the Rev. R. Houze we had our revival at Toomsuba. It began on the 25th and lasted four days, with the success of ten converts.

TENNESSEE

Fowlkes Station.—The Children's Day service was nicely conducted before a large audience. Sermon by the Pastor, the Rev. K. H. Turner. The singing service was greatly enjoyed by all present, the leaders being Mr. and Mrs. D. Robertson and Mr. Charley Allen. Collections $2.50.—Will Smith.

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Revival Notes

Broads Chapel Methodist Episcopal Church, Millican, Tex., has just closed a glorious meeting. We gained ten converts and three were reclaimed, thirteen souls for Christ. The Rev. Mr. Carr, of Navasoto, preached for us the fourth Sunday in July. The meeting was ably conducted by Brother Joe Ford, a local preacher of Brooks' Chapel.

INQUIRY.

I wish to inquire for my brother, Newton Johnson. I heard from him last two years ago, in Norfolk, Va., or about Brooklyn Navy Yard, working on a passenger boat, where he had his headquarters. Any information would be thankfully received. Address Miss Susie Johnson, Colorado Springs, Colo., No. 320 W. Dale, or care of the Rev. W. McDonald, 425 N. Roger st., Colorado Springs, Colo.

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District conference is coming. All loyal pastors will redouble their efforts for securing subscriptions. All loyal members will respond to their appeals.

Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

WILLIAMS.—Mary Williams died July 30, 1909, aged 17 years and 7 months. She was a resident of Clinton, La.—J. A. Landry, Pastor.

MORTON.—Harriet Morton died at Clinton, La., August 4, 1909. Funeral services attended by the Rev. J. A. Landry, Pastor.

PINE.—Daniels Pine, of Clinton, La., died August 10, 1909. He came to Louisiana from Virginia when 12 years of age. Age at time of death, 115 years.—J. A. Landry, Pastor.

WEATHERBY.—William Weatherby, a faithful member of the Methodist Episcopal Church, of Durant charge, Miss., and Class Leader No. 4, was assassinated on the night of July 27, 1909. Age 25 years. He leaves a wife, daughter and sons to mourn. He was a loving father, a faithful husband, a good citizen and a consistant Christian.—D .A. Bragg, Pastor.

BUGG.—Elizabeth Tereaser Bugg, a faithful member of Wiley Church, Fordoche, Ark., died Aug. 6, 1909. She was converted in the revival of Aug. 15, 1907, under the pastorate of T. A. Hampton. She also was a faithful stewardess. Mrs. Bugg was one among the best members of this Circuit. She stood high in the community; was loved in the home and in the Church. She leaves a husband, mother and father, one daughter, two brothers, five grandchildren and a host of friends. "Servant of God, well done." The funeral was preached by the Rev. J. B. Williams, of the Baptist Church, the Rev. T. A. Hampton, Pastor.

GILMORE.—Emma Gilmore, a loyal and faithful member of Butler's Methodist Episcopal Church, Centerville, La., died June 19, 1909, in full triumph of faith. Her funeral was attended by the Pastor, assisted by the Rev. L. C. Thomas.

HOPKINS. — Mrs. Ludia Hopkins, whose death occurred at Jackson, Miss., Saturday evening, July 31, 1909, was born in 1888, and was converted at the age of 13. She became a member of Mt. Pleasant Methodist Episcopal Church and was loved by all. She leaves a mother and father, brothers and sisters and a host of friends to mourn. The funeral services were conducted by her Pastor, the Rev. J. I. Garrett.—J. I. Garrett.

MOORE.—Nannie Moore, a member of the Baptist Church, was called from labor to reward Aug. 2. She had been ill for more than a year. Her home was at Lake, Miss., but she died at Vicksburg, Miss. Sister Moore leaves a father, four brothers, two sisters and a number of friends to mourn her going. The funeral service was conducted by J. M. Griffin.

HAND.—On July 29th, 1909, Katie Hand, daughter of Brother Tylar Thompson, departed this life. She had been ill for many days. She was a faithful member of the Methodist Episcopal Church, Ebenezer, on the Morton Charge. Her husband, father, mother, three brothers and three sisters mourn her loss. The burial service was conducted by the Rev. C. W. Williams, assisted by the Rev. H. Garrett.—J. M. Griffin.

JOHNSON.—Mrs. Marrat Johnson went Home August 1, 1909. She was in the home of her son, Jessie Johnson, and had lived to reach the lovely age of 80. For sixty years Sister Johnson had lived near to Christ. Two sons and many friends grieve because of her passing. The funeral service was conducted by I. Townsend and the Rev. J. W. Landrum, Pastor.

LEWIS.—Sister Matilda Lewis, a faithful member of Lee Chapel, Methodist Episcopal Church, departed this life July 9th, 1909. She died in the hope of Christ and leaves to mourn their loss a husband and daughter.—S. R. Davis, Pastor.

GALE.—Vergille Gale, of Harrisburg, Texas, passed into the Beyond August 2, 1909. The Rev. Wm. Jones, Pastor at the place, conducted the funeral service.

CRAYTON.—Mrs. Lucinda Crayton, of Wesley Chapel, New Orleans, passed into the Life Eternal July 17, 1909. She was laid to rest Sunday, the 20th. For seventeen years she had been organist at Wesley. Sister Crayton was a faithful member of the Church, a kind and lovable woman, of a sunny temperament, charming all with whom she came in contact. The place in the Church that she leaves vacant can never be filled. May her name long be loved and honored in the Church she loved and served so well.—Nellie Williams.

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Gleanings from the Field

MISSOURI

Bridgeton.—Our second quarterly meeting was held Sunday, Aug. 1. The Rev. L. R. Hill preached at 11 o'clock a strong sermon. The Rev. J. H. Boone, of St. James Methodist Episcopal Church, St. Louis, preached to the delight of all at 3:30. Receipts for the day $29.97. Receipts for quarter $95.25.—R. G. Williams, Pastor.

TENNESSEE

Shaun.—Our Pastor, the Rev. Wm. M. Meas, was succesful in his plans for the laying of the corner stone of our new Church (Wesley L. Chapel, Sharon, Tenn.), on August 1, 1909. Everything was carried out in great shape. The many people from Martin and Greenfield added much to the occasion. At 11:30 a. m. District Superintendent J. M. Lyte preached an able sermon. At 2:30 p. m. the K. P. Orders of Martin and Greenfield, followed by the Court of Martin, formed a line of march en route to the Church, where they consecrated the stone after their fashion. Many thanks to them. At night our District Superintendent preached another able sermon. The people left the Church full of the spirit. Never before were there so many people in the litte town of Sharon. The choir furnished splendid music. Collections $67. The membership is small, but, under the care of our active Pastor, we are pulling to the front.—Geo. W. Love.

Mason.—The sisters of Alexander Chapel gave a pew rally for the benefit of the Church on Sunday, July 25th, The affair was under the management of our new but energetic Pastor, the Rev. H. P. Gorden, and proved a success. Two sermons were preached. The morning sermon by our District Superintendent, the Rev. J. M. Lyte, B. D., was quite helpful to the occasion. The evening sermon was preached by the Rev. H. L. Peterson, of the Presbyterian Church, Keeling, Tenn. The collection taken by ten captains: Mesdames B. P. Fields, $8.01; F. H. Alexander, $7.66; A. H. Stewart, $8.47; M. C. Boyd, $8.50; Lucy Sidnor, $7.05; F. D. Ruffins, $3.30; Sarah Sumervillie, $6.45; Lizzie Granbery, $3.00; Elga Macbride, $3.45; Harlet Boyd, $4.85. Total, $60.74.—J. R. Alexander.

Marriages

ROLNIS-BARKNAGE.—Aug. 9, 1909, at the residence of Mr. Jos. Brown, Mr. Frederick Roinis and Miss Louvina Barknage. Miss Louvina Barknage is one of our Methodist girls of Laharp Church, New Orleans. Mr. Rolnis is of Mandeville. The Rev. C. W. Kershaw officiated.

WILLIAMS-LEE.—At the home of the bride, at Okeene, Okla., Mr. John W. Williams and Miss Mary Lee, in the presence of many witnesses. They are leading young people of this community. The Rev. J. C. Williams officiated.

ANDERSON-CRIPPS.—Mr. James Lee Anderson and Miss Evelina Cripps, at the home of the bride, in Ann street, New Orleans. Miss Cripps is a niece of Mrs. D. M. Walker, of the Louisiana Conference. She is also the author of a musical number. Mr. and Mrs. Anderson are now residing at the above address. The Rev. J. O. Richards officiated.

WILLIAMS-JOHNSON.—Mr. George W. Williams and Miss Nellie Johnson, in the presence of relatives and a few friends, July 22, 1909, at the home of the bride, Hannibal, Mo. Both are members of our Church here. The Rev. Quinctius E. Whaley officiated.

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Crescent City Notes

St. James African Methodist Episcopal Church, the Re. J. W. Washington, pastor, has just had one of the most successful rallys in its history The total amount raised was $852.47. On the 3rd day of this month $1,000 was paid on the church debt.

Mrs. D. C. Meade State President of the Woman's Home Missionary Society, of the Louisiana Conference, has been confined to her bed for the last three weeks, but is now on the convalescent list, and was able to preside at the 2 meeting of the Board last Thursday evening.

A recent visitor to our office was Mr. W. L. Owens, a shipping clerk for one of the large business firms of the city. Mr. Owens came to New Orleans during November from Houston, Texas.

SNEED-BROOKS.

The handsome parlors of the home of Mr. and Mrs. Edward W. Brooks, Elm Street, this city, presented a brilliant sight the evening of July 28th. The occasion was the marriage of Retta Estella Brooks, their sweet and accomplished daughter, to Prof. Walter G. Sneed, the able young principal of the Aliengreen Normal and Industrial Institute, Grambling, La. Miss Edna Brown was bridesmaid. The Rev. Edward Simms, pastor of Tulane Baptist Church, read the impressive ceremony. The home was beautifully decorated with palms and magnificent ferns raised by Mrs Edward Brooks. A number of the friends of the bride's father presented to the young couple an elegant and complete silver service. The presentation speech was made by M Robert Armstead. Prof. Sneed made an able and appropriate response. The gathering was large and representative as this family ranks among the oldest in the city of New Orleans. Mr. Edward Brooks has a record which is a splendid example. He has been for twenty years the trusted janitor of the United Cotton Building. His commodious, comfortable home and other property attest his thrift. The couple received a large number of handsome presents, silver and linen predominating.

How may the influence of a District Conference upon a community be made more helpful and permanent? By increasing the circulation of the SOUTHWESTERN in that community.

Gleanings from the Field

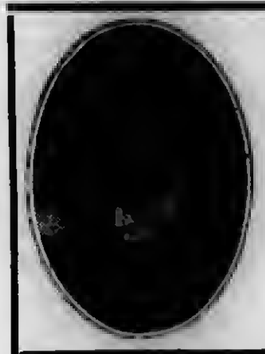
MISSISSIPPI

Gulfport.—A few members of St. Mark Methodist Episcopal Church met and oragnized a club known as the Busy ee Club, which will meet weekly to pay off such indebtedness as may come against the Church by paying weekly assessments. Through this club this lovely Church of ours shall be furnished. We are going to work as never before and raise money every other honest way. The sisters have taken new inspiration to work from house to house and raise money to beautify their Church and make it the belle of the coast. Mrs. Sister G. A. Pritchett, President; Mrs. T. St. Clair, Vice President; C. Pairs, Secretary; Mrs. J. E. Jackson, Treasurer; James Gaddis, organizer.

Moss Hill.—Our Third Quarterly Conference convened July 31-August 1, the Rev. Wm. McMorris, District Superintendent, presiding. Officers presented good reports. We are succeeding nicely on all lines. The Rev. Wm. McMorris preached for us Sunday. Benevolence, $13 this quarter. I have just closed a great revival at Moss Hill. July the 2d I fell down and broke my left wrist, so I had to preach with my hand in a sling. Brother Robert Chison, an exhorter of our Church, died suddenly July 30. He spoke very freely about his Christian life. He leaves a wife and six children, one son at Gammon.—D. D. Dukes, Pastor.

Holly Springs.—The Third Quarterly Conference of the Alesville Charge convened in Salem Church July 17-18. As Dr. Clay could not be present the Rev. J. R. Nevils held our Conference. No pains were spared in diving into every department of the work. A royal picnic was served for the comfort of the officials by the sisters. Saturday and Sunday we raised $35. Brother Nevils preached two strong sermons and administered sacrament to 103 persons.—P. A. Lemon, Pastor.

Merrill.—My third Quarterly Conference was held at Mt. Nebo Church, Merrill Circuit, July 31 and Aug. 1, with the Rev. S. H. Cannon, District Superintendent, in the chair. The reports of officers showed marked improvement along all lines. Two revivals had been held during the quarter, which resulted in the addition of seventeen members to our Church and Methodism. The Very Rev. Mr. Cannon preached four excellent sermons, which made a deep impression on his congregation. May God bless Brother Cannon. The Merrill Circuit is moving along nicely.—E. H. Langston, Pastor.



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THE NATIONAL NEGRO BUSINESS LEAGUE

The Negro Business League has just closed its Tenth Annual session at Louisville, Kentucky. Dr. Booker T. Washington is the prime mover of this organization and has been its directing force from its beginning. It is the one organized movement of the Principal of Tuskegee by which he touches in the broadest way the life of our people of this country. In many regards the National Negro Business League is a remarkable gathering. The purpose of the organization is to promote commercial enterprises among the Negro peoples of this country and, tho thus limited by its own selection to one phase of the life of the Negro, it is, nevertheless, doing a very large and essential work in a very gratifying way.

This organization is introducing the Negro race to the commercial element of the race and to the opportunities that are open to thrifty men and women which will produce business success. There were in actual attendance upon this organization seventy-five or more undertakers and embalmers, and in nearly every case these men were conducting a remunerative business.

There also met at this time the Bankers' Association. There are forty-seven banks at present operated by Negroes in this country. It was no uncommon thing to be introduced to a bank president or cashier during the Business League Convention.

Men who had achieved success on the farm, in general merchandising, in saw milling, in the lumber business, in insurance, in building loan associations, in sewerage contracting, in shoe manufacturing and as publishers were present, and in their accounts of their business furnished inspiration to the large audience which assembled at each session of the League. The success of these men was a revelation to most of us who were present. The Negro did not know that there were so many successful enterprises conducted by members of the race in different parts of the country. Beyond a doubt, if this Convention did nothing else than to introduce to the race and to the public in general the successful business Negro, it accomplishes a laudable purpose and justifies its existence.

This organization is today the most effective racial organization in existence. Aside from the undertakers and bankers, who sustain an affiliated relation to the National Negro Business League, there was also organized at Louisville a Bar Association and a Press Association. These two are also affiliated with the Business League. The purpose of the main organization, as well as the affiliated bodies, is to discuss the practical and business side of all subjects considered. In the group meetings the plan is to discuss in detail scientific methods and to receive expert instruction, and in this lies, perhaps, the most potent phase of the work of the League.

Because of the popularity of the distinguished president of the Business League this organization attracts in its annual convention national attention.

It does not seek to cover every phase of the life of the race. The educational, the moral and the religious sides do not come under the dominion of this particular organization. It is race wide as concerns the commercial life of our people. It is limited, of course, to this phase. Nevertheless, in its delegation there were prominent educators, editors, physicians, lawyers and church men of high standing. They were there in the capacity as students of the movement as well as active participants on the program. The delegation, which was large, represented in a very fair measure the intelligence, the industry, the thrift of the Negro race.

AN EFFORT OF THE NEGRO COMMENDED

Last week we devoted considerable space to the Pythian Temple erected by the Grand Lodge of Colored Pythians of this state. This enterprise has attracted considerable attention. One white man of South Carolina writes that it is "a revelation."

As might be expected, the local dailies of the city gave some attention to the event. All of the papers gave an account of the dedication, but not so large an account, as it would appear to us, as might have been. Our daily papers, however, considered the enterprise from an editorial standpoint. The *Times-Democrat,* in referring to the enterprise, says:

"The dedication yesterday of the Negro Pythian temple on Saratoga street marks a notable achievement of the Negro race in this city. The building is a handsome one, the finest in its immediate neighborhood, and was built at a cost of $200,000. This is the first handsome structure erected in this city by the race without assistance from the whites, and is all the more credit to them that the funds were raised entirely among the Negroes, and that the project was devised by them and carried through without any appeal to well-wishers of the dominant race. It should stand as a monument to what the Negro can accomplish by industry and right living under the conditions which surround him. The members of the race who have had the project in hand are entitled to the highest credit for carrying out their purpose so successfully, and the race in this city as a whole is entitled to regard with pride an event really notable in the annals of the race."

This occasion furnished for the *New Orleans Item* inspiration for a very remarkable editorial, an editorial that will do much good, that will be encouraging to the Negroes in general, that is an answer to the calamity howlers that there is no possible chance for the Negro and white man to live together in this Southland without friction. On behalf of our people of this city, and of this state, and, for that matter of the entire country, as far as we are able to speak, we desire to most heartily thank the Item for the editorial under the title, "Negro Thrift." This editorial is worthy of wide reading, and we give it in full.

"The dedication on Wednesday of the large modern building erected at the corner of Saratoga and Gravier streets by 'The Grand Lodge of Pythians,' a Negro organization with its general headquarters here, is an answer to the large class of theorists who see no possibilities in the black man beyond the workhouse and the jail. No structure of these proportions ever was reared without industry enough to earn money and thrift enough to save it, or credit enough to command it.

"We have never sympathized with that view which would accord none of these qualities to the Negro. We have always felt that the before-the-war type, now almost passed, the type which the Negro's most violent critics are continually extolling and regretting, is all the proof needed that the black man, under the right conditions, can make himself a useful and respectable place in society. We have never understood how the identical philosophers who are always ready to hark back to the before-the-war Negro are unwilling to concede the possibility of any useful accomplishment in his after-the-war descendant, how a reasoning mind reconciles it with his head that the war has worked radical alteration in a whole species.

"The Negro before the war had better direction in the narrow living of the plantation and the village that he had since. He was then forced to work; and he was correspondingly better man than that class of his children who ceased to work when the compulsion was removed. These were, and are, really unfitted to direct themselves, because they never had any practice at it before they were flung suddenly against the necessity of doing it.

"The inevitable consequence is that a great mass of these unfortunate people have fallen into ignorance and idleness for the very lack of the guidance and the spur to effort which had been theirs for generations.

"No good training, however, is lost.

"Many of them kept the spark alive. Their race numbers today many and industrious, energetic, and well-schooled worker, each of whom is a poineer among his people. The white people of the South have altered their attitudes. They have learned to their cost that no ignorant and idle element can be counted anything but a curse, whether it be a black man or any other kind of man. They have learned that the Negro, kicked, cuffed, and untaught, becomes the same sort of menace as any other element would if brutalized in the same way. They have found the ignorant Negro a failure, and they have adopted the right course in aiding him to improve his condition.

"Occasional monuments like this building, which has cost nearly a fifth of a million dollars, are strong testimonials of the Negro's capacity to work through the ways of thrift to a higher efficiency when he is helped by the white man, who should be his natural helper whenever he is headed in the right direction. It is encouraging to note that the Negroes who have built this big house have shown the industry and persistence to accumulate funds and the economy to save them, and have displayed the qualities which have caused hard-headed white bankers to advance them still more.

"The building should serve in a material way to encourage the Negroes of New Orleans to still further works that make for good citizenship."

DISTRICT CONFERENCE VISITATION

Continuing our District Conference visitation, the next point visited was the seat of the Wilmington District Conference at Wilmington, North Carolina. Some years ago we had at this place a substantial church which was burned, the insurance policy having expired. Today we have because of this misfortune a very small structure which is unworthy of our Methodism in a great city like Wilmington. Any pastor who is assigned to this work will be handicapped until we erect here a more substantial church. With large and attractive church buildings all around it is almost a matter of impossibility to house our own people, however loyal they may be. If the North Carolina Conference ever means to do effective work in the city of Wilmington it must put itself squarely behind Trinity and give us at this point an attractive building, and then we have no doubt that our Methodism in that city will thrive. The Rev. G. B. McLean, the pastor, has already undertaken the remodeling of the structure which, when completed, will give us a very attractive building. He cannot do this alone; he must have help, and the brethren of his Conference should come to his rescue. The District Superintendent, the Rev. George W. Morehead, conducted the opening exercises of the conference and indications were that [illegible] would be profitable and [illegible] rallied to the support of [illegible] a collection on the building fund.

The Birmingham District Conference [illegible] Ridge, a suburb of [illegible] point visited.

(Continued on Page [illegible])

Liberia--A Study--II

By the Rev. Alexander P. Campher, D. D., President Central Alabama College, Mason City, Birmingham, Alabama

1. *Its Beginning*

A presentation of Liberia with any range of thought must consider at least briefly the African Slave Trade.

The literature of the world abound with dissertations on the slave trade, and though that page in the history of Liberia has long since been turned, and it is a problem that does not concern the country at the present time, a little account of the nefarious traffic is not out of place here.

The importation of slaves from Africa into America began about the year 1503. The Spainards who had succeeded in nearly exterminating the West Indians in the mines of Hispaniola, became aware, through the Portuguese, of the slave possibilities of the West Coast of Africa. The traffic began in earnest in 1611 under Ferdinand V, and six years later Charles granted a patent for the exclusive supply of 4,000 Negroes annually to Hispaniola, Cuba, Jamaica and Puerto Rico. The English started the trade in 1562—delivering in that year a cargo of 300 slaves to the mines of Hispianola. Once started, English enterprise and energy soon made that land excel in this villianous business, and it is estimated that in the period between 1700 and 1786 the land was robbed of 610,000 Negroes most of whom were sold in Jamaica. In one year alone, 1771, one hundred and ninety-two English expeditions imported 47,146 Negroes. England gradually relinquished the traffic after 1807, and in 1834 closed the buisness altogether, liberating some 800,000 human beings.

Means of supply were various. Sometimes the unsuspecting savages were enticed aboard the slave ships bv inducements to trade. Then they were seized, put in irons if necessary. To be sure this work had to be carried on as surreptitiously to a certain extent for the navies of America, England and France were guarding the coast, but just the same, "factories" were scattered along the coast under the charge of a resident slaver who purchased slaves from the natives who owned and were stimulated to kidnap them. Those kidnapped were confined in evil places called barracoones until the slave ship called for them. Along the Liberian coast today old native residents will point out to the stranger places here and there that were slave marts.

In 1845 the Ship "Pons" was brought into Monrovia with a cargo of slaves on board, during the stay of the Rev. Mr. Hoyt, one of the missionaries of the Methodist Episcopal Church. It was taken three days out from the Congo, under a Spanish commander. This vessel sailed with 130 casks of water containing 120 gallons each, and food supplies for 913 slaves which she carried.

Language is impotent to describe the sufferings of this dismal company. Living, dying and dead were huddled together naked, and with less care bestowed upon them than would be shown so many cattle. Here many unfortunates breathed their last all unnoticed by their fellows, and their bodies were thrown overboard to the sharks in full sight of relatives. Others with the bones protruding through their flesh and covered with loathsome sores, welcomed the release that death brought them. No attempt was made to save them for they would not make good sellers. Manacled as though they were a menace to the ship's company, they could not throw themselves overboard to secure the pace their souls longed for.

An eye witness of these horrors writes: "The evil caused by slavery in the West Indies and other places to which the unhappy Africans are carried, are small compared to the wholesale murders and national calamities which it produces in the parent country, where it has unhinged the whole state of society, incited kingdom, to rise against kingdom, village against village and man against man.

"Urged by the prize which Europeans hold out to the man stealer, the uncivilized African becomes a ruthless savage with music and dancing which has been prolonged until a late hour, they slumber in fancied security; but suddenly the shouts of enemies are heard as they rush through the stockade and set fire to the thatched roofing of the native huts. Awakened by the noise and fire, the men seize their weapons to encounter the foe, but only to meet with instant death, which is the portion of all who resist. Every one who appears either suspiciously strong, or uselessly weak, is also murdered. Women and children collected in groups, are shared amongst the spoilers or driven off. Next day nothing remains of the town but a few burned or demolished ruins. The march of the slaves to market is often tedious and severe, and many of the weak faint and perish and become the prey of wild beasts which follow in their tracks."

Attempts to escape met with summary punishment. Often a slave driver in order to impress his captives with the futility of any attempt to escape, would, if he did not feel secure in his ability to recapture the fugitives, wantonly shoot some of the slaves.

We have heard of certain good men and women in their humane societies growing quite perturbed over the practice of poultry shippers, who sometimes shipped chickens in coops that were too small. I wonder what these worthy people would have thought of the slave ships that were so loaded down with their cargoes of misery that the slaves could neither stand upright or lie down except on their sides—16 inches being allowed for each slave. Is it any wonder that loathsome diseases spread like wildfire through the ship and daily inspections had to be made to pick out the corpses that were found after each night? Cases are recorded where the deaths in a single night aggregated more than a hundred.

An able bodied slave on the coast cost from $30 to $50 and brought $200 in this country. In good times an expedition would bring in a profit of $20,000. The slave traffic was a paying business from the pecuniary standpoint. Profitable yes! But blood money it was! This monster evil, however, like all great wrongs was destined to die. The establishment of Liberia was effective in hastening its speedy termination. This was largely the instrument of its death specially on the West Coast of Africa.

Motive of Founders

Liberia is the result of a combination of motives on the part of philanthropists and statesmen of the United States, who contemplated the solution of the vexed race problem as it existed here about ninety years awo. While the objects which actuated these men and their supporters in their creation of Liberia, were of a mixed character, the prevailing thought was to improve the condition of the free people of color and to Christianize the "Dark Continent." This scheme required the transference of the Negro from the United States to the land of his forefathers. The American Colonization Society organized in Washington, D. C., by patriotic and benevolent men, was the agency that directed this movement. The object of the Society was a plan for colonizing, with their own consent, the free people of color residing in the United States, in Africa, or such other place as Congress deemed expedient.

Slavery in the United States

Slavery was introduced in the United States about 1620 and the trade increased with great rapidity. The country was growing and unskilled labor was in great demand. It was in the colonial period that the demand for slaves reached its maximum; and at the time of the Revolution, slavery was practiced in every one of the thirteen colonies.

Gradually the North abandoned the traffic, the rigors of the climate making it unprofitable. Where the North rejected the practice, the South augmented its holdings because the climate was not unlike that from which the slaves had hailed. The plantations recruited large numbers of Negroes and in the course of time the whole agricultural system of the South became dependent on the continuance of the Slave Trade. When this happened the moral side of the traffic began to present itself to the people of the country and the abolition movement started.

Long before the Declaration of Independence was signed the question of aholishing slavery was seriously discussed. In 1761 Virginia and South Carolina voted to suppress the importation of slaves and then came the discussion of the question of the repatriation of Negroes in their fatherland. Congress in 1807 made further importation illegal; some of the states north of the Delaware River carried through acts of emancipation, and there was a growing feeling that it was not right even in the South. George Washington bequeathed freedom to his slaves, and Thomas Jefferson, also a slave owner, worked for the extinction of the evil and said he trembled for his country when he reflected that God was just. The problem grew and grew. Many solutions were offered, but it became clear to the promoters of the Colonization Society that neither the remedy or the future ot the Negro lay within the limits of the United States. They became strenuous in their advocacy and plea for Africa, both for the welfare of the Negro and for the continent itself.

Help and Hindrance

But, alas! There came the inevitable opposition to all who try to correct great abuses. Opposition, bitter and fierce, was met from the beginning. However, these men, the promoters of the colonization doctrine, were actuated we believe, by great and useful motives. They sought the rescue of an unfortunate race from political and social wrongs and disadvantages, and to locate the Negro in a land of his own, far removed from the overshadowing and domineering influences of the white man. Their, unembarrassed in activity, the race could exercise unrestricted and untrammeled, their rights as free men and work out their own destiny as a people and nation. And furthermore, to cause all Africa to rejoice in the establishment of the Christian state within its borders.

Such were the anticipations and noble motives which actuated the men who initiaed the Liberian idea. For these ends the colonization movement labored with great zeal and self-sacrifice; and despite the tremendous odds, succeeded in establishing on the shores of Africa, a Negro Colony in 1822, which latterly became the Republic of Liberia.

We shall next consider the early efforts of its founders.

(To be Continued.)

Statistics—Conference Claimants

First.—Moneys sent to the Board of Conference Claimants for any purpose do *not* appear in any case in "Statistics No. 3, Ministerial Support." Such amounts appear only in "Statistics No. 4, Benevolent Collections."

The Board of Conference Claimants is Connectional or general, and also Benevolent, just the same as the "Board of Foreign Missions," "Board of Education," etc., and moneys sent to our Board appear *only* in "Statistics No. 4, Benevolent Collections." If intended for permanent investment, enter under "Permanent Fund"; but if *for any other purpose,* including the "special collection," place under "Connectional Fund" in the Statistical Blanks which read:

"Board of Conference Claimants
Connectional Fund
(For immediate use)
Permanent Fund
(For permanent endowment)."

Second.—Moneys raised for your own local Annual Conference Claimants appear only in "Statistics No. 3, Ministerial Support," under the head of "Support of Conference Claimants."

Observe that the key words are "Connectional" or general as against local; and benevolent as against "Support." Statistics No. 3 cover only items of "Support" in your own local Annual Conference; while Statistics No. 4 cover the "Benevolent Collections" which are of and for the entire church.

Third.—Special care in observing this distinction is necessary in the Treasurer's report and the Treasurer's envelope. Items concerning the Board of Conference Claimants taken from Statistics No. 4 appear in the Treasurer's report near the top of the column, immediately after the "Board of Sunday Schools" and before "Freedmen's Aid Society." Items taken from Statistics No. 3, "Support of Conference Claimants," and "Support of Bishops," (Episcopal Fund) appear near the bottom of the column.

Should your Annual Conference be also raising money for a "Preachers' Aid Society" or other such organization or fund, write its proper name in one of the blank spaces left near the bottom of the column of the Treasurer's report and the Treasurer's envelope.

JOSEPH B. HINGELEY,
Corresponding Secretary, Board of Conference Claimants, 57 Washington Street, Chicago.

The Frontier of the Three R's.

By Charles H. Fahs

"Reading, 'Riting and 'Rithmetic," the three R's, staples of education for the children of Anglo-Saxondom, hold the field wherever "white folks" live. But suppose we go to the black man's continent, find our way to the black man's kraals—where he lives with his women and children and his goats, under thatched roofs, on mud floors, within "wattle and daub" walls—how about the three R's there? Do the little people of Angola, or Portuguese, East Africa or Rhodesia or Liberia have a chance at Reading 'Riting and 'Rithmetic?

Just possibly, now and then, a little black lad. roly-poly in figure and clad in a smile, might through sheer accident come to know how to read and to cipher, but for the most part it is only through the missionary and the missionary's school that the three R's and Africa's "little black lambs," as BishopTaylor used to call them, have a chance to get together. Africa is the frontier of the kingdom of the three R's.

And what a contribution the three R's can make to the simple forest folk. Think of the people who never knew that words, the names of things—yams, bananas, jackals, daily activities, even the gossip of the kraal and that of the one nearest by, across yonder ford—could be put down in signs that others could understand. The tum-tum of the drum—that means something, and the dullest boy of the kraal knows what that something is. But a written or printed word—can this mean something too? If so, surely it is a miracle greater than any phonograph could be to a Yankee lad. To learn the printed or written word so as to recognize it, and to tell others what it means, that indeed were an accomplishment! But to be able to write it one's self, in the sand, on a banana leaf, a tree, or perchance a white man's paper! Surely, to witness such an achievement by one of their children must fill the hearts of the black folk yonder to bursting with pride. And as for counting; of course there are the fingers and toes. If not for that,what for? Eight is the last two fingers of the right hand (two from ten). And thirty-one is one man, two hands and a toe. But to think one can really count it up in his head and put it down in writing, and go into realms of multitudinous men with all their fingers and toes!

Picture if you will a kinky-haired lad who has been to the misionary school. Doubtless the first day he drew near with fear and trembling, and scuttered away into the bush at the slightest alarm. Perhaps never before had he seen pen, pencils, paper, or the printed page let alone a school. Of clothes and culture he had known as little as the monkeys which chattered in the tamarind trees over his head as he played. But now he has been to school. Perhaps for several months he has had, along with others, the patient attention of his missionary teacher. He has learned to read and to write. He goes back to the kraal where his parents are and carries with him one of the gospels in his own tongue. He sits in the shade of the tree near his father's house and his parents and their neighbors gather about him. He is only a lad, but he is as important as the other lad in the gospel story who had the loaves and fishes, if these black folks of his kraal are to hear the Gospel story and are to be fed with spiritual food. So again and again he reads the stories of the New Testament, told in the tongue his people speak. The marvel that their boy can read and the marvel of this story, never heard before, surpass all other marvels of the earth or sky that kraal has ever known.

A child is leading them. Even now the prophecy is being fulfilled in our eyes. The missionary can reduce the language to writing, can translate the good news into written language, can have the translations multiplied through the use of the printed page, but of what use were all this until the three R's capture the frontier—until the fundamentals of education do their work on the impressionable youth of the forests and the kraals?

Thus it is that the day-school is found in all our missions; thus it is that the missionary is pedagogue as well as preacher; that the blackboard goes along with the Bible, the slate pencil with the sacraments, and it is that wheresoever our missionaries are at work, to that spot has advanced the frontier of the three R's.

New York Letter

By Luther H. Smith

During the past week Mother Zion African Methodist Episcopal Church on West Eigthy-ninth Street was the scene of an important session in which the Bishops and general officers of the African Methodist Episcopal Zion Church comprising the Connectional Council, are taking part. There are eighty-six members in the Council and over two hundred members of the church from other parts of the country were in attendance. Bishop George W. Clinton was the presiding officer; Dr. M. B. Lee, of Rock Hill, S. C., general secretary, and J. S. Jackson, of Philadelphia, financial secretary. The session commenced on Saturday, August 7, with the convening of the Woman's Home and Foreign Missionary Society. One of the important topics discussed was the extension of the church work in this country, Alaska, Cuba and Africa. The church plans to give more attention to the Gold Coast of Africa and it is likely that a Bishop will be sent there to take charge of the present work. This decision was due partly to the representation by the Rev. J. D. Taylor, presiding elder of Liberia, who is anxious that more consideration be given that field. His views were presented by Bishop Alexander Walters in whose circuit the African coast is located. Bishop J. W. Hood, D. D., LLD., senior Bishop made the address of welcome. Acting Mayor Patrick McGowan addressed the session and said among other things that he favored Negro police in New York City.

"I have found," said the Acting Mayor, "that in all the police records of the city, it is seen that the riots in which Negroes took any part were never started by the American Negro." "How about colored men on the police force?" called out some one in the audience. "Certainly," said the Acting Mayor. "If colored men pass the examinations we should have to put them on the police force."

He went on to say that Negro policemen for sections populated by Negroes would reduce the friction and antipathy bound to crop up between white policemen and the population.

Bishop Alexander Walters in speaking of the missionary work said in part: "All admit that the world must be converted to God, and the African Methodist Episcopal Zion Church must do its part or else prove recreant to its trust. The Church that is foremost in the missionary endeavor will be the chuch to receive the largest blessings from God, for the promise is to those who will spread the word of God and teach all nations. To do this the first requisite is the experimental knowledge of Jesus Christ the Lord, and in proportion as this is genuine and deep will be a desire to communicate it to others. Let a man be on fire, filled with zeal with the cause of Christ he will feel to communicate it to others. The same is true of the Church..... "The imperative command. 'Go ye therefore and teach all nations.' The little word 'ye' in the sentence, just quoted may be applied to us all, not only to the minister in the pulpit, the young man or woman in our schools taking a course of preparation for the mission work, but to us all." The Bishop read a very interesting letter from the Rev. J. H. Taylor who has charge of the work in Liberia. The speaker said that this branch of the mission work should have $10.000 a year appropriated for it. The conference closed on Monday, August 16, 1909.

Bishop George W. Clinton of the African Methodist Episcopal Zion Church preached at St. Mark's Methodist Episcopal Church on last Sunday morning, the 15th inst., to a large congregation. The Bishop who is a speaker of great force and conviction, delivered a splendid sermon. The Rev. Dr. I. H. White spoke in the evening. The pastor, the Rev. W. H. Brooks, D. D., has been on his vacation for the past two weeks. One of the very sad incidents of the month of July was the death of the Rev. Charles L. Brown, local preacher, class leader and trustee of St. Mark's Methodist Episcopal Church. He died after an illness of five days on the morning of July 18. Rev. Brown had been connected with St. Mark's Church for more than thirty years. He was born in Greenwich, Conn., July 10, 1847, but spent the great portion of his life time in New York City. He was a coachman for many years and was a familiar sight on the principal thoroughfares of the city. Though he had been complaining for the past two or three years, no one expected the end so soon. He was a member of the Coachmen's Union League Society, which turned out in a body at the funeral services on Tuesday evening, July 20, which were conducted at St. Mark's Church, by the Pastor Dr. Brooks. The interment took place at White Plains. He left four children and a host of sorrowing friends to mourn.

The Annual Report of Trustees and Stewards of St. Mark's Church issued last month shows the grand total receipts for the year by the Trustees amounted to $6,955.66; disbursements, $6,665.31; leaving a balance of $290.35. The Stewards receipts for the year were $3,313.55.

Among the passengers on the Cunard Stemship, Lusitania, when she sailed from this port on July 28, was Mme. Marybelle Becks, who conducts a large dressmaking establishment at 324 West Fifty-second Street, and also a large dressmaking school for colored women. Mme. Becks is the founder and president of the United Dressmakers Protective Association, a union of colored dressmakers, with headquarters at 324 West Fifty-second Street, N. Y.

Mme Becks' mission abroad, as she stated, is in the interest of her business and that of the Association's convention which will be held in New York on September 15, 16 and 17, 1909. This will be the first convention of colored dressmakers ever held in this country and the indications are that it will be attended by more than three hundred women from all parts of the country. Mme. Becks who is of large stature with an olive complexion, giving her the appearance of being a foreigner, speaks several languages quite fluently. She has been in the dressmaking business for a number of years having studied here and abroad. The Association was organized in the Spring of this year and already has a membership of one hundred and two. Although the majority of the members live in New York City and vicinity, the Association is to be of national scope with members all over the country. It is claimed that because colored women were discriminated against in the white dressmakers organizations and in several instances absolutely barred from membership, these women joined with Mme. Becks in the movement to have a colored organization. Its object as set forth in the circular, is for the "uniting of colored dressmakers and ladies-tailors for mutual help and protection and to improve the efficiency and raise the standard of colored women who sew for a livelihood." The President of the Association and her co-wokers believe that the organization will eventually aid colored women to get better pay for their work than they are now receiving.

While abroad Mme. Becks will make a careful study of the mysteries of the newest styles in womens garments and will return with forty or more of the latest Paris models and at the lectures, will tell colored women the secrets in the making of these creations which are to please women's fancy this coming Fall and Winter. Mme. Becks said that she expected to return on or about September 8, spending about four weeks in the French Capital.

There has been repeated and persistent rumors to the effect that the National Review, a weekly newspaper published here in the interest of colored people had permanently closed its doors. The Review was about three years old and had many friends. The paper has missed several issues and the editor, Mr. R. C. Simmons, has not been in the city or seen by any of his friends for several weeks. Another weekly paper, however, bids fair to win many friends and incidentally a large and profitable circulation. I refer to the New York Defender with offices in the Metropolitan Building, Fourth Sixth Street and Eighth Avenue. Mr. Charles H. Tyler is president and editor of the Defender Publishing Company, which publishes the paper. He is an old-time newspaper man and is [illegible] worth in this enterprise. The business manager of the Company is [illegible]

Continued on Page 11

Oliver Wendell Holmes, 1809-1909

By Albert F. Caldwell

It was truly a wonderful year—that which gave birth to so many of the greatest minds of the nineteenth century. And not the least of the illustrious group born in 1809 was Oliver Wendell Holmes, who will fondly be remembered by successive generations of the American people as the "genial Autocrat," who, it has been said, "never left the cheerful little ghost of his boyhood behind him."

To quote his own words, Holmes has a right to be grateful for a probable inheritance of good instincts, a good name, and a bringing up in a library, where he bumped about among books from the time when he was hardly taller than one of his father's, or grandfather's, follies."

Oliver Wendell Holmes belonged to the so-called "Brahmin caste of New England." His grandfather, for the time in which he lived, was a well-educated physician, a man who, during the War for Independence, did yoeman service for the ill-kept American soldiers. His father, an alumnus of Yale was a capable New England minister, who had no small ability as a writer, as his "Annals of America" abundantly bears testimony. The mother of Holmes, whose son in many characteristics was much like her, was a Wendell. It is from this source that Holmes could boast—perhaps not without sufficient reason—his descent from Anne Bradstreet, the Colonial poet, some of whose descendents have likewise held high rank among the "Who's Who" of American Letters. The early life of Holmes, in this respect a forerunner of his later years, was an uneventful one, not unlike that of Milton's youth. In "The Poet at the Breakfast Table," under the topic, "The Gambrel-Roofed House and Its Outlook," Holmes has given us a charming description of the home of his boyhood.

The education of the poet began by his browsing among the books of the unpretentious library in his Cambridge home. Bunyan, Pope, Cowper, and Gray were the boy's favoritte authors, and their influence, be it said, never left him.

His method of reading—not always to be recommended—is given in his own words: "I have always read in books, rather than through them, and always with more profit from the books I read *in* than the books I read *through;* for when I set out to read *through* a book, I always felt that I had a task before me; but when I read *in* a book, it was the page or paragraph I wanted, and which left its impression, and became a part of my intellectual furniture."

Holmes was highly favored in his early friendships, as he was destined to be later during his college course. He counted among his schoolmates Margaret Fuller, whose career of great promise ended so untimely, and the poet, Richard Henry Dana. At Havard he was a member of the famous class of 1829, whose enrollment included George T. Bigelow, a future chief justice of Massachusetts, and the "Judge" referred to in the poem, "The Boys;" B. R. Curtis, "the boy with the three-decker brain," noted even in college for his analytical mind, afterwards an associate justice of the Supreme Court of the United States; the renowned thinker and eminent divine, James Freeman Clarke; "that boy with the grave mathematical look," Benjamin Pierce, who became the distinguished professor of mathematics and astronomy; and Samuel F. Smith, "whom fate tried to conceal," author of "My Country, 'Tis of Thee."

On leaving college, Holmes decided to prepare himself for the legal profession. However, he spent a short time only in the study of law, declaring it to be "very cold and cheerless about the threshold." Having abandoned the law, Holmes, in 1830, entered a medical school. After remaining here a brief time, he wrote to one of his friends: "I have been a medical student for more than six months. I know I might have made an indifferent lawyer; I think I may make a tolerable physician. I did not like the one, and I do not like the other." On graduation, the young physician opened an office in Boston.

This year he published his first volume of verse. The collection included the two poems. "The September Gale" and "The Height of the Ridiculous," both of which are bubbling over with humor. Other poems in the volume were "The Last Leaf," which some critics hold to be the author's most famous poem—though the poet himself preferred "The Chambered Nautillus" and "Old Ironsides." It was while a student in the law school that Holmes wrote this last poem.

The old ship "Constitution" had been condemned. On learning this fact, Holmes's indignation was immediately aroused, and his vigorous protest was rapidly written, the influence of which was instumental in saving the historic vessel:

"Ay, tear her tattered ensign down!
Long has it waved on high,
And many an eye has danced to see
That banner in the sky;
Beneath it rang the battle shout,
And burst the cannon's roar—
The meteor of the ocean air
Shall sweep the clouds no more!"

Holmes was appointed professor of anatomy at Dartmouth very shortly after beginning his practice of medicine. In a few years he resigned this position to accept a more lucrative professorship at Harvard. Here he humorously said, owing to the number of subjects he was called upon to teach, "I occupied not a professor's chair, but a whole settee."

Among the medical works of Dr. Holmes—some of high scientific value—are numbered "Currents and Counter Currents in Medical Science," "Border Lines in Some Provinces of Medical Science," and "Medical Essays." While a few of these treatises have enlarged the field of medical knowledge, they are all pleasant reading—as one might expect from the pen of such an author.

When, in 1857, the Atlantic Monthly was established by Phillips & Sampson, of Boston, James Russell Lowell was asked to become its editor. Mr. Lowell was willing to accept the responsibility on one condition only, namely, that his friend, Dr. Holmes, agree to contribute to the first issue of the new born periodical. Thus it was an accident, so to speak, that gave to American literature one of its most enduring memorials.

Referring to the request that he write for the new magazine, Holmes afterward remarked: "Lowell woke me from a kind of literary lethargy, in which I was half slumbering, to call me to active service." Holmes not only gave the best work of his unique genius to the pages of the Atlantic—he gave the magazine also its name.

The contributed papers were later issued in separate volumes under the three titles, "The Autocrat of the Breakfast Table," "The Professor at the Breakfast Table," and "The Poet at the Breakfast Table." Many years before two articles, under the name "The Autocrat of the Breakfast Table," had been published in the New England Magazine. In the "Autocrat's Autobiography," its author says in his characteristic way:" When the Atlantic Monthly was begun, twenty-five years afterwards, and the author was asked to write for it, the recollection of these crude products of his uncombed literary boyhood suggested the thought that it would be a curious experiment to shake the same bough again, to see if the ripe fruit were better or worse than the early windfalls. So began these few papars."

"The Autocrat of the Breakfast Table" is without question Holmes's prose masterpiece. This work contains some of the author's finest poems. Among them should be mentioned "The Deacon's Masterpiece," "Contentment," "The Voiceless," "A Good Time Coming," "Parson Turell's Legacy," "The Old Man Dreams," "Latter-Day Warnings," "The Living Temple," and "The Chambered Nautillus," which Whittier, on reading, declared to be "booked for immortality."

The books following "The Autocrat of the Breakfast Table" are less meritorious. No one more fully realized this fact than did Holmes himself. Referring to the matter, he said: "The first juice that runs of itself from the grapes comes from the heart of the fruit, and tastes of the pulp only; when the grapes are squeezed in the press, the flow betrays the flavor of the skin."

The last of the "Breakfast Table" series—superior, it must be allowed, to the second—contains the pathetic little poem, "Homesick in Heaven," and "Wind-Clouds and Star-Drifts," a lengthy collection of verses, divided into seven separate sections.

Holmes produced three "medicated" novels. In literary form these novels do not reveal the delicately trained hand of the master. They are "Elsie Venner," "The Guardian Angel," and "A Mortal Antipathy." One of the most serious defects of Holmes's novels is their almost utter lack of dramatic situations, and, as has been suggested, there is too much of the "pulpit" element in them.

In his life of Holmes, Kennedy aptly declares: "All Holmes's books might be labeled, "Talks with my neighbors." Edward Everett Hale well expresses this characteristic of Holmes: "He was one of the few authors who are present at the reading of their works—a conversationalist in type, on paper—a dear friend living between the covers of a printed book."

At the age of seventy-nine, Holmes began the last prose work, "Over the Teacups," which was to be contributed by him to the magazine he had done so much to make famous. He fully realized that these papers, in many ways, were not up to the standard of his earlier and more popular "Autocrat Series." In the introductory chapter he says, almost pathetically, as by way of apology: "The morning cup of coffee has an exhileration about it which the cheering influence of the afternoon or evening cup of tea can not be expected to reproduce."

This collection of essays—for we may call them such—contains "La Maison d'Or," "Tartarus," "Too Young for Love," and one of the poet's most graceful productions, "The Broomstick Train; or, The Return of the Witches."

In considering the prose works of Holmes, one must not fail to mention "One Hundred Days in Europe," "Pages From an Old Volume of Life," and two biographies, one of the historian Motley and the other of Emerson. Both biographies show a keen appreciation of character. Of the life of Emerson one critic has written: "The Sage of Concord is presented with the sharpest clearness; he is made real to us by abundant anecdote; his works are analyzed with the utmost acumen; and his career and his character are summed up with absolute sympathy."

In the realm of verse—many divisions of which he gracefully adorned—Holmes will be especially remembered as America's society poet—a position he has in later years shared, to some extent, with demand at all kinds of anniversary gatherings—college and class reunions in particular—so much so that he wittily wrote:

"I'm a florist in verse, and what would people say,
If I came to a banquet without my bouquet?"

Of his influence as a poet of occasion, Bayard Taylor bears this testimony: "We doubt whether any other poet has done so much to lift occasional verse into the classic. With the exception of some half dozen poems by Goethe and, perhaps, one of Campbell's, Mr. Holmes is unrivaled in his power of flashing the light of higher thought and a fragrance of lofty sentiment upon the banquet or commemorative meeting. In fact, this is one of his native gifts, which has been so frequently and delightfully exercised that it may lead some of his readers to overlook his admirable lyrics."

Holmes was not a one-sided poet; he was equally versatile in writing both humorous and serious verse. He resembled in this respect Thomas Hood, "the poet of smiles and tears," and our own fanciful poet of the Revolution—too little appreciated because too little known—Philip Freneau. Still, while an acknowledged master of the art of humorous verse composition, Holmes will undoubtedly be appreciated more during the coming years as the author of such poems as "Old Ironsides," "The Voiceless," "Under the Violets," and "The Chambered Nautilus."

Tender human sympathy—as in the lines of Whittier and Burns—holds a large place in the poetry of Holmes. Said he: "I do not know what special gifts have been granted or denied me; but this I know ,that I am like so many others of my fellow-creatures, that when I smile I feel as if they must; when I cry, I think their eyes fill; and it always seems to me that when I am most truly myself, I come nearest to them, and am surest being listened to by the brothers and sisters of the larger family, into which I was born so long ago."

Both Browning and Holmes were constant worshipers at the altar of Optimism. Whittier tenderly sings of this quality in Holmes's nature:

"The gift is thine the weary world to make
More cheerful for thy sake,
Lighting the sullen face of discontent
With smiles for blessings sent."

"Before his day," said Edmund Clarence Stedman, "the sons of the Puritans were hardly ripe for the doctrine that there is a time to laugh."

Like Joseph Addison, Holmes was far from being blind to our human faults, yet he could chide so gently that his brother man felt not the hurt when his foibles and shortcomings were revealed. Says Lowell:

"His are just the fine hands, too, to weave you a lyric
Full of fancy, fun, frolic, or spiced with satiric,
In a measure so kindly, you doubt if the toes
That are trodden upon are your own or your foes."

In his unique power of producing epigrams, Holmes may be rightly called the "Pope of America." He—more than any other author—shares with Benjamin Franklin, the Poor Richard of the "Almanac" fome, the honor of making our Yankee proverbs. His prose saws and witty couplets, when once heard, are rarely forgotten. "Put not your trust in money, but put your money in trust," he says. "Knowledge and timber shouldn't be much used till they are seasoned." "There are single expressions, as I have told you already, that fix a man's position for you before you have done shaking hands with him." "Organization may reduce the power of the will to nothing." "Men often remind me of pears in their way of coming to maturity. Some are not ripe at twenty." "How many people live on the reputation of the reputation they might have made!" "Passion never laughs. The wit knows that his place is at the tail of the procession."

"I'd rather laugh, a bright-haired boy,
Than reign, a gray-beard king!"
"And with new notions—let me change the rule—
Don't strike the iron till it's slightly cool."

Holmes, though always genial and light-hearted, strongly felt his dependence upon God, and he earnestly endeavored to impress mankind with an equal sense of responsibility to the "Lord of all life." This is seen in his superb hymn:

"Lord of all being, throned afar,
Thy glory flames from sun and star;
Center and soul of every sphere,
Yet to each loving heart how near!

Sun of our life, Thy quickening ray
Sheds on our path the glow of day;
Star of our hope, Thy softened light
Cheers the long watches of the night.

Our midnight is Thy smile withdrawn;
Our noontide is Thy gracious dawn;
Our rainbow arch Thy mercy's sign;
All, save the clouds of sin, are Thine!

Lord of all life, below, above,
Whose light is truth, whose warmth is love,
Before Thy ever-blazing throne
We ask no luster of our own.

Grant us Thy truth to make us free,
And kindling hearts that burn for Thee,
Till all Thy living altars claim
One holy light, one heavenly flame."

As in the case of Robert Burns, whose unselfish wish was that he

". . . . for poor auld Scotland's sake,
Some useful' plan or book could make,
Or sing a sang at least."

so Holmes regarded his native New England with all the passion of his great and patriotic soul, and yearned to do her worthy honor. To him the spot where he was born was the best place in all the world!

"New England, we love thee; no time can erase
From the hearts of thy children the smile on thy face;
'Tis the mother's fond look of affection and pride,
As she gives her fair son to the arms of his bride."

As a word-painter, Holmes has but few equals, and fewer superiors. Like Homer and Chaucer, with a skillful phrase he can present a picture, almost photographic in its outlines. Among the noticeable pen-portraits of Holmes are those of Longfellow, Agassiz, Emerson, Hawthorne, Keats, Shelley, Burns, and Dickens. One only need be recalled—that of the "Ayrshire Bard"— to illustrate this splendid talent in our poet:

"The lark of Scotia's morning sky,
Whose voice may sing his praises?
With heaven's own sunlight in his eye,
He walked among the daisies,
Till through the cloud of fortune's wrong
He soared to fields of glory;
But left his land her sweetest song
And earth her saddest story."

Of our literary men—to whom America will ever look with pride—including Bryant, Emerson, Hawthorne, Longfellow, Whittier, and Lowell, Holmes was the last to go. He was, indeed, the "last leaf upon the tree." Nevertheless, however full became his year, he never grew old in spirit, but to the end remained "one of the boys."

In whatever light we may view him, whether as essayist, professor, novelist, poet, lecturer, philosopher, or man, Holmes had one and the same mission, namely, to bring in a hearty, jovial manner the gospel of noble aspiration and achievement to his fellow-men. How well he succeeded those who know and love his works can tell.

In the "Western Christian Advocate."

Contentment

OLIVER WENDELL HOLMES.

"Man wants but little here below."
Little I ask; my wants are few;
I only wish a hut of stone
(A *very plain* brown stone will do),
That I may call my own;
And close at hand is such a one,
In yonder street that fronts the sun.

Plain food is quite enough for me;
Three courses are as good as ten;
If Nature can subsist on three,
Thank Heaven for three. Amen!
I always thought cold victual nice:—
My *choice* would be a vanilla ice.

I care not much for gold or land;
Give me a mortgage here or there.
Some good bank stock, some note of hand,
Or trifling railroad share.
I only ask that Fortune send
A *little* more than I shall spend.

Honors are silly toys, I know,
And titles are but empty names;
I would, *perhaps*, be Plenipo,—
But only near St. James.
I'm very sure I should not care
To fill our Gubernator's chair.

Jewels are bawbles: 't is a sin
To care for such unfruitful things;
One good-sized diamond in a pin;
Some, *not so large*, in rings;
A ruby, and a pearl or so,
Will do for me—I laugh at show.

My dame should dress in cheap attire;
(Good, heavy silks are never dear;)
I own, perhaps, I *might* desire
Some shawls of true Cashmere,—
Some marrowy crapes of China silk,
Like wrinkled skins on scalded milk.

I would not have the horse I drive
So fast that folks must stop and stare;
An easy gait—two, forty-five—
Suits me; I do not care;
Perhaps, for just a *single spurt*,
Some seconds less would do no hurt.

Of pictures, I should like to own
Titians and Raphaels three or four;
I love so much their style and tone.
One Turner, and no more.
(A landscape—foreground golden dirt—
The sunshine painted with a squirt.)

Of books but few—some fifty score
For daily use and bound for wear;
The rest upon an upper floor:—
Some *little* luxury *there*
Of red morocco's gilded gleam,
And vellum rich as country cream.

Busts, cameos, gems,—such things as these,
Which others often show for pride,
I value for their power to please,
And selfish churls deride.
One Stradivarius, I confess;
Two Meerschaums, I would fain possess.

Wealth's wasteful tricks I will not learn,
Nor ape the glittering upstart fool.
Shall not carved tables serve my turn?
But *all* must be of buhl.
Give grasping pomp its double share;
I ask but *one* recumbent chair.

Thus humble let me live and die,
Nor long for Midas' golden touch;
If Heaven more generous gifts deny,
I shall not miss them much,—
Too grateful for the blessing lent
Of simple tastes and mind content.

Heaven is Near

Rejoice that Heaven lies [illegible]
Beyond the [illegible]
But in [illegible]
And in the Deeds of every day.

New York Letter

(Continued from Page 2.)

Poole, of Staten Island. He is a young man of remarkable energy and lots of good sound judgment and the rapid rise of the paper into public favor is due greatly to his hustling and ingenious business methods. Another journal which is unique among colored periodicals, is the Metropolitan News. A paper devoted to economic development among the colored people and is not, as is usually the case, a neswpaper, its columns filled with frivolity. The paper is published by the Metropolitan News Company in the Metropolitan Building. Its officers are: President and treasurer, John H. Atkins; secretary, L. C. Collins; editor, P. E. Jones; business and advertising manager, Luther H. Smith. All of the officers are officials and representatives in the Metropolitan Mercantile and Realty Company. Though no especial effort has been made to push this paper beyond certain circles, it is fast becoming a popular and influential journal with the public, because of the interesting and instructive articles appearing each week.

New York.

True happiness consist not in the multitude of friends, but in their worth and choice.—Ben Johnson.

Cheerfulness

You have just so long to live in this world; better smile the days through than to frown them away. There is nothing that is easier to bear in cheerfulness than life. Cheerfulness always puts a song in the mouth; a whistle in the lips.

"Give us, O give us," says Carlyle, "the man who sings at his work. Be his occupation what it may, he is equal to any of those who follow the same pursuits in silent sullenness. He will do more in the same time—he will do it better—he will persevere longer."

Cheerfulness will run ungreased all day. A sad countenance needs lubrication every few minutes. A continued state of cheerfulness shows a wise head behind it. Cheerfulness in the home makes every house a sanctuary of joy. Cheerfulness at the table makes every meal a feast. Cheerfulness at our work makes every task a duty. Cheerfulness is health; its opposite, melancholy, is a disease. Cheerfulness is the very spirit of religion. Without it one, likes the spies of old, always brings an evil report. Pygmies are giants. Hills are mountains. All streams are oceans which cannot be bridged. There is a seriousness in life which is always cheerful. Cheerfulness is the sugar which God mixed with the dust out of which He formed every human creature. Let's keep the sugar stirred up.—N. Y. Observer.

PAUL'S THIRD MISSIONARY JOURNEY

International Sunday School Lesson for September 5, 1909

(Acts 20: 2-38)

GOLDEN TEXT.—"I can do all things through Christ which strengtheneth me."—(Phil. 4:13).

TIME:—The last of April A. D. 57.

PLACE:—Miletus.

DAILY HOME READINGS

M.—Acts 20: 2-12;—Tu. Acts 20: 13-24;—W. Acts 20: 25-38;—Th. Cal. 1: 21-29;—. Cal. 2: 1-9;—S. 2 John;—Su. 2 Tim. 4: 1-8.

BY THE REV. E. B. BURROUGHS, A. M., D. D.

The words of our Golden Text give us the secret of the wonderful success of the Apostle Paul. We can now understand how it came to pass that, he continued steadfast in the Gospel, and was abundant in labor until the very hour of his regardless of hardships, persecutions and great trials, death. He trusted not in himself. Though of noble ancestry and well trained in the traditions and wisdom of his day, he regarded it all as nothing and depended altogether for intellectual and spiritual strength upon Him who had promised never to leave nor forsake him. He knew in whom he confided. This knowledge encouraged and inspired him. Thus he was at allt imes in a position to say, "None of these things move me, neither count I my life dear unto myself." He felt that through Christ he could do all things.

But let it be remembered that Paul did not possess a monopoly of the source of spiritual strength. It may be possessed by any believer in the Lord Jesus. Indeed it has been the cause of the success of Christian workers in all ages of the Church. By reason of it men and women have endured persecution without flinching, have suffered privations without complaining, and planted the cross in heathen lands. Likewise have we our persecutions to endure, our burdens to carry. For those in need of strength, Christ will give it us, therefore may we say, "I can do all things through Christ which strengtheneth me."

Immediately after the riot at Ephsus, Paul left the city and went to Macedonia. From there he went to Greece spending nearly three months in Corinth. During all this time collections were being taken up in the churches to send to the poor in Jerusalem. This collection was to be taken up by Paul who was to be accompanied by a delegation of seven representing the leading churches of Macedonia and Asia Minor. Enroute to Jerusalem he stopped at Miletus. This was about thirty-six miles from Ephesus, and as he had some time at Miletus he sent for some of the Christians at Ephesus to come and see him. Our lesson to-day is an account of the meeting.

LIGHT ON THE TEXT.

17. *The elders of the Church.*. Bishops of the church at Ephesus. Paul labored for three years at this place.

18. *He said unto them.* Reminds them of the faithfulness with which he had labored among them during the nearly three years he had spent in their city. (1) He spake the truth with boldness; (2) he rebuked them when necessary; (3) he embraced every opportunity for doing good; (4) He labored among all classes and conditions of people; (5) he preached repentance and faith in the Lord Jesus Christ.

20. *How I shrunk not from declaring.* For if giving offences and endangering his life did not deter him from preaching the Gospel. *Anything that was profitable* while he did not wish to be unpopular he failed not , however, to say such things unto them as he thought for their good.

21. He preached a crucified Christ to Jews and Gentiles alike, insisting upon repentance and faith in the Lord Jesus Christ.

22. *I go bound in the spirit unto Jerusalem.* Compelled by his own conscience and high sense of duty. "In the bonds o fthe Lord's service."—(Rockham)

23. *The Holy Spirit testifieth unto me in every City.* Paul's experience in the several cities he had visited; the persecutions he had suffered at the hands of the Jews and the many conspiracies they had formed against his life, were regarded by him as divine intimations of still greater sufferings on his part. Compare 8: 29; 13: 2; 21: 4-11; *Bonds and afflictions abide me.* By a divine intuition he was constrained to believe that in his continued testimony of the Gospel he would be called upon to suffer even more greatly than heretofore.

24. This move showed how completely and wholly consecrated was Paul unto the ministry unto which God had called him. All he wished to do was to finish the work God had given him.

25. *The kingdom.* See Matt. 24: 14. *Shall see my face no more.* Whether or not this really came to pass is a question. Some think that the Apostle subsequently visited Miletus and Ephesus. But in one sense the prophecy was true in that his practical work as an apostle was over.

26. *Pure from the blood.* See Acts 18: 6. He regarded himself as blameless. See also Ezi- 3: 18.

27. *For I shrank not from declaring unto you the whole counsel of God.* This explains why his conscience was clear. If they had failed to accept the Gospel the fault was theirs not his, as he had not failed to declare unto them.

28. *Take heed unto Moselus.* Be on your guard. And to do this you must (1) watch; (2) keep in mind all that has been done by others for your good; (3) trust God; (4) look forward to your inheritance as children of God;(5) follow my example. *To all the flock.* The church. *Feed the Church.* Look after, for only as the church is right can it rightly guide others.

30. *And from among your own selves.* See 2 Tim. 2: 17; Rev. 2: 2. *Speaking perverse things.* Perverted from the truth.

31. *Whereupon watch.* Because of these things be on the alert. *With tears.* Thus calling their attention that his ministrations among them had been tender rather than harsh.

32. *The word of His grace.* "His gracious promises." *Build * * * up.* As temples of the holy spirit. *The inheritance among all them that are sanctified.* The father's house, His constant care and protection.

33. *I courted no man's silver, or gold or apparel.* My labors among you were not actuated by such a desire.

34. *To yourselves know that these hands ministered unto my necessities.* He was a tent maker and thus supported himself. See Acts 18: 3; 1 Thess. 3: 8.

35. *To neglect to help the weak.* Those who were either physically or spiritually weak. *The words of the Lord Jesus..* Not recorded elsewhere. See Luke 14:12-14*Kneeled down and prayed with them all.* A feeling close to a touching farewell service."

MULTIPLICATION BY ADDITION, SUBTRACTION AND DIVISION

(Mark 6. 35:44)

The Epworth League Devotional Topic for September 5, 1909

BY CHARLES EDWARD LOCKE

The Theme and the Scripture

Mark 6. 35:44. It is our duty and privilege to add to our efficiency. "Jesus increased in wisdom, and stature, and in favor with God and man." There is no place in the kingdom of heaven for the lazy man. "Cast ye the unprofitable servant into outer darkness." Next to the sin of doing bad things is the sin of doing nothing.

Sometimes by addition we lessen our values. Israelites worshiped the golden calf, but they lost God's favor; Samson won Delilah, but he wrecked his strength and his character; Solomon "made affinity with Pharo," but he became the wisest fool; Judas gained thirty pieces of silver, but became the son of perdition.

There are certain additions which mean suffering and tragedy. "If any man shall add unto these things, God shall add unto him the plagues written in the book." Nothing is valuable which is not good; Nothing is useful which is not honest." A man's work cannot be good if his character is bad. What a man is will determine what a man does. If a man's life is defiled the blot stains back through all the leaves of the record of his career.

Sometimes by subtraction we increase our values. Daniel refused the king's meat and became the king's premier. John the Baptist declared he must decrease, and he gave up first his disciples, then his mission, then his freedom, and, at last, his life, but he won the most beautiful enconium which ever fell from the lips of Jesus Christ. The four fishermen, Peter, James, John and Andrew, gave up ships, nets, business, homes, and friends—"left all," and followed Christ, and received in exchange a call, a message, a life. The rich young ruler would not subtract, and he lost his chance, his Christ, his career. "Thee is that scattereth [subtracteth] yet increaseth."

Subtraction leads not only to addition, but often even to multiplication. Abraham was willing to give up-subtract—Isaac, his only and dutiful son, and God said to him, "Because thou hast obeyed my voice; in blessing I will bless thee and in multiplying I will multiply thee." A subtraction of self leads to a multiplication of manhood. "We rise upon the stepping-stones of our dead selves to higher things." The great Angelo used to labor with an artist's lamp in his cap. that his shadow might fall across his work. If God would have a chance to make of us masters there must be an elimination of self.

Valuable additions may often result from multiplication. "Honor they father and thy mother, that thy days may be long"—multiplied. After the baptism of power on the day of Pentecost the twelve timid disciples became an army of stalwart, defenders and propagators of the truth. Five loaves plus two fishes plus Christ—and multitudes were fed, and there remained twelve basketfuls of fragments. The little lad gave his luncheon to Jesus, and when our Lord added himself to the lad and the five loaves and the two small fishes a great miracle was the phenomenal mathematical result.

More often, however, the surest addition and multiplication is by division. The supreme law of Christ is "Beay ye [that is, divide] one another's burdens." Again we read, "We that are strong ought to bear the infirmities of the weak and not to please ourselves." Beautiful Queen Esther, in carrying the burden of her people, saved them and herself. It is not what we give but what we share, for the gift without the giver is bare. In the Christian life nearly all multiplication, by strange paradoxes, is the result of subtraction and division. "If any man will come after Me, let him deny himself"—by subtraction and division he must "take up his cross and follow Me." Character—Christian character—is the fine art of giving up.

Some Seed Thoughts

"Give ye them to eat!" is our Lord's command to His Church today. As in the days of the disciples, there are many to say, "Send the multitudes away." Nearly all the wrongs and antagonisms in society today would disappear if "Give ye them to eat" should be adopted as a shibboleth. To have is accomplished by an obligation to divide.

Jesus always honored a "little faith." The woman of "little faith" was healed. Peter's "little faith" preserved him from sinking in Galilee. So Andrew, for one sublime instant, had vision and faith when he said, "There is a lad here which hath five barley loaves and two fishes." And, then, instantaneously, as if shocked by the impertinence of his momentary faith, he said with sadness, "But what are they among so many?" Jesus, however, detected Andrew's "little faith," and did not disappoint it.—From "Notes on the Epworth League Devotional Meeting Topics.

I love the world the more, because I know it is God's world; even as a dry leaf, given by a lover, is dearer than all the pearls from those whoso loves us not.—Theodore Parker.

THE CHRISTIAN LIFE

The Life Beautiful

Author Unknown.

Beautiful lips are those whose words
Leap from the heart like songs of birds,
Yet whose utterances prudence girds.

Beautiful hands are those that do
Work that is earnest, and brave, and true,
Moment by moment the long day through.

Beautiful eyes are those that show
Like crystal panes where hearth fires glow,
Beautiful thoughts that burn below.

Beautiful feet are those that go
On errands of mercy to and fro—
Down lowliest ways, if God will so. —*Ex.*

The Preeminence of Jesus

Jesus Christ, by His presence among us, dwarfed all our capacities. That is the impression left by the gospel story. He is so utterly dominant and alone. Nothing moves on His levels. True, He is obviously one with us. He stands and walks and talks and acts just according to the ordinary conditions of those about Him. Yet, merely through being there, merely through being what He is, He makes all other men appear cheap and thin.

It is this innate superiority of His which explains the total solitude in which His soul is ensphered. That solitude of His soul! How complete! How terrible it is! Not one man ever attempts to break into that solitude. Alone, He builds His plan. As we read the tale we feel it instinctively incredible that Jesus Christ should ever consult anybody else about what is to be done. No one ventures to advise Him, or, if they do, they find very quickly what a misjudgment they have made. No one is allowed for a moment to share in the process by which his mind is determined. No one contributes anything to the development of the plan. No one counts at all but Him. He seeks no corroboration. He invites no cooperation. No one can detect the thoughts by which He arrived at His determination. He is never tentative, undecided, experimental. . . Out of Himself He drew all His resources, and those resources are ver adequate. He answers for Himself out of Himself. He has no need to ask anything. He has no sense of wants. He requires no support. He is independent of all allies. His nearest friends are ludicrously helpless at a crisis. They have no contribution of any kind to make; they simply collapse. He, out of His soltiary supremacy, faces the full onset of the world; and there is not a single brain that can thing for Him, nor a single heart that can share His burden. . . .

Does not our position exactly reproduce theirs? We are stupid enough, but so were they. We cannot enter into His counsels, neither could they. We think it all wrong very often. We would like to say, "This be far from thee, Lord!" Yes, we are sharers in their ignorance. But by so sharing their stupid ignorance, we may yet, as they, be training for discipleship. We may yet be preparing for the fuller coming of the Spirit, when we shall know all things.

If only in our stupidity we do what they did. What was that? Take the worst moment of all. "They were in the way going up to Jerusalem. And Jesus was going before them. And they were amazed. And as they followed they were afraid."

Astonished! Afraid! Ignorant! Yes, but following. That was the one thing left them—blindly to follow. So, at least they kept in the way going up to Jerusalem! We can follow! There are signs where it is that Jesus wants us to go. We may not know why. We may not like it. But we are aware that this is the way down which He points; perhaps into sorrow, into loss, into troubles, into hardship—but still the way that is obviously set for us. We can take the next step, though we see no further. We can cling to the power of His name—to the magic of His person, to the supremacy of His will. He knows so much more than we can guess. He stands over our perplexities with His calm assurance that God is love, and all is well. He never loses heart or head. He is always confident and calm.

Oh, let us follow then—follow astonished, follow though we be afraid. Still follow! Perceiving no purpose—it may be; baffled, blundering, misunderstanding and misjudging; yet following. Up from your poor darkened, troubled soul the old immortal cry can reiterate its victorious appeal, "Lord, to whom else can I go, but to thee? There is no other!" Here is the solitary Master of Life. Here is the Chief of those who know. Here is the Supreme Authority for which you crave. You are but a child—a child in the dark. But His light still shines over you, and you can follow where it leads. Your very blindness gives you confidence in One who so clearly sees what you cannot see. He may rebuke you for your childish ignorance. "Do ye not perceive and understand?"—but for all that, He is yours and you are His. You are in the way going up to Jerusalem. You may be afraid; yet follow!—The Churchman.

Love Requires Attention

Love is a flame. Fire cannot be kept burning continually without attention. Neglect it and it will go out. The wind may blow it out. It may be smothered by rubbish. It may be quenched by water. The flame may expire for want of fuel. Burning about the high altar in Saint Peter's at Rome there are numerous jets of flame which we are told have not been permitted to go out for centuries. You can rely on it they have not burned there all the time, night and day, year in and year out, without attention.

The flame of love requires attention. Negletc it and it will expire. You do not need to pour water on the flame to put it out. Just let it alone and it will go out. You do not have to make a strenuous effort to extinguish the flame of love that burns in your bosom. Let it alone, and it will expire. Love cannot live if it be neglected.

The tragedy of the wrecked home is all too common in every community, and is becoming so common among us now as to excite alarm. In almost every case of this kind the flame of love has been neglected. Proper attention would have kept the fire burning to the end. We all know that other things require attention. A farm requires attention. The stock on the farm requires attention. A garden requires attention. Music requires attention. Health requires attention. Men and women who know all these things are content to let love take care of itself. Think of a flower taking care of itself, or housekeeping taking care of itself.

Just one little word may put out a flame of love which has been burning on the altar for thirty years. An angry word, a cruel word, a hasty word, a thoughtless word, may quench a flame which has been burning brightly through the vicissitudes of a quarter of a century. Caroline Norton understood this when she wrote these lines:

We have been friends together
In sunshine and in shade,
Since first beneath the chestnut tree
In infancy we played.
But coldness dwells within thy heart,
A cloud is on thy brow;
We have been friends together,
Shall a light word part us now?

There is so much power for good or ill in a single word. Keep thy mouth with a bridle. Keep thy heart with all diligence. The love of God in the heart requires attention also. It is much like other love. It must be kept, guarded, protected, or it will die, and leave nothing but dead ashes where the sweet, warm flame burned for so long a time. "Keep yourselves in the love of God."

A Prayer at Eveningtide

Into thy hands, Oh, Father, we commit this day. With bodies wearied with the stress of toil and hearts burdened by the weight of cares, we feel the chill shadows of depression and regret fall on our spirits as the mists of evening darken.

Confused and trembling in the gathering gloom, we grope after Thee, for we have stumbled in the rough places where our erring feet have wandered. Gather us, Oh, Father, into the comfort and peace of Thy embrace. May Thy forgiveness heal the wounds our mistakes have made, and Thy compassion overcome the sharpness of our woes.

Rest us and all our dear ones, Father. The long day of labor is ended now, and our change-filled lives give promise to no earthly refuge from the carking cares. Oh, Father, give us rest this night and with the morn, if it be Thy will, may we arise refreshed in body and eager for new service.

In Jesus's name we ask these things, and Thine shall be the glory evermore. Amen.

The Heart of the Gospel

The spirit of missions is the spirit of Christ, and evangelism is the essence of the Gospel. True, there is something else in the Gospel than the mere proclamation of the truth, yet all that is done or required is for the end of saving and establishing souls in Jesus Christ. Any other teaching is not Christian. Jesus said that He came to "seek and to save that which was lost;" "not to call the righteous, but sinners to repentance." If He "went about doing good," it was for this ultimate purpose—or winning those helped to Himself and His service.

He was a great preacher, and he sent His disciples out to preach, and finally commissioned them to carry the Gospel "unto the uttermost parts of the earth." To stop short of this work is to stop short of the Gospel message—it is to eliminate fom the Gospel that which is chaacteristic of it and vital to it.—*Selected.*

Gladness

Joyfulness is the best inspiration for obedience and service. "Serve the Lord with gladness; come nuto his presence with singing." Only as we attain to gladness are duty, work, suffering and sacrafice accomplished at their best. Leonardo d Vinci painted, they say, holding lyre in one hand; and everybody knows that he painted superbly. Holding a lyre in our hand, paths of duty bloom into paths of primroses; holding a lyre in our hand, whatever work is done by the other hand is a masterpiece; holding a lyre lyre in our hand, the sacrifice is forgotten in the garlands; holding a lyre in hand, the sponge dipped in vinegar changes to a honeycomb.

A Prayer

Give us responsive hearts, O God our strength, calling us where and to what work Thou wilt. make us swift to welcome new adventures in thy world of fresh experience and continual growth. Have pity on our hindering weakness and rid us of the burden of our sin. Where Thou hast hedged us in, we thank Thee that Thy heavens of prayer are open for our desire to be with Thee in all Thy work for man. By thy favor we would run gladly on the way, seeking new opportunities, led as Thou choosest, assured of Thy sustaining and the fellowship of our Lord Jesus Christ. Give us this joy of venturing forth and the continual delight of using Thine own gifts for Thee. So enable us to help our brothers in earth's need and to reflect a little of Thy light into the shadowed places.

Spiritual Visitation

The great thing is to take care that the times of our spiritual visitation do not exhaust themselves in cries, sobs, tears and fruitless emotion, but they are seised, assimilated and perpetuated.

Remember: Unless a tree has [illegible] spring; you will vainly look [illegible] autumn.—*Here.*

Southwestern Christian Advocate

631 BARONNE STREET.

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

DISTRICT CONFERENCE VISITATION

(Continued from Page One.)

the saddle as District Superintendent. Brother Thomas is a man of intense loyalty to all the enterprises of the Church and has given good account of himself as a District Superintenden. The SOUTHWESTERN has no more enthusiastic supporter than this leader of the Birmingham District. We were greeted by a large and enthusiastic audience and not only was a splendid list of subscriptions taken, but a substantial collection for the Building Fund. The pastor at this point, the Rev. Mixon, is conducting a splendid work. He has things well in hand and is loved by his people. The prosperity of the Negro in Birmingham would fill a long chapter. Here we find flourishing among our own people a bank, drug store, haberdashers, groceries, real estate exchanges and various other enterprises. Birmingham is one of the most prosperous cities of the entire South. It has a large Northern population and has the thrift and air of a Northern city. In the city of Birmingham we have nearing completion a brown stone church. This is the new St. Paul. It was begun under the administration of the Rev. R. J. Buckner. The present pastor, the Rev. L. D. Williams, is succeeding admirably.

The Montgomery District Conference was held at Browton, Ala., and the District Superintendent is the Rev. Paul G. Goins. Brother Goins is a man of impeachable character, a hard worker and an enthusiastic Methodist Episcopalian. He is driving things to the front on his District. Behind him he has a splendid record as a pastor, and because of his sincerity and frankness, as well as his success as a minister, he is loved and honored by his brethren. Dr. and Mrs. A. P. Camphor have literally put new life into our educational work within the state of Alabama. The Doctor and Mrs. Camphor visited the District Conference and were cordially received on every hand. The people were liberal in their collections, which is a prophecy of what united Alabama will now do for Central Alabama College. It will be recalled that this Conference divided some time ago and by an act of the last General Conference it was reunited. There may be those who do not see clearly the wisdom of this reunion. Nevertheless, it will make Alabama Methodism one as to the educational enterprises that Methodists have on hand in that state. And if nothing else is done than the putting behind this school the undivided strength of our forces in that state, it will be a justification for thus rejoining hands among our Alabama brethren.

A somewhat remarkable craft designed and built by Rear Admiral John A. Howell, U. S. N., retired, and his son, a New York engineer, has been exciting the interest of many visitors at Atlantic City. The craft, constructed of aluminum and more than 100 feet in length, somewhat resembles the lines of a fish. It is intended to run upon land or water with equal facility, and it is expected to attain a speed of sixteen miles an hour on a hard pavement and of even better in a favorable sea. The Amphibian, as the odd craft is named, has two big wheels and one smaller one to support it when it emerges from the water, the side wheels having blades which serve as paddles when it decides to take a dip. The Amphibian was taken down to the beach front near the Royal Palace Pier, August 3, and temporarily covered itself with ignominy by becoming mired so firmly in the soft sand that its motive power failed to budge it an inch. The inventors hope it will do better later.

People of Interest

Bishop Hughes has in press a volume on "The Teaching of Citizenship."

President Diaz of Mexico will meet President Taft in the city of El Paso, Texas, on October 16.

President John Wier has spent a busy summer looking after the interests of New Orleans University.

Bishop McDowell laid the cornerstone of the New Berry Methodist Episcopal Church, Chicago, August the fifteenth.

Samuel Huston College, thro the generosity of two friends of the North, will begin soon the erection of an Industrial Building for boys.

Bishop O. P. Fitzgerald, of the Methodist Episcopal Church, South, celebrated his eightieth anniversary August the twenty-fourth.

The Rev. Henry A. King has been elected president of Moores Hill College, to succeed the recently resigned president, Dr. W. S. Bovard.

The *National Baptist Union* republishes in a recent issue President J. W. E. Bowen's call for a Semi-Centennial Celebration of Negro Freedom.

Ex.-Gov. P. B. S. Pinchback has been appointed by President Taft to a position in the U. S. Marshall's office for the eastern district of New York.

The General Committee on Freedmen's Aid will meet at Elm Park Methodist Episcopal Church, Scranton, Pa., at 2 p. m., on Wednesday, November 3rd.

Flint Medical College, this city, will open September 22. The indications are that the forthcoming session will be the best in the history of the institution.

President Taft has promised to be present and oddress the mass meeting in the interest of the African Diamond Jubilee in New York City, December the thirteenth.

The Rev. Dr. J. T. Docking, President-Elect of Rust University, is now at Westerly, R. I., and any of the friends of the University who wish to write him can address him at that place.

The Rev. Joel C. Carson, pastor of Bland Avenue Methodist Episcopal Church, Evansville, Ind., was granted a vacation by his congregation and spent this moth in Chicago with the Rev. H. M. Carroll.

Mrs. Mamie Beasley, of this city, daughter of Mme. M. C. Turner, left the city some days ago for an extended visit to Cincinnati, Ohio, Indianapolis, Ind., their old home, and points in New Jersey.

The Rev. Thomas S. Johnson, M. D., for nearly forty years a missionary in India, has retired from missionary work and returned to this country. His address is 1005 West Ninth Street, Des Moines, Iowa.

Twenty-five years ago Bishop Walden dedicated Edwin Ray Church, of Indianapolis. It has recently been repaired extensively and on August the eighth the Bishop officiated at the reopening exercises.

Mr. John W Frost, of Monroe, Louisiana, and Mr. Frank Farrell, of this city, are again at the head of the Odd Fellows throughout the State of Louisiana. I. W. Young, M. D., was also reelected Medical Director.

Mrs. William Butler, widow of our great missionary who laid the foundations of our Methodist work both in India and in Mexico, recently celebrated her eighty-ninth anniversary at the home of her daughter in Rhode Island.

The Shreveport District Conference, the Rev. T. J. Johnson, District Superintendent, holds the banner this year for attendance. This District reports in actual attendance four hundred and sixty delegates. Brother Johnson goes to the head of the list.

The Second Emancipation League, of which the Rev. C. A. Tindley, D. D., is president, will hold its session in Philadelphia, beginning the first Sunday in October. This organization has been doing very effective work, and the forthcoming meeting promises to be of national importance.

Bishop Neely has been exceedingly active in various sections, delivering addresses and sermons. He has spoken at the Silver Bay Missionary Conference, New York State, the Emory Grove Camp-meeting, Maryland, and at many other points. He expects to be in the South in a short time.

Miss Flora, the fourth daughter of Bishop and Mrs. Robinson, has been appointed by the New England branch of the Woman's Foreign Missionary Society for work of the Methodist Episcopal Mission in India. She will join the staff of the Isabella Thoburn College, Lucknow, later in the year.

Louisiana was represented at the National Negro Business League held last week in Louisville, Ky., by Mr. George W. Geddes, undertaker and ewbalmer, Mr. D. W. Rhodes, undertaker and embalmer, Mr. H. M. Charles, merchant and planter, of St. Bernard Parish, and the editor of the SOUTHWESTERN.

Under the direction of I. W. Young, M. D., a Sunday School Teachers' Union is being conducted in the city of Alexandria, Louisiana. This really is a school of Normal methods in the conducting of Sunday Schools. The Union meets weekly and is proving an effective organization for the training of Sunday School workers.

Bishop William Burt and Mrs. Burt reached New York City on the steamship Nieuw Amsterdam, Monday, August 16. Both are well. They went immediately to the home at 488 East Eighteenth Street, Brooklyn, N. Y., where their four children have been residing. Bishop Burt reports a successful year in Europe, the net increase of our membership being upwards of 2,000.

Dr. George Heber Jones and his family, accompanied by Miss Ruth Noble, daughter of the Rev. William A. Noble, of Korea, reached New York City by the steamship Minneapolis, August 16. The party came from the Far East by way of the trans-Siberian railway. Dr. Jones is to have charge in the United States of the general preparations for and conduct of the Korea Quarter Centennial approved for 1910 by the General Committee of Foreign Missions. At present Dr. Jones and family are at 275 Dudley Ave., Utica, N. Y.

To commemorate the Hudson-Fulton celebration at New York next month, Postmaster General Hitchcock has ordered the Bureau of Engraving and Printing to issue 50,000,000 new 2-cent stamps to be ready for sale September 20. They will be in the usual color but oblong in shape, and having a border containing at the top the inscription "Hudson-Fulton Centenary," with the dates 1609 and 1909. The designs includes a picture of the Palisades with a picture of the Half Moon sailing on the river and the Clermont steaming in the opposite direction.

The new African Methodist Zion Church, located at St. Elmo, Tenn., one of the environs of Chattanooga, has been named the Patten Memorial Church, in honor of the late Major George W. Patten, father of our eminent Methodist layman and book concern committeeman, John A. Patten. This is one of the most substantial and capable colored congregations in the Zion denomination. Many of its officiary are now in the employ of Mr. Patten. The dedicatory service was held August 8, with addresses by Bishop Warne of the African Zion Church, Brother Patten, and President Schell of Iowa Wesleyan University.

NEW PRESIDENT OF RUST UNIVERSITY

At the meeting of the Board of Managers of the Freedmen's Aid Society, held at Cincinnati, on Tuesday, August 17, the Rev. J. T. Docking, Ph. D., was unanimously elected president of Rust University, at Holly Spring, Miss.

Dr. Docking has been for the past five years the successful president of Cookman Institute at Jacksonville, Fla., where his work has been crowned with unusual prosperity, and the faculty and patrons of the school deeply regret to have this harmonious fellowship broken. During the past five years the number of students at Cookman has grown from 176 to 487, which makes it one of the largest secondary schools in the denomination, and its rank in commercial and educational matters is the highest.

Dr. Docking is a graduate of Boston University, and after graduation took post-graduate work for two years in this country and in Europe. His services to the cause of Southern education have been invaluable in the North as well as in the South, for everywhere there his thrilling addresses have aroused the greatest interest and sympathy in the struggles and difficulties of the southern Negro.

Rust University is to be congratulated upon having as its leader a man so thoroughly and sincerely devoted to the cause, a man so profoundly dead in earnest, a man so effective as a platform speaker, a man so congenial and brotherly in manner and conduct. We bespeak for him the hearty co-operation of all interested in the progress of the University. Rally around the new standard bearer and Rust University will enter upon a new era of greater prosperity and broader usefulness.

AFRICA DIAMOND JUBILEE THANK-OFFERING

WATCHWORD:

$300,000 AS THE AFRICA DIAMOND JUBILEE THANKOFFERING FROM THE METHODIST EPISCOPAL CHURCH.

$25,000 OF THE TOTAL OFFERING TO BE GIVEN BY THE MEMBERS OF THE METHODIST EPISCOPAL CHURCH IN THE TWENTY NEGRO CONFERENCES.

WHAT ARE YOU DOING TO HELP WIN AFRICA FOR CHRIST?

The SOUTHWESTERN has already emphasized the importance of the WATCHWORD of $25,000 from the twenty conferences among the Negro membership for the Africa Diamond Jubilee Thankoffering. This is Africa's year in the Methodist Church, the year when the attention of the whole church is being specially called to the needs and opportunities on that great continent. We must rally to the help of Bishop Hartzell and Bishop Scott and the noble band of missionaries and do our part toward a forward movement among Methodist Episcopal Missions in Africa. This continent must be won for Christ.

Bishop Hartzell has received letters from 82 of the 100 District Superintendents, assuring him of the hearty co-operation of themselves and their Districts. Let the remaining 18 District Superintendents hasten to write to the Bishop and swing their districts into line for victory in this campaign. Let each pastor hold an Africa Diamond Jubilee rally service and give his people an opportunity to help. Let every member give something for Africa's redemption. We can raise the $25,0000 and we will.

Many of the District Superintendents and pastors are actively pushing the claims of the African Diamond Jubilee. It is to be regretted, however, that there are eighteen District Superintendents who persistently refuse to answer the communications of the Jubilee Commission. It is not within the province of these brethren to ignore absolutely the appeals of the Church. They are appointed to these positions of leadership and of trust with the thought that they will stand loyally by every claim. Some of these Superintendents have been written three times and yet they have not responded. It is a humiliation to us to note this fact, and if the office of the Commission is at a loss for the reason for such action it is not surprising. We do not assign any reason, whatever, for the delay on the part of these District Superintendents. The cause of Africa should appeal to every church, and it does. The claim of the dark continent on the other hand should be of especial interest to every pastor and layman of our colored Methodism We sincerely trust that these Superintendents will at least answer the communications from the office and put themselves squarely in line to do the work which the Church has commited to their care

The Commission is making a report of the funds received thus far. While the amount reported is not as large as we would like, it is, nevertheless, gratifying and shows that when all hands are at the wheel large things will be accomplished. These collections have been made during the summer time, which is always a barren season for the collection of funds. This Fall when money is more plentiful we have no doubt but that the African Diamond Jubilee will come into its own in the receipt of large collections

From time to time, the SOUTHWESTERN will publish a list of gifts received. We publish this week the money which has been received for the Jubilee offering by the Treasurer of the Board of Foreign Missions to date. The total $25,000 has been divided between the different Districts on the basis of membership, and the different preaching places are being asked to raise their share of the total. The Secretary of the Jubilee Commission writes us especially commending the Jacksonville District of the Florida Conference, Rev. J. S. Todd, District Superintendent. Brother Todd asked his preachers to report at the District Conference in July. Fourteen of the twenty-one preachers made reports and $53.62 were raised at the District meeting, and sent in by Brother Todd, with the names of the churches and preachers giving same. This amount is one-third of the total which this District should raise if the $25,000 is to be reached, and Brother Todd writes that they are working away and will raise the full amount. This is the spirit of victory.

The gifts received thus far are as follows:

Conference—	DISTRICT.	DIST. SUP'T.	GIVER.	PASTOR.	Amount.	Total for District.
Central Alabama	Birmingham	Rev. J. W. Thomas	Central Alabama College	Rev. A. P Camphor, president	$50.00—	$50.00
Central Missouri	Mexico	Rev. A. H. Higgs	Mr. Moses Knight, Mexico, Mo	Rev. Jas. Harris	3.00	
Central Missouri	Mexico	Rev. W. C. Ellis	Fulton Charge	Rev. W. H. Smith	2.03—	5.03
Central Missouri	Sedalia	J. H. McAllister	Springfield, Mo.	Rev. W. H. Wheeler	6.00—	6.00
Florida	Jacksonville	Rev. J. S. Todd	Crescent City and Interlachen Church	Rev. D. W. Demps	1.00	
Florida	Jacksonville	Rev. J. S. Todd	Cosmo and Mayport Church	Rev. C. R. Howard	1.00	
Florida	Jacksonville	Rev. J. S. Todd	East Palatka and Hastings Church	Rev. D. L. Rivers	1.00	
Florida	Jacksonville	Rev. J. S. Todd	King's Ferry and Crandall Church	Rev. S. Clayton	2.12	
Florida	Jacksonville	Rev. J. S. Todd	Lone Star Church, McClenny, Fla.	Rev. M. DeGreat	8.00	
Florida	Jacksonville	Rev. J. S. Todd	New Augustine Church, St. Augustine, Fla.	Rev. L. Whaley	1.00	
Florida	Jacksonville	Rev. J. S. Todd	Palatka and Palatka Heights Church	Rev. W. Hailey	1.00	
Florida	Jacksonville	Rev. J. S. Todd	Simpson Memorial Chapel, Jacksonville, Fla.	Rev. W. P. Holmes	7.50	
Florida	Jacksonville	Rev. J. S. Todd	St. Joseph's Church, Jacksonville, Fla.	Rev. G. W. Covington	7.00	
Florida	Jacksonville	Rev. J. S. Todd	St. Augustine Church, St. Augustine, Fla.	Rev. J. M. Deas	2.50	
Florida	Jacksonville	Rev. J. S. Todd	So. Jacksonville & Phillips Church, Jacksonville, Fla.	Rev. H. W. Bartley	6.00	
Florida	Jacksonville	Rev. J. S. Todd	Switzerland Circuit	Rev. C. L. Clory	2.00	
Florida	Jacksonville	Rev. J. S. Todd	West Jacksonville, Fernandino, Fla.	Rev. R. E. Robinson	4.50	
Florida	Jacksonville	Rev. J. S. Todd	Wrightsville Church, Jacksonville, Fla.	Rev. C H Claiborne	9.00	
Florida	Jacksonville	Rev. J. S. Todd	The Cookman Institute, Jacksonville, Fla.	President J. T. Docking	15.00—	68.62
Florida	Jacksonville	Rev. J. S. Todd	Sunday School and Epworth League, Lake City, Fla.	Rev. L. P. Page	3.00	
Florida	Gainesville	Rev. J. F. Elliott	Branford, Florida, Church	J. C. Jackson	2.93—	5.93
Florida	Gainesville	Rev. J. F. Elliott	J. W. Robinson, Covington, Ky.		15.00—	15.00
Lexington	Maysville	G. W. Ziegler	Bengin and Murfreesboro Charge	Chas. W. Sampson	30.00—	30.00
Little Rock	Clow	W. R. R. Duncan	Mrs. Mary P. Lake, Lake Charles, La.	Sent by the Christian Herald	30.00—	30.00
Louisiana	Lake Charles	P. W. Clark	Brookhaven District		16.00	
Mississippi	Brookhaven	G. W Smith	Crystal Springs, Miss., M. E. Church	Rev. L. L. Shumpert	2.00—	18.00
Mississippi	Brookhaven	G. W Smith	Canton, Miss., M. E. Church	R. C. Houston	9.00	
Mississippi	Jackson	A. J. McNair	Jackson, Miss., M. E. Church	J. M. Shumpert	11.00—	20.00
Mississippi	Jackson	A. J. McNair	Meridian District		11.00	
Mississippi	Meridian	Wm. McMorris	Haven Chapel, Meridian, Miss.	B. L. Morgan	5.00	
Mississippi	Meridian	Wm. McMorris	St. Paul Church, Meridian, Miss.	S. A. Cowan	21.00—	27.00
Mississippi	Meridian	Wm. McMorris	Bolton, Miss., M. E. Church	C. H. Brown	5.00—	5.00
Mississippi	Vicksburg	W. W. Lucas	Blackshear, Ga., M. E. Church	D. H. Martin	1.00—	1.00
Savannah	Waycross	F. R. Bridges	Stone Wall, Tenn., M. E. Church	A. Ridley	3.50—	3.50
Tennessee	Cumberland	B. J. Booth	Martin, Tenn., M. E. Church	M. Williams	17.00—	17.00
Tennessee	W. Tennessee	J. M. Lyte	Aberdeen District		18.00	
Upper Mississippi	Aberdeen	F. H. Henry	Aberdeen, Miss., Charge	B. F. McEwen	4.00	
Upper Mississippi	Aberdeen	F. H. Henry	West Point, Miss., Charge	J. W. Byrd	11.00—	15.00
Upper Mississippi	Aberdeen	F. H. Henry	Holly Springs District		25.00	
Upper Mississippi	Holly Springs	N. R. Clay	Students, Rust University	W. W. Foster, President	30.00—	55.00
Upper Mississippi	Holly Springs	N. R. Clay	Starkville District		20.00	
Upper Mississippi	Starkville	J. H. Everett	Ackerman, Miss., M. E. Church	J. Burton	3.00	
Upper Mississippi	Starkville	J. H. Everett	Starkville, Miss., M. E. Church	E. C. F. Troupe	25.00	
Upper Mississippi	Starkville	J. H. Everett	Belle Charge	G. W. Logan	7.00—	60.00
Upper Mississippi	Starkville	J. H. Everett	Tupelo District		15.00	
Upper Mississippi	Tupelo	E. F. Scarboro	Amory, Miss., M. E. Church	J. J. Johnson	2.00	
Upper Mississippi	Tupelo	E. F. Scarboro	Corinth, Miss., M. E. Church	J. M. Thompson	14.00	
Upper Mississippi	Tupelo	E. F. Scarboro	Nettleton, Miss., Charge	D. D. Reid	1.00	
Upper Mississippi	Tupelo	E. F. Scarboro	New Albany, Miss., M. E. Church	R. Sewell	2.00	
Upper Mississippi	Tupelo	E. F. Scarboro	Okolona, Miss., Church	N. H. Williams	2.00	
Upper Mississippi	Tupelo	E. F. Scarboro	Pontotoc, Miss., M. E. Church	J. C. [illegible]	[illegible]	
Upper Mississippi	Tupelo	E. F. Scarboro	Tupelo, Miss., Charge	J. M. [illegible]	[illegible]	
Washington	Baltimore	M. J. Naylor	S. S. Asbury, M. E. Church, Baltimore, Md.	C. G. [illegible]	[illegible]	
Washington	Staunton	S. P. Hughes	Rev. J. Wheeler, Baltimore, Md.			
Washington	Washington	E. S. Williams	Rev. J. W. E. Bowan, South Atlanta, Ga.			
	Total					

Recent District Meetings

DELAWARE DISTRICT

The Delaware Conference Epworth League Convention and Institute held its first annual sessions at the State College, Dover, Delaware, July 27th-29th, 1909. This being the first attempt of a Conference Convention, all concerned were anxious to make it a success, and success evidently crowned the efforts of those in charge. The Convention was called to order by the President, the Rev. J. U. King, and a well prepared programme was rendered. During the second day Secretary I. Garland Penn, who was unable to attend, sent greetings. Those who read papers were Prof. S. G. Thomas, Principal of Colored Grammar School, of Chester, Pa. Mrs. S. G. Thomas, the Rev. W. J. L. Hughes and the Rev. F. J. Handy, Ph. B., B. D., of Atlantic City. Notably among tho special addresses delivered were: "The Temperance Plank in the Epworth League Platform," by the Rev. J. M. Arters, of the Wilmington Conference and Superintendent of the Anti-Saloon League of Delaware; the Annual Address, by Dr. H. W. Kellogg, Pastor of Grace Methodist Episcopal Church, Wilmington Conference, "How to Make the Wheel Go"; the address by Dr. J. O. Spencer, President of Morgan College and its branches, subject "The Educational Idea." Dr. H. A. Monroe spoke on "The Africa Diamond Jubilee." The Rev. J. A. Jeffers had charge of the Question Box. District Superintendents were present: Dr. H. A. Monroe, Philadelphia District; the Rev. J. E. A. Johns, Centreville District; the Rev. J. R. Brown, Cambridge District; Dr. W. F. Cotton, Wilmington District. Dr. W. C. Jason, President of the State College, and Prof. S. L. Conwell, of the College, both rendered invaluable service in helping to make the Convention a success. July 28th the teachers in attendance at the Summer School, under the leadership of Prof. Conwell, rendered a most excellent literary and musical programme. The social and recreative features were highly appreciated by all. All persons in attendance expressed themselves as being greatly helped from every viewpoint and expresed a desire to return to the same place to attend another simliar Convention. The President wishes to thank all persons who contributed in any way toward the success of the Convention.—Jas. U. King, President of the Delaware Conference Epworth League.

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MUSKOGEE DISTRICT

The District Conference of the Muskoee District meat at Boynton, Okla., July 21-25. Promptly at 9 o'clock the morning of the first day the Rev. David G. Franklin, District Superintendent, opened with devotions. A. W. Talbert, secretary; B. F. Whittaker, assistant secretary; Mrs. E. B. Johnson, statistical secretary; Mrs Edna Green and Walton Brown, assistants; C. R. Ross, A. J. McAllster and H. T. S. Johnson, reporters. We have long since learned to expect our District Superintendent's reports to be carefully and beautifully worded, truthful as to conditions, fair to the pastors and optimistic as to the future. His report thia time was no exception to the rule. Reports from Pastors and official members showed in the main substantial increases along all lines. There is justification for the opinion that when we meet next March at Topeka in Annual Conference the banner will belong to the Muscogee, the "Baby District" of the Lincoln Conference. The Hon. A. L. J. Meriwether brought an eloquent and enthusiastim welcome from the Mayor, who owing to business pressure could not be present, and on behalf of the Negroes of Boynton extended a cordial welcome. Prof. Wilson indorsed the welcome of Mr. Merimether in well chosen words. The writer responded. The Rev. Mr. Johnson, Pastor of the local African Methodist Episcopal Church, was an interested spectator at almost every session. When introduced he gave an interesting and instructive talk. Prof. L. L. Henderson, Ph. B., of Langston University, knows how to boost his school while he discourses on the general uplift of the people. The annual sermon was preached by the Rev. A. R. Norris, one of the old men who has kept up with the times. It is a pleasure and profit to hear him. A. J. McAllister filled the pulpit Thursday night. His sermon maintained the enviable reputation he has already won as a Gospel preacher. Friday night L. R. Kirksey preached and kept the interest and enthusiasm where placed by those preceding him Sunday was indeed a high day. Enthusiasm started in the Sunday School, conducted by Lawyer E. P Blakemore, of Boley, Okla. The veteran soldier of the cross, J. A. Lee, led the love feast, which prepared us for the really big sermon preached by Dr. Franklin, District Superintendent. At three p. m. H. T. S. Johnson preached to a large and appreciative audience. At night A. W. Talbert preached. Enough said. Excellent papers were read by Mrs. E. B. Johnson, Mrs. Walton Brown, Mrs. Edna Green and Mrs. T. Ross. Misses Amerson and Bowles showed themselves to be great readers in the embryo. Because of the efficiency of its officers, great results are expected from the Woman's Home Missionary Societies. President, Mrs. Walton Brown, of Muskogee; Vice President, Mrs. Edna Green; Secretary, Miss Coretha Jones, Okmulgee; Corresponding Secretary, Mrs. Mary Martin, Eufaula; Treasurer, Mrs. E. L. B. Hall, Boynton; District Organizer, Mrs. Mary F. Thompson, Muskogee. District Epworth League officers: President, E. P. Blakemore, Boley; First Vice President, Mrs. E. Green, Chetopa; Second Vice President, Miss Coretha Jones; Third Vice President, Mrs. E. M. Payne; Fourth Vice President, Mrs. Mary Jackson; Recording Secretary, Miss Nellie Hall, Boynton; Corresponding Secretary, Mrs. Maretta Moore, Coffeyville, Kans.; Treasurer, Mrs. M. E. Thompson, Muskogee; Superintendent Junior League, Mrs. E. B. Johnson. Saturday we were banqueted at the expense of the good citizens of Boynton. Hon. A. L. J. Meriwether, the prime mover of the affair, and Captain G. T. Robinson, master of ceremonies, are both members of the African Methodist Episcopal Church. From a standpoint of interest, advanced ground taken and excellence of programme, this is the best Conference we have had. Next year we meet at Okmulgee. This year only one charge, Muskogee, Walton Brown, Pastor, reported all claims met and every auxiliary organized, including the "Brotherhood." Next year others will be in that class. Watch ua grow.—H. T. S. Johnson.

JACKSONVILLE DISTRICT

Jacksonville District Conference Sunday School and Epworth League Convention convened in Emanuel Methodist Church Thursday, July 1st, 1909, Palatka, Fla. The Rev. Dr. J. S. Todd, District Superintendent, strong and vigorous in physical health, indomitable in will power, paramount in spiritual powers, presiding. Roll call showed thirty-two present at the Conference opening. The business of the session was dispatched with fairness and precision. Dr. Todd presided with all grace and ease and was brotherly to all. Report of pastors showed much accomplished along temporal lines. The amount of benevolence raised and reported waa indeed encouraging and if the slogan be closely adhered to the Jacksonville District will lead all the others financially. The spiritual work of the district has not made characteristic progress. Up to this meeting only a few conversions were reported. Secretary G. W. Covington; assistants, Madames V. B. McKinney and Hailey; statistical work, the writer; assistant, G. W. McLaughlin; treasurer, the Rev. R. E. Robinson. The assessment levied for the African Diamond Jubilee Fund on this District as given was reported and showed that almost half the amonnt was given or raised and by vote this Conference agreed that each pastor would take the remainder of their appointment and have the same to the office of District Superintendent not later than September 1st. The reports of District Superintendent and Epworth League showed marked progress. The literary programme as arranged called forth some local talent worthy of comment. The District League Choir, under the direction of Prof. A. B. Nelson, of Palatka, with Miss G. M. Irving, of Simpson Memorial Church, Jacksonville, organist, rendered valuable service during the entire session. Colonel Robt. R. Robinson, President of Woodmen Saving Bank of Jacksonville; Mrs. V. B. McKinney, Assistant Principal of the Junior High School, St. Augustine; Miss M. Irving, of Simpson Church, and Mr. Magee, of Ebenezer, Jacksonville, presented excellent subjects. Each session was lively and interesting. Many of the city pastors of other denominations visited and were introduced, among them the Rev. Peter Swearingen, our Pastor at Fernandina, Fla. The venerable Rev. Riley E. Robinson, but still the most active man in the Conference and in all Methodism in Florida, was again given the treasurership. The District Superintendent of Ocala District sent greetings. A gloom was brought over our meeting when the sad announcement was made of the extreme illness of Mrs. J. B. L. Williams, our Pastor's wife, at Ebenezer, Jacksonville. The business of the session was suspended and the Conference, led by the scribe, offered fervent prayer to Almighty for sustenance and if possible recovery, but later in the session announcement wsa made that she had crossed into the Beyond. The Rev. Mr. Hailey and estimable wife, newly appointed to this charge, entertained the Conference in a style which reflected much credit upon them. The Rev. Mr. I. C. Mann, the predecessor, had perfected all things previous to the new Pastor's arrival. Mr. Nelson rendered valuable asistance. Sunday was a great day at Emanuel Church. At 11 a. m. the Rev. J. M. Trammell filled the rostrum and delivered a very able sermon. At three p. m. Jos. M. Deas, D. D., preached to a large and appreciative congregation. The holy communion was administered at the close of this service At eight p. m. the closing services of the session was indeed a great one. Dr. Todd deliv-ered a discourse characterized for thoughtfulness. Total collections $139. A good number of cash subscriptions for the SOUTHWESTERN were taken. The Conference voted that all local preachers and exhorters license shall be renewed upon recommendation of their Pastor for their usefulness and subscribing to the SOUTHWESTERN CHRISTIAN ADVOCATE. Resolutions complimentary to Pastor, members and friends of the city of Palatka and Emanuel Church for hospitality to the Conference were read. Indeed this was conceeded to be the best session ever held on Jacksonville District.—Jos. M. Deas.

HUNTSVILLE DISTRICT

The Huntsville District Conference, Sunday School Institute and Epworth League Convention held its twenty-seventh Annual Session with China Methodist Episcopal Church, Montgomery, Texas, July 28th. The Rev. W. Hartley Jackson, District Superintendent, in his masterly way delivered his famous address. Organization. Election of officers: Secretaries, T. S. Pryor, J. L. Blue, Prof. J. W. Thomas, J. H. Anthony, B. F. Carter, Miss Ola Clark and Wm. Hollowman. Reporters, W. L. Duncan and Mrs. C. M. Moore. The Rev. W L Duncan was elected to represent the Huntsville District at the coming Conference of the Houston District at Beaumont, July 31st. Other delegates to the Huntsville District are: Mrs. Cora Bass, on behalf of the Woman's Home Missionary Society; Prof. B. F. Carter, Mrs. N. E. Owens and Prof. J. W. Thomas, of Onalaska. The first day of the session was a record breaker, one hundred and eighty-six delegates answered roll call and before the close of the second day two hundred and eight from the various charges had gathered, without mentioning the visitors and the many friends. The following brethren were introduced to the Conference: The Revs. B. M. Taylor, District Superintendent of Navasota District; K. W. McMillan, of Mt. Vernon, Houston; W. H. Logan, D. D., of Trinity, Houston; J. Mercer Johnson, District Superintendent Houston District; D. C. Halley, of Sloan St., Houston; H. J. Mason, of the SOUTHWESTERN; Prof. H. B. Pemberton, of Marshall. Rev. B. M. Taylor's address to the Conference, touching Church work, was excellent. Our own Dr. M. W. Dogan, President of Wiley University, was received with the usual courtesy and applause. He made some very fitting remarks. Dr. W. Hartley Jackson, District Superintendent, made the closing remarks.

Wiley University is the Conference institution, and is assisted in a financial way by means of rallies held in conection with the different district conferences. Tho Huntsville District is assessed $500 to help this worthy cause. The school has made remarkable success during the past several years. Seven buildings have been erected during this period, and the enrollment increased, 670. A large dormitory for boys is now in course of erection, the work being done by classes in brickmasonryy and carpentry. President M. W. Dogan, makes the round of the district conferences and personally conducts the rallies, having the co-operation of the brethren of the districts. Welcome address on behalf of the citizens of Montgomery, by Miss Alma Frieson; response by the Rev. D. S. Hackett. Annual Sermon by the Rev. J. H. Kelley. Mr. H. J. Mason, of New Orleans, representative of the South-

western Christian Advocate, made himself felt in the interest of the paper; Rev. J. H. Anderson of Love Lady, Texas, says he will hring up more cash subscrihers to the coming Annual Conference than any other preacher on the Huntsville District.

J. Mercer Johnson, District Superintendent of the Houston District, addressed the Conference on "Our duty to God, Self and Humanity." He electrified the entire conference with his hurning words of eloquence. That stalwart churchman, the Rev. W. H. Logan of Trinity, Houston, made an excellent address on "The Brotherhood," and our interests in the Great Church, Etc. The Rev. K. W. McMillan, of Mt. Vernon, Houston, addressed the conference. The Rev. D. C. Hailey, of Sloan St. Houston, Texas, was asked hy the District Superintendent to address the Conference, which he did encouraging the hrethren to look for higher things, etc. That intrepid, keen eyed Layman Prof. H. B. Pemberton, of Marshall, was there with that same inspired zeal which characterizes the man. Would that we had a thousand of his make in the Texas conference. His address to the laymen was superh. Thursday night the Foreign Mission Anniversary, the Rev. W. L. Duncan, of Willie, Texas, presiding. Dr. Lucas could not he present. The Rev. W. L. Duncan "blazed" the way with "Does Foreign Missions Pay?" The Foreign Missionary Secretary, the Rev. T. S. Pryor of Laurelia, the next epeaker, at once caught the spirit of the occasion. Dr. J. Mercer Johnson took his audience with him. The people hung in the windows of the church, they blocked the doors, the whites as well as our own people. It was indeed a great meeting as well as a great occasion. Friday night, "Wiley" rally. The brethren showed their interest as usual in the school. Total amount for "Wiley" from the Huntsville District, Friday night, July 30th, $466.00. Sunday services: Model Sunday school conducted hy Prof. H. B. Pemberton. Sermon at 11 a. m. hy the District Superintendent. The Rev. T. S. Pryor, entered the pulpit at 3 p. m. After which the District Superintendent delivered a message relative to the death of sister Parham; men shouted and women wept. At night the Rev. J H. Anthony of Woodville, Texas, delivered a masterly sermon. Many of the suhjects were well prepared and discussed.—W. L. Duncan.

WAYCROSS DISTRICT.

The annual meeting of the Woman's Home Mission Society met at Thomasville, Ga., July 21, in Lawry's chapel. Devotional exercises conducted hy Miss Katie Sessions. The reports from each auxiliary was read. Election of officers: President, Miss K. Sessions; Vice President, Mrs. Pearly Jones Bitckshear; Corresponding Secretary, Miss Minnie Manns, Waycross; Treasurer, Mrs. M. Cook Bainhridge. A literary programme followed. A paper was rendered hy Miss Mary Prester of Valdasta, subject "The Work of the Woman's Home Mission Society." Solo by Miss J Hennegan of Sparks; paper hy Mrs. Deanna Kemp of Valdosta. Solo hy Miss Minnie Mans of Waycross. Papers responded to by Distinguished visitors and pastors. The District conference was also very largely attended, and was also very interesting, and through the ease and gentleness of District Superintendent, was quite a success. A very interesting sermon was preached at the eleven o'clock service, also services were held at 3 p. m. and 8 p. m.

NASHVILLE DISTRICT.

The Nashville District conference convened at Tullahoma, Tenn., July 20-25. The Rev. Wellington Rufus Smith District Superintendent presided. Reports from pastors showed revivals had been held many souls brought to Christ and many had been added to the church, benevolent collections had been looked after, with good results. Local preachers, exhorters, district stewards, presidents of Epworth League Chapter, Sunday school superintendents and others reported showing much hard work accomplished. Thirty-three local preachers had their characters passed and licenses renewed, and three exhorters, W. T. Ayers was recommended for reception on trial to the annual conference, J. S. Nance and A Wooten for deacons orders. The District Woman's Home Missionary Society held its anniversary, Mrs. R. T. Weatherby, president. The following distinguished ladies made elegant addresses: Mrs. Scott, wife of Bishop J. B. Scott; Mrs. W. F. Waters, Miss M. E. Braden, daughter of the late Dr. John Braden and Dean of the Musical Department of Walden University, and the president. The Women organized the local church and a District Woman's Home Missionary Society. Walden's University anniversary was very instructive. Speakers Dr. E. W. S. Hammond, Dean of Braden school of Theology and President John A. Kumler of Walden University. The Rev. Thomas W. Johnson presided. The Sunday School Institute had a fine literary programme. The Rev. J. H. Ellis, president, read some excellent papers. The Epworth League convention was a success, many good things were said to help the young people. The writer presided over this meeting. A splendid literary programme was delivered by Howard's Chapel little folks of Tullohma. Mrs. Ida Howse is due much credit for the good work of the children. The following preached ahle sermons: The Revs. J. H. Ellis, A. Ransom, W. L. Lillord, Wm. Holden, H. Prim and the writer. The good people and Pastor T. B. Blackman had everything in fine order for the reception of the delegates. God hless these liberal people, pastor and his wife. The latter ahly entertained the writer and Dr. E. W. S. Hammond. Our beloved District Superintendent, the Rev. W. R. Smith, grows better and hetter as a president; we pray that he may live long and accomplish much good. The next District Conference will he heid at Manchester.—Eli James, Guthrie.

NEW ORLEANS NORTH DISTRICT.

The twenty-first session of the New Orleans North District Conference convened in Mallalieu Church New Orleans, July 21-26. Conference was called to order hy the Rev W. J. M. Price, District Superintendent. At 10 a. m., devotions conducted by the Rev. D. J. Price, A. M. and P. D. Kennedy. The Rev. W. J. M. Price, assisted hy the Revs. Dr. P. Landry, D.D., J. F. Marshall, D.D., M. J. Dyer, J. H. Rylander, and V. Chapman, gave the Holy Communion. The roll of the conference was called and 61 answered. Election of officers: T. B. Cooper, Secretary; C. M. Stanley and B. F. Branch, Assistants; D. D. Williams, Statistical Secretary; A. L. Scott, Alfred Edward, Assistants; J. F. Marshall, D. J. Price and V. Chapman, Treasurers; D. J. Price and J. A. Lindsay, Reporters. The District Superintendent read encouraging report which showed marked advancement on all lines, as did also the pastors, local preachers, exhorters and representatives. The Rev. John Marks, D.D., of the Baptist Church, New Orleans, and F. T. Chinn of Baton Rouge, fraternal delegate of the Baton Rouge District, were introduced and addressed the conference. Dr. Marks very eloquently emphasized the importance of a prepared ministry. Prof. J. M. Mathews of Gilbert Academy was introduced; response to his addresses by Dr. Pierre Landry. Good papers of a literary nature were read hy "Prof." J. A. Reddix, D. G. Pharris, J. H. Rylander, A. W. Brazier, Allen Luster A. Rohinson, T. B. Cooper and Frank Walker. J. A. Reddix's and J. H. Rylander's papers should be spread upon the minutes of the conference. The Revs. J. A. Lindsay, C. M. Stanley, C. E. Bradford, D. D. Williams, J. E. Rolax, M. J. Dyer, A. Robinson, William Harrell, T. B. Cooper, D. G. Pharris, J. F. Marshall, Henry Taylor, Allen Luster, A. L. Scott, Alfred Williams and R. W. Young preached. The Revs. C. E. Bradford and T. B. Cooper preached the missionary and annual sermons respectively.

Mrs. J. J. Obee, Mrs. T. B. Cooper, Miss M. O. Simms "Mother" Oscar, Dr. Albert's mother, Mesdames P. W. Clark, V. Chapman, D. J. Price, W. S. Chinn, J. O. Richards, Henry Taylor, Revs. J. W. Turner, District Superintendent of Baton Rouge District, J. J. Obee District Superintendent of Alexandria District, F. B. Oville; Thomas McCary, Dr. and Mrs. DeLandes of the Tabernacle Methodist Episcopal Church, Galveston, Texas; Dr. Campbell of Calvary Colored Methodist Episcopal Church; A. Lawless, Henderson Dunn of the Congregational Church, and J. O. Richards, Fraternal Delegate of New Orleans South District, were introduced and brought greetings. Drs. A. E. P. Albert, D. J. Price responded. Misses Deborah Cooper, Viola Taylor, Miss Ophelia Smith and Mr. Ogilvie of Pleasant Plains, Simpson Memorial, First Street and Union Churches respectively presided at the organ during the session. G. W. Forest, local preacher of Haven Church was recommended to the annual conference for the traveling connection. Officers New Orleans Northern District Layman's Association: Robert Armstead, President; A. L. Scott, Vice President; Mrs. C. A. B. Price, Secretary; E. P. Damon, Assistant Secretary; W. Robinson, Treasurer.—D. J. Price.

INDIANA DISTRICT.

The Indiana District Conference of the Lexington Conference met August 11th, the Rev. D. E. Skelton, District Superintendent, presiding. The Rev. H. H. Hinton was elected Secretary; the Rev. J. T. Leggett Treasurer. Reporters: For the SOUTHWESTERN, H. A. Foreman; *Western and Northwestern*, R. A. Crolley. The District Superintendent's report was full of encouraging facts touching the work of the District. Following the report of the District Superintendent came the reports of the ministers, which showed good work done and that the ministers had heen on the alert relative to the great work committed to them. At 11 o'clock the Rev. C. E. Alexander preached an able sermon, after which the sacrament of the Lord's Supper was administered. In the afternoon the Sunday School Institute began its work, conducted hy Mr. R. A. Crolley. A number of good papers were read, followed by profitahle discussions. At 8 o'clock the evening session opened. Welcome addresss, on the part of the city, hy Mayor Euler; on the part of the Epworth League and Sunday School, hy young ladies of the local Church. Responses: For the Conference, by the Rev. H. A. Foreman; the League, Dr. Bethea; the Sunday School, Mr. R. A. Crolley. On the morning of the 12th Dr. I. L. Thomas was introduced and received the amounts the hrethren had collected in the interest of his work. At night he lectured to a full house and took a collection. In the afternoon was held the Epworth League exercises, presided over by Dr. Bethea. A number of excellent papers were read and discussed. Dr. Thomas also addressed the Woman's Home Mission Society. At 11:30 the third day papers were read hy the Revs. J. C. Carson and H. A. Foreman, on "Christian Altruism" and "The Relation of Science to Modern Theology." The afternoon was given to the Woman's Home Mission Society. Reports of officers were made. Paper were read and addresses were made bearing on the work. Mrs. M. C. B. Mason made an excellent address before this body of women, who represent the hest there is in Methodist womanhood. At 8 o'clock a large and appreciative audience greeted Dr. Mason at the First Methodist Episcopal Church, where he delivered one of his noted lectures. Saturday morning reports of committees, stewards, Sunday School superintendents and others were made. At 11 o'clock a paper was read hy the Rev. W. C. Stovall, from the suhject "Why Men Do Not Attend Church." The Methodist Episcopal Church (white) asked for some one to fill its pulpit Sunday morning and evening, as did the Baptist Church (white). Our Church is the only Church for colored people in the city. There is found in this small city a very thrifty element of colored people. The Mayor made mention in his address of the fact that the colored citizens were a very law-abiding people and that most of them own their own homes. Public accommodations are open to all citizens alike. Jeffersonville was chosen as the seat of the next District Conference. The Rev. D. E. Skelton, District Superintendent, was an ideal presiding officer. The manner in which the work of the Conference was dispatched was to us a high trihute of his worth.—H. A. Foreman.

SAN ANTONIO DISTRICT.

The San Antonio District Conference, Epworth League and Sunday Conventions convened in St. Paul Church, San Antonio, Tex., Aug. 3-8; the Rev. H. Swann, Pastor; the Rev. J. W. Weakley, B. D., District Superintendent. Prof. E. W. Walker was elected Secretary; the Rev. R. Sodia, Assistant; Prof. S. H. Gates, Statistical Secretary; Revs. J. G. Brown and F. W. Brown, Assistants; the Rev. A. L. Carper, Treasurer; the Revs. J. C. Eusan and J. T. Carper, reporters. The Rev. I. H. Kelly, of the Second Baptist Church, San Antonio, welcomed the Conference in well chosen words. The Rev. W. E. [illegible] able response. Prof. S. H. Gates [illegible] worth League and Sunday School Con[illegible] E. W. Walker responded. The District [illegible] dent's re[illegible] that every [illegible] was [illegible] made [illegible] The [illegible] in all [illegible] for under [illegible]

The Conference voted him a purse of $60 as an appreciation of his efficient labor as District Superintendent for the past six years and praycrs for his continuation in the cabinet. Reports of Pastors showed that much sacrifice and hard work had been done in each charge, with good results. The Epworth League, under direction of the Rev. A. L. Carper, and the Sunday School, directed by Prof. S. H. Gates, made good reports and rendered excellent programs. Their collections for Sam Huston College was in advance of that of last year. The young peoplo in these departments are shouldering the responsibilitics of the Church as never before. The Ladies' Aid Society did a great work in many of the charges. Visitors: The Revs. D. C. Lacy, District Superintendent Columbus District; I. Cruse, of the Baptist Church; M. S. Jordan, J. W. Stone, of the Columhus District; M. D. Moody, F. F. Moten, of the African Methodist Episcopal Church, San Antonio; H. H. Qualls, Austin District; E. Henderson, Waco District; Profs. R. S. Lovinggood and C. L. Eason, of Samuel Houston College; Profs. Eason and Lovinggood strongly presented the cause of Sam Houston and were given $400 for the school. The Conference gave the Rev. M. S. Jordan $25 to help rehuild his Church at Oakland. A collection of $6 was taken for the African Diamond Juhilee. The following ministers preached: The Revs. C. H. Franklin, N. H. Townsend, J. C. Eason, F. W. Brown, W. E. Blackson, J. W. Weakley, A. L. Carper and A. Johnson. The subjects of the District Conference, Epworth League and Sunday School wero well prepared and delivered. There were several financial contests for Sam Huston College. In the contest for the Star Church on the District St. Paul, San Antonio, was the winner. Elm Slum, Gonzales, won first Epworth League banner; St. Paul, San Antonio, second Epworth League banner. Corpus Christi won first Sunday School banner; Cuero won the second. The coming session of the District Conference, Epworth League and Sunday School Conventions will meet in Gonzales. The Rev. H. Swann, his faithful members and friends entertained the session in royal style.—J. C. Eusan.

OPELIKA DISTRICT.

The Opelika District Conference, Sunday School and Epworth League Convention met in Alexander City, Ala., July 14-18, with the Rev. J. A. Holliday, District Superintendent, in the chair. The Rev. R. M. Davis, A. B., was nominated for Secretary, but resigned in favor of the Rev. C. L. Dunn ;the Rev. W. M. Berry, Assistant. This Conference was the best. On the whole all of the reports were excellently rendered and showed some increase. A few showed very marked increase. The report of the District Superintendent was very carefully prepared and showed that not a single interest of the Church had been neglected. Each charge was reported alive spiritually and financially. The preachers and delegates were delighted at the way the Conference was directed and the fine spirit shown by all concerned. The literary exercises were of a high order. All of the eubjects were carefully handled. There were two that deserve special mention. "Should Others Set Bounds to Our Educational Development?" This was read by several delegates and interested every one. It was the live wire of the literary part of the Conference. The other subject, "The Relation of the Pastor's Wife to the People on His Charge," read by Mrs. J. A. Holliday, so pleased the Conference that it was unanimously decided to ask its publication through the SOUTHWESTERN CHRISTIAN ADVOCATE. The business sessions of the Conference were carried out smoothly. Preaching services largely attended. A great spiritual awakening characterized each service. Our financial success was good. All told, over $600 was realized. Among our distinguished visitors were Dr. A. P. Camphor, President Central Alabama Academy. Dr. Camphor made a strong and forceful plea for the college and as a result the Conference raised for him $106. Dr. H. M. Jones, Field Agent Board of Sunday School made a strong appeal for his cause; Dr. R. J. Buckner, District Superintendent, Anniston District, gave many words of encouragement; Mr. Mason, of the SOUTHWESTERN CHRISTIAN ADVOCATE, pleaded earnestly for its support; The Rev. Mr. Cunningham, who delivered the welcome address on behalf of the Baptist Church; Dr. J. W. E. Bowen, D. D., President Gammon Theological Seminary, who made a strong plea for an educated ministry. Dr. Driskel, of the Methodist Episcopal Church, South, delivered the welcome address on behalf of the white Metbodists of the city. Dr. McMullen, of the Presbyterian Church, delivered a welcome address on hehalf of the Presbyterians of the city. The Hon. J. C. Manning, the fearless editor of the *Southern American*, one of the best papers published in the South, was present and delivered one of the most stirring addresses of the Conference. He spoke of the social and political conditions of the South. Too much credit can not be given the Rev. R. R. Williams and his good people for the splendid way in which they handled the Conference and their unbounded hospitality. The session closed as one of the hest ever held on the district and will meet at Dadeville, Ala., in its next session.—J. J. Harrison.

HOLLY SPRINGS DISTRICT.

The Annual Convention of Epworth Leagues of the Holly Springs District convened Aug. 3-5 at Buford Church; the Rev. J. H. Talbot, Pastor; Mr. J. C. Jackson, presiding, and the Rev. N. R. Clay, B. D., District Superintendent. Introductory sermon Tuesday night by the Rev. W. M. Lester. On Wednesday, at 9 o'clock, the Convention opened with a large number of enthusiastic leaguers and nearly every pastor of the district present. The President's annual address was heard with interest and his report showed his fitness for the place and his earnest desire to look up and lift up the leagues under his charge; also a prosperous condition throughout the district. The first sesison was devoted to hearing reports of District officers, appointing the various committees and an address by the District Superintendent, which contained much valuable advice, instruction and brotherly admonition. At 11 o'clock the Rev. J. W. Jones preached an excellent sermon. Interesting topics touching the various interests of the Church were discussed. The papers presented by the young ladies of the various charges being pronounced by the District Superintendent and other distinguished gentlemen as the best in the League's history. Deserving of epecial mention were the papers on "The African Diamond Jubilee." On this subject Miss Eula Dennis, of the Oxford Circuit, held her hearers spellbound by her matchless delivery. Miss Almada L. Hardiman, of Elliot, delivered an excellent paper, which showed resourcefulness and literary merit. Miss Lena M. Collins, of Oxford, demonstrated the relationship of the Epworth League to this great cause and made a strong appeal for suffering Africa. The annual sermon by the Rev. P. A. Lemon, subject, "He Went About Doing Good," was a precious gem. Officers elected: J. C. Jackson, President; Mrs. Daisy Cox, Miss Florida Nason and Mrs. Hattie Parker, Vice Presidents; Miss A. L. Hardiman and Miss Carrie Parker, Secretaries; Miss Lillie Jackson, Treasurer; the Rev. R. Dembry, Jr., Superintendent; Miss Pauline Butler, music directress, and S. W. Rogers, Corresponding Secretary. These were installed by Dr. N. R. Clay with appropriate and impressive remarks at 8 p. m. on the second day, after which the Rev. J. M. Marsh, of Oxford, preached a stirring sermon. The house was crowded to overflowing at all sessions. The Rev. Talbot and the good people of Ahheville charge can not be excelled in caring for and entertaining conventions.—S. W. Rogers.

LAKE CHARLES DISTRICT.

The third session of the Lake Charles District Conference convened at Lake Charles, La., in Warren Methodist Episcopal Church, the Rev. B. J. Reddix, Pastor, Aug. 4-9. Introductory sermon by the Rev. E. C. Goins, at the conclusion of which the ladies of Warren Chapel in a neat speech expressed their appreciation of the Pastor, presented to the Rev. Mr. Reddix a very fine serge coat and to Mrs. Reddix several useful articles. Aug. 4 the Conference proper opened with the administration of the Lord's Supper. Prof. R. C. Barrow, B. S., was elected Secretary; the Revs. A. J. Jackson, T. N. Ford and Miss Hutchinson assistants; the Rev. W. R. Walker, Statistical Secretary; the Rev. E. Hutcherson, Treasurer; the Rev. A. B. Harris, reporter. The Revs. J. W. Turner and J. J. Obee, District Superintendents of Baton Ronge and Alexandria Districts respectively, addressed the Conference and occasionally presided. The Rev. R. C. Worshaw, Fraternal Delegate from the Alexandria District, presented the greetings of his District. The Rev. D. S. Soloan was present and addressed the Conference on behalf of the Conference Claimants' Board. The Rev. D. M. Seals preached the missionary sermon. The Rev. V. Chapman, of the North New Orleans District, represented the Flint Medical School and the Preachers' Aid Society. His address was timely and replete with information concerning the Preachers' Aid. On Saturday Woman's Day was a success. The reports from each president showed that the several churches are standing by the Church and Pastors. At this session the Rev. A. B. Harris preached. The ladies of Warren Chapel, under the leadership of Mrs. Barhara Hendricks, Mrs. Warren and others, tendered the Conference a grand reception Saturday night at the Lyons popular restaurant, opposite the Church. The Conference was well cared for. Brother Reddix has things well in hand. Sunday the inclement weather retarded the meeting financially, but in spito of it all the Revs. E. V. Taylor, J. D. Banks, E. C. Goins, E. Hutcherson and the Rev. Mr. Williams, of the Baptist Church, preached and raised good collections. The Rev. M. S. Davage, business manager of the SOUTHWESTERN, was present for a few hours. Several subscriptions were secured. The District Superintendent' addresses from start to finish were inspiring. Brother T. Jackson and Brother M. R. Walker were recommended to the Conference for reception on trial. Sunday night the Church was packed; standing room was at a premium, and the third session of the Lake Charles District Conference passed into history.—A. B. Harris.

WELSH MISSION.

The little Welsh Mission District Conference convened at Glatto, W. Va., July 22-25. Thursday morning at 9 o'clock the Rev. W. T. Marley, father of the East Tennessee Conference, conducted the opening services. The Rev. W. H. Brown was elected Secretary; the Rev. J. J. Hamilton, Assistant; the Rev. G. W. Smith, Treasurer. All charges reported. Work is in very good condition. The annual sermon by the Rev. G. W. Smith. During the session many topics of interest were discussed. Distinguished visitors: Prof. J. B. Vines, A. B., whose address was very helpful; the Rev. W. E. Mitchell, ex-District Superintendent Pulaskia District, with words of encouragement; Mrs. M. L. Gaffney, of Columbus, Ohio, who spoke in the interest of the Sunday School; President J. S. Hill, of Morristown Normal and Industrial College, who spoke in the interest of his school. The Rev. W. R. Bugar, of the Pulaskia District, made a splendid address. Brother Marley represented the SOUTHWESTERN. He is loved by all the pastors and the people. Sunday services: At 9 o'clock, love feast; 11 o'clock, Dr. Judson S. Hill preached a sermon full of thought and power; at 3 o'clock the Rev. W. T. Marley, District Superintendent, preached with great power and wonderful was the effect; at 8:30 o'clock the Rev. J. J. Hamilton preached and the souls of men were stirred. We thank the Rev. J. W. Johnson, Pastor in charge, and his good people for their kind hospitality. The next District Conference will be held at Northfork, W. Va.—W. H. Brown.

BENNETTSVILLE DISTRICT.

The Bennettsville District Preachers' Meeting, Sunday School Institute and Epworth League Convention convened at 11 o'clock Wednesday morning, July 21, in the St. Stephen Church, the Rev. J. McLeod Pastor. Devotionals were conducted by the Rev. J. S. Thomas, A. M., the District Superintendent. Opening sermon by the Rev. S. S. Sparks. At 3:30 p. m. the Preachers' Meeting convened. The Rev. B. C. Jackson was elected Secretary; assistants, the Revs. N. W. Green and C. C. Roberts; reporters, the Revs. C. C. Scott, J. W. Moultrie and L. G. Gregg. Address of welcome, by Mr. N. E. Bethea; response by the Rev. B. C. Jackson. The Pastors then reported the condition of their various charges. The literary program was taken up and some excellent papers were read. At the evening service His Honor, Mayor M. B. Hargrove, on behalf of the citizens of Dillon, delivered a very helpful an dinspiring address of welcome. The Rev. C. C. Scott responded. Dr. I. L. Thomas, Field Agent of the Board of Home Missions and Church Extension, was next introduced and spoke. On Thnrsday morning, literary program; 12 o'clock, sermon was preached by the Rev. James McEady. At 3:30 p. m. the Rev. C. C. Jacob, D. D., Field Worker of the Board of Sunday Schools, was introduced and made a splendid address for the cause he represented. At night the District Superintendent submitted his report, after which there was preaching by the Rev. J. A. ary. Friday morning the business of the Preachers' Meeting was practically concluded. Cheraw was unanimously chosen as the next place of meeting. The Sunday School Institute was then called to order by Prof. E. J. Sawyer, the Superintendent, and a very interesting program was carried out. Miss Sarah M. Murphy delivered the welcome address; response by Mrs. J. M. Cash. The

Rev. E. B. Burroughs, D. D., representing the SOUTHWESTERN CHRISTIAN ADVOCATE, delivered an eloquent address in behalf of this Church paper. The Rev. J. E. Wilson, D. D., Financial Secretary for Claflin University, was heartily received. The claims of Claflin University were clearly set forth, as well as its needs, and the brethren urged to continued and greater efforts. At 12:30, sermon by the Rev. W. McWillie. Friday afternoon the Rev. C. C. Scott, President of the Annual Conference Board of Sunday Schools, spoke on "Child Life in the Home, the Day School and the Sunday School." The institute then completed its work by receiving reports and electing officers. The Rev. B. C. Jackson preached at night. The Epworth League Convention was called to order at 9:30 o'clock Saturday morning by the Rev. J. W. Moultrie, President. Mr. Willie Bethea delivered an address of welcome, response by Miss Annie E. Williams. The President delivered an address and then called for reports from the chapters. The literary program was taken up and various subjects in reference to league work discussed. The Sunday services commenced with a love feast, conducted by the Rev. B. C. Jackson and the Rev. D. E. Thomas. The District Superintendent preached in the morning; the Rev. S. Green in the afternoon and the Rev. C. C. Scott at night. A set of resolutions referring to the work of the Preachers' Meeting, Sunday School Institute and Epworth League Convention and thanking His Honor the Mayor, the Pastor and congregation and other friends of Dillon, the officers of the several bodies and particularly the District Superintendent, were unanimously adopted. Brief remarks by the Revs. J. W. Moultrie, C. C. Scott, Mrs. R. E. Scott and District Superintendent J. S. Thomas, after which the District Preachers' Meeting adjourned sine die. During the session a helpful address was delivered on "Consumption" by Dr. Wright, a colored physician of Dillon. By appointment the Rev. C. C. Scott preached at the African Methodist Episcopal Church Sunday morning, and the Rev. C. C. Robertson at night. District Superintendent Thomas, whose term will end at the next Annual Conference session, received many compliments from his brethren of the ministry and laity. He has cause to feel proud and grateful over the fate that his administration seems to have given general satisfaction.—C. C. Scott.

WEST NASHVILLE DISTRICT.

The West Nashville District Conference met in Galilee Chapel, Lewisburg, Tenn., July 28, the Rev. S. M. Utley, District Superintendent, presiding. R. A. Dowell was elected Secretary; Mrs. Mattie B. Winston and Lillie Wilkes assistants; W. D. Pettus, Statistical Secretary. All pastors were present but three. Reports show an increase in all collections over last year. The Conference was interesting from start to finish. Dr. E. W. S. Hammond, Dean of Braden Theological School, of Walden University, lectured on "The Doctrines of the Methodist Church," and spoke on the work of Walden University. Mrs. A. G. Hammond, wife of Dr. Hammond, was present and organized a District Woman's Home Mission Society. The Sunday School and Epworth League held their conventions in connection with the District Conference. Welcome address by the Rev. G. W. Hodge, Pastor of Allen Bethel, African Methodist Episcopal Church; Sunday School greeting by Miss Hattie C. Dowell; Epworth League, by the Pastor; responses, Mrs. C. P. Baren and Mattie B. Wineton. Miss Claudie M. Davis presided at the organ and the following preached strong sermons: The Revs. J. A. Hill, J. W. Richmon, D. T. Burch, S. J. Jenkins, L. M. Morris and Dr. Hammonds. The Rev. Dr. Utley filled the pulpit Sunday night and preached a wonderful sermon. The Rev. E. F. Douglass filled the pulpit at Allen Bethel African Methodist Episcopal Church on Sunday at 11 o'clock at Simpson Chapel at night. Greetings from the Nashville District were read; also from Dr. Penn. The SOUTHWESTERN was not forgotten. Strong resolutions were read thanking the Pastor, people Secretary and District Superintendent. Too much praise can not be given the District Superintendent for the dignified manner and courteous way he presided over the Conference. The next District Conference will meet at Seay Chapel, Nashville.—R. A. Dowell.

THE OHIO DISTRICT.

The Ohio District Conference convened in the Second Methodist Episcopal Church, Martin's Ferry, O., the Rev. E. A. White, D. D., District Superintendent, in the chair. The Rev. W. J. Jackson was elected Secretary, and the Rev. J. B. Redmond, Assistant Secretary. The roll call showed that St. John's, Mt. Zion and East Side Mission, Cincinnati; Batavia, Dayton, Springfield, Eleventh Station, Hawthorne Station and Parker Station, Columbus, Delaware; Lorain, Elyria, Cleveland, Cadiz, Steubenville, Bellaire, Mount Pleasant, Bridgeport and Martin's Ferry were represented both by Pastor and delegates. The sessions were largely attended and filled with interest. The papers by representatives to the Epworth League and Sunday School Conventions were of an exceptionally high order, and it is not claiming too much to say that it would tax the intelligence of any district in this State, of whatever color, to produce papers more carefully prepared or better read. The reports of District Superintendent and Pastors indicate a forward move so far this year, which promises still greater results by the next session of our Annual Conference. President McCullough, with his band of faithful Epworthians, is making this work a strong force for righteousness throughout the District. The laymen of the District, under the leadership of Brother Park, of Cleveland, spoke in no uncertain tones as to their determination to see to it that their part of the work was done towards payment of better salaries to the pastors, and then demanding better service at their hands, also promising their most hearty co-operation to advance all lines of the work of the Church in benevolences and in revivals. The attendance of local preachers was quite small, and the Conference adopted strong resolutions that hereafter no licenses be renewed unless the local preacher be present, except detained by unavoidable circumstances. The session was visited by pastors of our own Church from Wheeling, W. Va.; Bellaire and Martin's Ferry, and was also favored with the presence and inspirational addresses of Dr. C. N. Grandison, Dr. I. L. Thomas, Dr. Arbuthnot, District Superintendent Wheeling District, West Virginia Conference; Dr. R. R. Downs, the Revs. Alston and White, of the African Methodist Episcopal Church, and the Rev. S. A. Virgil, of our Church in Pittsburg. The lecture by Dr. I. L. Thomas, Field Agent of the Board of Church Extension, on Friday evening, on "Ike Jones and John Smith," was well received, as was that of Dr. C. N. Grandison, on "What's the Matter With Sambo?" on Saturday night. The Sunday services were well attended and the preaching of a high spiritual character. The next session is to be held in Cincinati, Walnut Hills. The Conference deplored the fact that the white Christian people of this State lower the dignity of the Church and insult the Christian manhood and womanhood of our race by importing Benjamin Tillman, of South Carolina, to deliver Chautauqua addresses, and by resolution the Conference placed itself on record as being grateful to our Pastor at Cadiz, the Rev. P. M. Ovelton, D. D., for his manly protest against the coming of Tillman to that city, also to the good people of Scio who, after hearing the address of Tillman at Cadiz, immediately cancelled an engagement made with him, forfeiting the money advanced rather than give him opportunity, under their name as a Christian Association, to insult a struggling race and belittle all who may be willing to give every man a "square deal." By special resolution the paper read by E. L. Gilliam on "The Place of the Negro in the Great Methodist Episcopal Church" will be sent to the *Western* and SOUTHWESTERN for publication. The Conference was most royally entertained by Pastor W. J. White and congregation.—E. L. Gilliam.

GREENVILLE DISTRICT.

The First District Conference of the Greenville District convened in Revel's Memorial Church, Greenville, Miss., Aug. 4-8. The Conference proper was preceeded by very interesting and profitable sessions of the Epworth League Convention, Woman's Home Missionary and Ladies' Aid Societies. Of a truth the laymen of the Greenville District are awakening to the various calls of the Church. Mrs. E. A. McEwen, Corresponding Secretary of the Upper Mississippi Annual Conference, Woman's Home Missionary Society, visited and ably addressed the Conference in the interets of her cause. She acquitted herself splendidly. Welcome address by the Rev. C. S. Dupree, of the Baptist Church of the city. Mrs. A. C. Connelly, a graduate of New Orleans University, and a member of the Church here, very ably addressed the Conference. Among the many visitors who were introduced and addressed us were: Dr. L. D. Cook, of Seguin, Texas; the Hon. J. E. Walker, of Gunnison, Miss.; the Rev. E. Wiltinberg, Pastor of the African Methodist Episcopal Church in the city; the Rev. Mr. Payne, of the Baptist Church; the Rev. Mr. Brown, of Leland; the Rev. Mr. Waddell, of the "Holiness" Church, of Columbus, and Prof. Burneide, of the Baptist College of the city. Dr. R. E. Jones, editor of the SOUTHWESTERN CHRISTIAN ADVOCATE, also visited the Conference and spoke on Friday night to an over crowded house. He put the cause of the paper upon our hearts. He also preached on Saturday night. Sermons were delivered by: C. E. Lamar, R. L. Lee, J. E. Ford, C. W. Evans, G. W. Spearman, W. H. Jordan, W. M. Bell, H. B. Hart, D. S.; E. H. Holmes and G. Orange. Reports from the Pastors showed advancement along all lines, with few exceptions. Pastor Slate and his good people and their friends excelled themselves in their hospitable care of the Conference, and they had only about fifteen days' notice. The ladies of this congregation presented their Pastor a nice hat during the session. In points of attendance, interest in the meeting, unity of thought and action, benevolence raised and of good local collections we can but admit that the session just closed showed the District Superintendent had his forces well in hand and many were heard to say that it was the best of any previous sessions on the District. A noted feature of the meeting was the high spiritual tide. The next session will convene at Indianola.—R. L. Lee.

District Conferences and Conventions

District Conferences

District.	Place	Date.	Dist. Supt.
West Tenn.	Alamo, Tenn.	Aug. 24-29	Lyle
Navasota	Navasota, Tex.	Aug. 24-29	Taylor
Staunton.	Martinsburg, W. Va.	Aug. 24-30	Hughes
Forrest City	Marianna, Ark.	Aug. 25-29	Hedges
Cumberland	Clarksburg, W. Va.	Aug. 25-29	Curry
Alexandria	Buchanan, Va.	Aug. 26-30	Thompson
Maysville	Sharpsburg, Ky.	Aug. 25-30	Ziegler
Centreville	Oxford, Md.	Oct. 26-28	Johns
Vicksburg	Fayette, Miss.	Aug. 26-29	Price
Houston	Beaumont, Texas	Aug. 31-Sept. 5	Johnson
Little Rock	[illegible] Ark.	Sept. 1-5	Sherrill
Washington	[illegible]	Sept. 7-12	Williams
Pine Bluff	[illegible] Ark.	Sept. 15-19	Whitfield
Annapolis	[illegible]	Sept. 22-26	Wheeler
Ft. Smith	Ft. [illegible] Ark.	Sept. 22-26	Sanders
Philadelphia	Chester, Pa.	Oct. 12-14	Murphy
Washington	Smyrna, Del.	Oct. 19-21	Cooke

Conventions

Aug. 24-29—Navasota District Epworth League, Sunday School Convention and Woman's Home Missionary Society, Navasota, Texas.

Aug. 25—Starkville District Sunday School and Epworth League Convention, Kosciusko, Miss.

Aug. 25-29—Forrest City District Sunday School and Epworth League Convention and District Stewards' Meeting, Marianna, Ark.

Aug. 25-30—Alexandria District Epworth League Convention, Buchanan, Va.

Aug. 26-29—Atlanta Conference Lay and League Convention, Stockbridge, Ga.

Aug. 26-29—North Carolina Conference Woman's Home Missionary Society, Asheboro, N. C.

Sept. 2-5—Anniston District Sunday School and Class Leaders' Convention, Talladega, Alabama.

Sept. 2-5—Baltimore District Epworth League and Sunday School [illegible], Hagerstown, Maryland.

Sept. 7-12—Washington District Epworth League Convention, [illegible]

Sept. 22-26—Ft. Smith District Sunday School and Epworth League Convention, Ft. Smith, Ark.

Sept. 22-26—Clow District Epworth League and [illegible] Society, Searcy, Ark.

Oct. 12-14—Philadelphia District Preachers' [illegible], Chester, Pa.

Conference Notices

Special Notices

GAINESVILLE DISTRICT.

Gainesville District Conference convenes at Newerry, Fla., Sept. 23-26.—Jas. F. Elliott, District Superintendent.

TEXAS CONFERENCE.

A PLEA FOR HELP.

Dear Brothers of the Texas Conference.—Brother Thos. Cole is sick and in a needy condition. He is not able to do anything for his family and they are living with me in my home. I am helping all I can. Take a collection for them; send them something personally; it will be thankfully received. He will not be able to esrn a penny this year, if ever again; so help him. Brother preachers, congregations with whom he has worked, friends of fraternal ties, he needs your help. Address him at 1002 North 14th St., Paris, Texas.—James I. Gilmore, District Superintendent, Texas Conference, Paris District.

WAYCROSS DISTRICT.

"For General Conference."

Pastors of the Waycross District: Dear Brothers: Our district was apportioned $42.00 last year. We only raised $30.00, which is only 98 per cent. We are asked to raise $42.00 this year. Let us look after this amount along with other benevolences. If we raise this amount in full our district will be entitled to a place upon the honor roll at the close of this quadrennium. Hoping and expecting you to make good reports at the coming annual conference, so the treasurer at this session of the conference will send in a full report for General Conference. The Savannah Conference is apportioned $250.00. Let us raise our part.—F. R. Bridges, District Superintendent.

SHREVEPORT DISTRICT.

The Preachers' Meeting of the Shreveport District will meet at Marthaville, La., September 15th, 1909. Brethren this will be an important session, as it is the first fall meeting. Please let every brother be present to report his benevolence in full.—H. T. O. Abbott, President; M. S. Goins, Secretary.

District Rounds

GRIFFIN DISTRICT.

FOURTH ROUND.

Oak Hill, September 4-5; Decatur Circuit, 11-12; Decatur ,17-19; Conyers, 18-19; McDonogh Circuit, 25-26; Hampton Ct., October 2-3; East Point, 8-10; Edwardsville, 9-10; Stockbridge, 16-17; Jonesboro, 23-24; Griffin Ct., 29-31; Griffin, 30-31; McDonogh, Nov. 6-7; East Atlanta, 12-14; South Atlanta, 12-14; South Atlanta, 14-15; Williamson, 20-21; Brook Station, 27-28; Fayetteville, December 4-5. Dear Brethren: This quarter will bring us up to the Annual Conference. It should be the desire of all to make advancements on all lines of church work for good. Let the pastors look well to the benevolent causes, and each strive to raise his report above that of last year.

Let the Stewards put in motion efforts to pay each pastor in full; to this end let every member fall in line and work and pray that the servant of God may get his salary. On pastors, on Stewards, on members, on to the nnual Conference and there may it be said by the help of God, well done.—P. H. Travis, District Superintendent.

WACO DISTRICT.

FOURTH ROUND.

Groesbeck, September 4-5; Valley Mills, 11-12; Groesbeck Ct., 18-19; Calvert, 25-26; Marlin, Oct. 2-3; Union Point, 9-10; Mooreville, 16-17; Cameron, 18; Bremond, 23-24; Maysfield, 23-24; Anderson Chapel, 30-31; East Waco, Nov. 6-7; St. James, 13-14; Mart, 20-21. —J. H. Swann, District Superintendent.

HUNTSVILLE DISTRICT.

FOURTH ROUND.

Willis Ct., Sept. 18-19; Onalaska, 25-26; Dodge Ct., Oct. 2-3; Fostoria Mission, 5-6; New Cancy, 7-8; Camila Ct., 9-10; Trinity Mission, 13; Carmonio, 15; Laurelia Ct., 16-17; Woodville Ct., 19-20; Livingston Ct., 23-24; Bonvier Mission, 28; Jasper and Newton Ct., 30-31; Bessemany and K., Nov. 1; Huntsville Station, 6-7; Richard and Ulmer, 11-12; Shiro Ct., 13-14; Lovelady Ct., 20-21; Huntsville Ct., 27-28; Spring Ct., 30-Dec. 1-2; Rayford, 3; Conroe Ct., 4-5. Now, dear pastors and faithful laymen, we are on the home stretch, coming toward the seat of the Texas Conference, December 9th. Let every one of us get a brisk move on us and have nothing less than a full report on all lines. Pastors, you make your own appointments when you do your full duty as requested by the Conference. Will you make it or depend on the cabinet? I promise you that they will give you what's left. Laymen, you are clamoring for a better preacher; I warn you that you will not get a better preacher until you do your part by the one you already have. I am for the right thing always. Prepare for my coming. Let us have an old fashioned Methodist quarterly meeting at every point on this fourth round. God bless you.—W. Hartley Jackson, District Superintendent.

MONTGOMERY DISTRICT.

FOURTH ROUND

Warren Station, Sept 11-12; Theodore, 18-19; Hamilton Station, 25-26; Tensaw, 29-30; Brewton and Pollard, Oct. 2-3; Pensacola, 9-10; Castleberry, 16-17; Evergreen, 23-24; Montgomery, 30-31; Booth and Prattville, Nov. 3-4; Union Springs, 6-7; Aberfoil, 13-14; Troy, 20-21. Brethren: This is our last round for this conference year. Please see that every dollar of your benevolent claims is raised.—P. G. Goins, District Superintendent.

NAVASOTA DISTRICT.

FOURTH ROUND

Anderson Circuit, Sept. 4-5; Caldwell Circuit, 11-12; Clay Circuit, 14-15; Brenham Station, 17-19; Brenham Circuit, 18-19; Brenham Mission, 19-20; Bellville Circuit, 25-26; Sealy Circuit, Oct. 2-3; Brookshire Circuit, 9-10; Hockley Circuit, 16-17; Waller Circuit, 23-24; Hempstead Circuit, 30-31; Hempstead Station, 31, Nov. 1; Navasota Circuit, Nov 5-7; Navasota Station, 6-7; Somerville Circuit, 13-14; Millican Circuit, 20-21; Yarboro Circuit, 27-28. Brethren: It is your own interest as much as any one that you make a round report at the Annual Conference. You should report something on each of the Great Causes of the Church. All should be looked after and not one blank left. By all means report in full the Foreign Mission, the Home Mission and Church Extension, the General Conference Expenses and the Conference Claimants. We are glad to commend you for the showing you have already made. I am pleased to note that some of the brethren in the district are wideawake, and are perfectly safe as pastors. This kind of preachers are good, deserving men, and we are proud of them. I feel sure, brethren, that I can depend upon you to do your best to bring the Navasota District up to its proper standard.—B. M. Taylor, District Superintendent.

A Poor Weak Woman



As she is termed, will endure bravely and patiently agonies which a strong man would give way under. The fact is women are more patient than they ought to be under such troubles.

Every woman ought to know that she may obtain the most experienced medical advice *free of charge* and in *absolute confidence* and privacy by writing to the World's Dispensary Medical Association, R. V. Pierce, M. D., President, Buffalo, N. Y. Dr. Pierce has been chief consulting physician of the Invalids' Hotel and Surgical Institute, of Buffalo, N. Y., for many years and has had a wider practical experience in the treatment of women's diseases than any other physician in this country. His medicines are world-famous for their astonishing efficacy.

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Gleanings from the Field

MISSISSIPPI

Alesville Charge.—An excellent programme rendered and Children's Day was a decided success. We raised $71. —P. A. Lemon.

TEXAS.

Gilmer.—At Ford Chapel, we have just closed one of the greatest revivals at this place in its history. Sunday, July 31, was a great day. Four persons were happily converted. Added to the church six. Following this meeting came a church rally and we raised $45 toward the building of a church at this place. We are doing well. The people are spiritually alive, and are rallying to every cause of the church. We will be able to make a round report.—S. A. Andrews, Pastor.

SOUTH CAROLINA.

The first annual session of the Ladies' Auxiliary of Centenary Methodist Episcopal Church, Charleston, was celebrated Sunday evening, July 8. An inspiring sermon was preached by the pastor. The choir, under the management of an excellent organist, Mr. J. D. Moore, was at its best. The music was well selected and excellently rendered. On Monday evening the ladies tendered a reception to the members and friends of the Church, which was largely attended and greatly enjoyed. The table was heavily laden with many good things. During the twelve months the sum of $553.73 was raised and spent for various benevolences, save for a few dollars held in the treasury. Mrs. Sarah Chapman is the worthy president and Mrs. Eliza Sinkler its secretary. We have another band of most worthy and helpful ladies, the Ladies' Guild, the senior women's movement in our Church.

The Industrial Guild of Centenary Methodist Episcopal Church was organized May 6th, 1904, during the administration of Dr. W. R. A. Palmer. The object was to help in keeping the Church in a persnbalet— shrdl etaol Church in a presentable condition and to assist in every way to advance the feeling of brotherly kindness. During the few years of its existence it has done a noble work, lending a helping had to every department in our beloved Zion. Its members are the laymen of the congregation, who with untiring zeal have carried on the good work. The officers are: Mrs. S. J. Morrison, President; Mrs. Eliza Poyos, Vice President; Miss Marian E. [illegible] secretary; Mr. Benj. F. Bradford, treasurer. May God permit long to live these two most worthy bands of earnest, faithful Christian women.—J. A. S.

A WOMAN'S APPEAL.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbagos, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 176, South Bend, Ind.

Marriages

WRIGHT-HATE.—At Algood, Tenn., August 5, 1909, Mr. Jim Wright and Miss Annie Hale, at the home of the bride, by the pastor, the Rev. Thomas Belcher.

ST. PAUL CHURCH, BIRMINGHAM, ALA.

The St. Paul Methodist Episcopal Church, Birmingham, is the only brown stone Church building in the State of Alabama owned by a colored congregation. The pastor and officers are making strenuous efforts to complete this beautiful edifice. Twelve hundred dollars has already been raised and applied on the building. The members have stood by the pastor loyally in his plans to raise money to complete the building. For five weeks some of the members paid $1.25, $1.00 and 50 cents per week out of their scanty means in order to finish the stone work. The good work still goes on. The church has broken its own record in raising money not only for local interests but for the general church benevolence. It has raised more money for the Central Alabama College than any other church in the state in spite of her efforts to build. The Sunday School is in a prosperous condition under the leadership of Prof. W. C. Davis, one of Methodism's greatest laymen in the State, and a born Sunday School superintendent. The Epworth League is growing under the leadership of Mr. F. L. Reed, president, and Mrs. Rosa Brown, superintendent of the Junior League. The Ladies' Aid Society is doing a grand work under Mrs. Rebecca Roulston, president. It has placed furniture and other useful articles in the parsonage. The pastor had so much work to do that the church has given him a fine horse and buggy to get around among the members. This was a necessity in a great city like Birmingham. The officers and pastor are working together to increase the benevolent collection. The subscription to the Southwestern and to stand by Dr. Camphor and the Central Alabama College.—L. D. Williams.

SIX BEST SELLING BOOKS FOR JULY AT KANSAS CITY DEPOSITORY.

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Cash Remittances

Subscriptions received Aug. 9-20:

Atlanta, Savannah.—*N. J. Crolley*, Jerry West; *Mae Durden*, F. A. Jenkins.

Central Alabama.—Samuel Ashton, *A. S. Williams*, John B. Landford, L. B. Landford.

Central Missouri.—F S Bowles.

Florida—*W. T. Collier*, Blanch Albury, Susie A. Sanders, Eliza Jones; *G. W. Covington.*

Delaware.—*John A. Holmes*, Wm. Jenkins, Henry Thomas; *Thomas Dorsey, J. W. Jefferson*, Mary F. Massey.

Little Rock.—*David Hall*, D. M. Bass, Mary Pigees, S. H. Hosaper; *M. F. Strong*, T. J. Henry; *W. R. R. Duncan*, Mrs. Jennie Dillard, *C. W. Sampson*, W. H. Holt.

Lexington.—J. F. White, Eli Moman, Henry Thomas.

Louisiana.—*J. F. Marshall*, P. P. Jones; *W. H. Brooks, B. M. Hubbard*, W. C. White; S. A. Davx 7.P7fiq ,n W. C. White; *S. A. Davis*, Geo. Patterson; *P. M. Burke, J. W. Lewis, J. D. Richards*, A. E. P. Albert.

Mississippi, Upper.—*A. L. Lee*, J. C. Carter; Waymon Underwood, L. Moffett; *P. R. Crump*, Mrs. G. T. Mosley, Mrs. Nan Theadford; *C. N. Johnson*, Ida Smith, May M. Lewis, Fannie Luya, Dora Tate; *J. W. Terrell*, 7 annual subscribers; *P. A. Lemons*, J. A. Gillian; *E. H. Langston*, Lillie Harvey; *W. H. Smith*, N. Thomas; *E. M. Porter.*

South Carolina.—*D. J. Sanders*, 5 annual subscribers.

Tennessee, East.—*N. A. Webber*, S. L. Taylor; *J. T. Maynard*, Lillia May Copeland, Sarah Springs; *W. R. Smith*, L. A. and M. P. Martin; *J. W. Manning*, Annie Fain.

Texas, West.—*W. E. Hutchinson*, A. B. Roberts; *G. W. Carter*, Giles Miles; *J. S. Wyatt*, Margis Blye, Hannah Chandley, S. J. Williams.

Washington.—Carrie E. Bigger.

Crescent City Notes

The Rev. Thomas McCary preached a good and inspiring sermon at Thomson Church last Sunday night. The Rev. D. J. Price, Pastor.

Mrs. D. J. Price is spending a week with her parents, Mr. and Mrs. Alexander Bibbs, at their country home, Union, La., and with her niece, Miss Mamie O. Armitage, at Donaldsonville.

Miss Mary Faulk, of this city, the charming young daughter of Mrs. John Faulk, left for Chicago on the 14th inst. to visit her paternal aunt, Mrs. George Smith. The Rev. Burnett Brown accompanied Miss Faulk. She may locate in Chicago permanently or return here in a short while.

ST. JAMES AFRICAN METHODIST EPISCOPAL CHURCH.

This great old historic Church gave an exhibition of her financial strength on the second Sunday in July, and as a result we raised the sum of $863.16. This was one of the best financial efforts ever made by this church. We had raised previous to this rally $539, which gave us a total of $1,402.16. On the 2nd of August we paid on the debt of the Church $1,000 and have a cash balance on hand of $342. It is our intention to take up another note in December of $600. This can be easily done as we have one-half of that amount now on hand. The spiritual interest of the Church has not been neglected; 68 persons have been converted during the year.—J. W. Washington, Pastor.

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Mix together one package Jell-O Ice Cream Powder (any flavor) and two heaping tablespoonfuls of corn starch. Dissolve in a little cold milk. Stir this mixture into one quart of boiling milk and cook until sufficiently thick, usually from one to two minutes. Serve with milk, cream or any good pudding sauce. Use double boiler or stir constantly to prevent scorching. May be garnished with strawberries or any small fruits.

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Southwestery Christian Advocate

ROBERT E. JONES, Editor
EATON & MAINS, Publishers

NEW ORLEANS SEPTEMBER 2, 1909

Vol 43 No. 34 (N. S.) No. 35

A FORWARD MISSIONARY MOVEMENT AMONG LAYMEN

The one all-embracing problem of the world is the problem of the world's redemption. This great problem concerns the Almighty and for which He gave His Son the Christ to be the Redeemer of the world. This problem embraces all other problems and as compared to which many that vex us locally are but broken fragments.

Jesus Christ was pre-eminently in His life, His teachings and mission, a missionary. And every normal man should be like unto the divine pattern, possessing a soul all aflame for the conquest of the world. A missionary is not only he who goes onder and preaches the Gospel, but he is a missionary who gets out of himself and does something for the fellow next to him, or maybe for the fellow in the distance. And by so much as a man gets out of himself and uses, his knowledge of literature, or finance, or mechanics to the betterment of the world, is he a missionary. By so much as a man shuts himself up from the life about him, by so much does he fail to live the larger and the noblest life. The great men of earth are missionary in spirit. Whether they are commissioned by a regularly organized missionary body or not, if they succeed in lifting themselves out of a selfish environment into the whirlpool of the world's misery and unhappiness and administer thereto to them who are less fortunate than they, insomuch do they thereby partake of the spirit of the Master.

We are casting about, as it were, for the movement or influence that will roll upon the heart of the Christian world the program of the world's redemption with such force as there will be an adequate response in spirit, in men and in money for the speedy and ultimate evangelization of the Christless nations of the earth. The recent uprising of men for the world's conquest who have united themselves under the term of the Laymen's Missionary Movement is one of the significant and far-reaching events of modern misionary history. During the one hundredth anniversary celebration of the Haystack Prayer Meeting the program provided for a Laymen's Prayer Meeting, and on the 15th of November, 1906, in Fifth Avenue Presbyterian Church, New York City, upon a stormy evening, when not more than seventy-five men were present, led on by Mr. Samuel B. Capen, of Boston, a real prayer meeting was held, and with hearts turned toward the Master and out of the yearning of the soul as they cried, "What would Thou have me to do," the answer to the question brought conviction which resulted finally in the adoption of the series of resolutions calling for a Laymen's Movement, the ultimate result being this international organization, to the consideration of which we are giving considerable space in this week's issue.

This is not another new missionary organization, for these men do not propose to collect or to administer funds. They are not to send out missionaries, but perfectly loyal to the denominations to which they are allied and thoroughly convinced that we have already adequate machinery through which we can put our forces to work for the world's salvation, these men purpose a campaign of education by which the laymen of the several Christian bodies may be educated upon the needs, the opportunities of Foreign Missions and their relations thereto, and seek of them large contributions to the end that the Church may no longer stand embarrassed because of opened doors into which we can not go. It is as Mr. Capen states, "an interdenominational, international movement of co-operation among laymen," a movement that is "an inspiration and not an administration." This movement is more of an agitation than it is an organization. It means the arousing of the Church and particularly that part of the Church that refers to the lay forces.

The assumption of these laymen is that a knowledge of the situation will bring ample equipment of men and money for the prosecution of the work. The laymen hold the key to the situation, for whatever may be said of the movement as directed by the ministry of the Church, we are dependent almost altogether upon the gifts that come from our laymen. Small in proportion indeed are the gifts that come from the ministry. The money by which the propaganda for the salvation of the world is to be carried on must come from men who occupy secure places in the commercial world. It is of more than ordinary significance, therefore, that these laymen have joined hands with the organized missionary forces for the sole purpose of educating their fellows upon the needs and necessities of the fields abroad. And there probably will come this advantage: It will be robbed of seeming professionalism. For after all to a cold business man the appeal of the missionary secretary, and of the missionary himself, comes as a matter of course. The man who exploits his wares and boosts his stock as a part of his business will feel that it is the function of the minister to lay emphasis upon the misionary work, and because he feels that the minister is given up to that particular work the appeal some times loses its force. The business men are studying the situation and having gained the vision and caught the spirit of the Church and of the ministers of the Church, these laymen will stand before laymen, and with a cold business proposition of the duty of the laymen to the evangelization of the world will demand, upon the promise of the Master and upon the basis of his goodness toward them, a sufficiency of contributions. It takes no prophet to tell that the result of this movement will be gratifying. These laymen are dead in earnest. They are not seeking to uproot and to set aside our organized missionary work. They are humbly and loyally cooperating. To this end some time ago a large committee, many of whom were appointed by the Bishops of our own Church, visited the Foreign Misionary fields at their own expense. Upon the ground they studied the situation, they saw the actual operation of the posts to which they had been contributing. With their own eyes they beheld the results; with their own ears they heard the bewailing cry; with their own hearts they felt the brotherly sympathy of the heathen brethren in foreign lands. These men made a tour of the missionary fields of the world. Some have returned, others are still continuing the journey. And they all, with one accord, are loud in their praise of the missionary, of the strategic location of the missionary points, of the economy in the administration of the funds given and are gratified as to the results achieved. They have reached, it is admitted, a conclusion heretofore announced by our missionary authorities, namely, that our missionary forces are inadequate to the demand and that our equipments the field are altogether too meagre. Our embarrassment in taking the world for the Master lies not in the unwillingness of the heathen to hear and accept the Gospel, but in the unpreparedness of the Church to cope with the vast multitude who are willing to subscribe themselves as followers of the Christ. They agree with the missionary authorities that China is having a tremendous awakening; that Japan is looking upon Christianity as a world religion, and desiring to be reckoned among the great nations of the world; that Korea is an open and inviting door, where even the record of Pentecost is being outstripped, and that the Philippines are literally turning unto Him by the thousands, and that Africa awaits the coming of her Lord. These men are being moved as never before to the necessity not of small giving, but of larger giving in proportion to their wealth and in proportion to the need. As Mr. Capen said in his little pamphlet on the "Uprising of Men for World-Conquest," that the nations of the world are everywhere influx and readier to receive the Christian message through the missionary, the preacher, the teacher and the physician than ever before. The further spirit of this movement can be gleaned from the significant declaration card to which the members subscribe: "Believing it to be the duty of the Church of Christ to preach the Gospel to every creature, it is my purpose to pray, to give, to study and to work as God may give me opportunity that the Church of this generation may obey this command.



MR. EARL TAYLOR,
General Secretary Laymen's Missionary Movement
Methodist Episcopal Church (See Page 8)

Further the laymen agree:

"We believe the time has fully come to be more systematic in securing our missionary offerings. They should be considered more and more as a *sacrament;* men should be asked to give definite pledges of money worthy of themselves and of the present day opportunities and of the Master whom we serve."

As has been stated, this is an international movement and it has not only awakened interest in America among all denominations, but Canada has been tremendously stirred and now the forces are actively at work in Scotland, England and in other countries of Europe. The movement presupposes that there will be not only an interdenominational executive committee, but that each denomination shall be organized within itself.

The Methodist Movement was formally inaugurated at St. Louis in November, 1908. A plan was agreed upon and an Executive Committee of fifteen appointed to put it into operation. Each pastoral charge is to select through its Quarterly Conference one layman to represent it on the District Committee, which committee is composed of three congressional representatives. The Conference branch consists of the chairmen of the several district committees, with one additional layman from each district. These Conference branches are to select one member each, constituting the Central Committee of the Movement for the whole Church. This Central Committee will select the Executive Committee, which has immediate charge of the Movement.

(Contiued on Page Eight.)

Why a National Missionary Campaign?

By J. Campbell White, General Secretary Laymen's Movement

If the Church of Christ in America is to make her ligitimate contribution to world-progress during the first half of the Twentieth Century her plans should be laid for it before the end of the first decade of that period. To define in specific terms America's share in the evangelization of the world, and to adopt plans looking to the discharge of her international religious obligations, is the inspiring objective of the National Missionary Campaign. During the first decade of this new century wonderful progress has been made by the church toward the adoption of what may be called a comprehensive policy for a world-campaign. The missionaries of the two greatest mission fields, India and China, containing together nearly three-fourths of the non-Christian population of the world, have each issued definite calls to Christendom for forces and funds to evangelize these peoples in this generation, stating in definite terms the number of forcign workers they believe to be required in order to accomplish this result.

This new hope on the part of the missionary workers at the front, of actually evangelizing their fields in this generation, has compelled a fresh consideration of the problem at home. Many individual missionary boards or societies have recently been engaged in an earnest effort to discover the extent of their respective fields, and the conditions under which these fields may be evangelized. Quite a number of denominations have formulate i and adopted missionary policies looking toward the full discharge of their missionary obligations. Sufficient experience has already been gained to demonstrate the fact that the most agressive of these policies is readily attainable wherever certain well-recognized conditions are fulfilled.

It is only a question of making general throughout the church the fulfilment of these conditions, in order to provide both workers and funds adequate to the evangelization of the world in this generation. To bring to the leaders of all churches in every part of this nation the accumulated results of experience and observation on what constitutes an adequate missionary policy, and how to realize it, is the immediate purpose of this nation-wide campaign of education.

It should be remembered that it is wholly an educational campaign. No money will be raised for missions at any of the conventions. All that is aimed at is a fair, comprehensive presentation of the case, leaving it to individuals and to churches to enlarge their missionary offerings through their own regular channels, as they may be moved to do by an intelligent grasp of the facts.



J. CAMPBELL WHITE,
General Secretary Interdenominational Laymen's Missionary Movement

Two considerations emphasize the appropriateness of having this National Campaign of education in America this winter—viz. 1. Canada has already adopted a national missionary policy involving more than a quadrupling of her entire foreign missionary offerings. This was done at a Canadian Missionary Congress attended by over four thousand commissioners in April of this year. 2. A great World-Missionary Conference is to be held in Edinburgh in June, 1910, where the best experience of each nation will be given to the missionary leaders of Christendom. By that time North American leaders should be ready to present tested and approved plans for placing the missionary operations of the church on an adequate and permanent basis. As the United States is now the chief national factor in promoting Christianity throughout the world, it is eminently appropriate that she should be ready at this World Conference to state her own national missionary policy, and to share her best methods and experience with the missionary leaders of all nations. The posible effect of such a campaign on the Christian life of the nation cannot at present be fully grasped. If it shall lead the churches to believe practically that Christ is worthy of being known and trusted by all men everywhere, and therefore worthy of our fuller trust in America; if it shall lead Christian men to see that life and possessions constitute a sacred stewardship, and that each man's greatest privilege is to help in hastening the day of the world's redemption; if it shall help the churches to discover a basis on which they can all unite and heartily cooperate; if it shall direct the attention of Christian men and women to spiritual work as the noblest thing to which they can devote their own sons and daughters as well as their prayers and possessions; if it can help this nation to undertake its whole work in the world, as the only condition on which the fulness of divine blessing can be poured out, then we may hope that a new era of Christianity shall be ushered in at home as well as a new day of life for the world.

New York City.

The World View

By E. W. Halford, Corresponding Secretary of the Methodist Laymen's Movement

Ambassador Bryce made a suggestive and valuable address before the Mohonk Peace Conference in May last. He titled it "Allegiance to Humanity," insisting that one's own country was not the only thing to which men owed allegiance; that patriotism had a higher development than the waving of one's own national flag and the assertion of one's own national spirit. He pleaded to go further than this, good as that type of allegiance and patriotism of a public opinion "which has regard for the general interest of the world, raising its views above the special interests of each people." He asked, "Is is not the work of a truly philosophic as well as of a truly religious mind to extend its sympathy and its hopes to all mankind!" By this sentence Mr. Bryce fitly characterized the desire and the purpose of the Laymen's Missionary Movement. The Movement, while undertaken in the name and for the interests of Foreign Missions, does not seek to lessen in the slightest degree the interests or the work now directed toward the narrower fields of each individual community or phase of Christian activity. Its spirit is to enlarge the scope, broaden the vision, widen the sphere of service to embrace the whole world. It is the world view of the Christian scheme it seeks to emphasize, and to which it invites the entire body of Christian believers.

This was the vision out of which was born the great current of missionery movements, culminating in the uprising of the laymen of the church for the evangelization of the world, and that evangelization such as this embraces all there is worthily to engage the attention, the sympathy and the service of Christian men. Less than this vision necessarily specializes and narrows.

It is of the highest significance that this world view is unfolding in every phase of human activity. World politics hold the thought of statesmen. Business men think in world terms. Commerce and industry are world-embracing in their development. The United States has ceased to be an isolated and individual nation, but has become a world-power, whether little Americans desired such a new birth for their country or not. The march of events has left behind everything smaller or less comprehensive than the entire world. The movement toward universal peace and world-federation for world-wide service goes forward inevitably, despite all obstacles flung in its path by selfish men or selfish governments. With this mighty and momentous movement the Church of Jesus Christ must keep pace. The small missionary beginnings of a centuary ago have become the hope and harbinger of a program proposing the evangelization of the whole world in this generation.



E. W. HALFORD,
Corresponding Secretary Laymen's Missionary Movement, Methodist Episcopal Church

No other denomination will respond with greater willingness or with a larger measure of inspiration and devotion than the Methodist Church. Our church is committed to such a program by the spirit of its founder, whose vision took in the world for its parish. In all advances our church has been in the forefront. It has held the right of the line in every forward movement, and it will not be laggard in this, the greatest and most far-reaching scheme that has ever challenged the thought and the service of Christendom.

The immediate duty and privilege of every leader and member of the Methodist Church is to line up with the National Missionary Campaign to begin in October next and to continue throughout the winter and spring until May, 1910. This Campaign, following the one conducted in Canada, is the prelude to the World's Missionary Convention, called to meet at Edinburgh, Scotland in June next, at which the united forces of Christendom will consider and determine upon a practical plan for making a reality out of what has been so long a dream. About seventy-five of the leading cities of the United States are embraced within the proposed campaign. Methodist pastors and District Superintendents are summoned to see that their churches in these cities and vicinity are adequately represented in the several conventions. Methodist laymen, who have been stirred and stimulated by what they have seen and read of the uprising already marking, not only our own but all the evangelical denominations, will put themselves in the current that shall sweep throughout the whole nation with a power and impetus hitherto unparalleled in religious history. The advance cannot be stopped; it cannot even be measurably impeded. It may, perchance, lack a little in force and momentum by reason of a few who always "stand and wait," that "serve." The lack, however, will be inappreciable. Men who are men will rise up strong and stalwart, and will serve Him in this latest, and may it not be said reverently, supremest manifestation of His will and of His power.

New York City.

The Laymen's Movement

BY BISHOP HENRY W. WARREN, D. D. LL. D.

The course of human liberty goes forward by leaps and bounds. The epochs of spiritual power are as distinctly marked by definite eras. The eras of human liberty are indicated by the Lombardic League, the Free Cities of Germany, the magnificent struggles of Holland, Runnymede, by Cromwell at Dunbar crying "Arise, Oh Lord, and let thine enemies be scattered" and by the American Declaration of Independence. The eras of sudden advance in the spiritual kingdom are indicated by Pentecost, Savonarola and his successor Luther and by the Apostolic fervor of Wesley. It is time for another epoch.

Historians delight in portraying the great national and racial preparations that brought in the fullness of time for the coming of our Lord. Also for the greatest of all advances of the cause of human liberty in 1775. But no era was ever so abundantly prepared for as our day is prepared for the sudden and tremendous advance of Christianity. The Bible is translated into seven-eighths of the tongues of the polyglottal earth, its doctrines are defined and accepted with a unanimity never approached before, ability to read is increased a thousand fold, means of reaching all nations and tribes and tongues are in full play, the necessary machinery is invented and perfected. The enthusiasm and heroism that was once expended in deadly battle fields is ready to serve the Prince of Peace in Arctic cold or tropic heat. God's promise by Joel to pour out His spirit upon *all* flesh, partly fulfilled at Pentecost, awaits as perfect fulfillment in all lands as it was partially fulfilled at Jerusalem.

And now what wait we for? Only for a great uprising of the people. Progress is always dependent on them. Even if we reckon the eleven disciples in the class of ministers they were but a small fraction of the one hundred and twenty that brought in three thousand in a day. Fifty-six legislators mutually pledged their lives, their fortunes, and their sacred honor, to uphold the principles of the Declaration of Independence. But how few compared to those who fought at Bunker Hill, suffered at Valley Forge and triumphed at Yorktown.

If the laity of the Church would enthusiastically volunteer in proportionally as great numbers, suffer as gladly, even not counting their lives dear unto themselves, reckon themselves as fellow workers in partnership with God for the great ends of the eternal universe, the other Partner would quickly work such wonders in heaven above and earth beneath as our fathers never knew

A prominent giver in our church estimates that there are two or three hundred members who could give two or three thousand dollars a year more than they are now giving without imperiling their business or the wholesome future of their families. Whether that is so is not yet definitely ascertained. But certainly a million or two of our members could largely increase their gifts to missions to the exceeding profit of themselves,

The present Laymen's Missionary Movement of the Methodist Episcopal Church has the most hearty endorsement of all who love our Lord Jesus Christ. And He Himself waits to say "well done" to every worker for His cause.

Denver, Colorado.

Our Standard of Giving

BY THE REV. A. B. LEONARD, D. D., CORRESPONDING SECRETARY BOARD OF FOREIGN MISSIONS METHODIST EPISCOPAL CHURCH.

The population of the Pagan and Mohammedan world is approximately 1,050,000,000. It is estimated that of these the Methodist Episcopal Church is responsible for the evangelization of 150,000,000. That we are falling far short of meeting our responsibility must be frankly admitted. That we are fully able to meet the responsibility must be as frankly admitted. Our membership is about 3,350,000. If each of our members would give an average of two cents a week for foreign missions the annual income would be $3,390,000. If the average were five cents a week, a street car fare, the annual income would be $8,710,000.

Our General Conference in May, 1908, recommended as our standard of giving for the present quadrennium as follows: 1909, $3,000,000; 1910, $4,000,000; 1911, $5,000,000 and 1912 $6,000,000. Two cents a week would mean an average annual offering per member of $1.04, while five cents a week would be an average of $2.60 per member. More people by far can give annually above these averages than would necessarily fall short. There are really comparatively few people who could not give at least two cents a week and of that few most could give one cent a week, which would be fifty-two cents a year.



BISHOP H. W. WARREN, D. D., LL. D.

If our people could be induced to make weekly offerings for foreign missions, as they now make weekly offerings for local and current expenses, the amount would at once be above the $3,000,000 asked by the General Conference for the current year and if the whole church adopted the plan before the present quadrennium ends, the annual income would go quite beyond $6,000,000.

With such an increase we could at once double our force of missionaries and native workers, also double the equipment in the line of buildings, publications, etc. If our Laymen's Movement will unite with the Board of Foreign Missions in urging pastors and people to adopt weekly contributions, the plan can be put into general use within a year.

The Board of Foreign Missions will furnish duplex envelopes to all pastors who will adopt the weekly plan of contribution.

New York City.

Leadership of America

BY BISHOP JOHN W. HAMILTON

I was sitting in the office of the *Review of Reviews* in London a few years ago discussing with the editor the Eastern Question, when suddenly springing to his feet and going to the window overlooking the Thames, with almost frantic gesticulations he said: "The Eastern Question will never be settled until the United States sends her navy through the Dardenelles."



REV. A. B. LEONARD,
Corresponding Secretary Board of Foreign Missions

I was not then prepared for the admission that the balance of power over the earth on any question belonged to the American people. There has been much which has happened since to convince the world that no decision on any question can be final until the United States has spoken, at least has been consulted. But this has not come about because of the Dreadnaughts the country is building. More influential than standing armies or floating navies are the sinews of war. The Old World has used up much of its material, while the resources of the American Republic have not been discovered yet much less threatened. This has been coming to the ears, eyes and pockets of other nations, as American tourists have scattered their hundreds of millions along the lines of travel and in the resorts of rest and pleasure.

Still more powerful than the armies, navies and money of the country is the public opinion of the Western World. It has been no concern of the other nations what was said by the countries of the Western Hemisphere until the beginning of the Twentieth Century. Now every movement of the national government is noted and measured, with the delicacy and precision of the seismic instruments, in London, Paris, Berlin, St. Petersburg, Pekin and Tokyo.

What the Orient has not yet discovered is the revolution going on unconsciously in all the East of letters, politics, science, religion and reform through the penetrating influence of Christianity. The most important ambassador abroad is the Christian Missionary. He is shaping the destiny of states as certainly as the faiths of the foreign peoples. The speedy transition is out of all proportion to the human agencies employed. The change is making for the monarchy of Jesus Christ.

There never was such splendid opportunity for the invasion of all the earth by Christian Missions, *Lux orientis ab occidente*—the light of the East is come out of the West.

Boston, Massachusetts.

The Views of Public Men Upon Christian Missions

President Taft at Carnegie Hall, N. Y., April, 1908:

"I confess that there was a time when I was enjoying a snug provincialism, that I hope has left me now, when I rather sympathized with that view (of opposition to foreign missions). Until I went to the Orient, until there was thrust upon me the responsibilities with reference to the extension of civilization in those far distant lands, I did not realize the immense importance of foreign missions. * * * Now no man can study the movement of modern civilization from an impartial standpoint, and not realize that Christianity and the spread of Christianity are the only basis for hope of modern civilization in the growth of popular self-government."

"Christian Missions are indispensable to the political and civil progress of the world. There can be no true political development without the Christian religion."

Ex-President Roosevelt at the African Diamond Jubilee meeting, Washington, D. C.:

"Civilization can only be permanent and continue a blessing to any people, if, in addition to promoting their material well-being, it also stands for an orderly individual liberty, for the growth of intelligence and for equal justice in the administration of law. Christianity alone meets these fundamental requirements.

"The change of sentiment in favor of the foreign missionary in a single generation has been remarkable. The whole world, which is rapidly coming into neighborhood relations, is recognizing as never before the real needs of mankind, and is ready to approve and strengthen all the world forces which stand for the uplift of humanity. * * * The upright and far-seeing statesmen, the honest and capable trader, and the devoted Christian missionary represent the combined forces which are to change the Africa of today into the greater and better Africa of the future."

Hon. Wm. Jennings Bryan in letter after return from his world tour:

"The influence of Christianity upon the Orient is vastly greater than one would think it if church membership were the test. The stimulus which is given to Eastern thought is enormous, and already the Hindus, Parsees and Mohammedans are [illegible] ing the methods of the Christian world and [illegible] lishing schools independent of the governments * * * The Christian ideal of life is the [illegible]

(Continued on Page 8 [illegible].)

THE CHRISTIAN LIFE

Palestine

By Katharine Lee Bates

FIRST VIEW OF THE HOLY LAND

Faint in the pearly dawn a silver line
  It gleamed upon the sea; our hearts were there
Before our vision, your dear heart and mine,
  And every face about us was a prayer.

AT BETHLEHEM

A Russian pilgrim fell with gesture wild
  Before the manger; while in circuit shy
A sweet young mother kissed the walls and smiled
  And softly sang a Syrian lullaby.

AT NAZARETH

A little Child, a Joy-of-Heart, with eyes
  Unsearchable, he grew in Nazareth,
His daily speech so innocently wise
  That all the town went telling: "Jesus saith."

AT GETHSEMANE

There is a sighing in the pallid sprays
  Of these old olives, as if still they kept
Their pitying watch, in Nature's faithful ways,
  As on that night when the disciples slept.

AT JERUSALEM

Jerusalem, Jerusalem, how oft
  His Love had gathered thee beneath its wings
And thou wouldst not!—Love crucified aloft
  On Calvary, enthroned the King of kings.

AT CALVARY

O Death, where is thy victory over Love?
  Thy worst, the cross of torture, crown of scorn,
Love took and made exceeding joy thereof,
  Illimitable joy of Easter morn.

—*The Independent.*

The Hungry Soul

The soul hungers after righteousness. Jesus said: "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." There are many who do not feel this appetite for righteousness. They have a righteousness of their own which they consider quite good enough. They go about to establish their own righteousness. They try to make themselves and others believe that their own righteousness is good enough. It is mostly a negative righteousness. It consists in things they never do. They do not lie, nor steal, nor abuse their families, nor cheat their neighbors, nor get drunk. Hence they are not far wrong, they think. It is also an outward righteousness. It is righteousness of the hand and the tongue, but not of the heart. Yet they think it will do.

Those who need righteousness most do not always feel the need of it most keenly. Children who stand most in need of education do not hunger and thirst after learning more than others. The man who is nearly frozen to death does not feel the need of fire so much as the one who is not so far gone. The patient who is nearest to the gate of death does not always feel the need of a physician so much as one whose case is not so desperate. So the soul which is farthest from righteousness may be least sensible of its need. Men who are sadly lacking are often unconscious of their lack. They are saying, "What lack we yet?" "Blessed are they which do hunger and thirst after righteousness." "He filleth the hungry soul with goodneiss."

The soul hungers for love. Many try to satisfy this longing with human love. The love of a mother, a wife, the children, is divine and beautiful. But it is not all. There is a fountain from which all this love springs, and if we cut ourselves off from that we shall perish from hunger. Sin in death to the love of God, and in some cases it is death to all love. When man sins against his neighbor he breaks the bond that binds him to his neighbor, and there is an alienation. When one sins against God he breaks the bond of love and there is an alienation between the soul and God. Nothing can heal this breach but Christ. Human love will not make matters right with God.

The soul hungers for God. The soul was made for God, and cannot be fully satisfied without Him. Some has told of the severe illness of a great American poet. When he was at the worst the nurse watched with great care, for the crises was at hand. In the night she heard the poet's feeble voice, and bending over him she listened to his words. This is what he said:

Now I lay me down to sleep,
I pray the Lord my soul to keep.
If I should die before I wake,
I pray the Lord my soul to take.

So soon as she discovered that he was praying she said, "I beg your pardon. I thought perhaps you wanted something." "I do ," said the poet, " I want my heavenly Father." In that hour, in that valley, all want the heavenly Father. We shall want Him to govern, to lead, to comfort, to help and to save. "My soul longeth, yea, even fainteth for the courts of the Lord."

The soul hungers for home. There is a home feeling in every heart. Homesickness is real. Many a young man who thought he could do as well without home as with it, and even better, has gone away to hew out his life according to his own pattern. But in most cases such young men have become stranded. Sick and pennyless they have sent home for money to get back. There was no place like home to them when they found out how much the soul needs home. Oh, to be home again! There is a home in God for the soul, and it will not cost one penny to reach it. The soul that takes refuge in God will find that home feeling satisfied and the dreadful homesickness cured.

—*Christian Advocate.*

Wise Words of Wise Men

Charm strikes the sight, but merit wins the soul. —Anon.

What is it we often tell others to do and cannot do ourselves? Stop a minute.

The fault of the age is too much reading and too little thinking.—President Gilman.

There is more chance for a cripple on the right road than for a racer on the wrong.—D. L. Moody.

Our deeds shall travel with us from afar
And what we have been makes of us what we are. —George Eliot.

It is curious to see how the space clears around a man of decisive spirit and leaves him room and freedom.—John Foster.

That best portion of a good man's life,
His little nameless, unremembered acts
Of kindness, and of love.—Wordsworth.

Few men have any next; they live from hand to mouth, they are without plan, and soon come to the end of their line.—Emerson.

I'd laugh to-day to-day is brief
  I would not wail for anything:
I'd use to-day that cannot last
  Be glad to-day and sing.

—*Christina G. Rossetti.*

The Soul's Longing

Nothing can satisfy the longings of the soul but God. The soul is immortal and therefore, cannot be fed with earthly things. Riches, honor, ease, comfort and all that can be bestowed will fail to satisfy its hunger. It cries out for God. It must have communion with the unseen and the eternal. It seeks intimacy with the world above. What a thought! Each of us has domiciled in these bodies this spark of immortal life, and it longs for its freedom from its entanglement. It will reveal amid those surroundings where God is honored. It drinks in the beautiful and sublime. It soars, and sings and shouts, eager for its native element; can hardly be content with its present surroundings. Like the eagle in its cage, it longs for an upward flight. The hightest mountain crag of earth will not answer for a perch. Beyond sun, moon and stars it must soar. Beyond where morning light shines, or where evening shadows gather, it must ascend.

It is an impressive and awful thought, that as individuals we have this soul in custody. It is my soul. It has been committed to my care. Its welfare is in my hands. Shall I be true to the promptings of this spiritual nature, or recreant to my sacred trust? I feel the stir of vast enterprises around me. Within the struggle continues. I cannot repress the feelings. It is immortality that is asserting its rights. The soul seeks for help. It must have it. See to it, my brother, that it is properly fed.—(W. G. H.)

Seeking the Lost

The word "lost" has a fearful meaning when applied to a person. An object of value may be lost and we search for it. An animal may be lost and we search for it according to our estimate of its value and our interest in it. But a person lost excites the most painful interest and the most strenuous effort to find him. Once we came to a villige in the mountains and all was in excitement. A child was lost. All day the search had been going on, but no trace of the lost one was found. All night the people continued to search, but in vain. There was a gloom over all. The lost child was in every mind and heart. Every one had visions of what had befallen the little one. It might have fallen over a cliff, it might have been devoured by wild animals. It was never found, and ever after sorrow dwelt in th home.

"Lost is the word Jesus uses with reference to men. It has a fearful meaning. The soul has wandered away from its home; there is no knowledge of the way; dangers are on every side, and it is not possible to return.

But Jesus seeks the lost one. There is intense solicitude, and a fearful anxiety, with every possible effort to find and recover the lost one. There is to the mind the picture of the sorrow in the home, of the heart burning with grief. Nothing could more vividly show to us God's love and solicitude for our salvation. It is not enough to say that God waits to be gracious, that He is ready to save every one who comes to Him. All this falls far short; He seeks to save. He not only desires, but He puts forth effort to save.

His desire and effort are in proportion to His love, and that is infinite. They are in proportion to His knowledge of what it is for a soul to be forever out of the way to life and happiness, to be wandering forever without God and without hope, without the possibility of a return by His own act.

The Good Shepherd represents Himself as seeking until He finds the lost sheep. He goes into the by-ways, into the rocky and dangerous places, into where wild beasts prowl, "until he find it." What wonderful tenderness and patience, what unfailing love! He seeks us among companions whose influence is evil; He follows us into the places where evildoers meet; He calls by the voice of the minister; He appeals to us by the memories of home; He speaks when we are alone and thoughts of bitter things come to us. He waits and hopes, He throws around us better influences; in all the ways of approach to the soul He comes to us, that He may save us. We cannot know all the ways in which He follows, of all methods by which He endeavors to save us. We may think of all the ways by which conscience may be awakened; all is summed up in one word, than which nothing can more forcibly appeal to us; Jesus is seeking us that He may save us.—*United Presbyterian.*

OUR YOUNG PEOPLE

Dandelion

There's a dandy little fellow,
Who dresses all in yellow—
  In yellow with an overcoat of green;
With his hair all crisp and curly,
In the spring time bright and early,
  A tripping o'er the meadow he is seen.
Through all the bright June weather,
    Like a jolly little tramp,
  He wanders o'er the hillside, down the road
Around his yellow feather
    The gypsy glow worms camp;
  His companions are the skylark and the toad.
Spick and spandy, little dandy,
  Golden dancer in the dell!
Green and yellow, happy fellow,
  All the children love him well!

But at last this little fellow
Doffs his dandy coat of yellow,
  And very feebly totters o'er the green;
For he very old is growing,
And with hair all white and flowing
  A nodding in the sunlight he is seen.
The little winds of morning
    Come a flying through the grass,
  And clap their hands around him in their glee;
They shake him without warning—
    His wig falls off, alas!
  And a little baldhead dandy now is he.
O poor dandy, once so spandy,
  Golden dancer on the lea!
Older growing, white hair flowing,
  Poor little bald-head dandy now is he!

—*N. M. Garabrant.*

Two Boys and Two Wheels

By Emma C. Dowd

Kenneth and Clarence Wilcox went to the station to see their uncle off, the one carrying his suit case, the other his umbrella.

While waiting for the train, Uncle Edward said:

"I have never seen either of you boys riding a wheel."

"We havn't any," Clarence replied.

"Should you like one?" and Uncle Edward glanced at both of his nephews.

"As if anybody wouldn't!,, cried Clarence.

Kenneth wagged his head in a way that left no doubt of his longings.

"Well," said Uncle Edward, just as the train rumbled alongside, "the one of you that learns to ride before I get back here—that will be in two weeks—shall have a fine wheel."

"But what if both of us do?" questioned Clarence.

"Then I will make the one two," he laughed.

The cousins watched the train out of the station with excited faces. A wheel! Just what both of us had been wishing for, for so long!

"But I don't see how we are going to learn to ride without any thing to ride on," said Clarence.

"Perhaps Dayton Catlin will lend us his while he's in school."

"But we're in school, too."

"We get out earlier," said Kenneth.

Dayton was willing to lend his wheel when he was not using it, but it was too big for such small boys as Kenneth and Clarence. Kenneth could barely touch his toes to the peddles. Clarence could do a triffle better, but he declared he wasn't going to break his bones on any such old thing.

Kenneth, however, tried mounting it from various stepping-stones—only to slide off much more quickly than he could slide on.

"Oh, what's the use!" cried Clarence. "You can never learn on that."

But Kenneth kept on, although he made no headway, until Dayton claimed the wheel.

"I guess you might as well give it up," he said, laughing at the boy's attempts.

The next morning Kenneth borrowed the wheel again, but the few minutes before school seemed to be lost in getting on and falling off.

Then Kenneth took to rising early, and thus obtained a full hour before breakfast, but he could not learn to balance the unwieldy thing.

Clarence made fun of his cousin's queer performances.

"Are you going to ride in the circus when it comes?" he asked. "Don't believe there'll be anything there funnier! Aunt Helen told mamma that you are black-and-blue all over now, you've had so many tumbles. How much longer are you going to try, honest?"

"Till I learn," Kenneth answered.

"Oh, that'll be till you're a hundred!" laughed Clarence.

All the neighbors laughed with Clarence. Some of them told Kenneth that they admired his pluck, but all agreed that he was only wasting time.

At the end of two weeks, when Uncle Edward came, Kenneth had learned to balance himself pretty well if somebody ran at the back to steady the wheel; but that was all.

"You might have known you'd lose it," was Clarence's comment.

Kenneth's uncle told him, with an odd little smile, that he was sorry he hadn't learned to ride, and that was all he had to say about it.

Uncle Edward stayed only over Sunday, and on Monday morning, as soon as he was gone, Kenneth continued his bicycle practice.

"What in the world are you doing that for?" questioned Clarence. "You won't get any wheel now!"

"That doesn't make any difference," Kenneth answered. "I started to learn to ride, and do you s'pose I'm going to give up in two weeks!"

Then how Clarence did laugh! But his cousin paid no attention to his jeers.

And in one more week the plucky little rider could actually ride; and with success came more and more confidence, until he gained a good deal of fun out of the sport—even if his toes did only touch the pedals.

At the end of another fornight Uncle Edward again appeared—quite unexpectedly, and he brought with him as handsome a wheel as the cousins had ever seen.

"I knew you could learn on a big wheel if you stuck to it," Uncle Edward said.

"I don't see how you could tell," spoke up Clarence. "Everybody else said he never could do it, and that there wasn't any use of his trying."

"I knew," his uncle replied, "because that is the way I learned, myself."

"If I'd known that," muttered Clarence, "I'd have tried."

Uncle Eward shook his head, with a smile. "Kenneth tried without knowing," he said.

In "Zion's Herald."

Meriden, Conn.

Dialogue and Demonstration

"You smoke thirty cigarettes a day?"

"Yes, on the average."

"You don't blame them for your run-down condition?"

"Not in the least. I blame my hard work."

The physician shook his head. He smiled in a vexed way. Then he took a leech out of a glass jar.

"Let me show you something," he said. "Bare your arm."

The cigarette fiend bared his pale arm. and the other laid the lean, black leach upon it. The leech fell to work busily. Its body began to swell. Then, all of a sudden, a kind of shudder convulsed it, and it fell to the floor, dead.

"That is what your blood did to that leech," said the physician. He took up the little corpse between his finger and thumb. "Look at it," he said. "Quite dead, you see. You poisoned it."

"I guess it was n't a healthy leech, in the first place," said the cigarette smoker, sullenly.

"Was n't healthy, eh? Well, we'll try again."

And the physician clapped two leeches on the young man's thin arm.

"If they both die," said the patient, "I'll swear off—or, at least, I'll cut down my daily allowance from thirty to ten."

Even as he spoke the smaller leech shivered and dropped on his knee, dead, and a moment later the larger one fell beside it.

"This is gastly," said the young man; "I am worse than the pestilence to the leeches."

"It is the empyreumatic oil in your blood," said the medical man. "All cigarette fiends have it."

"Doc," said the young man, regarding the three dead leeches, thoughtfully, "I half believe you are right."—School Journal.

A Good Woman's Three Rules for Being Happy

In that most interesting book, the Life of Alice Freeman Palmer, written by her husband, Professor George H Palmer, we find very many instances of her extreme devotion to the interests of girls and of her eagerness to be helpful to them. On one occasion she was to talk to a group of poor girls, and she asked them what she should talk about. Then up spoke one girl and said: "Tell us how to be happy, please."

"Well," said Mrs Palmer, "I will give you three rules for being happy; but mind, you must all promise to keep them for a week,and not skip a single day, for they will not work if you miss one single day."

The girls promised that they would not skip one single day, and Mrs. Palmer said:

"The first rule is that you will commit something to memory every day, something good. It need not be much, three or four words will do, just a bit of a poem, or a Bible verse. Do you understand?"

"I know," one of them replied, "you want us to learn something we would be glad to remember if we went blind."

"That's it!" exclaimed Mrs. Palmer; and then she added; "The second rule is: Look for something pretty every day. And don't skip a day, or it won't work. A leaf, a flower, a cloud—you can all find something. Isn't there a park near here to which you can walk? Stop long enough before the pretty thing you have found to say: 'Isn't it beautiful?' Drink in every detail, and see the lovliness all through. And my third rule is: Do something for somebody every day."

The girls—tenement house girls they were—promised that they would live right up to these three rules "and never skip once," for a week. And at the end of the week several of the girls told how they had kept the three rules, although it had been hard enough for some of them to do so, and how much happiness they had derived from doing so.

"I never skipped a day," said one girl, "but it was awful hard. It was all right when I could go to the park, but one day it rained and rained, and the baby had a cold, and I couldn't go out, and I thought sure I was going to skip. But as I was standing at the window almost, crying, I saw a sparrow taking a bath in the gutter that goes round the top of the house, and he had on a black necktie and was handsome, but I tell you it wasn't laughable a bit, not a bit."

And so the girl went on telling what a hard time she had not to "skip" one of the three rules for a week, and how she had finally "won out" and kept all of them to her great joy.

Any girl who reads this should find joy in keeping three such rules as these, and it would be so much easier for most of you to keep them than this poor girl of the tenements in her wretched environment. The rule in regard to doing something for somebody every day is the most helpful one of the three. for it has the fine spirit of service in it, and if we keep it every day without "skipping a single day," we will be keeping ourselves from falling into ways of selfishness and thinking too much of our own pleasure and not enough about the happiness of others. They who seek only their own happiness never find it.—Maurice Meredith in Zion's H[illegible]

PAUL'S THIRD MISSIONARY JOURNEY (CONCLUDED) CLOSING SCENES

International Sunday School Lesson for September 12, 1909

(Acts 21: 8-17.)

GOLDEN TEXT: "The will of the Lord be done."—Acts 21:14.

TIME: From May 1 to May 27, A. D. 57.

PLACES: Tyre and Cesarea.

DAILY HOME READINGS

M. Acts 21: 1-17;—Tu. Acts 6: 1-7;—W. Acts 11: 22-30;—Th. Mark 8:31-38;—F. Luke 6: 17-23;—S. Luke 18: 28-34;—Su. Phil. 1: 12-21.

BY THE REV. E. B. BURROUGHS, A. M., D. D.

There are two kinds of submission: The first is slavish, the second is free. Submitting because it is impossible to successfully resist is of the first kind. Submitting of our own free will and accord is of the second. The first may be called fate; the second is the exercise of faith in Him who doeth all things well. To the Christian submission to God's will is not difficult, for the Gospel reveals God as a Father of infinite love: "That He feels kindly towards men and holds a most sympathetic relation to them." God's service is not slavery. His "yoke is easy" and "His burden is light." Hence submission to His will is freedom, a "freedom as high as the vaulting of the blue sky and as broad as boundless space." It was because of this freedom that the Apostle could say, "The will of the Lord is done." Knowing in whom he believed he felt confident that regardless of "tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword," if God willed it, all would be well. Likewise may it be with us. That for each person in the world God wills that which is best should be the belief of all. Especially should this be true of Christians. Having entered into the service of the Lord they should feel satisfied that whatever God wills for them is for their good. True it may not always seem so. Like the Patriarch of old the feeling will sometimes come that "all these things are against me." But when such periods come let the thought that "all things work together for good to them that love God," cheer you and cause you to say, "The will of the Lord be done."

In our last lesson Paul was just bidding farewell to the ideas of Ephesus, and was setting sail for Palestine. In this we are to see his arrival at Jerusalem which place he was anxious to reach before one of the great feasts of the year took place. The great meeting of Pentecost would take place that year on May 17. In order to do this his travels would necessarily be great and perilous. But for this he cared not. He knew that he had a great duty to perform there and, regardless of the difficulties in the way, determined to go on and discharge it.

Light on the Text

1. *We were parted from them.* That is, Paul, Luke, and the seven delegates. They parted from the Ephesian elders. *The next day.* Since the wind usually dies away at sunset in summer in the Aegan Sea, it is probable that the ship stopped every evening. *Cos.* An island forty-five miles south of Militus. *Rhodes.* An island fifty miles south-east of Cos. Its name was given from the great quantity of roses which it produced. *Patora.* The capital of Lydia, and the seaport of Xanthus.

2. *Finding a ship.* Here the ship which had brought them 500 miles was left and the voyage continued on another.

3. *Cyprus.* In this island Paul and Barnabas had done missionary work. Acts 13: 4-13. *Syria.* The Roman province including Phamicia and Palestine. *Tyre.* The chief commercial part of Syria.

4. *Having faced the disciples.* The Gospel had been carried to Tyre by those who fled from Jerusalem because of Paul's persecution. Paul did not wait for them to find out that he was there but sought them out himself. *Seven days.* The time the ship took in unloading and taking on her cargo. *These said * * * * * through the Spirit.* The spirit informed them of the dangers awaiting the Apostles, and from this they were led. because of their desire for his safety, to infer that he should not go to Jerusalem. But Paul was more fully and correctly aware of the will of the Spirit and was satisfied that in spite of the bonds and sufferings awaiting him it was his duty to go to Jerusalem.

5. *With wives and children.* Young and old alike came to bid the kind-hearted Apostle farewell. *Kneeling down on the beach...* The common posture of prayer among the Jews was standing. But in times of sorrow, such as they regarded Paul's leaving them at that time, they fell upon their knees.

6. *Went on board the ship.* Possibly the same ship in which he came to Tyre.

7. *Ptolemais.* About thirty miles south of Tyre.

8. *Philip the evangelist.* One of the first deacons. He was driven from Jerusalem during the time Paul prosecuted the Christian Church. He now receives this same Paul as an honored guest.

9. *Four virgin daughters.* Unmarried. *Who prophesied.* Possessed a gift for expounding and teaching the Scriptures. They may have also possessed the power to fortell future events.

10. *Tarried there seven days.* About five days. *Agalos.* Believed to be the same mentioned in Acts 11:28. Having recently returned from Jerusalem he knew the feelings of the Jews there.

11. *Paul's girdle.* An Oriental article of dress worn by both men and women. *Bound his own feet and hands.* The girdle being several yards long he found no difficulty in doing this. He did this to place the event foretold more vividly before them. *The Holy Spirit.* The resolution was a true one for the prophecy was fulfilled, though not in the letter; the Gentiles believed Paul but their action was brought about by the hostile Jews.

12. *They of that place.* The Christians of Cesona. *Besought him not to go.* Sought to induce him to change his mind

13. *Breaking my heart.* "To melt away my resolution." Compare Matt 16: 21-23. *I am ready.* Not obstinately so, but because of complete self-surrender to God's will.

15. *Our baggage.* The things carried, including the alms he was taking to Jerusalem

16. *Bringing with them one Menason..* "This would imply that Nenason was at Caesarea and accompanied Paul and his companions to Jerusalem. It seems better to suppose that the disciples accompanied the Apostle in order to introduce Nenason, whom they knew." *Should lodge.* The city was at that time crowded, and it was well to secure lodgings in advance.

17. *The brethren received us gladly.* Both their private and personal greetings they manifested a spirit of gladness. A formal reception was held at the home of James the next day.

Charleston, South Carolina.

CONNECTING WITH THE SOURCE OF POWER

(Mark 5. 25-34)

The Epworth League Devotional Topic for September 12, 1909

BY J. O. RANDALL

The Theme and the Scripture

Related to the theme the compass of these verses includes the following suggestions:

1. The name of Jesus gives courage to effort and his character responds to the cry of necessity. With the hearing of Him light breaks forth in the gloom and shadows, and hope anew hangs her lamps in the horizon. "And His name through faith in His name hath made this man strong, whom ye see and know: yea, the faith which is by Him hath given Him this perfect soundness in the presence of you all."

2. The touch of Christ's life produces most wholesome results. It puts color into the brown dress of the sparrow, exalts the bronzed fisherman to the high estate of princes, makes forever refreshing the cup of cold water, and sets the portals of the highway of honor over against the service of the lowliest. His presence stirred into effort a weary, discouraged world, so that the blind cried for sight, the lame stretched out their hands for help. In every community He left a trail of quickened ambition behind Him, so that I do not at all wonder that the frail sufferer of our lesson said, hearing of him, "If I may but touch his clothes."

3. It is well for those who walk with Christ to expect manifestations of His interest and sympathy at any time. The dead level of monotonous endurance is fatal to a free, swinging, exuberant belief—an alert expectation. Many churches have settled down into the belief that certainly not more than once a year—at revival time—and perhaps not then, will any one be converted. Expectation is dormant if not dead. It will require the importunity—of necessity in some frail mortal—to break through the barriers and astonish everyone by finding Christ and soul health. Christ is not far off; he is near; touch Him even if you must crowd a little to do it. The disciples were not to blame; they simply did not think it was the time and place, and were, therefore, not expecting.

4. The marvel of the story to me is how touching this source of power puts women and men into the place of mastery and control. Out of touch with Christ a man is a prey to constant danger, but a right relation to God in Jesus Christ creates a deposit of responsible obligation that breeds courage and might. Tremblingly the subject of healing overcame the barriers of restraint—and they were strong barriers—and admitted her new estate. After all, the great asset is that we are known by the Physician. There is something fascinating about Christ's determination to individualize this case. Life is forever different after He has had converse with us personally. "Acquaint now thyself with Him and be at peace."

The Meaning of the Theme

The question is not of solvency but of application, not of power, but of the release of power, not of capital but of the investment of capital, not of bullion but of coinage, the mint, the clearing house, the counter.

We are accustomed to associating the work of Christ with the sea, the mountains, the rivers, the synagogues, the temple. Naturally, we like to set His deeds in good perspective, and temperament has much to do with choice; but for this lesson we must see Him in the "madding throng" and hear Him in the streets. Most of us live not by the deep mysterious sea, nor in the heights of holy solitude and granduer, nor yet by the living river, but in the streets, marked by the signs of toil and crowded and thronged by ambitious, where greed and selfishness unashamed assert themselves. In this maddened throng we can expect the Christ-mind and the Christ-life to live, to prevail? It is in the streets where competition blights with its hot breath the early moral standards of the youth; it is in the street that men see the margin between business standards and ethical standards; it is in the street that men enter the ways of death. Christianity can never heal and make happy this throng until the life of Christ is carried into its very channel, until simply in crowding they shall touch Him. Jesus feared not any environment. He was the Master of living and was happy among the people. Christianity is capitalized for the conquest of the world—every corner and condition of it. The Epworth League can do the greatest work of Christianity in a thousand years by teaching the young hosts how to carry the battle into the streets.

We often hear a cry for a constituency. A wail goes up that the people of this community are peculiar—they do not go to church. On the part of both laymen and ministers there is a tinge of resentment to men in their complaint. We show our vexation by the baits we put out to catch the unchurched crowd. Many think they are a yellow crowd and resort to mark-down methods of daily advertisers to get their attention. Jesus made a vital suggestion in this matter. His incarceration itself demonstrates that God wants us to go where the throng is. We are really equipped to bring Christ to the world. If we want to see a manifestation of the power of Christ, bring Him to the unsaved wherever they are.—From "Notes of the Devotional Meeting Topics."

The Views of Public Men

(*Continued from Page* 3.)

ideal. There is no more beautiful conception of life than that it is an overflowing spring. There is no true measure of greatness except the Christian measure, namely—service. If this ideal is good enough for America, it is good enough for all the world. If truth must, according to eternal laws, triumph, then this ideal must triumph over all lower ones, and how can it triumph over lower ideals unless it is brought into contact with them? * * * * If the Christian ideal is worthy to be followed in America, it is worthy to be presented in every land, and experience has shown that it is an ideal capable of being made universal, for it has commended itself to people of every clime and of every tongue."

Hon. Chester Holcombe, twenty years connected with our Diplomatic Staff in China, in *Atlantic Monthly*:

"The missionary has won his way, found his work in China, which, while primarily religious in character, is greatly helpful in all worthy secular affairs. No other foreigner comes in such close and intimate touch with the native as he. And he is the unrecognized and uncommissioned representative of what is best in every phase and department of American life. * * * * Did space permit, an overwhelming array of facts and figures could be set forth to prove the inestimable, though unrecognized, value of the missionary as an agent for the development of American commerce in every part of the globe. The manufacturing and commercial interests in the United States, even though indifferent or actively hostile to the direct purpose of the missionary enterprise, could well afford to bear the entire cost of all American missionary effort in China for the sake of the large increase in trade which results from such effort. * * * * The American missionary enterprise in China will play a part in our relations with that great Empire of even greater value in years to come than it has in the past."

Hon. John Barrett, ex-U. S. Minister to Siam:

"Summing up my experience as United States Minister, I would say that I had far more trouble with tactless and selfish business agents and promoters than I had with all the missionaries under my juridsiction. * * * * Everywhere the excellence of the schools and hospitals is acknowledged. The good influences, moreover, that radiate from them tend to make better men and women among the natives. It is no exaggeration to say that the missionaries are solely responsible for preventing the spread of smallpox all over China, Japan and Siam. * * * * It is well to note that nearly every Minister or Consul of the United Etates who has lyived many years in Asia, and therefore has been hrought in the closest contact with the missionaries and their work where he could study all the details of it, comes home more favorably disposed towards them than he was when he began his duties. * * * * We cannot think of withdrawing our missionaries from the Far East unless we are willing to withdraw our merchants. Our ministers of the Gospel must remain as long as our ministers of diplomacy."

Result of the Movement in Canada

BY HON. N. W. ROWELL, K. C.
Chairman Canadian Council.

"In the fall of 1907 the inspiration of the Layman's Movement came to us, and there also came financial depression and great scarcity of money. Shrewd observers and generous contributors said if the Movement enables us to hold our own under the adverse financial conditions it will accomplish much. What has been the result? Let me illustrate by a few of the Toronto Churches in which the Movement has really taken hold of the men:

METHODIST

	Year ending June 30, 1907	Year ending June 30, 1909
Carlton Street	3,240	5,532
Metropolitan	$8,696	$16,037
Sherbourne St. Church	7,042	15,759
Central Methodist Church ..	4,193	13,250

** * * "The result has been everywhere proportionate to the interest the ministers and laymen of the respective churches have taken in the Movement.*

"The same results have followed in the other denominations as appears by the following illustrations from both downtown and uptown and larger and smaller churches.

ANGELICAN

	1907-08	1908-09
St. James Cathedral	$7,500	$15,000
St. Paul's Church	5,400	15,000
St. Simon's Church	1,200	4,000
Church of the Messiah	200	1,250

PRESBYTERIAN

	1907	1908
x St. James Square Church (Always a strong missionary church)	$12,000	$15,539
x Bloor Street Church	7,000	12,074
x Old St. Andrews Church.	6,500	12,588
Chalmer's (11 month's)	505	* 1,518
Davencourt Road Church	432	* 1,318

* Denotes 11 months.

NOTE *x*. These amounts include contributions to theological colleges and other schemes of the church, but this does not affect the comparison, as the increase was due to the Missionary Movement.



MR. J. EDGAR LEAYCRAFT,
President of the Laymen's Missionary Movement of the Methodist Episcopal Church

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BAPTIST

	1907	1908
Jarvis St. Church	$7,108.76	$17,845.77
Walmer Road	6,433.73	13,015.33
Davencourt Road	1,461.64	5,690.87
Ossington Avenue	244.07	1,690.87

"These figures are not the result of a special appeal, but indicate a permanent increase in the annual contributions due to the adoption of more systematic of missionary finance, such as the weekly offering for missions and of new standards of giving.

"It is interesting to note the results throughout the city of Toronto:—

	June 30, 1907	June 30, 1909
Methodist	$55,397.45	$93,125.84
	1907	1908
Presbyterian	46,332	98,553
Baptist	23,225.82	55,005.58

"I have not the Angelican or Congregational figures before me. but I think the proportionate increases were similar to those of the other churches.

"The financial results are the least important in this missionary awakening. There has come to the men of the churches where the Movement has gripped them a new sense of both privilegeand responsibility in Christian—the privilege and responsibility of being co-workers together with Christ in the work of world-redemption—a new conception of stewardship that involves business talents as well as possessions. A new conciousness of personal relationship to Christ and a new sense of loyalty to Him."

West Central Africa Central Mission Conference

The sixth session of the West Central Africa Mission Conference was held in Quessua Mission Chapel July 7-11, 1909. Bishop Isiah B. Scott, presiding. The visiting members came by train, ricksha, bicycle, typoia, on oxen, and on foot. The services were conducted in the Kimbundu, Portuguese and English languages. The Holy Spirit was present and we all heard the word of God in our own tongue. The business session of the Conference opened at 9 a. m. each day. The sunrise meetings conducted by the native workers were largely attended and great benefit derived. The Bishop used as a text for his first sermon, "Let your light shine." The sermon was interpreted by Mr. H. C. Withey. The large audience heard gladly. The message seemed so individual; so suited to every case, that those of us who have learned of Jesus felt inspired to turn our light anew and hold them higher, while those who have not accepted the truth, were encouraged to seek Him who is not willing that any should perish. It is useless to attempt to comment on Bishop Scott as a gospel messenger.

All of the native workers brought written reports, and only two were unable to read their own reports. The report of District Superintendent R. S. Shields was full of hope and encouragement as were all of the reports, there was no note of retreat sounded from any of the faithful little band of workers. There has been an increase of probationers and members on every charge. Never before in the history of the Province was the call so loud, or the future so bright for the fight of the church against idolatry and superstition.

One interesting feature of the Conference was the presence of a native king, who spoke to the Conference and showed the family idol which has been abandoned and he, his family and nearly all of his village have accepted Christ. This old chief did not immediately destroy the idol when he lost faith in it fearing that his acquaintances and friends might think as the Jews thought of the body of Jesus, that it had been stolen. He handles and allows others to handle this great idol which for generations only sacred men or women could look on and not taste death(?) But he desires to keep it awhile and pass it around to children, slaves and every one to whom it has always been a mystery to prove to them that this false god is harmless as well as useless. God moves in a mysterious way, and who knows but that this idol may be an instrument in His hands to open the gates of day to some of these who sit in darkness. This Christian chief is already a blessing as he blows the horn each morning to call all in his village to prayer.

Sunday, July 11, was the day of ingathering. Bishop Scott preached at ten a. m. on the two notable conversions, Luke 22-62; Acts 9-16. The chapel was crowded and our hearts were quickened to put forth greater effort to win souls for the Master. At three o'clock in the afternoon several were baptized by the bishop; also probationers who have been growing in grace during the year were received into full membership.

From the very beginning of the Conference there was evidence of the presence of the Holy Spirit, and an intensity that increased during the entire session. Seed have been sown which will yield an abundant harvest.— Martha Drummer.

A Shining Light

Our master wants us to shine so as to make one little spot of the world brighter. Shining is always costly. Light comes only at the cost of that which produces it. An unlit candle does no shining. Burning must come before shining. We cannot be of great use to others without cost to ourselves. Burning suggests suffering. We shrink from pain; we do not set it down among the pleasant things of our life. We are apt to feel that we are doing the greatest good in the world when we are strong and able for active duty, and when heart and hands are full of kindly services. When we are called aside and can only suffer, when we are sick, when we are consumed with pain, when all our activities have been dropped—we feel that we are no longer of any use, that we are not doing anything. But if we are patient and suhmissive, it is almost certain that we are a greater blessing to the world in our time of suffering and pain than we were in the days when we thought we were doing the most by our work. We are burning now, and shining because we are burning.—*J. R. Miller, D. D.*

Southwestern Christian Advocate

631 BARONNE STREET.

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

A FORWARD MISSIONARY MOVEMENT

(Continued From Page One.)

Urged on by this movement and under the inspiration of the leadership of the laymen, the General Conference of our Church, in its meeting held last year in Baltimore, set the following amounts to be raised during the forthcoming quadrennium: $3,000,000 for 1909; $4,000,000 for 1910; $5,000,000 for 1911, and $6,000,000 for 1912.

We can conceive that this movement will do great good; it will have a wonderful effect in arousing the Church. It will be a powerful adjunct to our missionary organizations, both Home and Foreign. Large and systematic gifts will be forthcoming. It will be argued that this movement will not be of practical force to our membership in the South. This is a mistake. We will not have so large results, but we certainly can educate our people and particularly our laymen, who are year by year growing in wealth, to the almost overwhelming demands and needs of the Christless world. And as we lift the vision of our people to the point whereupon they will gaze upon the world, its needs and opportunities, by so much will we bring unto them the largeness of life with all its blessings. We must not rob our people by withholding from them this movement. We, therefore, urge upon all to read thoroughly the contents of this issue. We particularly enjoin the laymen to peruse these pages carefully, and if they catch the spirit of the movement we have no doubt but that the pastors will have an easier time in raising the benevolent apportionments of the several missionary enterprises of the Church.

WE WANT NEWS: Tell us about your revivals and some of the methods used; tell us about the new homes built in your community and the farms bought; tell us about the people in your town who are successfully conducting business enterprises; tell us of effort on the behalf of our people to educate their children. Give us news. A postal card will do.

AERIAL CONQUESTS

The progress achieved in the art of aviation during the past twelve months is indeed remarkable. Achievements of heavier-than-air machines which a short while ago excited great enthusiasm and wonder are now regarded as commonplace. New inventors and aviators are springing up on all sides, so that soon every state, if not every important city, will soon boast of its aeroplane club.

During the past week an international tournament of aviators was held at Rheims, France. This tournament, the first of its kind, was in every way successful. New records were made daily and new interest awakened in the science of aviation. It was demonstrated that the aeroplane even in its present stage of development is not so dependent upon weather conditions as has heretofore been thought. It is of course a cause of great rejoicing to Americans that Glenn H. Curtis, America's representative in the tournament, should have been successful in winning the principal event of the week. This contest was for the James Gordon Bennett trophy to be awarded to the aviator attaining greatest speed over a certain course. Curtiss succeeded in covering 12.42 miles in 15 minutes and 50 seconds. Other records were also established. Notable among these was the fiight of Henry Farman, the English aviator who covered a distance of nearly 112 miles in 3 hours and 5 minutes.

It is worthy of note that no fatal accident occurred during the week. This is in marked contrast to the number of fatalities which occurred during the recent automobile speed carnival in Indianapolis.

MISSISSIPPI WOULD PUT NEGRO OUT OF THE PROFESSIONS

At present the most remunerative fields for the Negro are medicine, dentistry, pharmacy and law. Except in the case of pharmacy, the young Negro can hang out his shingle with little or no capital and be assured of a livelihood from the beginning. In the case of pharmacy, only a few hundred dollars are necessary for a start. Once established, it is not long before, in most cases, a lucrative practice is built up. The men in these professions constitute, for the most part, our most substantial citizens, and are the backbone of many a commercial enterprise among us.

While it is true that there are rare cases when a Negro physician has a white patient, with these exceptions, which are few and and far between, the Negro professional man makes his money off his own people. We have thought that inasmuch in these fields we served only our own people, and that the lines of the races seldom crossed, we were safely entrenched. Now comes a note of discord from Mississippi, which is prone to establish a record in its opposition to the Negro. An element of whites in that State want the Legislature to prohibit the further issuance of licenses to Negroes for the practice of the professions. The reason for this is not the incompetency of the Negro; for every Negro who holds a certificate to practice law, medicine, dentistry or pharmacy was examined by a board of white men, and the assumption is the Negro was made to "toe the mark" or was turned down. What is the motive? Probably that the Negro is simply doing too well. It is not hard to find the envy and hatred and prejudice, as well as the injustice and the unreasonableness of such a movement. The radicals of the South, in their resort to extreme measures for the oppression of the Negro, will fail of their purpose, and in the end the Negro will be helped rather than hindered by such operations.

"Whom the gods would destroy they first make make mad." The unreasonableness of the average Southerner on the race question makes him the laughing stock of all thinking men. His untenable opposition to a backward people will be his undoing. The loud boast of superiority becomes a mere sham when such methods are resorted to.

It is safe to say, however, that no such prohibitive measure as now proposed can find its way immediately among the statues of Mississippi.

Governor Noel, the present Chief Executive of Mississippi, has a reputation for fair play and a square deal. He alone will be able to thwart the movement, and the Negro of Mississippi will bear the Governor eternal gratitude for his good offices. But more, you can always count upon a timely word from some influential Southern source when such a radical measure is proposed. The South (an increasing minority) has conscience and a sense of right. Herein lies the hope in the dark situation. It remained for the *Daily Picayune* of this city to deal this Mississippi meanness a death blow. In an editorial under the heading "Unjust and Unworthy Move," the *Picayune says*:

"A wholly uncalled-for and useless movement is being discussed to enact laws barring the Negroes from being licensed to practice medicine, pharmacy, dentistry and other professions in Mississippi.

"Under existing laws in that State, before a Negro can become a physician, a lawyer, a dentist, or a druggist, he is required to stand the same examination as that required of white applicants, and, as a rule, their papers submitted are more closely graded. Therefore, when a Negro succeds in passing one of these examinations, it can be taken for granted that he is as well-equipped for such profession as the average white man.

"The agitation of the subject is too unreasonable and unjust to be received with any considerable favor, and it will come to nothing."

THE NEW SECRETARY OF THE LAYMEN'S MISSIONARY MOVEMENT

Mr. S. Earl Taylor, the newly-elected General Secretary of the Laymen's Missionary Movement of the Methodist Episcopal Church, brings to this new work an exceptionally rich experience in connection with the missionary activities of the Church. He is the son of a Methodist preacher; a graduate of Upper Iowa University; for a number of years he was engaged in Young Men's Christian Association work as physical director and general secretary, and later as traveling secretary of the International Committee.

He has been more or less directly connected with the Missionary Society since 1898, at which time, as the leader of the Student Missionary Campaign, he became widely known as a pioneer in missionary educational work among young people. The work he conducted during this period was so successful that in 1900 the General Missionary Committee created the Young People's Department of the Misionary Society. Mr. Taylor was elected as the first Secretary for Young People's work, which position he has held until the present time.

Aside from the Young People's work, however, he has rendered notable service to the Church in other directions. From 1902 to 1904, as the Executive Secretary of the Open Door Emergency Commission, he helped to stimulate the missionary awakening which at that period saved the Missionary Society from disastrous retrenchment and registered gratifying increases in the missionary offerings.

He has been at the forefront in the organization and development of the Interdenominational Young People's Missionary Movement, and on at least four occasions has been called to assist in the development of young people's work in Great Britain and other countries. In 1896 he made a trip around the world, accompanying Dr. John F. Goucher for a portion of the journey, and had special opportunities for studying missions in connection with the Southern Asia Jubilee exercises in India, the Morrison Centennial in China and the Biennial Conference of the World's Student Christian Federation, held in Japan. Recently on another trip he has had an opportunity for studying at first hand the missionary problem in the near East. He is a man of unusual organizing and executive ability and will bring to the Methodist Laymen's Missionary Movement those qualities that are most needed at this important period of its work.

Colonel E. W. Halford, who as Corresponding Secretary has rendered invaluable service during the past six months in organizing the office and in preparing for the National Missionary Campaign of the coming winter, will continue in active official relationship with the movement. He accepted the secretaryship last winter only upon condition that at the earliest possible moment another man be secured for the more detailed executive work. Colonel Halford is also a member of the Executive Committee of the Interdenominational Laymen's Missionary Movement. His wide acquaintance with men and affairs, his observations of missionary operations in the Philippines and elsewhere, his grasp of large problems and his unusual power on the platform as a speaker to men, combine to make him an exceptional leader, both in the councils of the Methodist organization and in the broader work of the National Campaign.

The office of the Movement is at 150 Fifth Ave, New York City.

The fortieth Annual Sesion of the General Executive Committee of the Woman's Foreign Missionary Society of the Methodist Episcopal Church will be held in Emory, Methodist Episcopal Church, corner of North Highland avenue and Rippey street, East End, Pittsburg, Pa., October 28-November 4, inclusive. In addition to the officers and delegates all returned and outgoing missionaries, missionaries of the General Board, Branch Secretaries of Young People's and Children's Work and the editors of the Quarterlies are cordialy invited to attend. All persons entitled to entertainment are requested to send their names at an early date to the Chairman of the Hospitality Committee, Mrs. C. A. Wright, 1334 Sheridan Place, E. E., Pittsburg, Pa. The Reference Committee will meet in Emory Church, commencing on Friday, Oct. 22, at 9:30 a. m., and the Home Board commencing on Tuesday, Oct. 26. All missionaries are requested to meet with the secretaries on Oct. 27.

The International Epworth League number of the *Pacific Christian Advocate* is a great issue. Sixty-eight pages of four columns each, profusely illustrated, give an account of our Methodism in the great Northwest. Evidently this issue cost Dr. David L. Rader, the editor, much time an energy. He served Methodism of the Northwest in particular, and world-wide Methodism in general, largely by putting out this issue. The *Pacific* is entitled to a high seat in the family of Advocates.

People of Interest

Bishop Mallalen preached at Centennary Church, Boston, last Sunday.

Bishop Burt says that the net gain of members in Europe in the past year is above 2,000.

Since January Bishop Berry has been in Buffalo, his Episcopal residence, only twenty-six days.

The Rev. A. J. Lyon, father-in-law of Bishop McDowell, died at the home of the Bishop in Evanston a few days ago, at the age of eighty-one years.

The Rev. O. Gillespie, of the Upper Mississippi Conference, will have the prayers of the brethren of his Conference for the recovery of his wife, who has been ill for some time.

Bishop T. B. Neely preached the centennial sermon at the celebration of the one hundredth anniversary of the old First Methodist Episcopal Church at West Long Branch, N. Y., August 17th.

The Rev. J. C. Duplantis, Pastor of the white Methodist Church, Lutcher, preached a splendid sermon in our church at that place, of which the Rev. C. C. Landry is pastor, on a recent Sunday evening.

President W. P. Thirkield is to address the Laymen's Association at the forthcoming session of the Cincinnati Conference, and is also the speaker at the Conference Claimants' Anniversary on the opening night.

The Rev. J. M. Williams, of Pine Vittage, Mo., who preaches short sermons, has received a very substantial token that they are appreciated, in the form of sixty acres of land, presented by a member of his congregation.

Mrs. Binetta Washington, of Chicago, Ill., and little son, after spending the summer in Brookhaven, Miss., with her mother, Mrs. J. R. Crump Farnell, have gone to Meridian to visit her mother-in-law, Mrs. A. F. Washington.

The Rev. Dr. George B. Smythe is to deliver the missionary lecture for the year 1909-10 at the School of Theology of Boston University. Dr. Smythe, who spent a number of years in China, is Assistant Secretary of the Board of Foreign Missions of the Methodist Episcopal Church, having for his territory the Pacific coast.

Dr. George Heber Jones, who has just returned with his family from the Far East, is to have charge in the United States of the general preparations for and conduct of the Korea Quarter Centennial, approved for 1910 by the general committee of Foreign Missions. Dr. Jones' present address is 275 Dudley Avenue, Utica, N. Y.

From a paragraph in the *Central Christian Advocate* we take the following: "Dr. Ernest Lyon, the American Minister to Liberia, is an earnest Christian and a Methodist. He dropped into the morning devotion at our college in Monrovia lately and addressed the students to the edification of all present. The Minister is always pointed and convincing in his arguments, and on this occasion, he created great enthusiasm and left amidst an outburst of applause."

A cablegram from London, dated August 18, states: "General Booth, of the Salvation Army, has postponed his American and Canadian trips set for this fall. He is suffering from septic poison of the eye, which has caused the abandonment of his religious crusade in the provinces and his return to London." Later, August 21, he was operated upon, and a quantity of pus was removed, but the doctors are not yet able to state whether or not the General's sight will be saved.

The Rev. James N. Wallace, pastor of our Scott Methodist Episcopal Church, Denver, Colorado, is making heroic efforts to wipe out the present indebtedness. The building now occupied by our membership there is a substantial brick building and was purchased from the United Brethren at the cost of $3,500. Of this amount $1,500 has been paid. Brother Wallace is seeking the help of the friends in all parts of the Church, and he is entitled to help. Any communication sent to the Rev. James N. Wallace, 823 E, Twenty-sixth Avenue, Denver, Colorado, will be acknowledged.

Cards are out announcing the marriage of Miss Charlotte Crogman, daughter of Dr. and Mrs. W. H. Crogman, of Clark University, and the Rev. Richard R. Wright, Jr., Ph. D., the ceremony to take place at Clark University, Atlanta, Ga., Sept. 8. Miss Crogman is one of the most brilliant and cultured women of the race. For several years she has held the chair of ancient languages in Clark University. Dr. Wright is a sociologist of national reputation and at present the editor and manager of the *Christian Recorder,* the official organ of the African Methodist Episcopal Church.

Bishop Berry in the *Pittsburg Christian Advocate* writes: "I want to congratulate the trustees and friends of Beaver College upon the election of Dr. W. W. Foster to the presidency. I have known that Doctor and his charming wife for a good many years. He is a born school man, and his wife a most popular leader among young women. I predict that they will succeed at Beaver. No one in Pittsburg or the region around about need keep them even a 'six months probation.' I trust that all our Methodist folk will take Doctor and Mrs. Foster into 'full connection' right away."

The Rev. R. T. Weatherby, Pastor of Key Chapel, Murfreesboro, Tenn., was recently granted two weeks' vacation by his official board, during which time he visited Memphis and relatives in Durant, Miss. He preached in the Church at the latter place, where the Rev. D. A. Bragg is now



THE REV. JAMES T. DOCKING Ph. D.
President of Rust University

We made note last week of the election of Dr. J. T. Docking as President of Rust University, Holly Springs, Miss. Dr. Docking will thus be called into the very heart of our SOUTHWESTERN constituency. In order that our people may know him the better we give herewith a good likeness of the Doctor.

Pastor. The Rev. Mr. Weatherby received his earliest and first Christian teaching in this Church and his return after many years as a faithful minister of the Gospel greatly delighted the hearts of older members, who remembered him only as Travis. He has served as pastor of our Church at Springfield, Tenn., more than seven years as Secretary of the Young Men's Christian Association of Atlanta, Ga., and is now filling a most successful and acceptable pastorate in one of the leading churches of the Tennessee Conference.

Colonel William B. Sellers, whose name is familiar to our readers because of his ten years connection with the Freedmen's Aid and Southern Education Society as recording secretary, and more recently as bookkeeper of the Freedmen's Aid Society, died at Christ's Hospital, Cincinnati, Ohio, August the fourteenth. The *Western Christian Advocate* gives the following items concerning Colonel Sellers:

"He resided in Covington, Ky., and was a member of Union Methodist Church, of that place. He was seventy-five years of age. He leaves a widow, three daughters, Misses Sallie and Helen Sellers, of Covington, Mrs. Edward Lindley, of Indianapolis, Ind., and two sons, Truitt Sellers, of Columbus, O., and Edward Sellers, of Indianapolis, Ind. The funeral was private, and was held Sunday, August 15th, and the interment was at Lebanon, Ohio, Monday."

News Paragraphs

Bishop H. M. Turner thinks that the Negro population of the country numbers 18,000,000.

Automobiles to the value of more than $40,000,000 have been registered in Massachusetts since the first of January of this year.

By the Kaiser's order football is to be adopted as a part of the physical training of German soldiers, in order to make them more supple and adaptable.

The attendance of Roman Catholic clergy at moving picture shows has been prohibited on pain of canonical punishment, including suspension from the celebration of mass.

On a recent Monday, the Pennsylvania Railroad placed orders for about $8,500,000 worth of new equipment, said to have been the largest order of its kind ever given at one time.

The new Lincoln cents have been in great demand. They have sold in Kansas City for a quarter. No more of these pennies will be coined at present; new dies will be made, on which only one initial instead of three will be permitted.

Mr. Hanford Crawford, a member of the Book Committee, has an interesting and instructive article in the *Independent* of August twelfth, on "Ethics of a Big Store." Of course Mr. Crawford handles the subject well, being general manager of the department store of Scruggs, Vanderroot & Barney, St. Louis. He is also president of the Retail Merchants' Association.

The *Texas Christian Advocate* publishes the following statistics regarding crime: "In 1850 there was one criminal to every 3,442 of population. In 1860 there was one criminal to every 1,647 of population. In 1870 there was one criminal to every 1,021 of population. In 1880 there was one criminal to every 837 of population. In 1890 there was one criminal to every 715 of population. In 1904 there was one criminal to every 300 of population."

The immigration for the year ending June 30, 1909, was 751,786. It was 31,000 less than that of the previous year and 533,000 less than the immigration for 1907. The figure is the lowest reported since 1902. The classification by races indicates that more than one-fourth of the immigrants came from Italy, and that of the 190,000 Italians 165,000 were from Southern Italy. The lead of the Italians is very large throughout a period of eleven years.

On September 25th New York City and the entire Hudson valley will begin a two weeks' celebration of the discovery of the Hudson River three centuries ago by Henry Hudson, the explorer, and the successful launching by Robert Fulton a century ago, on the same stream, of the first mechanically operated boat to sail successfully on any water. The program is interesting. Monuments to distinguished men who have made the Hudson valley memorable are to be dedicated.

The anti-cigarette law went into effect in Missouri August 16th. The new law provides a fine of not more than $10 for any boy, 18 years and under, caught smoking a ready-made cigarette, or a home-made cigarette, and the mere fact that a boy has the "makings" is considered sufficient evidence for a conviction. A dealer who sells cigarette tobacco to a boy is subject to a fine for the first offence of not less than $10 nor more than $100; for the second offense a fine of not less than $50 and it may go to $500. One-half of the fine so recovered shall go to the complaining witness.

Dr. Booker T. Washington, in opening his annual address before the National Negro Business League at Louisville, Ky., said: "When the League began its work there were few drug stores owned or controlled by black people. Now we have nearly two hundred. A few years ago there were only about half a dozen Negro banks in the country. Now there are forty-seven. Dry goods stores, grocery stores and industrial enterprises to the number of over ten thousand have sprung up in all parts of the country. A little more than forty years ago, when the Negro was made free, he had almost no acres of land. Now he has an acreage almost as large as New England. Then he had almost no homes, now he has 400,000 homes. Then he had few farms, now he has 200,000 farms. Then he had no insurance company, now he has eighty-five. Then he had no undertakers, now he has several thousand. When the American Negro was first made free only about 3 per cent could read and write. Now 57 per cent can both read and write. Then he had few churches, now he has 26,000 churches."

Negro Farm School Proves Great Success

Encouraging Results Secured After One Week of Work

Encouraging results have been secured at the Negro Farm School of Clark University, Atlanta, Ga. There were eighty Negro farmers in attendance as students from 38 counties, 23 teachers coming from 13 counties, and 12 preachers and two Bishops representing 10 counties, all of whom are respected by both white and colored in their communities.

Hon. J Pope Brown, State Treasurer, and one of the largest planters in the State, created much interest in his discussion, "What the Landlord Ought to Do to Improve the Farm, And What the Tenant Should Do to Keep Up the Improvements." Mr. Brown told of his experience in dealing with white and colored tenants, and of his decision to handle only Negro tenants. However, he said he doubted as to whether the Negro is a natural farmer, because of his lack of interest in keeping up the soil and his carelessness about the stock.

Prof. J. H. McClain, of the Experiment Station discussed, "Dairy Extension Work." He said in part, that Georgia buys 90 per cent of her pork, expends 12 millions for guano, and 3 millions for butter, cheese and cream, because of the poor condition of her soil. That the only remedy for improving the land is Live Stock. That 85 per cent. of the food bulk given to stock, returns to the soil as fertilizer. That cheese, milk, cream and butter are bringing good profits, and every farmer who cares properly for his cows, can share these profits. That dairying gives opportunity for ready cash. A farmer with a good paying herd, should keep a daily record of each cow. He stated that a short course in dairying is being given to white farmers, and he kindly offered to instruct a few of the interested Negro farmers, if the equipment can be placed at Clark University.

Mr. F. G. Hunnicutt, Editor *The Southern Cultivator,* Atlanta, Ga., gave some vaulable information about the farmer's orchard and garden. He said that he can tell every Negro farm, because he has attempted to do too much. He urged them to improve their home whether rented or owned.

Prof. R. W. Flint, of the Experiment Station, held the attention of his audience without much trouble, as he discussed, "Swine Raising in the South." He stated that Georgia ranks 23rd in hog raising, because more and better hogs are needed.

"Butter Making on the Farm," was discussed hy Prof. C. L. Willoughby, Dairyman and Animal Pathologist of the Experiment Station, Prof. Willoughby, told how to have good butter and how to secure a good market for it.

Hon. A. C. Lewis, Assistant State Entomologist, told of "Insects Injurious to Farm Crops." Mr. Lewis took up the various kinds of troublesome insects and gave simple remedies for their extermination.

Mr. Loring Brown, Manager of the Belmont Farm, discussed, "Poultry Raising on the Farm." He held the attention of his audience for neraly two hours in a very instructive talk. He said that he feeds 5000 chickens daily and that his hens will net him $4.50 each for eggs this year. He is ahle obtain these results through care and attention; kinds and changes of feed. Mr. Brown gave some valuable hints as to the increase of the yield per acre on the general farm.

Among the speakers was Bishop Holsey, of the Colored Methodist Episcopal Church, who is a gardner of the first rank, and his talk upon celery raising was very helnful indeed.

One of the most helpful talks delivered was that of Mrs. C. J. Galloway, who spoke on the subject, "What Can Be Done With a Cow and Few Hens." Mrs. Calloway showed that she had cleared in the months of January and February, $32 and $28 respectively, upon her cow and hens. These are the months in which few farmers make any money. It is to be regretted that more farmers' wives were not present to hear Mrs. Calloway's helpful lecture.

Mr. P. D. Johnson told of his Demonstration work among farmers. Mr. Johnson, under the direction of Mr. Gentry, travels among the farmers and encourages them to set aside one or two acres for new method experiment. In this undertaking, he met with much success which was evident from the testimonies of some of the men present.

Mr. Fletcher Nelson stated that he runs a seven horse farm, and as a result of the Demonstration work, he hopes to get one bale on the experiment acre, and 700 pounds per acre on the general farm, 25 bushels of corn on the experiment acre and 20 bushels the general farm.

Mr. S. S. Dawson , of Washington county, stated that there were five men of his community owning some two thousand acres of land, and that these colored men had obligated themeselves to assist any worthy struggling brother to the amount of $2000. That they had so helped 22 men in the past six years.

The last day of the Farmers' School was devoted to the rural school teachers, about 40 of whom representing 13 counties, were present and took part in the discussion, "The Improvement of the Rural Schools." The discussion was lead by Prof. J. A. Wilson, Principal of the Normal Department at Clark University. Prof. Wilson urged the rural teachers to encourage their bright pupils, who are planning to teach, to attend some good normal school for preparation. That by so doing such prospective teachers will be in better position to demand better things for their schools. He also gave some helpful advice as to grading and arrangment of daily programs.

Mr. A. Z. Kelsey, of Bibb County, gave an interesting account of his efforts in building up and fitting up a school at a cost of $1200. He attributes his success among his patrons, to the fact of his being positive, truthful and honest with them.

Mrs. Lautier, of Turner County, gave an interesting account of how she keeps a school nine months in session with four teachers and raises salaries and expenses among the people by means of entertainments and bazaars.

The teachers manifested an enthusiastic desire to continue their part of the work in connection with the Farmers' institute. The following resolutions were received and adopted:

"Whereas, we the teachers of the thirteen counties here represented, do highly indorse the work of the Farmers' Institute as organized by Professor Parks; and

"Whereas, the teachers' session is to be a permanent feature of the Farmers' Institute at Clark University; therefore be it

"Resolved, That we do all in our power to promote the work of the Farmers' institute; that we encourage industrial work in our schools, such as sewing and cooking for the girls and farm gardening for the boys; that we instruct our pupils to obey the law and to become useful to the community; that we put forth every effort to obtain better school houses, better school equipment, better teachers and longer school term; that we highly indorse compulsory education and the passage of the prohibiton law, and finally, that we, the teachers of the thirteen counties here represented, will try to develop the moral and social life hy abstaining from the use of all intoxicants by taking an active part in church and Sunday school work, and by living among the people whom we teach."

The farmers closed their session by passing the following resolutions:

"Whereas, the Negro Farmers' institute, organized by Professor P. C. Parks, under the auspices of the agricultural department of Clark University, has proven to be a success and untold benefit to the farmers wherever organized;

"Resolved, therefore, That we, the Negro farmers attending the Farmers' Summer School, do heartily indorse the efforts of Professor Parks and the faculty of this institution for the wisdom and forethought that they have exercised in establishing these institutions and summer schools;

"Resolved, further, That a local Farmers' institute be organized in each of the 34 counties here represented, and from these institutes will organize an institute in every progressive community in said counties;

"Be it further resolved, That we solicit the sympathy and co-operation of the planters and business men of the State in order that our work may be brought close to the real needs of the Negro farmers.

"Whereas, it has been unfortunate for the Negro farmers of the state that they have never had any one to teach them the best methods of farming, so as to improve the land and to get the most out of their farms;

"Be it further resolved, That we indorse the effort to bring among us such men as Hon. J. Pope Brown, Mr. E. Gentry, Mr. Loring Brown, Mr. F. G. Hunnicutt, Professor Willoughby, Professor A. C. Lewis and others, to instruct us in the best methods of caring for and managing our farms;

"Resolved further, As colored farmers, we indorse the reduction of cotton acreage by the rotation of crops, and by giving more attention to the growing of live stock, by planting our orchards and gardens, and taking better care of the terraces and woodlands;

"Resolved, further, That we deplore the tendency among some white farmers to uphold vicious Negroes, who disturb the peace of the community by drinking whiskey and shooting up Negro communities, and yet rely upon the protection of the man for whom he is working;

"Be it further resolved, That we pledge ourselves to foster every opportunity for education in our communities and that we advocate the lengthening of the school term in the country districts;

"Be it also resolved, That we stand for law and order and the purity of the home, community and the State."

Nashville.

Editor Southwestern Christian Advocate:

Walden University at Nashville, Tenn., will welcome many students in September. This is the oldest and largest college and university of a professional character in the world for colored people. The medical department will open for students again September 15, 1909; and for the Pharmaceutical September 22, 1909; and for Dental September 29, 1909. The other departments will open for the year September 29, 1909. It would be well for all studnts to be present at tthe beginning of the college year. The Faculty will be increased, the courses of study strengthened, and the requirements made to conform to the greater demands of college work.

Walden University seeks to fit the young men and women of the colored race to meet every just expectation of mind and conduct, of duty and purpose and of citizenship and business, in this life. To make efficient, successful, and useful men and women is what Walden University provides and does. More than 12,000 students have attended her recitations, more than 1,600 have carried diplomas away after they completed their courese of study; more than 70 teachers, of rare culture and experience, concentrate their best efforts to educate and train the many students in the thirteen departments last year, and the year before us. Of the 843 students with us last year, there graduated last College year in Medicine 60; in Dentitry 19; in Pharmacy 19; in Nurse Training 4; in College Courses—Bachelor Degrees 8; in the Four-year Normal Course 26; in Commercial 11; in Braden Bible Training School 4; in Industrial 3; and in the Eighth Grade English to Normal 33; making 186 last year.

Students will do well to send for catalogue, and also correspond with the President or Dean of the Departments, before coming. Catalogues are free. Let students come early. Engage rooms soon.

Address John A. Kumler,
President Walden University,
Nashville, Tenn.

Sparks from the Anvil

It is not pleasant to be in either condition, but the moneyless man is far better off than friendless man.

There is one passion to which you may make a complete surrender—the passion of a lofty ideal.

The darker the night the brighter the day. After all, the shadow may be the price we pay for the sunshine.

You make a mistake when you think that poverty means only the lack of gold. Its worst form is the poverty of thought and ambition.

Forget your losses, your past errors, and mistakes, or think of them only as sent to enrich your inner life, to strengthen you and make you more thoroughly human, helpful and sympathetic.

Recent District Meetings

ATLANTA DISTRICT.

The Atlanta District Conference, Epworth League and Sunday School Convention assembled in the St. Stephen Church, Fairburn, Ga., August 4-8, the Rev. C. L. Johnson, District Superintendent, presiding. The following elections occurred: The Revs. N. J. Crolley and H. E. Burns, secretaries; E. H. Oliver to represent the Board of Home Missions and Church Extension; L. H. King to represent the SOUTHWESTERN and reporter to same. The several committees were appointed; the conference business was taken up and befiitingly despatched. Dr. Johnson's preliminary remarks were quite timely and sounded a new note for the District. The forenoon of the sessions were taken up with regular conference business; the afternoon by the work of the convention. Reports of the pastors and representatives showed that the interests of the work have not been neglected—a fact in evidence being the benevolent collections, more than $1,000.00 having been reported to date. The addresses, papers and discussions of the delegates were helpful. Those introduced to the conference and who made strong addresses were: Drs. J. W. E. Bowen, president of Gammon; W. H. Crogman, president of Clark; G. W. Arnold, secretary Stewart Missionary Foundation; J. P. Wragg, agent American Bible Society; J. C. Sherrill, returned missionary; I. G. Penn, secretary Epworth League; Prof. P. C. Parks, director Agriculture C. U.; also the Revs. P. H. Travis, District Superintendent; Jno. Crolly, M. M. Allston, of the Griffin District and the Rev. Mr. Maxwell of the African Methodist Episcopal Church. Special contributions were made as follows: To Drs. Penn for General Epworth League expenses, $3.00; Wragg, for Russell Sage Fund, $10.00; Sherrill, for Africa, $26.00. The SOUTHWESTERN received eleven annual cash subscribers. Recommendations were made as follows: For Deacon's Orders, N. Bridges, Thos. Clark, S. J. Johnson, B. H. Hardy; for Reception on Trial, W. J. Smith, Wm. Davis, E. D. Hues, E. A. Robinson, U. S. G. Dongan, W. R. Stephens and E. H. Lee. L. H. King preached the annual sermon. Able sermons were preached by the Revs. R. T. Jackson, E. H. Oliver, S. B. Beauford, J. H. Long, J. A. Rush, H. C. Dennis, resulting in a great spiritual awakening of church and townsmen. Six persons were added to the church on profession of faith. On Saturday afternoon the Woman's Home Missionary Society, under direction of Mrs J. A. Rush, held a very interesting session with which the formal business of the conference ended. Having selected Palmetto as the seat of the next meeting, the conference adjournd, leaving the impression that this was in many respects the record-breaker in the history of tho district. Too much cannot be said in commendation of the magnificent way in which the Rev. E. C. W. Cox and wife, with his loyal people and frinds cared for the conference. The enlarged parsenage and renovated and modernized church structure are indices of the sterling work accomplished wtihin three months. Mention should also be made of the generosity of the white friends of Fairburn who proffered their assistance in seeing that hospitality was not wanting.—L. H. King.

BIRMINGHAM DISTRICT.

The Birmingham District Conference of the Central Alabama Conference convened in Enon Church, Birmingham, Alabama, July 28 to August 1st, the Rev. E. Mixon, pastor, the Rev. Dr. J. W. Thomas, District Superintendent, presiding. L. D. Williams was elected secretary; Miss Maggie Pickett, assistant; J. C. Curry, statistical secretary; W. S .Rice, assistant. Reports of the District Superintendent and pastors showed the district in good condition, every interest of the church being safely guarded and cared for. The total of benevolence for all causes was $446.00. Thursday night Dr. R. E. Jones, editor of the SOUTHWESTERN, delivered an address to a large audience in behalf of the SOUTHWESTERN and the new office building. Several subscriptions and $5.00 for the new building was the result of his effort.

Friday the conference had as its guests Dr. M. C. B. Mason, of the Freedman's Aid Society; Dr. E. M. Jones, Field Secretary of the Board of Sunday Schools; Dr. A. P. Camphor, President of the Central Alabama College; Mr. J. C. Manning, of Alexander City, Alabama; Dr. R. J. Buckner, District Superintendent Anniston District; and the Rev. L. S. Price, of Sylacauga, Ala. Friday evening was the rally for the Central Alabama College and $125.00 was collected Friday night. Dr. M. C. B. Mason delivered a famous address at the Tuggle Institute Auditorium, "Solving the Problem in Dixie." Drs. Jones and Campbor addressed the conference in the interest of their work. J. R. Eatman was recommended to the annual conference for orders and W. J. Harris for admission on trial. Dr. J. W. Thomas greatly impressed the ministers and delegates by the manner in which he conducted the business of the conference. The Sunday School and Epworth League were well represented, with Mr. E. D. Coleman, District President of the League. Excellent papers were read by Prof. W. C. Davis, Mrs. Georgia Hamlet, Miss Eunice Trammell, S. Ray, Jr., and others. Acceptable sermons were preached by J. S. Nelson, H. F. Thomas, A. L. Boyd, L. S. Price, of Sylacauga, J. P. Greggs.

Sunday, at 11 a. m., Dr. E. M. Jones preached an impressive sermon. At 3 p. m. the Rev. W. T. Trammell was at his best. At 8 p. m. Dr. J. W. Thomas, District Superintendent, preached an able sermon. The Rev. Mr. Eugene Mixon and his people gave the conference most hospitable entertainment.—L. D. Williams.

MONROE DISTRICT.

The Monroe District Conference, with the Rev. J. O. Brown, District Superintendent, in the chair, met in Mt. Nebo Church, August 11, 1909. The Rev. J. R. Williams was elected Secretary; M. J. Keller, Assistant; the Rev. L. H. Smith, Statistical Secretary. The District Superintendent addressed the conference in a very interesting manner, and also read his report, which showed marked improvement on the lines of church work in the District, after which he administered the Lord's Supper to a large gathering. The Rev. J. C. Clark preached the introductory sermon in a highly impressive manner. The Rev. Mr. Deaver of the African Methodist Episcopal Church, from Arkansas, was introduced and preached. Many visitors from different denominations were introduced to the conference. The educational sermon was preached by the Rev. T. A. Baily and was enjoyed by all. The Rev. W. Scott Chinn, representing the SOUTHWESTERN received 21 subscriptions and brought fraternal greetings from the New Orleans North District. Eight dollars was raised for the Bastrop Academy. Sunday at 11 a. m. Rev. J. O. Brown preached with great power. The Rev. T. H. Munson, our able preacher, preached Sunday night to a crowded house of nearly a thousand persons. The Rev. C. L. Angrum had his fine church in splendid order and entertained the conference royally. Forty souls asked for prayer. The good people of Nebo, Bastrop, Washing and Sinai spared no pains to make this session the grandest ever held on the Monroe District. Monroe was chosen as the seat of the next conference.—H. R. Armstrong.

GREENSBORO DISTRICT.

The Greensboro District Conference convened in St. Peters Church Wednesday evening, July 14, 1909. The welcome address on the part of the ministry was delivered by the Rev. W. F. Allen; response by the Rev. J. W. Jones; on the part of the laity, Miss Floy Gilmer. The annual sermon, preached by the Rev. D. McRae, was very inspiring. The conference was organized Thursday morning with the popular District Superintendent, the Rev. S. F. P. Peace, in the chair. R. W. Winchester, B. D., was chosen secretary, with J. A. Laughlin and W. I. Dixon assistants. A. S. Cottingham, reporter to the SOUTHWESTERN. Dr. I. L. Thomas, Field Secretary of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, was introduced and addressed the conference. Dr. Thomas always has something interesting to say. Mr. Smith, District Superintendent of Winston District, and M. M. Jones, D. D., District Superintendent of Raleigh District, were introduced and also N. D. Shamborguer, pastor of St. Paul Methodist Episcopal Church, Winston.

The report of the District Superintendent was very interesting, and showed that the work was advanoing along all lines and that he had the work at heart and was carrying things to success. This was his first report of the District, but by the way in which he handled it one would not have thought so. The conference was pleased to listen to an encouraging address by Dr. M. M. Jones, of Raleigh District. The Rev. N. D. Shamborguer addressed the conference in the interest of the Brotherhood of the Methodist Episcopal Church. In the evening session a paper, "How To Train Children," was read by A. S. Cottingham. The Revs. R. W. Winchester and J. A. Laughlin addressed the conference on the subject of Missions. Bro. Winchester had thoroughly prepared himself for the occasion and appealed to his audience in a very impressive way. Bro. Laughlin, who always puts fire in things, closed and a good collection was taken. Friday morning the conference was addressed by the Rev. R. Smith, of Winston District. Bro. Smith always pleases when he speaks. The Rev. J. W. Simpson, pastor of Ashboro charge, made some interesting remarks. Dr. S. A. Peeler, president of Bennett College, made very helpful remarks touching the benevolent collections. The Rev. M. C. Laughlin followed with a sermon which pleased all. Friday afternoon was given in part to the anniversary of the Woman's Home Missionary Society. A well prepared paper was read by Mrs. W. T. Lomax. Short speeches were made by Mrs. M. M. Jones, Mrs. J. A. Laughlin, Mrs. James Smith, Miss Mary Carter, and Miss Mary L. Dillard. These speeches were short, but to the point. Just here Dr. Thomas gave a most interesting and helpful talk. Many say that this was one of the most pleasant District Conferences they ever attended.—Reporter.

GREENWOOD DISTRICT.

The Greenwood District Conference, assembled at Owens, Miss., in the Methodist Episcopal Church, August 2, Monday afternoon. Tuesday was given to the Sunday School Convention, with Prof. J. R. Brown, District President, in the chair. Other officers of the convention: Miss Maggie M. Wadlington, Vice President; Miss Lida D. Austin and Miss Candis Lemons, Secretaries; Miss Amy Todd, Corresponding Secretary; Miss L. A. Patterson, Treasurer; Miss M. E. Love, Librarian; Mrs. M. R. Hunter and Miss Mary McCain, Organists. The Sunday School Convention, under the leadership of Prof. J. R. Brown, is doing efficient work that will redound to the moral uplift of the young people throughout the bounds of the Greenwood District. The splendid composition and delivery of papers by the delegates were a feature. The reports showed progress along the lines of finance. Much had been done in raising mission moneys. Books had been added to many of the libraries and a large number of Sunday School periodicals bought. The Revs. Wm. Campbell, A. G. Marshall and W. S. Leak preached good sermons. The Rev. S. H. Nevils in the convention was like a steady pilot on a vessel watching and guiding every interest of the church general. On Wednesday morning, August 4th, the Epworth League Convention opened. Mr. G. H. Hubert, the District President being absent, Miss M. B. Austin, First Vice President, presided. She was elected President for the ensuing year. "The Epworth League as a Potent Factor in the Young Life of the Charge," "The Epworth League as a Moral Elevator," and "The SOUTHWESTERN CHRISTIAN ADVOCATE as a Benefactor to the Epworth League." These subjects were ably presented by Misses M. M. Wadlington, Olivia Lewis, Mr. M. P. Nero, Misses Annie B. Scott, S. E. Peppers, Mary McCain, Emma Todd, Lulu Cain, S. E. Simmons and others. There were about $14.00 raised for general expenses of the Epworth League. W. F. Isaiah preached the annual sermon. The same was well prepared and ably delivered. The Rev. J. B. Starkey and Wm. Clark preached good sermons. Thursday morning, the District Conference proper opened, the Rev. S. H. Nevils, District Superintendent, presiding. J. W. Winbush was elected Secretary; J. M. Walton, W. F. Isaiah, assistants. W. S. Leake, Statistical Secretary; E. J. Turner and J. J. Johnson, Assistants; J. M. Walton, reporter to the SOUTHWESTERN. The Rev. S. H. Nevils read an encouraging report of the district. In spite of the hard year, up to now there has been $650.00 raised for benevolence. There have been quite a number of conversions and accessions, most of the charges have yet to hold their revivals. J. M. Walton presented the claim of the SOUTHWESTERN and secured some subscriptions. The good people of Owens and the pastor, the Rev. Mr. Salter, greatly endeared themselves to every pastor and delegate in their hospitality in caring for the conference. We find some of our people doing well at Owens, owning their own farms, with good stock and vehicles. Good sermons by J. C. Cook, W. F. Isaiah, J. H. Simpson, J. W. Winbush, J. M. Walton and N. L. Lackey. This is the Rev. Mr. Nevils' sixth and last year on the district; it was the best year up to the first District Conference. The next session will meet at Winona in November.—J. M. Walton.

District Conferences and Conventions

District Conferences

District.	Place	Date.	Dist. Supt.
Little Rock	Sweet Home, Ark.	Sept. 1-6	Sherrill
Washington	Rockville, Md.	Sept. 7-12	Williams
Pine Bluff	Althumer, Ark.	Sept. 15-19	Whitehead
Annapolis	Annapolis, Md.	Sept. 22-26	Wheeler
Ft. Smith	Ft. Smith, Ark.	Sept. 23-26	Scarboro
Philadelphia	Chester, Pa.	Oct. 13-14	Monroe
Washington	Smyrna, Del.	Oct. 19-21	Cotton
Centreville	Oxford, Md.	Oct. 26-28	Johns

Conventions

Sept. 2-5—Anniston District Sunday School and Class Leaders' Convention, Talladega, Alabama.

Sept. 2-5—Baltimore District Epworth League and Sunday School Convention, Hagerstown, Maryland.

Sept. 7-12—Washington District Epworth League Convention, Rockville, Md.

Sept. 23-26—Ft. Smith District Sunday School and Epworth League Convention, Ft. Smith, Ark.

Sept. 23-26.—Clow District Epworth League and Sunday School Convention, Horatio, Ark.

Oct. 13-14—Philadelphia District Preachers' Meeting, Siloam Circuit, Chester, Pa.

Conference Notices

Special Notices

NORTH CAROLINA CONFERENCE.

To avoid inconvenience in arranging homes, let any minister of the North Carolina Conference who expects to bring his wife with him to the Annual Session, kindly correspond with the pastor, the Rev. J. H. Lovell, High Point, N. C., Box 543.—J. H. L.

District Rounds

HOUSTON DISTRICT.

FOURTH ROUND.

Wesley Tabneracle, September 10-12; St. Paul, 12-13; Trinity, 19-20; St. James Houston, 19-22; Mallalien, 19-21; Sloan Street, 26-27; St. Mark, 26-28; Boynton, 24-26; Mt. Vernon, October, 1-3; Harrisburg, 2-3; Hamilon Chapel, 3-6; Anchor and Columbia, 9-10; Orange, 17-18; Liberty, 23-24; Wallisville, 30-31; Richmond, November 6-7; Kendleton, 13-14; Thompson, 20-21; Beaumont St. James, 26-28; Beaumont McCabe, 28-29; Boeville, December 4-5; Batson, both. Brethren: These are the harvesting months; let us rise early and keep at it late, that we may not be ashamed of our report. Let every cause have your special attention. God's blessings on you.—J. Mercer Johnson.

BATON ROUGE DISTRICT.

FOURTH ROUND.

Mt. Carmel, October 8-10; Stoney Point Circuit, 12; Pine and Beach Groves, 13-14; Rylander, 15; St. Peter, 16-17; St. Paul Circuit, 19-20; Norwood, 21; Macedonia, 22-24; Clinton, 24-26; Wesley Circuit, 30-31; Asbury, October 31 to November 1; Deerford, 2; Slaughter, November 3-4; Mt. Zion, 5; Jackson, 6-7; Denham Springs Circle, 8-10; Jones Creek Circle, 11-12; Zachary and Albert, 13-16; Baker, 14-17; Pineville, 18-19; Union, 20-21; Lettsworth and Island, 21-23; Batchelor Circuit, 24-25; Moganza, 26; Port Allen, 27-28; New Roads December 4-5; Conrad, 7; Baton Rouge, Wesley, 12-15; Baton Rouge, St. Mark, 12-16; Jordan, 17; Shiloh, 18-19; Rosedale, 19-20; Lobdale Circle, 21-22. Brethren we have just closed one of the best district conference ever held in the district, go in at once and raise every cent of your benevolent money. I am expecting each brother to advance over last year. Don't forget Peck Home; raise something at once and send it to Mrs. S. G. Chinn, 810 Europe Street, Baton Rouge. Don't forget the Southwestern, we ought to see to it that the paper is in every home. I will not renew any local preacher or exhorter's licenses unless they are taking the paper.—J. W. Twiner, District Superintendent.

GAINESVILLE DISTRICT.

FOURTH ROUND.

Suwanee, September 11-12; Duluth, 18-19; Norcross, 17-19; Lawrenceville, 26-27; Union Grove, October 9-10; Toccoa 1-3; Lavonia, 2-3; Elberton, 15-17; Elberton Circuit, 16-17; Nicholson, 23-24; St. Luke, 20-24; Oxford, 28-31; Covington, 29-31; Leo, November, 6-7; Gaincsville, 12-14; Flowery Branch, 13-14; Gilleville, 19-21; Commerce 19-21; Fort St. 28-29; Hoscbton, December 4-5. Brethren: Have your Sunday School rally exercises and raise all your benevolence. Push your work rapidly.—Z. K. Gowen, District Superintendent.

LAGRANGE DISTRICT.

FOURTH ROUND.

Zebulon, September 4-5; Concord, 11-12; Culloden, 18-19; Chipley, 25-26; Lovelace, October 2-3; Greeneville and Columbus, 9-10; Yatesville, 16-17; Harris, 24-25; Whitesville, 30-31; West Point, November 13-14 & 15; Knott, November 20-21; Woodbury, 28-29. Brothers: This closes our Conference year. The Conference and general church expects complete reports from uh. Turn every stone, move every bush, touch everybody that the full end may be met. Remember the Southewestern. We want one hundred new subscribers this fall. Our Motto: On to Victory.—J. S. Stripling, District Superintendent.

MUSKOGEE DISTRICT.

THIRD ROUND.

Hugo, September 8-9; Colbert, 10; McAlister, 11-12; Eufauia, 18-19; Wetumka, 22-23; Weleetka, 25-26; Coffeeville, October, 2-3; Hudson, 5-6; Panther Creek, 9-10; Nowata, 12-13; Sapulpa, 14; Boley, 16-17; Muskogee, Spencer, 23-24; Coweta, 30-31; Porter, November 3-4; Chetopa, 6-7; Okmulgee, 13-14; Boynton, 20-21; Taft, 23; Muskogee, Bethel, 27-28; Newoka, December 4-5. Brethren: Let us do our best during this quarter to raise our benevolent collections in full. Continue your canvass for the Southwestern. Let the Rivival fire burn. Do your work well and thus make a good report to the Annual Conference. With best wishes, your truly.—D. G. Franklin, District Superintendent.

ST. LOUIS DISTRICT.

THIRD ROUND.

Bowling Green, October 2-3; Hannibal, 9-10; Jacksonville and Pittsfield, 13-14; Springfield, September 25-26; Louisiana, October 16-17; Clarksville Ct., 19-22; Elsberry Ct., 2-3; Geo. GradyGrady; Bridgeton, 9-10, R. H. Smith; Bagnell Cbapel, 16-17, J. H. Boone; Curryville Ct. 23-24; East St. Louis, 30-31; Kinloch Pk. 30-31; R. G. Willlams; Webster Grove, November 6-7; B. F. Abbott; Cairo, Ills., 6-7; Poplar Bluff, 9-10; Ironton, 6-7; S. P. Johnson; Fredericktown, 13-14; Farmington, 20-21; DeSoto, 27-28; Union Memorial, December 4-5; St. James, 11-12; St. Charles, 18-19. Brethren: The District Conference passed an order tbat every pastor should raise the balance of his benevolence during th third quarter, if you do not comply with it, I shall feel obligated to take steps to raise it, which will not reflect credit on you as pastor. Do not compell me to do so.—R. E. Gillburn, District Superintendent.

HOLLY SPRING DISTRICT.

FOURTH ROUND.

Byhalia, September 18-19; Potts Camp, 25-26; Alesville, October 2-3; Abbeville, 9-10; Elliott, 16-17; Sardis, 23-24; Batesville Ct., 25-26; Oxford Sta., 29-31; Oxford Ct. and New York Mission, 30-31; Holly Springs Ct. November 6-7; Waterford, 6-7; Grenada, Sta. 12-14; Grenada Ct., 13-14; Batesville Sta., 20-21; Olive Branch, 22; Duck Hill, 27-28; Mt. Pleasant, December 4-5; Hernando, 11-12. Holly Springs Sta., Dec. 17, 1909—Brethren: Let us push every interest of the church, strive hard to make a round report by the Second District Conference, which will convene at Duck Hill, November 23-28. Push your evangelistic meetings, save the souls of men.—N. R. Clay, District Superintendent.

BROOKHAVEN DISTRICT.

FOURTH ROUND.

Crystal Springs, September 25-26; Brookhaven October 2-3; Rockport, 7; Brookhaven, 9-10; Barlow, 14; Bowerton, 16-17; Liberty, 22; Summit and Magnolia, 23-24; Oakgrove, 28; China Grove, 30-31; Hazlehurst, November 6-7; Kennolia, 11; Bridgeville, 13-14; Star, 19; Florence, 20-21; Oakevale, 24; Nearest, 25-26; Hub, 27-28; Columbla, December 4-5; Crystal Springs Ct., 11-12. Now dear brethren let us push the revival meeting and bring up to the Annual Conference a large number of conversions; as well as a full benevolent report. Our benevolent report at the District Conference was not what it should have been; but I am expecting a full report from each charge at conference, and especially the strong charges to hold the District up to the high mark already made.—G. W. Smith, District Superintendent.

GREENWOOD DISTRICT.

FOURTH ROUND.

Carrollton, September 4-5; N. Carrollton, 11-12; Variden, 18-19; Kilmichael, 25-26; Owens, October 2-3; Vaiden Ct., 9-19; Hesterville, 16-17; Sallis, 23-24; Durant, 30-31; Goodman, Nov. 6-7; Greenwood, 13-14; Pickens, 20-21; Lexington, 27-28; Winona, December 4-5; Tchula, 11-12; Ebenezer, 18-19. Brethren set your Conference at one p. m. I will announce the Second District Conference later. But go ahead and get up a good list of new subscribers, those whose time is out get them to renew. Let your endeavor be to bring ten or more subscribers to the next Conference. Please send Brother C. E. Moody the money for the minutes as we must have a record of our Conference. Brethren the Master is depending on you. Yours.—S. H. Molls, District Superintendent.

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Gleanings from the Field

GEORGIA.

The Woman's Home Missionary Society opened their session at Palen Memorial District Conference, Savannah, Ga., Friday evening, July 24, with the Rev. W. A. Holmes, Pastor at Brunswick, Ga., in the chair. The reports were read and we found the women's work in best shape. Miss Cassie E. Ziegler gave a lecture on missionary work, to which we listened with pride. Miss Laura A. Scott read a paper; subject, "The Methodist Episcopal Church a Universal Factor in Christian Civilization," after which a solo was sung by Miss Arah Sowell. A collsction of $8 was raised. The offices elected are: Mrs. Bonaparte, President; Mrs. Matilda Harris, Vice President; Mrs. M. E. Dent, Secretary; Mrs. Lav. Wright, Treasurer; Mrs. Maude Grimes, Reporter.

KENTUCKY.

The Joint Colored Institute, of Brackenridge and Mead County, Kentucky, was held at Tolbert Methodist Episcopal Church, Hardinsburg, Ky., Aug. 9-13, with eighteen teachers in attendance. W. H. Clark, Dean of the Kentucky State School for Colored People, at Frankfort, was the instructor. He is a man of ability, who preaches work, refinement, progress, charaoter and actual worth to his race. This institute was said to be one of the best ever held here, this being the sixteenth annual ssssion. Aug. 14 and 15 was our second quarterly communion. Superintendent H. W. Tate was present. The Rev. G. W. Harris, the Pastor, is making the work go. Collection, $18.55.

LOUISIANA.

Maringouln, St. Peter Charge.—Owing to the severe illness of our Pastor's wife and the many sick members of the Church, he was prevented from attending his District Conference of the Alexandria District, held at Natchitoches, La. Mrs. Venable's illness compelled him to remain at her bedside during which time two of his loyal members were called to their Heavenly Reward. The Revs. Prof. Levy and Georgetown came to his assistance and conducted the funerals. We wish the District to know that our Pastor is yet alive and toiling on to meet the Fourth Quarterly Conference and the Louisiana Conference with a good report. The financial clouds are somewhat lifting here and much new life in that direction is promised.—M. N. Green.

Berwick.—On Monday, the 2d of August, the Pastor and members of Mason's Chapel were visited by the Rev. J. W. Turner, District Superintendent of the Baton Rouge District. Notwithstanding the rainy weather the people came out in crowds to hear him. His visit was highly appreciated. Miss Agnes Coleman, a young convert and member of Mason's Chapel Methodist Episcopal Church, with the assistance of her mother, Mrs. C. Coleman, recently gave an apron and neck tie party at their residence, the proceeds to be applied on the Pastor's salary. Eight dollars was realized. This speaks well for a girl of fifteen years. The Pastor, D. Harrison, takes this mode of thanking her and her mother and prays God's blessings upon them, also their leader, Oscar Humphrey, who took an active part. The Third Quarterly Conference of Mason's Chapel was held by the Rev. B. M. Hubbard, District Superintendent of the New Orleans South District, Saturday, the 7th inst. He was well pleased with the work of the Church. Reports show that the work was in splendid condition. At 11 o'clock he gave one of his splendid sermons. His quarterage was paid.—D. Harrison, Pastor.

Houma.—The Rev. B. M. Hubbard, D. D., District Superintendent, hold his Third Quarterly Conference at Wesley Chapel Saturday and Sunday, August 14-15. Sunday night there were many hearts anxiously waiting to hear his message. The Rev. P. C. Colton, Pastor in charge, conducted the devotional exercises. The Pastor and members of Wesley Chapel are always anxious to have Dr. Hubbard visit their midst and bid him God spsed.—A. H. Lee.

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If sugar did not dissolve in the mouth you could not taste the sweet. GROVE'S TASTELESS CHILL TONIC is as strong as the bitterest tonic, but you do not taste the bitter because the ingredients do not dissolve in the mouth, but do dissolve readily in the acids of the stomach. Is just as good for Grown People as for Children. The First and Original Tasteless Chill Tonic. The Standard for 30 years. Price 50c.

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Yours for better conditions,

W. G. Critchlow

Address your letter to me personally and it shall receive my immediate attention. I am the founder of the ***I-L-U Grand Lodge***—the greatest secret Industrial, Benevolent and Protective Order for the toiling millions of laboring men and women the world has ever known. I am its present ***Grand President*** and ***Editor-in-Chief*** and am devoting my life to bettering the conditions of the great builders of this magnificent country of ours—the toilers who labor early and late and are heavy laden with burdens. I am helping to elevate them and show them the road to greater prosperity, happiness and protection for themselves and families. Thousands have already ***followed my lead*** and are now joyously reaping the munificent benefits of my uplifting help—others are daily coming with me and now I invite ***You***—to join with me in my chosen life work—to become one of my family—the "***I-L-U Family,***" I call it—to ***follow my lead to better and more productive and protective conditions—and now I urge you to come***—one and all alike, without any discrimination whatever.



This is the Official Emblem of the I-L-U Grand Lodge—standing for "Equal Rights to All Toilers"—for Unity, Justice, Fraternity, Benevolence and Protection—liberation from the bonds of oppressive laboring conditions—escape from the captivity of debt and the terrors that accompany it. And what is of even greater importance, the right to live and do business with a man who will safeguard your interests and show you how to invest your earnings to the ***best advantage.*** As a member of my big family you will be furnished a beautiful ***emblematic button*** like this, which will proclaim your right to universal and equal recognition and enable you to command and enjoy the respect of all. ***Follow my lead*** now and enjoy all these privileges upon an equality with me and my "Family" of over 50,000 toiling souls.

If you are a laboring, hard-working man or woman, engaged in the daily struggle for an existence—sacrificing your energy and vitality in any line of labor—trying to provide a living for yourself and loved ones—plodding along a pathway, beset with obstacles and discouragement—then ***you*** are one of the thousands that need ***me*** and ***my help, and I will positively help you—freely, generously and substantially help you.*** Neither doubt nor uncertainty clouds ***this splendid and cheering message from me to you.***

Thousands and thousands of laboring people now know me and bless me—some of them are your people—people you know—people living in your immediate neighborhood, who are ***following my lead*** and ***reaping the benefit every day—yes every hour—of the great things I am doing for them.*** I am founder and presiding head of a great Industrial Benevolent and Protective Order, freely admitting to share in its bountiful and beneficial features, all people of either sex and ***any race*** over fifteen and under sixty years of age. This ***fine order*** provides for and ***protects all members***—cotton-growers, farmers, saw-millers, turpentine-workers, rivermen, teamsters, carpenters, mill-hands, ministers of the gospel, house-servants, and all others that "labor and are heavy laden" without ***any discrimination*** whatever.

Your identity and connection with this ***Order*** will improve your condition—make your labor lighter, your earnings larger—your life brighter—your family happier and

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I will satisfy you that I am responsible, honest, fair-minded and in every way worthy of your confidence—that I am fully able to do for you all that I claim ***and more.*** I hold a charter from the Government of Ohio, which authorizes me to help you in every way I can. I will also provide you with employment and ***pay you generously in cash for the work you perform for me***—pleasant, fascinating work, which you can do in ***your spare hours in your own city or country community.*** All that I am ready and willing and anxious to do for you must interest and inspire you to action, unless you are willing to turn a deaf ear to my message and close your eyes to the presence of ***Opportunity***, which stands before you now. Think of your condition and that of your family, and how anxious I am to ***make life brighter and easier*** for ***All of You*** and ***write to me today while you can.***

It has cost me a great deal of money to prepare and pay the postage on ***all the matter I will send you describing this great plan and how I propose to apply it at once to your relief and improvement,*** so when you write you must send me ten cents in silver or stamps to partly cover the cost, otherwise I cannot send it until you do. Besides, I must have this ten cents to ***convince me that you are actually and really in earnest about this matter and want to learn all about the help I have offered you.***

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and I will personally reply immediately and send you information and matter that will be worth many times ten cents to you and your loved ones. I am waiting now for your letter and hope that you will not disappoint me.

SOUTH NEW ORLEANS.

The South New Orleans District Preachers' Meeting convened at Berwick, La., Aug. 12, and was called to order at 2:30 p. m., President Colton in the chair. Devotional exercises were conducted by the Rev. L. S. Smith. It consisted of hymn singing, reading of Scripture lesson and prayer by the Rev. T. F. Robinson. There were six members present, each of whom paid their dues. The minutes of the previous meeting were read and approved, after which followed the report of the Pastors. The Rev. Daniel Harrison stated that his work was in very good shape. Improvement is being made along all lines of his Church work. The following brothers made similar reports: The Revs. E. H. Hall, T. F. Robinson, W. H. Jones, L. S. Smith, D. C. Colton. President Colton made some very encouraging remarks concerning Church work. The next meeting will be held at Patterson, La. At 8 p. m. devotional exercises were begun by the Rev. L. S. Smith and continued in song and prayer. The Rev. Jones read a Scriptural lesson from Psalms. A collection was lifted which amounted to $3.25. A letter from District Superintendent Hubbard sending greetings to the brethren was read. The sermon was preached by the Rev. E. H. Hall. A soul-stirring sermon it was and a delight to all.—Rev. E. H. Hall, Secretary; Rev. P. C. Colton, President.

Revival Notes

A great revival was held at Lone Oak, Willis, Texas. A four-days' meeting resulted in the salvation of thirteen happy souls. The Rev. T. S. Pryor, of Laurealia, without reserve gave himself entirely into the hands of the Divine Spirit. Many people could not get into the house on account of the great crowd. It was, indeed, a great meeting. The meeting closed on Sunday night with the conversion of five men. All of them were received into our Church. Two reclaimed. Many thanks were tendered the Rev. T. S. Pryor. The Rev. W. L. Duncan is Pastor, Willis, Texas.

Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

JACKSON.—Miss Angeline Jaekson, daughter of the Rev. J. W. Jackson, our Pastor, and a loyal and true memher of Kynett Methodist Episcopal Church, Forrest City, Ark., after an illness of more than six weeks, died Aug. 14, 1909. She was loved hy all who knew her. She was an accomplished young woman, having graduated from Philander Smith College one year ago and was just in the bloom of life. She was a teacher in our Sunday School and the memhers of our Church here pointed to her with pride and had great expectations of her future. She was the pride of her father's family and all was done for her that loving hands and medical skill could do. All of the memhers and friends extend sympathy to the bereaved family.—Jno. F. Hodges.

FRANKLIN.—Mary Ellen Franklin, the daughter of the Rev. A. E. and Louisa Franklin, was horn Nov. 25, 1883, and died at Aherdeen, Miss., Aug. 18, 1909, aged 26 years, 8 months and 24 days. She was converted August, 1896, and joined St. Paul's Chureh in the same month. She graduated from the College Preparatory Department of Rust University in the class of 1903. She was an active worker in the Sunday School and Church, being for many years a memher of its choir. But she has heen ealled away to join her voice with the Angelic Choir, whose harmonies are the delight and glory of the eelestial world. She had been confined to her bed since June 18, 1909, and was during that time a patient sufferer. On last Saturday, August 14, she called the memhers of the family ahout her and addressed each one hy name, and said: "Do not douht me, hut meet me."—Julia T. McEwen.

WALTHALL.—Brice Walthall was born near Newhern, Ala., March 16, 1823, and died Aug. 10, 1909 ,within two miles of his hirthplace, in the 87th year of his age. He was converted in 1867 and joined the Methodist Episcopal Church, in which he lived a consistent Christian to the time of his death. Soon after his conversion he was made a class leader and served in the capaelty of steward, trustee and Sunday School treasurer. He was strong spirituaily to his death and died in full triumph of the faith. He never failed to have family prayers from the time of his conversion to his death, every morning and evening. He leaves a devoted wife, five chiidren and a host of friends and relatives to mourn. He was active to the end and died with out pain, simply failing asleep in Jesus. He was conscious to the end and spoke often of the rest beyond the grave.—E. Frazier, Pastor.

WARREN.—Caroline Warren has been called from lahor to reward. She was born in Mississippi in the dark days of slavery; was brought to Texas during the Civil War by Wm. Read, who settled on the wiid praries of Beli county, near Littie River. After freedom she and her husband, Robert Warren, moved to Davilia, Tex., where she united with the Methodist Episcopal Church, under the pastorate of the Rev. Reese Browu (one of West Texas' pioneers). After living near Della ten years the family moved to Waco, Texas, where Sister Warren joined St. James' Church, under the pastorate of the Rev. B. Sawyers. She lived a faithful memher until Aug. 19, 1909, when death relieved her from a long spell of illness. She leaves eleven children, twenty-one grandchildren and a host of friends to mourn.—L. H. Richardson, Pastor.

SLACK.—C. C. Slack, a memher of St. Paul Methodist Episcopal Church, Tupelo, Miss., died Aug. 9, 1909. He was 52 years and 5 months old and was a memher of the Chureh a little over three years. A sister and six children survive him. His funeral was attended by the Pastor, C. E. Moody, and E. F. Scarhoro, District Superintendent. Brother Clark was a memher of the Masonic Order, United Woodmen and the Knights of Pythias and was buried with the honors of the same. The funeral was largely attended, as he was highly esteemed hy all who knew him.—C. E. Moody, Pastor.

WYNN.—Mrs. Eliza Wynn, of Starkville, Miss., a faithful memher of Griffin Church, departed this life Aug. 18, 1909. She lived a consistent Christian life and died in the faith. She was a memher of the Church forty-three years. She was 69 years of age. She leaves a husband, seven children, two brothers and a host of relatives to mourn. Her funeral was preached hy the Pastor, E. C. F. Troupe. The Chureh was crowded.

LANG.—Dudley Chapel, Ellisville, Miss., has been stricken by the hand of death, which claimed one of its strongest members and class leaders, Sister Jeney Lang, who died on August 16, 1909, after an illness of nine months. She was 45 years old, joining the Church twenty-two years ago. A faithful class leader, a true mother, a devoted wife and a honored Christian. She was laid to rest from her Church on the 17th inst., hy her Pastor and a large crowd, assisted hy the Circle of Woodcraft, Nos. 16 and 85, of which she was a memher. Her life as a Christian was unquestionahle. The Church and city have lost a great Christian. She leaves three daughters, two sons, husband and one sister.—R. N. Jones, Pastor.

ANDERSON.—Mattie Anderson was born in Septemher, 1858, and died at New Alhany, Miss., August 15, 1909. She lived a faithful Christian in the Methodist Episcopal Church. Her transition is a loss to our Church militant, but the Church triumphant has gained a jewel.—N. H. Williams, Pastor.

RALEY.—Charley Raley was born on May 7, 1866, and died recently at Pass Christian, Miss. He was ahout 43 years of age; was horn in Kingston, Jamaica, and hefore he died he talked with his friends and his wife and said his suffering would soon he over.—J. K. Camford, Pastor.

The mother, brothers and sisters of Sister Strotter desire to thank the many friends and acquaintances for their many acts of kindness and faithfulness to her during her illness, and especially to the Revs. Comfort, Alien, Brooks and Wynn for their attention and ministering of spiritual assistance, and to the Golden Star Chapter, No. 25.—J. K. Comfort, Pastor.

STROTTER.—Electa Strotter died at Pass Christian, Miss., on the 8th of August, 1909. Before she died she called all the family and told them all goodbye. She said she wanted to go home

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to see Jesus. For several days she was shouting and praising God and telling the family and all the people about the good things of Heaven. Her favorite hymns were "How Firm a Foundation Ye Saints of the Lord," "Jesus, Lover of My Soul," "I Would Not Live Always" and "Nearer, My God, to Thee." When she took communion she would praise the Lord for his goodness to the children of men. She took delight in hearing her Pastor read the words of the Bible.

TAYLOR.—Peter Taylor was born in the State of Virginia, December 23, 1838, and died in Houston, Texas, July 2, 1909, aged 71 years, 5 months and 9 days. His owners brought him to the State of Georgia, thence to Alabama, where he grew to young manhood, from which place they moved with him to Brazoria county, Texas, where he was emancipated in 1865. He was married to Louise Taylor in 1861 or 1862, with whom he lived until her death, March 22, 1906, after an honorable life of nearly fifty years. After he was emancipated he lived on the old homestead with his master for one year and then moved to Burleson county, where he resided until 1871, in which year he moved to Houston, where he has resided for nearly forty years. "Pa" Taylor, as he was familiarly called by most everybody, was a unique character. His ready wit and humorous turn of mind served him to great purpose, always enabling him to meet in friendly controversy anybody who delighted in such passtime. Mut his wit and humor was not the repulsive kind, but rather of the winsome variety, which held and augmented old friendships and served as a basis for new ones, and fairly drew new acquaintances to him, making them feel almost invariably that a congenial soul of more than ordinary prestige had been met. His mind fairly reveled in repartee, so much so that he had few if any equals in the art of ready reply, whether such replies were called forth after long and weary debate or whether they were called out by an impulse of the moment. He was withall an ultra conservative in the part he took in the management of the Church, of which he was so long an official member. He did not belong to the fighters in the Church, for whenever a thing was passed by the official Board he would support it heartily, though he might have opposed its passage. He professed religion and united with Trinity Methodist Episcopal Church in 1872, during the first pastorato of the Rev. Jesse Shackleford. While he had misunderstandings with some members of his Church, he remained faithful and loyal to it until "he was not, for God took him." He was made District Steward and class leader about the same time in 1873, the first year of the Rev. Spencer Hardwell's pastorate, and held both offices continuonsly, except three years he resided at Rose Hill, but up there he was put into the two offices, so that practically he spent his entire Christian life in those two offices, holding both at his death. How can we ever forget "Pa"? He was the first generally at the prayer meeting which has always preceded the week evening class meeting, usually the first to speak at love feasts and general class, a timely instructor of young converts during and after revival meetings, a frequent adviser of the Pastor, and with all his eccentricities he was a true friend to his Church and loyal to his pastors. He never differed seriously with h one of the eighten pastors under whom he served the whole of his Christian life, and with that one, even, he never failed to attend the Church services and paid all the financial assessments. I have not heard any one say how he came so generally to be called "Pa," but my notion is that he and his wife early in their married life called each other "ma" and "pa" and the public adopted the habit of calling them by the homelike name that each called the other, especially was this true with the members of Trinity Church. The old members, the young members and even the Sunday School children called him "Pa," and I verily believe that he preferred that distinction to all others. I feel a deep personal loss in his taking away. For eleven years and six months I have been his pastor and not once during the whole time has he been other than the kindest hearted brother. If we saw things at different angles sometimes, which I am free to confes at times we did, there was never an estrangement between us. He never remained away to pout out any differences betwen himself and the pastor, nor did he skulk in his tent while the other members carried forward the work of the Church, but on every occasion he would answer "here am I," to carry my part of the burdens of the Church." He has not been in robust health since 1903, when he sank so near to death's door, at which time he would have doubtless passed away but for the skill of a good physician and that patient nursing of his faithful wife, "ma." Several times every year since then he has been attacked by his old-time enemies, consisting of complications of the kidneys and liver, but each time he has rallied and got on his feet, until Saturday, May 29, when he went home and took his bed, from which he never again rallied except about two week before the end came. He rallied by superhuman strength and went to town. The end came peaceably Friday morning, July 2, when he went Home to Him whom he had served so long and to meet "Ma," about whom he so frequently spoke, and who was the burden of his conversations, testimonies and prayers ever since she took her flight on March 22, 1906, just three years, three months and ten days before. Brethren, "A great man and a prince in Israel is fallen to-day." He leaves a son, a step-son, a brother, grandchildren and numerous friends to mourn. He belonged to Magnolia Lodge of the Ancient Free and Accepted Masons.—W. H. Logan, Pastor.

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Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 176, outh Bend, Ind., will send free to any mother her successful home treatment, with full instructions. end no money, but write her today if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures aduits and aged people troubled with urine difficulties by day or night.

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Crescent City Notes

NEW ORLEANS PREACHERS' MEETING.

SPECIAL NOTICE!

The New Orleans Preachers' Meeting will meet at Simpson Memorial Valence St., Tuesday, September 7, 1909, at 12 m. prompt. Let all the brethren take notice and govern themselves accordingly.—Pierre Landry, President; W. Scott Chinn, Secretary.

LOUISIANA CONFERENCE.

W. H. M. SOCIETY.

There will be a regular monthly meeting of the Woman's Home Missionary Society, Louisiana Conference, Thursday, September 9, at 3 p. m., at the residence of Mrs. D. C. Meade, 337 Adams street. I hope the members of the Board will avail themselves of the opportunity to be present. We will be glad to have the members of the Board not residing in the city, present as matters of importance will receive our attention.—Mrs. D. C. Meade, president; Miss Emma Bessic, Recording Secretary.

Miss Ora J. Wilson, who has been teaching at Angie this summer, returned to the city last week.

Mr. and Mrs. J. A. Moten, prominent members of First Street Church, visited us in our new quarters this week.

Mr. J. M. Aikens, a prominent member of Haven Church, who has been quite sick at his home on Plum St., is now convalescent.

Among the recent visitors to our office were Mrs. J. J. Obee, Mrs. J. W. Turner, wives of District Superintendents Obee and Turner, of the Alexandria and Baton Rouge Districts, respectively, and Mrs. Chinn, wife of the Rev. W. Scott Chinn, of Mallalieu Church.

The Rev. and Mrs. M. S. Davage had as their guests recently from Shreveport Mrs. A. W. Stewart, mother of Mrs. Davage; Miss Pansy Stewart and Miss L. Graves, a public school teacher. Their presence in the Crescent City occasioned several pleasant social gatherings.

PLEASANT PLAIN CHURCH.—Sunday, August 29th, good services all day, beginning with the early prayer meeting led by A. W. Wilson. Sermon at 11 a. m. by the pastor; 3 p. m., by the Rev. J. Winfrey, and the Rev. R. Phillips. At night Pastor Cooper's subject was "Does the Negro Contribute to His Own Development." Musical number by Mrs. and Miss Cooper and Mr. D. B. Phillips. Collection for the day, $25.35.—T. B. Cooper, Pastor.

MALLALIEU CHURCH.—Services excellent all during Sunday. Pastor Chinn, who has been visiting District Conferences in the interest of the Southwestern for four weeks, has returned and was gladly received by members and friends. At 11 a. m. the Rev. Matthew S. Davage preached and at 7:30 p. m. Dr. R. E. Jones' subject "Service and Work for Christ,". Collection, good. Two subscribers for Southwestern. Bros. A. Thomas and J. T. Jordan, faithful local preachers, carried on the services during the absence of the pastor. The Sunday school is doing well under the care of Miss V. A. King. We are planing for our revival and cordially invite our many friends to be with us. Visitors always welcome.

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September Magazines

THE CENTURY.

"The London Police from a New York Point of View." By William McAdoo, formerly police commissioner of New York. "The Dixby Deafness." Emilia Elliott. "St. Etienne of Bourges." Robins Pennell, with pictures of Joseph Pennall. "Cleveland's Re-Election and Second Administration." "The Quarter Stretch at the County Fair." (Scenes from American Rural Life). Drawn by H. M. Brett. "The World's Greatest Aqueduct." By Alfred Douglas Flinn, engineer. "Bela Pratt." By Christian Brinton. "The New York Police in Politics." By Gen. Theodore A. Bingham, late police commissioner of the city of New York. "Ritual for Birth and Naming." Uunusual verse by Ridgeley Torrance, author of "Ritual for a Marriage." "The A-Flat Major Polonaise." Hickman, with illustration in full color by Oliver Kemp. "Fulton's Invention of the Steamboat." By Alice Crary Sutcliffe, great-granddaughter of the inventor. "City Farms and Harvest Dances." By Jacob A. Riis. "Meredith." By Cale Young Rice. "The Signorina's Debut." By Hulbert Footner. "The Boy, The Girl and the Union." By Casper Day. "The Crisis." "The Great Scene of Act II." By Edward W. Townsend.

THE DELINEATOR.

The Delineator presents an article by Alma V. Lafferty, the only woman member of the Colorado Legislature. "Being a Woman Legislator" is a frank confession of difficulties encountered and obstacles overcome. Another remarkable feature of this number of the Delineator is a symposium on "What My Children Mean to Me," by Madame Schumann-Heink, the famous singer; Mrs. Harold McCormick, daughter of John D. Rockefeller, and Mrs. Frederick Schoff, who has been long identified with the Congress of Mothers. "The Loves of Ellis Island" are charmingly sketched by Mabel Potter Daggett in a series of delightful character studies. "Cold Iron," the first of the new series of short stories by Rudyard Kipling, leads the fiction for the month. It is beautifully illustrated by Frank Craig and Frederick Dorr Steele. "Jock," by J. J. Bell, is another short story of exquisite quality. "The Power and the Glory," the serial by Grace MacGowan Cooke, develops into one of the most human of recent novels.

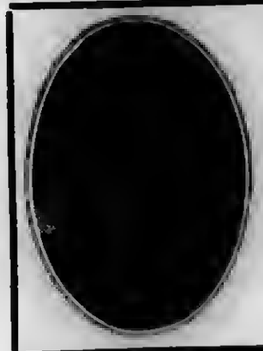
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Southwestern Christian Advocate

ROBERT E. JONES, Editor
EATON & MAINS, Publishers

NEW ORLEANS SEPTEMBER 9, 1909

Vol 43 No. 35

"IF AT FIRST YOU DON'T SUCCEED TRY AGAIN"

THE world is all agog over the announcement that Dr. Frederick A. Cook has at last reached the North Pole and has claimed that frozen region in the name of the Stars and stripes. What we have gained scientifically is not yet known. What we have gained in territory seems to be of little practical value, for we have already in Alasko quantity sufficient of snow and ice. As it now appears, the greatest value of Dr. Cook's expedition comes in his example of heroism, his power of endurance, his marked determination, reinforced by the necessary self-control attendant thereto. His achievement has justly attracted world-wide attention. It is the talk of the common people as well as of crowned heads. The gossiper and the scientist find inspiration for many a heated debate. But Dr. Cook was aided to success by many failures. He had made previously many attempts, the first expedition being fitted in 1892. What a record of failures! For nine centuries mankind has been baffled in his effort to reach the North Pole. Nine hundred years ago Eric the Red made the first attempt. In 1497 Cabbott, in his effort to reach the North Pole, discovered Labrador, and in 1553 Sir Hogh Willoughby made an effort to reach the Pole, losing on his expedition sixty-five lives. Including the expedition of Sir Willoughby up to the present time, more than seven hundred and fifty lives have been lost in an effort to reach the North Pole. In one sense these efforts were failures; on the other hand they have assisted each navigator who sought to reach the North Pole, and upon the basis of these failures Dr. Cook has now achieved success and fame for all time to come.

There is a timely lesson in all this for us. A stalwart man and a stalwart people like to do hard things. A series of failures simply hardens them and breeds a determination that is invincible. Since the day of Dr. Hartzell, who founded the SOUTHWESTERN CHRISTIAN ADVOCATE, on through the administrations of Dr. Marshall W. Taylor, Dr. A. E. P. Albert, Dr. E. W. S. Hammond and Dr. I. B. Scott, we have been struggling with more or less success to reach the point where the SOUTHWESTERN will be able to sustain itself. So far we have failed. But this does not mean that we shall fail always. Did some one say that self-preservation is the first law of nature? Be it so. But self-sustenance is undoubtedly a twin sister to self-preservation, without which there can be no dignified and self-respecting existence. An individual that must subsist on the strength of others is in a very large measure a failure. As it is with the individual, so it is with many an institution. The SOUTHWESTERN CHRISTIAN ADVOCATE is ambitious to settle once for all the question which has embarrassed its work for forty years. Undoubtedly it has proven to the most skeptical that it has a distinct mission. It has fought the battles of the helpless; it has defended the right; it has spoken in clarion tones for the uplift of the down-trodden. Without compromise it has fought the saloon; constantly it has lent its very life to the propagation of the Gospel of Jesus Christ and preached unceasingly the virtues of the great Church of which it is an official organ.

The question that now faces our constituency is, whether or not we will in the effort of the following months not only multiply the influence of the SOUTHWESTERN for good, but also relieve ourselves from the stigma that has marred our relation with the great Church during all these years. It is not fair to ourselves or our worn out ministers to ask the Church to help run this paper. To this end we are appealing to the District Superintendents and to the pastors to observe SOUTHWESTERN Day on any Sunday betwen now and the first day of January, 1910. With many of our ministers SOUTHWESTERN Day is a fixture. If we could have the HEARTY CO-OPERATION OF ALL during the forthcoming months it would take no prophet to tell that success would crown our effort. What we ask is that each pastor name his SOUTHWESTERN Day, taking the Sunday that will be most agreeable to him. Any Sunday during the next four months will be gratifying to us; only fix the day and notify this office. We will publish these dates in our roster of "SOUTHWESTERN Days" and in due time mail sample copies, posters, leaflets and receipt pads appropriate for your SOUTHWESTERN Day. We have in round numbers 2,000 pastors, and this appeal is a personal one to each one of this vast host.

This appeal, in some instances, will fall upon stony places. There will be those who will be indifferent because they have little or no interest in the issues involved. This appeal, in some instances, will fall among thorns, thorns in the sense that the pastor feels he has too many things to look after. And because there are many things demanding the attention of the pastor the official organ of his Church will be neglected. But a neglect of the Church paper is starving the hen that lays the golden egg. There is not a benevolence of the Church, that is not a movement, evangelistic or otherwise, that is not dependent upon the press for its success. And the pastor who neglects the pushing of his official organ will have a hard time in bringing to successful completion his plans for Church building and benevolence raising. We trust that this appeal will fall in very few stony places and among a very few thorns. On the other hand, we sincerely pray and trust that this appeal may fall into good ground and bring forth fruit some thirty fold, some sixty fold, some hundred fold. It is our experience and conviction that whenever a District Superintendent wants to and wherever the pastor is thoroughly interested subscriptions are forthcoming. Hard times, short crops, scarcity of money are of little consequence to him who is thoroughly aroused to the task in hand. Duty, loyalty, self-respect—in a word—a demonstration of manhood demand that we at once give the SOUTHWESTERN CHRISTIAN ADVOCATE a subscription list worthy of its mission and worthy of the large constituency that it has so nobly represented during all these years.

To the Point. Brother, will you observe SOUTHWESTERN Day in your charge? If so, tell us the day you will set apart. Fix the day and inform us at once.

The American Commission in Liberia

By Mr. Emmett J. Scott, United States Commissioner

Much has been written about the little Negro republic of Liberia, Africa, since the visit of the Liberian Envoys to this country a year ago. The Envoys came to America to invoke the good offices of the United States in the effort of the republic to preserve its independence and to strengthen the internal organization of the Govrnment.

It was in response to the visit of these Envoys that the United States Government last spring sent a commission to Liberia to investigate conditions there and to report how this country can best serve the republic in the present exigency.

As an indication that the people of the United States share to some extent the interest of the colored people of the United States in Liberia let me say something, first of all, in regard to the commission that was appointed to investigate the affairs of the Negro republic.

Shortly after his inauguration Mr. Taft and Secretary Knox appointed a committee of three members composed of Dr. Roland Post Falkner, of the United States Immigration Commission, chairman; Dr. George Sale, superintendent of schools of the American Baptist Home Mission Society, and the writer of this article, as members of the commission. Associated with these three members of the commission were Mr. George A. Finch, of the State Department, as secretary; Major Percy M. Ashburn, United States Medical Corps, medical attache; Captain Sidney A. Cloman, of the American Embassy of London, military attache, and Mr. Frank A. Flower, civilian attache.

It had been at first intended that the colored member of the commission should be Principal Booker T. Washington, of the Tuskegee Institute in Alabama. After it was found, to his own regret, as well as that of the State Department, that it would be impossible for him to leave his duties in this country for so long a time, I was appointed in his place, probably because I had for a number of years been his secretary and assistant at Tuskegee.

The United States scout cruisers "Chester" and "Birmingham" were placed at the disposal of the commission, which sailed from New York an Saturday, April 24. There was, for me at least, since I had never crossed the ocean before, much of interest on board ship during the two weeks that it took us to reach Monrovia, which is the capital and principal port of Liberia. Perhaps I ought to say here, in view of certain sensational statements which appeared in certain newspapers on the eve of sailing, that Captain H. B. Wilson, who was in command of the "Chester," and Captain Howard, of the "Birmingham," did everything in their power to make pleasant my stay on board ship. Personally I cannot too warmly commend the treatment which I received at their hands, and at the hands of the officers and crews of both ships upon which, at various times during my absence from the country, I had the privilege of traveling. Captain Wilson especially, with the courtesy of a true gentleman, did everything in his power to relieve me of any embarrassment I might otherwise have felt in view of the reports that had been circulated.

I had never before, of course, been on board a Government vessel for such a trip, and the various regulations which are enforced upon shipboard were a constant source of interest to me. The matter of precendence among the officers and members of the crew particularly impressed me. On board the "Chester" the commissioners, it seemed, ranked with the captain, and they alone had their meals with him in the captain's mess cabin. The captain's cabin is a very sacred place on board a naval vessel. I noticed, for example, that no officer at any time admitted himself to the captain's presence without first receiving permission thru an orderly. I used to wonder secretly if the captain did not get a little lonesome sometimes, shut off as he seemed to be by reason of his rank from free and intimate intercourse with the other members of the crew.

We reached Monrovia on Saturday, May 8, exactly two weeks to the hour from the time we had passed Sandy Hook. These two weeks on board ship had given the members of the commission a very lively desire to get on land. We had abundant opportunities to talk things over during the time that we were on the ocean, and we were eager to see how nearly conditions would square with our preconceived notions. For my part I was particularly eager to see what a native African would look like in his own country.

It was a very curious experience as we began to approach land to see the natives coming out in their little "bumboats" to sell their petty merchandise. Some of them had food for the mess table, others came out merely to dive for pennies. One of the most interesting of these divers was a little fellow, a native Liberian boy, about eleven years old, black as ebony, with white,shiny teeth, who shouted from his little canoe: "Fro penny, fro penny, me dive, me dive; me name Booker, me name Booker Washington."

We cheerfully responded by pitching some pennies to see this artful diver catch them before they could reach the bottom.

After a few moments the American Minister, Dr. Ernest Lyon, came aboard, accompanied by Bishop I. B. Scott, of the Methodist Episcopal Church of America. Others of the party to greet us were the secretary of the American Legation and Edgar Allan Forbes, a newspaper and magazine writer, who was representing the Associated Press in Liberia.

After exchanging salutations the party prepared to go ashore. We learned that the people were prepared to extend a formal welcome to the visiting commission.



MR. EMMETT J. SCOTT.
United States Commissioner to Liberia

There were some formalities which had to be observed, however, before this was possible. The "Chester" thundered a salute of twenty-one guns guns, which was quickly answered by the Monrovian fort. Forthwith the sea front was lined with a countless number of people, who came down to get, some of them, at least, their first view of an American man-of-war. The Liberian Government sent out a highly decorated steam launch, the "President Benson," named after a former President of the republic, beautifully draped with signal flags and flying the American and Liberian colors; this launch conveyed the members of the commission to the dock.

Upon arriving there it was with difficulty that we could make our way thru the surging crowd which lined our pathway. Immediately after passing thru the custom house, the Acting Mayor, who was accompanied by the City Council, read to the commission an address of welcome, after which, preceded by an band and four companies of the Liberian militia, we marched up the streets and were successively stopped at flower-decked arches prepared by the women of the republic, these arches representing the four counties of Montserrado, Grand Bassa, Sinoe and Maryland, and as we passed under them addresses of welcome were read on behalf of each of said counties. Each one of these arches was in turn held over us until we reached the next, until we finally stopped at the American Legation, where an informal reception was held.

It was my privilege to reply to two of these addresses of welcome. I have never seen, even among the members of my race in the South, in their moments of wildest rejoicing, anything to exceed the feeling manifested by these people in their expressions of gratitude and good will to the American Government and the commission which had come to them as its representatives. One old woman exclaimed: "Welcome home; welcome home; welcome home; all of you." This was especially amusing to the white members of the commission, who had never before set foot upon their "Fatherland."

It was interesting to note during all the time we were in the country how closely these people regarded themselves as being connected with the United States. In all of the addresses, of one kind or another, it was constantly kept before the commission that it was America that was responsible for the settlement and auspicious beginning of the Liberian Republic. After this statement had been repeated in different forms a number of times, one of the commissioners, in replying to this statement so frequently expressed, facetiously remarked:

"In the Southern States of American the colored people are constanly reminding the white people of the United States that they owe a great debt to the Negro race because they brought them as slaves from Africa to America. Here in Liberia, on the contrary, we are constantly reminded of the debt which America owes by reason of the transportation of American Negroes to African soil."

There was no concealment on the part of the Liberians, as to their governmental difficulties and their anxious desire for the aid which it seems only the American people can give.

On this subject it may be of general interest to quote the expressions of the *Liberian Register,* which is a sort of official gazette. The *Register* in an issue published during the presence of the American commission in Liberia said:

1. The people of Liberia wish the United States, or capitalists of that country, to take over our public debt. It is not very large and we believe that if refunded at a very reasonable rate of interest and on terms that are fair to our creditors and just to ourselves, the debt can be easily managed.

2. They desire the United States to supervise our fiscal affairs and see to the collection of our customs, etc., providing men to do so who are especially experienced in this class of work. This is intended not only to train our young men who may be employed in the financial department of the Government; but to assure those who may come to our rescue in the payment of the debt that we mean to protect them in every way possible.

3. The people feel that there are some other departments of the Government which need reorganization and strengthening, namely: the military, interior, postal, educational, agricultural and judicial, by the new and possibly more modern methods that experienced men from the United States would doubtless introduce. They realize that the Government may not be financially able to employ all of such men that we may need, but a few must be secured if substantial progress is to be made.

4. In the fourth and last place, our little republic has lost so much territory in the adjustments of her boundary from time to time that our people would like, if possible, to come to some such agreement with the United States as will secure the presence of at least one of her representatives on all such occasions to assist in guarding the interests of Liberia. And, further, we desire to say that the Liberian people in making these requests are not prompted by either the thought or wish that the United States may go to war to protect their rights. They anticipate no such contingency. They want no war, there will be no war; the tendency of the times is not in that direction. Liberia needs far more the friendly advice of some capable and unselfish power that will stand by to advise and direct her in all legitimate efforts to help herself. She realizes the necessity for reforms along a number of different lines for interior development and for direction and assistance in utilizing not only the varied products of her mineral wealth locked up within almost every hill and vale of the counties of the republic.

As an American Negro, I naturally have some pride in noting how far the Liberians have been able to preserve an orderly form of government. The affairs of San Domingo are now administered by officials appointed by the United States; Haiti and Liberia alone are the republics whose affairs are largely, if not wholly, administered by black men. In all of the great continent of Africa, with its

thousands, and thousands of square miles of territory, Liberia, with the possible exception of Abyssinia, is the only state which in conducted by Africans for Africans.

The first sight of Monrovia is rather disappointing. In coming up from the dock you pass first through a particularly dilapidated street, called Waterside, which is, in a way, the commercial street of the city. Most of the business on this street is controlled by aliens—that is, by Europeans—and there is nothing at all attractive in this first view of the little city. As you ascend the hill, however, you see that the town is beautifully situated on a cape projecting far into the water, and surmounting the hill is a lighthouse whose warning and beckoning rays can be seen twenty miles at sea. The streets are wide, and the houses are, in the main, two-story brick structures and patterned on the order of the Southern mansions of our country, with wide verandas extending all the way around the house.

I had read much, before going to Africa, in Sir Harry Johnson's book on Liberia and in other publications, of the native Africans. It was to me, however, a very interesting sight to see representatives of the various tribes, including the Kroos, the Vais, the Golahs, the Mandingos, the Mendis and the Passeys, all of whom, in their varicolored costumes of dress and undress, followed us about the city. These natives manifested, it seemed to me, quite as much interest in the proceedings as the more intelligent and more highly civilized Liberians. They seemed also fully to understand the object and significance of the commission's visit.

The Americo-Liberians looked, for all the world, like the ordinary type of the colored people of the United States, and one would not imagine himself in Africa except for the appearance of the natives, who, with their loosely worn and highly colored costumes, greeted us on all sides. Tho indicative of that highly developed self-respect which characterizes Liberians, it was a rather strange sight for me to see the more important men dressed invariably in long, somber, black frock caots, with corresponding high silk hats. It seemed to me that under the merciless rays of a tropical sun a more comfortable costume might be adopted. This garb, however, is the sign-manual of respectability and is a long-established custom which it would be difficult to change.

The commission used its time in interviews with the President of the republic, the Vice-President, the Secretary of State, the Secretary of War, the Secretary of the Treasury, the Attorney-General, judges of the Supreme Court, the bishops in charge of missionary work in Liberia, city and county officials, consular representatives, as well as the representatives of the large trading establishments doing business in the republic. A mere list of the names of the various officials and governmental departments of Liberia reveals how closely the Liberians have modeled their form of government and methods of administration after our own country.

Judging from repeated expressions of various Liberians and the official organ published at Monrovia, Liberia feels that America has failed to exercise that friendly interest in her existence and development which her sixty years of struggle and actual progress would seem to merit at the hands of a parent republic.

The commission did not confine its inquiries to Liberia alone; it chartered a boat and made visits to the agricultural settlements up the St. Paul River. Afterward, dividing—one section going on the "Chester" and the other on the "Birmingham"—the commission visited the interior districts, where there are differences between the Liberians and the British, and where there are differences between the Liberians and the French; the party going south visited Grand Bassa, perhaps the principal commercial port on the Liberian coast, and made visits to the towns of Unper Buchanan, Lower Buchanan and Edina.

Farther down the coast, at Cape Palmas, the town of Harper was visited and the party went overland to the mouth of the Cavalley River, where a canoe was secured for a visit up the river to some of the smaller villages. The only launch on the river, owned by a German firm, could not be secured because for five or six days it had been out of coal and there was no immediate prospect of a supply of fuel being secured. As we journeyed up the river we stopped at some of the smaller villages, and in the interior there was the same general enthusiasm wherever the commission made a visit; cannon boomed, the militia was called out, bands paraded, and eager crowds of natives, gaudily clad, followed us about, and with many of them we had the pleasure of conversing thru an interpreter; the natives danced in our honor—the natives are always dancing—and gave many outward evidences of their desire to extend to the American commissioners a hearty and royal welcome.

Leaving Liberia, the two parties reassembled and visited for two days in Freetown, Sierra Leone, where opportunity was afforded for comparison between that place and Liberia. The English exercise a protectorate over Sierra Leone and have spent considerable sums of money in providing improvements, the like of which are sadly lacking in Liberia, where there is no railroad, no telegraph system, no banking facilities or means of communications except by water or overland in hammocks, if the traveler be unable to trust his own legs.

The particular impression I have is that Liberians need more contact with the outside world. To my mind, the Negro citizens of the United States owe their great progress since emancipation to their contact with a stronger people. In fear of losing their independence, Liberians have not encouraged much contact with Europeans, who are, at this time, practically the only class with whom they come in touch.

The general good order to be found in the cities and in the agricultural settlements, the lack of profanity on the streets (the current language of the Liberians being the same as that of our own country), the unquestioned chastity of the women of Liberia, the respect for law and those who administer the affairs of their Government, together with their general reverence for religion, show that the Liberians are not without sterling virtues.

In Freetown, Sierra Leone, it is very evident that there are agencies of civilization at work which are not to be found in Monrovia, and it is their desire to possess such agencies of civilization that led the Liberians to make their appeal to the Government of the United States for help at this time.—*In the Independent.*

Tuskegee, Alabama.

John Wesley in Georgia

By the Rev. G. N. Jolly, D. D.

John and Charles Wesley embarked for Georgia in October, 1735. Their object was not to gain the "dross of riches or honor," but to save their souls: to live wholy to the glory of God. They believed that self-denial was of great benefit, hence they gave up flesh and wine and lived chiefly on rice and biscuit.

While on shipboard their time was spent in private and public prayers, in reading the Bible with others, in studying German, in reviewing the past and pre-reviewing the future, in talking seriously to those they had taken in charge, in reading aloud to those who desired to hear, and in instructing one another. Between nine and ten o'clock they went to bed "where neither the roaring of the sea, nor the rocking of the ship took away the refreshing sleep which God gave them."

They encountered a very grave storm while at sea. The wind raged, the sea rolled, the ship rocked the main sail was split in twain, the water covered the ship and poured in between the decks. The English screamed; the Germans sang. Mr. Wesley said he was unfit to die because he was afraid to die. At the close of the storm they saw, at each mast head, what he supposed the ancients called Castor and Pollux—a small ball of white fire like a star. Wesley's bed was wet. He slept soundly on the floor, and believed he would not find it necessary to go to bed any more.

Early in February, 1736, they came in sight of land, and two days later Mr. Wesley first set foot on American soil. General Oglethorpe led them to a rising ground where all kneeled and gave thanks to God for the preservation of their lives. Mr. Wesley felt that life could be sustained by one kind of food only. He chose bread and for a season lived on that alone, and says that he was never more vigorous and healthy.

The first person baptized by Mr. Wesley in America was Mary Welch, age eleven days. She was, he wrote, "baptized by immersion, according to the rules of the church of England." The child was ill then, but recovered from that hour. In May, 1736, he was called upon to baptize a child of Mr. Parker's, Second Bailiff of Savannah. Mrs. Parker told him that neither Mr. Parker or herself would consent to have the child dipped. Mr. Wesley said "If you certify that your child is weak, it will suffice; the Rubric says, to pour water upon it." She replied: "Nay the child is not weak, but I am resolved it shall not be dipped." Mr. Wesley returned home, and another baptized the child. It is not clear that he was opposed to effusion, but he was following the Rubric of the Church of England.

General Oglethorpe was highly pleased with Mr. Wesley, but felt that his "soaring religion" was a bar to his success. He desired to cure him of this by bringing about a marriage between him and Miss Sopha Hopkey. She was introduced to him as a "sincere inquirer after the way of eternal truth." She attended the public services with regularity, and took every possible opportunity of being in his company. She requested him to assist her in attaining a perfect knowledge of the French tongue.

Mr. Wesley was invited to dine with Governor Oglethorpe. The General told him some had wrong ideas of his abstemiousness. They thought he held eating of flesh and the drinking of wine to be unlawful. He requested that Mr. Wesley would at his dinner convince them of the contrary. This he did, by taking at the table, a little of both. The result was a fever which confined him to his bed five days. Miss Hopkey attended him constantly. She reluctantly suffered Mr. Delamotte, his old friend, to do anything for him. She even consulted General Oglethorpe what dress would be most agreeable to Mr. Wesley, and came always after this dressed in white. We may imagine what impression all this, from a woman of beauty, sense, elegance and seeming piety would make on Mr. Wesley. It is hardly necessary to add that upon his recovery he regarded her with more than usual complacency.

Mr. Delamotte believed the lady to be deceitful, and so warned his friend. Mr. Wesley then consulted Bishop Nitschman who told him marriage was not unlawful, but whether this lady was a proper wife for him, and whether it was now expedient for him to marry ought to be maturely weighed. This answer only perplexed him and he sought advice from the Elders of the Moravian Church. They considered his case and asked if he would abide by their decision. After some hesitation he told them he would. They said: "We advise you to proceed no further in this business." Wesley replied: "The will of the Lord be done." After this he behaved with great caution towards her, although he realized that his conduct was very painful to her as well as to himself. Not long after this Miss Hopkey became the wife of Mr. Williamson.

Mr. Causton, the Chief Magistrate of Savannah, was seized with a slow fever. Mr. Wesley visited him often and saw much in Mrs. Williamson that was contrary to the Kingdom of God. He spoke to her about it, she became very angry and at a turn of the street went abruptly away. Five weeks after this Mr. Wesley repelled Mrs. Williamson from the holy communion. Two days later he was arrested and brought before Bailiff Parker, and reasons for his conduct were demanded. He refused to be interrogated, because his act was purely ecclesiastical. He was released without bond to appear before the next term of court.

On the following day Mr. Causton called on Mr. Wesley, and requested him to state publicly why his niece had been repelled from the holy communion. This Mr. Wesley refused to do, but wrote her a letter saying that she had not signified her intention to take the Lord's Supper by giving her name to the Curate the day before as their rules required. Soon Mr. Causton circulated a report that Mr. Wesley had acted through revenge—that he had made a proposal of marriage to his niece and she had rejected him. Later Mrs. Williamson signed an affidavit that Mr. Wesley had many times proposed marriage to her, but in every instance he had been rejected. Mr. Wesley asked for a copy of this affidavit, but it was denied him.

At the next term of court a grand jury, composed of fifty men, was secured. Only forty-four served. Twelve was the requisite number. There were papists, infidels, one who did not understand English, and personal enemies who had sworn revenge on this jury. Two reports—a majority and a minority—were named. The majority ascribed that John Wesley had broken the laws of the Realm in ten instances. The minority took up these charges one by one and showed all of them to be false of frivolous.

(*Continued on Page Seven.*)

THE CHRISTIAN LIFE

Sweethearts Three

Sweethearts come and sweethearts go,
  According ing to the weather;
But three there be as true as steel
  And loyal altogether.
I fell in love, the first I loved,
  In fact, we loved each other,
In hollest of sacred tles,
  My own dear gentle mother.

Sweethearts come and sweethearts go,
  According ing to the season;
But I know one who changes not,
  Who loves beyond all reason.

When first I saw her face, I found
  (And only love discovers)
The sweetest wife that ever lived,
  And she and I are lovers.

Sweethearts come and sweethearts go,
  According ing to the notion;
But one there is whose little heart
  Is deeper than the ocean.
And o'er her little golden head
  God's angels surely hover,
The truest sweetheart in the world,
  My own wee baby lover.

There's a place in my heart for my old true love,
  For the mother who first loved me;
And a throne of pure white for my heart's delight,
  For the queen of my life is she.
And a wee little niche for the rosy-cheeked witch
  Who is dearer than life can be;
I'm in love, I'm in love, and I ever shall be,
  And I'm happy, so happy, with sweethearts three!

—Charles Irvin Junkin, in Woman's World.

A Last Will

He was stronger and cleverer, no doubt, than other men, and in many broad lines of business he had grown rich, until his wealth exceeded exaggeration. One, morning, in his office, he directed a request to his confidential lawyer to come to him in the afternoon. He intended to have his will drawn. A will is a solemn matter, even with men whose life is given up to business, and who are by habit mindful of the future. After giving his direction he took up no other matter, but sat at his desk alone and in silence.

It was a day when summer was first new. The dew was upon the still unbending branches. The grass in the parks had a freshness in its green like the freshness of the blue in the sky and of the yellow of the sun—a freshness to make one wish that life might renew its youth. The clear breezes from the South wantoned about, and then were still, as if loath to go finally away. Half idly, half thoughtfully, the rich man wrote upon the white paper before him, beginning what he wrote with capital letters, such as he had not made since, as a boy in school, he had taken pride in his skill with the pen:

"IN THE NAME OF GOD, AMEN. I, Charles Lounsbury, being of sound and disposing mind and memory (he lingered on the word memory), do now make and publish this my LAST WILL AND TESTAMENT, in order, as justly as I may, to distribute my interests in the world among succeeding men.

"And first, that part of my interests which is known in the law and recognized in the sheep-bound volumes as my property, being inconsiderable and of none account, I make no account of it in this my will.

"My right to live, it being but a life estate, is not at my disposal, but, these things excepted, all else in the world I now proceed to devise and bequeath:

"*Item.*—And first, I give to good fathers and mothers, but in trust for their children, nevertheless, all good little words of praise and all quaint pet names, and I charge said parents to use them justly but generously as the needs of their children shall require.

"*Item.*—I leave to children exclusively, but only for the life of their childhood, all and every one of the dandelions of the fields and the daisies thereof, with the right to play among them freely, according to the custom of children, warning them at the same time against thistles. And I devise to children the yellow shores of creeks and the golden sands beneath, the waters thereof, with the dragon-flies that skinm the surface of said waters, and the odors of the willows that dip into said waters, and the white clouds that float high over the giant trees.

And I leave to children the long, long days to be merry in, in a thousand ways, and the Night and the Moon and the train of the Milky Way to wonder at, but subject, nevertheless, to the rights hereinafter given to lovers; and to give to each child the right to choose a star that shall be his, and I direct that the child's father shall tell him the name of it, in order that the child shall always remember the name of that star after he has learned and forgotten astronomy.

Item.—I devise to boys jointly all the useful idle fields and commons where ball may be played, and all snow-clad hills where one may coast, and all streams and ponds where one may skate, to have and to hold the same for a period of their boyhood. And all meadows, with the clover blooms and butterflies thereof; and all woods, with their appurtenances of squirrels and whirring birds and echoes and strange noises; and all distant places which may be visited, together with the adventures there found, I do give to said boys to be theirs. And I give to said boys each his own place at the fireside at night, with all pictures that may be seen in the burning wood or coal, to enjoy without let or hindrance and without any incumbrance of cares.

"*Item.*—To lovers I devise their imaginary world, with whatever they may need, as the stars of the sky, the red, red roses by the wall, the snow of the hawthorn, the sweet strains of music, or aught else they may desire to figure to each other the lastingness and beauty of their love.

"*Item.*—To young men jointly, being joined in a brave, mad crowd, I devise and bequeath all boisterous, inspiring sports of rivalry. I give to them the disdain of weakness and undaunted confidence in their own strength. Though they are rude and rough, I leave to them alone the power of making lasting frendships and of possessing companions; and to them exclusively I give all merry songs and brave choruses to sing, with smooth voices to throll them forth.

"*Item.*—And to those who are no longer children or youths or lovers I leave Memory, and I leave them the volumes of the poems of Burns and Shakespeare, and of other poets, if there are others, to the end that they may live the old days over again frely and fully, without tithe or dimunition; and to those who are no longer children or youths or lovers I leave, too, the knowledge of what a rare, rare world it is."—Williston Fish, in Harper's Weekly.

Happiness, at least, is not solitary; it joys to communicate; it loves others, for it depends on them for its existence * * * the very name and appearance of a happy man breathe of good nature, and help the rest of us to live.—Stevenson.

The Power of Influence

Influence is the power we exert over others by our thoughts, words, and actions—by our lives, in short. It is a silent, a pervading, a magnetic, and a most wonderful thing. It works in inexplicable ways. We neither see nor hear it, yet, consciously or unconsciously, we exert it. No one can think or speak, or act—no one can live—without influencing others. We all sometimes seem unconscious of this very important fact, and appear to have adopted the strange idea that what we do, or think, or say, can affect no one but ourselves. You influence others and mold their characters and destinies for time and for eternity and far more extensively than you imagine. The whole truth in this matter might flatter you; it would certainly astonish you if you could once grasp it in its full proportions. It was a remark of Samuel J. Mills that "no young man should live in the nineteenth century without making his influence felt around the globe."—Selected.

Three Manly Boys

Let me tell you about three splendid boys I knew once on a time. Their father died, and their dear mother was left to bring them up and to earn the money with which to do it. So the boys set in to help her. By taking a few boarders, doing the work herself, and practicing strict economy, this blessed woman kept out of debt and gave each of her sons a thorough collegiate education. But if they hadn't worked like beavers to help her, she never could have done it. Her oldest boy, only fourteen, treated his mother as if she were the girl he loved best. He took the heavy jobs of housework off her hands, put on his big apron, and went to work with a will; washed the potatoes, pounded the clothes, waited on the table—did anything and everything that he could coax her to let him do; and the two younger ones followed his example right along. Those boys never wasted their mother's money on tobacco, beer, or cards. They kept at work, and found any amount of pleasure in it. They were happy, jolly boys, too, full of fun, and everybody not only liked but respected an admired them. They all married true and noble women, and to-day one of the boys is president of a college, goes to Europe every year almost, and is in demand for every good word and work; another lives in one of the most elegant houses in Evanston, and is my own "beloved physician," while a third is a well-to-do wholesale grocer in Pueblo, Col., and a member of the city council.—Frances Willard.

Be Helpful

"Bear ye one another's burdens, and so fulfill the law of Christ." Enter into each other's life. Be helpful. Let those who have joy minister to those who are without it. From the cross, I seem to hear a voice which comes straight to us, saying: "Thou shalt love one another as I have loved you." That means that you should enter into one another's life and bear one another's burdens. Over against sorrow and suffering the Master has put Fatherhood and immortality.

"Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." "Blessed are they that mourn, for they shall be comforted."

Ring out the message wherever hearts are breaking and eyes filled with tears! All things are in the Father's hands; not one is utterly alone; no life is without purpose, and all things are moving upward. —Amory H. Bradford.

The Heart That Rejoices

A heart rejoicing in God delights in all his will, and is most surely provided with the most firm joy in all estates; for if nothing can come to pass beside or against his will, then cannot that soul be vexed which delights in him and hath no will but his, but follows him in all times, in all estates; not only when he shines bright on them, but when they are clouded. That flower which follows the sun doth so even in dark and cloudy days; when it doth not shine forth yet it follows the hidden course and motion of it. So the soul that moves after God keeps that course when he hides his face; is content, yea, even glad at his will in all estates or conditions or events.—R. Leighton.

OUR YOUNG PEOPLE

Just Here and Now

My life's not just a future tense—
A value held in far suspense,
But yields a present competence
Just here and now.

God and my life are here with me,
My heaven appears when Christ I see;
I haste not; care not, to be free
From here and now!

The distant scene I leave with Thee,
The nearer duty calls for me.
Alert, obedient I'd be
Just here and now.

For faith I pray to trust the right;
For love I seek to keep hope bright;
For strength I ask to press the fight
Just here and now.

Reveal Thyself, then, Lord, in power,
Nor let me weakly shrink and cower;
Of grand, rich life be this the hour
Just here and now!

—Rev. Charles A. S. Dwight, in N. Y. Observer.

National Safeguards

By T. H. Darlow, M. A.

Behold I have brought the first fruits of the land, which Thou, O Lord, hast given me.—Deut. xxvi. 10.

1. Each young man takes an immense stride in experience when he discovers that God has made him not only the member of a family but also the citizen of a nation. Gradually he wakes up to realise how much the word *nation* means; he becomes aware of the wonderful and sacred bond which unites him with all who inherit the same blood and the same language, and live under the same law, and have one flag for the symbol of their unity. During the South African war multitudes of young men and women in our islands learnt this lesson as they never did before. They grew profoundly conscious of their country, with a strange new passion of love and pride, as they heard of British perils and disasters and victories across the sea. A great wave of national emotion lifted Englishmen into a larger sense of their common citizenship, with its privileges and its burdens. Here was one compensation of the war—that it made us all patriots.

2. The earlier part of the Bible occupies itself not so much with individuals as with the fortunes of a chosen nation. We read in the Old Testament how God called and trained and delivered and chastened and restored His people Israel. And these precepts in Deuteronomy xxvi. were given as safeguards to the nation, after it had entered into possession of Canaan and had become settled and prosperous. For the real test and touchstone of any people, or any individual, are how they endure prosperity, how they carry themselves in the sunshine. And the whole tenor of these verses implies that a people's security depends not on outward, but on inward conditions. A nation will be kept safe and sound, not chiefly by its ironclads and big battalions and shotted cannon, nor by its national wealth and resources at home, nor by its alliances abroad—but by the temper and habits of its children, and moral character of its sons and daughters, the quality of their faith, the spirit of their life. And hence we may infer what are those invincible powers which alone can garrison the heart of any nation, whether it be modern England or ancient Israel.

3. The first of these great guardian angels is *reverence for the nation's past*. The previous chapter has recalled Israel's deliverence from Amelek and ends with the warning words "Thou shalt not forget." And all through the Old Testament God's warnings and promises and appeals are based on the actual facts of Hebrew history. That wonderful and glorious record must never fall out of mind. And it still remains true that a nation which ignores its history is like a man who has lost his memory. Each Christian Englishman should deem it a religious duty to learn and lay to heart his country's storied past, and so to understand what centuries of struggle and anguish and patient heroism have gone to the making of England.

4. Hand in hand with such an understanding comes a *sense of the nation's election*. God's calling and discipline had been manifest throughout the long generations of Israel. God Himself had chosen them, and sealed them for His own high ends, and moulded them by the secret counsel of His will, and made them His witnesses and standard-bearers in the world. And on our own land, also, God's finger has stamped a manifest and marvellous destiny which must needs make us humble and sober in proportion as we realise what it means. To name one example only: "the marriage of England and India," which is like nothing else in history, should fill Englishmen with a sense of the enormous responsibility which it entails. Amid all the vastness of our empire and the fulness of our wealth we must tremble as we ponder on the mighty charge and trust which God has committed to our keeping, and for which He will surely bring us to judgment.

5. Beyond the sense of national responsibility, there must be also *gratitude for national blessings*. If Israel could rejoice in every good thing which God had given them, we, too, are bound to praise Him for all His benefits to us. Young men and women who have never lived in less-favoured lands fail to estimate the incalculable blessings of their own. In the ears of modern Englishmen phrases like "civil and religious liberty," "the Reformed religion," the open Bible," sound hackneyed and half meaningless. But if you spent a year in Spain, or in Russia or in Syria, or in Brazil, you would thank God more fervently for our matchless heritage of faith and freedom.

6. Finally, a nation's supreme safeguard lies in *the dedication of its youth*. Those first-fruits laid on the ancient Jewish altar were but an allegory. Each first-born child in primitive days was "deodand," yielded to God. And we fulfil the spirit of the ancient command, only as we concentrate the flower and first-fruits of our own lives to the God who has made us what we are and endowed us with whatever we possess, and who claims us and all our people for His own. In His infinite mercy He will not refuse even the last fragment of a ruined life, the shattered wreck of manhood. But is it not one secret charm of the Gospel that it challenges us to lay ourselves at our very best on God's altar; it claims that we devote to His service hearts fresh and virginal and thoughts uncorrupted and lives unspoiled? With such sacrifices God is well pleased.

—In "The Upward Calling."

Those who bring sunshine to the lives of others cannot keep it from themselves.—J. M. Barrie.

God is ever blotting out sins from his remembrance—never tiring. O! I will tell you what it is like. It is like the infinite, tireless patience of the sea. The children heap the sand up, they dig deep into it. * * * And then quietly the old sea turns upon its course, and rolls its waves across the sands, and every trace of scar is obliterated, becomes as if it had never been.—**C. Silvester Horne.**

When the Kingdom Comes

Invocation.

How many times I have looked with longing eyes, dear Father, for the advent of the kingdom which Thou hast promised. How often have I been cast down with despair because its coming is so long delayed. Revive my confidence in the fact that it surely will come, and make me an eager worker to bring it in my own life and to the lives of others. Amen!

Scripture.

"And the seventh angel sounded; and there followed great voices in heaven, and they said, The kingdom of the world is become the kingdom of our Lord, and of his Christ; and he shall reign for ever and ever."—Rev. 11: 15.

MEDITATIONS

I.—The Dream That Shall Come True.

It has been one of the fairest visions that ever has inspired the mind and heart of man. There shall be a day when there shall be no more sin to mar the fair face of the world; when hatreds all shall cease and love shall be the law of life, ruling graciously everywhere and always; when peace and joy shall mark the toil and the fellowship of men; when there shall be one great common purpose of all souls, to know and to do the will of God. Not that service shall cease, but that there shall be power in us all to gain the ends we seek. Not that yearning for the ideal shall no longer impel us, but that we shall have the enabling grace to gain the object that we seek. Not that we shall cease to need God, but that He shall be completely and satisfyingly near us. This is the dream that shall come true.

II—God's Eternal Reign

The kingdom shall be an "everlasting" kingdom. That is its glory. It comes, and it endures. The transient success of the militant church shall be wrought into the permanent victory of the kingdom. However long may be the tarrying of its advent, when once it has come graciously to men, it abides forevermore. "Of His reign there shall be no end." What hope and confidence this brings to those who wait and yearn and toil for the great consummation! They are in league with a purpose which is to issue in a timeless conquest. They can afford to be patient. When the victory is fully gained, it will be forever and ever.

III—Not With Observation

The eager hearts of those who wait for the coming of the kingdom always seek for the signs of its approach. They cannot do otherwise and be mortal. We long to see the fruition of our hopes. When hope is too long deferred it maketh the heart sick. It could not possibly be otherwise. Yet who shall decide and declare the unfailing signs of the times? And what would be the result if such a declaration were possible? God knows best when He keeps with Himself the discernment of the times and the seasons. We are neither impatient nor disturbed if we wait for the full accomplishment of the purpose of God. The kingdom cometh, but not with observation.

Prayer

King immortal and invisible, the only wise God, our Heavenly Father, we pray that we may be unfailingly sure of the purpose of Thy love which ever works toward the establishment of Thy kingdom upon earth. Make us sure that it depends upon the faithful toil of Thy servants. Make us watchful this day to guard and to promote its interests. While we work may we also trust. May patience crown the toil of our hands, that we may be delivered from complaint. We pray that we may test our fidelity to the kingdom this day by our loyalty to Christ, our Lord and Master. In His Name, Amen!—*Ex.*

Happiness and Blessedness

He drew the distinction sharply between happiness and blessedness—the two things are opposite although not necessarily contrary. He told them, "Blessed are the meek! Blessed are the poor in spirit!" The mourning man, and the poor man, and the persecuted man—these were not happy, if happiness consists in the gratification of all our desires, but they were blessed beyond all earthly blessedness; for * * * blessedness is [illegible] faction of those aspirations which have God [illegible] for their end and aim.—**Frederick W. Robinson.**

THIRD QUARTERLY REVIEW

International Sunday School Lesson for September 19, 1909

GOLDEN TEXT: "So mightily grew the word of God and prevailed."—(Acts 19:20.)

M. Acts 16: 6-15;—Tu. Acts 16: 23-40;—W. Acts 17: 10-23;—Th. Acts 18: 24 to 19: 10;—F. Acts 19: 22-41;—S. Acts 20: 17-38;—Su. Acts 21: 1-17.

BY THE REV. E. B. BURROUGHS, A. M., D. D.

Our Golden Text is a succient account of the marvelous growth of the early Christian Church. It shows that regardless of the severe persecutions through which it had to pass it continued to flourish and make itself felt in every community in which it was established. Indeed the means used for the suppression of the Gospel were the very means by which it was propogated. Unconsciously its enemies helped to send it into all the principal towns and cities of the great Roman empire. Everywhere its aeherents went they preached the word with the result that many accepted it and became followers of the Nazarene. People saw that there was something in it that transformed men, that caused them to live better, holier lives. They saw that it was the most potent force the world had ever known. They saw false religion fall before it and the face of society changed by it. Thus it grew. Why? Because it is not the product of the world's wisdom. It came from above. The secret of its triumphs is that God is in it. It has grown mightily and prevailed because it is the word of God and not of man. And it shall continue to grow even more mightily in the future than it has in the past. Yes, in this twentieth century it is growing as never before. From all portions of the world good tidings come that the powers of darkness are giving way before the advancing hosts of righteousness, and the indications are that the day is not far distant when "the eatth shall be full of the knowledge of the Lord, as the waters cover the sea."

The lessons studied during this quarter cover a period of eight years. They have told us of the wonderful expansion following the council of Jerusalem. The central figure of the period has been the Apostle Paul. To him, more than to any one else, is due the marvelous development of the early Christian Church. Versatile, fearless, tireless, enthusiastic, he never ceased to preach the Gospel he sought to destroy. His life is an evidence of the transforming power of the Gospel. Looking at it thus we do not wonder that he "has had larger influence upon human life than has any other man who ever lived."

Lesson 1. Paul's Second Missionary Journey. Antioch to Phillippi. *Golden Text*: "Come over into Macedonia and help us."

This lessons tells us about a disagreement between Paul and Barnabas; of Paul's invitation to Timothy to become his companion in his missionary tours, and of a remarkable vision Paul had in which the words of the Golden Text were heard by him. Here we learn, also, of the first Christian service held in Europe and of Lydia, the first convert.

Lesson II. Paul's Second Missionary Journey—The Phillippi Jailor. *Golden Text*: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." The Gospel has ever met with opposition. And this for the reason that wherever it has gone it has wrought changes. This caused the arrest and imprisonment of Paul and Silas. But this did not discourage them. They held a remarkable prayer and praise service in jail. About midnight the earthquake came and they were set free. This brought the jailor to them. Paul preached to him the gospel. He and his family were happily converted.

Lesson III. Paul's Second Missionary Journey—Thessalonica and Berea. *Golden Text*: "Thy word have I hid in mine heart, that I might not sin against thee." Strange, indeed, it was that the Jews after looking for the promised Messiah so long rejected him when he came. It was because of this that Paul as a Jew went unto them or as a herald of salvation. He wanted to tell them that the Messiah had come. Consequently he went to the synagogue, wherever he found one, and preached the Gospel. Quite a number of Jews were converted—many became hardened and did what they could to hinder the spread of the Gospel.

Lesson IV. Paul's Second Missionary Journey—Athens. *Golden Text*: "God is a spirit: and they that worship Him must worship Him in spirit and in truth." Driven from Berea by persecuting Jews Paul went to Athens, the classical city of Greece. Here he waited for Silas and Timothy. While waiting, he walked around the city. He saw countless statues and idols. This stirred his heart and led him to preach one of the greatest sermons of his life. He told them that God was the Creator of all things and was not to be worshipped as idols are, but to be loved and obeyed in all things.

Lesson V. Close of Paul's Second Missionary Journey—Corinth. *Golden Text*: "In the world ye shall have tribulations: but be of good cheer; I have overcome the world." This lesson finds Paul at Corinth. The people here were bad, being dishonest and given to evil practices. Here the Apostle worked at his trade in order to meet his expenses. Here he became somewhat discouraged, but God gave him a special revelation as an encouragement with the result that he remained and continued to hold special services for eighteen months. God blessed his labors to such an extent that a very prominent church was established there.

Lesson VI. Paul's Instructions to the Thesalonians. *Golden Text*: "See that none render evil for evil unto any man; but ever follow that which is good." Paul was not only a great preacher but a great writer also. Though he had been badly treated by the Thessalonians he wanted to go back for he felt that they needed his help. Finding that he could not again visit them he wrote them this letter. It is a remarkably instructive letter and full of good practical advice. Let us see to it that we follow the directions herein given and then become like Jesus.

Lesson VII. Paul's Third Missionary Journey Ephesus. *Golden Text*: "The name of the Lord Jesus was magnified." This lesson tells us of the great work accomplished by Paul at Ephesus. Here he remained three years. Ephesus was full of people who pretended to tell fortunes, cast out evil spirits, reveal hidden treasures by means of charms, incantations, and similar things. Against all of this the Apostle preached with the result that many were led to see the evil of their ways and turned unto the Lord.

Lesson VIII. Paul's Third Missionary Journey—The Riot in Ephesus. *Golden Text*: "He said unto me, My grace is sufficient for thee: for My strength is made perfect in weakness." Ephesus was noted for two great buildings: The Colosseum, and the Temple of Diana. Small models of the latter called shrines, were made and sold all over that region. The preaching of the Gospel had made so many converts that the business of making shrines declined. For this reason Demetrios stirred up the people and urged them in the name of their religion and prosperity of the city. The town clerk suppressed the riot. This action of Demetrios proves that the Gospel was making rapid progress.

Lesson IX. Paul on Christian Love—*Golden Text*: "And now abideth faith, hope and charity." These three; but the greatest of these is Charity. This chapter is called "The Psalm of Love." It is a part of the letter which Paul wrote to the Corinthians. Here he tells them of the secret of his wonderful life. It was that of love. He had proved this power to be the greatest of all powers known. As a proof thereof he gives them an analysis of its elements. He knew that love is the greatest thing in the world, that it endureth all things and that it never faileth.

Lesson X. Paul's Third Missionary Journey—Farewells. *Golden Text*: "I can do all things through Christ which strengtheneth me." Our last lesson found Paul at Ephesus. Because of this riot raised by Demetrios he had to leave. He decides to return to Jerusalem. En route thereto he stops at Miletus. While there he sends for certain of the Ephesian Christians to come to him. They came. Our lesson as here recorded is the sermon he preached to them. He then bade them farewell and continued on his journey.

Lesson XI. Close of Paul's Third Missionary—*Golden Text*: "The will of the Lord be done." Paul was now on his way back to Jerusalem. He was anxious to reach there before the feast of Pentacost. Before reaching there he made several stops. At Caeserea he was told that his future was fraught with great trials and sufferings, and he was urged by his brethren not to continue his journey. But Paul was a hero. Bonds and imprisonment had no fears for him. He "was ready not to be bound only, hut also to die at Jerusalem for the name of the Lord Jesus." So great was his love for and faith in Christ that he could say, "The will of the Lord be done."

Charleston, S. C.

OPENING THE MIND

(Luke 24. 45-48)

The Epworth League Devotional Topic for September 19, 1909

The Theme and the Scripture.

"Then opened he their minds that they might understand the scriptures." We have an immediate interest in the notable scripture for many reasons, but most of all because it is the secret of the highest discipleship.

The truth of the Bible lived out in human life is the power of Christianity. But how shall we find and know this truth in a clear and living way? How are we to enter into the great values, which the Scriptures promise us, and make them our own? Our topic points the way. Christ is the great opener of men's minds, the interpreter of the Book of books. He stands in its focal point, flooding its pages with divine illumination.

What the Scriptures Are—"The Bible is that familiar volume containing sixty-six books, known to us by various names from Genesis to Revelation. It is the volume which has been reverenced in every household in our land. Our fathers and our fathers' fathers knew by heart its stories, its inspiring songs, its precepts, and its many words of consolation. It is the volume from which the sad have drawn inexhaustible comfort. It has been the companion of the lonely and the source of unquenchable hope to the poor. The solitary night watcher—upon fortress walls or upon the battlefield—has found courage in recalling its words, and the simple-hearted have learned to bear sorrow and desolation with patience inspired by its pages. Here is the book which has most deeply exercised the intellect of the learned, formed the morals of society, inspired the souls of men, pointed the way to heaven." And it is still the greatest intellectual, moral, and spiritual force in the world.

Christ the Way to Insight.

What, therefore, could concern us more than the question, How shall we find our way into the spiritual truths that never die, and the religious values that never perish? The subject and the Scripture lesson for to-day contain the answer. Jesus is the way of spiritual insight. He is the only key to the Scriptures worth while. He is the best commentary. Christ, the Son of God, explains the Bible, because he is the one great luminous fact in which all its meanings center, from which all its inexhaustible truths radiate.

If we would get the best things from the Word there must be in us that deep earnest desire for truth which was in the psalmist's heart, "Open thou mine eyes, that I may behold wondrous things out of thy law" (Psa. 119. 18), or in Paul's prayer (Eph. 1. 17f.,, "That the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and revelation in the knowledge of him, having the eyes of your heart enlightened, that ye may know," etc. Multitudes owe it to Jesus and the power of his gospel that they have ever felt this deep soul hunger for truth and things eternal.

The greatest book known to man would not be the Book of books if it contained no problems, no deep questions. It deals with themes which we can but begin to understand, while the boundless ocean of divine truth lies before us. This is a great blessing. If the truths of the Book could be mastered in a little while it would mean that we would soon cease to grow. But no; its many strata, full of the pure gold of truth, forever stimulate our minds to search them diligently—to think the great thoughts of prophet,

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John Wesley in Georgia

(*Continued from Page* 3.)

Mr. Wesley remained in Savannah four months after this bill of charges was given to the public. During this time he read and explained the scriptures in English, French, German and Italian. On the second day of November, 1737, he called on Mr. Causton and told him he desired to depart for England. He also set up an advertisement in the Great Square to the same effect. December second was the day set for him to depart. That morning he was called before the Magistrates and told that he must not leave the Province for he had not answered the charges brought against him. He replied that he had appeared at six or seven courts successively to answer them, but had not been allowed to do so. He was then notified that he must not leave till he had given bail. He said to them plainly: "Sir, you treat me very ill. I will give neither bond nor bail. You know your business and I know mine." That afternoon the magistrates notified all the officers of Savannah to prevent Mr. Wesley from leaving the Province. He was now a prisoner at large, in a place where he felt that it was better for all concerned for him to go than to stay. That evening, after public prayers, he shook the dust off his feet and left Savannah. He had preached the gospel there, he said, "not as I ought, but as I was able," for one year and nearly nine months.

John Wesley was never idle, nor foolishly employed. His life was like clock-work. Every deed and address seems to fit into the time allotted for it. He was very self-denying and ruled his body as with a rod of iron. In early life he was a high churchman, and endeavored to follow every rule of that denomination. In his bearing toward Miss Hopkey he showed human weakness and a woeful lack of sound judgment. He could not endure anything short of Christian perfection in himself, or in others. There is nothing whatever dishonorable in his departure from Savannah. Those officers did not desire to keep him, but to get rid of him. His words and works show that he was not at this time saved. On his way back to England he wrote: "I went to America to convert the Indians, but, oh! who shall convert me? I have a fair summer religion, I can talk well, but let death look me in the face and my spirit is troubled." Mr. Wesley was converted, according to his own words, May 24th, 1738—four months after his return from America. He was sitting in a congregation, and while one was reading Luther's Preface to the Epistle to the Romans, he "felt his heart strangely warmed." He felt that he trusted in Christ, in Christ alone, for salvation.

Augusta, Kentucky.

The Difficulty in Portugese East Africa Settled

Bishop Joseph C. Hartzell returned from his trip to Portugese East Africa Saturday, August 28, after a most sucessful diplomatic journey. The cause of his long trip while in the midst of the Africa Diamond Jubilee Campaign was the insistence of the officials in Portugese East Africa in forcing the new law requiring teachers in our schools and mission stations there to teach in the Portugese language, without giving sufficient time for their proper training.

After going over the entire field of discussion, Bishop Hartzell made the following requests of His Excellency, Governor Major Frereire d'Andrade, and received the Governor's approval for them all. The requests were:

1. That the schools at Gikuki and Kambini, having been recognized by his Excellency, Governor Cardoso of Inhambane, as schools of the Methodist Episcopal Church Mission for "General Education" be published officially under Ordinance 730 (which is the Ordinance prescribing regulations for opening schools for General Education, qualifications of teachers, text-books and the languages to be used) and that proper books of Registry be furnished.

2. That the seventy-one centers (which the Bishop named) be recognized as stations for "Religious Instruction" only, under the same church, where the teaching will include: learning to read, the study of the Scriptures, singing religious and patriotic songs, and services according to the rules and dogmas of the Church. The native languages to be used, while the use of Portugese is to be introduced as soon as possible.

3. That we be permitted to print in Portugese and the native language, singly or in parallel columns, the textbooks approved by the Government for "General Education" where our work extends.

4. That your Excellency appoint at Inhambane a committee to examine for certificates to teach.

As the absolute forcing of the law meant the closing up of many of our mission stations in Portugese East Africa, the work accomplished by Bishop Hartzell will be heard with thanksgiving by all who have in their heart a longing for the saving of Africa's millions to the Lord Jesus Christ. It is not only the degraded life, the stubborn heart, but also the workings of governments that stand in the way of leading many out of darkness into the glorious light of the Kingdom of God.

The Bishop returns in excellent health and is afire with enthusiasm for the pushing to a successful close the remaining months of the campaign of the Africa Diamond Jubilee. The workers and natives whom he visited during his absence from this country are looking anxiously for the getting of the entire $300,000 which the church has asked for this Africa Diamond Jubilee year.

Annual Address Adopted by the Niagara Movement, Sea Isle City, N. J., August 18, 1909

For four years the Niagara Movement has struggled to make ten million Americans of Negro descent cease from mere apology and weak surrender to aggression, and take a firm unfaltering stand for justice, manhood and self-assertion. We are accumulating property at a constantly accelerating rate; we are rapidly lowering our rate of illiteracy; but property and intelligence are of little use unless guided by the great ideals of Freedom, Justice and Human Brotherhood.

As a partial result of our effort we are glad to note among us increasing spiritual unrest, sterner impatience with cowardice and deeper determination to be men at any cost.

Along with undoubted advance and development within, there continues without unceasing effort to discourage and proscribe us. We not only travel in public ignominy and discomfort, but at the instance of some of our weak-kneed leaders, the Inter-State Commerce Commission has recently sought to make a pitiful apology for this disgrace.

Our right to work is questioned not only by some who are attempting to fight the great battles of labor, but even by those very people who declare us fit for nothing else.

We are glibly told to deserve before we complain; yet those of us who do deserve are proscribed along with the least by men who know that ability and desert come oftenest through freedom and power. Such power we must have: Political power, Economic power, power of Mind. We had enough political power to rebuke the President who blundered at Brownsville and was to stubborn to say so; we still have enough power to rebuke the President who proposes to turn competent black men out of all positions which any white man wants. We have this power now but unless we use it we shall lose it.

Our organized enemies seek to scare and vilify us while they despoil us. We have fewer criminals than our systematic training in crime warrants; yet we are daily pictured as thugs and murderers and lynched without trial for the crime of any scamp who blacks his face.

Peonage and prejudice are used to keep our wages low and education is proposed to fit us only for menial service.

Do men forget that the wages of white Americans cannot permanently rise far above the wages of black Americans, and do they not know that the half-drunken senator who can to-day slap a black laborer's face may tomorrow kick white laborers down stairs? And yet who too often lead the fight against us? Poor and ignorant whites spurred on by the richer and more intelligent who hide behind the moh and fatten on its deeds. Small wonder that Negro disfranchisement is practically coincident with those regions where white ignorance, political fraud and murder are greatest.

That black men are inherently inferior to white men is a wide-spread lie which science flatly contradicts, and the attempt to submerge the colored races is one with world-old efforts of the wily to exploit the weak. We must therefore make common cause with the oppressed and down-trodden of all races and peoples; with our kindred of South Africa and West Indies, with our fellows in Mexico, India and Russia, and with the cause of working-classes everywhere.

On us rests to no little degree the burden of the cause of Individual Freedom, Human Brotherhood, and Universal Peace in a day when America is forgetting her promise and destiny. Let us work on and never despair because pigmy voices are loudly praising ill gotten wealth, big guns and human degredation. They but represent back eddies in the Tide of Time. The causes of God cannot be lost.

The Women in First Church, Monrovia, Liberia

The Ladies' Aid Society of the First Methodist Episcopal Church in Monrovia, Liberia, Africa, celebrated its third Anniversary July 11. The occasion was one of great interest and profit to the whole church and to the community at large, and especially to the women. The program was most appropriate and excellently executed. Mrs. F. E. Dennis made the introductory address; Mrs. I. C. Stephens, vice-president, read a poem of high merit, written especially for the occasion, and Mrs. M. C. Simpson, the president, delivered the principal address in which she made a strong plea for a higher and better life for the women of Liberia. She spoke with much force and conviction and made a profound impression upon the great audience. The singing and music were excellent. Collection for the day, Three Hundred and Twenty-seven Dollars.

Among the distinguished visitors present was Mrs. Barclay, wife of the President of Liberia, who made some remarks appropriate to the occasion. It was "Woman's Day" and they well utilized it. During the past three years this organization has raised more than $1,500 for the enlargement and repairs on the Church building. Dr. J. A. Simpson and his official staff can always count on this band of working women. Like some others they often congratulate themselves on what they have done, and desire others to know that the Ladies' Aid Society of the First Methodist Episcopal Church in Monrovia, Liberia, Africa, is worthy of its name; for they are more than a financial club in the church, they stand for the highest type and the greatest moral and spiritual force in the church. When a few more of our women of this dark land shall become awake and begin working for Christ and His Church that long prayed for day shall then come to Africa.

Sisters pray for the women of Liberia, and for all Africa. As a local church we are striving; we want to do our part; help us with your prayers.—May H. Faulkner.

Monrovia, Liberia, Africa, July 12, 1909.

Epworth League

(*Continued from Page Three.*)

apostle, and Saviour after them, and to live them out into life. Hence the good things of Christian discipleship have a beginning but no end. And this tuition of Jesus is not a special privilege of the learned; rather, he has a school in which all may be enrolled. It is the great school of love and truth and the loyal, obedient life in which we come to a living knowledge of the truth as it in Christ Jesus our Lord.

The right use of the Scriptures brings us to Christ. Some of the Jews thought the Scriptures an end in themselves. But the Master told them they must not stop there. "Ye search the scriptures, because ye think that in them ye have eternal life." But that is not the true view. Rather, the Scriptures "are they which bear witness of me," for "I am the way, the truth, and the life," and "ye will not come unto me, that ye may have life" (John 5. 38f.). The Bible, then, has a value above all values simply because it bears witness to Jesus Christ the Saviour of the world.—From *Notes on the Epworth League Devotional Meeting Topics.*

Perhaps you feel that the best days of life are gone, and it is too late to begin things which were in your power once; still, my repentant brother, there is encouragement from your aster yet. Wake up to the opportunities that yet remain. Ten years of life—five years—one year—say you have only that, will you sleep that away because you have already slept too long? Eternity is crying out to you louder and louder as you near its brink. Rise, be [illegible]; learn what you are not fit for, and give up [illegible] for it; learn what you *can* do, and do it with [illegible] energy of a man.—Frederick Robertson.

Southwestern Christian Advocate

631 BARONNE STREET.

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly, on one side of the paper, and make your communication as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

Prince Kmyoshi Kuni, the Mikado's grandson, comes to this country to represent Japan at the Hudson-Fulton celebration.

Soon the gallant Twenty-fourth Infantry of the United States Army will be stationed at Fort Lawton, one of the suburbs of Seattle.

Interment was made in the Arlington National Cemetery, Washington, of the bodies of thirty-two soldiers who died during the last year's service in the Philippine Islands. Twelve were members of the Ninth and Tenth Cavalry and the Twenty-fourth and Twenty-fifth Infantry. The burial was made with military honors.

The Negro National Baptist Convention will meet this year in Columbus, Ohio, beginning on September 15. Our local Baptist brethren will make an effort to bring the convention here next year. We want to join our friends in this invitation, and assure the National Convention that New Orleans extends a hearty invitation regardless of denominational lines. Come, brethren, and we will do thee good.

Sergt. B. Hawkins, of Company K, Twenty-fourth Infantry, and Corp. R. Bond. Company E, Twenty-fourth Infantry, at the recent rifle competition at Fort Niagara, made the first and second highest scores—777 and 776, respectively. A white soldier followed with 756, and then again came another two men of the Twenty-fourth Infantry. In this competition nearly 100 picked officers and men from all the different regular army regiments and companies and the Department of the East and South participated.

The annual convention of the National Medical Association, held recently in Parker Memorial Hall, Boston, the following officers were elected: Dr. Marcus F. Wreatland, of Newport, R. I., president; Dr. W. S. Lofton, D. D. S., of Washington, D. C., vice president; Dr. J. A. Kenney, of Tuskegee Institute, general secretary; Dr. A. W. Williams, of Chicago, treasurer; Mrs. J. P. H. Coleman, Ph. G., of Newport News, Va., pharmaceutical secretary; Dr. A. T. Robinson, D. D. S., of New York City, dental secretary; Dr. R. F. Boyd of Nashville, Dr. George C. Hall of Chicago, Dr. Willis E. Steers of Decatur, Ala., Dr. Mahlon A. Van Horne of Newport, R. I., Dr. C. H. Shepard of Washington, D. C., Dr. N. F. Mossell of Philadelphia, Dr. G. E. Cannon of Jersey City and Dr C. H. Marshall of Washington, D. C., executive committee. The next place of meeting will be at Washington, D. C.

Governor Wilson of Kentucky delivered one of the welcome addresses before the recent session of the National Negro Business League. Among other things, he said: "I have no use for the professional Negro, the one who makes his way by being a Negro; I have no more use for him than I have for a professional Irishman or a professional German or a professional Methodist. I have cared about this problem not as a special friend, but as a lover of liberty, who wants every man to have a fair chance." Have we not all too much made excuses for ourselves because we are Negroes, and because of our racial identity, asking certain favors? The Governor has no use for the professional Negro, nor is this sort of character any help to the real progress of the race. But we should be as anxious to measure up to the standard of manhood—not a Negro standard—but the standard of man as it applies to humanity.

DISTRICT CONFERENCE VISITATION

Several weeks have passed since first I began a brief review of some of the incidents which happened at the various district conferences. It was my intention that these chronicles should have appeared from week to week, but various hindrances intervened.

The Jackson District, which is one of the largest districts in the Mississippi Conference, held its annual session at the Greenhill charge. Dr. A. J. McNair is the affable and discreet superintendent. This district is made up of some of the veterans of the Mississippi Conference, men who stand high in the estimation of their brethren and are more or less widely known throughout the General Church. Among the pastors of this district are four former District Superintendents. These men are now pastoring some of the largest churches in the conference. This was the first conference of the season at which I was able to remain throughout the entire session. The sermons, addresses and papers were all worthy of commendation, some of them being especially good. The Rev. A. J. McNair has, by his kindly spirit, completely won the hearts of his brethren and by his benign smile, as well as by his knowledge of law and parliamentary practice, was able to carry on successfully the work of the conference. Greenhill is situated on Silver Creek, in what is known as the Delta of Mississippi. Here the land is of great fertility and with little effort upon the part of the farmers yields an abundant harvest. This land is some of the most valuable in the South. I was naturally anxious to find out how much of this land was owned by Negroes. A careful inquiry showed that the members of the Greenhill charge, where the conference was entertained, alone owned 1,300 acres of this land, which at a conservative estimate is worth over $50,000. This land is owned by the members of this one circuit and does not include holdings of Negroes belonging to other denominations. The Rev. W. L. Lamb is the popular pastor. He was ably assisted by Mr. Henderson Woolfolk and his other loyal members. Here it may be said that Greenhill is the home of the Rev. B. F. Woolfolk, the successful superintendent of the Clarksdale District, of the Upper Mississippi Conference. The conference was royally entertained and the SOUTHWESTERN well taken care of.

The Lake Charles District, of the Louisiana Conference, held its annual session at Lake Charles, the capital of the district. District Superintendent P. W. Clark and Pastor B. J. Reddix have so won the esteem of the citizens of Lake Charles that whenever any Methodist convention or conference or institute is programed for Lake Charles you may be sure of large crowds and of an interesting time. The Lake Charles District is the youngest of the Louisiana Conference and is frequently termed the "baby district," but from its very beginning its conferences have been interesting and its programs well carried out. I was not able to attend any of the business sessions and was present only at one of the night sessions. If this service may be taken as a standard by which the other services are to be measured then I can safely say they were all of a high order. The interests of the SOUTHWESTERN were well looked after by the District Superintendent.

Possibly the banner conference of the various Louisiana districts in point of delegates in attendance was the Shreveport District, which met at Mansfield, La. Mansfield is one of the oldest towns in the State and has an interesting history in connection with the late war. It is said that it was under one of the trees in our Church yard that the Confederate and Union generals met in an attempt to arrange a truce just before the battle of Mansfield was fought. District Superintendent Johnson is eminently successful in doing things. He has succeeded in impressing upon the hearts of the brethren of the district that there ought to be a district academy at Mansfield. So, under the inspiration of District Superintendent Johnson, sufficient money has been raised to actually begin work on the erection of a fine building. The foundation has been laid and every indication is that it will be pushed to rapid completion, for at the recent District Conference nearly $300 in actual cash was raised for this building, and not one of the benevolences of the Church was overlooked. All reports were in advance of the previous year. More than seventy cash subscribers were secured for the SOUTHWESTERN. The number would probably have been larger but for the fact that I did not reach the conference until very late in the session. All credit to the brethren of the district, the District Superintendent and the pastors who have done such noble work.

Of General Interest

GREAT SLUMP IN COTTON CROP

Owing to the long dry season, the hot winds and high temperatures throughout the farming sections, the cotton crop will be greatly reduced this year. Ther are slight indications of boll weevils, but the cotton has not suffered near so much from the boll weevils as from the drouth. The immense heat has caused the plant to shed and the bolls to open prematurely. Present prices have some attractions for the farmers, but the general inclination is to hold at least a part of the crop for better prices.

LABOR DAY

The first Monday in September was celebrated in various cities and towns throughout the United States where labor organizations exist as a legal holiday. It appears from all reports that the celebrations were generally along safe and sane lines, as no great disturbances have been reported. In this city the various labor unions did not parade, as has been their custom for years. Excursions, picnics and outings were the order of the day. The stalwart laboring men of the nation constitute the great standing army upon which rests the industrial and commercial supremacy of the Nation.

THE NORTH POLE DSICOVERED

On September 1 the world was thrilled with the message that the North Pole had been discovered by Dr. Frederick A. Cook, an American. After two years of almost unendurable hardships, privations and sufferings in an ice wilderness, after eighteen months of silence and constant battle with frost and famine, there was flashed from the Arctic darkness this message: "Reached North Pole April 21, 1908." This message, brief as it was, recorded thus far the greatest triumph of the twentieth century and is the newest record of man's conquest of nature. For centuries brave men have heard the call of the frozen North, and many have sacrificed their lives in unsuccessful attempts to discover the elusive Pole. In fact, the world has grown so accustomed to Polar expeditions that the undertaking of one, except by some new and startling method, awakens but little interest. So that it is not to be wondered that the world, having forgotten the presence of Dr. Cook in the Polar regions, was thrilled when the news was flashed from the coast of Labrador that the Pole had been discovered. On the other hand, it is not strange that at first much doubt has arisen as to whether Dr. Cook has actually discovered the Pole, for the reason that there were no authentic witnesses nor was his expedition as elaborately planned as is customary. The latest advices seem to indicate that the belief in Dr. Cook's discovery is being strengthened. He has been received with the greatest enthusiasm by King Frederick of Denmark, and is the object of unusual demonstrations by the enthusiastic Danes throughout the city of Copenhagen. It is certainly in Dr. Cook's favor that eminent Danish explorers and scientists, after personal interviews with Dr. Cook, accept his report in good faith. In the meantime, the world, before passing final judgment, will await the appearance of Dr. Cook's official record of his journey.

Dr. Cook, though not so well known as certain other Arctic explorers, is by no means a novice. He was surgeon in the Peary expeditions of 1891-92 and 1901, and was surgeon and anthropologist in the Belgian Antarctic expedition in 1897-99. He also won fame as the first conqueror of Mount McKinley, in Alaska. Thus it is seen that Dr. Cook was by no means unprepared as to experience for the great work which he has so successfully accomplished. While enthusiasm over Dr. Cook's discovery was at its height the world was again aroused by the following startling and patriotic message from the eminent explorer, Robert E. Peary: "Stars and Stripes nailed to the North Pole." Thus again has success crowned the efforts of a persevering, determined American. While it would be a cause for rejoicing if the Pole had been discovered by anyone, still, Americans are all the more elated over the fact that in five days two citizens of the United States have announced their discovery

of the North Pole. The date of Commander Peary's discovery is announced as April 6, 1909; nearly one year later than that of Dr. Cook. When Peary's discovery was made known to Dr. Cook he said: "That is good news. I hope Peary did get to the Pole. His observations and reports of that region will confirm mine."

The practical minded will ask, now that the Pole has been discovered, of what benefit to mankind scientifically or commercially will the discovery be? Many attempts have been already made to answer this question. But, aside from commercial and scientific reasons, there is another consideration. It must be inspiring to any discouraged soul, even though he may have previously failed to accomplish some worthy end, to note what victories may be won and what success finally attained when a determined soul resolutely turns has face to a desired goal and looks not backward. One is reminded of the poem:

"The human will that force unseen,
The offspring of a deathless soul;
Can hew its way to any goal,
Though walls of granite intervene."

"Be not impatient in delay,
But wait as one who understands,
When spirit rises and commands,
The gods are ready to obey."

People of Interest

Dr. W. W. Lucas, field agent of the Board of Foreign Missions, was in New Orleans this week.

Mrs. William Butler, although in her 89th year, continues her work in behalf of the Woman's Foreign Missionary Society.

Dr. J. B. F. Shaw, principal of Meridian Academy, and Mrs. Shaw, spent their vacation in Chicago and other Northern cities.

Mr. James M. Brown, for many years president of the American Humane Association, died at Toledo, Ohio, August 25th.

Bishop Hartzell preached in the St. Andrew Church, Rhodesia, the Rev. G. A. Stockdale, pastor, Sunday evening, July 18.

Senator Albert J. Beveridge will deliver the address before the Indiana Conference in behalf of the superannuated ministers and the widows of ministers on September 23d.

Dr. Sidney J. Redman, a prominent business man of Jackson, Miss., as well as a practicing physician, and Prof. John A. Martin, for the past ten years principal of the High School at Jackson, visited last week the Alaska-Yukon Exposition at Seattle.

At Bishop Wilson's call, days of special prayer and conference — October 18, 19, 20 — have been set aside in the interest of evangelism and devotion. The preachers of the Philadelphia, New Jersey and Wilmington Conferences will unite in this movement.

A Christian stenographer, who is fully in sympathy with the educational work of our church in the South, is wanted as a secretary for the president and in general office work at Rust University, Holly Springs, Miss. Address the Rev. J. T. Docking, Westerly, R. I.

Dr. Louis Albert Banks, pastor of Trinity Methodist Episcopal Church, Denver, Colo., the past three years, has accepted a call from Independence Avenue Methodist Church, Kansas City, Mo. Dr. Banks was instrumental in bringing into Trinity Church 2,000 members.

C. C. Sims, a Negro contractor of Jackson, Miss., has as lucrative a business as the largest white contractors there. His contracts during the past year amounted to $750,000. Mr. Sims gives employment to fifty or more men and his payroll for labor is between $600 and $700 per week.

Bishop Staunton Key, who has just celebrated his 80th birthday, is the oldest effective Bishop of the Methodist Episcopal Church, South. The ages of the other effective Bishops of that church are: Bishop Wilson, 75; Bishop Morrison, 67; Bishop Hendrix, 62; Bishop Hoss, 60; Bishop Atkins, 59; Bishop Candler, 53, and Bishop Ward, 50.

The Rev. Dr. George E. Ackerman has been elected to the presidency of Cookman Institute, Jacksonville, Fla., succeeding Dr. J. T. Docking, recently appointed president of Rust University. Dr. Ackerman, who is a member of the New Hampshire Conference, has been in the pastorate the past five years. Previous to that time he was for twelve years a professor in Grant University.

Bishop McDowell laid the corner-stone of the new Berry Memorial Methodist Church of Chicago on Sunday, August 15th; the Rev. B. H. Fleming, pastor. The church is named in memory of the deceased children of Bishop Joseph F. Berry, who, prior to his election to the episcopacy, was a resident of Ravenswood. The building is of brick, and when completed will have cost $25,000.

The Rev. Kingsley E. Pease, Mrs. Pease and child, of Singapore, Malayasia, arrived at Vancouver, B. C., on the steamship Monteagle, Sunday, August 8. After a two weeks' stay in Seattle, they proceeded to Cottonwood, Idaho. Later they will go on to Illinois, where, Mr. Pease states, they expect to spend most of their vacation period "in deputaion work in general, and in behalf of the Singapore Educational work in particular." In the absence of Mr. Pease from Singapore, the Rev. Benjamin F. Van Dyke will have charge of the Anglo-Chinese School there.

Of Bishop McDowell, who has accepted the invitation to deliver the Cole lectures for the Biblical Department of Vanderbilt University next year, the Nashville Christian Advocate says: "This will be gratifying news to our entire church, as there is no man in Methodism who will be more acceptable as a lecturer on the Cole Foundation than Bishop McDowell. He is a speaker of marked ability, a man of high ideals, a man of broad sympathies, and a Christian of superior spiritual vision. The young men who have the good fortune to be students in the Biblical School of Vanderbilt University next year will have this opportunity to hear one of the great religious leaders of this day."

Bishop Hartzell arrived in New York, returning from Africa, on Saturday, August 28th, by the steamship Philadelphia, after an absence from this country of nearly four months. During this time he had stopped at the Madiera Islands on his outward journey; thence had gone to Cape Town, from there to Lorenco Marquez, where he conducted important negotiations with the Portuguest Colonial Government; had then, after visiting Inhambane, gone on to Umtali, where he held the session of the East Central Africa Mission Conference early in July. Returning by way of Cape Town he stopped again at the Madiera Islands. On his arrival in New York he left immediately for Moline, Ill., where his aged mother, in very great weakness, awaited with eagerness the presence of her son by her side.

On Wednesday, August 25, four new missionaries sailed from Vancouver by the steamer Empress of India. Mr. and Mrs. Burke R. Lawton are under appointment to Korea. Mr. Lawton is from Twin Bluffs, Wis.; he is a graduate of Lawrence University, '07, and of Garrett Biblical Institute, '09. Mrs. Lawton is from Evanston, Ill.; she has been a student at Northwestern University and at Garrett Biblical Institute. Both are student volunteers; they were married July 3, 1909. On the same steamer, on their way to Nanking, Central China, were Dr. and Mrs. Wallace B. Russell, of Evanston, Ill., both student volunteers. Dr. Russell received his M. D. from the University of Tennessee in 1908 and has been engaged in graduate work at Northwestern University during the past year. Mrs. Russell attended Cumberland University, Lebanon, Tenn., and taught for two years in the public schools of that State.

The Rev. Charles W. Drees and Mrs. Drees sailed from New York on Saturday, August 14, returning to Eastern South Africa. Dr. Drees will go by the Hamburg to Gibraltar, whence he will journey inland through Spain, visiting the Protestant Missions there, while Mrs. Drees will go on to Italy. They will meet at Barcelona about the middle of September, sailing thence for Montevideo. Dr. Drees has completed the work on which he has been engaged under the direction of the American Bible Society—a revision of the Gospels in Spanish. The work has lasted seven months, and the committee held its final meeting July 31. On this committee were five men, three Americans and two foreigners—the Rev. Henry C. Thompson, a Presbyterian missionary from Mexico; the Rev. John Howland, a missionary of the American Board from Mexico; the Rev. Victoriano D. Baez, District Superintendent of our Oaxaca District, Mexico; the Rev. F. Diez, a Presbyterian worker from Chile, and Dr. Drees. On his return to the field Dr. Drees will enter upon the work of Superintendent of the Uruguay District, and pastor of the American Church in Montevideo. His address will be 307 Calle Maldonado, Montevideo, Republic of Uruguay.

Dr. I. Garland Penn, our Assistant General Secretary of the Epworth League, is again in abundant labors. After returning from the International Convention at Seattle he covered the District Conferences of the Atlanta Conference, prepared an article entitled "Why We Should Study the Negro" for the Mission Study number of the Epworth Herald for September, filled the pulpit August 22nd at a union service of the Epworth League and the Baptist Young People's Union at Warren Chapel Methodist Episcopal Church in Atlanta, delivered an address at the Laymen's and Epworth League Association of the Atlanta Conference on August 26th, and spent Sunday, August 29th, in Rome Ga., at the Broad Street and South Rome Churches for special Epworth League addresses. Besides the above, he has been in his office pushing the League work with his accustomed vigor. His itinerary in September takes him to points in Tennessee, Virginia, Maryland, District of Columbia and South Carolina. He is also preparing a chapter upon "A History of the Epworth League and Its Work Among the Colored People, and Its Relation to the Sunday School" for a book now under preparation by Mr. W. N. Hartshorn, of Boston, chairman of the International Sunday School Association.

News Paragraphs

It is said that in Africa 438 languages and 153 dialects are found.

A Japanese-British Exhibition is to be held at Shepherd Bush, London, beginning May 3, 1910.

When Postmaster General Hitchcock puts the present plan of the Department into action it will cost ten cents, instead of eight cents, to register a letter.

Congress has passed a bill appropriating $25,000 for the traveling expenses of President Taft.

General Reyes has resigned the presidency of Colombia and is now in Europe.

News from London says that Orville Wright, the American aeroplanist, has been engaged to make demonstrations with his machine in England under the auspices of the British Government.

Seven cadets of the Military Academy at West Point were expelled on August 19th by order of the President for hazing Cadet Rolando Sutton in June last, which resulted in his death the following October.

The National Museum at Washington has received a large number of cases of animal skins and other specimens collected by Mr. Roosevelt and shipped to the Museum for mounting and permanent exhibition.

Chicago is to have a "Nelson Morris Memorial Institute of Medical Research." This institution and the $250,000 needed for the erection and complete furnishing of the hospital, is the gift of Mrs. Nelson Morris as a memorial to her husband.

President Taft and certain members of his Cabinet considered, at a recent conference, a plan for perfecting both the executive and the legislative machinery for dealing with corporations. This, it is said, will be the leading topic of the President's message to Congress in December.

The Buffalo Evening News says of the Twenty-fourth Infantry: "It so well behaved that the companies in station at Fort Porter, who have been here now for a considerable time, have not had a single case of an enlisted man sent to the guardhouse for misconduct since its arrival in Buffalo. The fine conduct of the members of the Twenty-fourth, stationed in this city, is no surprise to those who know the record of that splendid organization. It is noticeable when a member of the command appears in the streets of Buffalo, for by his bearing and gait he shows the training of the thorough soldier. It is with universal satisfaction and no small degree of pride that the citizens of Buffalo learn of [illegible] that since the coming of the command to [illegible] they have been perfect in their conduct [illegible] to the strictest rules of the articles of [illegible] doubt they have an excellent example in [illegible] cers, who are not of the kind who [illegible] shirt sleeves, giving orders, and [illegible] wear coats.

on Saturday in the afternoon session at 3 o'clock. The Rev. T. J. Johnson is a leadsr of men. The Ladies' Aid, presided over by Mrs. Johnson, met in session with the conferenee. They raised for the printing of the minutes $13.50. The closing sermon was preached by the Rev. Mr. Smith. The Rev. W. L. Dyas is pastor at Mansfield.—E. W. Jace.

WAYCROSS DISTRICT.

Waycross District Conference was held at Orchard Hill, Georgia, August 4-8, the Rev. F. R. Bridges, District Superintendent, in the chair; J. B. Liburd, Secretary, assisted by the Rev. W. H. Kimball. The District Superintendent reported the work of the District and the same was received and approved. The various pastors reported that their work was growing. A cordial welcome was read by Miss Fannie Kendrick of Orchard Hill to which the District Superintendent, the Rev. F. R. Bridges, responded. Dr. J. P. Wragg, Prof. P. C. Parks, Mrs. H. B. Cobb, wife of the Rev. H B. Cobb, Presiding Elder of the African Methodist Episcopal Church, and the Rev. J. H. Davis, of the Atlanta Conference, were introduced to the conference and spoke very interestingly. Saturday, August 7th, was spent in receiving reports from local preachers, exhorters, Sunday school Superintendents, and Leaguers. Miss Brooks, of the Forsyth charge, read a very interesting papsr, subject: "Appeal to Young men"; also Miss James, of the above named charge, read another very fine paper, subject, "Train the Child at Home." The good people at Orchard Hill and their bsloved pastor, the Rev. E. W. Moore, did everything in their power to make things pleasant for the conference. Our beloved District Superintendent, the Rev. F. R. Bridges, conducted the affairs of the conference very creditably. A communication from the SOUTHWESTERN was read and the Rev. E. W. Moore, pastor of Pleasant Grove Methodist Episcopal Church, was appointed District Agent for the paper. Sunday, Aug. 8th was spent in preaching. There were sermons b ythe Revs. J. B. Liburd, A. D. McClendon and W. H. Kimball. At 8 p. m. the Rev. Jones preached. Macon, Georgia, was selected as the next meeting place.—J. B. Liburd.

COLUMBUS DISTRICT.

The thirty-first session of the Columbus District Conference just closed at Yoakum, Texas, surpassed all former records in many respects. Prominent among the visitors were Drs. J. W. Weakly, District Superintendent of the San Antonio District; H. Swan, pastor of St. Paul, San Antonio, Texas, the Carper Bros., H. H. Quails, pastor of Luling, Texas, and the Rev. B. F. Armstrong, of Winchester, Texas. The choir, under the direction of Dr. Lucas, with Miss Mary Isaacs organist, rendered splendid service throughout the services. All of the pastors were present with one exception. The Rev. M. S. Jordan, of Oakland, led in the collection for S. H. College, by raising $56. Total amount raised for the school, $333. The Rev. S. E. Jones, of Schulenburg, led in the number of conversions and accessions, reporting 108 total conversions; on the district, 300. Our benevolent collections were about up to what was reported at the Annual Conference last year; our best report will be rendered at Waco. The Sunday services were grand at 11 o'clock. Dr. D. C. Lacy preached a glorious sermon; subject, "We are laborers with God." It was indeed a masterpiece. At 3 p. m., the Rev. J. W. Warren, of Victoria, preached to the delight of all; he is a fine reasoner and handled his subject well. At night the Rev. S. E. Jones, of Schulenburg preached. At the conclusion of the sermon five joined the church. Thus ended one of the best sessions of the Columbus District. The good people of Yoakum are to be praised together with their pastor, the Rev. Bro. Wormly.—S. E. Jones.

MEXICO DISTRICT.

The second session of the Mexico District, Central Missouri, Conference, was held at Montgomery City, Missouri, August 18-22, the Rev. W. C. Ellis, District Superintendent, presiding. The Rev. W. H. Wheeler was elected Secretary, with M. L. Mackey as assistant. All pastors of the District were present except two, who were necessarily detained on account of sickness and special work. The District Superintendents, together with pastors' reports showed the District to be in a flourishing condition. The District is thoroughly organized and all is at work. The Ladies' Aid Societies, Epworth Leagues and Sunday Schools are doing well. New churches are being built and old ones are being beautified. And thus the good work goes on. Able papers were read by the following: The Revs. M. L. Mackey, J. A. C. Wade, Prof. F. S. Bowels and Dr. J. M. Harris. Instructive and interesting sermon were preached by H. T. Cannady, J. D. Evans, M. L. Mackey, J. A. C. Wade, Prof. A. C. Maclin, of the Geo. R. Smith College, Sedalia, Mo., was present and dellvered an able address on Christian Education on Thursday evening, after which a collection of $32.00 was taken for the collsge. A resolution was adopted; that hereafter the District Conference convene on Thursday instead of Wednesday as heretofore. Sunday was a high day for our Msthodism in the city of Montgomery. Services were held in the courthouse. Great crowds filled the great building to its utmost capacity. At 11 a. m. District Superintendent W. C. Ellis preached. At 3 p. m. the Rev. Wm. Smith, Ex-District Superintendent of the Sedalia District, preached. At 8 p. m. Prof. F. S. Bowles, formerly of the Geo. R. Smith College, preached. Thus ended one of the best sessions of the Mexico District Conference. The conference adjourned to met at Truesdale, Mo. Over one hundred dollars was raised during the session.—M. J. H.

CLARSDALE DISTRICT.

The Epworth League and Sunday School Convention convened August 4-5, in St. Paul Church, at Shellmound, Miss., the Rev. C. W. Butler, District League President. Repots of the various chapters showed wonderful improvements since last year. More money raised than any previous year. The second day was given to ths Sunday School Convention, with the Rev. W. H. Golden, District President, in the chair. More work has been done and everything is in splendid condition. Quite a large number of delegates were present and read most excellent papers. Too much praise cannot be given to our District Prssidents for the splendid work they are doing in the Clarksdale District. Among the visitors during the convention was Dr. N. L. Lackey, conference evangelist who conducted the prayer service. Quite a number knelt for prayer and five were converted. Indeed, it was one of the best meetings ever held during a convention. We also had with us Dr. R. E. Jones, editor of the SOUUTHWESTERN, who made an earnest plea for the church paper. He also delivered bsfore a crowded house Thursday night a strong and noble sermon. Introductory sermon by the Rev. G. W. Weatherly. Among those who preach during the convention were E. M. Byrd and A. B. Blewett. The pastor, C. W. Butler, and his hospitable people spared no pain in caring for the convention. Too much praise cannot be given them. Total amount raised, $53.70.—Jennie V. Bowman.

ROME DISTRICT.

The Rome District Conference convened at Temple, Georgia, August 4, 1909. Peace, love and harmony prevailed throughout the session. The conference began Wednesday morning, August 4, District Superintendent W. C. Adams presiding. The Rev. Mr. Graves from Douglasville, preached the morning sermon. There were ssrmons preached twice each day. Among the many good sermons p reached was one by our dear Brother Travis, District Superintendent of the adjoining District. The various charges in the District wsre well represented. The benevolence had been carefully looked after, as had other claims on the charges. More than $400.00 had been raised in tne charges for benevolence. More than $9,000.00 was reported raised for other church expenses in the Rome District alone. Sunday School, Epworth League and other departments of the church are doing great good. Mors than fifty local preachers and exhorters passed a creditable examination. The various missionary workers among the women in the charges made lasting impressions in the presentation of their work. They reported as having raised $313.59, and only seven charges reported. The agricultural department of Clark University was represented by Prof. P. C. Parks, Farm Director at Clark's. The farmers had been invited and a goodly number were there. Farming industry was discussed. Dr. I. G. Penn made some timely remarks. Dr. Alston also gave encouraging advices along the line of farm life. The Rev. A. P. Melton, of Atlanta; Prof. R. J. Simmons, of Douglasville; and Mr. Carnes, of Villance, all experienced industrial and scientifical farmers, made helpful remarks. Prof. R. J. Simmons presented some new ideas on fruit growing. The Conference closed on Sunday with a revival, an outpouring of the Holy Spirit. Among the visitors were Dr. Wragg of the American Bible Society, who eloquently represented his work. The conference raised for him $10.00. Dr. Sherrill, from Africa, raised for him, $16.00; Dr. Alston; Dr. I. G. Penn; Dr. W. H. Crogman; President Clark University; Dr. and Mrs. J. W. E. Bowen, of Gammon Theological Seminary. Bro. Tharpe, pastor at Cave Spring, is district agent for the SOUTHWESTERN.

MERIDIAN DISTRICT.

The recent session of the Meridian District Conference was a success in the true sense. It had been eight years since the conference had been held at Scooba and ths whole delegation was so anxious to gst to Scooba once more that a number went a day before the date of opening. The people were equally glad to receive us as we were to go. They had made ample preparation for our happiness. had their doors thrown wide and made us welcome. Although refreshments were served on the grounds it did not mar our interest. The delegation was characterized with the spirit of punctuality and promptness so that everybody's attention was centered on what was being dons on the inside. On the morning of August 3rd, the District Superintendent, the Rev. Wm. McMorris, took his chair at the close of the devotional services. The Secretary called the roll and sang, "And Are We Yet Alive." The Conference was organized. D. L. Morgan was clected Secretary, with W. L. Mills and C. G. Gavins as assistants. N. W. Ross was elected Statistical Secretary with R. L. Brooks and J. W. Isabel as his assistants. The literary programme was carried out and each topic was ably discussed. The members of the District are showing themselves men of God that needeth not to be ashamed. The old camp meeting fire which was so destructive to sin eight years ago is still lurking around Scooba and was not hard to kiudle into a flame.

At ths close of the first sermon the Spiritual tide ran so high that some of those that believed in ths old saying that a good beginning makes a bad ending prophesied that our conference would be a failure, but the tide swept on higher and higher until we reached the end.

The District Superintendent's rsport showed that he had visited each charge and circuit and established missions where it was practicable. The reports from the pastors showed that many had been added to the church and that strenuous efforts had been put forth to raise their full amount of benevolent moneys while some complain a little of hard times they still have the courage to try again. The Statistical Report will show a decrease in the benevoisnt collections of more than $200.00, but this is all due to the shortness of crops and scarcity of labor and money in this section of the country. We are fully determined in spite of any hindrance to come up to annual conference with good reports.

There is no doubt that the election of Dr. W. W. Lucas as field agent of the missionary society sent a thrill of joy through the heart of the church, especially the twenty-one colored conferences and yet the Mississippi Conference is more interested because he is her son. When we were informed that Dr. Lucas would visit our conference the brethren at once made a motion that a committee be appointed to escort him from the depot to the church. The District Superintendent appointed the Rev. A. M. Trotter, J. Williams and R. L. Brooks, who arranged for two carriages. While the ladies were gathering flowers. At 4:00 o'clock Dr. Lucas was met at the train in company with Dr. J. B. F. Shaw, of Meridian Academy, and Dr. W. S. Chinn, of New Orleans, representing the SOUTHWESTERN. They were all escorted to the church and while they marched in the congregation was singing: "Glory, Glory Hallelujah," and were waving their handkerchiefs until they reached the rostrum. Drs. Shaw and Chinn were introduced by the District Superintendent and given a seat on the rostrum. Dr. Lucas was introduced to the Conference in well chosen words by the Rev. A. M. Trotter, after which Miss Mamie A. Emerson came forward bearing a beautiful bouquet and presented it to Dr. Lucas in fitting words. Dr. Lucas then addressed us in the interest of his cause and received $26.00 in cash for the same. Dr. Shaw addressed us at night on the education of the young Negro and received $14.50 for the new desk to go in the chapel. Dr. Chinn spoke to us several times to the delight of all present and received 50 subscriptions for the SOUTHWESTERN and a collection on the Advocate Building. All monies collected, not including the books sold, etc., is $192.55. All monies raised and as pure benevolent, $681.25, not saying anything about ministerial support or trustees' collections. The total financial report is $874.30 to date. Brother Crump and his good people left no stone unturned in providing for our comfort and he seems to be getting younger. The next conference goes to Lawrence, Miss., Just 34 miles from Meridian on the Alabama & Vicksburg Railroad, where we are always welcome and well entertained.—D. L. Morgan.

Personal and General

Prof. E. J. H. Sorrell, of Lutcher, is now with his parents, the Rev. and Mrs. H. A. Sorrell, at Schriever.

The Rev. and Mrs. Grant L. Stevens, of Wadley, Alabama, are rejoicing over the birth of a baby girl, born Aug. 15.

Miss E. O'Dell Marshall, of Manor, Hexas, left homs the first of August to spend awhile with hsr sister in Oklahoma City, Okla.

Mrs. L. L. Woods, wife of the Rev. H. W. Woods, of Biloxi, is at Hattiesburg visiting her mother and mother-in-law for two weeks.

Lamar Burns and N. Rhode have returned from the meeting of the Supreme Grand Lodge of the Good Samaritans, which convened at Atlantic City.

Mr. Gardner Knox, Recording Steward of our Church at Lutcher, attended the session of the Grand Lodge of United Order of Odd Fellows at Franklin.

Mrs. M. E. Lark Hill, a traveling evangelist of Chicago, is visiting Mrs. W. H. Vaughn, of Louisville, Ky., 436 Laurel St. Mrs. Hill is an able speaker and can hold a good audience.

On August 21st the Methodist Episcopal Church at Fairfield, the Rev. G. A. Payne, pastor, gave an entertainment for the high school at Mansfield and raised the $5.00 pledged at the district conference.

The Leaders and Stewards' Meeting, Sunday School Institute, Epworth League Convention, Ladies' Aid and Woman's Home Missionary Society, of the Livingston (Texas) Circuit will convene at St. Luke Methodist Episcopal Church, September 9-12, 1909, the Rev. W. Hartley Jackson, District Superintendent, the Rev. P. L. Jackson, pastor.

The Rev. F. S. Brown, of Lake Arthur, after suffering two months or more under treatment of local physicians, is now having to undergo furthsr examination and treatment in New Orleane. The members of Wesley Methodist Episcopal church of Lake Arthur ask the prayers of ths entire church for his speedy recovery and early rsturn to his work. Signed: R. R. Dyas, Alfred Moultry, Sr., Frank Praddray, Louis Davis, Recording Steward.

The cornerstone of the new Methodist Episcopal Church at Pensacola, Fla., was laid Sunday, August 22nd by Dr. R. E. Jones, editor of ths SOUTHWESTERN. A large congregation met Dr. Jones both at ths morning and evening services. He raised $109.31 for our new church, of which the Rsv. G. W. Lewis is pastor. Miss Athelstein J. Sullivan, who sang so beautifully on this occasion, is a young lady of admirable qualities and ambition. She is a student at the Oberlin College, Oberlin, Ohio.

The Rev. A. P. Camphor, D. D., President of our Central Alabama College at Mason City, Alabama, is making a flying trip through the Anniston District with the Rev. R. J. Buckner, D. D., District Superintendent. They spent Wednesday evening, Aug. 25, at ths First Methodist Episcopal Church of Anniston, the Rev. S. J. Gordon, Sr., Pastor, where Dr. Camphor realized $16.45 from his lecture on "Africa," which was enjoyed by a packed house. This Pastor and people were also favored with a visit from Mrs. A. P. Camphor, who on August 18th delivered a most excellent lecture on "The Dark Continent" to an appreciative audience. Every person present was greatly benefited.

The members and friends of the B. O. No. 90, of Clifton, Tenn., gave a grand repast in honor of Mr. James Floyd, of Chicago, Ill. Mr. Floyd is a young man of splendid character, a native of Clifton and a member of the order. There were addresses by Mr. Floyd, the Rev. W. A. Rogers, of Waynesboro, Tenn., and Prof. John E. West, of Clifton, Tenn. The hall was beautifully decorated in colors. After devotions, conducted by the Rev. R. B. Ross, Mr. Floyd presented to the president, Mr. N. C. Jackson, a handsomc gavel. R. B. Ross and Mrs. Maurice, the evangelist, of Nashville, led the company to the banquet hall, followed by Mr. Floyd and Miss Mabsl Ross. There were 52 persons present. Among them were the Rev. A. T. Cooper pastor of St. Stephen's African Methodist Episcopal Church, the Rev. W. A. Rogers, of Waynesboro, Tenn.; Prof. M. C. Jones, principal of Clifton High School; Prof. John E. West, principal of Savannah High School, and others.

Recent District Meetings

ANNISTON DISTRICT.

The District Conference of the above named District c[illegible] Sylacanga, Alabama, July 21-25, the Rsv. R[illegible]ier, D. D., District Superintendsnt, presidi[illegible] Perry, Secretary, and S. J. Jordan, Sr., rcporte[illegible] SOUTHWESTERN. The report of the District[illegible]tendent showed ths work to be in splendi[illegible]ion. The reports from the pastors showed [illegible]volent collections far in advanco of last y[illegible] sum of $361.88 had already been raised. [illegible] Mason, of the SOUTHWESTERN staff, was a[illegible]welcome visitors. Many subscribers for ou[illegible]per were secured by him, together with t[illegible] in by the Pastors. The Rev. E. M. Jon[illegible]eld Secretary of the Board of Sunday Sc[illegible]ith us during our Conference session, [illegible] this is his home district, Mr. Jones impres[illegible]ference with his masterly eloquence. The R[illegible]olliday, D. D., District Supsrintendent [illegible]lika District, was introducsd and rendered v[illegible]le service. Several othsr distinguished visitors [illegible] introduced during the session and rendered good service. Among them wers the Revs. L. D. Williams, B. G. Smith, Prof. W. C. Davis, of Birmingham. Mr. H. C. Mannings, D. D., a white gentleman of Alexander City, Alabama, delivered a telling address Friday before a great crowd. Friday afternoon and Friday evening were memorable occasions with the members and friends of the Anniston District, when our most excellsnt and talented President, the Rev. A. P. Camphor, D. D., of Mason City College, delivered his masterly lecture on "Africa," at the close of which the Anniston District laid on God's altar $102 for the building of our Girls' Dormitory at Mason College, Mason City, Alabama. The District Superintendent was at his best at 11 o'clock Sunday, and the Rev. I. Townsend held his own at the 3 o'clock services, while Dr. A. P. Camphor put on the finishing touch with his excellent and impressive sermon Sunday evening at 8 o'clock, which was inexpressably enjoyed by more than five hundred people. Heflin was selected as the seat of the next Conference. Total money raised and reported at the District Conference, $435.65.—S. J. Jordan, Sr.

CLARKSDALE DISTRICT.

The eleventh session of the Clarksdale District, Upper Mississippi Annual Conference, convened in St. Paul Msthodist Episcopal Church, August 6th, to 8th, on Shellmound Circuit, Mississippi. Devotional services conducted by N. P. Orr. The Rev. B. F. Woolfolk, D. D., presided, G. W. Weatherby being elected Secretary; A. B. Biswitt and J. P. Watson, assistants; J. W. Terreli, Statistical Secretary; W. H. Golden and E. M. Byrd, assistants. The first day was given to hearing of reports. All pastors were present except two, and quite a large number of delegates from the several charges. The reports were full. The conference was fortunate in having present ths Rev. N. L. Lackey, D. D., Conference Evangelist, who conducted the spiritual part, and five were happily converted and joined the church. Leon Johnson preached at 11 a. m. Friday, and at night J. P. Watson, our pastor at Clarksdale preached a strong sermon. The second day's session the reports were reassumed, and ssveral topics discussed. The Rev. W. W. Lucas, D. D., Field Secretary of Foreign Missions, Saturday morning addressed the conference in the interest of the cause he represents. Dr. Lucas is fully able to care for this worthy canse. The Rev. N. P. Orr, our pastor at Drew, preached Saturday night. The Rev. C. W. Butler and his faithful people have built a magnificent church that is a credit to any town or city in the state. He is proud of his people and they are proud of him. This is a splendid charge. Clarksdale circuit was chosen the ssat of the next conference. Six years ago when the Rev. B. F. Woolfolk, D. D., District Superintendent was appointed to this district every charge in the district was getting missionary monsy cxcept two, and to-day some of these are self-supporting. He has worked hard and planned wisely, with ths assistance of his faithful men have made this a very creditable district. And it will compare favorably with the others, and the benevolence is in advance of any previous year in the history of the District. This is his last year on this district and seemingly it is his best. Men respect him and are standing by him. The money raised during the conference is $436.75. This district is growing and the pastors are determined to bring a full report to the next district conference in the fall. The writer represented the SOUTHWESTERN. At 11 a. m. Sunday the sermon by W. H. Golden was excellent; at 3 p. m., sermon by J. W. Terrell; 8 p. m., sermon by C. A. Jordan. This closed one of the best sessions in the history of the district.—J. W. Terrell.

TUPELO DISTRICT CONFERENCE.

The first session of the Tupelo District Uppsr Mississippi Conference convened at Nettleton, Miss., Aug. 10 to 15, 1909, in Palestine Church, the Rev. E. F. Scarboro, District Superintendent, in the chair. The report of the District Superintendent showed that peace and harmony prevailed throughout the District. The reports from the Pastors showed that ths District was in advance of any previous year. The first day and a half was devoted to ths Epworth League work. A splendid delegation was present. Good papers were read by various young ladies. The Conference was favored with the prescnce of the Rev. S. H. Nevils, District Supsrintendent of the Greenwood District; the Rev. B. T. McEwen, Pastor of Abcrdeen Charge, and Mrs. B. H. S. Ferguson, Conference President of the Woman's Home Missionary Society, and the Revs. H. E. Jones, of the Colored Methodist Episcopal Church, and W. C. Conwell, the Pastor of Athens Circuit. The Rev. J. C. McGee was elected District Superintendent of the Epworth Leaguc. The following brethren preached acceptably during the Conference: Dr. N. H. Williams, E. O. Woolfolk, F. S. Smith, E. D. Turner, A. A. Wright, H. E. Jones, John Walton, G. J. Dobson and J. C. McGee. Ths advancement of the work of the District demonstrates the fact that there was no mistake made in appointing the Rcv. E. F. Scarboro District Superintendent. He is quiet, cool and level headed and is much loved by all. The District has raised for all benevolent purposss the sum of $710, and three charges not yet heard from. Raiscd for Rust University, $191, which is an advance over any previous year. The next Conference will be held at New Albany, Miss.—G. J. Dobson, Secretary.

SHREVEPORT DISTRICT.

Ths twenty-sixth session of the Shreveport District, Louisiana conference, met at Mansfield, La., August 4-8, in Wesley Church. Devotional exercisss conducted by the Revs. E. W. Jackson and N. R. Randolph. Conference was called to order by the president, the Rev. T. J. Johnson. The Lord's Supper was administered by the Rev. T. J. Johnson, assisted by the elders. The Rev. E. P. Harris was asked to call the roll to which nearly all the brothers of the District answered, with the exception of the Rev. W. R. Butler and T. A. Brown. The Rev. E. P. Harris was elected Secretary; the Rev. J. E. Harrison, Statistical Secretary. There were about 400 delegates in attendance. This was the best Conference ever held on the Shreveport District. Prof. M. S. Davage, the Business Manager of the SOUTHWESTERN, was present and spoke concerning his paper. He received about 70 cash subscribers. The Rev. J. J. Obee, of the Alexandria District, was present and made a good talk, touching on his District and the church in general. The Rev. D. S. Sloan, of the Natchitoches Church, bore fraternal greetings from the Alexandria District and made a great impression on the conference. The doctrinal sermon of the conference was preached by the Rev. E. W. Jackson, of Gammon School of Theology, now pastor at Marthaville, La. Text, St. Mark 11: 9-20. The Rev. R. E. White, of the South New Orleans District, made quite an impression on the minds of the people. There were several sermons preached during the conference session by the Revs. G. W. Payne, E. P. Harris, C. C. Smith and others. The Rev. F. J. Johnson preached at 11 o'clock to the delight of the conference. Dr. D. K. Dodson, the pastor of the [illegible] Methodist Episcopal Church, spoke to the [illegible]

District Conferences and Conventions

District Conferences

District.	Place	Date.	Dist. Supt.
Washington	Rockville, Md.	Sept. 7-12	Williams
Pine Bluff	Althumer, Ark.	Sept. 15-19	Whitehead
Annapolis	Annapolis, Md.	Sept. 22-26	Wheeler
Ft. Smith	Ft. Smith, Ark.	Sept. 23-26	Scarboro
Philadelphia	Chester, Pa.	Oct. 13-14	Monroe
Washington,	Smyrna, Del.	Oct. 19-21	Cotton
Centreville	Oxford, Md.	Oct. 26-28	Johns

Conventions

Sept. 7-12—Washington District Epworth League Convention, Rockville, Md.

Sept. 23-26—Ft. Smith District Sunday School and Epworth League Convention, Ft. Smith, Ark.

Sept. 23-26.—Clow District Epworth League and Sunday School Convention, Horatio, Ark.

Oct. 13-14—Philadelphia District Preachers' Meeting, Siloam Circuit, Chester, Pa.

Conference Notices

Special Notices

HATTIESBURG DISTRICT.

Brethren, I am sure you have a letter from Bishop Hartzell asking, "What Are You Doing for Africa?" Will you answer this question in dollars at once? May I ask now that each pastor report or begin to take this collection at once.—J. B. Brooks, District Superintendent.

MONROE DISTRICT PREACHERS' MEETING.

Will convene September 15-16, in Beulah Methodist Episcopal Church. Every minister on the district is expected to be present. Take notice and be governed accordingly.—H. C. Wilson, Corresponding Secretary, Fouche, La.

PINE BLUFF DISTRICT.

Dear Brethren and Laborers in the Master's Cause: You will please send me by return mail a list of the delegates from your charge that are to attend the District Conference, which will meet at Altheimer, Ark., Sept. 15-19, 1909. Brethren, please attend to this at once so we will be able to accommodate all who comes. We are expecting the following general officers and others: Dr. R. E. Jones, of the Southwestern, or his representative, Dr. Jones, of Alabama; Dr. Penn, Dr. J. C. Sherrill, Dr. W. W. Lucas. Let every brother come with a list of new subscribers to the Southwestern. Let all of your delegates get certificates at your station before leaving, for it is possible you may get back home for one-third fare. Arrangements are being made to that end. Let all the charges not represented in the Epworth League and Sunday School Convention at Clarendon in June, come prepared to make their reports, as we want to bring our district up to the desired mark.—D. W. Nelson, pastor and District Secretary of Epworth League.

CENTRAL MISSOURI CONFERENCE

The Itinerant Club will meet at Mexico, Mo., Sept. 15, 16 and 17. All who expect to attend should notify at once the Corresponding Secretary, the Rev. J. M. Harris, 103 Southwestern Ave., Mexico, Mo.—R. E. Gillum, D. D., Pres.; B. F. Abbott, Ch. Ex. Committee; J. M. Harris, Cor. Secy.

JACKSON DISTRICT.

Dear Pastors, Members and Friends: The Jackson District Missionary Convention convenes at Cumparie, Miss., November 3-4. We want to make this convention the best in the history of conventions on the Jackson District. I take this method in informing each pastor to be present with a delegate from the Sunday School, Epworth League, Ladies' Aid and Woman's Home Missionary Society. Come prepared to report in full your missionary collections and the 'Africa Diamond Jubilee fund. Also let us make another rally for the Southwestern; renew all subscriptions expired and bring up new ones. Our district will be what we make it. It will remain where we place it in the rear or at the front. In the name of Christ and Methodism come to this convention prepared to place the district in front rank. I urge, pray, and hope that every pastor will take a collection for the Africa Diamond Jubilee fund and send to Dr. Leonard in New York. We must meet the demands of the church. Dr. W. W. Lucas, of the Board of Foreign Missions, will be with us. Dr. R. E. Jones and Dr. I. L. Thomas are invited to be present. Pastor Dudley is now making preparations for us.—A. J. McNair, District Superintendent.

PHILADELPHIA DISTRICT.

The annual Preachers' Convention will be held in Siloam Memorial Methodist Episcopal Church, October 12, 13, and 14.—H. A. Monroe, District Superintendent.

PREACHERS' AID SOCIETY.

Louisiana Conference.

The Executive Board of the Preachers' Aid Society, of the Louisiana Conference, is called to meet in Alexandria, La., at 3 p. m., September 9th.—W. R. Butler, Secretary; P. W. Clark, President.

ALEXANDRIA'S PREACHERS' MEETING.

The Alexandria Preachers' meeting met at Pineville, La., September 8-9, the Rev. H. J. Wright, pastor; the Rev. J. J. Obee, District Superintendent.

GAINESVILLE DISTRICT.

All pastors are asked to send the names of their local preachers, exhorters and all others that will attend District Conference, at once to the Rev. J. E. A. Keeler, Newberry, Florida. Fare for the round trip will be one fare plus 50 cents. Pastors can use their permit books and others can purchase round trip tickets, but the District Conference will get the benefit of each ticket. Those who buy a ticket for going one way must not forget to get a receipt so as to entitle them to return for 50 cents.—J. F. Elliott, District Superintendent.

LAYMEN—PALESTINE DISTRICT.

The time is come that we the laymen and officers of the Palestine District should see the church and its needs in a different light. Will each officer and member in the Palestine District do all in his power to foster plans toward putting our district in the first class column? I feel that the lack of interest in church work upon the part of the laymen is largely due to the fact that they don't read enough about the church and its systems, methods and plans for doing things. Too many of our church officers are found without copies of our discipline and church papers, which serve to enlighten them as to their church and their *duties* to the same. It strikes me that the laymen's organization was authorized at a time when the cause stood greatly in need of such improvement on financial material and spiritual lines as onorganization of its kind is capable of bringing about. 1. To use business methods in all affairs of the church. 2. To use every endeavor to pay all estimated salaries in full. 3. To raise all benevolent claims. 4. To encourage every member to do his or her duty regularly and cheerfully. 5. To encourage all members in the belief that all church claims are just debts and should be paid promptly as discipline directs. Dear Brothers, I ask that each one of us put forth every effort to raise all claims in every station and charge in Palestine District.—E. Mayes, President Laymen's Association.

GENERAL EXECUTIVE COMMITTEE W. F. M. S.

An important meeting of the Woman's Foreign Missionary Society will be held in Pittsburg, Pa., Oct. 28th to Nov. 5th, 1909. This will be the meeting of the General Executive Committee. Each of the eleven branches into which the society is divided is represented by its corresponding and home secretaries, and two delegates. The morning sessions will be devoted to business, and are open to the public. The branch corresponding secretaries constitute the finance committee, and will meet each afternoon to consider the reports and appeals from the foreign fields. At the same time there will be held Bible readings, and meetings at which missionaries and prominent home workers can be heard. These meetings are always interesting and profitable and have a large attendance. The evenings are devoted to anniversary exercises, presentation of the work abroad in its various phases—educational, evangelistic, industrial, medical—by returned missionaries; and of the work in the home land, being done by the children's bands, the young people's societies and the women's auxiliaries. Every member of this organization would work more intelligently and more enthusiastically if it were possible to have her attend each session of this highly instructive meeting. But this can not be. To bring the meeting, in a measure, to each members there was issued a "Daily" during the session of 1908, and the subscription list ran up so well that it has been decided to publish "The Executive Daily" during the coming meeting. Every member of the society, evry woman of the church needs the paper. Every woman who has ever been a delegate, or a visitor to one of these meetings, will want it. And will she not use her influence with those who have not been privileged as she has and increase not only the list of subscribers, but the efficiency of the society as well? The subscription price is fifteen cents. Miss A. G. Bailey, 36 Bromfield St., Boston, Mass., is the publisher and to her send your lists promptly.—B. M. Lutch, of Pitts. Com.



Skin Diseases

disappear, the sting and smart and itching sensations that torture the victim of these troubles vanish when you use HUNT'S CURE in the form of a salve, easy to apply, one box will cure the most obstinate case. If

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FOR THE HAIR AND COMPLEXION. is used in our Beautifying Parlors on hundreds of ladies and gentlemen. MME. TURNER'S MEDICATED HAIR GROWER will cure any scalp trouble and stimulate the growth of hair, no matter what its condition may be. Price, $1.00. We give the kind of soap we want you to use.

MME. TURNER'S MYSTIC FACE BLEACH will cure every, any and all kinds of spots, marks or blemishes in 8 or 10 days, giving you a youthful, clear, sweet complexion. Price, $1.00. Soap free. We have a full line of wigs and switches of all colors.

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Pale, Delicate Women and Girls.

The Old Standard Grove's Tasteless Chill Tonic, drives out malaria and builds up the system. For grown people and Children. 50c.

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Big Cash Benefits

At death of member, $100 cash is paid to beneficiary. At death of wife, or other beneficiary, member secures $25. At death of member's child, $10, or of baby, $5. There are many other benefits not allowed by other organizations.

Membership is open to both sexes, including boys and girls over 15 years old. No discrimination as to nationality, color, politics or religion.

Over 50,000 men and women have already joined our ranks, having found this the grandest and most uplifting Beneficial Protective institution in existence. We invite you to join. Send 10c for copy of official paper, the "I-L-U Home Journal," circular matter and full particulars.

If you join promptly, we will give you authority to represent us in your locality. You can devote your spare hours to securing members, for which we will pay you liberaly. We also need a few Traveling Representatives who can give their entire time to this work; good pay, including traveling expenses. Write at once!

The I-L-U Grand Lodge
127 I-L-U Bldg., Dayton, Ohio.

District Rounds

STARKSVILLE DISTRICT.

FOURTH ROUND.

Ackerman, Oct. 9-10; Bell, Dec. 11-12; Beliefontaine, Nov. 20-21; Bradley, Oct. 23-24; Cedar Bluff, Nov. 17; Eupora, Oct. 29-31; Eupora Ct., 30-31; French Camp, Nov. 4; Hopewell, Nov. 10; Kosciusko, Sept. 18-19; Kosciusko Ct., Sept. 25-26; Liberty Hill, Nov 6-7; Louisville, Nov. 13-14; Maben, Nov. 18; Maple Springs, Nov. 11; Rock Hill, Dec. 4-5; Strakville, Dec. 10-12; Starkville Ct., Oct. 30-31; Weir, Oct. 2-3; Whites, Oct. 16-17. Brethren: The second District Conference will convene in Eupora, Nov. 23-28, 1909.—J. H. Everett, District Superintendent.

GUTHRIE DISTRICT.

THIRD ROUND.

Sewell, Sept. 4-5; Cleveland, 11-12; Ardmore, 18-19; Sulphur, 25-26; Wynnewood, Oct. 2-3; Purcell, 9-10; Chickasha, 16-17; Hennessey, 17-18; New Light, 24-25; Caldwell, Kans., 30-31; Mount Zion, Nov. 6-7; Oklahoma City, 13-14; Welston, 20-21; Chandler, 27-28; Ames, Dec. 4-5; Earlsboro, 11-12; Guthrie, 13-14; Langston, 20-21. Remember, brethren, this is the third round; let us make a strong pull for the SOUTHWESTERN and George R. Smith College—W. F. Smith, District Superintendent.

GREENVILLE DISTRICT.

THIRD ROUND.

Belzona, Sept. 25-26; Shepardtown, Oct 2-3; Indianola, 9-10; Hollandale, 12; Leland, 14-15; Stephenville, 16-17; Inverness, 23-24; Heads, 30-31; Gunnison, Nov. 5-7; Dehomey, 6-7; Greenvillle, 12-14; Itta Bena, 27-28; Doddsville, Dec. 2-3; Moorhead, 4-5; Shelby and Mound Bayon, 11-12. Dear Brothers: This is the last round for the year. I hope every true pastor will do his best to have a round report. The Second District Conference and Sunday School Convention will be held at Indianola, Miss., November 17. The Sunday School Convention will be on the first day. Dr. E. M. Jones, the Sunday School Agent, will be on hand and look after his work. We invite all of the general officers to be present. Each member on the Greenville District is asked to bring $1.00 for the new church in Indianola. Brothers, remember we must lead with SOUTHWESTERNS and students for Rust University. I am your brother in the work—H. B. Hart, District Superintendent.

SAN ANTONIO DISTRICT.

FOURTH ROUND.

San Antonio Mission, Sept. 13-14; Floresville Circuit, 18-19; Yorktown, 20-21; Cologne Circuit, 22-23; Cuero, 25-26; Gonzales Ct., Oct. 2-3; Gonzales and Shiner, 4-5; Belmont Ct., 9-10; Goliad Ct., 16-17; Seguin, 23-24; Ben Allen Ct., 25-26; St. Paul, 30-31; Kerrville Ct., Nov. 2-3; Lavernia Ct., 6-7; Pleasantin Ct., 13-14; Hundo Ct., 20-21; El Paso, 20-21.—J. W. Weakley, District Superintendent.

LEXINGTON DISTRICT.

THIRD ROUND.

Monterey Ct., Oct. 2-3; City Mission, 4; Leesburg Ct., 5-6; Point Pleasant, 7; Gunn Tabernacle, 9-10; Warrentown Ct., 12-13; Asbury, 15-17; Versailles, 23-24; North Middletown, 30-31; Paris, Nov. 6-7; Frankfort, 8; Smithfield, 9; Owenton, 10; Worthville Ct., 11-12; La Grange, 13-14; Dorsey, 16; Jeffersontown, 17-18 (21, a. m.); Pewee Valley, 19 (21, 3 p. m.); Anchorage, 20-21; Georgetown, 27-28; Shelbyville, Dec. 4-5; Wilsonville, 6; Chaplin, 7-8; Simpsonville, 9-10; Winchester, 11-12; Richmond Ct., 14-15; Cleveland, 16; Howard's Creek, 17; New Zion, 19. Dear Brother Pastor: Look after every interest of the Church. Have minute money ready. Yours for success.—P. T. Gorham, District Superintendent, 340 East Short St., Lexington, Ky.

Gleanings from the Field

ALABAMA

Wetumpka.—Lamar Zeigler, J. H. Charlton, Thos. Thompson, D. R. Reese, S. M. Murphy, Miss Essie Edwards, and Miss Pheanie Pearson presented to the pastor a neat sum with which to purchase a Bible and hymnal for Malley's Methodist Episcopal Church. Bros. Murphy and Thompson are members of the Baptist Church, but they always show a willingness to help lift the cause of Christ in any church. Bros. Zeigler, Reese, Chorlton, Miss Edwards and Pearson are members of our church. They, too, are always ready to respond to every call of the church and we hope each party will accept our thanks for this much needed gift.—W. L. Darlus, Pastor.

Roanoke.—Through the columns of the Southwestern I desire to congratulate our brother, the Rev. Charles Coleman, local preacher of the Roanoke Circuit. He filled his first appointment last Sunday, August 22, at Bethel Methodist Episcopal Church, Roanoke, and the good members and friends, both Methodist and Baptists enjoyed the sermon. The house was packed to overflow. Bro. Coleman is taking his course of study at Gammon Theological Seminary. He is properly preparing himself for the task that is before him. The members and friends of Bethel Church pray for him large success.—Thomas J. Nelson.

LaFayette.—A summary of two years and eight months' work as pastor of the Methodist Episcopal Church.—Work in whatever calling will tell. Not talk but work has been our motto. On entering the charge one of the first steps made was to get the membership spiritually built up. In a short while

FREE TO YOU—MY SISTER



Free to You and Every Sister Suffering From Women's Ailments.

I am a woman.
I know woman's sufferings.
I have found the cure.

I will mail, free of any charge, my home treatment with full instructions to any sufferer from women's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or Whitish discharges, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex.

I want to send you a complete ten days' treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you should wish to continue, it will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation. **Just send me your name and address**, tell me how you suffer if you wish, and I will send you the treatment for your case entirely free, in plain wrapper, by return mail. I will also send you **free of cost**, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to **think for herself**. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures **all, old or young**. To **Mothers of Daughters**, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always result from its use.

Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this **Home Treatment** really **cures** all women's diseases, and makes women well, strong, plump and robust. **Just send me your address**, and the free ten days' treatment is yours, also the **book**. Write today, as you may not see this offer again. Address

MRS. M. SUMMERS, Box 176, South Bend, Ind., U. S. A.

this was accomplished. Our first revival was entirely conducted by the pastor, which gave to the cause 114 new members. The second, aided by the Rev. J. A. Halliday, District Superintendent, resulted in 52 new members. The third was assisted by the Revs. W. M. Stoors, of Dadeville, and J. B. Brooks, of Opelika, Ala., resulted in 41 new members. During the year, at periods between revival times, 20; total, 227; amount of money raised for pastor, District Superintendent and current expenses, $3,983.61; disciplinary benevolence, $290.00; other benevolence, $100; grand total, $4,373.61. Improved and insured church and parsonage property and about 13 subscribers to the SOUTHWESTERN. Junior League numbering 78 members; Sunday School, 150.—R. M. Davis, Pastor.

Roanoke.—Bethel Methodist Episcopal Church of this place was completely destroyed by the great wind storm February 5th, 1909. The good people, officers, members and friends, white and colored, have aided grandly in rebuilding and we have erected a church building second to none on the Anniston District. Lodge No. 4,989 G. N. O. O. Odd Fellows turned out in full dress uniform, laid the corner stone and aided us financially on August 29, 1909. Our District Superintendent Superintendent, the Rev. R. J. Buckner, D. D., also Rev. Dr. A. P. Camphor were present, both preached able sermons. Their presence was a great drawing card. There are no better members and workers in Methodism than those composing the membership of this Bethel Methodist Episcopal Church. The membership of the church were organized into clubs. Each club had captains, viz.: Club No. 1 raised $31.05, Fanny Johnson, captain; club No. 2 raised $28.46, Texas Strozier, captain; Club No. 3 raised $23.09, Carrie Coleman, captain; Club No. 4 raised $12.53, Lizzie Hill, captain; Club, No. 5 raised $12.50; Susie Seymore, captain. The total amonnt raised by the clubs and the public was $112.88. The new church is not only a credit to our town, but to our blessed Methodism.—B. J. Donnell, Pastor.

INDIANA

Jeffersonville—On the night of August 9th, 25 members of Lloyd St. Methodist Episcopal Church of Louisville agreeably surprised their pastor by bringing him quite a handsome donation. I wish to offer my thanks to all who participated in this surprise, through these columns. The leader of this surprise was Sister Martha Owens.—Thos. Holloway, Pastor.

New Castle.—The Rev. W. Singleton has returned home after an extended tour to North Vernon, Ind., where he attended his district conference on August 11th, and preached for a white congregation on Sunday, August 15, at the Presbyterian Church. Leaving North Vernon, he visited the cities of New Albany, Ind., and Louisville, Ky. On returning home, he and the Rev. F. G. Brown, D. D., pastor of the First Methodist Episcopal Church (white) preached in a rally for the trustees of his church, raising $46.00. As a reward for his faithful services the ladies of the church presented to the Rev. Mr. Singleton a purse of $15.00. Our church is doing exceedingly well under the wise and intelligent leadership of the Rev. W. Singleton.

MISSISSIPPI

Ellisville and Laurel.—Our esteemed and worthy District Superintendent the Rev. J. B. Brooks, was on time the 14-15 of August. Our conference was a success. Reports from Stewards, leaders, Sunday School Superintendents, local preachers, exhorters, and pastors were very gratifying. This work is spiritually alive. The leaders collected and reported. St. Paul class leaders—A. W. Griffin, $3.10, class No. 1; Class 2, Kissie Warren, $1.60; class No. 3, T. Jones, $1.50; 4, A. E. Edward, $1.00; 5, I. H. Malone, $2.05; 6, W. J. Grant, $1.60; C. E. McGee, $1.70; J. A. Britton, 75c; F. M. Parker, $2.20; C. A. Pickers, $3.25; I. L. Ried, $2.05; Rebecca Kuchloow, $1.10; total for the day, $44.60. Stewards reported for the pastor $160. Grand total, $204.20. The entire work is moving along in good The charge is putting forth plans for a sweeping revival.—R. N. Jones, Pastor.



Gleanings from the Field

LOUISIANA

"Two Missionaries in Louisiana."

The Rev. C. O. Pardo and wife, at Lafayette. The Negro population here is two thousand five hundred; iess than five hundred are Protestants. Twenty months ago Brother Pardo came to this field with only 16 members and no Sunday School. To-day he has some 35 members, and 92 children and young people in the Sunday School, a fine Epworth League and 70 scholars in the mission school. I wish you could hear them sing. He has already in hand more benevolent money than some churches with about 150 members. How is it done? He loves his work, that is the secret. He wins; so can you if you will pay the price. Faithful service is the talisman.—P. W. Clark, District Superintendent.

Robeline.—On the 5th Sunday the Sunday School rendered an excellent program of songs, scripture selections, and recitations. The pastor preached a splendid sermon. Everyone was pleased with the exercises. Collection, $6.00.—James E. Harrison.

Casper.—Our third quarterly conference was held at Casper by District Superintendent J. O. Brown, August 28-29. The attendance was large. The officers made good reports which showed th work to be in a healthy condition. The superintendent closed the business session with words of good advice. On Sunday was held a quarterly conference raliy. The several speakers were at their best, among them being the Rev. Yancy Hunter and the Rev. Mr. Gumbies.—S. Jones.

Pleasant Hiii—There will be a four nights 'feast in the wilderness at Sardis Methodist Episcopal Church, commencing Wednesday, September 22 and closing on Sunday, September 26 at night. Preaching every night. Each preacher will get one-half of his collection. Everybody is cordially invited.—N. R. Randolph, Pastor.

Opelousas.—On August the 6th Miss Celeste Griffin, a member of the choir and a few more members presented to the pastor a very nice purse to assist him in his preparation for the District Conference. I take this method of extending my sincere thanks. Also the Ladies Aid on the 12th of August gave a cake feast and presented to the pastor $3.60. They will please accept my sincere thanks. On the 31st we were happiiy surprised by a party which brought a nice lot of choicest groceries. Our church is yet alive and the work is moving along nicely.—M. L. Baldwin, Pastor.

Starling.—There was a rally given at Hartzeli Methodist Episcopal Church, Sunday, August 29th, known as a "Class Raliy." Class No. 1 raised $21.85; Class No. 2, $21.10; Class No. 3, $36.16. Total raised, $79.11.—F. Walker, Pastor.

Woods Charge.—The Third Quarterly Conference of Woods Methodist Episcopal Church convened August 25-26 with the Rev. J. O. Brown in the chair. The first night the Rev. Jas. Robinson, our pastor at Beuiah, was with us and preached an excellent sermon to the deiight of all. Then the "Love Feast" and the work of the conference was done. The second night the Rev. Sumner McGruder, our pastor at Bastrop, reinforced us and preached the sacramental sermon and we participated in the supper of the Lord. The District Superintendent was weii pleased with the quarter and highiy appreciated the presence of the Revs. Robinson and McGruder, and hope to have this "mob" again at other places. We have never failed to pay the Superintendent in fuli.—L. H. Smith, Pastor.

Welsh.—Jones Chapel is on the upgrade. The Rev. A. B. Harris preached Sunday night to a packed house. Collection good. Raised, $25.60.—H. W. Guidry.

MISSISSIPPI

Leland.—I came to this field of labor under care of Dr. H. B. Hart, Greenville District Superintendent. I found two members. We have added 16. Being the first Methodist Episcopal preacher to preach here, I have had some opposition, but can say we bave overcome, so far, present the deed in our last District Conference, therefore we ask our friends to remember us in Macedonia. The Rev. G. Orange, of Itta Bena, Miss., has given great help to this place this year. God bless that good man.—B. T. Tucker, Pastor

West Point.—This is indeed a lively and hustling town. Everytbing here seems to be on the forward march. Colored churches, about 10; communicants over a thousand. Our own Methodist Episcopal Church is holding its own, endeavoring to evangelize the town. Tbe Ladies' Aid gave an entertainment recently for the benefit of pastor's salary and realized $26.00. Our pastor, the Rev. J. W. Byrd, is in his second year, and is beloved by his people. We intend to make ourselves felt as Methodist workers.—A. B. Coleman.

Centerridge and W. Baldwin Cir.—Our second quarterly conference was held June 21-22, by the District Superintendent. Our conference was a success. The officials made good reports, which showed remarkable progress along all lines. The pastor and people are getting aiong ali right. Great things are being planned on this circuit this year. The District Superintendent admits that this circuit has outgrown itself. Our quarter at Center Ridge was indeed a great one. The people pronounce the best one in the history of the church. Our Superintendent preached thre strong sermons. Children's Day was carried out nicely. We thank our good Baptist friends for their co-operation. Raised in the quarter, $35.00; raised for ali purposes up to the first District Conference, $310.70. —J. H. Wesley, Pastor.

Potts Camp.—Six young men on the Potts Camp, Mississippi, Circuit, paid their pastor's railroad expense to and from the district conference and others greatly assisted him in preparing for the conference.—S. R. Weatherall.

Marriages

HAMILTON-BANISTER.—At Hattiesburg, Miss., Mr. George Hamiiton and Mrs. M. J. Banister were joined in matrimony Sunday, Aug. 15, 1909, at the residence of Mrs. S. A. Flowers. The bride is Mrs. Flowers' sister and will continue kecping house with her sister. May happiness foiow them. I. L. Pratt officiated.

MORGAN-BRADDOCK.—At Hattiesburg, Miss., in the residence of the bride's sister, Mr. Leroy Morgan, of Collins, and Miss Mittie Luia Braddock, of Hattiesburg, were united in marriage, Aug. 23, 1909. The groom is one of the best young men of Collins and Miss Mittie Lula, the bride, is a sweet little Christian giri and a true member of St. Paul Methodist Episcopal Churoh and Sunday School. Many friends wish them success in life. I. L. Pratt officiated.

WELCOME WORDS TO WOMEN



Women who suffer with disorders peculiar to their sex should write to Dr. Pierce and receive free the advice of a physician of over 40 years' experience —a skilled and successful specialist in the diseases of women. Every letter of this sort has the most careful consideration and is regarded as sacredly confidential. Many sensitively modest women write fully to Dr. Pierce what they would shrink from telling to their local physician. The local physician is pretty sure to say that he cannot do anything without "an examination." Dr. Pierce holds that these distasteful examinations are generally needless, and that no woman, except in rare cases, should submit to them.

Dr. Pierce's treatment will cure you right in the privacy of your own home. His "Favorite Prescription" has cured hundreds of thousands, some of them the worst of cases.

It is the only medicine of its kind that is the product of a regularly graduated physician. The only one good enough that its makers dare to print its every ingredient on its outside wrapper. There's no secrecy. It will bear examination. No alcohol and no habit-forming drugs are found in it. Some unscrupulous medicine dealers may offer you a substitute. Don't take it. Don't trifle with your health. Write to World's Dispensary Medical Association, Dr. R. V. Pierce, President, Buffalo, N. Y.,—take the advice received and be well.

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THE GREETINGS OF

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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

MRS. MARY BROOKS.

Sunday, August 22, 1909, after a long illness, Mrs. Mary Brooks, wife of the Rev. T. H. Brooks, of Hall's Hill, Va., at her home, Benning, D. C., passed into the rest eternal. Mrs Brooks was a faithful Christian and a real help-mate to her husband. She bore her long tedious illness with patience. She was faithful to the end. The funeral was conducted at Jones Chapel, Benning, D. C., by the Rev. Elijah Ayers, the pastor who was assisted by Revs. N. M. Carroll, D. D., Daniel Collins, W. H. Gaines, L. E. S. Nash, G. H. Booze, E. S. Williams, D. D., Joshua Barnes and B. F. Myers. Of Sister Brooks it may be truthfully said "Well done, enter into thy well earned rest." "I am."

MRS. MARGRET WHITE.

The wife of the Rev. Moses White died Aug 4, 1909. She was born in Cuber, Ala., 1844, and at the time of her death she was sixty-five years of age. She was converted in Meridian, Miss., under the pastorate of the Rev. Wesley Johnson, with 40 others in 1872, and joined St. Paul Methodist Episcopal church. She was married to the Rev. Moses White in 1880. In 1881 he joined the Mississippi Conference. All these years she has been his companion in the ministry. She followed him to all his appointments and was a great help to him in his successful church work. They served Dalesville, Stone Wall, Garlandsville, Lauderdale, Forest, Brandon, Vicksburg, Hub and Bridgeville. For twenty nine years and six months she was a faithful and helpful companion to her husband in all these years of service to the church. Her's was a model Christian life. At Vicksburg, in 1902, she had a stroke of paralysis from which she never fully recovered. When the final farewell to this world came Bro. White was at one of his churches seven miles away from the parsonage. A phone mesage was sent and he reached winged its flight to her blessed Jesus. Her remains were brought to Meridian for burial. At Jackson, Miss., the Rev. J. M. Shumpert, D. D., joined with Brother White on his sad journey to Meridian where the funeral service was conducted by the Rev. S. A. Cowan and the Rev. J. M. Shumpert. In St. Paul Methodist Episcopal church this good woman entered upon the Christian life, and from St. Paul the last farewell words were spoken.

ELLISON.—Charlie Ellison, the son of the Rev. and Mrs. A. J. Ellison of Erin, Tenn., died Aug. 24, 1909. He weeks before his death,and this confesion of Christ was his continued topic up to the last moment of his life. We the asociated pastors to the Rev. W. Ellison, of Erin, Tenn., and the congregation share, in the sorrow that has two sisters,two brothers, father and Stewart, J. F. Dean.

LANGSTON.—Chauncey Clifford Langston, son of Wesley J. and Adaline Langston, was born in New Orleans, Oct. 26, 1890, and died May 17, 1909, aged 18 years, at Glendale, Ohio, after an illness of tw oyears. Chauncey was a dutiful son and during his long illness was patient and loving. He was a momber of the Park Street Methodist Episcopal Church at Cincinnati, Ohio. When he grew too weak to sing he would whistle "Rest for the Weary" and "Jesus, Lover of My Soul." He leaves to mourn his loss a father and step-mother.—A. C. Topson.

MARTIN.—Richard Martin, a devout member of St. Paul's Church, of Macon, Miss., died Aug. 11, 1909. He was 94 years of age and died without a palu. Durlug his life he was meek, loving and loyal to the Church and his place will not be soon filled. His loving wife preceeded him to the Glory Land just four months and thirten days. His funeral was attended by a very large number, who only knew him to love him. He was laid to rest by the G. U. O. O. F., of which he was a consistent member for many years.—W. H. Whitlock, Pastor.

JONES.—St. Paul, of Laurel, Miss., has lost one of the strongest members, Fannie M. Jones, a class leader, steward and trustee. She died on July 15, 1909, after a few weeks' illness. She was one of the best members of our Church. Her home was the Pastor's home while in the city of Laurel, Miss. As a leader in her Church there were few who could surpass her. Her class always lead. Her funeral was largely attended and many were turned away for want of room. She was a member of Circle 16, the largest Woodman Circle in the State. She was also a member of the Household of Ruth. The orders turned out to pay their last respects. She leaves a mother, sisters, brother and husband and a host of friends. Her place as leader and treasurer and trustee will be hard to fill. All extend to Brother Tiney Jones in this hour our deepest sympathy.—R. N. Jones.

GOODEN.—The Death Angel came to the home of Brother Ben Moore, at Slaughter, Miss., and called Sister Lular Gooden to her long sought rest on August 3, 1909. Sister Gooden was a member of Mount Zion Missionary Baptist Church when sixteen years old and lived in the Church until she died. She was one of our public school teachers at this place and she spared no pains in taking great care with our children. Her funeral was conducted by the Rev. Shepard Taylor, assisted by the Rev. T. B. Young and the Rev. B. L. Roberts.

ALLEN.—Died, at Alleyton, Texas, August 12, 1909, Geo. Alley, a member of Tolland Chapel Church. He was a faithful and loyal Christian for twenty-five years and was ever ready and willing to contribute to the Master's cause. He had been confined to his bed for three or four weeks. He died as he lived, a consistent Christian. His funeral was conducted by the Rev. G. R. Smith, assisted by the Rev. G. V. Cavett.

LOTT.—Lucy Lott, of Carrollton, Miss., born Dec. 7, 1887, died July 22, 1909. She joined Jones Methodist Episcopal Church under the leadership of the Rev. F. G. Wilborn when twelve years old. She died as she lived for fourten years, a consistent Christian. She leaves a father, mother, sisters, brothers and a host of friends to mourn. The Rev. W. S. Leake, of Winona, Miss., officiated.

RETTON.—Mrs. L. Retton of the Methodist Epicopal church, Purcell, Ok., age 70 years, died August 11, 1909. The funeral was attended by the pastor the Rev. Wm. Thompson.

BABY SAVED HER

"I was sick for three years," writes Mrs. Nolie Jones, of Russellville, Tenn. "I had a doctor and took medicine regularly, but grew worse, until last spring I was past going out and was just skin and bones.

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Cash Remittances

Subscriptions Received Aug 23 Sept2

Atlanta, Savannah.—C. L. Johnson; Alice Jackson.

Central Alabama.—J. I. Wilks; S. H. Harrison.

Deleware.—S. H. Billows.

Florida.—G. W. Lewis; Mary J Henderson, C. M. Parish.

Little Rock.—M. F. Strong; G. G. Troupe.

Lincoln.—R. D. Shumpert, D. G. Franklin; Mary E. Hunter.

Lexington.—J. H. Ross; Zibbee Johnson, Abrams Sims, R. W. Willis.

Louisiana.—Chas. C. Landry; Celeste Payne, Evelina Dright.

Central Missouri.—James M. Harris; Anna Bell, Bell Ford, Lula Jones, J. N. McAllister; A. Johnson.

Mississippi Upper.—J. E. Holmes; Wm. Brazley, Louisa Smith, J. C. McGee, Annie Weatherall, Henry Payne, Memory B. Austin, F. Smith; J. M. Wilson, Louisa Smith, J. M. Walton; 6 annual subscriptions, J. C. Houston; Joe Caldwell, H. B. Hart, John H King.

North Carolina.— A. E Ganaway.

South Carolina.—I. H. Fulton; 4 annual subscribers.

Texas West.— E. H. Holden; E. L. Muckelroy, Harry Swann, J. Frank Bell, J. S. Wyatt; C. D. Conner, R. B. Reid, Milton Holiday, Wesley Robinson, Wm Gloster, M. F. Ayrus, B. J. Goff, Samuel Grain.

Washington.—E. S. Williams, 17 annual subscribers.

Marriages

SEXTON-GRIFFIN.—J. M. Sexton M. D., and Mary Scott Griffin, in the home of Mr. and Mrs. L. T. Scott, Mexico, Mo., by the Rev. Dr. Harris. Dr. Sexton has a lucrative practice at Fulton. His bride is a teacher in the public school of Mexico and organist of the Methodist Episcopal church.

DYAS-EATON.—AtPleasant Hill, La., August 24, 1909, Mr. Mumford Dyas and Miss Mary J. Eaton, by the Rev. N. R. Randolph.

LIGHTLE-SANDERS.—There was a very home wedding at the residence of Mr. and Mrs. Morocker Sanders, Lexington, Mo., August 25th, 1909. The contracting parties were Mr. Christopher Lightle and Miss Oleatha Sanders. The bride and groom received many useful presents. Rev. L. Woodrich officating.—Carrie Burl.

Crescent City Notes

Rev. G. B. Hines, DD. of St Charles Ave. Methodist Episcopal will address the Colored Young Men's Christian Association, next Sunday at 4 pm.

Mrs. J. F. Marshall, who was the guest of her daughter, Mrs. Liattah Crolley and Mrs Lotties Daniels, wives of prominent ministers of this cty have returned from Chicago.

The Rev. Calvin S. Stanley, Pastor of Maiden Methodist Episcopal Church is the unanimous choice of the Alliance Lodge 16, of Bayou Sara, La. to preach the Pythians Memorial Sermon Sept. 26

Miss Sylvia A. Ward, a graduate of the Music and Academic Departments of Straight University and a pupil of Mrs Geo. A. Roudanez, assisted by some of the best talent in the city will appear in a recital Central Congregation Church, corner Gasquet and Liberty Streets. Monday evening Sept. 13, 1909.. Miss Ward will enter Fisk University, Nashville, Tenn., this Fall for the Study of Voice Culture and Instrumental Music. The following named persons will participate in the program. Miss Elvira Mason, Vivan Poree, Meothlde Cabrere, Camille Nickerson, Mrs Mattie James, Ophelia Smith, Margurite Maurice and Leona DeLuc Reeves. Messrs James McNeal. Hy. Nickerson, Paul Beaulieu, Beauregard Saunders and Prof. Geo. Carrere.

(Tickets on sale at the following places: Burbridge & Dejole, Drug Store, LaBranche & Baumann, Drug Store, Chicago House, and the Success Ice Cream Parlor.)

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Gleanings from the Field

TENNESSEE

Algood.—The first Sunday in August was a great day, our district superintendent, the Rev. J . B. Booth, held our fourth quarterly meeting with good results. Sunday he preached a stiring sermon and forty communed at the Lord's table. Three converted, five joined the church and paid the assessment of the district superintendent and all committees are hard at work.

Thmoas Belcher, Pastor.

Greenville.—The rally on pastor's salary at Tate Chapel Methodist Episcopal church Sunday, July 25, was the best in its history on salary. The lead of club No. 1—Wm. Wame and W. F. Montgomery raised $27.83; No. 2, William Ryles and Isaac Brooken, $42.30; grand total $70.13.—John T. Wilson, pastor.

Dechard.—Our fourth quarterly conference was held at Prairie church, Saturday and Sunday, August 21st and 22nd. Our beloved district superintendent, the Rev W. R. Smith, presiding. On Sunday at eleven o'clock the superintendent preached a good sermon to a crowded house. At the close of which collections for the day, $15.00. The circuit is in a progressive state.

—H. C. Hix, Pastor.

TEXAS

Manor.—The good people of Littig called on the Rev. J H Williams and wife in a "Storm." The many baskets were filled with choice vlands. Mrs George Mannon had charged of this affair and there were between 35 and 40 people in the company.

—J. H. Williams.

CARD OF THANKS.

I thank the good people of Central, La., for their kind treatment during the the 45 days I was at the home of my sister, Mrs. M. C. Harrison. They shall ever have a warm place in my heart.—Ola Hayes.

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Southwestern Christian Advocate

ROBERT E. JONES, Editor
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VITAL CHRISTIANITY

The activities of the Christian Church in the future will be broader in scope than in the past because the church will realize that it is the one great force by which all the ills and vexities of our complex civilization are to be settled. The Christian Church is not merely a communion of saints with a specific place for public worship but an organization of men and women whose chief and potent purpose is to bring this world to the feet of the Master whom they serve. As a church we have held ourselves all too much aloof from the problems that confront us.

Mida's Criterion, a well known liquor journal in a recent issue says: "The descent of the church into the political arena has always worked evil and that continually. There is no grander jewel in the crown of America that the distinct separation of church and state provided for in the Constitution, and the efforts now being made by many of the churches to enter as churches upon the crusade to impose a certain political scheme termed in the general form prohibition, and in its particular application local option, are in direct conflict with the fundamental law of the Union.

"The pretext is made that the liquor issue is a moral issue, but however it may be when applied to individual abuse of these beverages, it is solely and simply political when a particular remedy, prohibition, is advocated and insisted upon as evidence of orthodoxy and layalty to the church.

"The inevitable failure of prohibition and local option will still further tend to weaken the hold of those churches as competent advisers upon their following, and the result will be still further to disitnegrate the church as a beneficent force among men, when kept within its proper sphere."

This editorial of the *Criterion* is based upon the assumption that the church is something separate from the world and has little or nothing to do with the practical affairs of life. We do not blame the *Criterion* for being alarmed, for the death blow to the saloon will be dealt by the moral and religious forces of the country and the sooner the church is permeated with the conviction that it is duty bound to carry into politics, into business, into literature, into all the walks of life the gospel which is practiced in the pew, the sooner will the saloon and all of its attendant evils go.

Politics are largely corrupt because the church people have left them to unscrupulous men. As a matter of fact we should demand as high a standard of morals of men who lead in politics as we demand of men in other walks of life. Commissioner Bingham, of New York City, says that the practice of graft in that city is worth one hundred million dollars a year. This evil and other evils are to be met by an awakened moral conscience, born of the spirit of the gospel of Jesus Christ. We subscribe unalterably to the doctrine of the separation of the church and state, but there is no separation of the sense of right or wrong from the affairs of the state. The activity of the Christian Church against the saloons is not a political subterfuge, and he who thinks so does not understand the situation. The American people, directed by a moral awakening, are determined that the iniquitous saloon shall cease its business of death and destruction. The American people are more and more subscribing to the doctrine that vital Christianity has to do with every inch of environment that surrounds the church. No, the church will not weaken itself; but as it more and more faces squarely the issues that are before it, more and more will the world respect the church and the church bring strength to itself.

PAY THE PASTOR IN FULL

We know a church that regards the pastor's salary, when once estimated and agreed upon as much a sacred obligation as any other debt that the church may owe. If for any reason, at the close of the year, the full amount of pastor's salary has not been raised, the stewards will give their notes at a bank and send their pastor to the conference paid in full. They pay the pastor in full yearly, even though in some instances they are not altogether satisfied with his services. They regard the contract as an honorable one and binding upon themselves. They look upon this matter in the same light as they do in their own dealings in business affairs. When they complete a piece of work as agreed by an employer they want the amount agreed upon. With this view before them this church pays the salary of the pastor in full.

This is just what all the churches should do. We are approaching our fall conferences and no pastor should be sent to the conference unpaid. Naturally enough the pastor in making up his budget for the year reckons that the full amount apportioned will be paid and in some instances he may contract debts upon the assumption that his church will pay him, and when the church does not pay the pastor he is embarrassed and because he is unable to pay his debts his creditors are dissatisfied. There is no attempt in this statement to excuse the pastor who runs in debt. We do say, however, that every church should be square and honest with the pastor and pay every dime of the estimated claim.

We must change the motive of our giving to the support of the minister of the gospel. The preacher is not a beggar, and whatever is contributed through channels of the church to the support of a preacher is not a donation given, but is as much a salary paid for services rendered as if a lawyer or doctor were employed. The people who must look upon the preacher as a beggar and who give to him prompted by this feeling cannot have the proper respect for him who gives unto them the bread of life. If there ever was a class of men who earned every cent they receive it is the ministers. The preachers pulpit ministrations are only a small part of his arduous labors. He has problems to face that the world knows not of. There are anxious and trying moments of leadership; there are private burdens that are brought to him, the weight of which only he who has been a pastor can appreciate. His labors are many and he earns all he gets and more. We trust that the laymen of our church will look upon the salary of their pastor in the same light that they look upon the wages promised them by their employers and regarding the pastor in this light they will make every effort possible to pay him in full. Send your pastor to the conference paid up. Thas is the honorable thing to do. He will be in a better spirit. The pastor will be more able to represent the church and in turn the church will be more likely to receive the sort of pastor it desires. For we here divulge this secret; that it is not often the case that preachers want to go to churches which habitually fail to pay the pastor in full. By so much as the church fails to meet its apportionment by so much does it reduce itself in the eyes of the conference and the ministers who are called to serve. The minister is worthy of his hire. Let him have it.

HONORED BUT OVERWORKED

Methodist Bishops as a rule are over worked. During the last quadrenium our Church saw the Board of Bishops so depleated by death and ill health that it necessitated placing double work on the remaining bishops almost to the breaking down point. The Methodist Episcopal Church, South at present is almost embarrassed because of the crippled condition of the Board of Bishops. During the quadrenium this church has lost by death Bishops Granbery, Smith, Duncan, Tigert and Galloway. Of the eight remaining Bishops—Bishop Wilson is in poor health and Bishop Hoss is just recovering from a serious operation. These two Bishops cannot be over worked and should be relieved as much as possible. Bishop Ward was sent to China but has never reached his objective point. He is critically ill at Kobe. Bishop Morrison is in Brazil. This leaves four Bishops—Key, Hendrix Candler and Atkins to supervise the work of this great church. There are 32 Annual Conferences to be held before the close of December. It is easily seen that these Bishops must be over worked or some Annual Conferences cannot have Bishops for presiding officers.

Bishop timber is not so plentiful as to permit this short cut to death. The world is still the poorer because of the death of Bishop Galloway who was cut off in the very prime of his power by over work. This over working Bishops should be stopped. The Methodist Episcopal Church has learned the lesson after much sorrow, but even with the number of Bishops that we have they are too few. Some of these Bishops do not know what it is to enjoy the comforts of home but for a few days at a time—and a Church has no right—even in exalting a man to the episcopacy to rob him of the joy and comfort of his home and family life for ten and eleven months in the year. The episcopacy is a position of honor and responsibility—and not a place of constant strain in service and a race with death. No church is so poor as not to be able to support a sufficient number of Bishops to adequately superintend its work and at the same time have for themselves a reasonable amount of comfort.

THE IRREPRESSIBLE NEGRO

That irrepressible, ever-present and never-to-be-forgotten Negro is in the lime light again. Although a child of the tropics he is heard from this time with Peary at the North pole. One account says that Matthew Henson, Peary's trusted assistant, was with the Navigator when he made his polar observations. A later account says he was not there. At any rate, Henson was the last American that saw Peary when he made his final dash for the pole. Herbert L. Bridgman, secretary of the Peary Arctic Club referring to this trusted Negro says.

"Mat Henson has always been Peary's man Friday. He is the best man in the North for driving dogs. The Eskimos swear by him. He can travel faster and is an invaluable man of the party. After all these years of faithfulness, all the years of struggle that Mat has made, it would have been rank injustice not to have permitted Henson to reach the pole. He was the one man on whom Peary could lean, and he is straight-forward and honest."

[After all is it not interesting to note how the Negro manages to always get in? He manages to be on hand and shares a part of the glory of many a brilliant occasion in spite of himself and in spite of those who would retard his progress. Somehow the Negro is intimately and permanently interwoven in the life and thought of this Nation and of the world.

A BLACKENED FACE BRUTE PLEADS FOR CLEMENCY, BUT IS DENIED

William H. Mitchell, of Georgia, some time ago was convicted of criminal assault. It will be remembered that Mitchell, who is a white man, blackened his face and posed as a Negro in his dastardly crime. Evidence sufficient was available and he was convicted and sentenced to the chain gang. Governor Brown was appealed to for clemency which he refused, saying:

"Should the clemency asked for in the present case be extended, there is grave danger that it would bear fruits of sorrow in every section of our state. It would set an example pernicious beyond compare, an example embodying a daily [illegible] to Georgia's womanhood. It would say [illegible] one law for the rich, another for the [illegible] for the highly educated, another [illegible] to enjoy the privileges and [illegible] upon education; one law for the [illegible] the masses."

Liberia-- A Study—III

By the Rev. Alexander P. Camphor, D. D., President Central Alabama College, Mason City, Birmingham, Alabama

II. Early Efforts of Founders.

Perhaps as comprehensive an account of the work of the American Colonization Society for the first fifty years of its life, as can be found is the historical sketch of the Rev. Dr. Joseph Tracy, prepared by him for the memorial of the Society on the occasion of its semi-centennial. He, of course, goes more into details than is possible here, for he covers the rise of the movement from its earliest inception in 1773. The idea seems to have originated first as a purely missionary movement with the Revs. Samuel Hopkins and Ezra Stiles, of Newport, Rhode Island. The settlement crystallized with them in the fall of 1773. The Civil War came and the efforts had to be suspended. In 1784 and 1787 Dr. Hopkins endeavored to induce merchants to take out a few emigrants and secure lands, and in 1789 consulted with Dr. William Thornton on the plan to take out a company of Negroes to Africa and organize a colony. The funds were not forthcoming and the plan failed.

Almost immediately after this the first colonists from London to Sierra Leone were sent out by Granville Sharpe, and Hopkins soon entered into negotiations with him to send colonists from this country. He did not succeed in this either. Though he achieved no great progress, Hopkins, like many a pioneer, made it easier for his successors, and in 1815 Captain Paul Cuffee, of New Bedford, Mass., took thirty emigrants to Sierra Leone. Cuffee was a Negro of mixed parentage, Negro and Indian.

The Virginia Legislature in 1800 had already drafted a measure requesting the President to take up the matter of the purchase of land without the State where persons "obnoxious to the laws or dangerous to the peace of society may be removed." This was done to deal with a conspiracy of slaves in that State. Tbere was some diplomatic correspondence but the scheme did not succeed. Graduates of Williams College in Massachusetts in 1808 started a missionary society and two years later the movement was transferred to the Theological Seminary at Andover. This movement led to investigations, the outcome of which was that the problem could not be met in this country, but would have to be handled in Africa.

The Rev. Dr. Finley then came forward with another plan for colonizing free blacks in Africa. He worked hard and underwent the usual round of discouragements. Finally it reached Congress, where many persons worked in the futherance of the movement and the Society was organized as has been related. Several auxiliaries were formed and then plans were considered for locating the proposed colony.

MILLS AND BURGESS

Samuel J. Mills, who had been very prominent in this work with the Rev. Ebenezer Burgess, sailed for Africa on November 16, 1817. They went first to England where they secured letters to the authorities at Sierra Leone. Though the people at Sierra Leone neglected no courtesy, they made it plain that the American Colony was not wanted there. The Friendly Society which Paul Cuffee started among the colonists in 1811 gave them a more cordial welcome. The travelers were introduced to native chiefs, and examined the coast as far as Sherbro receiving assurances that land suitable for the colonists would be forthcoming on the arrival of the expedition. On May 22, they started home. Mills died on the way; he was buried at sea. The tribute to these two men, from Liberia, is found in the town Millsburg, named after them both. Millsburg is on the St. Paul's River, about 25 miles from Monrovia.

MOVEMENT TO DEPART

The first official movement for the return of captured slaves to Africa came with the Act of March 2, 1807 which prohibited the importing of slaves. Illegally imported slaves, however, became subject to the laws of the State in which they were found, and in 1817, a law was passed providing for the confiscation of all such slaves and their sale at auction for the benefit of the State, unless the colonization Society would meet the expense of their redemption and return to Africa. The Society worked along these lines for some time.

The ideal stiuation, it was reasoned, would be developed by the united action in this work between the Government and the Society so as to take care of the deported slaves and emigrants as well. This led to the chartering of the ship "Elizabeth" by the Government and the authorization conferred on the Society to ship such free blacks as they might select. It was planned to erect three hundred cottages and let the emigrants work out their own living. The Government furnished $30,000 and a war ship to convey the "Elizabeth." The expedition sailed from New York February 6, 1820, with eighty-eight emigrants aboard. The expedition was under the espionage of the Rev. Samuel Bacon, John P. Bankson, and Dr. Samuel A. Crozer. Their objective point was Sierra Leone, but arriving there the authorities could find no room for them so they moved south to Sherbro Island.

At this point they landed and set about the building of their new homes. Then came a deadly fever and before it had abated all the white men in the party had perished together with twenty-two of the Negroes. Disorganized and despondent the remainder returned to Sierra Leone and the following year the Rev. Dr. Ephriam Bacon, brother of Samel Bacon went out on the "Nautilus" with his wife. The ship was commanded by Captain C. F. Stockton, and others who went along were Joseph Andrus, J. B. Winn and Christiana Wilberger. A few more colonists accompanied them. Endeavoring to land at Mesurado, they were met by unfriendly natives. Finally they made a compact with chiefs at Grand Bassa. Things looked promising once more, but again the fever came and claimed Dr. Bacon, Winn and Andrus. They recovered but left the country and company in charge of Woltberger.

PURCHASE OF LAND

A returning ship brought Dr. Eli Ayers; Stockton renewed negotiations at Cape Mesurado, and on December 15, 1821, bought the site of Monrovia. Local chiefs made over to the Colonization Society a section of coast land 130 miles long and forty miles wide. The consideration in this real estate deal was six muskets, a small barrel of powder, six iron bars, ten iron pots, a barrel of beads, two casks of tobacco, twelve knives, twelve forks and twelve spoons, a small barrel of nails, a box of tobacco pipes, three looking glasses, four umbrellas, three walking sticks, one box of soap, a barrel of rum, four hats, three pairs of shoes, six pieces of blue baft, and three pieces of white calico.

The settlers also bound themselves in addition, at a later date: Six iron bars, twelve guns, three barrels of powder, twelve plates, twelve knives, twelve forks, twenty hats, five barrels of salt beef, five barrels of salt pork, twelve barrels of ship's biscuit, twelve glass decanters, twelve wine glasses and fifty pairs of boots. The probability is that the men who undertook this obligation honestly meant to deliver this supplementary list of goods to the natives, but the latter who did not in the least appreciate the bargain they had made, complained afterwards that the other stuff was never given them.

PERSEVERANCE ISLAND

In course of time, the natives began to realize that they had in reality sold their country, and there was trouble forthwith. In the settlement of Bushrod Island the natives got together and fought off the colonists. This led the new-comers to make a strike for Perseverance or Providence Island, a little island in the Mesurado lagoon. This island is now almost submerged.

Elijah Johnson, who came out in the original Sherbro expedition supported Wilberger in the proposition to build on the site of Monrovia. Dr. Ayers was not in accord with them and went back to Sierra Leone. The work was started, fortifications were thrown up and just as things were beginning to assume shape Wilberger came down with the fever and had to go home with Ayers. Johnson was left in charge.

The natives manifested growing hostility but Johnson was firm and continued Wilberger's work on the Mesurado promontory. The natives carried on a guerrila warfare from behind trees, and became bolder and bolder. By and by, along came a British war vessel the commandant of which saw the embarrassment of the colonists. He volunteered to punish the natives if Johnson would cede a portion of the land to Great Britain and hoist the British flag there. The ship went away on Johnson's refusal to do this, and then the beleagured colonists sallied forth and drove their tormenters away. Soon after this, the American ship "Strong" arrived, bringing an installment of fifty-three colonists in addition to large stores of provisions and Jehudi Ashmura who became the founder of Liberia.

Two weeks after the arrival of Ashmura he had inaugurated a system of military law and was working with energy to get things right. He quickly won the confidence of the colonists. He manned the military defences. His wife died of fever in September 1822 at the height of the rainy season during which the inhabitants of the little settlement underwent untold miseries.

(To Be Continued.)

Why Should We Study the Negro?

By Dr. I. G. Penn

In all the discussions concerning the Negro, the fact that he was brought to America without his consent chould be borne in mind.

With this in mind our responsibility and duty toward him will always be clearer. When we are the occasion of our own burdens there should be no shirking of the responsibility. Manfully to assume it is the part of the real man. We cannot escape it by any subterfuge and God-fearing men would not if they could. Such I believe is the spirit which has pervaded Methodism and people like our Methodist folk, in dealing with the uplift of the Negro.

It is a fact also that the Negro is the American under dog, and, owing to the time and circumstances of his presence here, his intellectual, moral, social, and religious stock as a race has not attained to anything like a level sufficient to impress the country that he is not yet a debatable subject. Churchmen, orators, statesmen, editors, and the whole outfit of publicists, believe there is yet a pro and con to his uplift.

Because the above is true we should study about him.

To study about him is to find out that there is woeful ignorance among the people as to his progress and his needs. I say progress and needs in the same sentence because it is exactly that—the progress of one class is marvelous, but it makes the needs of the masses more prominent. There was never in all our dealing with the Negroes more prosperity among them than now, nor were there ever greater needs among them, for the simple reason that there are more of them by one hundred and fifty per cent than forty years ago, and that influences for their destruction are vastly greater and nearer to them than at that time.

In our study of him, however, we shall find that ignorance and prejudice are responsible for a great deal of the unfavorable discussion concerning the possibility of his advancement. And we shall find that the present status of the race justifies every bit of the help he has ever been given, and all possible encouragement for continued help in the future.

That this is fact is to be seen in the attitude of our white people in the South toward the Negro. Once upon a time there were no appreciable numbers of white people in the South believing in what the North was doing for the Negro's education, nor were they disposed to do anything themselves in this direction. Today tens of thousands believe in what, for instance, our Methodism is doing through the Freedmen's Aid Society. The schools operated under the society have lived to see the bitter enmity to their existence in Southern communities gradually die out, and in its place, in many cases, a feeling of pride that such institutions are among them. It is well known that Southern communities have offered donations of land and money, to induce the location of these institutions among them.

Again, some of the best equipped institutions in the South, especially for the normal and academic training of the Negro, are State institutions, supported liberally by the vote of State Legislatures.

There is, therefore, in plain view the fact that the cultured, Christian, aristocratic South is much the friend of the Negro, based upon sufficient demonstration made by him of his susceptibility to progress. This element in the South is willing to give

him a chance, whether that chance for training is provided by the North or by himself.

Having said this, it will pay anyone to study the progress of the race and to know for himself the conditions of its life rather than to be misled by sudden outbursts of feeling against the Negro, which are sometimes true as published, but more often are the exaggeration of some irresponsible writer.

The larger part of our people, white and black, read sensational newspaper accounts and form erroneous opinions, while few read the books on the Negro's progress, so as to know the facts, and thus be in a position to give the black man the justice due him.

Every body knows of the horrors of the Atlanta riot and the horrible causes and incidents of it. But very few know that in Atlanta out of the about eighty millions of property owned, the Negro, after forty years, within his very limited sphere, has to his credit a million and a half.

The ignorance prevalent in America concerning what the Negro has already accomplished is one of his most serious drawbacks. The race could do no better thing than to establish a bureau of information by which the bright side of the race's life might be made known.

I have known more than one enemy of the race to become a tolerant friend by being given the truth as to the Negro. Some people think he is not worthy of being studied, and yet their very conviction of his unworthiness is due to their ignorance.

I have heard of discussions and debates, North and South, considering whether the Negro should be educated, and what has become of the educated ones. An investigation of the records which show how those who have been educated have made good, would deprive the negative instantly of any chance for argument.

While preparing this article I have taken the time to run over the list of the alumni of the institution from which I have graduated, and there are farmers, physicians, lawyers, teachers, preachers, mechanics, government clerks, mail carriers, among the boys, and home-makers among the girls, such as would justify any help they ever were given in life to make somebody of themselves.

Why study about the Negro? Simply that you may have the facts for yourself, and, being open to honest conviction when the facts are all in, that you may make up your mind not to be misled by erroneous, sensational attacks upon him in newspaper, magazine, and on the platform by people who are in many cases using him, thus negatively, for revenue only.

It has been said, and well said, that our Church has no finer record to her credit than that made in educating and Christianizing the Negro. Not one of her members can travel in the South among the blacks, under proper direction, but will be uplifted and encouraged.

As to the millions who can't, let them read.

There are now three lines of activity in which the leadership of the race must work, and in which the North and South should aid.

First, to educate those Negroes who are able to give more largely to help their fellows. There is progress in this direction, for the Negro in Methodism gives eight times as much today as he did twenty years ago.

Second, to induce an ignorant yet hard-working class to give of their means for their own uplift. There is progress here also, for I know colored men and women with wages that hardly seem sufficient to keep them in food, who are sending their children to school.

Third, to have our white people North and South realize that their help has been in the main wisely used, and that a single notable Negro leader is worth a generation of effort, and when there are thousands like him, with double the number of women of culture and virtue, the Church is and should be proud of her efforts.

Why study the Negro? To be encouraged that slave chains and limitations are no bars to progress, since the Negro is making good in spite of them, and to believe that time will tell greater stories of good for him and for those who help him.—*In the Epworth Herald.*

"We should tell ourselves, once and for all, that it is the first duty of the soul to become as happy, complete, independent, and great as lies in its power. Herein is no egoism, or pride."

Printer's Ink Where Plantains Grow

By the Rev. Charles M. Fahs

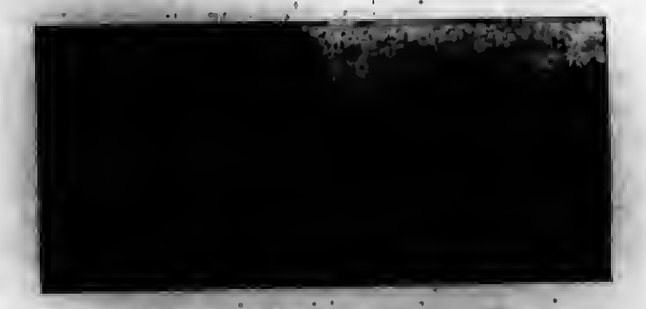
Were you ever sent to the front yard with a case-knife to dig up those pestiferous plantains which everywhere along with dandelions dispute with blue grass and clover for the chance to grow in lawns?



A PLANTIAN GROVE

Be that as it may, it's another kind of plantain, and one far more useful, we're considering now. What rice is to the yellow people, and what potatoes are to the white people, that plantains—first cousins of bananas—are to multitudes of the sons of Ham in the far away Dark Continent.

Sit down—or squat, to be in good form—in the meager shade of a palm in tropical Africa, and share a kraal meal. It's "dollars to doughnuts" that you'll have roasted green plantains before you. Eat a ripe plantain for the fruit corse, nibble at some peanuts or raw cassava for dessert, and then stroll around a bit to see what is to be seen. Black folks, not over-dressed, considerably tattooed perhaps, and much given to bracelets and anklets of iron or brass; funnel-topped huts, for the most part seemingly just thrown at the clearing or pitched carelessly among the rocks; after that a forest or the open, with no highways wider than the path the cattle have worn along the creek on some farm in Indiana. Then more kraals, and more forest or more veldt, and a river or two, and a trail to point the way to still farther kraals.



RAPID TRANSIT OVERLAND

You really wouldn't expect to find a printing office in the neighborhood, now, would you? To tell the truth, there be many weary stretches of yonder tragic continent where one would look in vain for a printing shop, or for any of its producte, or for anyone who could read, were books or papers to be had—but, withal, there is no lack of folks. People, black people a-plenty, but little enlightenment.

Suppose that forerunner of enlightenment whom we call a missionary comes along the trail with his caravan some day and decides to stop. First the mastery of the language—perhaps including reducing it to writing. Then preaching and teaching, with some efforts at healing the sick. But when the children of the kraals begin to learn to read, what shall they read? The missionary must translate or write. And where shall it be printed? In some far away region where the language is unknown to compositors and proof readers, and in sending to which weeks or months may be lost in transit? Do you wonder that before long the missionary writes back to the homeland for a few fonts of type and a job press? He needs them in his business, and his business is the King's business. There are some kralls, therefore, where plantains and a printing office grow side by side, and sometimes, too, it is a Methodist missionary who is in charge

Think of what a task is involved in producing printed matter in such a place. The equipment—type, press, paper stock, etc.—must be brought over sea and land, it may be for thousands of miles, and sometimes carried hundreds of miles into the interior on the heads of natives. The missionary is perhaps not a trained printer, and he finds himself confronted with a press shipped in pieces, with the type in bundles, with varied materials in disheartening diorded, all to be organized and put to use. He must take the boys and girls from the "bush," and train them to set type, to correct galleys from proof, to make up pages in "forms," to "make ready" on the press, to feed the paper to the press by hand, and then possibly to fold and bind the sheets. Verily, labors of Hercules! But the difficult thing is not the mere translating of the book of Scriptures, nor even the printing, for perchance every soul who is to read the printed word must first sit at the feet of the missionary, and learn from him how to thread the mazes of his much curved ink-spots. It is slow work to a-b-c a people.

No wonder the patience and persistence of the missionary are taxed to the extreme, especially when his primary task is supposed to be preaching the gospel. But these simple African folk must have



A WEST AFRICAN PRINTING OFFICE

somewhat to read. Moreover, no small significance is to be attached to the training afforded the African youth in these printing offices. If it be true in the United States that:

Great debaters,
Legislators,
Scientific men,
Have arisen
From the prison
Of the printer's den—

May it not come to pass also that some of Africa's finest native leadership may yet be recruited from among the lads, who in their awkwardness have helped to make "pi," to the great distress of their missionary employers, but who at the same time have learned to use their hands and heads to a good and worthy purpose?

Far down the west coast of the continent, and well into the interior from Loanda, Angola's chief port, you can find at Quiongoa one of these printing presses. At Gikuki, near Inhambane, hard by the sea in Portuguese East Africa, is another. Take the railroad at Beira, 500 miles to the north, for Umtali, 200 miles inland in Rhodesia, there bestride a mule for a jaunt over Christmas Pass, ten miles to Old Umtali, and at out Industrial Mission



WHERE THE SUN IS WORSHIPED

still a third can be found. Yet a fourth is at Monrovia, Liberia.

Gospels, hymn collections, Sunday school lesson sheets, and primers comprise for the most part the

(*Continued on Page 20.*)

THE CHRISTIAN LIFE

The Conqueror

By the Rev. Ralph Welles Keeler

One stood at a place where the high-ways part,
And shouted loud, "I would conquer the world!"
But the Master, who rules within the heart,
Suggested a better way.

He stood again, when the years had fled,
In the place where the voice he heard,
The world had never been laid at his feet,
Instead, he had labored, with arm and word,
To lighten the burdens of those who toil.
The scars of service his body bore,
His hair was grey, and his eye was dim,
But his face a radiant glory wore.
He had seen the gleam, that far-off day,
When the Master said, "There's a better way,
'Tis in losing one's life, that in some glad hour,
Your hopes may all blossom from out your loss,
And then for a crown you will drop your cross,
And the life that you gave will return in power."

Where the high-ways part he stood and bowed,
Then softly whispered, "Thy way was best.
I've conquered no world, but I've followed Truth.
Now, Master, give me rest."

Brooklyn, New York.

Who Are the Blessed

By T. H. Barlow, M. A.

He opened His mouth and taught them, saying: Blessed. . . .—Matt. v. 1-12.

1. It must have been difficult for the disciples on that gentle hillside to realize what they were listening to. They were not come to the mount that burned with fire, nor unto blackness and darkness and tempest and the sound of a trumpet and the voice of words not to be endured by man. On the sunny slope of the Mount of Beatitudes they were hearing the new Law, full of grace and truth, from the lips of the Son of God. In these sentences Jesus Christ published what has been called His manifesto of the Kingdom of Heaven. And its keynot is benediction. Our Lord began His first sermon with the word *Blessed*—even as His last earthly act was to lift up His pierced hands in blessing upon His disciples, when He was parted from them and a cloud received Him out of their sight.

2. Can we understand why our Lord thus prefaced His teaching with beatitudes? It was partly for this reason—taht the esence of all true preaching must be testimony. Only out of teh abundance of the heart can the mouth speak aright. And so in these beatitudes Christ is describing His own secret experience. Alone among men He Himself was utterly poor in spirit and entirely meek and endlessly merciful, the eternal Peacemaker, the Divine Mourner, whose life was one long hunger and thirst after righteousness. Of all men He was most reviled and persecuted for righteousness' saks. But in His pure heart there was light, and no darkness at all. And so He offers us a share in His own overflowing blessedness. He open the door of heaven from within, and says, "Come up hither." He tells us what it is like to be perfectly and perpetually at one with the will of God. And His voice speaks to us out of the bosom of the Father, that where He is we may be also.

3. The Sermon on the Mount begins, like Euclid, with axioms. Our Lord sets Himself to alter, nay, to reverse, some of men's elementary ideals. To make any one really good or happy, you must first make him understand wherin real virtue and felicity consist. "Make us happy," men said to Christ, as they are saying in their hearts to-day, "make us happy." And He answers, "Ye know not what ye are asking. Have ye begun to learn what true bliss means? Whom do ye count happy? The rich and the joyful and the warriors and the popular and the self-contented? Nay rather, blessed are the poor and the mourners and the peace-makers and the persecuted and those who hunger for goodness and those whose hearts behold the vision of God."

4. Sometimes people complain about the obscurity of Christian doctrine, and demand that we should go back to the simple theology of the Sermon on the Mopnt. Yet as we study the New Testament we become aware that the Epistles really form a kind of commentary on the Gospels. Nothing in the whole Bible is so unfathomable as the teaching of Christ Himself. These short sentences and simple phrases and easy words grow more and more profound the longer we ponder them. They open up fresh depths of clear infinity—"like the darkness of the pure, unsearchable sea."

5. The inwardness of such deep sayings can only be spiritually discerned by those in whom they are fulfilled. Concerning His beatitudes, Christ says: "Not as the world giveth, give I unto you." At first sight, they seem to contradict the popular rules and maxims of human wisdom. And we must receive them and act upon them, to begin with, by faith and not by sight. Yet each separate beatitude is justified and verified abundantly in the experience of the faithful. We can prove for ourselves, if we be willing and obedient, that the highest blessedness does belong to the man who is poor in his own esteem, to the man whose natural pride has been subdued, to the man who longs passionately for holiness, to the man who delights to forgive, to the man with an undivided heart, to the man who heals and reconciles quarrels, to the scarred and crippled veteran in the army of truth. These men are blessed indeed—so blessed that other happiness pales and fades in comparison with theirs. Even so meagre a paraphrase may suggest the temper and character of those who on earth inherit the kingdom and the joy of their Lord.

6. And so this word *Blessed,* as we trace its meaning in the New Testament, transmutes much that the Epicureans account to be mere misery. It initiates us with the secret beatitude of the Divine nature. Most notable in this connection is St. Paul's phrase—*The Gospel of the glory of the Blessed God.* "The implied truth is that the happiness of the Christian God consists in being a Redeemer," in bearing the burden of the sin and sorrow of mankind.

7. Here, then, is the authentic picture of a successful Christian, drawn for us by Christ Himself. The blessedness which it portrays lies within the reach of the humblest believer who has only the narrowest outward opportunities. Every one of these exceeding great and precious promises depends absolutely on our spiritual state, and on nothing else. There is no other qualification for pre-eminence among the servants of God. As we read this golden list of beatitudes, there naturally comes home to each disciple the question: "How many of these have I realized?" "How many of them have I missed?" "Which is the one which I most need to obtain?" Let us be very sure that they are all meant for each of us to rejoice in. And the Church whose members exemplify these beatitudes in experience will prove itself infallibly the salt of the earth and the light of the world.—*In The Upward Calling.*

Safe from the World

The roses of the summer may entice those who have not known the fadeless amaranth; broken cisterns charm the thirsty who have not tasted the upper springs; rifted lutes are sweet to ears ignorant of celestial music; and the pedlar's toys of human pride are alluring to those who have not grasped the jewels of spiritual proprietorship and dominion. We are safe from the world only as we transcend it. We must all be Dantes, familiar with the holy laws, the far off horizons, the solemn imagery of the eternal world, if we are to estimate aright the interests, relationships, pleasures and sufferings of this present life.

Love is Lavish

Love does not measure its gifts by a foot rule or dollar and cents. It gives good measure, pressed down, shaken together and running over. We all remember the woman who brought and alabaster box of very costly ointment and poured it on the head of Jesus. She did not spare the precious treasure when she knew her Lord yearned for some slight expression of appreciation. He was going up and down in the world doing good, but His good deeds were not appreciated. Men hated Him, scorned His works and words, reviled Him and persecuted Him. Mary loved him. He had done good in her home. Had He not brought back her brother from the cold, dark grave, and restored him to his sisters? She loved Him because He first loved her, and nothing was too good to offer Him.

But some who stood by murmured and said, "To what purpose is all this waste?" They used a strong term, "waste." But it was right. Love is wasteful, extravagant, reckless in the best sense. An eminent Sotch minister has recently published an interesting sermon on Love's Wastefulness. This title expresses an important thought. Love goes about overdoing.

When a young man gives a costly diamond to his betrothed his neighbors say he gave a large gift; but if this is all he gave he would better have kept it. If he loves her he will give all. If anything is kept back there is lack of love. God is a lavish giver. "God so loved the world that He gave His only begotton Son." He loves us so much that He gives all he has and himself in the bargain. Let no penurious soul who tries to shirk his duty in the matter of giving when the world is dying for help and God is calling on men to give, think that he is in love with God. He may be in love with the world, or in love with himself, but he is not in love with God. The love of God is not shed abroad in His heart by the Holy Ghost.

A Directing Power.

The Gospel is a directing as well as an enlightening power. Christ's life, death and resurrection are the centre of all doctrine. No truth can be understood save in its relation to these. They are the center of all practical spiritual life, for the only true life is that lived by the faith of the son of God. The old fable of the philosopher who took a candle to look for the sun is a fair illustration of those who would search for the truth in regard to God and duty and the future life by unaided human wisom or science. If one cannot see the light or feel the influence of the Son of Righteousness, no mere human device will enable him to do so.

Our Vow of Separation.

On each of us rests the vow of separation by right of our union with the Son of God, who was holy, harmless, undefiled, and separate from sinners. Remember how He went without the camp, bearing our reproach; how they cast Him forth to the death of the cross; and how He waits us on the Easter side of death—and surely we can find no pleasure in the world where He found no place. His death has made a lasting break between His followers and the rest of men. They are crucified to the world, and the world to them. Let us not taste of the intoxicating joys in which the children of the present age indulge; let us be very careful to have no fellowship with the unfriutful works of darkness, but to come out and be separate, not touching the unclean thing.—*F. B. Meyer.*

OUR YOUNG PEOPLE

The Last Leaf

I saw him once before,
As he passed by the door,
And again
The pavement stones resound,
As he totters o'er the ground
With his cane.

They say that in his prime,
Ere the pruning-knife of Time
Cut him down,
Not a better man was found
By the crier on his round
Through the town.

But now he walks the streets,
And he looks at all he meets
Sad and wan,
And he shakes his feeble head,
That it seems as if he said,
"They are gone."

The mossy marbles rest
On the lips that he has prest
In their bloom,
And the names he loved to hear
Have been carved for many a year
On the tomb.

My grandmamma has said—
Poor old lady, she is dead
Long ago—
That he had a Roman nose,
And his cheek was like a rose
In the snow.

But now his nose is thin,
And it rests upon his chin
Like a staff,
And a crook is in his back,
And a melancholy crack
In his laugh.

I know it is a sin
For me to sit and grin
At him here;
But the old three-cornered hat,
And the breeches, and all that,
Are so queer!

And if I should live to be
The last leaf upon the tree
In the spring,
Let them smile, as I do now,
At the old forsaken bough
Where I cling.

—*Oliver Wendell Holmes.*

Her Vacation Sabbaths

Bessie Wayland's face wore a very serious look that bright Sunday morning in July. She had come away to the mountains with her aunt to spend her vacation, and the days thus far had passed only too quickly. The mountains towering above each other, the lake lying in the valley below, the new, strange country—all this had filled her with wondering delight. And the novelty of it, the hotel life, with its restful pleasantness, seemed a kind of fairyland to the girl, tired out by a long winter of teaching in a village school.

But on this first Sunday morning a cloud had come over the sky. She had said to her aunt: "Where shall we attend church today, auntie?"

And the elder woman had answered laughingly: "Church, my dear! Why, we are in a wilderness, and there is nothing of that sort within several miles of us." Then noting the look of disappointment on the young face, she added: "Why, Bessie, this is vacation, and we are here for rest and freedom from care. Surely you have had enough of Sunday School teaching to last you for a while. You need some roses." and she pinched the girl's cheeks playfully.

Vacation from worship. This was a new idea. Bessie thought of her father preaching in the dear little village church. She thought of home with its joyful Sabbath services and a great wave of homesickness swept over her as she contrasted that with her present circumstances. Ladies and gentlemen were gaily promenading the spacious verandas. Some of them were sitting at little tables playing cards. Several young men passed by on their way to the golf links and a luxurious automobile, filled with young people, was starting off for a day's touring.

The girl had never felt so desolate in her life. Was this really the Sabbath? Was there no one in all the gay throng who had reverence for the Lord's day or a longing for His house?

She strolled quietly away from everybody, wishing to be alone her heart full of sadness. That morning in her Bible reading the word had come: "Ye are my witnesses." O, how could she do something? Of what use was her mite of influence against this great, surging tide of worldliness?

"Lord, show me how to witness for Thee," she murmured aloud; and then, startled by the sound of her own voice, she stood still, and looked around.

She was quite alone in one of the reception rooms at the end of a long veranda. In front of her stood an open piano. "Lord, show me how to witness for Thee" her heart was still crying, as timidly her fingers touched the instrument. She began playing softly, "Jesus, lover of my soul."

The old tune, so endeared by holy memories, calmed her spirit. Why need she be cast down? Was not the Lord here? Would he not provide His own witnesses? And half unconsciously she was singing the familiar words,

"Jesus, Lover of my soul,
Let me to thy bosom fly."

Before she had finished four lines of the hymn a rich contralto struck in sympathetically, and Bessie, glancing up, saw a lady standing by her, and several others following.

"Other refuge have I none,
Hangs my helpless soul on thee."

The volume of sound grew louder and louder, as one after another joined the singers, until the hymn ended in a full chorus.

"Thank you, my child," said an elderly lady, who had been eagerly listening. "That lovely hymn has done my heart good. Can't we have another?"

Then someone started, "O day of rest and gladness," and all the verses were sung in full harmony, as if the singers realized the gladness. And so, for a while, one hymn followed another, until, at last, there came a pause, a strange hush, over the room.

Suddenly an earnest voice said, "Let us pray."

The silence was so intense that Bessie fancied she could hear her heart beat. She turned quickly toward the speaker. Could it be? A young man in golf suit, whom she had seen starting out for a morning's sport only half an hour before, now stood here with bent head and clasped hands. It was a sincere prayer of confession, repentance and thanksgiving from a heart suddenly brought out of darkness into light. At its close several of the listeners joined in the "Amen."

The earnest voice continued: "Friends, this is my first prayer in ten years. I was brought up in a Christian home but afterwards went far astray. This morning as I was starting out, forgetting the sacred day, I heard voices singing, 'Other refuge have I none,' and as if by a flash of lightning, I saw my father as he looked, when I bade him the last farewell, and when I heard him repeating those very words. It all came back to me—how I promised him to be a 'good soldier of Jesus Christ.' But" —here the voice wavered—"I have basely deserted to the enemy." After a pause he added: "Yet, thank God, it is not too late to begin again, and by his help I mean to reenter the service.

"Well, after that," Bessie wrote to her father, "it was almost like one of our prayer meetings. One lady said she had been feeling discouraged with life, and knew now that she was just heartsick for God. Another confessed that this way of treating the Sabbath was foreign to her, but she had lacked courage to do anything else. Several others expressed a desire for better things. And then an elderly gentleman offered a beautiful prayer, thanking God for the true joy of the Sabbath, and the knowledge of Jesus Christ."

"And now," she wrote later, we are having every Sunday morning, in the hotel parlors, such a helpful service, which is largely attended. And the young man I told you about has started a Sunday service for the poor people up on the mountain, many of whom have never been to church. And this morning auntie said to me: "Bessie, my child, how mistaken I have been! but I shall never again wish to take a vacation from worshipping the Lord.' "
—In *"Onward."*

What Makes a Boy Popular

All boys wish to be popular and to wield as large an influence over their fellows as possible.

What makes a boy popular? Manliness. During the war how schools and colleges followed popular boys. These young leaders were the manly boys whose hearts could be trusted. The boy who respects his mother, has leadership in him. The boy who is careful of his sister, is a knight. The boy who will violate his word, and who will pledge his honor to his own hurt and change not, will have the confidence of his fellows. The boy who defends the weak will one day become a hero among the strong. A boy who will never hurt the feelings of any one will one day find himself in the atmosphere of universal sympathy.

Shall we tell how to become a popular boy? We will. Be too manly and generous and unselfish to seek to be popular; be the soul of honor, and love others better than yourself, and people will give you their hearts and delight to make you happy. This is what makes a boy popular.

—*Exchange.*

"I Kin Work It"

A busy Lawrencian recently added a telephone to the modern improvements at his home. He has four happy children; all of them young, to whom the 'phone was new, and who regarded it with awe. One of the "kids" is a boy of four. He watched the older people call up "Central" and communicate with friends at distant points, and yearned to do likewise.

His mother chanced to be absent from home for an hour or so on a recent afternoon. The other children were out somewhere. He was alone. For a half hour he watched the telephone, then he climbed up and took the receiver off the hook just as he had seen the older people do. By that time he was trembling, but his courage was as strong as chilled steel.

"Nnmber?" he heard a sweet voice inquire. For a moment he was startled, but he conquered the desire to drop the receiver and run, and shouted bravely, "I want my pop!"

"Central" must have recognized the voice as that of a child. She promptly inquired, "Who is your papa?"

The little fellow knew enough to tell her, and it was a matter of a few moments to ascertain the number of the busy Lawrencian's business 'phone and connect the four-year-old.

"Hello?" answered the busy citizen, turning away from a desk overburdened with papers and things.

"O, pop, I kin work it!" was the joyful little shout that answered him, and the busy citizen was just as proud and as pleased as the four-year-old of the other end of the line when the brief conversation ceased and the boy, obeying instructions given over the wire, hung up the receiver and waited the home-coming of mamma to tell her of his conquest.

If a man can write a better book, preach a better sermon, or make a better mouse-trap, than his neighbor, though he builds his house in the woods, the world will make a beaten path to his door.
—*Emerson.*

TEMPERANCE LESSON

International Sunday School Lesson for September 26, 1909

(1 Cor. 10: 23-33.)

Golden Text: "Let every one of us please his neighbor for his good to edification."—Rom. 15: 2.

Time: About A. D. 57.

Place: It was written to the Church at Corinth.

Daily Home Readings.

M. 1 Cor. 10: 23-33;—Tu. 1 Cor. 9: 19-27;—W. 1 Cor. 8;—Th. 1 Pet. 5: 1-11;—F. Tit. 2: 6-15;—S. Rom. 15: 1-7;—Su. Eph. 6: 1-10.

BY THE REV. E. B. BURROUGHS, A. M., D. D.

The question "Am I my brother's keeper?" is no longer debatable. It was settled in the affirmative centuries ago. Neither are we to conjecture as to "Who is my neighbor?" The Man of Galilee settled that in His wonderful parable of the good Samaritan. Seeing then that no man liveth unto himself, and that we are in a measure responsible for each other, it behooves us to so live that nothing but good may result from our daily contact with others. This will require self-denial on our part. But that should not hinder us in the least. The knowledge that by so doing we are pleasing our neighbor "for that which is good" should cause us to willfully and cheerfully do so. Standing squarely upon the fundamental law of Christianity—that of universal love for mankind—we should ever be in readiness to do whatever lies in our power to advance the interests of our fellowmen. That this may sometimes cause us to give up our rights if others are in danger of being injured by them we do not deny. But since such is Christ's law of love and Paul's appreciation of it, that, regardless of the cost to us—the personal sacrifice required—when such occasions arise we should be prepared to act and do whatever tends to our neighbor's edification. Thus if we find it injurious to our neighbor for us to smoke, chew, drink, give balls at our home, or attend the theatre, we should be willing for his sake, to leave off such practices, for by so doing we will "give no occasion of stumbling" unto him. As Christians "we are not to be man-pleasers by any subservience to the mere weakness or folly of actors." We should rather take an uncompromising stand for whatever we conscientiously think is right.

Our lesson to-day is a Temperance Lesson. It is taken from one of Paul's letters to the Corinthians, and intended as a warning to the Christians at Corinth to "abstain from every appearance of evil." This warning was made necessary by the question "Is it right for a man to eat meat which has once been offered to idols?" Some said it was, while others said it was not. Paul make it clear that while in itself there is nothing wrong in eating such meat yet if by so doing it might give offence unto another, that meat is to be avoided.

One of the questions of to-day is: "Is it right at any time and in any way and for any reason to drink strong drink?" The Church says "No;" likewise should the individual Christian. Knowing the ruin of moderate drinking, to say nothing of the awful ruin of excessive drinking, every Christian given to such practice should leave it off for ever. Thus will he save himself as well as his neighbor.

LIGHT ON THE TEXT

23. *All things are lawful.* That is, all things relating to the question under consideration. It was lawful to eat or not to eat of meat offered to idols. *But not all things are expedient.* While some things may be lawful they may not be morally desirable, advisable, or profitable. But liberty does not mean the right to injure another. It may be right or lawful for a man to keep dynamite in his house but not expedient. A man may do whatever he pleases in his own house so long as he does not annoy or injure others. *Not all things edify.* Do not build up. "Some things that I might do without breaking any law, it might not be best for me to do, for, to say the least, they would not make me any better."

24. *Let no man seek his own.* That is let no man seek his own *good* at the expense of his neighbor's. No man should drink liquor simply for his personal gratification; rather should he carefully consider the effect it may have upon his family and others. *But each his neighbor's good.* No man should live solely for himself, but for others as well. "This 'seeking another's good,' must be an active service. Both precept and example must be engaged in it."

25. *Sold in the Shambles.* Tables or stalls in the meat market. *Eat, asking no questions.* Ask no questions as to where it came from. *For conscience sake.* Do not make it a matter of conscience as to whether or not it has been offered to idols. Doing this you may trouble your own conscience or awaken doubt in the consciences of others.

26. This verse is a quotation from Psalms 24:1. It was frequently used by the Jews as a grace upon meals. God, not these heathen gods, created the world, therefore, meat consecrated to an idol is His also.

27. *Whatsoever is set before you, eat.* See Luke 10:8. If you go to a feast, regard the meat set before you as God's gift.

28. *But if any man say * * * * * This hath been offered in sacrifice, eat not.* Doing so you may give offence to others. *For His sake that showed it.* They may have conscientious scruples about eating such meat but seeing that you partook thereof may be led to follow your example and eat in disobedience to their conscience. Likewise may it be with Christians today. They must leave off doing what might prove injurious to others.

29. *For why.* For what good purpose. *Is my liberty judged by another's conscience.* What good will come to me by eating when my right to do so will be censured by another? I must not, rather, let my good be evil spoken of. Rom. 14:16.

30. An argument similar to the question in the preceding verse.

31. *Do all to the glory of God.* See Col. 3:17; Matt. 5:16. Make God's cause and the salvation of men first and foremost in all that we say or do.

32. *Give no occasion of stumbling.* Do nothing that if done by another would cause him to wander away from the path of right. If drinking wine or doing anything else is likely to prove injurious to your neighbor leave it off. "The one who does all to the glory of God will not cause anyone to do wrong."

33. *I also please all men in all things.* See 1 Cor. 9: 19-22. Here Paul sets himself before the Christians at Corinth as an example of the kind of life they should lead. Let Christians so live that they may do the same and thus be instrumental in God's hands in leading others into "The Way."

Charleston, South Carolina.

OBEDIENCE AND ABUNDANCE

(Prov. 11: 24-25; Mal. 3:10.)

The Epworth League Devotional Topic for September 26, 1909

(Christian Stewardship Rally Day)

BY CHARLES E. GUTHRIE

The Theme and the Scripture

The Two Voices. Two messengers, facing opposite directions ,declare one truth, announce one law, deliver one promise. The first speaker is the wise man of the book of Proverbs. He was the Benjamin Franklin of Israel, gathering up from the past great truths verified and clarified by experience. He declares what *has been*. The other is the voice of the prophet, the man of vision, stirred by the passion of hope. One was the man of yesterday, the other the man of tomorrow. One declares what is true among men; the other sets forth the same principle applied to religion, a "natural law in the spiritual world."

Proverbs 11. 24, 25. We get as we give. Trust, and you will be trusted; love and you will be loved; envy and you will be envied; shun men, and you will be shunned. Says John Bunyan: "Christians are like the several flowers in a garden that have each of them the dew of heaven, which being shaken with the wind, they let fall at each other's roots, whereby they are jointly nourished, and become nourishing of each other." "There is that," writes Archbishop Trench, "which one can communicate to another and make himself the richer; as one who imparts light to another has not, therefore, less light, but walks henceforth in the light of two torches instead of one."

Malachi 3. 10. The prophet sets forth the relation of material things to spiritual life. Here we have a challenge which anyone may test. It is accompanied by a promise which all may verify. It is a reminder of their neglected law of the tithe, whereby one tenth, at least, was set apart as belonging to God. He calls them back to its observance as the means of recovering divine favor, and restoring standards of life and behavior which they had lost. It was required as a matter of debt, and the failure to pay it was termed "robbery." It is a solemn emphasis given to the truth of possessions as a part of one's personality. "What is an eloquent tongue without an open hand? What is knowledge without sympathy?" To all the other graces of the Christian life "this grace also" has been described as the "hands and feet." The Chinese have a proverb which runs: "What will you have? says God. Pay for it and take it away."

The Meaning of the Theme

The enrichment of life by the law expounded by the wise man contains the secret of saving the world, says the prophet. Obedience is the gateway to abaundance in things spiritual as truly as in things personal and things social. The Coast and Geodetic Survey of our government has perfected a machine for estimating tides. It looks like a grandfather's clock constructed on a small scale. By its use it is possible to tell exactly the facts as to the state of the tide at any point at any time, a hundred years past or future, it makes no difference which. The truth we study today is like one of those machines. By its application we may discover for ourselves, for our church, what our consecration is, and by it may discover the depth and strength of it in times past or what it will amount to hereafter. More than that, it is a practical partnership with God our Father in business. Its observance calls for method, honesty, and care. As a means of taking religion into one's business, it has no superior. It will break the hold of the world, and control the greed for gain, and spiritualize the so-called "secular" activities until the counting house and schoolroom and factory shall be as holy as the prayer service and public worship. Besides, it means largeness of life and its ministries. Next to prayer money is the most universal force which men control. Obedience in its use means abundance of life and blessings in return. I know of a man who had two horses, Bob and Bill. At the end of the day or week Bob was turned loose in the large pasture. He roamed at his own sweet will, and found the juicy grasses, and shade, and water, and at the first call came galloping across the broad acres to his master. Not so Bill. The pasture was more inviting elsewhere. Over the fences or through them, away he went, trampling down the flowers, terrorizing the children, and destroying the vegetable gardens and lawns of the neighbors. The only way the poor, silly brute got pasturage at all was at the end of a long chain made fast at one end to a strong stake, and at the other to the halter which he wore.—*Epworth League Devotional Meeting Topic for September.*

Printer's Ink Where Plantains Grow

(*Continued from Page* 3.)

output of these presses. In these four centers we are printing four newspapers, and also a paper in Funchal, Maderia Islands. The printing is done in several native languages, besides English, and all by native boys under the direction of a missionary. In North Africa there will soon be another mission press at work. Here the printing will be in the Arabic and native Kabyle languages, especially for circulation among the Mohammedan people.

Sometimes the work would seem crude according to the standards of the American trade. But what of it? In the eyes of the people for whom it is done the booklets and papers are indeed marvelous. And the good Father in whose service the missionaries go, and to do whose will is their delight, deigns to bless through printer's ink the people where plantains grow.

Will you help to spread the gospel in Africa through the use of printer's ink? Write today to the Africa Diamond Jubilee Commission, 150 Fifth Avenue, New York, for information.

Africa for Christ

For the last two consecutive years the Foreign Missionary Society of the Delaware Conference has been aiding the schools at Quesswa, Malange, Angola, Africa, of which Miss Martha Drummer and Susan Collins are in charge. The Philadelphia branch to which we belong set apart this work at the request of the secretary.

Some good has been accomplished but the demands this year are greater, more money is needed. The amount of money received by the secretary went towards furnishing the school. They are in need of more for the fund and scholarship. Miss Carnahan, the corresponding secretary, says that the "dear women of the Delaware Conference don't know how much good and how the long looked for results of the prayers of Miss Drummer were answered when they received the small pittance, that we fowarded. Ten dollars more is asked for furniture and $20.00 for scholarships or as much as we will give towards the support of these children that are untouched by the Gospel.

The Kimbundu is the prevailing language in the interior among the natives, and Miss Drummer writes us that they only have three of the Gospels, a few Psalms and hymns in print. They are trying now to have some printed which will be a blessing to all of the people. We appeal to the Christians of the Delaware Conference and our Land, to pray and work for these people, that we may have the joy of helping many others into the way of life.

Will our Pastors of the various charges speak a word for the work and by so doing interest the women. If every Church of the Delaware Conference would send One Dollar we would be able to accomplish the desired end for which we look forward to, by the increasing of the funds, in order to spread the knowledge of the need for more Gospel workers who will carry the good tidings of Christ-love into Africa and other lands.

All communications can be addressed to the secretary and money sent to the secretary by checks or P. O. order.

MRS. M. E. JACKSON, Secy and Treas.
1002 French Street, Wilmington, Del.

Resolutions National Negro Business League

The following are the resolutions proposed by the Committee on Resolutions at the recent meeting of the National Negro Business League at Louisville, Kentucky, and adopted unanimously by that body:

The National Negro Business League, representing the commercial forces of more than ten million American citizens, with due credit to all other agencies of race uplift, after nine years of continued and increased strength and success, declare our faith in the individual who achieves success in commercial pursuits as the most sure and certain means of recognition as a part of the body politic of the Nation.

We earnestly appeal and urge our people in all parts of this country to acquire homes and landed estates, to enter the commercial arena and cover every phase of commerce and traffic and all other avocations which give the race wealth; becoming tax-paying citizens, the strongest and most effective force which can be employed to vouchsafe our rights of American citizenship.

We note with pride the reports of delegates from many sections that there is a tremendous awakening of the race along the lines of banking, insurance, agriculture and to some extent in manufacture.

We register our gratitude as American citizens to the arbitrators of the recent lobor difficulties of striking firemen of Georgia in which the principle was announced that in the opportunity to labor the chance should be open with absolute equality to all citizens and that the rate of pay to white and black laborers should be the same.

We extend our thanks to the United States Government for sending a Commission to the Republic of Liberia, which is historically an offspring of this Nation, to study the condition of that Republic, and we urge that whatever sympathy be extended, be given to the end that American Negroes may preserve this channel of reaching the millions of their race in Africa.

We respectfully request that in a larger measure than heretofore the Associated Press and other newspaper agencies regularly include in their special dispatches and contributed articles some articles of public interest that will include the real progress of the race.

We believe that more thought should be given to the proper protection of Negro servant girls in all that makes for their usefulness, and that all employes should see to it that proper facilities are provided for their housing, their cleanliness and their moral safeguarding, and that all institutions and movements for the better training of servant girls should be encouraged.

Since the year 1913 will mark the close of a half century since the promulgation of the Emancipation Proclamation, we recommend that a committee, of which the President of this League shall be Chairman, be appointed at once to take into consideration a National exposition to commemorate the fiftieth anniversary of freedom, its location, scope and financing.

We tender our thanks to the Governor of Kentucky, the Mayor of Louisville, the Board of Trade, the Local Business League, the Colored branch of the Young Men's Christian Association, the officers and members of the Colored Methodist Episcopal Church of Louisville, the ladies' clubs and auxiliaries, the Louisville Choral Society, and to the individual citizens of Louisville for their unstinted hospitality during our stay in this city and to the press for the full reports of our proceedings.

Respectfully submitted,
A. N. JOHNSON, Tennessee, Chairman,
R. L. SMITH, Texas.
E. H. MCKISSACK, Mississippi
H. A. JOHNSON,
W. T. GARNETT, Kentucky,
THOS. J. CALLOWAY, Dist. of Columbia

Tidings from Adeline Smith Home

To the Students of the Home:

We are hard at work repairing and remodeling our institution in order to make it more comfortable and pleasant for you when you come to us this fall. It is our hope and expectation that you who have been here year after year and received the splendid instruction afforded in this institution that you have gone out this summer and so deported yourselves as to have earned the respect and confidence of the people 'round about you. But that is not all you must do, you must endeavor to help support this institution. You know before school closes how your superintendent tells you how she must travel in the North in the interest of this work. I have endeavored to show you also how impossible it is for us to carry this work on in its completeness without the assistance of our white friends—friends who have never seen us and have only heard of us through the newspapers—and that not to our advantage, yet because they believe in the common brotherhood of man and because they believe in the development of all mankind, if accorded a fair chance, they send thousands of dollars to help us in our education. Our duty is plain, we too should go out in the loftiest spirit and backed by a good argument—that is, we should give a good reason for what we do and ask friends to help us in giving gifts to this institution.

The great deaconess movement in the North is supported almost entirely by the free will gifts of the conferences where the homes are located. I, myself, have been the guest at these homes and see how the provisions such as meat, milk, vegetables, fruits, flour and everything has come in hourly. Now let us show our friends in the communities where we live, girls, that we may have the same privilege of helping the great and noble work for our people. Then try and earn some money yourself and donate a dollar or more to your own work and your own school.

It cost us about $75 to have our dining room properly repaired and furnished. We have papered a number of rooms, they cost us $6.00 apiece. Your thought as you read this ought to be *"I will endeavor to pay for my room that I will occupy next year."* If you thus do, your own church will get credit for it, it will go to the credit of your conference, but more than that it will be written in Heaven to your credit, and God, who does not forget his servants, will abundantly reward you. This applies to our boys who attend school also. You are out making money this summer, try and save at least a dollar to help this good work along. School will open September 29. We expect to have you here by that time.

Above all, dear girls, live a conscientious Christian life so that the people with whom you are environed will see that you have been with Jesus. Abide in Him, for no matter what we acquire in this world, whether wealth of land, silver or gold, intellectual attainments, or moral culture, if we are not rich with God we are poor indeed.

As you collect and receive money for our work, send it here so that we may be able to pay our debts. I am

Your Superintendent and Fellow-worker,
(MRS.) HILDA M. NASMYTH.

Episcopal Visitation

PLAN FOR EPISCOPAL VISITATION FOR 1909—PART 2.
FALL CONFERENCES.
CHRONOLOGICAL.

Alaska Mission ...				Smith
Idaho	Blackfoot	Aug.	12	Warren
Pacific German ...	Seattle, Wash.	"	18	Smith
Wyoming Mission..	Lander, Wyo.	"	19	Warren
North Montana	Havre, Mont.	"	19	Spellmeyer
Pacific Swedish Miss. Conf.	Seattle, Wash.	"	21	Smith
Montana	Butte, Mont.	"	25	Spellmeyer
Pacific Japanese Mission	Seattle, Wash.	Aug.	25	Smith
West German	Lyons, Kansas	"	26	Nuelsen
Black Hills Miss....	Bellefourche, S. D..	"	26	Warren
Nevada Mission....	Carson, Nev.	Aug.	26	Hughes
Western Norwegian-Danish	Ballard, Wash.	Aug.	27	Smith
Columbia River ...	Coeur d'Alene, Ida.	Sept.	1	Smith
West Wisconsin ...	Monroe, Wis.	Sept.	1	McDowell
Cincinnati	Greenfield, Ohio....	"	1	Wilson
Colorado	Pueblo, Colo.	Sept.	1	Berry
N. W. German	Klemmer, Iowa ...	"	2	Nuelsen
Pacific Chinese Miss. Conf.....	San Francisco, Cal.	"	3	Hughes
N. W. Indiana	Crawfordsville, Ind.	"	8	Goodsell
Erie	Fredonia, N. Y. ...	"	8	Moore
Iowa	Winfield, Iowa	"	8	Spellmeyer
Wisconsin	Kenosha, Wis.	"	8	McDowell
Puget Sound	Bellingham, Wash..	"	8	Smith
Norwegian and Danish	Duluth, Minn.	"	8	McIntyre
Central German ...	Cleveland, Ohio ...	"	8	Wilson
Northwest Neb.....	Gordon, Neb.	Sept.	9	Warren
Utah	Salt Lake City	"	9	Berry
Western Swedish ..	Stratford, Iowa ...	"	9	Nuelsen
Cal. German	Los Angeles, Cal...	"	9	Hughes
California	Pacific Grove, Cal..	Sept.	15	Hughes
Illinois	Matoon, Ill.	"	15	Goodsell
East Ohio	Canton, Ohio	"	15	Moore
Detroit	Detroit, Mich.	"	15	Hamilton
Des Moines	Ames, Iowa	"	15	Berry
St. Louis German..	Burlington, Iowa ..	"	15	Spellmeyer
Central Illinois	Carthage, Ill.	"	15	McDowell
Ohio	Jackson, Ohio	"	15	Neely
North Ohio	Elyria, Ohio	"	15	Anderson
Nebraska	Lincoln, Neb.	"	15	Nuelsen
Italian Mission....	Pittsburg, Pa.....	"	15	Wilson
Oregon	Cottage Grove, Ore.	"	15	Smith
West Nebraska	Kearney, Neb.	"	16	Warren
Northern Swedish..	Ishpeming, Mich...	"	16	McIntyre
Kentucky	Maysville	Sept.	22	Wilson
Central Swedish ...	Geneva, Ill.	"	22	Goodsell
Michigan	Grand Rapids, Mich.	"	22	Moore
N. W. Iowa	Estherville, Iowa ..	"	22	Berry
Southern Illinois...	Centralia, Ill.	"	22	Spellmeyer
Indiana	Washington, Ind ..	"	22	McDowell
Central Ohio	Sydney	"	22	Neely
North Nebraska ...	Neligh, Neb.	"	22	Nuelsen
Missouri	Hannibal, Mo.	"	22	Quayle
Minnesota	Austin, Minn.	"	22	McIntyre
Blue Ridge	Asheville, N. C. ...	"	23	Anderson
Southern California.	San Diego, Cal...	"	23	Hughes
Rock River	Chicago, Ill.....	Sept.	29	Goodsell
Central New York..	Ithaca, New York..	"	29	Hamilton
Upper Iowa	Mason City, Iowa..	"	29	Berry
Chicago German ...	Elgin, Ill.	"	29	McDowell
West Virginia	Mannington, W. Va.	"	29	Wilson
Northern Minnesota	Duluth, Minn.	"	29	McIntyre
Arizona Mission ...	Phoenix, Ariz.	"	30	Hughes
New Mexico Span. Miss Conf.	Silver City, N. M..	Sept.	30	Quayle
New Mexico Eng. Miss. Conf.	El Paso, Tex.	Oct.	2	Quayle
Genesee	Buffalo, N. Y.	Oct.	6	Hamilton
Oklahoma	El Reno, Okla.	Oct.	6	Quayle
Dakota	Pierre, S. D.	"	6	Nuelsen
Pittsburg	Bellevue, Penn. ...	"	6	Smith
Northern German ..	Chippewa Falls, Wis.	"	6	McIntyre
Central Tennessee .	Waynesboro, Tenn.	"	13	Anderson
North Dakota	Manden, N. D.	"	13	McIntyre
North Carolina	High Point, N. C...	"	14	Moore
East Oklahoma Mission	Bartlesville, Okla..	"	14	Quayle
Holston	Morristown, Tenn..	Oct.	20	Anderson
Atlantic Mission ..	Parmele, N. C.	"	22	Moore
East Tennessee ...	Bluefield, Tenn.	Nov.	18	Anderson
South Carolina ...	Orangeburg, S. C...	Nov.	24	Hamilton
Tennessee	Shelbyville, Tenn..	Nov.	25	Anderson
Central Alabama ..	Mobile, Ala.	"	25	Cranston
West Texas	Waco, Tex.	"	25	Neely
Austin	Wichita Falls, Tex.	"	25	Quayle
Alabama	Edwardsville, Ala..	Dec.	2	Cranston
Savannah	Jesup, Ga.	"	2	Hamilton
Southern German ..	Reisel, Tex.	"	2	Neely
Atlanta	McDonough, Ga. ...	"	9	Cranston
Texas	Bryan, Tex.	"	9	Neely
Georgia	Epworth, Ga.	"	16	Cranston
Gulf	Port Arthur, Tex. ..	"	16	Neely

FOREIGN CONFERENCES

ASIA

North China	Peking	Oct.	6	Lewis
Central China	Nanking	"	20	Lewis
Foochow	Foochow	Nov.	17	Lewis
Hingwa	Hingwa	Dec.	15	Lewis
West China	Chengtu	Jan.	19, '10	Bashford.

KOREA

Korea Conference..	Seoul	June	23	Harris

It will be noted that the Italian Mission is included in the plan and the administration of the Italian work in the territory included between the Atlantic Ocean and a meridian drawn west of Indianapolis, Indiana, is therefore in the hands of Bishop Wilson.

Adopted by the Bishops at Wheeling, West Virginia, May 8, 1909.

(Signed) J. M. WILSON, Secretary,
1026 Arch Street, Philadelphia, Penna.

Southwestern Christian Advocate

631 BARONNE STREET.

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

LOUISVILLE LIBRARY FOR COLORED PEOPLE

The Negroes of Louisville, Kentucky boast of a Carnegie library, a branch of the city public library and a gift of Mr. Andrew Carnegie. It was our pleasure recently to go through this splendid building, a picture of which accompanies this mention. It was a source of delight to note the pride the Negroes of Louisville took in this enterprise. Although this library is one of the show places among the Negroes of the city of Louisville, it exists not merely for show but for service. It had atmosphere of a larger institution. Here and there were groups of persons, young and old reading and investigating. The reference library for physicians and surgeons was large and we were told by the librarian that the books in this department were frequently consulted. In the children's section there were boys and girls absorbed in the reading. This Colored Branch Library is the pride of Louisville, for the reason that it gives our people there an opportunity for self-development. They are freer, more satisfied, and will do better work in investigation in an institution of this kind than in the Central Library where they would be an embarrassment to others and possibly a humiliation to themselves.

Mr. Andrew Carnegie in the providing for the building and fixtures and the city of Louisville in providing the site have rendered a large and distinct service for our people in that community.

We could wish that such enterprises would spring up in all the large centers of the South.

The new building is 77 feet long and 45 feet wide, two stories high, built of brick with stone trimmings and tile roof. On the main floor near the entrance is the delivery desk and back of it are large tables with abundant space for reading and reference; to the left on entering is a newspaper alcove, an office and the special children's room; to the right is a magazine alcove, a special room for adults and a small study room. The ground floor contains a large lecture room, two class rooms and supply and boiler rooms.

The furniture is beautiful in design and finish, provision is made for free access to all the books and the entire arrangement is one of convenience and comfort for those who wish to read or study or get a book for home use.

The practical value of this library is shown by the following interesting figures taken from the annual report ending August 31, 1909:

Number of volumes in library	7,106
Number of visitors to library during year	58,827
Number of books borrowed for home use	50,398
Number of persons holding readers' cards	4,886
Attendance at story hour and reading clubs	1,881
Number of reference questions looked up	3,150
Per cent of fiction circulated	45

The volumes drawn out for home use during the first fiscal year were 17,838; for the second year, 30,259; for the third year, 35,910; for the present year, 50,398, making a total of books drawn out during its existence 133,905.

The branch serves as a reference library for the Colored Schools. Books are distributed free not only at the branch proper but also at various public schools through numerous stations and through teachers' collections. A weekly story hour is conducted for the children and a number of reading and debating clubs meet regularly at the library. Occasional free entertainments with lantern slides are given in the Lecture Room. This room may also be used for other important public meetings.

The opening of its doors of this library marked an epoch in the development of the race in Louisville. It is the only institution of its kind in existence and has been a success from the beginning. It is at present in such high favor that the Library Trustees in May, 1909, voted to establish a Second Colored Branch in the eastern portion of the city.



COLORED BRANCH BUILDING
Louisville Free Public Library, Louisville, Kentucky

Of General Interest

ALCOHOL FROM SAWDUST

Malcolm P. Ewen and George H. Tomlinson, two Chicago engineers, have announced that as a result of five years of labor and research they have perfected a process by which pure ethyl alcohol can be made from sawdust or other wood waste at the cost of seven cents per gallon, which is a reduction of about eighty per cent. A plant for this purpose is now in successful operation and marvelous things are predicted for this discovery. It was prophesied sixteen years ago that the manufacture of alcohol from lumber refuse would be the next great discovery of chemistry. The United States Department of Agriculture, after having made a thorough investigation of the process now in use at the plant above mentioned, pronounced the process a "revolutionary discovery." Germany is far ahead of the United States in the extensive use it makes of alcohol for light and fuel and recently made experiments with alcohol as a fuel on one of its battleships. If this discovery is all that is claimed for it then beyond doubt kerosene will be largely displaced as a fuel and as an illuminant. Again, corn, which is of first importance among grains as a foodstuff, is at present largely used in the manufacture of alcohol, but with the utilizing of sawdust and other waste wood material will be displaced in the manufacture of alcohol and the sum total of the world's bread supply will thereby be increased.

ANTI-CIGARETTE LAWS

Perhaps there is no more dangerous a habit in the life of the American nation than that of cigarette smoking. There are consumed in the United States during the course of a year 5,500,000,000 cigarettes. Counting the men and boys who are large enough to smoke would give an average of 2,500 cigarettes to the person each year. Several States have opened their eyes to the impending danger which threatens as a result of this pernicious habit and have sought to remedy it through their legislatures. Eight States have passed anti-cigarette laws, prohibiting the sale of cigarettes. On the day before the law went into effect in Minneapolis more than a million cigarettes were sold. Many of the cigarette fiends, seeing the crash coming, tried to supply themselves and laid in, some of them, as much as a $20 supply. But in this case, as in a good many other instances, there seems to be a loophole for getting around the law. This time the escape is through what is called "jobbing trade"; that is, by mail order. Any one person wishing to order these "coffin tacks," as they are designated, may do so providing it is in dollar lots or more.

A FINE RECORD

The United States battleship Louisiana covered herself with glory during the recent target practice by establishing what her officers claim to be a world's record in naval gunnery. While rolling upon the open sea the Louisiana out of sixteen shots made sixteen hits. The two targets measuring 12 by 21 feet were at a distance of two thousand yards. each target was pierced eight times by the ship's twelve inch guns. Admiral Dewey when showed the record declared that it was a world beater. Other ships also made fine records. Notably the Vermont and Virginia. It is assuring that while our navy is not so large as some desire it to be, at last it is efficient. And after all it is the ability to hit the mark which wins victories. It will be remembered that the Louisiana is the ship which carried President Roosevelt From New Orleans to Panama.

A RECORD-BREAKING TRIP

This week will mark the beginning of the longest journey ever undertaken by a chief magistrate of the United States. President Taft's tour beginning at Boston will take him through thirty states and the Southwest territories. It will cover nearly thirteen thousand miles of which more than one thousand will be consumed in a journey down the Mississippi river from St. Louis to New Orleans by boat. President Taft's private cars will be handled over twenty-two different railroad systems. The feature of the journey will be the meeting of Mr. Taft with President Diaz, of Mexico, on October 16, at El Paso. On the evening of the same day Mr. Taft will return the visit and be entertained by the Mexicans on the Mexican side. The President will be accompanied by several members of his cabinet and will deliver addresses at numerous conventions and gatherings along his route. The most important of these will be the Waterways Convention to be held in New Orleans.

E. H. HARRIMAN DEAD

On Thursday afternoon, September 9th, Edward H. Harriman, the world famous financier and possibly the greatest organizer of railroads ever known, died at Arden, New York, the seat of his magnificent country palace which he was building for himself in the Ramapo mountains as a retreat in his old age. The funeral services were held in the little Episcopal Church at Arden and were attended only by relatives and a few special friends. The services were conducted by Doctor McGuinis the pastor, who delivered an eloquent eulogy. A plain marble of blue stone cut from the near-by hills marks the grave. Mr. Harriman was a man of vision. Says one in writing of him: "Though small of body and even in brain, he was not small in his grasp of things. He thought in terms of the continent; planned in millions, built with systems." He was not only a manipulator of stocks and one skilled in forming combinations, but he was also a constructive genius of high order. Some of the methods used by this "railroad wizard" have been called ruthless and were certainly not in keeping with the Golden Rule; but on the other hand it is in his favor that whatever road he secured a dominant interest in was improved and in every respect made stronger and more successful that at first. The Union Pacific furnishes a notable example. For at

the time he secured control it was bankrupt and its stock was selling at $20.00 a share. But under his wise direction its stock constantly advanced until it has sold for $220.00. It has been said of Mr. Harriman that what he was in business Wall Street made him. This has been likewise affirmed in extenuation of the business methods of other noted financiers. If that be true Wall Street will have some serious things to answer for in the Great Day. Mr. Harriman either controlled or was interested in nearly seventy-five thousand miles of railroad besides several steamship lines. He was director in more than forty corporations. For years it has been the dream of noted railway magnates to control railway lines extending frim ocean to ocean, but this dream became a reality only to E. H. Harriman. His death has brought forth many tributes form those who were engaged with him in his various enterprises. Words of praise have even come from his business rivals. The Globe-Democrat in referring to him editorially says: "Had he lived a few years longer he might have acquired a power which would be a peril to the Republic." He leaves a fortune estimated from $50,000,000 to $100,000,000.

Your people need the Southwestern and they will take it if you, brother pastor, will urge them to do so.

LIBERIA—A STUDY

We are publishing this week the third article in a series by Doctor A. P. Camphor, President of Central Alabama College which will embrace a complete study of Liberia. Doctor Camphor spent ten years in Liberia. He is a careful observer and gives forth his observations in Africa in an interesting style. This study of Liberia will run through a number of issues, and if published in book form would make a book of more than 300 pages. Dr. Camphor is permitting us to publish this manuscript without any cost whatever to the paper and he is thus rendering a very large service to our readers. Do not fail to read these articles as they appear.

A strong pull and a pull altogether will make Southwestern Day a great success.

MRS. M. C. HARRIS GOES TO HER REWARD

A cablegram from Tokyo, Japan,received at the headquarters of the Board of Foreign Missions, New York City, and dated September 6, announces that Mrs. Flora Best Harris, the wife of Bishop M. C. Harris, had died of meningitis.

Flora Best Harris is a native of Meadville, Pa. Her father, Dr. Best, was for many years a prominent physician of that place. She was a student in Allegheny College when she became acquainted with the Rev. Merriman C. Harris, to whom she was married October 23, 1873. On the same day they sailed for Japan. For five years they were stationed at Hakodate, being the first Protestant missionaries there. On account of poor health she returned alone to the United States in May, 1877, and remained until October, 1878. During this home stay her only child Flora was born, but lived only one year, dying on their way back to Japan. In 1879, her husband was appointed to Tokyo. During their stay in Tokyo, she set on foot plans which later materialized in the Industrial School of Tokyo, now called the Harrison Memorial Industrial School. In company with her husband she again returned to the United States in 1882. While Dr. Harris spent three years more in Japan, 1883 to 1886, she remained in this country. From 1886 to 1904 she lived in San Francisco and the vicinity, her husband during this time being Superintendent of the Japanese Mission on the Pacific Coast. After the election of Dr. Harris as missionary Bishop, she returned a third time to Japan, where she has lived in Tokyo since 1905.

Dr. Julius Soper writes of Mrs. Harris as follows: "While never robust in health—always having a delicate constitution—Mrs. Harris had a vigorous and active mind. She weilded a facile pen,—writing frequently for publication. She was a poet of no mean ability. Several of her hymns have been translated and are used in Japanese Sunday School hymn-books. She is the author of a collection of poems entitled "Songs of War Times", translated into Japanese by natives, and published at the Methodist Publishing House in Tokyo. She was a devoted lover of the Japanese people, and often wrote in their defense. During the past twenty years, while unable to do much active work, by her pen she exerted a blessed influence for good. In her early missionary life she became quite an expert in the use of the Japanese language. The Japanese highly honored her and delighted to hear her speak in their native tongue. During the past four years of her residence in Japan, while she has been one of the 'shut-ins,' she has from time to time written articles for the press, and by prayer and sympathy sustained her husband in his work. Her memory will long be fragrant—as ointment poured forth—among the Japanese."

The sympathy of world-wide Methodism goes out to Bishop Harris in his sore affliction.

Get in the procession, brother, and have your Southwestern Day. Do it now.

People of Interest

Bishop Vincent after an absence of thirty-five years, visited, recently, Tuscaloosa, Alabama, the place of his birth.

Bishop Mallalieu is on the retired list, but he is not inactive. Some one has said "he is the busiest Methodist he ever knew."

We are pleased to acknowledge the receipt of a copy of the minutes of the Florida Conference sent us by the Rev. Stephen A. Huger, secretary.

Dr. Wilbur P. Thirkield's address before the forthcoming session of the Lay Association of the Cincinnati Annual Conference is "The Layman Who Sees."

Charles Alexander, who is with Dr. J. Wilbur Chapman in Australia, conducting evangelistic meetings, has been given the name of "Alexander the Choirsmith."

Dr. J. T. Docking, during his administration at Cookman Institute brought the enrollment from 176 to 487. He has entered upon his work as president of Rust University.

Dr. H. K. Carroll has been elected Secretary of the Executive Committee, Western Section, of the Fourth Ecumenical Methodist Conference, and to this work will devote his entire time.

Dr. H. C. Jameson, Cincinnati, has a lecture, "Grit, Greenbacks and Grace." He teaches this doctrine: "If you have grit, you will have greenbacks; and if you will open your heart to God, He will give you grace."

Dr. M. M. Parkhurst, the Chautauqua Bible Teacher, and one of the lecturers at the Chicago Training School since its organization, twenty-four years ago, is to present to the public soon his lectures on the Holy Spirit in book form.

Dr. W. W. Lucas, efficient Field Secretary of the Board of Foreign Mission collects from the Sunday Schools and Epworth Leagues of Marshall District $25 each for scholarships on the Diamond Jubilee for Dr. Reed's work in Africa.

Mr. and Mrs. J. D. Johnson, of Vicksburg, Miss., announce the marriage of their daughter, Miss Carti Amanda, to Mr. J. Howard Horton, at Wesley Chapel, Methodist Episcopal Church, Vicksburg, Miss., at high noon, Sunday, August 29th, 1909.

Secretary M. C. B. Mason preached at the camp meeting held at Trenton, New York, on Sunday, August 29th and on the evening of the same day spoke at Waterville, New York. All the churches united in the services of the Methodist Church to hear this distinguished preacher.

Miss Lizzie E. Wilson, the daughter of Dr. J. L. Wilson, of Little Rock, Ark., has been selected to teach in Philander Smith College. After teaching a year in the public schools of Mississippi, it is to her credit to be selected to teach in the college from which she graduated one year ago.

Dr. Joseph G. Shaw and Miss Anna Cornelia Shaw, of Laurel, Miss., daughter of Mr. and Mrs. Calvin Crawford, of DeKalb, were uunited in marriage September 8. Dr. Shaw, who is a practicing physician at Laurel, Miss., is a brother to Dr. J. B. F. Shaw, of Meridian Academy.

Rev. and Mrs. A. G. Townsend, of Orangeburg, S. C., announce the marriage of their daughter, Miss Julia Longstreth, to Mr. Chester Arthur Coles, the ceremony to take place Wednesday morning, September twenty-second, Trinity Methodist Episcopal Church, Orangeburg, South Carolina.

Among the new members of the New Orleans University faculty are: H. Ernest Williams, Bachelor of Arts, Boston University; Kenneth F. Anderson, Bachelor of Science, Massachusetts Agricultural College, and Alvah R. McLaughlin, Bachelor of Arts, Lafayette College Pennsylvania.

Dr. J. A. Holmes, of Metropolitan, Baltimore, is serving his thirteenth year without any indications of bad luck. His people greatly love him. This church contributed last year for benevolent purposes alone $2,500. No table collections are taken. The pastor's salary and current expenses of the church are raised through the classes.

Doctor M. W. Clair, of Asbury Church, Washington, D. C., is one of the most successful and progressive pastors of our Methodism. Plans are on foot for the building of a new Asbury which will cost $50,000 and put us back where we rightfully belong—in the very forefront of the religious forces at the nation's capital. Dr. Clair is not only popular among the Methodist people of Washington, but among all classes.

Have you named your Southwestern Day? If you have not do so at once. We are waiting to hear from you.

News Paragraphs

The Fourth Ecumenical Methodist Conference is to be held in Toronto, Canada, October, 1911.

Apprehension over the unrest in northwestern Mexico may prevent President Diaz from meeting President Taft at the boundary in October.

The largest membership of any association in the United States is the boys department of the Young Men's Christian Association, Indianapolis, which has an enrollment of 730.

The Navy Department at Washington received recently $14,000 from the Panama government as money reparation for maltreatment of American naval officers and seamen by the police of that republic.

In Denmark there is a Danish Abstinence Teachers' Association composed of 250 teachers; 300 other teachers belong to other temperance societies. The promotion of temperance training among school children is the object.

The recent flood at Mexico City caused the loss of many lives. Nearly one thousand bodies have been recovered, and it is believed that the total death list will reach two thousand. Many bodies are said to have been swallowed in the river quicksands.

Judge Byron Preston, of Iowa, ruling that a mayor is always on duty, ousted A. M. Henderson as mayor of Marengo, upholding the new law, which provides that officials in Iowa may be removed from office for certain causes, one of which is intoxication.

The Mikado of Japan sends to the Hudson-Fulton Committee his hearty congratulations and to the mayor of New York City three hundred cherry trees as a symbol of international good will. Gardners will come from Japan to tend these trees until they are fairly rooted.

There are eighteen points in Bulgaria where the Methodist Church has opened up work. The total amount raised on the field for the support of the men stationed in the missions is $332, an average of a fraction over $18. The total value of churches is $20,715, of parsonages $23,015.

In connection with the seventy-fifth anniversary of Oberlin College is published a General Catalogue. This volume gives an account of the principal events in the history of the college; it is embellished with illustrations of the office buildings and deals with 35,682 students from 1833 to 1908.

At the completion of a world circuit by the Tenth Cavalry, Lieut. Col. George H. G. Gale said that he was proud of the fact that it was his fortune to command this the first black regiment to make the voyage around the globe. In every port—and they landed at Singapore, Colomba, Aden, Cairo, Port Said, Alexandria, Malta and Gibraltar—the soldierly bearing of the men and their excellent deportment occasioned admiring comment. Lieut. Col. Gales says this regiment compared very favorably with any of the foreign troops, and from an experience of nearly thirty years as an officer of white troops that no regiment in the army would have conducted itself any better than did the Tenth Cavalry.

Twenty thousand subscribers among our [illegible] would not be one too many. This is [illegible] possible task. It would be easily [illegible] every man would do his duty.

Revival Notes

At Fairfield, Louisiana August 28, 1909, we recently closed a revival with 13 converts and three reclaimed. Baptized on the second five by immersion and seven at the altar. The Rev. G. A. Payne is pastor.

The revival at Travers Chapel, Frierson, La., closed with remarkable success. It was conducted by the Rev. F. R. Butler and the Rev. G. W. Ogilvie, pastor at Frierson. The Rev. F. R. Butler will conduct a revival for the Rev. W. R. London, pastor at Flournoy.—G.W. Ogilvie, pastor.

I have just closed a revival at Chappee, Okla., with great success. There were 15 conversions and accessions to our church. The Rev. Paul Pruitt was with me one week, also the Rev. D. G. Franklin, District Superintendent of the Muskogee District. So far we have had nineteen conversions on this work—H. Bly, pastor.

A week's meeting at "New Home," Willis, Texas, was with the following results: Twelve conversions and two reclamations. The revival spirit was high and the members showed their earnestness by their activity in assisting the Lord in the saving of their friends. The Rev. D. A. Runnels, of Fostoria, Texas, rendered faithful service.—W. L. Duncan, pastor.

Our revival at Ebenezer Church, Marshall, Texas, was a grand success. The meeting was conducted by the Rev. Wm. Bartley, one of our conference evangelists. Bro. Bartley is an excellent preacher and a great revivalist. His sermons were of the highest type. As a soul winner he is without a superior. In his manner he is kind and pleasing. During the meeting our church was thoroughly revived and 16 precious souls were added to the membership, the majority of them being men and women. An old lady of 78 years was saved. Raised for the evangelist about $45.00 for two weeks' service. Pastor, officers and members recommend the Rev. W. M. Bartley to the public as an excellent preacher and a winner of souls.—J. E. Bryant, pastor.

Dr. J. C. Sherrill Visits the Atlanta District Conference

By special invitation Dr. J. C. Sherrill, our Missionary from Africa, who is now on furlough in this country, has visited several District Conferences of the Atlanta Annual Conference. He has been received by the brethren and the people in general with open arms. His addresses on Africa have indeed been enthusiastic and instructive, giving information concerning our mission work there, the natives and many of their customs. Dr. Sherrill has not kept his eyes closed during these ten years of hard labor and sacrifice in that field, but has ben a close student of our native brethren, of their customs and institutions. The people are beginning to see Africa in a different light and now feeling their obligation and responsibility to their heathen brethren beyond the sea as never before. Though Dr. Sherrill is in this country on furlongh, he is still responsible for the financial needs of the Cape Palmas Seminary, of which he is principal, and is soliciting aid for his work. Our District Conferences have seemed to vie with each other in contribnting to his work. We feel that this is an opportunity for onr people throughout the Church in the South to help Africa. All of our Churches, District Conferences, Epworth Leagues, Sunday School Conventions and Woman's Home Mission meetings would do well to write Dr. Sherrill and give him an opportunity to tell you about Africa, thus every one wonld have a chance to do something directly for the redemption of our fatherland. We all may not be able to go to Africa ourselves, but we can stand behind such consecrated workers as Dr. Sherrill and others who are now on the field with onr prayers and money and aid them in the extension of the Master's Kinkdom.—Joseph Griffith, Pastor White's Methodist Episcopal Church, So. Atlanta, Ga.

Recent District Meetings

CLOW DISTRICT

The Clow District Conference, which convened at Texarkana, Ark., from August 25 to 29, was presided over by that energetic and business-like District Superintendent, the Rev. W. R. R. Duncan. All departments of the church were carefully looked after, and the reports showed marked improvement along all lines. The Rev. Dr. Wilson, of Little Rock, represented the Freedmen's Aid Society and electrified his audience with his famous lecture, "Is the Negro a Man or a Monkey; Which?" The Rev. E. H. Holden, of the Texas Conference, represented the SOUTHWESTERN. This conference was said to be one of the best in the history of the district.—E. H. H.

ST. LOUIS DISTRICT

The District Conference, Epworth League and Sunday School Convention of St. Louis District assembled at St. Paul Methodist Episcopal Church, Farmington, Mo., August 18, with Dr. R. E. Gillum, District Superintendent, presiding. After usual devotionals the District Superintendent introduced to the body Hon. W. R. Taylor, mayor of the city, who delivered a very cordial welcome address on behalf of the city. The address was well responded to by Dr. Gillum. The welcome address on behalf of the Church was delivered by the principal of Douglass School, Prof. W. A. Gunnell. Miss Lillie Askins, of Rolla, Mo., responded. The sessions were largely attended and the business was transacted throughont the week with much credit to all concerned. The timely lectures given by Dr. Gillum each day were well taken. Dr. M. L. Curl addressed the body for the space of twenty minutes Thursday afternoon and expressed himself as thinking this Conference one of the most interesting that he had ever visited. Prof. A. C. Maclin, president of George R. Smith College, lectured to a crowded house Friday night. His visit not only secured a neat sum of money for the industrial building now under erection, bnt also will be the means of getting students from this place. The Epworth League and Snnday School Convention was conducted by the presdient, Mrs. Q. E. Whaley. The annual address of the president, delivered Wednesday afternoon, was beyond criticism. It was, indeed, splendid. Mrs. Whaley is quite a live worker as an Epworthian. The District Superintendent expressed himself as noting a marked improvement in the varlous charges financially, and also said that he saw much need of a spiritual awakening all over the district. At his request and at the divine will of God several souls united with the Church. The conference adjonrned Saturday, August 21, to meet next year at Clarksville, Mo. The Rev| S. P. Johnson, pastor of Farmington charge, voices the sentiment of this community in saying, "The District Conference was quite a help to the Chnrch and commnnity.—Dayse F. Baker.

MAYSVILLE DISTRICT

The ninth session of the Maysville District Conference convened at Sharpsburg, Ky., August 25, devotions conducted by the Rev. G. W. Zeigler, D. D., District Superintendent. The Lord's Supper was administered, assisted by Dr. J. W. Robinson, the Revs. Lewis Robinson and B. J. Coleman. The Rev. B. J. Coleman was elected secretary; assistants, Misses Cora Martin, Elsie Trumbo and the Rev. T. R. Fletcher. The latter gave a ten minutes talk, which was greatly enjoyed. The District Superintendent, the Rev. G. W. Zeigler, D. D., made his report. It showed the able manner in which he is conducting the affairs of the district, also the peace and prosperity attending the work. It gave encouragement and good cheer to the brethren, and brought forth the applause of the Conference. The Revs. B. J. Coleman and T. R. Fletcher were elected reporters for the WESTERN and SOUTHWESTERN CHRISTIAN ADVOCATES. Greetings from the Revs. D. E Skelton, District Superintendent Indiana District; P. T. Gorham, District Superintendent Lexington District; E. A. White, District Snperintendent Ohio District, and Mrs. Martha A. Sisale, president Woman's Home Missionary Society, were received, read and answered. On motion, letters of sympathy were sent to the Rev. E. D. Miller on account of his illness and to the Rev. R. F. Broadus on account of the illness of his wife. Seventeen pastors made their reports, which showed much interest in the work and improvement along many lines. Owing to the absence of many of the local preachers a motion prevailed that in the future no local preacher's license will be renewed unless he be present at the District Conference or an approved excuse be given. G. C. Riley was recommended to the Annual Conference for recognition of orders and Wm. Miles for ordination. Very interesting papers on League Work, Snnday School Missions, etc., were read by Mrs. C. C. Moore, of Covington; Mrs. Jackson, of Mayaville; Miss Elsie Trumbo, of Sharpsburg; Miss Fannie McBee, of Sherbonrne; Miss F. Bush, of Cynthiana; Prof. M. C. Laprelle, of Sharpsburg, and the Rev. W. A. Hinton. Soul stirring sermons were preached by the Revs. W. W. Locke, J. W. Robinson, D. D.; S. S. Stone, B. J. Ward, B. J. Coleman, R. Acton. Upon the appeal by Dr. Robinson eighteen persons presented themselves for prayer. Mrs. Martha Campbell, of Covington, was elected president of the District Epworth League; Mrs. Maggie Willett, vice president; Miss Elsie Trumbo, secretary; Miss Bettie Ewing, treasurer. Two special features of the occasion were the welcome address by Mrs. Pauline Fletcher, response by Dr. Robinson, and a reception for the ministers and delegates at the Carter Hall. Mr. Carter was toastmaster; response by Dr. G. W. Zeigler, the Rev. T. R. Fletcher, the Rev. W. W. Locke and Mrs. Moore. Refreshments were served. Many thanks and much praise to the Rev. F. Hinton, his committee and the good people of Sharpsburg for the splendid entertainment of this our ninth session. Pastors' reports showed nine conversions and forty-nine accessions, also $195.72 collected for the various benevolent causes. The Conference adjourned to meet at Covington, Ky., 1910.—T. R. Fletcher.

ALEXANDRIA DISTRICT

The Alexandria District Conference met at Natchitoches, La., August 18-22, in its nineteenth session, at Asbury Methodist Episcopal Church, the Rev. J. J. Obee, District Superintendent. The Rev. D. S. Sloan, the pastor, had everything in order. Devotional exercises conducted by the Rev. Simon Mitchell and others. The sacrament of the Lord's Supper was administered by the District Superintendent, assisted by the Rev. P. W. Clark, superintendent of the Lake Charles District; D. G. Taylor, H. J. Wright and M. P. Franklin. The Rev. M. L. Baldwin was elected secretary; Prof. A. D. Augustine and D. A. Landry, assistants; the Rev. G. G. Golston, statistician; S. A. Mason, assistant; the Rev. H. J. Wright, treasurer; reporters, W. L. Amos, B. C. Worshom and H. J. Wright. Visitors introduced: The Rev. P. W. Clark, Superintendent of the Lake Charles District; the Rev. W. J. M. Price, Superintendent of the North New Orleans District; the Rev. W. Scott Chinn, representing the SOUTHWESTERN CHRISTIAN ADVOCATE; the Rev. Frank Walker, fraternal delegate of the North New Orleans District; the Rev. Eugene Baptiste, fraternal delegate of the South New Orleans District; the Rev. W. L. Dyas, fraternal delegate of the Shreveport District; Prof. H. L. Billups, M. S., Ph. D., representing Wiley University; Prof. J. M. Mathews, A. M., representing Gilbert Academy; the Rev. H. T. Abbot and Hon. John G. Lewis. Their addresses were well received. The Rev. R. C. Worshom, the fraternal delegate from this to the Lake Charles District Conference, made his speech relative to his visit. The Rev. J. J. Obee, District Superintendent, made his report of his work, touching each charge. It was couched in high terms and elicited the commendation of all. At the night service the welcome address was delivered by Miss Beatrice Lewis, on behalf of the Church; Dr. Thaddeus Taylor delivered the welcome address on the part of the citizens; Prof. A. D. Augustine responded on behalf of the Conference. Introductory sermon by the Rev. R. C. Worshom. On the following days the pastors made good reports of their several charges, with a prospective growth along many lines. The literary part of the program was taken up from time to time. Some subjects: "Work of the Snnday School," the Rev. T. A. Hampton; "Woman's Sphere in the Church," the Rev. G. G. Golston; "Self Support of the Louisiana Conference," the Rev. M. L. Baldwin; "Repentence," W. C. Chapman; "The Necessity of Bibles in the Homes," the Rev. J. W. Pierce and C. D. C. Bryan; "Advantage of Extemporaneous Preaching," the Rev. D. A. Landry and W. L. Amos; "The Duty of the District Stewards," Wesley Coleman; "The Advantage of an Educated Ministry," H. J. Wright and S. A. Davis; "The Negro in the Methodist Episcopal Church," D. G. Taylor; "The African Jubilee," the Rev. R. C. Worshom. The Rev. F. M. Lexhington preached the missionary sermon. The local preachers, exhorters, district stewards, Ladies' Aid and other organizations reported. The doctrinal

sermon was preached by the Rev. M. P. Franklin. Good sermons by the Revs. J. C. Brown, Everett Hill, D. G. Taylor, T. D. McGee, M. L. Baldwin, W. L. Amos, William Ector, H. J. Wright and M. P. Franklin conducted the love feast; Prof. M. S. Davags, the Model Sunday School. There were sevearl hundred in the school and they raised over $11. After the love feast the memorial service was conducted by the Rev. F. W. Lashington, chairman of the committee; at 11:30 the Rev. J. J. Obee, District Superintendent, preached an excellent sermon to the delight of an immense audience. The Rev. G. C. Hilton was suspended after an investigation of a committee of nine elders until the Annual Conference. The Rev. P. W. Clark, the District Superintendent of Lake Charles District, preached the closing sermon to an overflowing house. Resolutions were passsd giving thanks and making expression of commendation of all who were instrumental in helping to make this Conference long to be remembered. The seat of the nest District Conference was voted to Alexandria. The District Superintsndent, M. L. Baldwin, H. J Wright and R. C. Worshom, committee selected to print the minutes. Thus closed the nineteenth session of the Alexandria District Conference.

W. L. Amos,
R. C. Worshom,
H. J. Wright,
Reporters.

HUNTSVILLE DISTRICT

The Huntsville District Conference convened Wednesday afternoon, August 4, in Lakeside Methodist Episcopal Church, Huntsville, Ala. The Rev. A. S. Williams, District Superintendent, presided. After devotion by the presiding elder, who, assisted by other ministers, consecrated and administered the sacraments. A brief but timely address by the District Superintendent. Secretaries, J. A. Harris and J. A. Knox; statistical secretaries, W. J. London and J. G. Williamson. Peace and harmony prevailed throughout the conference. Despite the "hard year," the smile of prosperity seems to have been visible on every face. Few, if any, bands of Christians have ever entertained a confsrence more nicely than did the people of Huntsville. But it is characteristic of that able leader, Dr. W. H. Nelson, to make things go. The Conference sympathized greatly with the District Superintendent, whose wife lay sick and whose mother had recently died. Distinguished visitors who were introduced and spoke during the Confsrence: Dr. A. P. Camphor, president Central Alabama College; the Revs. L. D. Williams, of St. Paul Church, Birmingham, Ala.; S. J. Jordan, Sr., of St. John Church, Anniston; Dr. E. M. Jones, Field Agent Board of Sunday Schools; C. L. Davis, of the C. P. Church; the Rev. Clark Evangelist, of the C. P. Church; the Rev. D. Black, of the Colored Methodist Episcopal Church; the Rev. Dr. Watson, of the African Methodist Episcopal Church, South, and the Revs. Washington and Smiley, of the Missionary Baptist Church. The paper presented by Prof. S. J. B. Carter was considered an excellent one. Dr. Watson followed with quite an enthusiastic address touching the duty of the Methodist Ministry to the Colored Race and to the temperance cause. A communication was received and read bearing the greetings of Dr. I. G. Penn, Secretary of the Epworth League, to the Conference. The evening closed with an appropriate sermon at 8 o'clock by the Rev. J. A. Knox. The second day the pastors' reports showed that the work on each circuit and station was being pushed with diligence. One of the principal features of the work was the appointing of a rally for our school to terminate in Decatur, Ala., Oct. 14th. Dr. A. W. McKinney presented the cause of our storm-wrecked Church at Triana and received a collection of $8. Notice was served on the brethren that Dr. A. P. Camphor would give an illustrated lecture on Friday evening, at 8 o'clock, on "Africa." The crowning feature of the day was an able sermon by the Rev. S. J. Jordan, sr., of Anniston. On the third day the collection was taken for the Central Alabama College. The Conference responded liberally after hearing President Camphor discuss "The Relation of the Huntsville District Conference to the Central Alabama College." Remarks by the Rev. L. D. Williams, of Birmingham. At night Dr. A. P. Camphor delivered an illustrated lecture on the subject "Africa." On Saturday Dr. E. M. Jones lectured instructively on "The Graded Sunday School." Dr. Jones' sermon rejoiced all hearts on Sunday morning. Finding that two of the preachers and the District Superintendent's mother had answered the Roll Call, memorial services were held Sunday afternoon at 3 o'clock. Music for the occasion was furnished by Prof. W. L. Riley. Ths following ministers made impressive eulogies: Drs. W. H. Nelson and A. W. McKinney and the Rev. G. W. Mann. Services at 8 p. m. closed the Conference with many thanks to the pastor snd people of Huntsville for the hospitality shown us.—J. A. Harris.

SEDALIA DISTRICT

The thirteenth annual session of the Sedalia District Conference convened in the tent at Otenville, Mo., Aug. 11-16, District Superintendent, the Rev. J. H. McAllister, presiding. The Rev. B. F. Bateman was elected secretary; Mrs. O. V. Ford and Prof. A. Reynolds, assistants. All pastors were present but two. The Rev. James W. Jackson was elected reporter to the SOUTHWESTERN; Prof. S. H. Wright to the city papers. Prof. S. H. Wright delivered the welcome address on behalf of the Church; the Rev. A. J. Williams responded. The St. Joseph District Conference, then in session at Glasgow, Mo., sent a telegraphic message bearing the greetings of that body to the Sedalia District Conference. The brotherly courtesy was returned. The District Superintendent read his annual report, which was particularly gratifying to the Conference. He paid high tributs to the womanhood of the Sedalia District as a factor in its development. Dr. J. Will Jackson voiced the sentiment of the brethren in his commendation of the District Superintendent's report. The report provoked much favorable comment and was ordered to be printed in the minutes. The pastors' reports showed that much zeal and activity had been manifested in preparing and preaching new sermons, in conversions, in accessions, in pastorial visits, in the benevolence collections and in the circulation of our Church periodicals and books. Reports from the local preachers, exhorters, district stewards, superintendents of Sunday Schools, togsther with the presidents of Epworth League Chapters, presidents of the Laidies' Aid Societies and the class leaders, showed a marked degree of success in many respects over those of last year. The necessity of the circulation of our Church periodicals and books, specially the SOUTHWESTERN CHRISTIAN ADVOCATE, were represented by the District Superintendent, who lectured about their uses and discussed them with much interest. The anniversary of George R. Smith College was opened with Dr. J. Will Jackson presiding. The Doctor addressed the Conference on the past and present history of George R. Smith College with great force and earnestness. He introduced President A. C. Maclin, of George R. Smith College, to the Conference amid the applause of the people. President Maclin made a rousing address on the financial embarrassment of his school. Mrs. Maclin was then introduced and spoke on "The Negro, His past, Present and Future," and carried all hearts with her. At the close of the address President Maclin asked the Conference for $17 to assist in relieving the financial embarrassment of the institution, and the Conference gave him $30.10. The Conference was greatly encouraged to learn that, under the progressive administration of President Maclin, George R. Smith College had grown in numerical strength until the rooms were crowded with students, and that he then had men busy at work preparing the foundation for the erection of a new boys' dormitory. The Rev. R. H. Smith, of the St. Louis District, ex-presiding elder, and formerly a member of the Sedalia District for many years, was introdnced and addressed the Conference. He was extended the privileges of the Conference. The Revs. J. Will Jackson, D. D.; B. O. Dixon, W. J. Deboe and A. J. Williams were introduced to the Conference, they having heretofore been members of other districts. The Rev. F. C. Richards, pastor of the First Baptist Church, city, and the Rev. W. A. Pipkins, State Evangelist of the Baptist Church, were introduced and each made a few remarks. Miss Nellie Palmer and Mrs. J. F. Shannon, of Kansas City, Mo., were introduced. Dr. W. W. Lucas, of Meridian, Miss., Field Secretary of Foreign Missions, was presented amid the hum of congratulations and applause. When he closed his address the manifestations of enthusiasm and welcome were intense. The anniversaries of the Freedmen's Aid and Southern Education Society and the Diamond Jubilee Thanks Offering, together with the Church Extension Society, were held jointly. Dr. J. Will Jackson, the Rev. B. F. Bateman and Prof. A. Reynolds delivered eloquent addresses. The licenses of local preachers and exhorters were renewed and those were granted local preachers' and exhorters' licenses. The anniversary of the Woman's Foreign Missionary Society and the annivsrsary of the Woman's Home Missionary Society wsre hsid jointly. Mrs. P. Mason, Mrs. M. J. Gibson and Miss Georgie Jacobs, of the former, and Mrs. B. F. Bateman and Mrs. Katy Smith, of the latter, made addresses and reports, which brightened the hopes and aspirations of the people. The love feast was conducted by the Revs. A. J. Williams and Green Enyard. The Lord's Supper was consecrated by the District Superintendent, assisted by the elders, and administered to the people. Rssolutions thanking the Bishop, E. H. Hughes, for appointing the Rev. J. H. McAllister, District Superintendent of the Sedalia District; to the Rev. C. S. Webster and his people for arranging and making the session of the Conference so comfortable and pleasant; to President A. C. Maclin, for his progressive administration of the affairs of George R. Smith College; to Dr. W. W. Lucas, Field Secretary of Foreign Missions, for his great services to the District Superintendent; the Rev. J. H. McAllister, for his faithful and impartial administration; to the organist and the choir; to the secretaries, for their faithful services, etc. The prayer meetings were conducted three times each day during the session of the Conference. The Revs. E. F. Pate, A. J. Williams, W. A. Bohannan, D. Payton, B. F. Bateman, W. J. Deboe and R. H. Young preached during the session. Fifteen men and women came forward for prayer during the session. The song and prayer service was conducted by Brother George Crittenden and was inspiring. Sentence prayer and testimonial meeting conducted by Mrs. B. F. Bateman. Fiften papers were read. Those productions had been carefully prepared. The high class music which the organist, Prof. W. G. Smith, and his choir furnished during the session formed one of the most interesting features connected with its history. The program was good. District Superintendent J. H. McAllister presided over the deliberations of the Conference with a dignity, prudence, tact and skill which met with the hsarty approval of all. His decisions were charitable enough to satisfy the most scrupulous and exacting. The Church at Otterville, Mo., was an admirable hostess. Ninety-three members were in attendance. Raised during the session, $133.31. The Conference will meet next year at Carthage.—James W. Jackson.

VICKSBURG DISTRICT

The Vicksburg District Conference convened in Adams Chapel, Fayette, Miss., Aug. 26-29, the Rev. L. W. Price, Ph. D., District Superintendent. The Rev. I. C. Rucker, secretary; Geo. W. May, assistant; the Rev. A. C. Smith, statistical secretary; the Rev. A. M. Quinn, assistant; the Rev. A. H. Lathan, reporter for the Conference. The District Superintendsnt, though new in his work, seems to have been in harness quite a while. He handled the business of the Conference with perfect ease. All pastors present but the Rsvs. N. N. Sidney and A. Holland. All the pastors had good reports and showed the work on the district to be in fine shape on all lines. The Conference was well attended and full of inspiration from start to finish. The Rev. D. L. Morgan, of Meridian District, preached a stirring sermon. He then made a strong plea for Meridian Academy, which resulted in a collection of $14 cash for school desks. Following came Dr. W. Scott Chinn, of New Orleans, on Friday night, who also preached a wonderful sermon. Thirty came forward for prayer. He also made a strong plea for the SOUTHWESTERN and received twenty-eight annual subscribers. A card was received from the Rev. A. Holland, stating he was sick and unable to be present, whereupon a prayer was offered for the sick brother and a collection was taken for him. The Rev. W. A. Oats, of the Brookhaven District, was introduced to the Conference and made some very timely remarks. The literary program was splendid. The worthy pastor, the Rev. P. H. Rembert, and his good people deserve much credit for our royal entertainment. Prof. J. R. Ross, of Natches, cashier of Bluff City Savings Bank, made a strong plea for Natches Church, which resulted in $7 cash on the debt. The following brothers preached strong sermons: The Revs. Geo. W. May, W. N. G. Lipcomb, L. Speed, Platt, A. H. Lathan Smith, J. W. Hill and W. A. Oats. Children and adults reported baptised, 127; conversions and accessions, 370; total benevolence, $120; total raised during Conference, $90. Best of the next District Conference, Bolton. Dalton Jeal to Bentonia and Fayette followed. This ended a splendid session.—A. H. Lathan.

District Conferences and Conventions

District] Conferences

District.	Place	Date.	Dist. Supt.
Pine Bluff	Altheimer, Ark	Sept. 15-19	Whitehead
Annapolis	Annapolis, Md.	Sept. 22-26	Wheeler
Ft. Smith	Ft. Smith, Ark.	Sept. 23-26	Scarboro
Philadelphia	Chester, Pa.	Oct. 13-14	Monroe
Washington,	Smyrna, Del.	Oct. 19-21	Cotton
Centreville	Oxford, Md.	Oct. 26-28	Johns
Jackson	Couparley, Miss	Nov. 3-4	Mehard
Starkville	Eupora, Miss	Nov. 23-28	Everett
Clarksdale	Beverly, Miss.	Nov. 25-28	Woolfolk

Conventions

Sept. 15-17—Ctntral Missouri, Conference Itinerant Club, Mexico, Mo.
Sept. 23-26—Ft. Smith District Sunday School and Epworth League Convention, Ft. Smith, Ark.
Sept. 23-26.—Clow District Epworth League and Sunday School Convention, Horatio, Ark.
Oct. 12-14—Philadelphia District Annual Preacher's Convention, Siloam Memorial Church, Chester, Pa.

Conference Notices

Special Notices

District Superintendent H. P. Coulter, of the Fort Smith District, Little Rock, Conference, invites the following general officers and friends to be present at District Conference, Sept. 22-23, Fort Smith, Ark.: Drs. R. E. Jones, E. M. Jones, I. L. Thomas, W. W. Lucas, J. P. Wragg, I. G. Penn, J. M. Cox and Mrs. H. M. Nasmith.

District Rounds

SOUTH N. O. DISTRICT.

FOURTH ROUND.

Union-Sorrell, Oct. 7-8; Crawford-Glencoe, 9-10; Winsted, 11-12; Godman, 13-14; Franklin, 15-17; Centerville-Verdunville, 16-17; Patterson, 18; Berwick, 22-24; Morgan City, 23-24 Beattie ville, 30-31; Houma, 31-Nov. 1; Thibodaux, Nov. 6-7; Schriever, 7; Plaquemine, 13-14; Bayou Goula, 15-16; Virlon, 17-18; Napoleonville, 19-21; Woodlawn, 20-21; Hahnville-St. Johp, 27-28; First St., Dec. 8-12; Wesley, 9-12; Williams, 10-19; Donaldsonville, 31-Jan 1-2. Brethren: Allow me to say to you leave no stone unturned in this the last quarter as to making a round report at First St. Methodist Episcopal Church. Give special attention to all claims, ministerial and benevolent. Please observe the Church Rally Days that are yet before you. Look well to the Peck Home apportionment. Mrs. Knostman certainly will expect every pastor to report his full apportionment. Do your best for the Africa Diamond Jubilee cause. Keep the old banner floating in the breeze. You will be expected to maintain your usual conference standing.—B. Mack Hubbard, District Superintendent.

GULFPORT DISTRICT.

FOURTH ROUND.

Augusta, Oct. 2-3; Little Creek, 5; Merrill, 6-8; McLain (Vernal), 9-10; Sumrall, 12-13; McNeill, 16-17; Lumberton (Poplarvile), 15-17; Hinton Spur, 18; Bond, 23-24; Wiggins, 22-24; McHenry, 25-26; Gulfport, 30-31; Gaston Point, 31-Nov. 1; Dilisle, 6-7;; Pass Christian, 13-14; Bay St. Louis, 14-15; Parlington, 20-21; Handsboro, 27-28; Biloxi, Dec, 3-5; Ocean Springs, 4-5; Moss Point, 11-12; Escatawpa, 12-13. Now, brethren, we are on the home-run. The annual conference will soon be in sight and you will be called upon to make a full report. Some of you have put off raising your benevolence until now. You cannot afford to lose out in this financial race. Your record is at stake. Each man has had an opportunity to raise his claims. The assessment is very small indeed, less than 50 cents per member. Each member has been asked to contribute at least one dollar for this great and needy cause; most of them willingly agreed to do so, and a good many have responded. Now, a word to the officials of the charges and circuits. I know you want the best preacher, if possible, and you can get him only by doing your full duty, settling up in full with the present pastor. Set your plans and with one strong effort raise every cent you owe. The pastor, bishop and conference claimants. Do that and help to make the appointment for your charge another year. Pastors, there is a strong pull in the cabinet for the pastor who makes a round report, but there is a push for the man who fails. The man that succeeds makes his own appointment, because he is wanted everywhere and the man who fails is not wanted anywhere. The man who fails to raise his claims is a failure.—S. H. Cannon, District Superintendent.

TUPELO DISTRICT.

FOURTH ROUND.

Pontotoc, Sept. 11-12; Pontotic Ct., 18-19; Cotton Plant, 25-26; Amory Ct., Oct. 2-3; Nettleton, 9-10; Houston, 15-17, Houston Ct., 16-17; Bell, 23-?-; Amory, 30-31; Union Grove, Nov. 6-7; Tupelo, 12-14; Tupelo Ct., 13-14; Okolona, 13-21; Okolona Ct., 20-21; New Albany, 27-28; Ripley, Dec. 3-5; Ripley Ct., 4-5; Corinth, 10-12; Corinth Ct., 11-12. Brethren: Every man on the District is expected to do his whole duty, let not failure be written on your banner.—E. F. Scarboro, District Superintendent.

HATTIESBURG DISTRICT.

FOURTH ROUND.

State Line, Sept. 25-26; W'boro, 28; Shubuta Ct., 29-30; Liberty Hill, Oct. 2-3; Enterprise, 5-6; Desoto, 7; Quitman, 8; Mathesville, 9-10; Vicburg, 16-17; Mt. Jordon, 19; Paulding, 20-21; Vernon, 22; Heidelburg, 23-24; Laurel, 25; Richton, 26; Mt. Rose, Nov. 11; Bay Springs, 12; Ellisville, 13-14; Ellisville Ct., 15; Magee, 16; Collins, 17; Bently Chapel, 18-19; Hattiesburg, 20-21. Brethren: This is our last round. Let us do our best, the conference is near at hand. Remember all the benevolences.—J. B. Brooks, District Superintendent.

CLARKSDALE DISTRICT.

FOURTH ROUND.

Philip, Oct. 2-3; Townes Chapel, 2-3; Money, 9-10; Shellmound, 16-17; Bedford, 23-24; Minter City, 30-31; Ruleville, Nov. 6-7; Schalater, 6-7; Webb, 13-14; Dublin, 13-14; Drew, 19-21; Clarksdale, 20-21; Clarksdale Ct., 27-28; Coahoma, Dec. 4-5; Tunica, 11-12. The District Conference will meet at Beverly on the Clarksdale Circuit, four miles from Clarksdale, Nov. 25-28. The Woman's Home Missionary Society will meet at the same place Nov. 24, 1909. Each charge will send $2.00 for the cause. Pastors will please come prepared to report every cent of the benevolnt raised and paid to the different treasurers. As this will be my last conference, I will hold on the District. Let us aim to make it the best that has been held during the six years.—B. F. Woolfolk, District Superintendent.

SEDALIA DISTRICT.

SECOND ROUND.

Beaman, Sept. 30-Oct. 1; Georgetown, Oct. 2-3; Sweet Springs, 9-10; Holden, 6-7; Knobnoster, 9-10, (R. H. Young); Warrensburg, 16-17; Clinton, 23-24; Osceola, 27-28; Smithton, 13-14; Springfield, Nov. 6-7; Ozark, 10-11; Lebanon, 10-10, (W. J. DeBoe); Greenfield, 13-14; Carthage, 20-21; Joplin, 27-28; Neasho, 24-25; Butler, Dec.

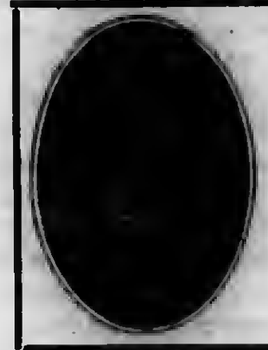
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Over 50,000 men and women have already joined our ranks, having found this the grandest and most uplifting Beneficial Protective institution in existence. We invite you to join. Send 10c for copy of official paper, the "I-L-U Home Journal," circular matter and full particulars.

If you join promptly, we will give you authority to represent us in your locality. You can devote your spare hours to securing members, for which we will pay you liberaly. We also need a few Traveling Representatives who can give their entire time to this work; good pay, including traveling expenses. Write at once!

The I-L-U Grand Lodge
127 I-L-U Bldg., Dayton, Ohio.

4-5; California, 11-12; Sedalia, 18-19; Versallles, 25-26; Odesdan, 22-23. Dear Brethren: The end of the third round will bring us within three months of the annual conference. Have no benevolent blanks at the close of this quarter. Call, if you have not as yet, a general benevolent committee meeting and instruct each chairman relative to the amount to be raised by his or her committee. Give each chairman a chance to present their claim to the people, supplemented by words of indorsement by the pastor. Do your very best for Geo. R. Smith College as to money and students. Do not neglect any of the claims, and above all, remember that general merit and not ——— will be the great factor in the adjustment of matters appointive at the next annual conference. Our District motto is: "Duties are ours; results are God's."—Jno. H. McAllister, District Superintendent.

Malaria Causes Loss of Appetite.

The Old Standard Grove's Tasteless Chill Tonic, drives out malaria and builds up the system. For grown people and children. 50c.

SIDELIGHTS ON THE ALEXANDRIA DISTRICT CONFERENCE.

The weather was delightful. On Tuesday night, just before the conference opened, the Rev. W. Scott Chinn conducted a penteconstal meeting, and about 25 came forward, among them several backsliders, and one convert. The crowds were very orderly indeed and immense, from beginning to the end. Brother Chinn does some very effective work along this line. Brother Willie Hodges, a young man never fails when it comes to singing for the Lord. Brothers King Nickelberry, and Ambrose Wallace, are two of the old landmarks, yet at their post. Mrs. Sloan is a hostess indeed and knows how to satisfy the inner man. She is a great help to her husband. God bless them. The church has just had a new suit put on inside and out, as well as the parsonage. In the short time that the Rev. Sloan has been there, everything looks new and neat. The Rev. W. J. M. Price was among his own for here he served five years or more. Dr. J. Wright was another expastor and Presiding Elder, he having spent nine years here. H. T. O. Abbott was in ex as well as the Rev. Frank Walker. There were three expastors, three ex-Presiding Elders, and three District Superintendents on the ground. Garrett Green and F. M. Lashington led the Jubilee singing. The church choir rendered good service and gave wholesome music. Prof. M. S. Davage knows his job and everybody that knows him knows his text, i.e. S. W. C. A. He knows his crowd. His model Sunday School was a feature to be remembered. The Rev. J. J. Obee is an acceptable preacher and dignified in all his rulings and addresses. Brother Wesley Coleman made good in his address to the District Stewards. The Rev. P. W. Clark is made welcome and is a good entertainer. Prof. Billups was given a collection gratuitous. His address was inspiring. The white people of this old historical city are very kind and the races live here in perfect peace. The postoffice is a model building. The business men are all of the best. Buggies, wagons and horses, as well as the trains, brought our people from all directions. Collections, good. Over one hundred dollars was taken up in the church, to say nothing of the minute money, benevolences, quarterage and Sunday School, taken all in all it must have run over two hundred. I am not telling tales out of school for I am not in it. I attended my first District Conference at Washington, La., July 13-16, in 1882, the Rev. A. E. P. Albert, B. D., Presiding Elder. From that time to this I do not know of any conference to excell this, first in attendance, second in finance. This crowd began Tuesday night and continued up to Sunday night. All speakers were equal to their task. All representatives did well.—H. J. Wright.

THE KNOXVILLE DISTRICT.

BY D. T. TURNER.

The pastors on this District are doing real solid work. New houses of worship have been erected and old debts cancelled; parsonages are either built or beautified. Each minister is endeavoring to obey the Savior's command, "Go ye into the vineyard, and whatsoever is right I will give you." The Rev. W. A. Webber, District Superintendent, is a great addition to the work. He watches every interest of the Church. Fortunately he is a carpenter and understands his trade. He helps the pastors to plan and push every interest of the work. He pulls off his coat and with saw and hammer enters into the work without money or price and does his part of the work. The following places have built churches: La Follette, Longsdale, Warrensburg and Morristown. The latter place has a Church second to none on the District. It is located in a beautiful part of the town and is well arranged, with brick walls, stained glass, and is heated by a furnace. Parsonages have been built or repaired at the following places: Harriman, La Follette, White Pine and Greeneville. Financially, this has been a hard year on the pastors, but the District Superintendent has said the benevolences must equal or exceed that of last year; therefore, the watchword is all along the line that no stone should be left unturned. Our great paper, the SOUTHWESTERN, should be in the home of every family. It is a good, clean newspaper and ably edited. The Morristown College, the Rev. J. S. Hill, D. D., president, is doing a grand work. This is the most healthy part of East Tennessee, on the main line of the Southern Railroad and of easy access to the college grounds. The buildings on the grounds are well built and comfortably arrange. The school will open the 13th of September, with a splendid corps of teachers and a large attendance.—D. T. Turner.

THE NORTH NEW ORLEANS DISTRICT PREACHERS' MEETING.

Convened Aug. 25-26, at Laplace, La., with the President, the Rev. M. C. Harrison, presiding. The meeting was a splendid success. The services were well attended. The program was well rendered. Several subjects of vital import were discussed. The exegetical lecture of the Sunday School lesson was delivered by Dr. D. J. Price. On the night of the 25th the Rev. J. E. Rolax preached a short but strong and interesting sermon. Also the Rev. D. J. Price preached a strong sermon. On the night of the 26th Calvin S. Stanley preached a revival sermon from Matt. 16: 26, subject, "The Inestimable Value of a Human Soul." Several persons bowed for prayer. The good pastor, the Rev. D. D. Williams, and his faithful people are to be commended for so nicely entertaining the Preachers' Meeting. The Rev. M. C. Harrison, our President, is a man of marked executive ability, a broad-minded and safe leader. Next meeting will be held at Kenner.—Calvin S. Stanley, Acting Secretary.

Marriages

COOPER-BETHEL.—Mr. E. J. Cooper and Mamie J. Bethel of Mexico, Mo., were recently married. Mr. E. J. Cooper is one of the leading laymen of the Central Missouri Conference, and is the son of one of the pioneer ministers, the Rev. Daniel Cooper. He is also Grand Lecturer of the Grand Lodge of Masons for the state of Missouri. Nannie J. Bethel, the bride, is one of the prominent ladies of Mexico and is engaged in the millinery business. Both parties are members of the Methodist Episcopal church. The ceremony was performed by the pastor, the Rev. Dr. J. M. Harris.

FOREST-DORSEY.—On Tuesday of August 17, 1909, Mr. George W. Forest, Jr., son of Deacon George W. Forest of the Louisiana Conference and Miss Fannie Dorsey, at the home of the gracious parent, in New Orleans, the Rev. Pierre Landry, pastor Haven church, officiated.

PILES CURED AT HOME BY NEW ABSORPTION METHOD

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 176 South Bend, Ind.

September Magazines

LIPPINCOTT'S

"A Bride for Casey." A complete Novelette. Ella Middleton Tyhout. "When to Tell the Parents." A Sketch. Thomas L. Mason. "A Patchwork Quilt of Humanity." A Special Article. Day Allen Willey. "What Happened to Father." A Short Story. Mary Roberts Rinehart. "A Question of Honor." A Short Story. Hornor Cotes. "Costations." Elizabeth Walter Pulitzer. "The Shadow of Molly Kinsella." A Short Story. Josephine Van Tassel Bruorton. "Aunt Dimity." A Short Story. George Allan England. "The Nerves. III.—Character Leakage." Special Article. George Lincoln Walton, M.D. "Love Never Is Too Late." A Poem. Florence Earle Coates. "Between Trains." A Short Story. Thomas L. Mason. "[illegible]." A Poem. John Kendrick [illegible]. [illegible]. A [illegible]. Morris Rosen.

Poor, Foolish Woman!



Think of her attempting to make ice cream in the old disappointing way! With

JELL-O ICE CREAM Powder

she can make the most delicious ice cream in ten minutes, freezing and all, at a cost of about one cent a dish —*and never go near the stove.*

Your grocer will tell you all about it, or you can get a book from the Genesee Pure Food Co., Le Roy, N. Y., if you will write them.

Grocers sell Jell-O Ice Cream Powder, two packages for 25 cents.

Mme. Turner's



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FOR THE HAIR AND COMPLEXION. is used in our Beautifying Parlors on hundreds of ladies and gentlemen. MME. TURNER'S MEDICATED HAIR GROWER will cure any scalp trouble and stimulate the growth of hair, no matter what its condition may be. Price, $1.00. We give the kind of soap we want you to use.

MME. TURNER'S MYSTIC FACE BLEACH will cure every, any and all kinds of spots, marks or blemishes in 3 or 10 days, giving you a youthful, clear, sweet complexion. Price, $1.00. Soap free. We have a full line of wigs and switches of all colors.

MRS. M. C. TURNER,
1433 Canal St., New Orleans, La.

Hookworm Disease

All our lives we have seen little, pale, sallow children and have seen them develop into men and women, dwarfed in body, mind and morals. We have called them dirt eaters.

The wisest doctors did not know what was the matter with them.

The United States government sent a commission of scientific men to the South to investigate. It cost probably half a million to find out that the sole cause of the disease is a little worm about the size of a No. 50 sewing thread, and only three-quarters of an inch long. They have a hill, or hook, with which they penetrate the walls of the bowels and suck the life blood.

More than 75 per cent of the young men of the South are infected, and probably 95 per cent of the children.

If you know a person who has plenty of good food and yet keeps thin and pale he in all probability is infected.

Full course of treatment sent by mail for $1.00. In ordering state age of patient.

Hookworm Remedy Company.
Baldwin Bldg., Jacksonville, Florida

Gleanings from the Field

LOUISIANA

Mandeville.—Thursday and Friday night was a great time at Newell Church. The Rev. J. E. Rolax, of New Orleans, preached both nights Thursday, a short while after the service closed, the pastor and his guests were aroused by the people that crowded the Church, singing as they went in, Mrs. Luvinia Rollens presiding at the organ. The pastor and the Rev. Mr. Rolax went in. The table was laden with choice groceries, and refreshments were served. A purse containing a handsome cash sum was presented to the pastor by Mrs. Armontine Harris. Response by the Rev. J. E. Rolax. The prime movers of the affair were Mrs. Armontine Harris and Mary Brown. Friday night the service closed with many anxious souls at the altar for prayer.—C. W. Skershaw, Pastor.

MISSISSIPPI

Crystal Springs.—August 22 was a great day for missions in the New Zion Methodist Episcopal Church. The missionary society, with W. H. Cain, president, went forward against the foe. We held three services Sunday for missions and rendered a splendid program. We succeeded in raising up to date $57.00 for missions.—L. L. Shumpert, Pastor.

Columbus.—At our local preachers' rally on the Caledonia, Ct., August 29, the following brethren preached and raised their own collections: York Smith, 90c; S. J. Valls, $3.00; Wesley Hawkins, $8.50; Joe Williams, $1.00; Wm. Phelps, $.75; Virgil Hargrove $1.50; Wm. Hunter, 75c; Emmit Whitfield, $1.25; S. H. Hargrove 75c; total col., $15.00. These young preachers made good impressions. Too much praise canot nbe given the sisters of Frierson Chapel for their nice baskets, prepare these brethren. Brothers W. H. Hawkins and S. J. Valls were each presented an oxford teacher's Bible as they raised the highest amount. Caledonia Circiut is O.K. We are engaged in our revivals on the circuit.—G. W. Braker, Pastor.

Alta Bena.—Our third Quarterly Conference was held Aug. 28-29, Dr. H. B. Hart, District Superintendent. Our Conference was a success. Reports of pastor, leaders and officers showed the charge to be in the best condition in the history of the Church. The session was held in the midst of a glorious revival, conducted by the Rev. J. Burton, of Ackerman. Brother Burton rendered valuable service. He is truly an evangelist of great power. During the meeting of one week and three days there were 68 conversions; 48 were added to our Church. Our collection for the week and during the quarter was $56.95.—G. Orange.

Union Church.—We have had a successful eight-day revival at Union. There were ninety-two conversions.—S. H. Glenn, Pastor.

MISSOURI

Odessa.—We had a successful rally on Aug. 8th. We raised in public collections $42.37, with the assistance of the Rev. O. T. Johnson, of Independence, Mo.; the Rev. Leroy Valchict, of Lexington, and the Rev. Mr. Denney, of Blackborn, Mo. Collections for Children's Day amounted to $5.00. We had a glorious service Sunday, Aug. 27, being our Quarterly Conference day; collection, $8.25. Our District Superintendent, the Rev. N. H. Higgs, of St. Joseph District, gave three able and effective sermons. Our Church here is prospering and taking on new life. We highly appreciate the great interest, wise counsel and sympathy of District Superintendent Higgs. Amount of all money raised $154. When subscriptions come in from clubs will give trustees $150. All claims met. We push forward to meet obligations.—S. D. Davis, Pastor.

NORTH CAROLINA

Jefferson.—Our Fourth Quarterly Conference convened on August 28-29. District Superintendent R. Smith was not able to reach us on the above date. He sent the Rev. W. B. Seales, of Jonesville, to hold the quarter. The officers presented written reports, which showed the work to be in a very good condition. The Rev. Mr. Leonard and his good wife are closing their fifth year on this charge. They have done a good work here and are loved by all. The Rev. Mr. Scales preached two able sermons that were enjoyed by all present, and administered the sacrament to a large number. The Rev. Scales' talk to the young people was very helpful. We would be glad to have him with us again. Collection, $11.30.—F. D. Thomas.

OHIO

Cleveland.—Cory Methodist Episcopal Church has been silent, but not inactive. Our forces are on the line of duty. We had a fairly good rally last Sunday, by which we are able to add more money to our building fund. We have never fallen short of our institutional idea, for we realize the great help it will be to our youth, who are our future Church. We solicit any thoughtful plan or suggestion that will aid our movement. Our pastor and delegate to the District Conference, which convened at Martin's Ferry, August 11-15, were highly inspired by such an enthusiastic and well conducted conference. The Rev. E. A. White, District Superintendent, at the conclusion of the business of the Conference planned a most splendid outing fo rthe whole Conference and many availed themselves of the opportunity. Our Church is growing spiritually.—A. M. Park.

SOUTH CAROLINA.

Greeleyville and Forreston Ct.—Saturday and Sunday, August 21 and 22 were big days on the Greeleyville and Forreston Ct. District Superintendent I. H. Fulton, D. D., held our third quarterly conference on Saturday and preached on Sunday at Long Branch Church in the morning and to the Wilson Chapel congregation in the evening at Greeleyville. Large enthusiastic audiences greeted him at both places and the Doctor, who is always able and eloquent, was at his best. At the close of the evening services some eight or 9 persons came forward for prayer. During the quarter over $263 was raised for all purposes. There were 17 accessions and the reports of the officials were very encouraging indeed. At the close of the conference a fine dinner was served by the good sisters of Long Branch Church.—E. W. Stratton, Pastor.

TENNESSEE

Martin.—Our fourth quarterly conference convened August 15-16, with the Rev. J. M. Lyte, District Superintendent in the chair. The work is in good condition, both spiritually and financially. Paid District Superintendent in full. Raised for benevolence this quarter, $29.00.—Cora L. Brinkley.

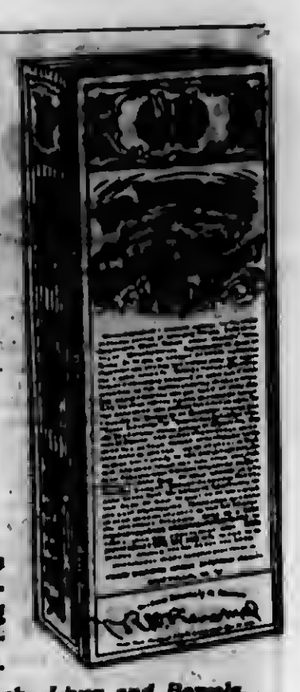
TEXAS.

Bastrop Circuit.—I supplied this circuit last year after the death of the Rev. B. I. Adams, taking charge March 1st with 68 members, no parsonage, no Sunday school, no Epworth League, and no readers of the Southwestern Christian Advocate. Now we have 114 full members, 23 probations; have builded a neat four room parsonage with hall and gallery and also completed by ceiling a church edifice 28x40 feet, and have seven readers of the Southwestern besides the preacher. Have just closed a 11 days camp meeting with 31 converts, 21 united with us.—P. M. Carmichael.

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A remarkable offer by one of the leading ear specialists in this country, who will send two month's medicine free to prove his ability to cure Deafness, Head Noises and Catarrh. Address Dr. G. M. Branaman, 162 East 12th Street, Kansas City Mo.

Stomach Blood and Liver Troubles



Much sickness starts with weak stomach, and consequent poor, impoverished blood. Nervous and pale-people lack good, rich, red blood. Their stomachs need invigorating for, after all, a man can be no stronger than his stomach; A remedy that makes the stomach strong and the liver active, makes rich red blood and overcomes and drives out disease-producing bacteria and cures a whole multitude of diseases.

Get rid of your Stomach Weakness and Liver Laziness by taking a course of Dr. Pierce's Golden Medical Discovery —the great Stomach Restorative, Liver Invigorator and Blood Cleanser.

You can't afford to accept any medicine of *unknown composition* as a substitute for "Golden Medical Discovery," which is a medicine OF KNOWN COMPOSITION, having a complete list of ingredients in plain English on its bottle-wrapper, same being attested as correct under oath.

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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

ROBERSON.—Patten Roberson died August 15, 1909, at Gunnison, Miss. He was born in Georgia April 15, 1831, reared in Nashville, Tenn., moved to Mississippi in 1890, here joined Wesley Methodist Episcopal church at Gunnison, under the pastorate of the Rev. Robt. L. Lee in 1904, and a truthful man and a faithful Christian in his church. Age 68 years and four months. Deceased leaves wife, daughter and son and many friends to mourn. The funeral service was largely attended. Rev. T. B. Barnes, the present pastor, was assisted by the Rev. B. L. Roberts, pastor of Tunica circuit, and the Rev. H. B. Hart district superintedent. The remains were laid to rest in the Gunnison cemetery. Peace to his ashes.

—Peter Williams.

RAY.—Horace Ray, generally known as Horan Evans, died August 2, 1909, at Scranton, Miss. Born September 25, 1894. Age 34 years, 11 months and 23 days. He said his trust was in the Lord, who he believed would save him. He joined the church under the pastorate of the Rev. H. L. Kennedy at the age of 14 years, at Hansboro.

—J. H. Comfort, Pastor

HOPPS.—Fannie Hopps who was faithful member of Emery Methodist Episcopal church, Jesup, Ga., for 19 years, died in peace Sunday, August 8, 1909. The church has lost a strong member, the community a friend. Her present pastor, the Rev. W. W. Clemons, was assisted in the funeral service by the Revs. M. T. Robinson. Not less than five hundred people were present. Mother, father and sister are left to follow.—W. W. Clemons, Pastor.

GIVENS.—Ary Givens, who died at the home of her daughter, Mrs. Maira Clark, August 18, 1909, in Maringouin, La., was a member of St. Peter Methodist Episcopal church. She died as she lived, a consecrated Christian. She was a member of the church for 23 years and was 54 years old. She leaves one daughter, four sons, one sister, ten grand children and hosts of friends. The decease was a member of the Household of Ruth of Maringouin. The funeral was attended at St. Peter church by the pastor, assisted by the Revs. T. A. Levey and George Towns. The remains were interred by her lodge in the St. Peter cemetery.

—A. B. Venable, Pastor.

JACKSON.—Angeline Viola Jackson, born July 1, 1887, intered into rest August 14, 1909. She was the daughter of the Rev. J. W. and Mrs. Alice Jackson. Deceased was a member of Kynett Methodist Episcopal church, Forest City, Ark. She was teacher of the second Bible class in the Sunday school, and was always present. She was also teacher in the public school. The funeral was conducted by the Rev. W. A. Smith and the Rev. Z. K. Fields, of Mananna, Ark., the Rev. Hill, of Central Methodist Episcopal church, and the Rev. Bennett, of First Baptist church. Several of the young men of the city acted as pall bearers. She leaves father, step-mother, six brothers and five sisters and a host of friends.—Misses Etta B. Nerds, L. T. Wilson, Mrs. Cordelia Baskin, Mr. T. M. Thornton, S. S. Superintendent.

FRANKLINE.—Louisiana Franklin, died August 15, 1909, at her home Union, La. She was a member of the St. Pter Methodist Episcopal church. Age 49 years. She had lived a Christian for 26 years, and died in the fullt rlumph of faith. She leaves husband, ten children, two grand children, two sisters and many other reatives and friends. The funeral was attended by her pastor, assisted by the Rev. J. D. Pool and Thomas A. Levey, at St. Peter's. Interment in the St. Peter cemetery.—A. B. Venable, Pastor.

COURTNEY.—Mr. E. Courtney, of Robelin, La., age 29 years, passed from time into eternity August 31. He died as he had lived, "a sinner," every available effort was used in order that he become a Christian, but to no effect. He leaves a hoast of relatives to mourn his passing. His funeral was conducted by Rev. Silas Hamilton assisted by Rev. James E. Harrison.

CLARK.—Lucinda Ruth Clark, daughter of Rev. and Mrs. V. M. Clark of Natchitoches, La., was obrn in Ponchatoula, La., October 28, 1893, fell asleep in Jesus August 18, 1909. She was converted March 22 1909, and Baptised April 4, 1909, during the revival at St. Matthew Methodist Episcopal church, Cain River, La., conducted by her father. She was received into full connection in the church first Sunday in August, 1909. Her father, mother, five brothers and one young sister and other relatives are left to mourn. The funeral was conducted by Rev. W. J. Hampton and Rev. J. C. Brown.

JONES.—Mary Jones, one of the old members of St. Stephen Methodist Episcopal Church, Yazoo City, Miss., died July 28, 1909. She was known as "Mamma" Jones and was about 80 years of age. She served the church long and was faithful. For many years she lived alone and was in feeble health, but so often when many of the strong in body failed in their devotion and obligation "Mamma Jones" would wend her way to the church. Her life and testimony were a decuaration of the indwelling Christ. All who knew her knew her to love her. Her death was calm and evidenced the Christian's victory in death and hope of immortality. In the bosom of God, sweet spirit, rest on, thy earthly toil is ended.—J. C. Hibbler, Pastor.

STRONG.—On Satruday morning at 8 o'clock a. m., August 28, 1909, C. J. Strong, son of Prof. J. T. and Mrs. L. W. Strong, died in full triumph of faith, after a few days' illness, following an operation, which had been performed at Greenville, Miss. The remains were carried to Greenwood for interment. The funeral was attended by the Rev. J. W. Winnfield and G. Orange, his pastor. He was a highly respected young man in our town and community.

HARRIS.—On Sunday, August 29, 1909, occurred the death of Brother Prince Harris, one of our class leaders and chairman of the Board of Trustees. The best church man we had. He died in peace. The deceased leaves a wife, son and daughter and other relatives, and thos of his church to mourn his death. The funeral was attended by G. Orange, the pastor, and the Rev. J. W. Winbush, of Greenwood.—G. Orange.

WISHED FOR DEATH

Terrible thing to be so sick, that death would come as a welcome relief from suffering!

How much, then, must one be thankful for a medicine that relieves such misery and brings one into a less desperate state of mind.

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Thousands of ladies have written to tell about their suffering, and how it was relieved by the use of Cardui.

Among this long list of letters written, stands forth Mattie Campbell, of Ratcliff, Texas, who says: "Two years ago my health was bad. I suffered untold misery. I ached all over. Life was a burden to me. At times I wished for death, to end my suffering.

"At last, I decided to try Cardui. I took one bottle and it helped me. I took 12 bottles more and now I can say that Cardui has stopped my suffering and made life worth living.

"I would not be placed back where I was—not for this whole world rolled at my feet."

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Crescent City Notes

Mallalieu.—The revival is now going on and the outlook bids fair for a great ingathering of converts. The Rev. T. B. O'vilie is with us and rendering good service. It is the desire of the pastor to have every member take an active and earnest part in this meeting, visiting friends are always welcome.

Plans are being effected to make the Africa Diamond Jubilee service a success. The "Win One Club" is doing effective work also the other clubs are preparing to raise funds for the Church. Attendance and collection good.—W. Scott Chinn.

The public are invited to a grand Educational congress to be given at Pleasant Plain Methodist Episcopal Church, corner Johnson and Perdido Streets. Monday night Sept. 20, 1909. Some of the city's best talent will participate in the congress, a very interesting programme has been prepared. Addresses will be made by Attorney R. C. Metoye, Prof. A. H. Colwell, Prof. M. S. Davage, Dr J. W. Thomas, Mr. H. Mason and Mr. A. W. Obee, Music will be interpersed throughout the programe.—T. B. Cooper pastor.

Miss Madge Jones after spending several days in the city the guest of of Miss Emma Bessie left Monday night for her home Homer Louisiana.

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Gleanings from the Field

ALABAMA

Wedowee.—We have just closed our revival here at Wedowee. The membership was greatly revived; fifteen souls were happily converted and fifteen were added to the Church. On the last night of the meeting Dr. E. M. Jones was with us. He preached a wonderful sermon; subject, "The Pearl of Great Price." On Friday night following Dr. E. M. Jones lectured to a crowded house, both white and colored. We raised our full amount for the Board of Sunday Schools. Our forces are now turned towards a revival for the SOUTHWESTERN CHRISTIAN ADVOCATE. Time, the second Sunday in October.—D. G. Toney, Pastor.

Wetumpka.—Our Quarterly Conference convened in New Style Methodist Episcopal Church, Aug. 28-29, with the Rev. J. A. Holliday, District Superintendent, in the chair. Every officer was present with written reports, which showed that the man at the head of affairs, the Rev. W. L. Darlus, has done his work well. The Ladies' Aid made splendid reports from each Church on this charge. Our Revivals are in session at this point and we are praying for a large harvest of souls. The Rev. E. M. Jones, Field Secretary, spoke to a large audience; subject, "The Children's Rights." Paid the District Superintendent, the Rev. J. A. Holliday, $27.14 this quarter; other benevolence, $4.35; total amount, $31.47. Watch this Circuit grow.—J. W. Moore.

District conference is coming. All loyal pastors will redouble their efforts for securing subscriptions. All loyal members will respond to their appeals.

GEORGIA

Lutherville.—We are glad to announce to our Methodism that this charge is still alive, both in its Church work as well as developing in its community life. In our Revival, which closed the fifth Sunday in August, nineteen souls were converted, baptised and added to our Church. Our District Superintendent was with us on the fourth Saturday and Sunday and held his third quarterly down at Mt. Zion. His assessment was raised with but little effort, with a neat surplus for the pastor. Crops are very short in our section this year, but this has not lessened the ardor of our people. We have now nearing completion a neat, well planned and well built school house near our Church. This house has been needed here all these years, for the Church has been the only available place to conduct our public schools. Brothers B. J. Rosser, Olin McGee, J. W. Churn, Joseph McGee, W. M. Mayfield, W. R. Parks, John McGee, William Walton, Charlie Walton, W. M. Hurd, Rufus Hillman, Major Jackson and others equally interested are leading and accomplishing in this particular feature. Our people are buying land and establishing themselves as helpful factors in this growing village. Pray for our success.—W. B. Wood, Pastor.

How may the influence of a District Conference upon a community be made more helpful and permanent? By increasing the circulation of the SOUTHWESTERN in that community.

TEXAS

Dangerfield.—We have closed a successful revival with 35 precious souls added to the Church. The work is now at a high spiritual tide and in condition to do more effective work for the Master's cause. We are destined to come to the conference with a round report.—Aaron Taylor, Pastor.

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Deaths

CROSBERRY.—On August 17, 1909, Wilson Crosberry died in peace at Union, Miss. He leaves a wife and children. —S. H. Glenn, Pastor.

WILLIAMS.—Amelia Williams, a faithful member of Wesley Methodist Episcopal Church, Napoleonville, La., entered into rest August 29, The deceased was born January 17, 1852, age 57 years, 7 months, 12 days. Five children, seven grandchildren, one brother and many friends survive. The funeral was conducted by the Rev. Mr. Merrill, a Baptist preacher and the Rev. I. R. Scott, our pastor.—Cinthy A. Scott.

KEASLEY.—Ikie Keasley, of the Daingerfield (Texas) Circuit, died on the 24th of August, 1909. She had been a faithful member of the church for 40 years. Quietly, peacefully she passed from labor to reward. She worked faithfully in a revival just 2 weeks before the message summoned her home. "Servant of God well done."—A. Taylor, Pastor.

GIBSON.—On August 18, 1909, Thomas Gibson, of Union, Miss, quit the walks of men and entered the life eternal. The deceased had been a member of the Methodist Episcopal Church for many years. He leaves a wife and many children to mourn.

TOOKS.—Beauiah, youngest daughter of the Rev. and Mrs. Steve Tooks, born in Blackshear, Ga., February 22, 1890, died August 30, 1909. She was a dutiful and obedient child, and a shining light in the home. She learned to know and love the God of her father and mother, and joined the church at an early age. Her life and death were a triumphant testimony of her faith in the Lord Jesus Christ. The solemn and impressive funeral services were attended by a host of her old and young friends. The sermon was preached by the Rev. Wm. Daniels, assisted by the Rev. R. M. S. Taylor, D. D., of the African Methodist Episcopal Church. A choir, composed of many of her young friends, rendered very effectively the songs so dear to her while waiting for the messenger. She is missed, but we pray to meet her again.—Wm. Daniels, Pastor.

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Southwestery Christian Advocate

ROBERT E. JONES, Editor
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SCHOOL DAYS

Within a few days school doors will be thrown open and the boys and girls will respond more or less willingly to the call of the school bell. It is strange indeed that in this time of mental conquests and victories when each day's newspaper heralds some new triumph of mind over matter that it should be thought expedient to say a word touching the importance and necessity of education. But then it has always been true that one of the hard things to understand is that people should require so much persuasion on matters which are of such vital concern to themselves. Therefore we sound this note of warning and entreaty urging parents to exhaust every means at their command to have their children ready to enter school on the opening day. It is necessary that a child should be in at the opening; otherwise it will have to labor through the session severely handicapped by a late start.

The problem of ignorance is world-wide. Stanley and Livingston found it in the heart of Africa, and no doubt Commander Peary and Doctor Cook found it within the confines of the Artic circle. Nor is it peculiar to any color. But wherever found it is weak, wasteful, destructive, dangerous, degrading. Of a truth an empty head is greatly to be feared. President Ellis of the Texas University in speaking before the Conference for Education in the South some months ago on the "Relation of Education to Economic Development" said that the South had lost and was losing billions of dollars through ignorance. He urged the value of education as a bulwark against waste, saying that: "Education has prevented an annual loss of five millions of dollars from the White scale in California, made less the destruction of the boll weevil, halted the march of the cattle tick, reduced the death rate from typhoid in the United States by seventy-one per cent. and cut down the ravages of the White Plague fully seventy per cent." But the South spurred on by the advent of the shrewd Yankee within her gates is making a determined effort to shake off this burden of ignorance. To that end she has increased her annual expenditures for educational purposes many millions within the past few years. While the school facilities provided for Negroes have by no means been in proportion to that given the whites still there has been great improvement along this line.

It is indeed a sign of hope that the race has produced so many mothers and fathers who having been denied the advantages of an education themselves have been willing to sacrifice in order that their children might enjoy these blessings. It is nothing less than remarkable (and this to a large extent accounts for the progress the race has made) that so many parents have been willing to endure the cross of self-denial and hardships and unceasing toil that their sons and daughters might have an opportunity to be all that God has given them the ability to be. But on the other hand it is true that there are too many who are indifferent and who ignorantly say, "Let my children come up as I did." That is an impossibility.

Old things have passed away. We are face to face with new conditions. No longer will the Negro have a monopoly of the labor market in the South as in days gone by. He will have to compete with the foreigner on the farm and in the trades. Negro barbers, waiters and bootblacks are by no means as common today in the South as formerly. Again, in these strenuous days employers will not put up with the loose methods of doing things which obtained during the days of slavery and in the years immediately after. Keener competition in business demands more efficient help. Again, the cry is being made for more intelligent farming. We are by no means making the best use of our soils. While farming methods in the North are considerably in advance of those in the South still these are undergoing improvement. The following extract will show the constant improvement being made in farming. "In 1890 the 8,565,000 people engaged in agricultural pursuits in this country produced a total of $2,466,000,000 or an average of $287 per capita. In 1907, the 11,991,000 people engaged in agriculture produced a total of $7,412,000,000 or an average of $618 per capita. During that period the number of people engaged in agriculture increased by forty per cent. while the value of products increased by two hundred per cent. Our value of all farm property increased by eighty-nine per cent." This is one of the results that comes from mixing brains with the soil. The coming years will see still greater improvement. This all goes to show that if the Negro even hopes to keep his present position as a farmer he must to a greater degree be trained and taught to think. Of course, it is very evident that the standard of the various professions is being constantly raised. And as in farming so in every trade, in every profession a higher standard is being demanded. On all sides is heard the cry for better teachers and preachers and more proficient business men.

There are parents too who keep their children out of school because of the ability of the child to earn a few dollars per month. It is far better that that home should be deprived of some of its comforts, yea even of its necessities rather than that the child should be deprived of its chance. For the child thus deprived will in all probability be doomed to lag far behind in the race of life; and in any event can never be what it would have been had its environment been more favorable.

It is true, especially in the rural districts that the school term is altogether too short. But we hold up the example of determined parents in like communities who band themselves together and lengthen out the school term several months. By so doing not only is more time given the child in school but a better grade of teachers can be usually secured. Therefore because the hope of the race is centered in its youth we plead that parents send their children to school in spite of discouragements, inadequate school terms, poorly equipped school buildings. We plead that the mothers and fathers of the race having faith in the ability of their children and in the destiny of their race undismayed by the nonsensical charge that education hinders rather than helps the Negro, rise to the full sense of their responsibility and see to it that their boys and girls are given a chance. And with our young people to whom this chance is given, consecrated as it so often is by self-denial, and self-sacrifice on the part of their parents we plead that they do their part in making the very best use of it.

ARE YOU READY

We mean are you ready for the forthcoming session of your annual conference? There are pastors who leave off many important things of the conference year for the last of the year. They attempt to raise the pastor's salary, claims for the district superintendent and bishop, together with their benevolent monies, in the last weeks of the conference year. This is unavoidably the case in sections of the country where our membership is dependent upon the cotton and other crops. This is the only thing they can do in the farming section. All the claims of the conference year should be raised gradually, but if for any reasons the claims have not already been raised, let the pastor get ready and come to the conference with no blanks in his report. He should at least be able to say that he presented the claims required by the church and presented them in as strong a manner as he knew how. Sometime we reply to this question in the affirmative when we have presented the claims only in a perfunctory manner. Again, getting ready for conference means that the pastor will get his blanks before he leaves home and ascertain from the records of his church the membership of the church and Sunday School, the different items as the current expenses and valuation of property. We are sorely in need of carefully prepared statistics. In many instances our conference statistics on membership vary from one to two thousand and in many cases show a large decrease This occurs because of poorly prepared statistics. Often the pastor fills out statistics without consulting the church records and too, without consulting the reports by his predecessors found in the conference minutes.

Again, do not bring to the annual conference unless it is absolutely necessary your benevolent money in small coin. If you do it means much unnecessary trouble for the treasurers. They will more easily be able to handle the money at the conference if large bills or New York drafts or cashiers' checks are secured. If the pastors will only realize that the treasurer is an unsalaried officer and that it requires hours and hours of hard toil to adjust the reports, they certainly will be willing to relieve the treasurers of the task of counting small coin.

Again, getting ready for conference means that we will look after our personal appearance. Now, this is no appeal for extravagance in dress. While the clothes do not make the man they have a good deal to do with the first impression. We have known cases where ministers were turned from homes which agreed to take care of preachers or delegates during the conference for the reason that the preachers sent were not cleanly and neatly attired. These preachers were turned away when they had their good clothes in their suit cases. Now if you want to make the right impression for your conference, be sure to go there with clean linen, clean ties and collars for each day; suits cleaned of all spots and blotches and shoes divested of all mud. You say this is nonsense, but these little things tell in the long run, and will help or hinder the Methodism in the town where the conference is to be held.

Meekness and Manliness

By the Rev. James Mudge, D. D.

That a plain obligation lies upon us to be both meek and manly, regal as well as gentle, illustrates the complexity of a complete Christian character, where seemingly opposite virtues are properly balanced and symmetry of development is attained. Meekness is clearly a duty and a beauty. Paul writes to his converts: "I beseech you by the meekness and gentleness of Christ." And Christ himself declares, more than once: "I am meek." We are bidden to show "all meekness unto all men." Among the fruits of the spirits there is none more lovely than this, none more constantly called for in daily life. To give and receive reproofs with meekness, to defend the faith with meekness, to make answers in this spirit to those who ask a reason for our hope, to show forbearance under all circumstances, return soft replies to rough questions, maintain peace and quietness in the midst of pelting provocations—how blessed, how attractive, how fraught with unspeakable gain and good! For the meek find "rest unto their souls," and "inherit the earth."

But meekness need not be weakness. Here is the point to be guarded. Here is the micsonception of its nature which is far too prevalent. A scoffing world sets up a caricature of this high virtue to bring it into disrepute. Let there be careful discrimination. Insensibility or poltroonery is not meekness. There is nothing in this virtue even to suggest any of these contemptible traits which are by the unthinking so often mixed up with it. There is nothing in it incompatible with the highest self-respect and the strongest antagonism to evil. "Let no man despise thee," was the charge of Paul to both Timothy and Titus; and he also said: "Be ye angry," meaning to enjoin that feeling of keen displeasure for the wrong which is one of the most natural, necessary, wholesome properties of humanity. They that "fear the Lord" are to "hate evil," even as theLord himself did, and does, looking round about upon certain persons "with anger," and denouncing their defiant iniquity in the most scathing terms. Christian anger is just as much needed as Christian meekness, and the two wholly harmonize.

It is the combination that presents difficulty. To be a "serpent" as well as a "dove," a "lion" no less than a "lamb," proffers a problem which may well tax our powers and strain us not a little. It is easy for one constitutionally predisposed toward the milder, softer side of conduct or character, to see the excellence of such traits and grow rapidly in that direction, until his moderation, his mercy, his clemency and kindness, are known unto all men. It is equally easy if our bent is the other way, to become very stern and firm, full of vigor, courage, independence, set on strict justice, and "letting no guilty man escape." But the real test of our desire to be exactly right in God's sight is seen in our endeavor for an all-round development, our naural deficiencies supplied and our natural excesses restrained.

There is such a thing as being aggressive but not repulsive. We may war, and yet be winsome; be intense in our love for Jesus, and yet maintain cordial relations with those who are not his friends; be loyal to the truth, and yet loving to neglecters or opponents of the truth. It is a delicate line of behavior, and requires very straight walking, much mental and moral soundness. There is usually either some laxity as to principle, or some failure in charity. But our perfect Model failed in neither direction, nor need we. We may have the rigtheous anger which is not hasty and sinful, but peaceful and deliberate; having no malice or personal vengeance in it, but filled with vigorous indignation against evil and the persistent, confirmed evil-doer. There is particular need in these days that we magnify the Divine Majesty; that we emphasize the kingly attributes of the Most High; that we do not forget His sovereignity while making much of his fatherhood. It was the "Holy Father" and the "Righteous Father" that our blessed Lord disclosed to men, the heavenly Father who had in store the severest of punishments for those who cherished an unforgiving spirit. "Our God is a consuming fire," as well as an enswathing kiss. The Bible declares it, reason demands it, nature confirms it. And we, in like manner, are to be "consuming fires" toward iniquity, making no compromise with it, smiting with vigorous arm.

True manliness is one of the main marks of a Christian, though it has not always been so regarded. There have been those who have made a broad distinction between men of honor and men of religion. But religion which has no regard for honor, which does not carry to the highest degree and put the finest point upon every pagan virtue, as well as add many of which paganism knew nothing, is surely not the religion which Christ taught and Paul lived. It is a mockery of it, and a slimpsy substitute for it. Christianity fully recognizes the majesty of self, the more than princely dignity and importance lying wrapped up in every mortal soul. It inspires men to assert themselves, and exert themselves, and respect themselves as heirs to an eternal crown and "partaker of the divine nature." A genuine Christian, however gentle and meek and humble, is not at all a milksop, or a sneak, or a time-server; never a colorless, inoffensive, insignificant, chicken-hearted, poor-spirited stick; he does not cringe or crouch, fawn or grovel, asking people to tread upon him and kick him. His head does not hang down like a bulrush. He stands up straight, and has plenty of pluck; he looks at men and things with level glance, and speaks his mind with positiveness. When occasion demands, he will rise in his might, and defy all the forces of earth and hell to move him from his ground. He is not pliable where principle is concerned. In defence of the truth or of the weak he will give battle, no matter what the odds, believing that "one with God is a majority."

There are those who have too few enemies, as well as those who have too many; those who yield where they should be firm, as well as those who are obstinate and contentious, bringing trouble needlessly upon themselves. We should be civil but not servile; servant of all, but servile to none; renouncing the spirit of the slave, but cherishing the spirit of ministry; despising syncophancy, but delighting in courtesy. "The man that makes a character makes foes." But the buffets which we get for our many faults are no proof of our exceptional heroism. Be it ours to have both the manliness and the meekness of Christ; to study gentleness of voice and manner and movement, yet to have a moral courage, a holy boldness, which never lowers its flag to fear. This is great perfection. We may not wholly reach it, but if we die trying for it our crown is secure.

"If thou canst plan a noble deed
And never flag until thou succeed,
Though in the strife thy heart shall bleed,
Whatever obstacles control,
Thine hour will come; go on, true soul!
Thou'lt win the prize; thou'lt reach the goal."

—In the Pittsburg Christian Advocate.

Liberia-- A Study—IV

By the Rev. Alexander P. Camphor, D. D., President Central Alabama College, Mason City, Birmingham, Alabama

II. Early Efforts of Founders (Continued.)

WAR WITH THE NATIVES

On November 11, the trouble with the natives reached a climax. The natives made an assault that was so overwhelming that the colonists fled incontinently, the women and children suffering as a consequence. They rallied however, while the natives were plundering, the cannons were manned and the masses of the natives torn by the great shot. They broke and fled, finally paddling off in their canoes.

The savages then laid seige to the colony, the members of which had to retire to the interior of their palisades. Provisions and gunpowder began to run low but at this critical moment a British ship arrived from which the colonists were enabled to replenish their depleted stores.

TREATY WITH THE NATIVES

Not long after this the Deys, for that was the tribe which was making all this trouble, planned another assault. The fight continued until evening one of the settlers being wounded and two killed. The natives withdrew on sighting another ship which had been attracted by the sound of firing. This ship brought them aid in men and supplies. Major Laing, the explorer who was on this ship, came ashore with Midshipman Gordon and a number of men, and it was through his efforts that peace was sealed between the belligerent chiefs and the colonists. Then the work of building went on. Gordon and eight of his men died of fever in the interim.

A new fort was built of masonry, markets were established where the natives could bring their articles for barter. As time bore on some of the colonists became unruly and the drink problem began to make itself felt. Ashmun labored with great zeal and effort, pointing out to the colonists that their prosperity and strength would rest chiefly upon an agricultural basis. But unfortunately it was not a great while before an intrigue was started against Ashmun. This news reached the society at home where Ashmun apparently had some enemies.

In 1823, Dr. Aynes came back to the colony and began to allot small sections of lands to the different colonists. The following year more than 100 new colonists came out. Ashmun was broken down and proceeded to take a rest. When he came back he was made governor. He drew up a constitution and laid the definite foundation of Liberia. The mesurado promonotory was christened Monrovia in honor of President James Monroe of the the United States. The Government and the Colonization Society ratified his action together with the constitution he drew and the ratification reached Monrovia on March 14, 1825.

Ashmun kept on pushing ahead. Bushrod Island was taken possession of and the right to settle along the St. Paul's River for twenty miles up stream was affirmed. New treaties were entered into with the different chiefs, and Caldwell, a new town was established near the junction of Stockton Creek and the St. Paul's River. Another settlement hard by was New Georgia. Chief Justice Marshall of the United States Supreme Court was honored by having a town named after him, located at the mouth of the Junk River.

All was energy and hope. Vigorous attacks were made on the slave trade with good results. Ashmun secured extensive control of the territory so that he might get the slave dealers on the ground of trespass. At the same time he purchased additional territory for the uses of the Society, and cultivated friendships among the interior tribes. With the aid of American warships, Ashmun broke up the slave industry at Trade Town which however, was reestablished and continued until destroyed in 1842 by the united efforts of the Liberians and the British.

Ashmun neglected no opportunity to urge his followers on to the pursuits of the ordinary employments. He investigated the agriculture of the country thouroughly and formulated many schemes for the proper carrying on of the industry. Militia companies were started and a newspaper, the "Liberia Herald," had blossomed out.

DEATH OF ASHMUN

Just as matters seemed most promising, Ashmun's health, which had been steadily failing, gave out altogether, and he sailed for home, dying there in August, 1828. He accomplished one thing more before the end; he induced the Society to accord greater measure of independence to the Colonists. Under the plan the government was vested in the agent and vice agent and other officials elected by the people, subject to the approval of the agent. Dr. Richard Randall succeeded Ashmun. He founded the station at Careysburg. He died a year after his appointment just as he was conducting a treaty with one of the powerful chiefs of the interior. Dr. Mechlin succeeded him in 1828.

NEW GOVERNORS

Mechlin early showed much energy and ability. He founded Marshall and carried on Ashmun's crusade against the slavers. In the course of this he had trouble with the traders and some of the natives, whereupon Mechlin sent out an expedition under Johnson which vanquished the slave merchants.

RIVAL COLONIZATION SOCIETIES

Apparently the American Colonization Society was not to be the only worker in the field, for a number of persons in the State of Maryland organized a Society with almost similar aims, though an especial point was made of the temperance movement. The Maryland Society sent out thirty-one emigrants in charge of Dr. James Hall. Dr. Mechlin and Dr. Hall were not in concord over the

allotment of land and Dr. Hall went home for instructions. The following year 1833, he came back with twenty-eigth recruits to the colony. He had been told to gather his old colonists and go into the interior to found a new colony to be known as Maryland. He met with opposition from the natives who did not take kindly to the cause of temperance, they having developed a strong liking for brandy and other spirituous liquors. The natives tried to starve Hall and his followers out. Hall, in retaliation, threatened warfare against them, but in the end an agreement was reached and the new colony formed.

Still another independent society was formed in Edinburg. The people under this expedition settled at what is now Edina, on the St. John's River. Mechlin went home about this time broken in health. He was succeeded in rotation by the Rev. John B. Pinney and later by Mr. Brander, Mr. Pinney's vice agent.

One hundred and twenty-six colonists came out under the auspices of the Pennsylvania Young Men's Society, a Quaker organization, in 1835. They were total abstainers, but met with a better reception in Monrovia than was accorded Dr. Hall's fortune. They established Port Cresson, on an island in front of Edina, Grand Bassa. The Spanish slave traders stirred up the chiefs to attack the new comers, but the Quakers, true to their religion, would not fight, and numbers of them were killed, their settlement destroyed, and the survivors forced to flee to Edina. Friendly natives helped them to reclaim their land, and one of them Joe Harris, helped them rebuild their village. Other colonization societies were founded, among them being the Mississippi Colonization Society which had a settlement at Sinoe River where they established the town of Greenville.

A new constitution was drawn up in 1838 by Professor Greenlief of Harvard University. The county was divided into two counties, Mesurado and Grand Bassa, Maryland still retaining its independence. A governor and vice governor were provided together with a council of Liberians. The Colonization Society practically dictated the appointment of governor and had the right of veto. The council consisted of ten members. A high court with a governor presiding was given the administration of justice. Citizenship and ownership of land was restricted to Negroes.

(To be Continued.)

Belated Young People

By Bishop W. F. Mallalieu

There are many young men and young women who dream dreams and see visions. They are thoughtful young people. They are not fascinated by worldly pleasures and amusements. They are not subject to the allurments of their environment. But somehow they seem to fail to find the heavenly ladder seen by Jacob on which angels ascend and descend, and so they just plod along. The ladder, that even human feet may climb to supreme heights, is something real for those who have eyes to see and hearts brave enough to dare to attempt even possibilities. As a rule, the young people now under consideration are usually from sixteen to twenty-five years of age, and most of these dreamers and vision seers are past twenty. Happy are they, if, out of the heavens or from the lips of some wise friend, a voice of cheer and wise advice may come to them that shall stir their souls to their profoundest depths, and start them out on a career of vigorous achievement.

When we think of young people who have passed the age of twenty and have not marked out for themselves their life-work, they may be counted among the belated young people. Would that to all such might come the reasonable conclusion that, though they have lost much time, there is still opportunity, and while this is the case there is hope.

A concrete example will illustrate. Here is a boy, the son of a farmer. The family must be supported from the productions of the meagre farm. The boy commences to work in his early years, and must be deprived of school privileges—he must help care for the family. Here is another boy born and reared in a factory village, and at ten or twelve years of age he must commence to earn something to add to the family resources, and so his education is completed before he is a dozen years old. Here is another case where the abject poverty of the family requires all the work of all the children to keep the wolf from the door. And here is still another where sickness has prevented continuous attendance at school.

But the time comes at last when the belated youth feels a thrill and a movement in the soul. It is the divine voice telling him that it is still possible for him to rise above the conditions that have confined and hindered him. He gets a vision of the heavenly ladder, and he asks what can be done.

Thank God our wise and courageous Methodist preachers of two and three generations ago had faith and wisdom to establish seven of the best secondary schools that can be found in any part of the country, and they located them with a most extraordinary prevision of the needs of coming generations. In these schools the young man and woman, with money earned by themselves, can take up the studies they dropped when they were not yet in their teens, and in two short years they can prepare to take the full classical college course. Inside of six years they can graduate, with their diplomas, and, some time before they are thirty, they can begin to see their dreams and visions changing into inspiring and blissful realities.

Would that all "belated ones", reading these lines, might gird themselves for life's battle, and with the changeless purpose to serve God and humanity, resolve to win the victory or die in the attempt.

Our secondary schools have put thousands of these dreamers and visionists, who have faith in themselves, in humanity, and in God, upon the highway of success in all the laudable pursuits of life. And today they offer the supremest opportunity to belated youth to achieve the realization of their grandest dreams and most enchanting visions.

Auburndale, Massachusetts.

The Board of Education is Doing Good Work

The record of loans made for the Children's Day Fund to needy students in our institutions of learning for the school year 1908-9 has just been made up. In the previous year 2082 students, representing 24 different nationalities, were aided. In this year just closed, 2269, representing 28 different nationalities, have received aid. This is the largest number of students ever aided in any year in the history of the Board and also represents the largest increase in the number of individual students assisted in any one year over the preceding. It is an increase of 187 for the year in advance of an increase of 113 in 1907-8 over 1906-7. The total amount paid out to beneficiaries through the respective schools this year was $127,515.69 as against $120,590.69 in 1908, and a total of $112,631.02 in 1907, while the amount paid for 1906 only reached $106,515.76. Notwithstanding this gratifying increase in the number of students aided, almost every college sent urgent requests for much more than the Board could give them. It is safe to say that not less than 300 applicants, seemingly worthy in themselves, were either denied aid altogether or were denied a portion of the amount desired and allowable under the rules, because the fund was not sufficiently large. Moreover, the Board has not been able to do anything toward assisting Methodist students in non-Methodist institutions, chiefly because the fund is not large enough to care for worthy applicants in our own institutions. Only a very few professional students in advanced courses in non-Methodist institutions have been assisted. A larger Children's Day collection and greater promptness on the part of those who have loans in paying all or a part of their obligations to the Board would enable it to do much more than it is now doing. There is every reason to believe that the demands for 1909-10 will be larger than ever before. While 13 per cent. of the total number of students in higher institutions of learning in 1900 were found in Methodist institutions, the records of the Commissioner of Education and of our own Board put together indicate that in 1907-8, 16 per cent. were in Methodist colleges. This record should challenge the attention and liberality of the Church.

This is entirely separate from the collection for Southern Schools which is reported under the Aid of institutions. The need in the mountain regions of the South presses upon the Board. Here it is the institutions, which are largely useful and are struggling for their lives, which need aid. Not a dollar of the Children's Day Fund can be used for this purpose. It is to be hoped that no pastor in any fall conference will neglect to raise his full apportionment before conference. If anyone has lost the announcement, that brother can readily reckon what he should raise by figuring up 3 per cent. of his apportionment for foreign missions. This will represent what he should put into the treasury at conference for the Southern White Schools. It should be kept entirely separate from his Children's Day collection.

Judged by the Products

Our day is often spoken of as being intensely practical. Many people are saying that doctrines are much less important than practices are. This is not true, for doctrine is necessary to right practice. But it is true that men judge doctrine by what it produces. So Christianity it to be judged. This is what Christ taught. He said that a tree is judged by its fruits, or products. A bad tree cannot produce good fruit. If Christianity were a bad system its products would have been bad from its very beginning; but, being good, its products have always been thoroughly good, and nothing but good. Men who were long under the power of darkness and vice, have been changed by Christianity into the best of characters. Here is one practical argument in favor of Christianity, as given in the following incident. A few years ago a woman in England was lecturing against Christianity. When she closed, one of the mill-hands said, "I would like to ask the lecturer this one question: Thirty years ago I was the curse of this town, and everybody in it. I tried to do better, and failed. The teetotaler got hold of me, and I signed the pledge, and broke it. The police took me and sent me to prison and the wardens tried to make me better, and I began to drink as soon as I left my cell. When all had failed, I took Christ as my Saviour, and He made a new man of me. I am a member of the church, a class-leader, and superintendent of the Sunday school. If Christ is a myth, and religion is untrue, how could I be so helped by them?" That man became a living product of Christianity. He judged the religion of Christ by what it had done for him. There is no better standard of judgment. Multitudes of sterling Christians are the products of Christianity, and they are proofs of its power.—C. H. Wetherbe.

A Christlike Example

ALBERT G. MACKINNON

There is nothing more beautiful than to watch the fruits of a refined, high-toned Christian character. How full of sweetness, gentleness, love, they are. Like the rosy apples that drop from the branches, gracious words and smiles and deeds are scattered broadcast round that heart. Thus dimly on earth we have a foretaste of that bliss, figuratively pictured, when the redeemed shall walk in the paradise of God, and reach forth their hand and eat of the tree of life.

This prize is a reward. It is not for the man who goes down before the faintest breath of temptation; who because of some childish pet or disappointment spurns the service of Christ; who flinches when the front of sin frowns ominous and dark; who deserts when the call to sacrifice rings down the line; whose place is empty when the trumpets of God sound the attack on some stronghold of evil: not for him is the tree of life with its golden fruit. But for him who, impelled by the strength of the conquest upon the cross, goes manfully forward to grapple first with the sin of his own soul, and then valiantly to combat the powers of darkness and beat them back from their foothold in his parish, his town, or country; who when felled by some sudden blow rises again and closes in fiercer on the foe; for whom life becomes the storming of successive entrenchments; but who follows faithfully his Captain's lead. Then when his feet are at last lapped by the chill waters of death, when he stands on the further shore, when he passes up within the gates to receive the royal welcome, for him there shall be that blissful seat of rest, under the overhanging branches, under the shadow of the tree of life which is in the midst of the paradise of God.—From "Spiritually Fit."

THE CHRISTIAN LIFE

A Tiller of the Soil

CHRISTIAN BURKE.

This is the place where Thou did'st bid me stand,
And work and wait;
I thought it was a plot of fertile land
To tend and cultivate:
Flower and fruit, I said, are surely there
In rich earth stored,
And I will make of it a garden fair
For Thee, my Lord!

Lo! it is set where only bleak skies frown,
With rank weeds sown,
And over it the vagrant thistle-down
Like dust is blown;
Long have I labored, but the barren soil
No crop will yield:
This have I won for all my ceaseless toil—
A bare, ploughed field!

"Nay, even here, where thou did'st strive and weep,
Some sunny morn
Others shall come with joyous hearts and reap
The full-eared corn:
Yet is their harvest to thy labor due,
On me 'twas spent—
Are not the furrows driven straight and true?
Be thou content!"

—*Exchange.*

We Shouldn't Worry

BY JAMES WHITCOMB RILEY.

O heart of mine, we shouldn't
Worry so!
What we've missed of calm we couldn't
Have, you know!
What we've met of stormy pain,
And of sorrow's driving rain,
We can better meet again
If it blow.

We have erred in that dark hour
We have known.
When the tears fell with the shower
All alone—
Were not shine and shower blent
As the gracious Master meant?
Let us temper our content
With his own.

For we know, not every morrow
Can be sad.
So, forgetting all the sorrow
We have had,
Let us fold away our fears,
And put by our foolish tears,
And through all the coming years
Just be glad.

—*Exchange.*

Concerning Zeal

By T. H. Darlow, M. A.

The children of this world are in their generation wiser than the children of light.—Luke xvi. 8.

1. Among all our Lord's hard sayings, He uttered no more difficult parable than this of the unscrupulous steward. It has provoked endless interpretations. We need only concern ourselves with the plain and obvious moral, which Christ himself draws from it, and enforces in the verses which succeed. He disengages the steward's dishonesty from his eager vigilant forsight, and He holds up this latter quality as an example to His disciples in their pursuiit of the heavenly treasure. The chief lesson of the parable seems to be not so much Christian zeal, as the Christian prudence which must inform and temper and inspire our zeal, unless its flame is to prove only a firebrand's tossing.

2. "The children of this world are more prudent and provident in their generation, than the children of light." No doubt it is true that in worldly affairs, spiritual men show less shrewdness than worldly men. And quite naturally, because these latter are in their own element. As an old writer puts it: "Owls see clearer than eagles—in the dark." But this interpretation, true though it be, misses the real point of our Lord's words. He is telling us that worldly men manage their worldly affairs better than spiritula men manage their spiritual affairs. Satan is better served by his servant's, than God is by His. It is written of an old Egyptian hermit that chancing to see a dancing girl, he was moved to tears; and when asked the reason, he replied, "that she should be at such pains to please men in her sinful vocation, and we in our holy calling use so little diligence in pleasing God." As St. Bernard said: "The martyrs of the devil hasten with more alacrity to death, than we Christians to life."

3. And surely we need only open our eyes and clear our minds of cant to recognize how Christ's saying is fulfilled to-day in a hundred forms. Does the average Christian really take as much pains to grow holy, as the average shop-keeper takes to grow rich? Look at the intellect and energy and enthusiasm which an inventor concentrates on his patent, or an editor on his journal, or a politician on his party, or a speculator on his stocks and shares—and say how many Christians dedicate the same gifts, in the same degree, to the Church of God. Mr. Sheldon has declared that there is more *cameraderie* and good fellowship in a tavern than in a Y. M. C. A. Yes! *The children of this world are wiser.* How much of our ecclesiastical and philanthropic machinery is stupidity inefficient and out-of-date? How many of our religious societies are directed with the same skill and shrewdness and economy which govern a first-class house of business? The answers to questions like these will sufficiently illustrate our Lord's meaning.

4. The zeal which He desires and requires in His disciples is wise, and thoughtful, and long-sighted. We need not only to be eager and ardent and enthusiastic in well-doing: we must be patient as well, to serve our apprenticeship in the "craft and mystery" of doing good. The science of Christian helpfulness is only in its infancy. When the same costly thought and expedient lavished on investigating nature are turned to reforming society—when our religious enterprise is guided by the same ingenuity and perseverance which run to seed in commerce—when we take as much trouble to make rough men saints as we take to make them soldiers—when we spend ourselves for the sake of the poor as men spend themselves for the sake of the growing rich—then there will be no more despairing, half-atheist talk about the inevitable misery of great cities. "The same power which without striving or crying has abolished slavery, shall one day abolish poverty too."

5. The zeal which Christ requires is not only long-sighted, but whole-hearted. Who else except Christ ever set right in the very forefront of His teaching this inexorible sentence—

No man can serve two masters?

And the rival which He denounces most sternly and most often is just the vulgar love of money. Our Lord gives us decisive touchstones by which any disciple may prove the reality of his faith. His first test is, how you feel towards your enemies; and His second test is, how you think about money. The way in which you handle this world's silver and gold, betrays infallibly whether you are serving Christ with a divided heart. The zeal which He loves and accepts and blesses is zeal which quietly drops its last farthing into His treasury—zeal which joyfully pours its very best over His dear feet, and never stops to reckon up how much the spikenard cost.

—In "The Upward Calling."

"Somewhere in the secret of every soul
Is the hidden gleam of a perfect life.'

An Earnest Pursuit

The need of our time is the earnest pursuit of Christian life. Not one of us was meant to be an echo of another man or another woman. God grant that every one of us may be the expression of His divine mind through to the end; following in the path that He has marked out for us; and responsible to Him. That spells progress. May God give us of His grace in this day of His power, to be willing. —J. Douglas Adam.

The Guiding Star

There was but one star in all the universe destined to lead the wise men accurately in their search for the Newborn King at Bethlehem. By following that particular star, they found him; had they followed any other, their searchings would have ended in disappointment and disaster. There are about as many theories clustering around the new birth as there are stars in the heavens, and yet there is but one way—conviction, repentance, surrender, faith, the witness of the Spirit. Let us keep close to the Bible trail. All other ways end in ruin.—R. L. Selle, D. D.

Dwafted Souls

Henry Drummond has said, "You can dwarf a soul just as you can dwarf a plant, by depriving it of a full environment." The fern thrives best in the shaded dell where the soil is rich and damp. The rose needs the sunshine. Deprived of their normal habitats, plants and animals cannot reach their highest possible development. Man was created to live in God. Deprived of fellowship with Him, the mental and moral and spiritual powers of life are not properly nourished. The souls became dwarfed souls. A crippled body may excite our pity, but a far sadder sight is the dwarfed or crippled soul. How needless it is for a soul to be dwarfed when God is so near and Christ is so ready to satisfy the deepest needs of man's nature!—Wellspring.

The Depths of Our Happiness

God made us to be happy. This spirit runs through the life of many of us who would not range ourselves with the hermit or the Puritan. We are always afraid of good things. If God places a cup in our hand, brimming with happiness, we put it to our lips with a trembling grasp, and dread lest we may be having too much happiness. We never expect to have a day of perfect pleasure; we think it would be too good to hope for; there will always be some freckle in the lily, some thorn in the rose, some cloud in the sky. When we take our joys, it is with foreboding. We tread the happy path with fear. Or, if we let ourselves go into a friendship, and drink and drink again; if we allow ourselves to delight in some avocation, accomplishment, or interest, we always fear that there will be a rebate; and that after some days or weeks have passed, God, who cannot trust us with too much joy, will see to it that our life is plunged in gloom and sorrow to make an equivalent.

If there be a burst of sunshine, we go about the world, saying: "You may depend upon it, we shall have to pay for this." This spirit is perpetually casting a shadow over our happiest days. The mother takes the little child in a perfect ecstasy to her bosom, but as she looks upon its face she says to herself: "I must not be too happy, for fear God will take him away." The young man who recognizes his twin soul says to himself: "I must not be too happy, for such happiness as this cannot last." This is the way so many of us go through life—afraid to drink the cups of joy, which are ready in our hand.

There is another phase of this same experience—we shut ourselves up with our sorrow. And yet the darkest day that ever came had some alleviation; the saddest hour that ever struck had something in it to make life possible; but too often we wrap the mantle of grief around our person, and, although the child's hand reaches out its flowers, although the sky sends down a glint of smiling sunshine, although there are wafts to us of some beautiful burst of music, which should lift us up on its wing, we shut ourselves up in our sorrow and say: "No, we are too down and dull to-day to be able to entertain and accept joy." How often the good love of God, therefore, though all around our path is sent away abashed, disappointed, and thwarted. Thus all our life is needlessly shadowed by constant prohibition. —Rev. F. B. Meyer.

OUR YOUNG PEOPLE

Gingerbread Days

By James W. Turner

Sakes! what hard tlmes has little boys!
Me a-bustln' to make a noise,
But ma says "don't," an' pa says "qult;"
Now, wouldn't that glve a boy a fit?

If I had boys, I'd let 'em do
Purt' nlgh anything they wanted to;
But pa an' ma, sakes !no, they won't;
It's allus "stop thls," "qult that," or "don't."

Now, whats horns fer, Id llke to know,
If they aln't made fer boys to blow?
An', too, what good's a rubbel ball,
'Ceptln' to bounce agalnst the wall?

Hobbyhorses—well, they ain't no good;
At least, mlne aln't, for lt's jist stood
Still all winter, jlst 'cause dad
Said such a noise would drive him mad.

Pshaw, nolse don't bother me a bit!
Pa says it's cause I'm made of lt;
But then I reckon pa don't know
That lt takes noise to make boys grow.

The Way of the Kimball Family

By Francis J. Delano

"O, it's fine skating on the pond, and not a home lesson have I got to get! Won't I just have a glorious afternoon skating?"

Elsie Kimball dropped into her place at the lunch table as happy as a lark.

"I'm glad for you," cried Father Kimball.

"So am I," said Mother Kimball.

"Me too!" exclaimed Linnie, regardless of his grammar.

"A glorious half-holiday to you!" put in big sister Grace.

"And good luck to you!" shouted Bobbie.

Little Patsie, the baby, crowed and kicked her feet, threby showing herself to be ageniune Kimball. The Kimball family, you must know, had a great way of sharing in each other's good times.

"When does this wonderful half-holiday begin?" asked father.

"Soon's the dishes are washed," laughed Elsie.

"Dear me," cried Grace, "I forgot I was going to ask you to help me a bit with that play for the village industries. Can't you stop long enough to give me the cues? It's the last rehersal to-night."

"Sure," said Elsie. "That won't take long." (The whole Kimball family always accommodated each other.

"On your way, Elsie," said Mother Kimball, "Stop at Mrs Emman's and ask her to come to dinner to-night; I think a change will brighten her up." (The Kimball were very hospitable.)

"I'm going to the west pond," replied Elsie, "but I'll run over to Mrs Emman's first; that won't take long." (None of the Kimballs minded putting themselves out a bit now and then.)

After lunch was over and the dishes washed, Elsie helped Grace with her play and did the errand at Mrs. Emmans's; then she came back home for her skates. She was just starting out of the house when Linnie came in with his finger hurt. Of course she couldn't leave then—the Kimballs had a kindly way with them when anyone was in trouble. She had to watch mother bind up the finger, and then made sure that Linnie was comfortable.

While Elsie was busy with all these various calls, the skaters were gathering fast over on the west pond. By three o'clock nearly half the town was there, big boys and little boys, and girls of all sizes. Almost everybody had either a pair of skates or a sled, at least a hockey stick.

There was one little boy, however, who had none of these things. He was a forlorn looking chap; his coat was a bunch of rags, his shoes out at the toes, and he had no mittens. Once, last winter, some one had loaned him a pair of skates, and ever since that great day, whenever there was skating he had stuck close to the pond, egarly hoping for another loan.

Every once in a while he would run up to a skater and sing out: "Lemme try yer skates?" "Gimme a chanst at yer skates." You would have thought, from his eager voice and manner, that he had had the loan of skates dozens of times instead of but once in his life.

Not a soul on the pond took any notice of him. Over on the north side of the pond, however, were several men who had been watching for a long time. They had wandered over from a factory town several miles distant, and had dropped down on some settes to watch the skaters. They were men who had been out of work for some time, and they looked pretty miserable and discouraged.

"See that little chap?" said one of the men. "He's been begging the loan of a pair of skates for the last three hours. Don't appar to get discouraged."

"Hum"' sighed the man who sat next to him, "he'll get discouraged once for all some day. That pond is like the world—every man for himself."

As they were speaking, down the opposite bank came Elsie Kimball. In a moment or two she had adjusted her skates and was skimming along with the best of them. Upon reaching the edge of the pond where the men sat, up came the forlorn little youngster.

"Gimme the loan of your skates?" he pleaded, jumping up and down as he spoke, and thrashing his hands to keep them warm.

Elsie curved round and looked the little chap over. "My!" she exclaimed. "Haven't you any mittens?"

The child's eyes were upon Elsie's skates. He almost felt himself gliding over the pond. "I'll give 'em right back, I will, if you'll give me the loan of 'em just for a jiffy."

Elsie, skating round and round the little urchin, eyed his shoes.

"You couldn't get my skates on those shoes. I should think your toes would be frozen."

The child's face clouded. "Couldn't you just let me have a try at 'em? I could get 'em on."

Elsie had a happy thought. "Say!" she exclaimed, "I'll tell you what I can do. My little brother has some skates just your size. He'll loan them to you." (It was the way of the Kimball family to loan their things.) "Now look! you see that street?" Elsie pointed to the street leading straight out from the pond. "Our house is Number 278; you ring the bell and tell whoever comes to the door that Elsie Kimball sent you for Linnie's skates. Tell them I promised you should use 'em this afternoon. Now run, and don't forget the number."

After the child had gone, the men, who had heard

"Well!" exclaimed the one who had just declared every man was for himself, "there's one little lass who'll put herself out."

"Yes," agreed another, "likely there's a good many, first and last, like that little girl there."

"O' the world isn't so bad!" declared a third man, nodding his head and speaking with some show of courage. "No use looking on the shady side all the time."

Each man seemed to pluck up courage now, and when they saw the little chap getting over the ice on Linnie's skates, the happiest youngster on the whole pond, they brightened up in spite of themselves and began to tell stories about "when they were boys."

Elsie herself was so used to doing little kindnesses (neighborliness was a part of the day's work with the Kimball family) she never gave the affair another thought. She skipped home that night with Linnie's skates over one shoulder and her own over the other, and when she told the family about her glorious afternoon—how the ice was like glass, and how she had learned to skate backward, and how she and Helen Lyon had skated "over and over" three times round the pond without a break,etc.—she never thought to mention that she had given a poor little chap the happiest afternoon of his life.

She didn't know, of course, how that one little kindly act of hers had made the whole world look brighter to half a dozen discouraged men. We never do know what great results come from the least bit of a kindness. Of one thing we may be sure, though—wherever there is a place fortunate enough to boast a family like the Kimballs, happiness is spreading all over that town and away over into the next. Anybody is likely to catch it—men out of work and poor little waifs with no skates, and ever and ever so many people.—*Congregationalist and Christian World.*

Self Mastery

"Prove to me," says Mrs. Oliphant, "that you you can control yourself, and I'll say you're an educated man; and without this, all other education is good for next to nothing."

The lack of self-control has strewn history with its wrecks; it has ruined multitudes of ambitious men, men of rare ability, fine education, and immense promise in every way.

Every day the papers tell us of the tragedies that have been enacted when the blood was hot with anger.

Ask the wretched victims in our penetentiaries what the loss of self-control, even for a moment, perhaps, has cost them. How many of these unfortunates have lost their liberty for life through a fit of hot temper. The fatal blow was struck, the cruel shot was fired, the trigger was pulled in an instant, but the friend or brother man returned never, the crime could not be undone.

Many a man has lost a good position, has sacrificed the opportunity of a lifetime, in a fit of bad temper. He has thrown away in the anger of a moment, perhaps, the work and experience of years in climbing to his position.

Think of one's whole life being marred, of feeling oneself handicapped at every turn, forced to strangle ambition, to stifle aspiration, to be looked upon as nobody, just because one cannot curb his temper, and yet to possess power and brain force equal to that of the giants who are heading great enterprises!

I know a very able writer who has occupied splendid position on the best and greatest dailies in the country. He is a forceful, vigorous, masterful writer on a great variety of subjects, fine historian, and warm, tender-hearted man, who will do anything for anyone in need; and yet he is almost a total failure because of his explosive temper. He does not hesitate, in the heat of a moment's anger, to walk out of a position which it has taken him years to get. This man is conscious of great ability, yet he has drifted from pillar to post, hardly able to support his family, going through life with the full consciousness that he is the slave of a bad temper.—*Orison Sweet Marden, in Success Magazine.*

Knowing How

I've sometimes heard my grandpa tell
That folks who know just how to smell
Can get the summer from one rose,
Or from a little breee that blows.

And father says, no matter where
You llve, if you will just take care
And make the best of your two eyes
You'll see so much you'll grow real wlse.

And then my mother's often heard
One llttle pleasant spoken word
That's made somebody smile and smlle,
And feel cheered up for qulte a whlle.

They say it doesn't matter much
Whether a child has such and such;
I's how she'll learn to "make things do";
And p'r'aps it's so with grown folks, too.

—*Elizabeth Lincoln Gould in The Congregationalist.*

PAUL A PRISONER—THE ARREST

International Sunday School Lesson for October 3, 1909

GOLDEN TEXT.—"Sufler hardship with me, as a good soldier of Christ Jesus."—2 Tim. 2: 3.

TIME:—About June 1, A. D. 57.

PLACE:—Jerusalem.

DAILY HOME READINGS

M. Acts 21: 17-26;—Tu. Acts 21: 27-40;—W. Acts 22: 1-16;—Th. Acts 22: 17-29;—F. Luke 23: 8-23;—S. Acts 16: 35-40;—Su. Rev. 2: 1-11.

BY THE REV. E. B. BURROUGHS, A. M., D. D.

Life is a constant warfare. From the cradle to the grave it is a succesison of victories and defeats. Especially is this true of the Christian soldier. From the moment of his enlistment until he is mustered out he has to contend against forces seen and unseen. No one knew this better than Paul. His life had been one of constant warfare, self-sacrifice, endurance, and hardships. But he knew what it all meant. He knew that if he would share the glory of Christ he must likewise share His suffering. He knew that if he would not miss the crown he must not shrink from the cross. Hence his advice to Timothy, and to the Christian soldier in all ages of the world. The good soldier will endure hardness with cheerfulness, persecution with patience, and continue faithful unto the end, for he knoweth that virtue is built up by hardness, and that true faith hath its sure reward. The good soldier is obedient unto the commands of His Great Commander for he knows that He is able to keep that which he hath committed unto Him against that day. Therefore whether engaged in marching, marking time, or the dull routine of the drill, he is content. Let us be good soldiers. Let us not only say "We have left all to follow Thee" but also mean it.

Our lesson to-day finds Paul at Jerusalem. His arrival there was hailed with great ioy and gladness bv the brethren. The money collected from the Gentile churches was presented and gladly received. Paul gave an account of the work accomplished during his last missionary journey. So full of encouragement was it that the company glorified God. They also called Paul's attention to a statement that was being made by a certain class of Jews that had taught the Gentiles not to observe the law of circumcision, and that because of this his presence in Jerusalem would probably cause trouble. Accordingly he was requested, as a refutation of this false charge, to purify himself in the temple. To this Paul consented and it was while in the temple for this purpose that the tumult was provoked which led to his arrest.

LIGHT ON THE TEXT

27. *When the seven days were almost completed.* Just what seven days are meant are not certain. It may be that this expression has reference to the purification in the temple.

Jews from Asia. They had come to Jerusalem either to worship in the temple, or business, or both. Seeing Paul they at once recognized him as being the one by whose preaching their cities had been greatly stirred. *Stirred up all the multitude.* Aroused the worshippers in the temple.

28. *This is the man that teacheth.* They publicly charged Paul with teaching doctrines contrary to those in which they had been trained. See Mark 14: 58 and Acts 6: 13. *He brought Greeks also into the temple.* A crime punishable with death. By the temple here is meant the court, or the court of the Israelites, into which no Gentile might enter.

29. *Trophimus the Ephesian.* See Acts 20: 4. He was one of Paul's companions during a part of his third missionary journey.

30. *Straightway the doors were shut.* The gates between the Court of the Gentiles and the Court of the Israelites. They were closed to keep the mob out.

31. *The chief captain of the band.* The military tribune. He was responsible for the good order of the place.

32. *Centurions.* A Centurion was a petty officer in the Roman army. He commanded a company consisting of fifty to one hundred. *Ran down upon them.* Came from the Tower of Sentonia.

33. *Chief captain * * * * laid hold on him.* Seeing that Paul was the object of attack he placed him under arrest. *Commanded him to be bound with two chains.* Like Peter, to a soldier on either side. This was done to prevent his escape. *Inquired who he was and what he had done.* Began to investigate the cause of the tumult; why it was that Paul was being beaten, and whence he had come.

34. *Some shouted one thing, some another, among the crowd.* No one gave a reasonable answer. A similar scene had taken place at Ephesus. See Acts 19:32. *Castle.* The barracks where the soldiers were stationed.

35. *The stairs.* The passage way from the temple to the tower. So it was. Because of the maddened crowd.

36. *Crying out, Away with him.* The frenzied mob wanted his immediate incarceration. They could not bear the sight of him. See John 19:15.

37. *May I say something unto thee?* This is the first attempt on the part of Paul to speak for himself. *Dost thou know Greek?.* Being greatly surprised at hearing Paul speak as a cultured Greek the chief captain asked this question.

38. *Art thou not then the Egyptian?* A fasle prophet. Many such had arisen during this critical period of Jewish history and had caused the Jews to be aroused against the Romans. *Assassins.* "Men of the dagger"—members of a strong secret society the purpose of which was the expulsion of the Romans from Jerusalem.

39. *A citizen of no mean city.* Citizenship implied much more in Paul's time than it means now. Hence his reference to the city of his nativity. He would have the centurion understand that he was not of the common class, neither a fugutive from justice, but a man of honorable ancestry and of noble birth. Being such it was neither just nor lawful for him to be bound and held as a prisoner—no formal charges having been preferred against him. *Give me leave to speak unto the people.* Let me defend myself and explain the cause of the tumult.

Charleston, S. C.

OBEDIENCE AND ABUNDANCE

The Epworth League Devotional Topic for October 3, 1909

(Prov. 11:24, 25; Mal. 3:10)

(Christian Stewardship Rally Day)

The Theme and the Scripture

Prov. 11:24, 25. It is the picture of the sower. He throws away his grain, but no one counts him wasteful. It is the only way to get a harvest. In one thing the picture fails; the sower throws away because he is calculating on a greater return. To get any meaning of Christian Stewardship out of the text you must take away the element of calculation and profit-seeking. The Christian steward will be free in his giving, and it will make his life a joy. He *may* also get rich, but that is not a part of God's agreement with him. Getting rich is less important than seven other results of giving according to the plan of God.

Mal. 3:10. Here is a challenge. It is squarely made. Prove me, says our Father, and see. Do the thing which in any event it is your duty to do, but do it, and watch the result. See if the blessing is not great beyond all your thought. Notice that there is nothing said about the return of the gift. The promise to those who accept the challenge is not that they shall have greater and still greater possessions, but that they shall have a "blessing." The nature of the blessing may well be left to the wisdom of God. And yet, cast about for instnace, within your own observation, of generous men and women whose large giving has ended in poverty. Such cases are wonderfully rare. As a rule, the more nearly we come up to the Christian Stewardship ideal. the more we prosper in our outward life, as well as in our souls.

Three Questions

How can we give to God?

He has no needs. But as the picture of the last judgment shows, the least of these have needs and God through Jesus Christ identifies himself with them and at the last the word will be, "Inasmuch as ye have done it unto the least of these, ye have done it unto me."

What should be the proportion of giving to the support of worship and of giving to the support of religious work?

Worship must be sustained, and it costs money. Christian work must be done, and that costs money. But there is something wrong with an individual or a Church that spends two dollars on worship to every one that is spent on work. Worship can never be real and vital unless it is closely associated with and inspires a lot of real and constructive service. It is a mistake, for example, for a Church to pay more for its choir than it does for the sending of the gospel to the whole wide world.

Is the tenth all that belongs to God?

No, not by nine tenths. It all belongs to God. But the tenth is a convenient starting point, it helps to fix a plan by which our money can be devoted to special religious and benevolent uses. It is more than convenient. It is historic, and it is scriptural. Those whe reject the law of the tenth as being out of harmony with the law of Christian liberty are under obligation to suggest a better way. And it is certain that the better way they may suggest will not be one which reduces the amount the average individual ought to give.

The Reflex Value of Stewardship

Giving harmonizes with the foundation idea of Jesus Christ's message, that the great curse is selfishness and that the great blessing is to be saved from selfishness.

Stewardship widens the scope of one's religious life. It saves from an unworthy and self-centered emotionalism.

Stewardship makes the business of the kingdom of God a thing of interest and active concern, because where the treasure is the heart is also.

Stewardship sets up the right ideal of the victorious life. We come to personal triumph, not by what we get, but by what we give. We learn that service without pay is more blessed than any service for a price.

Prayer in the Meeting

Pray with thanksgiving for the greatness of God's gift to you.

Pray for forgiveness for the small and unworthy response you have made in your giving, to the giving of Christ.

Pray for light that you may be shown how Christian Stewardship is possible to you.—*From the Epworth Herald.*

Our Desired Haven

C. E. P. ANTRAM

It is the outward storm of life's troubles, the waves, the billows, the choatic surgings of human sorrow all around us, at all in the world, that threaten, as Paul would say, to make shipwreck of our faith.

We are professedly making for a desired heaven, and we must go on, so our cry is " O for calmer sea, where our toil in rowing may be less and the fear of final shipwreck pass away." It is said that the merest film of oil dropped from the sides of a storm-tossed vessel will smooth the waves immediately around it, and enable the threatened mariner to sail on in safety, carrying with him, as it were, his own island harbor of calm amid storm. To lean in the spirit on the Savior's breast like John, to know the power of that anointing or unction from the Holy One of which he writes in his first and great epistle, creates for the soul of man such a harbor of calm amid storm. And though outside its narrow limits the waves of sorow and trouble may rage and threaten as fiercely as ever, they are powerless to harm.

Nay, more, they are powerless to prevent us sailing on in this temporary haven of peace to that eternal land-locked harbor which John saw before the throne of God, that glassy sea gleaming and glowing with a light that we have never seen as yet on sea or land.—*From "The Garrisoned Soul."*

District Conference Visitation

An old Roman historian in speaking of the art of narrating events once said it is a difficult task to make the words equal to the deed. This statement may be aptly applied in this instance. Especially does this hold good when one is removed a space of eight or ten weeks from the date of happening of the event about which he is to write. Time has a tendency to lessen the inspiration. Because of being continually pressed into service an opportunity has not presented itself for me to give an account of my Conference Visitations before now. I could only take notes and await a chance to put them together, which chance has come now. While there is a striking similarity between all district conferences there is also something distictively peculiar to each. The first conference I attended was at Alexander City, Ala., on the Opelika district. The Rev. J. A. Holiday, the ambitious and determined superintendent was all activity. Quite anxious did he seem to have the district make a strong report for all causes. And all things considered, the conference would be pronounced a success. The pastor at Alexander City, the Rev. R. R. Williams, has planned a magnificent church edifice for Methodism in that place, and the first three bricks which are to be used in this building were made and exhibited during the conference. They served as an inspiration to both friends and members of the conference. The programs were high-class and well executed, interesting and helpful. The SOUTHWESTERN was cordially received in the person of its representative and hearty assurances given that the men of that district would not be satisfied until the paper had attained its proper growth on the district. Rev. Holiday has an honest, earnest and congenial set of men and a loyal laity. They follow well his lead. The conference closed in good shape and prospects for splendid reports at the Annual Conference were bright.

From this conference I next went to the Anniston District Conference which convened at Sylacaya. Dr. R. J. Buckner holds executive sway on this district. He is a strict disciplinarian and parliamentarian; his men hear him and they do business, Dr. Buckner believes in getting things done. Give each man a man's chance is his motto, and then if he fails to measure up, do the next best thing. Dr. Buckner and his men get along well. Every one seems to be satisfied, or at least has sense enough to suppress any dissatisfaction. Our church at this place had been repaired and beautified and everything put in nice shape for the Conference. The Rev. Lewis Price, who is the energetic pastor, is to be commended for the way in which he takes hold of things. He is a good preacher, a carpenter. a painter and a good man. The people love him. Dr. Buckner and his men were bent on placing their district in the front ranks, and while I was unable to remain throughout the entire session I saw sufficient to warrant my saying they are among the leaders. The work of the Conference was done in an orderly and businesslike way. One of the features of these two conferences was an address by Mr. J. C. Manning a white Southern man who is espousing the cause of the common people. His talks were instructive and encouraging.

My next stop was at Ethel, Miss., where the Starkville District, Upper Mississippi Conference was holding its session. The Rev. J. H. Everett, who superintends this district had things in full blast when I arrived. This district has as loyal and hard-working set of men in it as are to be found in any of the Conferences. This district had suffered severely from the general financial depression and reports were therefore not so full as usual, yet they were good. Rev. E. D. Cameron who entertained the Conference, did it royally. He knows how to handle crowds. From the depot every delegate was directed to his stopping place without a hitch. Despite the shortness of money the Conference was highly successful. Good sermons, interesting programs and orderly conduct were had throughout. The Rev. Everett is long suffering, but when he vows a vow its fixed. The SOUTHWESTERN always finds ready welcome on this district and because the men were unable to make the showing they desired they all pledged themselves severally to see to it that at the Fall Conference the slump be overcome. These brethren will do that. It would be unfair to the good friends, Methodists and Baptists and all alike where these conferences were held to pass on without saying how commendably they entertained the Conferences. They simply opened their hearts and homes and royally cared for every delegate. It's a hopeful sign. Denominationalism giving way before Christianity.

My next article will embrace the four Texas Conferences.—*H. J. M.*

The Methodist Episcopal Church

STATISTICS JANUARY 1, 1909.

Bishops		32
Ministers: Active, 15,839; non-active 3,591		19,430
Local preachers		14,743
Lay members: Probationers and full members		3,376,888
Total membership, ministerial and lay		3,411,061

SUNDAY-SCHOOLS AND PROPERTY

Sunday-schools	34,619
Sunday-school membership	3,429,915
Baptisms: Children and adults	217,695
Deaths: Ministers, 321; lay members 41,818	42,139
Churches	29,765
Parsonages	13,328
Value of churches and parsonages	$195,845,581
Deaconesses: Licensed, 963; on probation, 417	1,370

OFFICIAL BENEVOLENCES FOR 1908.

Missions: Foreign		$1,036,735
Sunday-school (not divided)		476,142
Home Missions and church extension.		653,800
Women's Foreign		588,300
Woman's Home		398,785
Education: Freedmen's Aid and Sunday-schools		264,203
Local educational interests		252,217
American Bible Society		36,391
Total official benevolent collections, 1908		$3,706,573
Ministerial support: Pastors, district superintendents, bishops	$14,604,393	
Conference claimants	405,793	15,010,186
Current expenses: Sexton, light fuel, Sunday-school, etc		6,202,339

OTHER CONTRIBUTIONS

(ESTIMATED FROM LATEST FIGURES)

For Churches and parsonages	13,500,000
Ministers on detached service	3,000,000
Educational institutions	4,000,000
Deaconesses	510,000
Benevolences other than official	1,250,000
Total contributions, 1908	$47,179,098

Doings in Liberia

At Garraway Mission, Harper, Cape Palmas, Liberia, Africa, Miss Agnes McAllister is spoken of as a Moses who planned to bring the people of that place out into a better land, a country bright with the Gospel of Jesus Christ. This Mission now has seven sub-stations dependent upon it. The people plant rice, cassara, etc., and the men fish and kill "bush meat," but all cloth, soap, kerosene, medicines and books, have to be supplied from the mother station.

A great black man in Liberia received a severe cut on his body and came to the Mission for Treatment. But when he saw the missionary bring forth a needle and thread he cried out to her, "Mammy, you sew cloth, you don't sew man!" He was sewed up just the same, and recovered. So scarce are the proper instruments for surgical dressings, that the missionaries often sew up long cuts with a sewing needle and black silk thread.

The first thing a native in Liberia desires after finding Jesus Christ is to "Learn Book." They want this knowledge so as to read the "Book with the God Palaver" for themselves.

When Jasper Grant, a native Methodist Episcopal worker at Garraway Mission, Liberia, died, he left a wife, two boys and seven girls. The native heathen of the Kraal rejoiced greatly, because they could get two bullocks each for the girls, selling them as wives. Their joy was short-lived, for Wesley Fish, another native worker arrived just in time to claim them for our Mission. How little stands between a living hell or heaven for the black gilrs of the land where Methodist Episcopal Missions first began!

Episcopal Visitation

PLAN FOR EPISCOPAL VISITATION FOR 1909—PART 2.
FALI CONFERENCES.
CHRONOLOGICAL.

Alaska Mission ...				Smith
Idaho	Blackfoot	Aug.	12	Warren
Pacific German	Seattle, Wash.	"	18	Smith
Wyoming Mission	Lander, Wyo.	"	19	Warren
North Montana	Havre, Mont.	"	19	Spellmeyer
Pacific Swedish Miss. Conf.	Seattle, Wash.	"	21	Smith
Montana	Butte, Mont.	"	25	Spellmeyer
Pacific Japanese Mission	Seattle, Wash.	Aug.	25	Smith
West German	Lyons, Kansas	"	26	Nuelsen
Black Hills Miss.	Bellefourche, S. D.	"	26	Warren
Nevada Mission	Carson, Nev.	Aug.	26	Hughes
Western Norwegian-Danish	Ballard, Wash.	Aug.	27	Smith
Columbia River	Coeur d'Alene, Ida.	Sept.	1	Smith
West Wisconsin	Monroe, Wis.	Sept.	1	McDowell
Cincinnati	Greenfield, Ohio	"	1	Wilson
Colorado	Pueblo, Colo.	Sept.	1	Berry
N. W. German	Klemmer, Iowa	"	2	Nuelsen
Pacific Chinese Miss. Conf.	San Francisco, Cal.	"	3	Hughes
N. W. Indiana	Crawfordsville, Ind.	"	8	Goodsell
Erie	Fredonia, N. Y.	"	8	Moore
Iowa	Winfield, Iowa	"	8	Spellmeyer
Wisconsin	Kenosha, Wis.	"	8	McDowell
Puget Sound	Bellingham, Wash.	"	8	Smith
Norwegian and Danish	Duluth, Minn.	"	8	McIntyre
Central German	Cleveland, Ohio	"	8	Wilson
Northwest Neb.	Gordon, Neb.	Sept.	9	Warren
Utah	Salt Lake City	"	9	Berry
Western Swedish	Stratford, Iowa	"	9	Nuelsen
Cal. German	Los Angeles, Cal.	"	9	Hughes
California	Pacific Grove, Cal.	Sept.	15	Hughes
Illinois	Matoon, Ill.	"	15	Goodsell
East Ohio	Canton, Ohio	"	15	Moore
Detroit	Detroit, Mich.	"	15	Hamilton
Des Moines	Ames, Iowa	"	15	Berry
St. Louis German	Burlington, Iowa	"	15	Spellmeyer
Central Illinois	Carthage, Ill.	"	15	McDowell
Ohio	Jackson, Ohio	"	15	Neely
North Ohio	Elyria, Ohio	"	15	Anderson
Nebraska	Lincoln, Neb.	"	15	Nnelsen
Italian Mission	Pittsburg, Pa.	"	15	Wilson
Oregon	Cottage Grove, Ore.	"	15	Smith
West Nebraska	Kearney, Neb.	"	16	Warren
Northern Swedish	Ishpeming, Mich.	"	16	McIntyre
Kentucky	Maysville	Sept.	22	Wilson
Central Swedish	Geneva, Ill.	"	22	Goodsell
Michigan	Grand Rapids, Mich.	"	22	Moore
N. W. Iowa	Estherville, Iowa	"	22	Berry
Southern Illinois	Centralia, Ill.	"	22	Spellmeyer
Indiana	Washington, Ind	"	22	McDowell
Central Ohio	Sydney	"	22	Neely
North Nebraska	Neligh, Neb.	"	22	Nneleen
Missouri	Hannibal, Mo.	"	22	Quayle
Minnesota	Austin, Minn.	"	22	McIntyre
Blue Ridge	Asheville, N. C.	"	23	Anderson
Southern California	San Diego, Cal.	"	23	Hughes
Rock River	Chicago, Ill.	Sept.	29	Goodsell
Central New York	Ithaca, New York	"	29	Hamilton
Upper Iowa	Mason City, Iowa	"	29	Berry
Chicago German	Elgin, Ill.	"	29	McDowell
West Virginia	Mannington, W. Va.	"	29	Wilson
Northern Minnesota	Duluth, Minn.	"	29	McIntyre
Arizona Mission	Phoenix, Ariz.	"	30	Hughes
New Mexico Span. Miss Conf.	Silver City, N. M.	Sept.	30	Quayle
New Mexico Eng. Miss. Conf.	El Paso, Tex.	Oct.	2	Quayle
Genesee	Buffalo, N. Y.	Oct.	6	Hamilton
Oklahoma	El Reno, Okla.	Oct.	6	Quayle
Dakota	Pierre, S. D.	"	6	Nnelsen
Pittsburg	Bellevne, Penn.	"	6	Smith
Northern German	Chippewa Falls, Wis.	"	6	McIntyre
Central Tennessee	Waynesboro, Tenn.	"	13	Anderson
North Dakota	Manden, N. D.	"	13	McIntyre
North Carolina	High Point, N. C.	"	14	Moore
East Oklahoma Mission	Bartlesville, Okla.	"	14	Quayle
Holston	Morristown, Tenn.	Oct.	20	Anderson
Atlantic Mission	Parmele, N. C.	"	22	Moore
East Tennessee	Bluefield, Tenn.	Nov.	18	Anderson
South Carolina	Orangeburg, S. C.	Nov.	24	Hamilton
Tennessee	Shelbyville, Tenn.	Nov.	25	Anderson
Central Alabama	Mobile, Ala.	"	25	Cranston
West Texas	Waco, Tex.	"	25	Neely
Austin	Wichita Falls, Tex.	"	25	Quayle
Alabama	Edwardsville, Ala.	Dec.	2	Cranston
Savannah	Jesup, Ga.	"	2	Hamilton
Southern German	Reisel, Tex.	"	2	Neely
Atlanta	McDonough, Ga.	"	9	Cranston
Texas	Bryan, Tex.	"	9	Neely
Georgia	Epworth, Ga.	"	16	Cranston
Gulf	Port Arthur, Tex.	"	16	Neely

FOREIGN CONFERENCES

ASIA

North China	Peking	Oct.	6	Lewis
Central China	Nanking	"	20	Lewis
Foochow	Foochow	Nov.	17	Lewis
Hingwa	Hingwa	Dec.	15	Lewis
West China	Chengtu	Jan.	19, '10	Bashford.

KOREA

Korea Conference	Seoni	June	23	Harris

It will be noted that the Italian Mission is included in the plan and the administration of "the Italian work in the territory included between the Atlantic Ocean and a meridian drawn west of Indianapolis, Indiana," is therefore in the hands of Bishop Wilson.

Adopted by the Bishops at Wheeling, West Virginia, May 3, 1909.

(Signed): L. B. WILSON, Secretary.
1026 Arch Street, Philadelphia, Penna.

Human sympathy is of the faintest kind, compared with God's sympathy. Perhaps you have never thought that he is sorry for you in your weakness, or sickness, or disappointment, or trouble. But he is sorry for all of us. And yet not sorry in the sense that will prevent him from doing the best thing for us. God loves us enough to discipline us—*Selected.*

Southwestern Christian Advocate

631 BARONNE STREET.

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

STORM INTERFERES

This issue of the paper has been delayed somewhat on account of the severe storm which raged in this city and along the Gulf Coast on Monday. All railroad traffic was more or less seriously interferred with and this city was out of communication with the outside world for a number of hours. Word has come to the office already that more than twelve of our churches have been destroyed. The Southwestern building successfully weathered the gale having no loss except a few broken glasses in the skylight.

HENRY B. BLACKWELL

'One by one the old line abolitionists are being gathered home. There going is not without a loss to us—but they have lived through stormy days unto ripe old age and have seen their labors glorified. Verily their good work remains. Henry B. Blackwell one of the few surviving militant abolitionists died in Boston September 7, in his eighty-first year. He was the son of a highly respected sugar refiner of England who moved to this country in 1832, dying six years later.

In 1853 Henry Blackwell took an active part in the Free Soil movement. A joint meeting of the "Know-Nothings" and the Free Soilers was held in Cincinnati to try to make a coalition. The meeting was stormy, and the effort for union seemed about to fail, when Mr. Blackwell got the floor and made an eloquent speech that accomplished the fusion. The coalition then effected sent from Cincinnati to Columbus the delegation that made Salmon P. Chase governor of Ohio—the position from which he afterwards rose to be chief justice of the United States. In the same year Mr. Blackwell made his first speech for woman suffrage, at a convention in Cleveland.

Abolitionists claimed that slave-holders had no right to take their slaves through the free States; that if a slave was voluntarily brought by his master upon free soil, he became free. In 1854 notice having been sent to an anti-slavery convention that a Southern family was about to pass through Ohio, with a little slave girl, a party of young Abolitionists determined to make a test case. They boarded the train at Salem, and took the little girl off it by force. Mr. Blackwell happened to be the one who caught up the child, and he was recognized by acquaintances on the train. As a result, a reward of $10,000 was offered for his head, at a public meeting in Memphis, Tenn.

Since the close of the Civil War Mr. Blackwell has given much time to woman suffrage.

He became, after his wife's death, the chief editor of the Woman's Journal of Boston, founded by her in 1870, in which undertaking he has been assisted by his daughter, Alice Stone Blackwell. His last journey, taken in June of this year, was to Seattle to attend the National Woman's Suffrage convention at the Alaska-Yukon Exposition, where he made an address of remarkable power and eloquence.

Among his later suggestions published in the *New York Evening Post* on the seventh day of August of this year was the organization of a "Voters League for Tariff Reduction," which was to be nonpartisan in character composed of those of all parties who could work for a reduced tariff.

PRESSING NEEDS IN AFRICA

At Garroway Mission, Liberia, the school is so crowded that a score or more of the girl students are obliged to bring their mats into the dining-room for a bed on the floor for the night. It is here that they are praying for an Agnes McAllister Memorial Building, as a practical monument of gratitude for what that brave woman did for the people of that country. Do you believe in answered prayer? A glorious revival in this place recently saw twenty-six souls born into the Kingdom of God.

At Inhambane, Africa, during one month the demand for medical treatment for such things as leprosy, boils, fever, gatherings, colds, itch, and toothache, numbered 175 cases. And all of these had to be treated without any adequate supply of medicines. The Master healed the sick. You can follow in His steps by sending money for medicines to the Africa Diamond Jubilee Commission, 150 Fifth Avenue, New York City.

It is interesting to note that as a man's definite knowledge of his fellow man's spiritual need increases, and his own spirituality deepens, these meet in a forceful, earnest effort to have some practical part in aiding the man out of the Kingdom to Jesus Christ. At home it must be done by personal work. In far-off lands like Africa, it must be done by prayer and the paying of the ordinary coin of commerce. Not being able to go, let us send others.

Of General Interest

AEOLUS RAMPANT

On Monday New Orleans was visited by one of the severest wind storms in its history. At one time the wind attained a velocity of sixty-six miles an hour and left in its wake demolished roofs and fences, wrecked telegraph wires and uprooted trees. The property loss in this city is estimated at $250,000. The railroads, street railways and telephone and telegraph companies being the heaviest losers. Because of the telephone and telegraph wires being down New Orleans was for a number of hours practically cut off from the outside world. The Horticultural Hall at Audubon Park which was famous throughout the United States for its wealth of tropical and other rare plants and which for a long time bore the distinction of being the largest building of its kind in the world was damaged to the extent of $20,000. Traffic on the various railroads out of the city was practically suspended for a number of hours. Up to this time because of the telegraph wires not being in use the exact damage at the nearby Coast towns cannot be learned. But few deaths have been reported. The Crescent City has been usually very fortunate in escaping storms of this kind. But as it is the damage is trifling when compared with that which has in time past been suffered by Galveston and other places along the Gulf.

HUDSON-FULTON CELEBRATION

The inhabitants of New York City and likewise the dwellers along the shores of the Hudson river from New York to Albany are preparing to commemorate the three hundredth anniversary of Hudson's discovery of the river which bears his name and also the centenary of the first voyage of Fulton's steamboat, the Clermont. There will be a grand historic pagent and naval parade in cinnection with the affair which will be one of the greatest on record. Models of Henry Hudson's ship, the Half Moon and the Clermont will be included in the parade. Many foreign countries will be represented by some of their best fighting ships. The celebration will begin September 25 and continue two weeks. It is interesting to note in connection with the event that a German writer of some prominence ridicules the New Yorkers for the celebration stating that the river was in fact discovered by an Italian in 1524. But the great fact with the citizens of New York is that the river was really discovered. And they will rejoice in it and give the glory to Henry Hudson undismayed by the charge of historical inaccuracy by the said writer.

IMPROVED HEALTH CONDITIONS

Latest reports by the city health officer show a decided decrease in the death rate. Whereas in August for whites it was 15.08; for colored, 21.89, it now stands 13.86 for whites and 19.29 for colored. Total 15.31. Commenting upon the present health conditions the health officer states that such ideal conditions have never before existed: And especially pleased was he to note the falling off in the mortality among the colored people. The schools will open up under auspicious circumstances owing to the improved health conditions and the scarcity of communicable diseases. Diptheria is the only disease which showed an increase over the previous month. Caution is given that individual drinking cups should be used until better arrangements can be had. This warning is given particularly for the benefit of the schools of New Orleans, but is such advice as may be followed profitably by other schools. Persons should always be careful of whom they drink after. Too much disease is transmitted in this way.

ADMINISTRATION POLICIES OUTLINED

The political interest of the Nation will for some time be centered in the addresses being delivered by President Taft as he outlines his administration policies to the representative gatherings which greet him along his 13,000 mile journey. Mr. Taft in his speech delivered at Boston in speaking of his trip said: "It will give me a much more accurate impression of the views of the people in the sections which I visit; it will bring closer to me the needs of particular sections so far as national legislation and executive action is concerned and I believe it will make me a better and wiser public officer." Further on he took occasion to pay a tribute to Senator Aldrich and to give his endorsement of the proposition to establish a central bank in connection with the currency reform. Senator Aldrich will champion this legislation in the Senate. But of all the President's utterances, the speech on the tariff delivered at Winona, Minn., on Friday has caused the greatest comment. In many quarters it is spoken of as a distinct repudiation of his pre-election pledges for a downward tariff revision. In this address President Taft had no word of comfort for the so-called insurgent republicans who voted against the bill. Those who are wise in political things point out certain inconsistencies in the President's attitude on the tariff question. All are agreed that he has a difficult task on hand in making the people of the great middle West enthusiastic over or even satisfied with the Aldrich-Payne tariff bill. In Chicago the President emphasized in a strong speech the need of improvement in the administration of justice. In the same speech he had a good word to say for organized labor stating that it had helped to maintain a higher standard of living among American laborers by securing a higher rate of wages.

THE CONTROVERSY FOR POLAR HONORS

It is to be greatly deplored that the crowning event of the twentieth century—namely, the discovery of the North Pole should be darkened by the bitter controversy now raging over the rival claims of Commander Peary and Dr. Cook as to the distinction of being the real discoverer. While it is cause for great rejoicing that Old Glory was the first flag to be unfurled at the top o' the earth, it is a matter of regret that these two eminent explorers and their adherents should become involved in an unseemly quarrel. But be it said to the credit of Dr. Cook that his dignified bearing under charges has won him many friends. It is not strange that many foreigners should take occasion to ridicule the American explorers because of their bickerings. Some even go to the extent of doubting or even belittling the achievement itself. The newspapers seem to have been the only ones thus far to have profited greatly over the discovery. For with copyrighted stories of the discovery coming from the eminent discoverers themselves after the manner of "To be continued in our next" serials their sales have been greatly increased. In the meantime nearly everyone from "Mr. Dooley" to arctic explorers and college professors have expressed themselves in one way or another as to the relative merits of the explorers. Dr. Cook and Commanded Peary are now hurrying home and will receive a royal welcome by their adherents. They will each submit their records and scientific data to some competent tri-

bunal so that within a few days this matter will be settled to some extent at least.

The Negroes of America and the world rejoice over the fact that a member of their race, Matthew Henson, played a prominent part in the discovery of the pole. While Commander Peary paid Henson one of the greatest tributes one man could pay another in words, his action in selecting him above all others in the expedition to accompany him was by far a greater compliment than mere words could have been.

Commanded Peary did not choose Henson because of his ability only as a cook—for on that dash one can readily see there was little time for the preparation of delicacies—but for his ability, absolute trustworthiness, and his bravery.

TWO VIEWS

In these days when one hears much of wars and rumors of war and of peace tribunals and disarmaments, the following two views may be interesting. Rev. John Wesley Hill after an extended trip abroad pointed out in a recent sermon that during the past 25 years the governments of Europe had expended $11,000,000,000 on armies and navies. This money as the doctor shows would have been sufficient to have provided for the education of every European child and thus in a large measure put an end to the 'tragedy of poverty." On the other hand Baron Von Stengel, a noted Bavarian jurist who attended the first Hague peace conference as one of Germany's representatives declared in a recent book that "The growth of the peace movement involves national peril." In one of the chapters of the book occur these remarkable statements.

"War has more often facilitated than hindered human progress. Athens and Rome, not only in spite of, but just because of their many wars, rose to the zenith of civilization. Great states like Germany and Italy are welded into nationalities only through blood and iron.

"Storm purifies the air and destroys the frail trees, leaving the sturdy oaks standing. War is the test of a nation's political, physical and, intellectual worth. The state in which there is much that is rotten may vegetate for a while in peace, but in war its weakness is revealed.

"Germany's preparations for war have not resulted in economic disaster, but in unexampled economic expansion—unquestionably because of our demonstrated superiority over France. It is better to spend money on armaments and battleships than luxury, motor mania, and other sensual living."

It is needless to add that the appearance of this book will be hailed with delight by Germany's war lord, and others to whom the pomp and circumstances and carnage of war appeal as the best adjusters of the differences of nations.

POVERTY IN BRITAIN

When one considers the immense amount of money being spent by Great Britain in an effort to maintain what is popularlv known as the two power standard in her navy, the following figures showing the poverty stricken condition of many of the inhabitants of England and Wales will furnish much food for thought. Statistics show than one person in every thirty-seven in England and Wales is a pauper. At the beginning of the year there were 145,735 able bodied paupers; an increase of nearly 20,000 over the previous year. There is expended annually by the Poor Law Authorities $80,000,000. In London $5,000,000 is spent in relieving the necessities of the poor. The outlook for these unfortunates during the coming winter is indeed gloomy. Tariff reform is being earnestly advocated as a remedy for this distressing condition of affairs.

The first session of an Italian Mission Conference opened on Wednesday of this week in Smithfield Church, Pittsburg, Pennsylvania, Bishop Luther B. Wilson presiding. This mission embraces all Italian work in the territory included between the Atlantic Ocean and meridian drawn west of Indianapolis, Indiana. This is an important missionary step. Literally thousands of Italians are coming into this country, and an aggressive forward movement should be made for their Christianization. We could wish that our church would do more in this section of the country for our large and growing Italian population.

People of Interest

Dr. W. W. Lucas is stirring things for the Board of Foreign Missions. His headquarters are at Meridian, Mississippi.

Charles H. Treat, United States treasurer, for business reasons resigns his position as treasurer, his resignation to become effective in October.

Governor John A. Johnson of Minnesota who has for many days been lying at the point of death died September20 and was buried at St. Peter.

Dr. Cook has reached Brooklyn on his return trip from the North Pole. He was heartily received by his friends. No official reception however was accorded him.

Bishop William George McCloskey, the oldest Catholic bishop both as to age and in point of continuous service, for forty-one years the head of the Kentucky diocese, died September 17, at Louisville, Kentucky.

Bishop Seth Ward, of the Methodist Episcopal Church, South, died at Kobe, Japan, September 20, while on his tour of inspection of Methodist missions in Japan. He was fifty-one years old and a native of Texas.

Prof. Wade H. Hammond, for two years bandmaster of Western University, Quindaro, Kansas, having satisfactorily passed both the technical and physical examinations, has been appointed regimental band-master of the Ninth Cavalry, stationed at Fort D. A. Russell, Wyoming.

The Rev. H. B. Hart, district superintendent of the Greenville district, Upper Mississippi conference has been spending some days in Louisiana, his old home. While in this city he preached at Simpson Memorial and Thompson Chapel and was a welcome visitor at the New Orleans Preachers' Meeting.

Mr. M. M. Brown, of Goodman, Miss., recently qualified as a rural free delivery clerk on a route, 95 per cent. of whose patrons are colored. The five per cent. of white patrons opposed Mr. Brown's appointment, and in order to keep him from serving a mob was formed which called at Brown's house and riddled it with bullets—shooting Mrs. Brown twice through the thigh and Mr. Brown was shot through both arms. Both Mr. and Mrs. Brown were left for dead. Mr. Brown is a thrifty young Negro, having only recently completed a beautiful home. Apparently he had the good will of his white neighbors and was generally held in high esteem by all classes because of his thrift and industry. The wickedness of this dastardly attack is apparent to all.

"The New York Age," in reporting the recent session of the National Medical Association, an organization of the Negro physicians, gives our Assistant General Secretary Penn, of the Epworth League, the credit for its initial organization in the following note: "Dr. I. Garland Penn, of Atlanta, Ga., Assistant General Secretary, Epworth League Department of the Methodist Episcopal Church, who was National Commissioner of the Negro Exhibits at the Atlanta Exposition in 1895, wishing to bring to the notice of the different nations visiting the Exposition the far-reaching capabilities of the Negro in medicine and surgery, is credited with the initial idea of calling together the Negro physicians and surgeons of the country, and organizing them into an Association."

Doctor L. B. Bates, one of the most successful an done of the best loved Methodist ministers of Ne wEngland, died September fourth. The *Christian Advicate,* referring to the manner of his going, says:

"His daughter entered the house about two o'clock on Saturday afternoon and saw him sitting in a chair in so natural an attitude that she did not imagine him ill, much less sleeping in death. She spoke to him, but not receiving any reply hastened forward, only to learn that she should never hear his voice on earth. He sat with one arm resting over the top of the chair; his head lay upon his breast and his face wore a serene expression."

During the sixty-one years of his ministry, Dr. Bates conducted in round numbers more than 43,000 religious services, attended 4,700 funerals, married 1,700 couples, and baptized 3,800 persons. He attended more than 500 camp meetings, dedicated 450 churches, and collected for church work more than $1,500,000.

He is survived by Mrs. Bates and four children among whom is ex-Governor John L. Bates of Massachusetts.

News Paragraphs

The Salvation Army is established in fifty two countries.

Cuba produces the largest sugar crop of its history this year—about 1,600,000 tons.

Orville Wright flying in his aeroplane at Berlin September 17, broke the world's then best record by attaining a height of 765 feet.

It is said that the Swiss Government spends more money in proportion to its population for the relief of its poor than any other country.

Registrar W. T. Vernon of the United States treasury delivered the principal address at the Negro Fair held at Louisville, Ky., September 22-24.

Damages thus far reported to the crops throughout the State of Louisiana will amount to millions of dollars. The cotton crop sustaining the heaviest losses.

The Oleander; a light house tender, is the vessel now fixed upon as the one to convey President Taft down the Mississippi River from St. Louis to New Orleans.

In answer to a letter asking his opinion as to the franchise amendment to the Maryland Constitution which purports to restrict the suffrage of the Negroes President Taft said: "It is deliberately drawn to impose educational and other qualifications for the suffrage upon Negroes and to exempt everybody else from such qualifications.

"This is a gross injustice and I say violation of the fifteenth amendment. It ought to be voted down by every one, whether Democrat or Republican, who is in favor of a 'square deal' "

In a section of Chicago, comprising 26 wards, a population of 1,305,380, are 385 Protestant Churches and Missions; 102 Catholic, 47 Jewish, and ten unclassified. In this same territory there are 5,632 saloons.

News from the surrounding territory is to the effect that Methodism suffers severe loss from the wind storm in the destruction of church property—many church buildings being completely demolished and others more or less damaged

"The Story of the Negro" now running in serial form in the *Outlook* magazine being written by Dr. Booker T. Washington and to be published soon in book form tells an interesting and instructive story of the Negro from pro slavery days to the present and invites careful reading by all who appreciate the struggles of a progressive race.

A bronze statuette, modeled from life, of President Taft, the work and gift of the Famous Italian sculptor, Signor Ettore Ximenes was received by the President. A note of appreciation of the gift, and giving assurance to the donor that it would be cherished as a work of art and a token of good will towards America was sent by President Taft to the sculptor.

Bishop Luther B Wilson in a recent address at Ocean Grove, Pa., among other things said: "Standing for conscience may mean new systems of bookkeeping and new methods in the counting room and shop. It may and will affect our relations to business, the home, the family, the church, the State, the nation, and politics—but we must stand true to conscience."

Of the insane confined in the asylum in Rome, says an authority, twenty-seven per cent have been made mad through alcoholism. At Lucca the percentage is thirty-five. At Genoa, in 1902, of 288 madmen admitted to the asylum, 80 were victims of alcoholism. The alcohol drunk every year in Italy costs the drinkers 1,760,000,000 francs, which is more than is spent on grain, including Indian corn, tobacco, and sugar added together.

The American Prison Association met recently in Seattle, with more than two hundred and sixty members from thirty-three States, a Canadian president and official delegates from Cuba. Such subjects as "The Abolition of Sheriffs' Fees," "The Indeterminate Sentence," "The Juvenile Court," etc. The advisability of a law compelling the examination of all prisoners by a physician before trial, etc. Mr. Amos W. Butler, of Indiana, was elected president for next year.

Twenty thousand subscribers among our people would not be one too many. This is not an impossible task. It could be easily accomplished if every man would do his duty.

Personal and General

The Little Rock Conference, State Epworth League and Sunday School Convention will be held at Newport, Ark., November 4-7, C. W. Whitehead, President.

Misses Sarah E. Jones, Miss Carrie Dwight, Miss Nannie Champine and Mr. Sam Kinchen, of Baldwin, spent a day pleasantly recently with Mrs. D. J. Butlers, of Centerville, La.

Mrs. Mary Paterson Hunter, of Okolona, Miss, a graduate of Rust University, Holly Springs, Miss., has secured a school in Eufala, Okla. Mrs. Hunter is a member of the Methodist Episcopal Church.

The Hattiesburg District Ladies' Aid and Woman's Home Missionary Convention is to convene at Leonia, Miss., by railroad point Heidelburg, September 24-26. Sermons Sunday by tho Revs. B. W. Robinson, A. C. Lacey and G. W. Arnold.

The Itinerant Club and mid-year examination of the Central Missouri Annual Conference was held at the Methodist Episcopal Church, Mexico, Mo., Sept. 15, 16 and 17, the Revs. R. E. Gillum, President; B. F. Ahhott, Chairman Executive Committee; J. M. Harris, Corresponding Secretary.

Friday evening during the Greensboro District Conference (North Carolina) was favored with an address by Dr. S. A. Peeler, President of Bennett College. Dr. Peeler presented th claims of the Freedmen's Aid and Southern Educational Society in a clear and most impressive way. A good collection was taken.

An educational rally was held at Fort St. Church, Atlanta, Ga., Thursday evening, September 2. Bishop H. M. Turner, D. D., C. L., presided. Among the speakers were Dr. Moses Amos, the Rev W. G. Alexander, D. D., Capt. C. C. Winbush, the Rev. Geo. W. Arnold, D. D., the Rev. E. H. Oliver, A. M., D. D., District Superintendent Z. H. Gowen, B. S. and the Rev. R. D. Stinson, D. D.—E. R. Miller, Pastor.

At the Annual Epworth League Conveution of the Muskogee District, October 1-3, at Coffeyville, Kansas, Dr. W. W. Lucas, Field Secretary of the Board of Foreign Missions, will speak on the first evening of the Convention. Dr. I. Garland Penn, Corresponding Secretary of the Epworth League, is expected to he present the evening of October 2nd. Prof. Scales, Principal of Douglas School, Guthrie, Okla., is programmed to speak; subject: "Magnitude of Methodism." Miss A. A. Walton, formerly Instructor in George R. Smith College, now McAlister, Okla., Public school, a sweet soprano will gratiously render solos for the period of the convention. E. P. Blakemore is President; and Mrs. Marietta Moore, Corresponding Secretary of District League.

Recent District Meetings

CUMBERLAND DISTRICT.

The seventeenth annual session of the Cumberland District Conference met Wednesday, August 25, in Trinity Memorial Methodist Episcopal Church, Clarksburg, W. Va., the Rev. George E. Curry, District Superintendent, in the chair. The devotional exercises were conducted hy the District Superintendent. Bro. J. W. Essex was elected secretary; Bro. Grant Boyer, assistant secretary. The Rev. J. W. Colbert, of Clarksburg, W. Va., and the Rev. E. P. Diggs, of Sharpsburg, Pa., were introduced as new members of the district. The greater part of the morning session was occupied in the appointment of committees and the discussion of the work of Home Missions on the district. The District Superintendent spoke at length concerning the missionary efforts that were heing made on the district and made the very encouraging announcement that two or three new points were being opened up and gave the promise of becoming strong churches in the near futurc. The "Negligence of Local Preachers in Reporting to and Attending the District Conferences" was next taken up and discussed. During this session the death of the wife of the Rev. T. H. Brooks was announced, and, on motion, the secretary was instructed to send a letter of condolence to the hereaved hnsband. The afternoon session was devoted to the work of the Sunday School and Epworth League. Mrs. Nellie E. Mason, of Wheeling, W. Va., and Miss Etta L. Washington, of Washington, Pa., read papers on the suhject "What is the best method of keeping the Cradle Roll members in the church. At the evening session welcome addresses were delivered hy th Rev. J. W. Colbert and Mrs. Annie Freeman, and responses were made hy the District Superintendent and Mr. Addison Bumgardner. The session closed with a reception and greetings to the delegates. On Thursday morning telegrams of greeting were sent to the Staunton District Conference, then in session at Martinsburg, W. Va., and the Alexandria District Conference in session at Buchanan, Va. Reports were read from the District Superintendent and pastors. In tho afternoon reports from the various Epworth League chapters and Sunday Schools were received. Papers were read hy Mrs. J. S. Carroll, of Wheeling, W. Va., on the suhject "To What Extent Should Worldly Amusements Be Allowed in the Epworth League," and Miss Emma Hill, of Washington, Pa., on "What Shall Be Done to Ohtain an Increased Attendance in the Sunday School and League." At the evening session the annnal sermon was preached hy the Rev. E. P. Diggs, of Sharpshurg, Pa. On Friday morning the report of the Examining Board was submitted and adopted, the character of tho Local preachers passed, their reports filed, and their licenses renewed. The place of the next session of the District Conference was fixed at Washington, Pa. The Rev. J. T. Reed, of Moorefield, read a paper entitled "The Necessity of Revivals in the District and How Best to Conduct Them." At the afternoon session the Rev. S. A. Lewis, of the African Methodist Episcopal Church, was received as a member of the Methodist Episcopal Church, recognized as a Local Preacher, and recommended to the Washington Annual Conference for admission. Reports from District Stewards and Ladies' Aid Societies were read and adopted. Prof. Kyle, of the Clarksburg Schools, was introduced and made an address. Dr. I. L. Thomas was also present and delivered a short address on the work of Home Missions and Church Extension. Dr. Thomas delivered an address in the interests of Home Missions and Church Extension. On Saturday morning reports were read from the Class Leaders, and the various committees. On Sunday at 9 a. m. a Love Feast meeting was held, conducted hy the Rev. Mr. Tittle. At 11 a. m., sermon by the Rev. W. N. Holt, of Cumberland. The sacrament o fthe Lord's Supper was administered. In the afternoon at 3 o'clock a platform meeting was held and addresses were made by the District Superintendent, the Rev. J. W. Essex and Dr. I. L. Thomas. At 8 p. m., Dr. Thomas preached. Resolutions were then read and approved and on motion it was ordered that the Secretary prepare a memorial in memory of the late Rev. S. P. Huskins. Remarks of encouragement were made hy the District Superintendent. The benediction was pronounced by Dr. I. L. Thomas. Thus ended one of the hest sessions in the history of the Cumberland District. Much thanks is due the good people of Clarksburg who so royally entertained the preachers and delegates.—Reporter.

NAVASOTA DISTRICT

The Navasota District Conference of the Methodist Episcopal Church met jointly with the District Sunday School, Epworth League, Woman's Home Missions and Ladies' Aid Societies in Lee Tabernacle, at Navasota, Texas, Tuesday, August 24 to 30, inclusive, with District Superintendent B. M. Taylor presiding and who conducted the opening religious services. The conference was called to order at 9 a. m. The Rev. B. R. Booker was elected Secretary; the Revs. F. W. Johnson, R. E. Dyer and Prof. R. W. Franklin, assistants; Freeman Parker, reporter. The eighteen pastors on the district responded to roll call and made their reports, which showed the financial and spiritual condition of their respective charges to he in nice shape. The local preachers and exhorters were present with written reports of their work and for passage of character and renewal of license. Other things in their cases being considered when it was made known that they were subscribers to the SOUTHWESTERN they got through with no opposition. Mr. Wm. H. Shelton, Mesdames S. E. Parker and H. E. Taylor presided over the Sunday School, Epworth League and Woman's Home Mission Societies respectively, when their large and enthusiastic representatives made reports which showed the work among the women, young people and children, to be in a prosperous condition. Miss E. O. Kilpatrick read a splendid paper on "Give Plans for Promoting Attendance of Sunday School and Church Services." Miss B. L. Lewis on "A Crying Need of Epworth League Extension and How to Extend the Same." Mrs. S. E. Parker on "How to Revive the Missionary Spirit Throughout Our District"; Mrs. J. A. Kelly on "Are We Awake to Full Duty as Missionaries." These papers, with a number of others, were discussed in a helpful way. On Tuesday night his Honor C. J. Kirk, Mayor of Navasota, delivered the address of welcome on hehalf of the city. The Rev. P. H. Dean, of the Missionary Baptist Church, on Behalf of the City Churches. The writer responded to both of these addresses. The following distinguished and representative ministers were in attendance and upon being introduced spoke encouraging words before the conference The entire list of District Superintendents of the Conference, Drs. M. W. Dogan, W. W. McMillan, Raphael Beaver, S. W. Johnson, G. S. Hehn, W. E. Hutcherson, A. L. Gabriel. Dr. Logan preached an able sermon on Wednesday night. Dr. W. W. Lucas made an excellent address on Thursday night, subject, "Foreign Missions." The Wiley rally on Friday night was the largest and most enthusiastic gathering during the session. The church choir sang several beautiful selections with Mrs S. C. Benford in charge. Superintendent M. Q. A. Fuller uttered prayer. The Rev. B. M. Taylor made remarks touching the work of the school and introduced President M. W. Dogan, who represented his school in an able manner. Dr. J. O. Williams as chairman of the Board of Trustees, spoke well. Upon the call of the District Superintendent his pastors placed $445.00 on the table for work on the boys' dormitory. Prof. H. B. Pemberton made a timely address before the laymen and conference; subject, "Laymen's Association" and completed a district organization by electing Mr. J. B. Butler, President; Prof. R. W. Franklin, Secretary; and Miss E. O. Kilpatrick, Treasurer. Mr. H. J. Mason makes a good SOUTHWESTERN man. He secured a nice list of subscriptions during the conference. Sunday services opened with an up-to-date model Sunday School with Mr. Wm. H. Shelton as manager. The Rev. Mason Reddie conducted a conference Love Feast of spiritual force. The District Superintendent deliverd an acptahl sermon at 11 a. m.; The Rev. S. M. Boiden preached a strong sermon at 3 p. m., whoch was followed hy the celebration of the Lord's Supper. The closing sermon at night was preached hy the Rev. Freeman Parker. Resolutions to the Rev. A. W. Carr and his members for their splendid entertainment and to District Superintendent for his untiring services to Dr. W. W. Lucas for his visit were adopted. Hufsmith, Texas, was selected as the place to hold the next conference.—F. Parker.

WEST TENNESSEE DISTRICT

The District Conference of the West Tennessee District met at Alamo, Tennessee, August 24 to 29. Promptly at 9 o'clock the morning of the first day the Rev. J. M. Lyte, B. D., District Superintendent opened with devotions. The Superintendent administered the sacrament, assisted hy Miles Williams, J. P. Price, B. F. Anderson and J. A. W. Moore. One hundred and sixty-three participated. J. A. W. Moore was elected secretary by acclamation with H. P. Gorchen and Miss Ella Robinson as assistants. The roll was called and 54 pastors and delegates were present. The District Superintendent's report was carefully prepared and beautifully worded as to the condition of the district. Reports from pastors, local preachers, exhorters and official members showed in the main substantial increases along all lines. The Superintendent in his report spoke of the increase and there is justification for the opinion that when we meet at Shelhyville on the 25th of Novemher the West-Tennessee District will b in the front rank. The following brothers preached strong sermons during the conference session: Dr. H. W. Key, B. F. Anderson, J. P. Price, H. P. Gordon, W. M. Harris, N. W. Ware and Wm. Meals. Tho various standing committees appointed by the District Superintendent made their reports and their reports were complimented by Superintendent Lyte. The committee on admission into the traveling connection reported that the following brethren had passed a satisfactory examination in the English branches and were recommended for admission on trial: W. W. Cole, William M. Harris, H. P. Gorden, Emanuel L. Easley and Willie M. Meals. The committee on ordination recommended the following for ordination: H. P. Gordon, William M. Harris and W. W. Cole. A District Conference bulletin was or-

dered printed by the conference, the first issue to be printed the first of October. Reports from twenty-four Epworth League chapters, twenty-two Ladies' Aid Societies, twenty-four Sunday School superintendents, twenty-two district stewards, fifteen Junior League Superintendent's report. Resolutions on Walden University and the following brethren: Supt. J. M. Lyte, Miles Williams and J. P. Price. The District Epworth League was organized with the following officers: President, J. A. W. Moore; First Vice-President, Donie Adkins, Second Vice-President, J. M. Huddleston; Third Vice-President, W. M. Hill; Fourth ice-President Cora Brinkley; Secretary, Ella Robinson; Treasurer, Ida Mitchell. Sunday School Convention: President, D. W. Fields; First Vice-President, D. J. Washburn; Second Vice-President, G. A. Boyd; Secretary, Mrs. Maurice Lyte; Treasurer, Elida Stewart. Woman's Home Missionary Society: President, Mrs. Fannie White, A. M.; Secretary, Mrs. B. P. Fields, B. S.; Vice-President, Mrs. Caroline Palmer; Treasurer, Mrs. Arie Easley; District, Organizer, Miss Ella Bonderant. Miss Bowman teacher in the public school at Alamo delivered the address of welcome. By request of the Superintendent J. A. Moore responded on behalf of the conference. Memphis Centenary was chosen the place for the sitting of the next District Conference. The social department of the League gave a social Saturday night. Sunday's services began with the love feast led by Bro. J. P. Price; 11:30, the sacramental sermon by J. A. W. Moore. In the afternoon W. M. Meals preached a gospel sermon and in the evening N. W. Ware preached an excellent sermon. One hundred and eighty souls had been connected and added to the church. Twelve new Sunday schools had been organized; benevolence showed an increase of $98.00 over last year's report. The SOUTHWESTERN was not forgotten. All local preachers as well as officials were urged and requested to take the paper.—J. A. W. Moore.

GUTHRIE DISTRICT

The third annual session of the Guthrie District, Lincoln Conference, convened in St. Paul Methodist Episcopal Church, August 18-22, with the Rev. W. F. Smith in the chair. After devotions E. M. Madden was elected Secretary, C. A. Wallace assistant. The District Superintendent read his report which showed an increase through the district. The pastors read their reports, showing a remarkable increase over that of last year. We hope to lead the Lincoln conference along all lines at Topeka, Kan., next March. Local preachers, exhorters, Sunday School Superintendents, Presidents of Epworth Leagues and Ladies' Aid Societies made their reports. Committee on Memoirs reported, finding that the Rev. B. H. Armstrong had been called from labor to reward. The pastor of the First Baptist Church was introduced to the conefrence, who delivered an address welcoming the conference on behalf of the Baptists of th city. Prof. A. J. Scales welcomed the conference on behalf of the Methodists. Dr. W. W. Lucas, of Meridian, Miss., Field Agent of the Foreign Mission Society, was introduced and was received with hearty applause. The Rev. J. J. Cabbell, of the Topeka District; Dr. A. B. Whitbey, of Oklahoma City; the Rev. A. W. Talbert, pastor at Boley, Okla.; Dr. D. G. Franklin, of the Muscogee District were introduced. Dr. J. E. Toombs, pastor of the African Methodist Episcopal Church, of Guthrie, was also introduced. The Rev. S. A. Stripling, a transfer of the Atlanta Conference, now pastor, addressed the conference and made a fine impression. He is a man of power and has made friends in his section.

A communication received from D. I. G. Penn was read. Sunday was a high day. Conference adjourned to meet in Oklahoma City, 1910.—E. M. Madden, Secretary.

FOREST CITY DISTRICT

The Forest City District Conferenc and Sunday School and Epworth League Convention met in Scott's Valley Methodist Episcopal Church, Mariana Circuit, August 25th, 1909, Dr. L. G. Hodges, District Snperintendent in the chair and presiding. After devotion, conducted by the District Superintendent, Dr. Hodges, the Rev. W. A. Smith was re-elected as Secretary and he appointed the Rev. J. W. Jackson as his assistant. Mr. T. M. Thornton was re-elected as Treasurer, with Miss Leona Darby as his assistant. Mrs. Victoria E. Gates was re-elected as Secretary of the Sunday School and Epworth League Convention. Miss Etta Nevells was re-elected as Treasurer, with the Rev. E. J. Pinkett, A. M., as her assistant. Nearly all of the pastors were present during the sitting of the conference and convention with fair reports. Dr. D. W. Boatner had lost church and parsonage at Brinkley in the Brinkley cyclone. He reported parsonage rebuilt and preparation on foot for rebuilding the church. The Rev. W. A. Smith had lost two churches, one by fire and one by cyclone. He reported the church lost by fire rebuilt and arrangements being made for the building of the other church. The Rev. J. W. Jackson was engaged in rebuilding the church at Forrest City. Other pastors reported some improvements in church and parsonage on their works. The benevolence was behind last year about $68.00. Revival work in progress, quite a number of accessions reported. Mrs. H. M. Nasmyth, our Superintendent of Adeline Smith Home, visited the conference and spoke to an overflowing house Thursday night. She was royally received. A handsome donation was given her for Adeline Smith Home. Dr. Barabin, M. D., spoke on Thursday night. Dr. J. M. Cox, President of Philander Smith College, visited the conference and convention and delivered his new lecture Friday night to a record breaking house, subject: "New Bottles for New Wine." A handsome donation was given Dr. Cox, for Epworth Hall. Dr. Cox is always welcome on the Forrest City District, like that electlady, Mrs. Nasmyth. The following pastors preached: B. F. Young, S. J. Brown, J. W. Burns, G. N. Johnson, J. C. Adams and Wm. Green. The following local preachers preached: M. C. Morris and W. H. King. The Rev. C. W. Whitehead, District Superintendent of the Pine Bluff District, and State President of the Sunday School and Epworth League, was an honored and acceptable visitor. His lectures and sermon will be long remembered. The convention made Dr. Whitehead a small donation to help him along in state work. Dr. Hodges, our District Superintendent, is a strong young man, level-headed and one who is full identified in the work. He is fully in the hearts of his co-workers on the district and they are loyally working together for the success of the Master's kingdom.—J. W. Jackson, Reporter.

GAINESVILLE DISTRICT

The Sunday School, Epworth League Convention and District Conference convened in St. Paul Methodist Episcopal Church, Gainesville, Ga., August 10-14. The first two days, Tuesday and Wednesday, were devoted to the Sunday School and Epworth League work of the district. Dr Z. K. Gowen, our able District Superintendent, conducted the devotional exercises. While Mrs. M. E. Baily, of Commerce, District President, presided over the celebrations of the convention, with ease and dignity. The presence of the mighty army of young folk from all over the district was an evidence of what is being accomplished for the church. The papers read on the various subjects were very strong and the discussions were able and profitable. The convention was permeated with a spirit of fraternal love, a sincere purpose and a deep interest in every item and phase of the work. The convention closed its annual session Wednesday evening. Prof. Cantrell was the very efficient secretary of the convention. Mrs. M. E. Bailey and her same cabinet were re-elected. Thus closed one of the greatest conventions of its kind ever held in the Gainesville District. Thursday morning the District Conference convened. The Rev. Dr. Z. K. Gowen, District Superintendent, conducted the devotions. The District Superintendent's remarks were timely, pointed and very appropriate. Our District Superintendent, Dr. Gowen, is the right man for the place. E. R. Miller was elected Secretary; L. P. Kimball and H. L. Phillips, assistants. District Superintendent Gowen read a most encouraging report. The pastor's report brought good news. The district was far in advance of last year in every respect, nine hundred dollars benevolent money having been raised and great revivals held in most of the charges with happy results. The following prominent men were present and represented their causes: Dr. J. W. E. Bowen, President Gammon Theological Seminary; Dr. I. G. Penn, of the Epworth League; Dr. J. C. Sherrill, returned missionary from Africa, who laid the burden of Africa heavily upon every heart. A collection of $20.25 was taken for the cause. Dr. G. W. W. Arnold, Secretary Stewart's Missionary Foundation for Africa, and a professor of Gammon Theological Seminary and Dr. W. H. Crogman, President Clark University. The roll was called and $120.00 was raised for Christian education. Dr. J. P. Wragg, Agent American Bible Society, made all feel the necessity of the Bible. Prof. Williams, the Revs. M. M. Alston, D. D., J. Griffith, Jno. Crolley, Dr. Pelice, presiding elder of African Methodist Episcopal Church, the Revs. P. H. Travis, District Superintendent of Griffin District, C. W. Adams, District Superintendent of Rome District, were introduced. Drs. Travis and Pierce addressed the conference. The Rev. Mr. Adams preached an inspiring sermon. Through the session the power of the Holy Ghost was manifest. The Revs. H. B. Wilson preached the annual sermon. Sermons also by the Revs. H. L. Phillip, P. Kimball, A. G Story, W. M. Bailey, J. F. Dorsey and E. R. Miller. For recognition of orders, A. T. Johnson and L. H. Hardy. Reception on trial in the Annual Conference, J. C. Cunningham. For license to preach, H. W. Wormer, A. B., B. D., and Henry L. Johnson. The Rev. Dr. Gowen, District Superintendent, was master of the situation Sunday at 11 o'clock and his eloquent and scholarly manner, fed and delighted all hearts. The harmony and peace, the fairness and patience exhibited by District Superintendent Gowen, the rapid and thorough expedition of the business of the conference made this sossion a record breaker. Too much cannot be said in praise of the Rev. J. A. Richie and his noble hearted people and friends for the handsome and satisfactory manner in which the 189 delegates were cared for. To add to our comfort repairs amounting to more than $600 had been made on the church and parsonage. The conference adjourned to met in 1910 at Elberton, Ga.—E. R. Miller.

STARKVILLE DISTRICT

The Epworth League and Sunday School Convention of the Starkville District convened at Buffalo Methodist Episcopal Church, Kosciusko, Miss., Aug. 25 and 27, 1909, with the President, the Rev. D. Green, in the chair and Miss Susie A. Knox, Secretary, at the desk. They were very busily engaged in the business session for two or three days and the good people of Buffalo had everything to entertain us while being there. We only regretted one thing; that was, when the hour arrived to leave that wonderful place. The welcome address was given by Miss O. M. Anderson. A number of excellent papers were read on the different subjects. We hope to enjoy another grand Epworth League and Sunday School Convention at Rockport Church, Ackerman, Miss., the ensuing years to come, September, 1910.—Miss Susie A. Knox.

LEXINGTON DISTRICT

The Lexington District Conference convened at Winchester, Ky., Aug. 18, in the Methodist Episcopal Church, of which the Rev. S. J. Turner is pastor. The Church and pastor had made ample arrangements for our entertainment. The Conference was called to order at 2 p. m. on Wednesday by our new District Superintendent, the Rev. P. T. Gorham. After holy communion the Conference was organized, with the Rev. W. H. Riley as secretary. The disciplinary routine was taken up and dispatched in good order. At the appointed time the Rev. P. T. Gorham, District Superintendent, made his report. The pastors of the district made good, full, well-rounded reports. We had good reports from local preachers, exhorters, stewards, Epworth Leagues and others. The Rev. E. A. White, District Superintendent of Ohio District, put in an appearance and found a seat among us. We were favored with excellent literary productions upon up-to-date subjects from every department of the Church. On motion by the Conference the Rev. W. H. Riley was requested to send to the various Church papers for publication the paper read by him to the Conference on "The Arabian Desert." Quite a number of local preachers were in attendance and had their licenses renewed. During the session we were favored with helpful addresses by Drs. White, Heavelow and Mrs. A. C. Stanley, of the Woman's Home Missionary Society. We selected the city of Versailles, Ky., as the seat of our next Conference. We were informed that half the money for our Conference minutes was in hand and a good start on our benevolence had been made. Congratulations were made upon the splendid run over a new road our District Superintendent made. We feel that Bishop Anderson made no mistake in putting the Rev. P. T. Gorham at the head of our district and bringing among us the Rev. [illegible] of California.—W. H. Riley.

District Conferences and Conventions

District] Conferences

District.	Place	Date.	Dist. Supt.
Annapolis	Annapolis, Md.	Sept. 22-26	Wheeler
Ft. Smith	Ft. Smith, Ark.	Sept. 23-26	Scarboro
Philadelphia	Chester, Pa.	Oct. 13-14	Monroe
Wilmington	Smyrna, Del.	Oct. 19-21	Cotton
Centreville	Oxford, Md.	Oct. 26-28	Johns
Jackson	Couparley, Miss	Nov. 3-4	Mehard
Starkville	Eupora, Miss	Nov. 23-28	Everett
Clarksdale	Beverly, Miss.	Nov. 25-28	Woolfolk

Conventions

Sept. 23-26—Ft. Smith District Sunday School and Epworth League Convention, Ft. Smith, Ark.

Sept. 23-26.—Clow District Epworth League and Sunday School Convention, Horatio, Ark.

Oct. 1-3—Muskogee District Annual Epworth League Convention, Coffeyville, Kans.

Oct. 12-14—Philadelphia District Annual Preacher's Convention, Siloam Memorial Church, Chester, Pa.

Nov. 4-7—Little Rock Conference, State Epworth League and Sunday School Convention, New Port, Ark.

Conference Notices

Special Notices

HOLLY SPRINGS DISTRICT.

The African Diamond Jubilee Convention of the Holly Springs District will convene at Calvin Church on the Holly Springs Circuit, September 24-26, 1909, the introductory sermon will be preached by the Rev. P. A. Lemons September 24th at 8 p. m. We are planning to make a great occasion, both spiritually and financially. Come and help us. J. C. Jackson.

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If sugar did not disolve in the mouth you could not taste the sweet. GROVE'S TASTELESS CHILL TONIC is as strong as the strongest bitter tonic, but you do not taste the bitter because the ingredients do not dissolve in the mouth, but do dissolve readily in the acids of the stomach. Is just as good for Grown People as for Children. The First and Original Tasteless Chill Tonic. The Standard for 30 years. Price 50c.

District Rounds

ROME DISTRICT.

Fourth Round.

Aragon, September 4-5; Cave Spring, 18-19; Robertsville 19; Cartersville 25-26; Marietta, 26-27; Taliapoosa, October,2-3; Douglasville, 9-10; Dallas and Mullens, 9; Rivertown, 16-17; Cedartown, 23-24; South Rome, 24-25; Bowdon, 30-31; Carrollton, 30, Nov. 1; Summerville, November 6-7; Chicamauga, 7-8 Villa Rica, 13-14; Temple, 20-21; Rome, First Church, 28-29; Adairsville, November 27-28; Floyd, December, 4-5. Brethren: This round of conference visitations brings us to the close of this conference year. If we reach the high water mark this conference year, begin now to raise the remainder of your full assessment for Benevolences; you cannot afford to put this important matter off until fall of the year, as there is so much depending upon the closing months that this matter of Benevolence is sure to suffer, and you will come to conference without your full assessment in hand. I stand ready to assist you any time that I can be of any service to you.—C. W. ADAMS, District Superintendent.

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LOUISVILLE DISTRICT.

Fourth Round.

Greenville, September 25-26; Eddyville, 26-27; Grand Rivers, 28; Paducah 29; Dulaney, Rev. R. D. Hines, 29; Princeton, Rev. R. D. Hines, 30; Smithland, October 1-3; Taylor Mines, 5; Morgantown, 6-7; Indian Camp, 8; Hartford, 9-10; Dundee, 11; Beaver Dam, 12-13; Leitchfield, 15-17; Bowling Green 23-24; Auburn, 25-26; Munfordville, 27; Upton, 28; Sonora, 29; New Haven, Rev. Henry Steen, 28; Lebanon Junction, 30; Boston, 30-31; Louisville, 35th St., 6-7; Louisville, Lloyd St., 6-7; Mt. Washington, 9; Waterford, 10; Louisville, Coke Chapel 13-14; Vine Grove, 16; West Point, 17; Irvington, 18; Harned, 19; Hardinsburg, 20-21; Owensboro, 27-28; Fordsville, 1; Lewisport, 2-3; Hawesville, Rev. F. P. Fielding, 4-5; Cloverport, 4-5; Louisville, Jackson St., 11-12.—H. W. TATE, District Superintendent.

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The Old Standard Grove's Tasteless Chill Tonic, drives out malaria and builds up the system. For grown people and children. 50c.

MERIDIAN DISTRICT.

Fourth Round.

DeKalb, September 25-26; Scooba, October, 2-3; Lauderdale, 5; Lake, 9-10; Forest, 12; Hickory, 16-17; Meridian, St. Paul, 22-24; Forest Ct., 28; Lillian, 30-31; Chunky, November 6-7; Garlandsville, 12; Vale, 13-14; Spring Hill, 16; Trenton, 20-21; Philadelphia, 20-21; Ft. Stevens, 27-28; Daleville, December, 16; Coy, 18-19; Rose Hill, Grove and Beth, 11-12; Meridian Ct., December, 16; Cog, 18-19; Rose Hill, 18-19; Haven Chapel, 24-26; Meridian, Southside, January 1-2; Raleigh, 1-2. My Brethren: This is the last conference and should be the best. Please notice in New Discipline the new important questions to be asked and considered. May you be able to report many souls saved and all Benevolent collections made. Be able to report something for the special "African Diamond Jubilee Collection." Bear in mind that good reports to the Annual Conference tell better of our ability than excuses for failures. Every member of Conference and all committees should be present.—Wm. McMorris, District Superintendent.

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To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbagos, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes urid acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address. Mrs. M. Summers, Box 176, South Bend, Ind.

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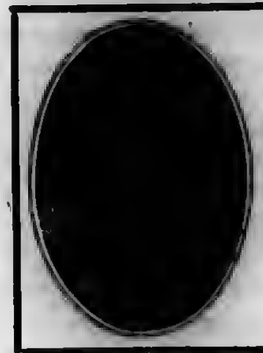
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Brethren.—The time is near at hand, in fact now is, for the observance of Southwestern Day.. We have made appeals to you through the columns of the paper to name a day and inform us.. So far but few responses have come. Our fiscal year closes on 31 of October. We are asking for 3,000 subscribers during October. They can be had with one strong effort on the part of all of our pastors. Never mind what the other fellows does. You do what you can. Upon each individual pastor's efforts depends the success of the Movement. Let no man willingly be a failure. Set apart a day for Southwestern Day. Let us know by a card when it will be. We are going to publish same. Then lend every possible energy to make this day a glorious success. We shall expect every pastor to do something.

Subscriptions Received Sept 2-18.

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Central Alabama — *B. J. Donnell*, Mrs. C. S. Patton.

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Texas, West—*E. Riley*, Dan Tillis, *S. C. Gill, Mrs. E. E. Peterson, J. H. Swann*, George Baker, R. Yarborough, Ollvia Jackson, Orfie Green, *J. Young, J. S. Wyatt, John Swanson*, William White, *R. B. Reed*, L. C. Cane, G. W. Middleton, *J. Mercer Johnson*, A. W. Shorter.

Washington—*B. T. Coard*.

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Gleanings from the Field

INDIANA

Evansville.—The Ladies Aid Society of the Bland Ave. Methodist Episcopal Church was organized January 20, 1909, by our pastor. Under the leadership of Mrs Mary L. Winfrey, June 6, 1909, we raised $193.43; July 25, 1909, we raised $32.25, total, $225.68. The amount we paid on our church lot. The work of this small number bespeaks their love and faithfulness to the church. We are praying and working, too, for the day when we can have a church that will house our congregation on all occasions. We feel that we are doing a great work, but we want to do more. We have on roll 27 members raised for all purposes for the last eight months, $293.68. Many thanks to our Bishop and District Superintendent, The Rev. D. E. Skelton for returning the third year our beloved and esteemed pastor, The Rev. Joel C. Carson. The outlook for a new church is very promising. The Rev. Carson is earnest and untiring in his labors in all departments of the church.—Mattie Johnson.

LOUISIANA

Lutcher.We wish to thank the following named young men and friends as well as members of the church for a recent successful rally in which a nice sum was realized. Geo. Cooper, Alex. Patterson, Hy. Easter, Louis Kelly, James Payne, David Jones and Rogers Hill. The pastor and family were pleasantly surprised on a recent night by a party of friends and members who brought a choice lot of groceries and a purse containing some cash. The party was led by I. E. Badie, Celeste Payne, Alex Anderson, Elizabeth Cooper, Georgiana Hays, Caroline Hays, Wm. Joseph and Mr. and Mrs. Edw. Jackson. The Rosebud Social Club was organized on last night by the pastor. The following officers were elected for six months: President, Philip Vaughn; Vice President, Tony Catholic; Secretary. Hy. Easter; Treasurer, Albert Vaughn ;Chaplin, David Jones. The club plans for an entertainment on the third Saturday night, and a rally on the third Sunday night for the purpose of helping the church in a financial way.—Chas. C. Landry.

MISSISSIPPI

Basin.—Our third quarterly Conference was held at Mt. Pleasant Church August 21-22. Our District Superintendent was absent, but was well represented by Rev. E. H. Langston. The reports showed the work in a prosperous condition both spiritually and financially. Conversions and accessions this quarter, 28. Paid the District Superintendent up in full $21.25. Paid the Pastor, $109.55. Raised for Benevolent causes, $13. Raised for the sick, $18. Subscribers to the Sonthwestern this quarter, two. Raised for all purposes $161.80. The Rev. E. H. Langston preached us three great sermons and our hearts were stirred.—D. Ray.—P. C.

Columbia.—Onr revival on this charge began on the 18th of August, and closed September 5, with 111 conversions. We had a grand time and the church is greatly revived. The ministers who assisted us during the revival were the Rev. H. W. Williams, the Rev. W. M. Pany, the Rev. E. M. Dokes, the Rev. F. Smith, and Dr. G. W. Smith our District Superintendent. Raised during the revival $137.85.—H. J. Jordan.

Collins.—Our third quarterly conference convened at Mallalieu Chapel, Saturday, September 4-5, with District Superintendent J. B. Brooks in the chair. Reports from every department of the church were received and showed some improvements along all lines. Paid District Superintendent in full. Amount raised in Conference, $1,650. We are on the upward march. —James Robinson, Pastor.

MISSOURI

Clinton.—The second quarterly Conference of St. James Chapel Methodist Episcopal Church convened July 31, 1909, with the new District Superintendent, the Rev. J. H. McAllister in the chair. He came on time, and immediately began shaking hands with the brethren and sisters; and as he did so, there was a warmth, a passion, a lighting up of the expression as you met his glance which tells so forcibly of sympathy between man and man. Miss Nevada Dunning was elected secretary. The new pastor, the Rev. W. A. Bohannon, and his officers made their reports which were encouraging in many respects. Several questions were asked during the session, some of which provoked considerable discussion. The chair decided them all with a tact and skill that would have done credit to a much older and more experienced District Superintendent. At the close of the disciplinary questions, the District Superintendent spoke in high complimentary words of the reports of the pastor and his officers. District Superintendent McAllister is a shrewd, practical man, one needing neither advice nor instruction when the routine of official work, the management of more, the detail of superintendent methods and superintendent duty is concerned. Here he is thoroughly at home. The quarterly meeting was held on Sunday, August 1, 1909. The District Superintendent preached two sermons, one at 11 a. m. and one at 8:30 p. m., each was remarkable for its practical hearing, eloquence and originality. The pastor, the Rev. W. A. Bahannon, preached the sacramental discourse at 3 p. m. His sermon was full of spiritual food. The money raised during the quarterly meeting was $23.47. Sunday, August 15, 1909, was Trustee Rally Day; and they succeeded in raising $81.57. This rally was a most brilliant success, considering the condition of the church, the opposition of others, the length of time employed in collecting the money, and the number of members contributing. The pastor and members are very jubilant over the result achieved under the progressive administration of the Rev. W. A. Bohannon. The seats in St. James Church have been rearranged so as to make two aisle instead of one. The attendance upon the public worship is large, and increasing in numbers. The Sunday School has been reorganized with an attendance of thirty scholars, and is increasing in numbers. The choir has been reorganized with fifteen members. The Prayer meeting has started up once more, and is conducted once a week, with an average attendance of fourteen. And the majority of the members are in attendance upon the class meeting. All the rest of the auxiliaries of the church are gradually being reorganized and kept busy at work. The Rev. Bohannon's administration of the affairs of the church is progressive, and justifies his appointment as the pastor of St. James. Mrs. Bohannon is also a cultured, refined young lady, a splendid worker in the church, a good organist, and betrays fine judgment and cultivated appreciation of music.—James W. Jackson.

Truesdale.—Our second quarterly Conference was held at Jonesburg, September 4-5, the Rev F. D. Avant of Montgomery City, presided. The reports were good. The Ladies Aid Society have painted the parsonage at the cost of $32.00. Mrs Lizzie Strother is the president. The Sunday School is in a fine condition, spiritually and financially. Mrs Katie Howell is the superintendent. The Rev. H. T. Canady, our beloved pastor, is moving things to the front, our watch word is onward and upward. Seven addition this quarter one conversion. Paid Pastor $105. Paid District Superintendent, $13. Benevolent, $7.—Lizzie Strother.

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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

HOUSE.—On Tuesday night at 10:25 p. m., Mr. Chas W. House, a native of Opelousas, La., and a resident of Biloxi, Miss., for thirty-seven years, passed away at his home in Biloxi, Miss. Mr. House was born in June, 1869, in Opelousas. His parents came to Biloxi in 1872. He attended the public school in this place and from boyhood was respected for his courteous and gentlemanly behavior to all. He leaves a wife, Mrs. Elizabeth House, and four sisters. Interment was made in the Biloxi cemetery. The funeral service was conducted by Dr. E. B. Young, of the First Baptist Church, and the Rev. Mr. F. L. Woods of the Methodist Episcopal Church.—F. C. Williams.

McCOY.—Gabriella McCoy, a faithful and well beloved member of Springfield, Louisiana, Methodist Episcopal Church, entered her reward August 30, 1909. Mrs. McCoy, a native of Louisiana, was born in the city of New Orleans and came to this place about 32 years ago a school teacher. She was loved and and wedded to the sainted Horace McCoy, who preceeded her to the better land three years ago. She was converted and joined the church during the pastorate of the Sainted R. O. Barrow, and has ever since lived a consistent Christian, full of zeal and earnestness. She was ever zealous for the Master's cause and faithful to all duties entrusted to her care. About one year ago Sister McCoy returned to the city, expecting to make it her home. She was advised by her pastor, the Rev. B. F. Branch, to join one of our churches in the city. Accordingly she united with Maiden Church, of which the Rev. Calvin Stanley is pastor. Her work and usefulness were soon made known to the pastor and congregation and she soon won the esteem of the entire membership. Sister McCoy's health began to fail several months ago. She decided to return to the country. She seemed much improved until the 15th day of August when she was stricken with rheumatism which confined her to her bed.

Her sister, Mrs. Orlene Dorsey, of New Orleans, was at once called to the bedside of her only sister. She was visited by the Rev. B. F. Branch to whom she expressed her faith in the Lord and her readiness to go and be with the Lord. In her death the church has lost a valiant soldier. The deceased leaves a sister, two nieces and a host of friends. The funeral was conducted by the Rev. B. F. Branch, assisted by the Rev. W. E. Nolan, of the African Methodist Episcopal Zion Church, Ponchatouls. The Rev. C. C. Clalton, of the Baptist Church, Springfield, and the writer.

GEORGE.—A. George was born in Kingston, Jamaica, some 50 or 60 years ago and came to Texas in 1871, located at Orange, and joined Salem Methodist Episcopal Church under the pastorate of the Rev. Alexander. He was united in matrimony to Miss Jane Wilder, in 1878. He served a steward, chairman of trustee board, district steward and local preacher of said church. He was married to Mrs. Ella Nancy, of Galveston, January 8, 1907. This happy couple lived together about four years. Affliction knocked at his door, which caused him to linger four years, five months and two weeks. He bore his affliction like Job. Bro. George was a faithful servant and a hard Above all, he believed in his church. working man and a good husband. He also was a great society man. He was connected with the Odd Fellows, K. of P's., Court of Calantha and Masons. During his long affliction these orders cared for him. His devoted wife nobly stood by him until his death. She spent much time in reading different portions of Scripture to him, especially did she often read Job. His request was that the Rev. Wm. Bartley would take charge of his funeral service. On May 17, 1909, his career was ended. Just a few hours before he died his wife read to him the 23rd Psalm, especially did she read the 4th verse. He smiled and said, "Yes, He is with me." The Rev. Wm. Bartley, not being convenient, the Rev. B. R. Booker, had charge of funeral ceremonies. The deceased leaves wife and stepson to mourn. The Odd Fellows and K. of P's. took charge of his remains. The church has lost a member, the community has lost a citizen and the wife has lost a husband. We extend to Sister George in her bereavement our heartfelt sympathy. The deceased died at Brenham, Tex.—B. R. Booker.

MORROW.—Lucy Morrow, born in North Carolina in the year, 1832, and died at Litig, Texas, August 26, 1909, age 77 years, 6 months and 12 days. She professed religion in 1860, was baptized in Wilborgers Creek at the Old Iline Crossing by the Rev. Jones, a white pastor. She was received in the Methodist Episcopal Church in the year 1876 by the Rev. Isaac Smith and lived a faithful member of the same until death. She was the mother of sixteen children. Seven survive her, three girls and four boys. —Mrs. Geo. Morrow.

JONES.—Died July 28, 1909, at her parents' residence, 2627 Gravier St., New Orleans, Widow Rosa Griffin Jones of the late Joseph Jones, the eldest daughter of Mr. and Mrs. Wesley Griffin, at the age of 36 years. She was a faithful member of Wesley Church, the Rev. H. Daniel, pastor, in the absence of the pastor from the city, Bro. R. J. Nash was the acting pastor By invitation of the parents the services at the church were conducted by the Rev. Dr. Pierre Landry, pastor of Haven Church, ex-pastor of Wesley and a friend of the family and Dr. A. E. P. Albert, also one of the ex-pastors of the said church. From the church the remains were followed by a large concourse of friends and relatives and deposited in the family tomb in the Girod cemetery. Peace to her ashes. —Pierre Landry.

BELLBOY.—On August 3rd, 1909, Corneal, of Waterproof, La., Bellboy, son of Mrs. Sallie Brown, died, age four years and five months. Two weeks before she lost another child. She is left alone. Our loss is heaven's gain. The funeral service was conducted by John Booker.

GRIFFITH.—Chesterfield Griffith passed into the beyond Wednesday, Aug. 11, at 10:54 p. m., at the age of 73 years. He was born a slave and was a soldier in the Civil War. He joined the Methodist Episcopal Church last year, under the Rev. H. M. Carroll, pastor of Booneville Circuit. Bro. Griffith was raised a Baptist, but always loved the Methodist Episcopal Church. The Rev. I. A. White had charge of the funeral service.

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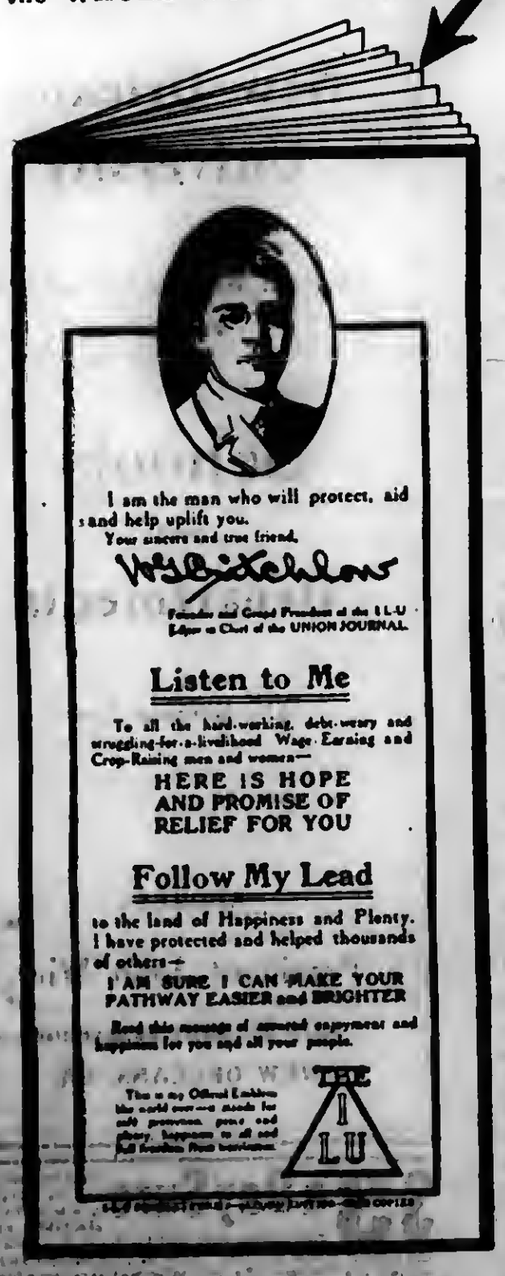
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Southwestern Christian Advocate

ROBERT E. JONES, Editor
EATON & MAINS, Publishers

NEW ORLEANS SEPTEMBER 30, 1909

Vol 43 No. 38 (i.e.) NO.39

A FOUNDATION WORK

The Board of Sunday Schools of the Methodist Episcopal Church is doing a most important and fundamental work. He who regards this movement as secondary and of little importance shows himself unfamiliar with the constructive forces of our Church and of all churches and ignores one of the most important evangelistic forces of the age. To the Board of Sunday Schools is committed the important work first of founding Sunday Schools in needy neighborhoods or, to state it otherwise, the Board of Sunday Schools is to effect through the organization of Sunday Schools the nucleuses of churches, for it will be remembered that seventy percent. of our churches were first organized Sunday Schools. Without the timely aid that has come through the organization of new Sunday Schools many churches that now flourish might not have been started.

Methodism, like other Protestant churches owes its progress largely to the ingathering of the children. Not only is the Sunday School the beginning of many churches, but it is to a very large extent, the recruiting station for the churches. Eighty-five per cent. of church members come from the Sunday Schools and a large per cent. of these are converted in the Sunday School under the direct influence of the Sunday School. Ninety-five per cent of the ministers started in the Sunday School; ninety per cent of our church workers come from the Sunday School. We cannot discontinue this important work.

The organization of Sunday Schools is a very small part of the work of the Board of Sunday Schools. It has to do with the training of Sunday school workers, the directing of Bible study, and the creating of literature upon the various phases of Sunday school work. The Board of Sunday schools seeks to care for this important work through a corps of Sunday school missionaries. The present policy of the Board, except in special cases, is to enter into agreement with an Annual Conference whereby the Annual Conference is to provide for half the salary of a missionary, the Board to provide for the other half, and this missionary shall be confined to work within the bounds of his Conference. In this way twenty-two missionaries have been employed mostly in the Northwest. The Board has continued in its service two of our most cultured and most representative men as General Sunday School Workers in the South. The salaries of these brethren come direct from the Board. These men have more than justified their appointment and vindicate every day in their work the purpose and organization of the Board of Sunday Schools. But as a Church we are very far behind other denominations. While we are contributing something like $30,000 for Sunday school work the Presbyterian church is contributing $175,000, and maintain in Oregon alone six men doing Sunday School Extension work. Our denomination is actually put to shame when our Sunday school work is compared with Sunday school work of other denominations and denominations, too, that are much smaller than we are in membership.

Has the day for Sunday School workers passed? Not by any means. There are three millions of Negro children in this country who are outside the Sunday school. In Oklahoma alone there are three hundred thousand white children who never study the word of God. In the state of Idaho out of a population of 58,000 children only 12,000 attend Sunday school, and in Oregon where there are 1,200 day school districts, in not one of which is there a Protestant Sunday school, there are over 95,000 children in Oregon alone unreached by the influence of the Sunday school. If we are to grow as a church we must give more attention to this important work.

The General Conference at Baltimore in organizing a Board of Sunday Schools sought to emphasize this important work and to give to the churches a distinct appeal along this line. The General Conference elected as a General Corresponding Secretary of the Board of Sunday Schools one of our most cultured and most scholarly ministers, the Rev. David G. Downey, D. D., who is assisted by Dr. Edgar D. Blake. These are two choice men of Methodism. The church should stand by them. Instead of expending something like $30,000 a year in this work more than $100,000 could be expended and not a penny extravagantly applied.

Our colored conferences are especially obligated to stand by this work inasmuch as we have among us, Dr. Charles C. Jacobs, of the South Carolina Conference, for the Eastern Section of our work, and Dr. Edward M. Jones, of the Central Alabama Conference, for the Western Section.

The discipline of 1908 contains the following legislature of the last General Conference:

"It shall be the duty of every pastor to cause every church under his charge to observe the last Sunday in October, or such other Sunday as may be more convenient, as Sunday School Day, and upon said day as a part of the service, he shall take a collection to be devoted to the maintenance and advancement of Sunday School work throughout the bounds of the Church. The pastor shall forward said collection directly to the Corresponding Secretary of the Board of Sunday Schools" (Discipline, 1908.)

For the observance of this Sunday School Rally Day an admirable program, edited by Dr. Charles M. Stuart, of the Northwestern Christian Advocate, has been issued. This service is at once significant, instructive and inspirational. The hymns and music are noble in sentiment and worshipful in spirit, and the entire church can easily afford to hold on the day set aside by the General Conference a Sunday School Rally, take a collection, as required by the Discipline, and send it to the general headquarters in Chicago. We should stand thoroughly by this work of the Board of Sunday Schools. Rally Day programs may be had of Dr. David G. Downey, 57 Washington Street, Chicago, Illinois, at $1.20 per hundred, including supplements, postage prepaid.

THE SUFFRAGE FIGHT IN MARYLAND

The ultra anti-Negro sentiment has won notable victories in the South and is now making its way Northward. Sometime ago, in an address before the Colored Young Men's Christian Association in the city of Washington, Senator Scott, of West Virginia said that separate cars within the District of Columbia were a possibility.

At present all eyes are turned toward the State of Maryland. Here a desperate battle is being waged for the disfranchisement of the Negro. The proposed legislation is of the most rampant anti-Negro type. The elections in the state have been quite close. The Democratic machinery, which is in power is seeking to perpetuate itself by the most desperate, unfair, and at the same time most un-American method known in our country's history, namely, to weaking the opposing party by the disfranchising of a strong element of voters of that party. To perpetuate a party the Negro is to be literally robbed of his citizenship, which was purchased at great cost.

The Democratic and the Republican parties in the State of Maryland are so nearly balanced that the carrying of an election depends upon the character and the quality of the candidates put up for office rather than upon the party to which the candidate belongs. And this is as it should be. Partisan politics are dangerous and it ought to be the rule of every true American to change his party as often as it may be necessary to stand by the principles that have the approval of his conscience and candidates that are a credit to the State and Nation.

According to the census of 1900 the State of Maryland had 60,000 Negroes of voting age and 260,000 whites. It would appear that there is no occasion for alarm of Negro domination in this instance. The plea is that the Negro holds the balance of power. It might be equally true if there were only one Negro and there were 260,000 whites. If the whites were equally divided this one Negro would be the balance of power, and therefore, following out the logic of the Democratic orators of the State of Maryland this one Negro should be disfranchised. How can it be said that 60,000 Negroes hold the balance of power any more than any other 60,000 voters in the State of Maryland? It is alleged that the Negro voters are purchasable. This is false upon the very face of it, and any one who knows the facts as they exist in the State of Maryland knows that there is a very inconsiderable part of the Negro vote that can be bought. If the Negroes could be bought the Democrats would be in the market. As a matter of fact there are more foreigners and poor whites who can be bought than there are Negroes.

The anti-Negro sentiment in the State of Maryland is determined to win at whatever cost and by whatever method. So much alarmed are these leaders in the effort to disfranchise the Negro that they have sent South for the high priests of Negro hatred. Among those who will enter into the campaign as emergency orators are Ex-Governor Vardaman of Mississippi; Congressman Heflin of Alabama; Ex-Governor Aycock of North Carolina, and United States Senator Culberson of Texas. It would appear that with this formidable array of talent it would be exceedingly easy to stir up race strife and race prejudice and to widen the chasm which is already too broad between the races.

A ray of hope in the situation lies in the fact that there has been organized a Democratic Association composed of the conservative Democrats of the State of Maryland, who are uncompromisingly opposed to the legislation that is now offered to the people of that State. If the Republican party can hold its own, reinforced by a considerable element under direction of the Democratic Association, with the Negroes alert to their own interests, we can hope that the proposed disfranchisement law in Maryland will fail, as it should.

THE CHURCH GETTING CLOSER TO LABOR UNIONS

Rabbi Emil G. Hirsch, minister of the Sinai Congregation in Chicago, in answering for the Delineator the question, "What Is the Matter With the Churches," among other things says: "As a church is suspected of conniving at social wrong provided it be mitigated by charity, its influence is correspondingly weakened over the increasing numbers that have come to regard all priests and preachers as defenders of vested rights and special privileges of the hirelings of rich owners of the pews." One of the sharpest adverse criticisms that is made upon the Church of today is its loss of grip upon the laborer, whether apparent or real we do not say. We are sure that the Church does not exist for the classes, and there are no bonds of society that would be tolerated by Jesus Christ which would mean the scorning and snubbing of the man who earns his bread by the sweat of his brow. It is exceedingly appropriate and timely that our great Church is making an effort through the Methodist Federation for Social Service to awaken interest in our immediate duty towards the laborer.

(Contiued on Page Eight.)

The Temperance Fight in the Philippines

By the Rev. Homer C. Stuntz, D. D., Assistant Secretary of the Board of Foreign Missions of the Methodist Episcopal Church

One of the best results of the organization of the Philippine Evangelical Union has been in the line of moral reforms, chiefly those that might be called temperance reforms. This Union brought together the seven Protestant churches which have taken up work in those Islands, since the American occupation made Protestant work there a possibility, and by acting together on matters of a public character they have been able to exert an influence for righteousness which would have been impossible to any one or two mission forces acting separately.

Whatever one may think of the beer canteen, there can be no question that its existence in the army at the time of the occupation of the Philippines by the American forces was the one fact which gave encouragement to the liquor interests in this nation to ship their products to Manila by the trainload, and to provide all possible facilities for the sale of that liquor, not only in the Company Canteens, but in saloons opened for that purpose in Manila and all other cities where there was a rush of American people. The first pay-day after my arrival in Manila, eight years ago, I counted eighty-two American soldiers drunk on one street in one day. Over twenty saloons within five blocks on the Escolta, or principal business street, poured out their vile stuff for the degradation of our American boys! It was horrible.

One of the first things to which the Evangelical Union addressed itself was the improvement of these conditions. A committee waited upon General Arthur MacArthur, who encouraged us in every way to carry on the fight for lessened temptations in the way of the men of the Army. But it was not until after the introduction of Civil Government on the Fourth of July, 1901, at which time William H Taft took the oath of office in McKinley Square, that real progress was made. Within a few weeks from that date, as a result of active agitation by the Union, Governor Taft issued an order compelling all saloons on the Escolta—this main business street—to move to less conpsicuous locations. The license fee was raised at one bound from $2 to $800 gold, and with the incorporation of the City of Manila, which followed soon after this, we were given as good a Sunday closing law as any of us missionaries had ever seen drawn in any home city, and the delightful thing about this law was its literal enforcement! All of this agitation was inaugurated by the Protestant ministers of the Union.

A Two-Mile Liquor Limit

This gave us some relief in Manila, but in the vicinity of the more than one hundred large and small military posts where the military forces in the Islands were quartered, saloons financed by American capital and supplied with American liquors furnished intoxicants to our soldiers, and frequently combined gambling and lower vices with their trade in drink. The Union determined to abate the nuisance, by God's help and the co-operation of the civil government. After much earnest thought and prayer they began a fight for a law that would close all saloons within two miles of any military post, thus making an "arid" tract four miles square with the post as its center. After a hard contest, in which practically all the military interests were against us, we won before the Civil Commission, and secured the two-mile limit law. This legislation went into effect almost from the date of its passage, and was sweeping in its effects. It closed over three hundred saloons and groggeries, and drove three wholesale liquor firms into bankruptcy. The liquor interests cursed the civil governor and made missionaries the objects of their most furious denunciations. But the victory was won, and we were complacent in the face of this storm of abuse. We had strengthened the hands of the government officials in smiting the liquor evil, and were content. Now, when you approach a military post in the Philippines, as a distance of two miles you will see by the side of the road a sign-board on which is painted in large letters the words, "Liquor Limit."

But the hardest battle that we fought as members of the Evangelical Union in the Philippine Islands was that for the defeat of the "highest bidder opium monopoly law" that was drafted, or worked over, from the English law on the same subject, and brought up for enactment in the summer of 1903. Under this proposed legislation it was soberly proposed by our authorities to follow the example of England in India in dealing with the opium situation, varying from that odious program in but one section of the proposed bill. That was in Section One. As a whole, the bill made over the control of the opium traffic in the Islands to the syndicate that would make the highest bid, and for three years at a time permit this capitalist, or group of capitalists, to recoup themselves for their outlay by selling the drug right and left to the people of the Islands. This is the way the English authorities "control" the opium situation in the Straits Settlements and in Hong Kong. It brings in an immense revenue.

A Crisis Appeal to America

The section of the law proposed for the Philippines was a clumsy attempt at prohibition. The section read:

"No person, not being a Chinese person of the full blood, and above the age of twenty-one years, shall chew, smoke, swallow, inject, or otherwise consume opium as a beverage,"—all of which was duly followed by the proper affixing of penalties.

Now this was plainly an attempt to keep opium from the Filipinos and Moros, Igorrotes, Gaddaness, Negritos, and all other non-Chinese persons in the Archipelago. It appeared clear to several members of the Civil Commission that it was simon-pure prohibition to all Filipinos and non-Chinese races. The Protestant ministers could not so see it. They made the following objections to this part of the bill:

1. *It was unconstitutional.* It attempted prohibition of *use*. True prohibition placed an embargo upon *a traffic*—upon overt acts. No man can be prohibited from using that which is his own.

2. *It was impossible of execution.* (1) Because Chinese and Filipinos are inextricably mixed in society and business. It would be as easy, we argued, to permit the sale of liquor to Germans in New York while forbidding it to the Irish as to permit to the Chinese what was forbidden to the Filipinos. Here would be an opportunity for graft that would open the door wide to the consumption of opium among Filipinos. (2) Because of the impossibility of detecting those who should "chew, smoke, swallow, inject, or otherwise consume" this drug. If it is difficult, we argued, to convict a man of selling liquor when the stuff is plainly before the eyes of complaining witnesses, how utterly impossible it will be to prove what a man is chewing or swallowing or injecting!

To those who were putting up the fight for the defeat of the law it was as clear as noonday that the passage of the Opium Law meant not only the wholesale degradation of the Chinese, of whom there are tens of thousands in the Philippines, but it meant the unhindered spread of the vicious habit among the Filipinos also. Therefore they fought, and fought "in the open." Interviews were had with each member of the Civil Commission. But all to no avail. We were promised a public hearing on the bill, but we polled the members of the Commission, and felt certain that it would pass into law in spite of us. Then it was that we determined to "appeal unto Cæsar"—to the American Conscience.

Meantime the hot weather came on. Members of the Evangelical Union went to China and the mountains, and to various places for recuperation, and only one or two of us were left in Manila. The crisis was near. If we were going to appeal to America, it would need to be by cable. Mails would be too slow. The date for the public hearing was fixed for July 8. It was then late in May. We had no funds. None of the senior men of other missions were left in Manila—indeed, but one new man outside our own mission. He disliked to assume responsibility in the matter. The business oppressed one or two of us like a nightmare. We prayed for guidance, and the answer seemed clear—"Appeal to Cæsar!" But funds were lacking. Cable tolls were high. It cost $1.90 a word to cable to Washington then.

On the last day of May, eighteen Chinese, together with their American attorney and a trained intreperter, came into my house on Calle Nozaleda and offered to finance the fight against the Opium Bill. They had read an address which had been delivered against the bill, and which had later been translated into one of the Chinese papers in the city, and they feared the effect of the proposed law on their community. Two of these very men had imported opium on a small scale, and would be put out of business by the new law; the majority of them were influenced by motives as pure as those that stirred the members of the Union, and their help was welcomed. The message was sent to Washington and Chicago that same night. It was sent to the International Reform Bureau, of which Dr. W. F. Crafts is the Secretary, and to the late Mr. D. D. Thompson, editor of the Northwestern Christian Advocate, at Chicago. Both of these men helped royally. Newspapers were appealed to. Bishop Thoburn was brought from Cincinnati and closeted with the authorities at Washington.

Within three weeks a telegram appeared in one of our Manila dailies in about the following words:

"The authorities at Washington have been led to request the Philippine officials to desist from further opium legislation at this time. In some unexplained manner a great volume of protest against the pending bill has been stirred up in the nation as a whole, and further investigation will precede any legislation."

A Sweeping Victory for the Right

But the officials themselves ignored the cable. They refused to say whether the newspaper report was correct, and when July 8 came the public hearing was accorded us. The writer had the honor of being chosen as spokesman for the Evangelical Union, and will always count July 8, 1903, as one of the high days of his life and service. Though we were well satisfied that the orders from Washington had killed the bill, and that all that the local authorities were trying to do was to "save face," as the Chinese put it, we went into the day to make conscience at least on the entire subject. For more than three hours the debate went forward, and late in the afternoon the bill went on the table by a safe majority. Almost immediately a commission was created, consisting of the Chief of the Board of Health (an American physician of high rank), Bishop Charles H. Brent of the Protestant Episcopal Church in the Islands, and Dr. Albert, a prominent Filipino physician. This commission was sent to Formosa, Japan, China, Malaysia, and Burmah. As the net result of the entire fight, inaugurated and carried to a finish by the Protestant bodies in the Islands, and seconded by good friends in Washington and the prayers and help of thousands of earnest friends of reform in this nation, *we now have—since March 1, 1908—Congressional prohibition of the importation and sale of opium in the Philippines except for medicinal purposes!*..A curious feature of the new law is that confirmed Chinese users of the drug are permitted certain quantities, under medicinal prescription, on condition that they take out licenses as the victims of the opium habit, and present these licenses to the registered pharmacists, who alone are authorized to handle the drug, as their warrant for securing the infinitesimal portions on which they are "tapering off" the habit! There are now about five thousand such licenses.

The last great reform supported by the Union was that directed against gambling in cockpits and on racetracks. It was begun by the Rev. George A. Miller, in what was called the Moral Progress League, but was backed by the Union. It closed hundreds of cockpits, and placed decent anti-gambling laws upon the Philippine statute books.—*In the Sunday School Times.*

New York City.

It is astonishing how soon the whole conscience begins to unravel if a single stitch is dropped. One little sin indulged makes a hole you put your head through.—*Charles Buxton.*

Just to be good, to keep life pure from degrading elements, to make it constantly helpful in little ways to those who are touched by it, to keep one's anger irratability—that is an idea as noble as it is difficult. —*Edward Howard Griggs.*

If you have not slept, or if you have slept, or if you have headache,or sciatica, or leprosy, or thunder stroke, I beseech you, by all angels, to hold your peace, and not pollute the morning, to which all the housemates bring serene and pleasant thoughts, by corruptions and groans.—*Emerson.*

Gilbert Haven's Birthday

By Bishop W. F. Mallalieu

In the ancient town of Walden, Mass., some five miles from Boston, Gilbert Haven first saw the light of day on the 19th of September, 1821.

Surely it will be most fitting, that in all the Churches of our twenty colored Conferences, this day should be celebrated. The people ought to know that in all the history of this country they have had no better, no abler, no more sincere friend than Gilbert Haven. He espoused their cause when it was unpopular, and stood by them amid all the changes of slavery and freedom.

It will show a suitable appreciation of his work and worth if all the preachers in these Conferences would preach a sermon in his memory, on his birthday, which this year comes on Sunday, and so making its observance especially proper for a Sunday sermon.

And it must be manifest that it would also be a good time to take a subscription for the endowment of the Gilbert Haven Professorship in the West Liberia College. At least $10,000 is needed for this purpose—and it can be given, and very gladly given for such an enterprise. It will be remembered that Bishop Haven contracted the sickness that finally resulted in his death, while on an official visit to Africa. Let us take care that his memory be perpetuated by the endowment of this Professorship.



BIRTHPLACE OF BISHOP GILBERT HAVEN,—MALDEN, MASS.

Betterments

By Bishop Henry W. Warren, D. D.

This is a law term, signifying improvements to real property, adding to its value beyond mere repairs.

One misses the main point of the Scripture if he is not horoughly possessed of the idea that the Christian life is a continual progression, development, unfolding and growth. The Christian is "born again," a child, but he is to "grow in grace" "till he comes unto the full-grown man, unto the measure of the stature of the fullness of Christ." "If any man be in Christ, he is a new creation." The new creation of the world on the first day was a great way from the perfect world by Adam trod on the seventh. How the Scriptures burn with exhortation that we are to "be no more children," but to grow in knowledge and grace, grow up even into Christ in all things. Such a one groweth into a holy temple in the Lord, fit for the indwelling of the Holy Ghost. The ideal is to "be perfect, even as the Father in heaven is perfect." Like father, like child. Surely there is room enough in the infinity of God to grow in knowledge of him, and enough possibility of growth in the love-faculty of man to increase in love.

The world teaches the same thing as the Word. World evolution was an age-long process. A seed is great only in its possibilities. It is a long way from the elementary radicle to the radiant rose or the luscious fruit. Arrested development anywhere between means impoverishment or utter loss of flower and fruit. Dwarfs, physical or spiritual, are a painful spectacle to God and man.

The new birth, or new creation, demands on the part of man firm determination, thorough consecration, great faith, sometimes agony. But the consequent life of development to higher ideals and care not to fall away from grace already attained, demands a life-long continuance of every endeavor used to begin it. To indicate soul growth the Scriptures use "au vano," a strengthened form of verb, while an unstrengthened form can indicate the enormous growth of a Sequoia Gigantea.

Many times more Scripture exhortations and directions are lavished on Christians to develop and perfect their lives than on men to begin that life. And with good reason. Many who have "named the name of Christ" have not "departed from all unrighteousness." The old doctrine of "Once in grace, always in grace," is a dear delusion. Bad habits spring up from roots not quite dead or from receding from the enemy. Men fail to "provide for honest things" not merely in the sight of God but of men also. Some church-members rely so much on the grace of God for forgiveness that they do not keep up the standards of morality of the outside world. They are not even good-mannered and polite to God. They have his letters and forget to read them. They receive his boundless gifts, and forget to say "Thank you." Many are so foolish that having "begun in the Spirit," they think to be "perfected in the flesh" and the works thereof.

There is no reason why the early part of one's religious experience should be more rich and joyous that later eras; no reason why the ecstacy of first love should lapse into mere duty. Paul said near the end of his race. "I am exceedingly joyful in all my afflictions."

The duty of the ministry, leaders of the people, is clear. It is to hold in perpetual vision the fact that spiritual life must grow by "grace upon grace," from more to more; that stagnation is death. Even St. Paul said: "Not that I have already obtained, or am already made perfect, but I press on, if so be that I may lay hold on that for which also I was laid hold on by Jesus Christ." He says: "I am ever stretching forward to the things which are before. I press on toward the goal unto the prize of the high calling of God in Christ Jesus." And he goes on to exhort: "Let us, therefore, as many as are complete of labor, growth, mental and moral character (Strong's definition of "teleios") be like-minded, and push and press and stretch continuously to the mark as I do." It was not for application in his day only that he said: "Many walk of whom I have told you often, and now tell you weeping, that they are enemies of the cross of Christ, whose end is perdition, whose god is the belly, and whose glory is their shame, who mind earthly things."

Preachers must be more than expounders of theology; they must be masters of its application. The way to heaven is a journey, not merely a jump. If the pilgrim lies down at the foot of Hill Difficulty instead of climbing it, he is not only liable to be hindered in his journey, but to lose his "roll" of assurance, temporarily if not altogether.

A missionary in China said his people eagerly accepted Christianity, and continued in their usual sins. He thought he must cut them all off, and begin again. Then he thought he could not lose all his labor in that way, so he began to preach on the sins one by one that they were inclined to. They said they never thought of these things as sins before, and eagerly renounced them all. No doubt the Lord "winked at" the sins of ignorance in the people, but would he have condoned the preacher's failure to have enlightened them?

The preacher's opportunities are many; by Scripture reading, incidental allusion, natural ilustration, in public ministry and private talk he can prevent his people from becoming savorless "salt" and dim or extinguished "lights of the world." Whether he agrees with Bishop Butler that conscience is a distinct faculty, or with Whewell that it is an exercise of reason applied to moral data, or with Schleirmacher that it is a sense of duty, he can and ought to strengthen the sense of its authority, enlarge the field of its application, and induce a sudden obedience to its dictates.

Such a pastor will be able to show many samples of "what is the riches of the glory of God's inheritance in his saints," and make them fit to be taken into God's heaven, and sit down on the throne with Jesus Christ, without either of them being ashamed. —*In Pittsburg Christian Advocate.*

Under Adverse Conditions

It is well for every Christian worker to remember that many a very successful issue of labor has been produced under adverse conditions. The laborer for Christ has met occasions when the condition was such that it looked as though it were entirely useless to continue further in the work of well-doing in a particular locality; and yet, even there, the truth taught or proclaimed resulted most blessedly. A Southern minister, in an article in the *Cumberland Presbyterian,* of Nashville, tells of his experience, over twenty years ago, and shortly after his ordination. His presbytery sent him to a place which was far from religious influences, and where preaching was rarely heard. The place was fifteen miles from his own home, and the church building was a dilapidated old structure, which was the object of frequent attacks by the bad boys of the neighborhood. He says: "On one occasion, while I was trying to preach, one of those same bad boys sat just inside the door and made faces at me, and raised quite a giggle among his companions. I told him that I was willing to be a monkey show for him if it might prove the means of saving his soul. Some few months later, while I was holding protracted services at that place, this same young man came rushing up the aisle. Sprawling, he threw himself upon the floor, as he cried out, 'Then, pray for me, and pray fast, or I'm a goner.' A brother knelt beside him and prayed for him. There was short but desperate struggle in prayer. Then the scoffer arose, giving thanks to God for deliverance from sin."

That minister succeeded for God under adverse conditions. At one time it did not appear likely that the young man would ever yield to gospel persuasions. If this minister had been like some other preachers he would have quit going to that place, after receiving such treatment once or twice. It certainly was very annoying, and many a sensitive young preacher would have felt that he could no longer endure the badness. But let every preacher remember that many thousands of very ungodly persons, bent upon opposing and hurting Christians, have at last yielded their heart to Christ.—*C. H. Wetherbe...*

Life is full of new beginnings. Some change may come, something is sure to come, to close one and begin another. Life is planned just so, * * * that there should be a break from former link and habit, often from imperfection and mistake, and a clear, clean start for thefulfillment of the best one has grown to, even in desire, unhampered by the poorest one has ever happened to be, or to get credit for.—*Mrs. A. D. Whitney.*

THE CHRISTIAN LIFE

Service

By Blanche E. Dunham

I do not need to know what stones and stubbie
  Have bruised and hurt my sister's tender feet,
Mine but to lead her for one restful moment
  Where wayside grasses spring up cool and sweet.

I may not know on what fierce field of conflict
  My brother man received his battle scars,
Or on what plains of agony he suffered,
  Lying all night beneath the watching stars;
The tale belongs to him and to his Maker—
  For record of the past I may not call;
Where angels pause, I would not seek to enter.
  I know he is my brother, that is all.
I need not know what load the pilgrim carries,
  I may not peep within that covered pack;
But I can place a hand beneath the burden
  To help along upon the upward track.

Our earth sight ever shall be finite,
  But with the Infinite we share the right divine,
On aching wound and smarting bruise and blister
  In soothing drops to pour the oil and wine.

To love is greater than to reason,
  To serve is beter than to know;
The God that limited our human vision
  Decreed for us that it is better so.

—*Zion's Herald.*

To Dishearten or to Cheer

By T. H. Darrow, M. A.

My brethren that went up with me made the heart of the people melt: but I wholly followed the Lord my God.—Joshua xiv. 8.

1. In the narrative in Numbers xiii, which relates the experience of the two spies, perhaps the most noteworthy point is the report which they brought back from Hebron. Nothing else which they saw appears to have astonished them like the ancient fortress, garrisoned by the Anakim. And in the vine-clad valley below the hill of Hebron they gathered that immense cluster of grapes which has made Eshcol a proverb for fruitfulness unto this day. Yet for true Israelites Hebron surely had one treasure more impressive than any giants and more desirable than all the fruits of the earth. There lay "the cave of the field of Machpelah which is before Mamre"—which the father of the faithful had purchased for a possession of a burying-place. That Campo Santo already contained the dust of Abraham and Isaac and Jacob. And we might have expected such a sepulchre to preach courage to the children of the patriarchs who had sojourned in the land of promise, and laid their bones as strangers in the soil which their sons should afterwards receive for an inheritance. When Demosthenes strove to rouse the utmost loyalty of his countrymen, he invoked "the dead at Marathon", And in like manner all the hopes and promises which inspired the chosen race must have cried aloud to them from the ancestral cave of Machpelah.

2. Few maladies are more contagious than cowardice. Bunyan had this passage in mind when he pistured those two arch-hinderers, Mistrust and Timorous, alarmed at the sight of the lions outside the House Beautiful, and daunting poor Christian by their evil report concerning the way. "The further we go, the more danger we meet with; wherefore we turned and are going back." So the fatal result wrought by the words of these timid spies told graphically in the first chapter of Deuteronomy: "Our brethren made our heart to melt."

3. We may discourage and dishearten our fellow pilgrims in more ways than one—by indirect influence as well as by cowardly counsel. Some persons darken the sunshine of a household by morbid complaints about their own ailments. Others, again, give way to moods of sullen dejection and despondency. Others, by indulging a fretful, peevish temper, go far to make their friends as miserable as themselves. Others spread all round them the infection of their own listless, selfish indolence. Dante has pictured the doom of the wilfully discontented, who confess that their sentence is just:

"Gloomy were we in the sweet air that is gladdened by the sun, carrying sullen, lazy smoke within our hearts; now lie we gloomy here in the black mire."

4. On the other hand, there are certain Christians whom you never meet without being cheered by their generous hopeful "geniality of strength." They add sunshine to daylight. They have faith and couarge enough to spare. Their very countenances are a continual *Sursum corda.* And they make us ashamed of our melancholy, our slackness, our self-pity, our craven-hearted fears. Christians like these not only rebuke despondency, they help us to dispel it. They nerve and brace the soul for fresh ventures in faith and sacrifice. They not only show us the fruit of God's promised land, but they testify, "Let us go up at once and possess it, for we be well able to overcome it." In a word, they bear witness that the Christian experience is a real and attainable victory.

5. When we begin to count up the names of those friends who have helped us most effectually in the holy life, do we not remember some saints buried in the Machpelahs of memory, whose very sepulchres bid us be strong and of good courage? There are "graves in the spirit's Palestine" which make their despair impossible. Surely the blessed dead remain our helpers still. They join hands with us across the shadows. They prophesy for us that peace which they themselves have entered on already. "Be brave," they whisper, "be patient, for God is faithful. Once we fared on earth even as you are faring; but now—as it was with us in the beginning so it never more shall be: for sorrow and doubt are gone."

6. May Christ forgive us, because we have so often hindered His little ones, unawares, instead of helping them. May He teach us to walk day by day as children of light, in the everlasting sunshine. May He anoint us with that radiant courage which can support the weak, and speak liberty to the captives and the opening of prison to them that are bound. May He transform our character and temper so that they whisper continually to the feeble and faint-hearted, "Be of good cheer."

—In "The Upward Calling."

Go on Simply

Do not scrutinize too closely whether you are doing much or little, ill or well, so long as what you do is not sinful, and you are heartily seeking to do everything for God. Try as far as you can to do everything well; but when it is done, do not think about it. Try rather to think of what is to be done next. Go on simply in the Lord's way and do not torment yourself. We ought to hate our faults; but with a quiet, calm hatred, not pettishly and anxiously. We must learn to look patiently at them and win through them the grace of self-abnegation and humility. Be constant and courageous and rejoice that He has given you the will to be wholly His.—*Baptist Courier.*

The Child's Interpretation

In one of Dean Stanley's sermons to children, preached at Westminster Abbey, he told the following story: "There was a little girl living with her grandfather. She was a good child, but he was not a very good man; and one day, when the little child came back from school, he had put in writing over the bed, 'God is nowhere,' for he did not believe in the good God, and he tried to make the little child believe the same. What did the little girl do? She had no eyes to see, no ears to hear, what her grandfather tried to teach her. She was very small. She could read words of one syllable at a time; she rose above the bad meaning which he tried to put in her mind; she rose, as we all ought to rise, above the temptation of our time; she rose into a higher and better world; she rose because her little mind could not do otherwise, and she read the words, not 'God is nowhere,' but 'God is now here.' That is what we all should strive to do. Out of words which have no sense, our eyes, our minds, ought to be able to read a better sense."—Selected.

All God's Flowers

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Whom We Believe

"I know whom I have believed." So wrote Paul to Timothy. It was an aged man giving to a younger man the ripest, richest result of his life's experience. The words point out the intensely personal character of religious experience—the trust of persons in a Person—and by so much they condemn the shallowness of those sentimental fancies, or cold abstractions, which resolve our Heavenly Father into a vaporous "All," or which tell us who are of yesterday and of the dust that we must be "transcendent," or "theosophic." Paul's heart gripped a personal Christ, and so was at rest; and though the silvered head of the apostle was severed from the worn, weary body by the cruel Roman steel, nothing in either life or death could separate him from his living, loving Lord. When the elder Dr. Alexander, of Princeton, was about passing away, a friend to comfort him repeated these words of Paul; but, with that inexactness which mars the scriptural quotations of some people, got it, "I know in whom I have believed." The old Doctor immediately and peremptorialy corrected him, and repeated with fervor: "I know *whom* I have believed"—for he could not abide so much as a preposition between him and his Lord. No language can express the nearness of the believing soul to the Master it adores. We know in a measure what to believe, we know indeed in whom to believe, but best of all we know whom we believe.—*In Zion's Herald.*

"It is well to be cheerful of disposition, to wear a bright face, to speak in a happy tone. to be lively in action—it 'doeth good like a medecine,' is a tonic to others as well as a benefit to one's self. It is as infectious as disease, encouraging good spirits about one, as well as stimulating healthy views of life in one's own mind."

OUR YOUNG PEOPLE

Just Suppose

If every boy and every girl,
Arising with the sun,
Should plan this day to do alone
The good deeds to be done—

Should scatter smiles and kindly words,
Strong, helpful hands should lend,
And catch each other's wants and cries,
Attentive ears should lend,

How many homes would sunny be
Which now are filled with care!
And joyous, smiling faces, too,
Would greet us everywhere.

I do believe the very sun
Would shine more clear and bright,
And every little twinkling star
Would shed a softer light. —*Exchange.*

How Major Got In

Henry and Walter Metz looked down the road for the twentieth time in an hour. Mr. Metz had been away for three days, and he had promised to bring them a pony when he returned. Presently their patience was rewarded, for they saw their father coming, and the dearest little pony was tied behind his buggy.

"He is just splendid. I think he is lots nicer than John Dunn's," said Henry, when the pony had been looked over very carefully. "What shall we call him papa?"

"The owner of the pony farm called him Major, for he holds his head up like a soldier does," was the answer.

"We'll call him Major, too," they agreed.

The days that followed were happy ones for the boys, and Major had enough attention to spoil any pony. "He just follows us around like a dog," Henry often said.

"When we go into the yard he acts as if he wanted to go with us. If he could speak I think he would say, 'Don't leave me in the lot alone.' He is just the smartest pony that ever was," was Waltre's comment.

One day the boys were in the house and Mrs. Metz called them. She pointed to the kitchen door, and there stood Major, quietly looking in. "Who left the gate open?" she questioned.

"Henry was in the lot last," Walter said quickly.

"I closed the gate, though. I remember, for Major was right there, and he tried to push in," Henry responded. "I can't see how he got in; I'm sure he couldn't climb over the fence," he finished.

"He came through the gate, for it is open," his mother assured him.

The boys could scarcely wait to tell their father about it. "Somebody left the gate unhooked," was his verdict. "Major is clever, but he couldn't unhook the gate if it was closed tight."

Theree days later Major appeared on the porch again. Everybody declared the gate had been shut and latched, and how he got in still remained a mystery. Mr. Metz insisted that the boys were not careful, but they declared they were.

"Boys, come here quick!" Mrs. Metz called the next morning immediately after breakfast.

The two boys rushed out on the porch and saw Major trying to open the gate with his teeth. He tried again and again, and finally the hook yielded. He walked up to the little group and nodded his head, as if to say, "I am here, too."

"Major, you are a cute one!" Walter exclaimed, throwing his arms around the pony's neck. "Papa, I always said he was a mighty smart pony, and now he has proven it."

"I guess I'll have to take back what I said about him," laughed Mr. Metz. "And I'll buy a new latch for that gate. I'll be sure to get one that a smart pony like Major can't open."—*Sarah N. McCreery, in the Advance.*

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As there comes a warm sunbeam into every cottage window, so comes a love-beam of God's care and pity for every separate need—Nathaniel Hawthorne.

With "K"

An American professor, traveling abroad with his wife and daughter, was recently invited to spend a few days in the country with a distinguished Englishman who had some years ago, for his services to science, received the honor of knighthood. The Americans were belated by an accident, and the tired little Francine, who had fallen asleep in her father' arms, was not aroused by the arrival, but was put at once to bed.

The next morning she woke early, dressed, and slipped out into the garden before her parents were astir. There she found her host, Sir John, who was a notably early riser, and the two struck up an acquaintance which, by the time they came in together, hand in hand, to breakfast, had evidently progressed far toward intimacy.

"Well, Francine," her hostess asked, "what have you and Sir John been talking about? America?"

"O, no," answered Francine, joyously. "We talked most about him. I asked him if some day he wouldn't show me his knight clothes."

"Francine!" ejaculated her mother. "Good gracious, child, I hope—"

"O, yes, mamma, it's all right," said Francine, cheerfully. "I saw he looked surprised, so I stopped to think, and said right away, 'With a "K," you know, sir'; and I explained I'd never met a knight before; and of course I knew he wouldn't wear armour and things every day any more than the king and queen do their crowns, but I did wish, if he kept them where it wouldn't mean too much unpacking, he'd let me see them sometime, and he's been ever so nice about it. He says he's awfully sorry he never wears any kind but the one that hasn't a "K," not even on state occasions."

There was a burst of laughter. Francine ate tranquilly till it died away, and then concluded her narrative:

"So he's going to take me to see his crusading ancestors on tombs this afternoon instead. He thinks they'll do. He says they're lying full length, in full armor, and they'd look a lot more comfortable in pajamas, only he s'poses in their time even nighties had a "K."—*Youth's Companion.*

A Word for You

You are learning a trade, my boy. That is a good thing—it is better than gold—brings a large premium. But to bring a premium, the trade must be perfect—no plated silver affair. When you go to learn a trade do so with the determination to win, to be at the head of the line, to depend upon yourself for position, and holding it. Make up your mind what you will be, and be it. Do not whiffle around, but hold your upper lip close down, and labor for the future. Determine in your mind to be a good workman, or let the job out.—*Selected.*

He Was Stuck Up

"Mamma, is that bay rum in the bottle on your table?"

"Mercy, no, dear!" she replied. "That is mucilage."

"O!" said little Johnny, perhaps that's why I can't get my hat off."—*The Methodist Recorder.*

There is only one real failure in life possible; and that is, not to be true to the best one knows.—Canon Farrar.

Breathing

The following is a copy of a composition on "Breathing," written by a boy in a Yorkshire school:

"Breath is made of air. If it wasn't for our breath, we should die when we slept. Our breath keeps the life a-going through our nose when we sleep. Boys that stay in a room all day should not breathe. They should wait till they get outdoors. Boys in a room make carbonicide. Carbonicide is poisoner than mad dogs. A heep of soldiers was in a black hole in India, and a carbonicide got in and killed nearly every one afore the morning. Girls kill the breath with corsets that squeezes the diagram. Girls can't run or holler like boys because their diagram is squeezed too much."—*Children's Answers.*

Time for Reading

I can not keep on my feet long at a time, but I can "keep going" on busy days of housework, by resting five minutes of every hour, and invariably read something while I rest. This keeps me from yielding to the restless desire to get back to work again.

For years this has been my plan, and though there are few days when I can sit down for an hour's steady reading, I think I average a book a week, besides several magazines and the daily paper, which is doing pretty well.

I believe the secret of finding time to read is in having a great desire to read. There is a good deal in the old saw, Where there's a will there's a way. Of course, I will confess that I don't emhroider initials on one single tablecloth, napkin, towel, sheet, or pillowcase, and I never hemstitch, not because I consider these things wrong, but because I prefer to read. The woman who does those things should not say she can not find time to read, but that she prefers monograms and hemstitching.—*Harper's Bazar.*

To Be Kept from Anger

Elizabeth Harrison, president of the Chicago Kindergarten College, tells the following incident which may well illustrate how a child may be led through instruction and imitation: A beautiful mother who trusted God and lived daily in His presence had a boy four years of age and a little two-year-old girl. The little son was impetuous and impulsive, and in anger said harsh things to his little sister, even at times striking her. The three were in a room one day when the boy broke out in anger. The mother very quietly called him to her. "Philip," she said quietly, "it makes mother feel very sad to hear you speak that way to little sister." "I know it does, mamma," replied the boy, already penitent, "but I just can't help it." The mother dropped her sewing and picking up her boy said quietly: "Do you know, Philip, that sometimes you make mamma feel just that way about you? Would you like to know what I do to keep from speaking cross words to you?" The boy looked up into her eyes and said, "Yes." "When I feel the quick, angry words coming up I shut my eyes for a moment and say, 'Please, God, help me to be strong.'" said the mother. The boy made no reply, but, kissing his mother, slipped from her lap and went back to play with sister. In a very short time he was angry again and with his arm in the air ready to strike, he cried, "You sha'n't do that, sister." But immediately he caught himself and shut his eyes tight. His arm dropped to his side. When he opened his eyes he said in quiet, tones, "All right, sister, you can have that, I will take this."

—*Exchange.*

To a mighty faith the heaping up of obstacles is only a stimulus; the higher they rise, the greater the inspiration.—*Josiah Strong.*

Prompt Obedience

She once wrote a story
And rolled it up tight,
Addressing it clearly,
With postage just right;
Then wrote on the flap
Of the wrapper that hid it,
"Return to Miss Jones"—
And the editor did it!

—*Lippincott's.*

THE CHRISTIAN LIFE

Service

By Blanche E. Dunham

I do not need to know what stones and stubble
  Have bruised and hurt my sister's tender feet,
Mine but to lead her for one restful moment
  Where wayside grasses spring up cool and sweet.

I may not know on what fierce field of conflict
  My brother man received his battle scars,
Or on what plains of agony he suffered,
  Lying all night beneath the watching stars;
The tale belongs to him and to his Maker—
  For record of the past I may not call;
Where angels pause, I would not seek to enter.
  I know he is my brother, that is all.
I need not know what load the pilgrim carries,
  I may not peep within that covered pack;
But I can place a hand beneath the burden
  To help along upon the upward track.

Our earth sight ever shall be finite,
  But with the Infinite we share the right divine,
On aching wound and smarting bruise and blister
  In soothing drops to pour the oil and wine.

To love is greater than to reason,
  To serve is beter than to know;
The God that limited our human vision
  Decreed for us that it is better so.

—*Zion's Herald.*

To Dishearten or to Cheer

By T. H. Darrow, M. A.

My brethren that went up with me made the heart of the people melt: but I wholly followed the Lord my God.—Joshua xiv. 8.

1. In the narrative in Numbers xiii, which relates the experience of the two spies, perhaps the most noteworthy point is the report which they brought back from Hebron. Nothing else which they saw appears to have astonished them like the ancient fortress, garrisoned by the Anakim. And in the vine-clad valley below the hill of Hebron they gathered that immense cluster of grapes which has made Eshcol a proverb for fruitfulness unto this day. Yet for true Israelites Hebron surely had one treasure more impressive than any giants and more desirable than all the fruits of the earth. There lay "the cave of the field of Machpelah which is before Mamre"—which the father of the faithful had purchased for a possession of a burying-place. That Campo Santo already contained the dust of Abraham and Isaac and Jacob. And we might have expected such a sepulchre to preach courage to the children of the patriarchs who had sojourned in the land of promise, and laid their bones as strangers in the soil which their sons should afterwards receive for an inheritance. When Demosthenes strove to rouse the utmost loyalty of his countrymen, he invoked "the dead at Marathon", And in like manner all the hopes and promises which inspired the chosen race must have cried aloud to them from the ancestral cave of Machpelah.

2. Few maladies are more contagious than cowardice. Bunyan had this passage in mind when he pistured those two arch-hinderers, Mistrust and Timorous, alarmed at the sight of the lions outside the House Beautiful, and daunting poor Christian by their evil report concerning the way. "The further we go, the more danger we meet with; wherefore we turned and are going back." So the fatal result wrought by the words of these timid spies told graphically in the first chapter of Deuteronomy: "Our brethren made our heart to melt."

3. We may discourage and dishearten our fellow pilgrims in more ways than one—by indirect influence as well as by cowardly counsel. Some persons darken the sunshine of a household by morbid complaints about their own ailments. Others, again, give way to moods of sullen dejection and despondency. Others, by indulging a fretful, peevish temper, go far to make their friends as miserable as themselves. Others spread all round them the infection of their own listless, selfish indolence. Dante has pictured the doom of the wilfully discontented, who confess that their sentence is just:

"Gloomy were we in the sweet air that is gladdened by the sun, carrying sullen, lazy smoke within our hearts; now lie we gloomy here in the black mire."

4. On the other hand, there are certain Christians whom you never meet without being cheered by their generous hopeful "geniality of strength." They add sunshine to daylight. They have faith and couarge enough to spare. Their very countenances are a continual *Sursum corda.* And they make us ashamed of our melancholy, our slackness, our self-pity, our craven-hearted fears. Christians like these not only rebuke despondency, they help us to dispel it. They nerve and brace the soul for fresh ventures in faith and sacrifice. They not only show us the fruit of God's promised land, but they testify, "Let us go up at once and possess it, for we be well able to overcome it." In a word, they bear witness that the Christian experience is a real and attainable victory.

5. When we begin to count up the names of those friends who have helped us most effectually in the holy life, do we not remember some saints buried in the Machpelahs of memory, whose very sepulchres bid us be strong and of good courage? There are "graves in the spirit's Palestine" which make their despair impossible. Surely the blessed dead remain our helpers still. They join hands with us across the shadows. They prophesy for us that peace which they themselves have entered on already. "Be brave," they whisper, "be patient, for God is faithful. Once we fared on earth even as you are faring; but now—as it was with us in the beginning so it never more shall be: for sorrow and doubt are gone."

6. May Christ forgive us, because we have so often hindered His little ones, unawares, instead of helping them. May He teach us to walk day by day as children of light, in the everlasting sunshine. May He anoint us with that radiant courage which can support the weak, and speak liberty to the captives and the opening of prison to them that are bound. May He transform our character and temper so that they whisper continually to the feeble and faint-hearted, "Be of good cheer."

—In "The Upward Calling."

Go on Simply

Do not scrutinize too closely whether you are doing much or little, ill or well, so long as what you do is not sinful, and you are heartily seeking to do everything for God. Try as far as you can to do everything well; but when it is done, do not think about it. Try rather to think of what is to be done next. Go on simply in the Lord's way and do not torment yourself. We ought to hate our faults; but with a quiet, calm hatred, not pettishly and anxiously. We must learn to look patiently at them and win through them the grace of self-abnegation and humility. Be constant and courageous and rejoice that He has given you the will to be wholly His.—*Baptist Courier.*

The Child's Interpretation

In one of Dean Stanley's sermons to children, preached at Westminster Abbey, he told the following story: "There was a little girl living with her grandfather. She was a good child, but he was not a very good man; and one day, when the little child came back from school, he had put in writing over the bed, 'God is nowhere,' for he did not believe in the good God, and he tried to make the little child believe the same. What did the little girl do? She had no eyes to see, no ears to hear, what her grandfather tried to teach her. She was very small. She could read words of one syllable at a time; she rose above the bad meaning which he tried to put in her mind; she rose, as we all ought to rise, above the temptation of our time; she rose into a higher and better world; she rose because her little mind could not do otherwise, and she read the words, not 'God is nowhere,' but 'God is now here.' That is what we all should strive to do. Out of words which have no sense, our eyes, our minds, ought to be able to read a better sense."—Selected.

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"Francine!" ejaculated her mother. "Good gracious, child, I hope—"

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I believe the secret of finding time to read is in having a great desire to read. There is a good deal in the old saw, Where there's a will there's a way. Of course, I will confess that I don't embroider initials on one single tablecloth, napkin, towel, sheet, or pillowcase, and I never hemstitch, not because I consider these things wrong, but because I prefer to read. The woman who does those things should not say she can not find time to read, but that she prefers monograms and hemstitching.—*Harper's Bazar.*

To Be Kept from Anger

Elizabeth Harrison, president of the Chicago Kindergarten College, tells the following incident which may well illustrate how a child may be led through instruction and imitation: A beautiful mother who trusted God and lived daily in His presence had a boy four years of age and a little two-year-old girl. The little son was impetuous and impulsive, and in anger said harsh things to his little sister, even at times striking her. The three were in a room one day when the boy broke out in anger. The mother very quietly called him to her. "Philip," she said quietly, "it makes mother feel very sad to hear you speak that way to little sister." "I know it does, mamma," replied the boy, already penitent, "but I just can't help it." The mother dropped her sewing and picking up her boy said quietly: "Do you know, Philip, that sometimes you make mamma feel just that way about you? Would you like to know what I do to keep from speaking cross words to you?" The boy looked up into her eyes and said, "Yes." "When I feel the quick, angry words coming up I shut my eyes for a moment and say, 'Please, God, help me to be strong.'" said the mother. The boy made no reply, but, kissing his mother, slipped from her lap and went back to play with sister. In a very short time he was angry again and with his arm in the air ready to strike, he cried, "You sha'n't do that, sister." But immediately he caught himself and shut his eyes tight. His arm dropped to his side. When he opened his eyes he said in quiet, tones, "All right, sister, you can have that, I will take this."

—*Exchange.*

To a mighty faith the heaping up of obstacles is only a stimulus; the higher they rise, the greater the inspiration.—*Josiah Strong.*

Prompt Obedience

She once wrote a story
And rolled it up tight,
Addressing it clearly,
With postage just right;
Then wrote on the flap
Of the wrapper that hid it,
"Return to Miss Jones"—
And the editor did it!

—*Lippincott's.*

PAUL A PRISONER—THE PLOT

(Acts 23: 11-24.)

International Sunday School Lesson for October 10, 1909

GOLDEN TEXT:—"I will say of Jeohvah, He is my refuge, and my fortress: My God: in whom I trust."—Psalm 91: 2.

PLACE:—Castle Antonio in Jerusalem.

TIME:—May A. D. 57 or 58.

DAILY HOME READINGS:

M. Acts 22: 30—23: 11;—Tu. Acts 23: 12-22;—W. Acts 23: 23-35;—Th. Phil. 3: 1-14;—F. Luke 21: 10-19;—S. Psalm 27;—Su. Psalm 91.

BY THE REV. E. B. BURROUGHS, A. M. D. D.

Our Golden Text is an expression of faith in God's ability and willingness to preserve from danger those who put their trust in Him. What power contains the man who is protected by the constant presence of the Supreme and Omnipotent Being? In life's empire God is the stronghold of His people; He is their shield. His protection makes them invulnerable. Thus may the righteous confidently leave his interests in God's hands. Thus did Paul. Believing in God's goodness, power, and faithfulness, he trusted, confided in Him. The language of the Psalmist might well have been his for he, too, knew in whom he believed, and was persuaded that He was able to keep that which he had committed unto Him against that day. This confidence gave him inspiration and strength. In the face of trial and threatened death he could say, "None of these things, move me, neither count I my life dear unto myself, so that I mi-ht finish my course with joy."

Like Paul the present day Christian is also exposed to trials and danger, and needs a refuge and defence. Our safety is in Jehovah alone. In life's storms He is the safe and quiet shelter of those who put their trust in Him. Having Him for our God we need not fear what man nor devil may do unto us for we are beyond the reach of any real harm. But to have this protection we must trust in Him. Let us not fear to trust God fully and forever.

The day following the riot in the Temple and the arrest of Paul, Lysias called the Sanhedrins together and brought Paul before them. The charge against Paul was teaching contrary to law. This he denied. His manner of denial caused the high priests to order those who stood near Paul "to smite him on the mouth." This Paul resented in language strong and bold. This brought forth a protest on the part of those who were against him. Seeing that he would not be able to secure justice at their hands Paul determined to divide the court and crowd. This he did by declaring himself a Pharisee, and persecuted because of his hope and belief in the resurrection of the dead. This angered the Sadducees, who denied the resurrection of the dead, and brought to Paul's side the Pharisees who believed therein. A strong scene followed and Lysias fearing that Paul might be harmed ordered his troops to take him back to the Castle. Here our lesson for to-day begins.

LIGHT ON THE TEXT

11. *The night following.* The night following his examination and defence before the Jewish Council. *The Lord stood by him, and said, Be of gooo cheer.* Appeared to him in a vision and assures him that as to the future he need have no fear. *So must they bear witness also at Rome.* This was what Paul wanted to do. Again and again he had expressed a desire to visit and preach the Gospel in Rome. See Rev. 1: 10-13, and Acts 19-21.

12. *And when it was day.* The day after the meeting of the Sanhedrin. *The Jews banded together.* Not all of the Jews but some who had heard Paul the day before. *Bound themselves under a curse.* Anathematized themselves, made themselves anathema, that is, devoted. The form of the oath they took was "According to my oath I will neither eat nor drink; whoso eats or drinks is a double criminal." They there invoked God's vengeance upon themselves if they failed to put Paul to death.

14. *They.* The forty conspirators. *The chief priests and the elders.* The leader of the Sanhedrin Thus were they informed of the vow under which these men had placed themselves.

15. *Now therefore.* Because of this vow and the end we have in view. *Do ye with the Council * * * .* "We ask you to do this for us: when ye have summoned the council, signify." "This makes clear that the Sanhedrin was first to meet on the morrow and then send a formal message to Lysias." (Rockham.) *As though ye would judge of his case more exactly.* The reason why they wanted Paul brought before them again.

16. *Paul's sister's son.* The only in the New Testament of any blood relation of the Apostle. *Heard of their lying in wait.* In some way learned of the design upon his uncle's life. There were too many in the plot to keep it a secret.

17. *Paul called * * * one of the Centurions * * * .* The one who had been in charge, probably, and acquainted him with the fact that the lad had something to tell Lysias, which he should know.

19. *Took him by the hand * * * privately.* Led him away into a private place.

20—21. These verses give an account between Lysias and Paul's nephew. Thus Lysias was informed of the plot against his prisoner's life and requested not to yield to their request to bring him before the council again.

22. *Tell no man.* Lysias having heard the young man's story dismisses him with the charge not to tell anyone of what had occurred between them.

23. *Two hundred soldiers.* The body guard of the Apostle was made larger than usual in order that he might be the more safely cared for. *The third hour of the night.* Nine o'clock in the evening.

24. Lysias bade them provide beasts that they might set Paul theron. This was necessary because of the condition in which Paul, at that time, was. The beating he had received in the Temple would not permit him to travel a distance of sixty miles.

Charleston, S. C.

THE FORGIVEN UNFORGIVING

The Epworth League Devotional Topic for October 10, 1909

(Matt. 18. 23:35)

BY JOHN NORRIS HALL

The Theme and the Scripture

Human nature is such a variable quantity it is no wonder that old Squeers should have sententiously remarked, "Natur is a rum thing, natur is." It is as unreliable as an automobile, for you never know how it is going to act.

That describes Peter to the life. He was as uncertain as a weather vane—as fickle as "the inconstant moon, that monthly changes in her circled orb." No one could justly accuse him of being "faultily faultless, icily regular, splendidly null," because he was too instinct with life, fairly bubbling over with energy, though wrongly directed. Rough and ready, frank and outspoken, thoroughly genuine and unartificial, the Master loved him, as we all do.

Nothing stagnated with Peter around. He was full of obstinate questionings, queries as to conduct and matters of conscience. In a passage earlier in the chapter Christ had set forth to the members of His future kingdom their attitude toward an offending brother. Peter, anxious to learn more on this subject, blurted out the insistent interrogatory, "Lord, how often shall my brother sin against me, and I forgive him? till seven times?"

This question is the direct occasion of the parable with which we are just now concerned. Peter, as one most liable to err at this point, desired some authoritative words from the Master to guide his actions and faith. In the parable that follows the Master lays down the broad general law for the principle and practice of forgiveness, and in one wave sweeps away the traditional notion that there is any limit to its exercise.

The Meaning of the Theme

The question touches one of the vital issues of life—our relations to one another. This parable and that of the good Samaritan should go together, for they are as inseparable as the Siamese twins in expressing a Christian's duty to his brother in respect to injuries. When a brother inflicts an injury on you, forgive him; when a brother suffers an injury from another, help him. Here were truths fundamental and universal, applicable to every age and to all people.

After a rather varied experience in a number of walks in life, after residing in various cities and mingling freely with all sorts and conditions of men, the writer has come to two definite conclusions as the result of his experience and observation. First, that life is a matter of relations—we are sons and daughters, brothers and sisters, husbands and wives, fathers and mothers, friends, neighbors, citizens. Those practically comprise all the relations of life, with the possible exception of employer and employee, and those growing out of military and governmental life. He lives best who sustains these various relations in their fullest measure. If life is a matter of relations, then religion is getting into right relations with God and our fellow men. Our police, divorce, civil, and criminal courts all testify to the fact that men and women are out of relation with God and with one another. A genuine revival gives men and women the true perspective of life.

The Aims of the Meeting

To set forth the principle that there are no bounds to forgiveness. It must be exercised constantly. There can be no growth in grace in an unforgiving heart.

To call attention to the fact that an unforgiving Christian is a moral derelict in a church, a menace to its growth, a peril to its young life. How can we expect God to forgive us our trespasses, when we do not forgive men their trespasses against us?

To discriminate between the genuine and the spurious spirit of forgiveness. Too many have an idea of forgiveness like that of the old Scotchman on his deathbed. When told he must forgive his bitterest enemy, he muttered, "Weel, I forgive him; but mind—it don't count if I get well."

—*Devotional Meeting Topics.*

The Gilbert Haven Professorship

BISHOP W. F. MALLALIEU

The good work has already begun. It wil lbe completed in due time, and at least $10,000 will be raised to endow it in the West Liberia College. While I write there lies open before me a letter from one of our ablest and most promising youngmen , at the present time pastor of our own Church in Wheeling West Virginia, the Rev. J. S. Carroll. He says: "Our subscription for the Gilbert Haven Professorship in the college of West Africa has reached $105.65. I wish the amount was by far more; but, when I take into consideration the small membership and congregation we have, I think they have done well."

And surely they have done well, for in the meantime they are paying off a debt of $1,000 on their beautiful church property, and also raising money for Morgan College in Baltimore.

These are the kind of people that do things, and under the leadership of the Rev. Carroll they will not fail of doing a good many things worthy of all praise.

Then, if we had a hundred churches that would follow this good example, we would have the entire amount desired—but, remember that the Rev. Carroll started the movement with a Ten Dollar subscription.

The path of a good woman is indeed strewn with flowers; but they rise behind her steps, not before them.—*Ruskin.*

The understanding is the vestibule of the mind. Uncover thy head, and enter the temple of the soul! behold the power, the beauty, and the love! If we had nothing but understanding how little should we know or think or feel!—*Horatio Stebbins.*

Southwestern Day Subscription Campaign.

Southwestern Rallying Time Has Come.

3000 CASH SUBSCRIBERS 3000

3000 SUBSCRIBERS

A mere diversion for 1000 loyal Pastors.
An easy task for 500 working Pastors.
A glorious achievement for 300 determined Pastors.

Surely we have 300 pastors—an average of less than 20 from each conference—who are willing to make the trial within the next four weeks.

Brother Pastor, will you join this new Gideon's Band? Write us a card

TO-DAY. NOT TO-MORROW. TO-DAY.

Southwestern Days

ATLANTA CONFERENCE

Pastor.	Charge.	Date.
J. D. Lovejoy	Griffin	Oct. 10

CENTRAL ALABAMA CONFERENCE

J. A. Harris	Guntersville	Oct. 3
A. G. Glenn	Mobile	Nov. 28

LITTLE ROCK CONFERENCE

W. A. Smith	Caldwell	Nov. 7

LINCOLN CONFERENCE

O. A. Johnson	Independence, Kan.	Oct. 10

LOUISIANA CONFERENCE

H. C. Wilson	Casper	Oct. 3-17
M. C. Harrison	Central	Oct. 10
A. B. Venable	Maringouin	Oct. 10
E. V. Taylor	Crowley	Oct. 17
R. C. Worsham	Alexandria	Oct. 17
L. L. Green	Baker	Oct. 24
I. R. Scott	Napoleonville	Oct. 24
George Thomas	Robeline	Oct. 24
F. T. Chinn	Baton Rouge (Wesley)	Oct. 24
A. J. Smith	Abbeville	Oct. 24
Dudley S. Sloan	Asbury	Oct. 24
M. J. Dyer	Franklinton	Oct. 24
E. H. Clark	Cane River and Grand Cane	Oct. 31
F. M. Lashington	Boyce and Village	Oct. 31
L. S. Smith	Mont Morier	Oct. 31

MISSISSIPPI CONFERENCE

S. A. Cowan	Meridian (St. Paul)	Oct. 10-Nov. 21
N. N. Sidney	Clinton	Oct. 10
I. S. Thomas	Liberty	Oct. 10
A. C. Smith	Natchez	Oct. 17
L. L. Shumpert	Crystal Springs	Oct. 24
E. H. Langston	Merrill	Oct. 24
H. May	Benton	Oct. 24
J. E. Holmes	Ocean Springs	Oct. 24
S. H. Cannon	Gulfport District	Oct. 31
D. Ray	Basin	Oct. 31
F. Smith	Summit and Magnolia	Oct. 31

UPPER MISSISSIPPI CONFERENCE

C. A. Jordan	Ruleville	Oct. 10-17-24
J. H. Talbert	Abbeville	Oct. 10
H. Y. Saulter	Owens	Oct. 17
Wm. Bell	Indianola	Oct. 17
E. H. Holmes	Stephenville	Oct. 17
F. S. Smith	Ripley Ct.	Oct. 24
F. G. Wilbon	Sallis	Oct 24
E. C. F. Troupe	Starkville	Oct. 31
J. A. Slate	Greenville	Oct. 31
J. W. Marsh	Oxford	Oct. 31
W. T. Wright	Sturgis	Oct. 31

CENTRAL MISSOURI CONFERENCE

H. T. Canady	Truesdale	Oct. 24

NORTH CAROLINA CONFERENCE

W. T. Lomax	Central Randolph	Oct. 3

SOUTH CAROLINA CONFERENCE

F. Miller	St. Stephen	Oct. 31

EAST TENNESSEE CONFERENCE

E. H. Forrest	Bristol	Oct. 24

TEXAS CONFERENCE

G. W. Gill	Brookshire	Oct. 3-10-17
J. H. Anderson	Lovelady	Oct. 3-10-17-24
E. H. Holden	Texarkana	Oct. 10
S. M. Bolden	Clarksville	Oct. 10
B. R. Baker	Brenham	Oct. 17
E. Micheaux	Anderson	Oct. 17
J. F. Barnes	Beaumont (St. James)	Oct. 24
K. W. McMillan	Houston (Mt. Vernon)	Oct. 24
A. L. Gabriel	E. Calvert	Oct. 24
G. W. Carter	Leona	Oct. 24
G. W. White	Oakwood	Oct. 31
S. A. Pryor	Hemphill	Oct. 31
R. H. Warren	Houston (Boynton)	Oct. 31
F. W. Johnson	Millican	Nov. 16

WEST TEXAS CONFERENCE

W. H. Stevens	Winchester	Oct. 3
J. C. Eusan	Yorktown	Oct. 10
A. M. Mason	Hubbard	Oct. 10
D. F. Vance	Giddings	Oct. 10
W. M. Mooney	LaGrange	Oct. 10
L. H. Richardson	St. James (Waco)	Oct. 31

Baltimore Letter

By the Rev. C. G. Cummings, B. D., Reporter

League and Sunday School Convention

The seventeenth annual session of the Epworth League and Sunday School Convention of the Baltimore District convened in Asbnry Church, Hagerstown, Thnrsday, September 2, and continned to Sunday, the 5th.

District Superintendent M. J. Naylor called the meeting to order.

A very fine program was arranged. The topics were wisely selected, and proportionately distribnted; so that both League and Sunday School received equal consideration.

Snch experts in Sunday School work as the Rev. W. W. Mayle and Mr. Geo. Owens gave the convention the benedt of their studies and experiences.

The League was represented by a large number of enthusiastic workers. Some features worthy of note were: The Morning Watch, Friday, 5:30 a. m. This included a sermon by the Rev. A. P. Shaw and a testimonial service, followed with the Lord's Snpper. This was a service of great spiritual quickening.

Dr. I. G. Penn, Assistant Secretary, was unavoidably detained, bnt sent his paper, which was read.

The Great Children's Mass Meeting, Sunday afternoon, conducted by Miss Ida R. Cummings, Junior League Superintendent, made a lasting impression on many.

The singing was in charge of Mr. T. R. Ovelton. The attendance was large and representative. Too much praise and gratitude cannot be offered to the Rev. Moses Lake and his loyal people for their generons hospitality.

Village Camp Meetings.

Whatcoate Church, Alfred Young, pastor, held a village camp meeting dnring the month of July. He had the services of a number of the city pastors. The mcotings were well attended and proved to be a great benefit both spiritually and temporally.

A meeting of similar character was conducted by N. M. Carroll, pastor Asbury Church, Annapolis. Bro. Carroll reports great success. He had the assistance of brethren from Baltimore, Washington and the near-by charges.

Pastor J. H. Jenkins, Eastern Chapel, is holding a village camp during this month..

Thus far the meetings have interested a large number of people. He is looking forward for greater success along all lines before his meeting closes.

Street Preaching

The Master's command to preach in the crowded thoroughfares has been heeded in a commendable style during the past summer by D. W. Shaw, Centennial; W. H. Gaines, John Wesley Church ;and J. H. Jenkins, Eastern Chapel. These brethren report that attentive listeners in large number have heard them and many new faces are seen in their regular ser vices.

Annapolis District

District Superintendent Joseph Wheeler is closing his second round with the work of his district in first class condition. Here are some details from his district: John Wesley, W. H. Gaines, pastor—Parsonage renovated. $1,000 raised on church debts. Plans are in operation for fall and winter work. J. T. Moten, pastor Mt. Hope Circuit, has raised over $500 for new churches and improvements. Sunday, July 18, a new Cooper's Chapel was opened for divine services.

Lancaster, Va., E. M. Mitchell, pastor.—Under his energetic and wise leadership the work has taken on new life. The outlook is very enconraging. During the month of October a fine new pipe organ will be dedicated at Asbnry, Annapolis, N. M. Carroll, pastor. If a church has not a pipe organ when Bro. Carroll takes charge, it usually has one before he leaves. Asbury Church will entertain the eleventh session of the Annapolis District Conference, September 22-26.

H. H. Johnson, pastor of the Prince Frederick Circuit, laid the cornerstone at Carroll's Chapel, Sunday, August 29th. He was assisted by the Revs. Jos. Henry and A. L. Jenkins.

Ward's Chapel, a mission of the Chesepeake Beach Charge, F. Giles, pastor, was dedicated Snnday, August 29th. The ground npon which this edifice stands is the gift of Mr. Ward, a white Christian gentleman. This good brother has in addition to giving the ground, been a liberal contributor toward liquidating the debt on the building.

Centennial Church, D. W. Shaw, paster—The work is making great progress. The fall rally was organized in August. It is expected, judging from the great enthusiasm which prevails, that this effort will be a record breaking one. Congregations are large and collections have greatly increased.

St, Paul's, R. W. S. Peck, pastor, is arranging for a fine re-opening service beginning Sunday, October 10 and continuing to the 17th. Bishop Luther Wilson is expected for the opening service. This church has undergone a thorough renovation. A splendid new pipe organ has been installed. The work moves on encouragingly. The financing of this effort is in charge of the Brotherhood of the Church.

(*Continued on Page Ten.*)

Southwestern Christian Advocate

631 BARONNE STREET.

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3—When the ADVOCATE does not arrive regularly, notify us promptly.
4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

Among our Churches destroyed by the recent storm were Wesley Chapel, Baton Rouge, the Rev. F. T. Chinn, pastor; St. Marks, Baton Rouge, the Rev. John McKee, pastor; and the Church at Lobdell, La., the Rev. N. M. McNeal, pastor.

Some time ago in giving the results of the District Superintendents' Canvass for the Southwestern we failed to give credit to the Rev. W. G. Valentine, District Superintendent, of the Sumter District, South Carolina. Dr. Valentine was one of the first to respond and we regret exceedingly that due acknowledgment has been so long delayed. Brother Valentine is an enthusiastic supporter of the SOUTHWESTERN.

In each of our twenty colored Conferences there should be organized a Laymen's Association. The object of the Laymen's Association is to interest all our laymen in the general affairs of the Church. A notable example of the success of this movement is to be found within the bounds of the Holston Conference where, through the special efforts of the laymen every pastor was paid in full, all the benevolent collections raised and the official paper very generally circulated. This movement was approved by the General Conference, held in Baltimore, and Mr. J. A. Patton, of Chattanooga, Tennessee, is the General President. A letter addressed to him will bring all the necessary information as to the proper steps to be taken to organize.

THE CHURCH GETTING CLOSER TO LABOR UNIONS

(Continued From Page One.)

It is gratifying to note in this connection the effort of the Rev. Theodore S. Henderson, D. D. one of the most cultured and capable ministers of our Church, who is now serving as pastor of the famous Hanson Place Church of Brooklyn, New York. Dr. Henderson, together with the Rev. Luke J. Evers, a Catholic minister of New York City, is a *bona fide* member of the "Big Six" Typographical Union, and as a member of this body was recently seen in a parade with these labormen, after which he delivered an effective address. It is said that this is the first time that a minister has been elected to active membership in a labor organzation. Others have enjoyed the relation as fraternal delegates, but it is left for Doctor Henderson and Father Evers to become intimately and actively allied with a labor organization. As members these two ministers carry their cards and are entitled to all the privileges of the floor in a meeting of the Union.

It happened thus: One day just before Doctor Henderson left for his vacation he was called up on the telephone and asked if he knew of a Gospel minister in Manhattan who would hold funeral services over the remains of dead member of No. Six. Doctor Henderson replied that he did not know of a Manhattan pastor, but he did know of one in Brooklyn who would attend to the funeral. When asked who that minister was he replied that he was the minister. Thus began the warm friendship between Doctor Henderson and the "Big Six." Doctor Henderson is serving one of the most influential congregations in Methodism, and that he is permitted to enjoy membership in a labor union and to affiliate with labor men and at the same time lose no caste with his parishoners is an indication of an advance step among the Christian churches of to-day in their relation with the men who toil. The Christian church must divest itself of every suspicion of antagonism as such. The Church must be the chief exponent of Christian socialism, which is rooted and grounded in the doctrine of brotherhood as taught by Jesus Christ. We congratulate Doctor Henderson upon this master stroke and wish that the number of ministers affiliated with labor organizations could be multiplied many fold.

Of General Interest

GUNNISON TUNNEL OPENED

According to the plans and former announcements it was the unique task of President Taft on the 23rd, of this month to press the button which produced the electrical connection that started water to flowing through the Gunnison tunnel which will reclaim 140,000 acres of formerly arid lands. Thus it was that the greatest irrigation project ever untaken by the United States government was set operation. The incident was made an occasion for great celebration throughout the Uncompaghre Valley. This is the deepest irrigation ditch in all the West.

BUST OF FORMER VICE-PRESIDENT

In keeping with an established custom a bust of Ex-President Roosevelt, as vice-president of the United States will be placed in the Senate gallery. Two plaster designs have been already submitted by the sculptor, Mr. James Earl Frazen, one representing the former vice president in a calm thoughtful pose, while the other shows him in a strenuous mode. The former will no doubt be selected as the one to occupy a niche in the gallery of the Senate. Mr. Roosevelt's will be the fourth of living ex-vice-presidents' busts, the other three being Adlai E. Stevenson, Levi P. Morton and Charles W. Fairbanks. Mr. Roosevelt's termn as President of the Senate was the shortest yet—being only five days—from March 4, 1901, to March 9, the day of expiration of the extra session.

AERIAL DISASTER

Near Moulins, France, on last Saturday, September 25, the French military dirigible balloon, Republique, exploded while 500 feet in air. Its occupants, four French army officers, were hurled to the ground to instant death. The accident was due to the breaking of a propeller which tore a hole through the envelope releasing the gas. This disaster is regarded in France as a National calamity. Not so much because of the lives lost but because it was generally believed that dirigibles of a semi-rigid type like the Republique were safer and in every way superior to dirigibles of the rigid type like that adopted by Count Zepellin. Thus for this year nine lives have been sacrificed on the altar of aviation. But progress in this science will by no means be retarded because of the fate which befell the crew of the Republique.

DISAPPOINTED

A strange religious denomination known as the Latter Reign of the Apostolic Church confidently awaited the end of the world at West Duxbury, Mass., which according to their prophets was to have occurred an the 24 of September. But inasmuch as the millenium failed to dawn at the expected time these fanatics cast down by disappointment and unanswered prayer took their way homeward. In the meantime the old world swings merrily around in its orbit, making proper connections and summer and winter, seed time and harvest remaineth. It is strange but true in these enlightened times no matter how absurd the doctrine there will always be a multitude of votaries.

PRESIDENT'S ATTITUDE TO SOUTH

Secretary of War Dickinson delivered an address before the Tennessee State Fair, at Nashville in which he discussed the political situation throughout the South. It has been taken for granted that Mr. Taft's policy of conciliation toward the South had been adopted with the hope of gaining political favor—so that to him might come the distinction of having broken the "Solid South." Secretary Dickinson disclaimed the idea that the President was moved by the hope of securing any of the South's electoral votes in the event he should become a candidate for re-election. He stated that the basis of the President's action was the desire that there should be peace where discord prevailed and that the relations effecting the races in the South should be bettered. Secretary Dickinson closed his speech with a plea for law and order and a severe arraignment of mob violence. He spoke as follows:

"If the white people assert the right to govern, then the government should be one of fairness and justice, a government of law and not of passion. The courts, and not mobs, should punish lawbreakers. Negroes should be protected in their property rights and governed by the constituted authorities. Those who established the commonwealth of Tennessee, such men as James Robertson, John Sevier and Andrew Jackson, would have spurned with indignation the very suggestion that in time of peace they did not have the virtue and manhood enough to enforce the law through the courts. The cankering virus of mob rule, no matter against what evils directed, destroys all wholesome life in the body politic and makes it a polluted wreck, swayed by passion and incapable of the ordinary administration of low."

It is encouraging that Secretary Dickinson should thus speak and that his words should be applauded; hut it is discouraging that while so much is said so little is done to remedy the evil.

STORM RESULTS

The actual destruction to life and property caused by the storm on Monday night, September 20, is still unknown. From day to day new reports are being sent in from different sections of the country telling of the loss of life or damage done to property in those parts. To date the list of the dead will amount approximately to 200, and the damage sustained by loss of property and crops reaches far into the millions. Louisiana and Mississippi were the principal suffererers. Some of the tales that come in regarding the hardships endured by victims of the storm's awful rage are sad indeed. Men, women and children not only had to combat the fury of the terrific winds for that night but were subjected to an exposure of all sorts of sights and perils in the water, some saving themselves on rafts upon one end of which lay a dead corpse and on the other a monstrous rattlesnake. Others stood helpless while they saw their loved ones engulfed by the mad waves. The towns and points that suffered more or less damage were: in Mississippi, Bay St. Louis, Pass Christian, Brookhaven, Clinton, Meadville, Tylertown, Columbia, Pinola, Biloxi, Ocean Springs; in Louisiana, New Orleans, Baton Rouge, Point Coupe and especially towns in Terrebonne parish. In the timber regions great havoc was wrought and previous estimates are shown to be far too low. Around Hammond, La., alone the damage to timber will reach one million and reports are not full. In all the towns through which the storm passed the crops have suffered an untold loss, especially is this so with the Cotton and Cane crops.

On all the railroads great damage was done by washouts, the Louisville and Nashville sustaining the heaviest losses. Many people were marooned for 4 or 5 days between washouts on this road and relief trains with food had to be sent out. Everywhere that suffering for the want of food or clothes can be ascertained relief is immediately being given. New Orleans is the chief basis of supplies. It will be sometime yet before things will be back to their normal condition.

MRS. JOHN P. NEWMAN DEAD

Mrs. Evangeline Ensign Newman, wife of the late Bishop John P. Newman, died in Jerusalem, September 14. Three years ago, carrying out a plan which had been conceived by herself and her husband years before, she had bought property outside the walls of Jerusalem at her personal expense, sacrificing property of her own at home in order to do it, and proceeded to build up there a school for poor children. Once again last January, though about eighty years of age, she had gone back to her chosen work in Jerusalem,—a work planned, controlled, and financed entirely by herself. Mrs. Newman was born in Mechanicsville, New York, was educated and taught school there, and there was married. In their early married life her husband was stationed in and around New York for a number of years. Later they lived in Washington, and, when Mr. Newman became Bishop, in Omaha, Nebraska. They had no children. Bishop Newman died July 5, 1899. Mrs. Newman was most generous in her giving not only to her own work in Jerusalem but also to foreign mission work through many other channels. Through the New York Branch of the Woman's Foreign Missionary Society she had established a perpetual Bible Woman's Fund, by which twelve native women are now supported.

People of Interest

A strong pull and a pull altogether will make Southwestern Day a great success.

Dean Fuller, of Flint Medical College, is at his post.

Yasnya Uchida is to be the new Japanese ambassador to this country.

The Emerson Home and School at Ocola, Florida, Miss C. M. Buckbee, principal, opens November 1.

On a recent Sabbath Bishop J. M. Walden and Dr. J. W. Robinson occupied the Park Street pulpit.

Bishop Waldens lecture on "China" recently delivered before the Cincinnati Conference is heartily commended.

Bishop Hamilton is to dedicate the new Methodist Episcopal Church at Maplewood, Conn., on October the twenty-fourth.

Dr. C. M. Bowell will represent the Board of Home Missions and Church Extension at the Texas and West Texas Conferences.

President John Weir, of New Orleans University, has been in the city some days. The University opens next Monday, October 4.

Miss Hally G. Brown, the famous elocutionist, recently gave a recital in our Park Street Church, Cincinnati. The attendance was large.

Dr. I. L. Thomas will visit the Tennessee and Atlanta Conferences in the interest of the Board of Home Missions and Church Extension.

The Rev. F. H. Butler will represent the SOUTHWESTERN at the forthcoming District Preachers' Meetings of the Delaware Conference.

The Rev. T. L. Ferguson, pastor Park Street Cincinnati, has been sick for two weeks. District Superintendent White is in charge of the Church.

Mrs. Dr. J. E. Willis, of this city, after making an extended trip through the West visiting Colorado and California has returned greatly improved in health.

Dr. M. C. B. Mason spoke before an immense audience during the recent sesion of the Erie Conference at Fridonia, N. Y., on "Solving the Problem in Dixie."

Bishop Wilson and Bishop Anderson were in Cleveland, Ohio, Sunday, September the twelfth, preaching at First German Church and Euclid Avenue, respectively.

Bishop Luther B. Wilson, president of Anti-Saloon League, says that the sentiment all through the nation for the overthrow of the saloon was never so strong as now.

Mrs. J. T. Leggett, of Rushville, Ind., was called to Anderson, South Carolina, by the serious illness of her sister, Mrs. Eliza Thompson, whose death occurred September the ninth.

Dr. G. E. Ackerman declines the presidency of Cookman Institute, Jacksonville, Fla., to which he was recently elected. Dr. Ackerman will remain at Murphy College, Servierville, Tennessee.

Mrs. Edith F. Ross, of Bay St. Louis, and her daughter Miss Beatrice, passed through the city last week en route to Shreveport, where Miss Beatrice will resume her work in the city schools.

Miss Ruth Cranston, daugther of Bishop Earl Cranston, gives in a recent issue of the *Independent* "The European Idea of the American Girl." Miss Cranston has been traveling in Europe the past year

Dr. Ward Platt, assistant corresponding secretary of the Board of Home Missions and Church Extension, will visit the North Carolina, East Tennessee, South Carolina, Central Alabama and Savannah Conferences.

Dr. Frederick A. Cook, whose announcement that he had discovered the North Pole startled the country a short while ago, is a Methodist and a member of the First Methodist Episcopal Church, Williamsburg, New York.

Mrs. Mary W. Harriman, to whom her husband the late Edward H. Harriman bequeathed all property of every kind, estimated at between one hundred and two hundred millions, is said to be "the richest woman in the world."

Mrs. Eslander V. Thomas, of Baltimore, daughter of Dr. I. L. Thomas, won a scholarship in a competitive examination at the Ithica Conservatory of Music, at Ithaca, N. Y. We congratulate Miss Thomas and wish her great success.

President M. W. Dogan, of Willy University, has been visiting the Annual Conferences in the Northwest in the interest of the Freedmen's Aid Society, Doctor Dogan addressed the Nebraska Conference at Lincoln, the Northwest Iowa at Etherville and the West Nebraska at Neleigh. He was cordially received and made a fine impression for the work in his addresses.

Miss Josephine E. Holmes spent her vacation with her sister, Mrs. M. A. Combs, at Far Rockaway, New York. For several weeks Mrs. M. J. Williams, wife of the Rev. E. S. Williams, D. D., Superintendent of the Washington District was her guest. They visited friends at Saratoga, N. Y., Newton, Mass., and were the guests of the Rev. and Mrs. J. A. Foust, in Boston, Mass.

Donald Monroe Gilbert, son of the editor of the *Western Christian Advocate,* sailed on the 18th inst. for Paris, where he will study at the Sarbonne, perfecting himself in the Romance languages, the teaching of which he will make his life-work. He will remain for a year or two, and spend some time at the German universities, and travel extensively in Europe and England. Mr. Gilbert graduated from Wesleyan University (Connecticut) in 1908, and afterward taught for a year in Porto Rico.

From the estate of the late Miss Mary J. Robbins, of Cumberland, Ohio, the American University has just received a little more than twelve hundred and fifty dollars. Mr. J. M. Scott, of the same place, is the executor of her will and has faithfully and promptly brought the business matters of the estate to a settlement. Miss Robbins was long and deeply interested in Christian education, especially in the enterprise launched at the Capital of the nation. She gave largely also to missions.

The Houston District of the Texas Conference recently held in Beaumont, Dr. J. M. Johnson, District Superintendent, was one of the best sessions in its his history in delegation and helpful discussions. It had all the proportions of an Annual Conference. The Wiley Rally netted $802 which puts the Houston District in the lead of all the Districts in the State. The Rev. J. F. Barnes and people have wrought well. They are builders. The Houston District gave attention to all claims. Dr. W. W. Lucas received $110 and Mr. H. J. Mason 72 subscribers for the SOUTHWESTERN. Quite $1,300 was raised during the week.

A very pleasant fishing party was arranged recently by Postmaster Thomas I. Keys and the Rev. J. E. Holmes, at Ocean Springs, Mississippi. Besides the gentlemen named, the party consisted of Dr. L. T. Burbridge, Mr. William Robinson, Mr. M. S. Davage, Business Manager, and the Editor of the SOUTHWESTERN CHRISTIAN ADVOCATE. The party sailed from Ocean Springs on the launch Elena, of Biloxi, taking in Horn Island, and Bayou Gravelin. The day was pleasantly spent and the the party is under many obligations to the Postmaster and the Rev. Mr. Holmes for the many courtesies shown.

Miss Marie I. Hardwick, for a number of years principal of the Primary School of Clark University, Atlanta, Ga., has been elected preceptress of Howard University, Washington, D. C. Miss Hardwick received her raining in Thayer Home, Clark University and Chicago University. She is a woman of strong personality, broad culture and deep religious covictions. She has had large experience with young women, and is firm yet sympathetic and tactful. Howard University is to be congratulated on securing a person so eminently fitted for the position of preceptress. That Miss Harwick will succeed in the new field no one who knows her has the least doubt.

The Nineteenth Annual Conference of the Colored Men's Department of Young Men's Christian Associations of North America will be held in Louisville, Ky., December 2, 3, 4 and 5. The members of the Louisville Association are already making ample preparations for the entertainment of their guests, and it is confidently expected that this will be the largest conference ever held by this department. The International Secretaries are preparing with great care such a program as will cover the vital interests of the young manhood of the race. All are looking forward to this Conference with great expectations. Its influence will certainly be felt throughout the entire country.

At the recent session of the Supreme Lodge of Knights of Pythias held in Kansas City the following officers were elected: S. W. Green, New Orleans, supreme chancellor; John W. Strauther, Greenville, Miss., supreme vice chancellor; C. K. Robinson, St. Louis, supreme keeper of records and saels; J. H. Young, supreme master of exchequer; A. H. Newton, Camden, N. J., supreme prelate; J. H. Ward, Indianapolis, supreme medical director; George A. Watty, Baltimore, Md., supreme inner guard; Dennis Eaylor, Jacksonville, Fla., supreme outer guard; S. A. T. Watkins, Chicago, supreme attorney; R. R. Jackson, Chicago, major general uniform rank. Baltimore was selected for the next meeting place.

The Western Christian Advocate says: "The Rev. John W. Jackson, S. T. B., of Lorain, O., a member of the Lexington Conference, a graduate of New Orleans University and of the Boston School of Theology, recently read before a District Conference a very significant paper, showing remarkable scholarship, on 'The Preacher and His Bible.' He argued in favor of an interpretation which should recognize the holy volume as a historical and literary product, progressive in God's self-revealment. Metaphors must not be literalized; the historical sense of words and phrases must not be ignored; theological doctrines must be brought to the test of sound reason; the Book is best used when used for devotional purposes and for inspiration."

Have you named your Southwestern Day? If you have not do so at once. We are waiting to hear from you.

News Paragraphs

Get in the procession, brother, and have your Southwestern Day. Do it now.

The government paid $447 a month to Commander Peary while on his trip to the North Pole.

The Rev. John F. Goucher, D. D., of Baltimore, is the new president of the Interstate Good Roads Association.

New York is to have a one hundred thousand dollar Confucianist Temple. Verily heathenism is at our doors.

One district in New York City of 16,000 has one saloon for every 111 inhabitants and one church for each 8,000.

The ninety-ninth anniversary of Mexico was celebrated throughout the republic on September 16th. President Diaz participated in the great military parade.

The National Training School for Women and Girls, a vocational school for colored women, in Washington, D. C., will open the first week in October.

The regular semi-annual meeting of the Managing Board of The Methodist Brotherhood will be held in St. Paul's Church, New York City, on Thursday, November 18th.

Japanese Buddhism is spending twice as much for missionary work among Japanese on the Pacific coast as any Protestant body—and still we boast of the virility of our Christiaity.

Forty-seven Chinese students, under the arrangement by which that part of the Boxer indemnity that was returned to China by America is to be expended for educational purposes, are to matriculate in some of our colleges this year.

Among the graduates of the University of California this year was Miss Diana Brahat McNeil, a native African. She worked her way through school spending half her time in domestic service and yet she stood among the first in her class. How will those who say the Negro is inherently inferior explain this achievement of a native heathen in spite of the handicap of poverty.

The Alabama Penny Saving Bank of Birmingham, of which Dr. W. B. Pettiford, is president, is a pioneer among banking institutions among our people in this country. A recent report shows that it has a capital stock of $38,445, and on deposit $131,375. A comparative statement of deposits shows how this bank has grown: In 1902 this bank had on deposit $78,124.21; in 1908 it had on deposit $201,097.27.

The Seventeenth Convention of the National City Evangelization Union of the Methodist Episcopal Church will be held in Cincinnati, October 26th and 27th. Full particulars as to the program will be published as soon as practicable. Local City Unions affiliated with the National Union are entitled to delegates for local Societies in cities of twenty churches and under, and one additional delegate for every additional twenty churches or major fraction thereof. Local Unions should elect their delegates at once and inform the Corresponding Secretary of their names and addresses. In view of the importance of the work in the cities, this Convention is deemed of unusual importance. [illegible] interested are earnestly requested to [illegible] making the gathering in every way a success.

Baltimore Letter

(*Continued from Page Seven.*)

T. C. Norris, in charge of Atholton Circuit, has raissd nearly $600 for church purposes.

At Waterhury, Daniel Collins, pastor, August 18-22, the District Epworth League Convention was entertained. Large crowds were in attendance. Great interest was manifested. T. H. Goodrich, President; Hezekiah Brown, Secretary. A. H. Tilghman, in charge of Mt. Zion Circuit, is preparing to rehuild Soller's Chapel. John Wesley and St. Mark's Circuit, L. W. Briggs, pastor—Snccessfnl camp meetings have been held. During past quarter $103 has been raised for the henevolences and $203 for the Steward's fund.

Obituary

On August 31, at Mt. Auhurn cemetery, all that was mortal of the Rev. G. W. Goodrich was laid to rest. He was the son of the Rev. J. H. Goodrich, pastor at Ellicott City. At the last session of conference this young brohsr was appointed to Larcey, Va. He went to his work a once, hut only served a short while before he was compelled to return home. He was a young man of great promise. He had been a student at Morgan College where he made an excellent impression by his faithfulness to his stndies and excsllent deportment. His funeral service was largely attended. Much sympathy has been expressed by friends to his grief-stricken family

Preachers' Institute

The program is ont for the second meeting of the Preachers' Institute of the Baltimore District at Asbury Church, Frederick, Md., October 11-14. The Rev. L. J. Valentine, the pastor, is making preparations for excellent entertainment. The program is well hnilt and covers suhjects that pertain to evangelism, sociology, education, and industrialism. Last year was the initial session. Great intersst and enthusiasm characterized the same; so that the hrethren decided o make it a permanent feature, in lieu of a district conference.

An Army of School Children

On Tuesday, the 14th Inst., the public school system of this city began another school term. The police census gives the number of school children hetween ths ages of 6 and 16 years at 72,190. Of this number 4,071 are not in school and 1,046 are employed. Here is a summery:

	White.	Colored.	Total.
At school	52,236	8,883	68,119
Not at school	3,476	595	4.071
Grand totals	62,712	9,478	72,190
Employed	998	48	1,046
Not employed	2,478	547	3,025
	3,476	595	4,071

Increasing Success at Lynchburg

Rsport comes to us of the great progress, hoth spiritual and temporal at Jackson Street Church, W. H. Dean, pastor. Up to the last of July more than $4,000 had been raised since April 1st. Sixty new members were addel and class meetings increased in attendance 100 per cent.

On August 29 the fall revival opened with 95 at the altar. The latest report was 116 conversions. Many are turnsd away nightly, owing to the lack of room to accommodate the throng of people seeking admitance.

Recent District Meetings

MONTGOMERY DISTRICT

The Montgomery District, Central Alahama, Conference was called to order July 28, at 9 a. m., hy tbe Rev. P. G. Goins, District Superintendent, at Brewton, Ala. The Rev. P. G. Goins condncted the devotions. The chairman proved himself equal to the task. Too much cannot be said in praise of him. He is indeed loved hy all the hrsthren on the District. W. H. Jordan wss elected the second time in snccession secretary of the Conference; assistants, Misses Mary Doyle and Nora L. Goins. Miss Etta B. Yates helped greatly the secretary and bis assistants. Every rector was present but one. The roll showed an increase in attendance on the part of local preachers, exhorters and other members of the Conference. Tbe Rev. A. G. Glenn was elected statistician, assisted by the Rev. O. Nelson. The statistics of the Conference present a splendid work done by the pastors and churches this year. Our financial standing does not come un to that of last year at the District Conference. But, all thiugs considered, there is reason to believe that the ensuing Annual Conference will he greeted with larger results from this District than last year. The Board of Home Missions and Church Extension was renresented by the Rev. A. G. Glenn, he being reqnested to do so by Dr. I. L. Thomas. Dr. Glenn pushed this cause with nntiring energy. The Sunday Schools were represented by Dr. E. M. Jones, Field Agent. His sneech will live in Brewton and throughout the district for years to come. Dr. Jones, also, held an anniversary in connection with the District Conference, consisting of the Sunday School workers within the bonnds of this District. He perfected a District organization. Dr. A. P. Camphor was here, too, as was also his able and proficient wife, Mrs. Dr. A. R. Camphor. The work of these two Christian persons can never be overestimated. They stand hand in hand and heart to heart in and at the head of our Central Alabama School. Dr. Camphor's exhibit and lecture on the customs and manners of the people in Africa are awakening the people as never before to the great need of Christian education. Mrs. Camphor stood before a large and attentive audience the next morning and swayed it with stubborn, enlightening, inspiring facts. Thirty-four dollars and a few cents was given at the close of Dr. Camphor's last talk for Central College. Seventeen dollars was raised for the same cause at the close of Mrs. Camphor's address, making a total of about fifty-one dollars and a few cents. Dr. R. E. Jones came in and wound up with a cash list of eleven or twelve subscriptions for the Southwestern. Long will be remembered by the delegates Prof. N. O. Hall, president of the city public school of Brewton, Ala., a member of the Missionary Baptist Church, for the activs part he took in assisting the pastor of our Church, the Rev. Joseph Winkfield, in arranging homes for the delegates. Brother Hall deserves special mention for his kindness. The many good people of Brewton opened their doors and received the delegates so readily and gladly. The sermons, lectures, papers and everything were fired with holy fire. Dr. I. G. Penn, not heing able to attend the District Conference in person, sent a circular letter, which was read and approved by the Conferencs. The circular showed that the Epworth League in the Colored Conferences, under Dr. Penn, was making wonderful and successful progress. The League was well represented in the Conference. Strong speeches were made for this cause and several dollars collected hy Brother Penn's proxy. Castleberry was selected as the seat of the next District Conference.—W. H. Jordan.

GUTHRIE DISTRICT

Guthrie District held its third annual session in St. Paul Methodist Episcopal Church, Guthrie, Okla., Dr. W. F. Smith, District Superintendent. The Rev. E. M. Madden was elected secretary; C. A. Wallace and R. D. Shumpert, assistants. The District Superintendent made his report, showing the progress of the work. Pastors made their reports, showing how the revival fire was hnrning. We had the pleasure of having all the District Superintendents of the Lincoln Conference with us. Dr. D. G. Franklin, of the Muscogee District, rendered valuable service. Dr. J. J. Cahbell, of the Topeka District, preached an able sermon Wednesday night and gave lectures. Dr. W. W. Lucas, Field Secretary for Foreign Missions, was with us two days and rendered valuable service. The Church made no mistake in putting this scholarly and polished orator in the field for onr work. He left an excellent impression on our Church in Guthrie, which will be of great service. Dr. E. Bowen, of the First Baptist Church, delivered a welcome address on behalf of that Church; also the Rev. J. O. Tombs, on behalf of the African Methodist Episcopal Church. The Rev. Mr. Tombs shows himself a friend to onr beloved pastor, the Rev. S. A. Stripling. All interests of the Church were carefully looked after. Resolutions were passed as usual indorsing our support to the Southwestern Christian Apvocate and Geo. R. Smith College. No local preacher or officer is allowed to continue in office unless he takes the Southwestern. Strong sermons were preached by the Revs. A. G. Thompson, W. Hamilton, J. H. C. Long. Sunday, 11 a. m., sermon by Dr. S. A. Stripling; 3 p. m., memorial services of the Rev. B. H. Armstrong, conducted by the District Superintendent. Several united with the Church. Thus closed a very harmonious District Conference and love existing among the brethren.—E. M. Maddsn.

FORREST CITY DISTRICT

The Forrest City District Conferencs was hsld at Scott's Valley Methodist Episcopal Church, Mariana, Ark., Aug. 25-29. The District Superintendent, the Rev. L. G. Hodges, was present. The Rev. W. A. Smith was re-elected Secretary and was allowed to choose the Rev. J. W. Jackson as his assistant. Bro. T. M. Thornton was elected Treasurer and selected Miss Etta Nevils assistant. A goodly number of the pastors reported on ths first day of the session, which showed a marked improvement over other meetings. With four of our strongest churches destroyed hy fire and cyclone during the year. Our henevolences are nearly equal to last year's report. Very near all of the charges reported conventions. The District Superintendent had visited each charge and found pastors and District officers in line to do tho Master's work. Too much praise cannot he given to our District Superintendent for the faithful performance of his duty. As an appreciation $50.00 was given him hy the young people of our district. Among the visitors were Dr. J. M. Cox, D. D., President of Philander Smith College, and tho Rev. C. W. Whitehead, District Superintendent of the Pine Bluff District. There were present also Drs. Barrobin and Money, the colored physicians of the city. A comunication from Dr. I. Garland Penn was received and a collection of $5.00 was taken for general Epworth League expenses. A communication from Bishop I. B. Scott respecting the Africa Diamond Jubilee was read and the Rev. W. A. Smith, pastor of Calwell, was appointed as agent and took a collection of $5.00. The following hrethren preached dnring the conference: The Revs. B. F. Young, S. J. Brown, G. N. Johnson, Wm. Green, J. C. Adams. At the close of the conference the spiritual tide had ran to the zenith. Mrs. H. M. Nasmyth, the matron of Adeline Smith Industrial Home, who is always glad to attend our meetings, was present. The pastor, the Rev. Z. R. Field, and his good people spared no pains in caring for the conference. Much praise is due them. The next conference goes to Angusta, Ark.—W. A. Smith, Secretary.

CUMBERLAND RIVER DISTRICT

The Cnmberland River District conference, Epworth League, Lay Conference and Snnday School Institute of the Methodist Episcopal Church of the Tennessee Conference convened in the Methodist Episcopal Chnrch, at Carthage, Tennessee, August 11-15, 1909, th Rev. J. B. Booth, District Superintendent, presided. On Wednesday afternoon he called the meeting to order. Prayer was offered by the Rev. J. B. Bradford. The District Superintendent read the 13th chapter of 2 Corinthians. As the names of the pastors and delegates were called each paid 10 cents to defray the expenses of the conference. The Rev. H. O. Belcher was elected secretary by acclamation; J. F. D. Fennell, Statistical Secretary, and Lewis Burks, reporter to the Southwwestern and P. R. Moodeson, reporter to the daily paper. The Rev. W. D. Greer, pastor of the First Baptist Church and principal of the city school, delivered the welcome address on behalf of the ministers of the city and people. He was responded to by Dr. E. W. S. Hammond, of Nashville, Tennessee. On Wednesday night at 8 p. m., the Rev. B. F. Anderson, pastor of Braden's Chapel, Nashville, preached the opening sermon to a large nnmber of people. His sermon was uplifting. On Thursday afternoon the District Snperintendent, J. B. Booth, made his annual address to the conference, and briefly reported the work of the District as being in fine shape. The pastors reported their work in excellent condition both spiritually and temporally. The lay conference meeting was largely attended. The Woman's Home Missionary Society was organized by Dr. E. W. S. Hammond with Mrs. Ella Williams, president; Eva Sanders, Vice President; Mrs. Hattie Winsted, Secretary; Miss Hannah Hunsghs, Secretary; Miss Louisa Ball, Corresponding Secretary; Albert Sanders, Treasurer. A few distinguished visitors were present at the conference with us each day. Dr. E. W. S. Hammond, Dr. J. M. Lyte, District Superintendent of the West Tonnessee District; Rev. A. W. Whitworth, pastor of the African Methodist Episcopal Church of Carthage, and others, who gave the conference words of encouragement. The District Superintendent, J. B. Booth, spoke in a forcible manner of the importance of our people taking our church paper. He succeeded in getting in two subscribers for the same. The Superintendent addressed the laymen,

followed by the Rev. A. Phillips, Joseph Harrison, Dr. Hammond and some of the laymen, all of which was very inspiring and helpful. Friday morning Mr. Henry, of the Methodist Episcopal Church, South, made a talk to the conference. From 10:30 a. m. to 12 o'clock m. the Sunday School Institute work was discussed. Friday evening the missionary sermon was preached by the Rev. H. O. Belcher, from St. John 10:7. The sermon was very fine indeed. Collection, $4.70. On Saturday morning Prof. R. R. Buntley addressed the Conferance. Saturday at eleven o'clock the Rev. Dr. Sherrill, in charge of our missionary work in Africa, addressed the people on the great work in Africa and all heard him giodly. Some of his hearers gave one dollar, others half dollars and some twenty-five cents; total amount raised, $12.00. In the afternoon sssion of the Epworth Lague many good talks were made, led by the Rev. A. W. Whitworth. Saturday night the Rev. Lewis Bnrks preached from 1 John, 3:1. Sunday at 11 o'clock a. m., at the courthouse, the Rev. J. Harrison sang and Dr. Sherrill preached. Collection, $10.00. In the afternoon Dr. Sherrill spoke to the white people at the conrthouse and his speech was received gladly. Sunday night at 8 o'clock the Rev. J. F. D. Fennell preached the closing sermon to a crowded house. Collections five dollars, total amount raised during the conference session sixty dollars. The nnanimous verdict is that the conferance was one of the best ever held on the Cumberland River district. The people of Carthage and adjacent country deserve much praise for their hospitality. We have just closed a very successful campmeeting at Cookeville, Tennessee. About three souls have been brought to Christ.—Lewis Burks.

WAYNESBORO DISTRICT

The Waynesboro District Conference convened in Smith Chapel Hagan, Ga., Thnrsday, Angust 26, 1907 with the District Superintendent The Rev. James Jackson in the chair. On Wednesday evening previons to the opening session of the Conference, we were favored with an able sermon delivered by the Rev. J. C. Williams of Haven Methodist Episcopal Chnrch at Waynesboro. At the opening session of conference Thursday we were most heartily welcomed by Mrs. A. L. Stephens. The Rev. E. D. Giddens District Superintendent of the Savannah Disrtic responded in an eloquent manner. The conference then began the dispatch of business, the Rev. C. W. Prothro and J. H. Pinkney were elected Secretaries. Mrs. Emma Walker reporter to the Sonthwestern. The conference was visited by District Superintendent E. D. Giddens, the Rev. W. V. Daughtry and the Rev. G. H. Leonard, all of whom addressed the conference—on timely subjects, full of interest to all. The report of the District Snperintendent was very carefully prepared and showed that not a single interest of the chnrch had been neglected. Reports of pastors showed that much sacrifice and hard work had been done in each charge, with good result. The Ladies' Aid Societies, Epworth Leagues and Sunday Schools, Local Preachers and Exhorters' reports were very good. Saturday afternoon was given to the Woman's Home Mission Society. Reports from different auxiliaries showed that they were doing a creditable work. Miss Cassie Zeigler, district organizer, gave an excellent talk which inspired the ladies to go forth and do more for the canse. A lecture on Saturday night by District Snperintendent E. D. Giddens which electrified the entire conference. Snnday was spent in preaching, there were sermons by the Revs. C. W. Prothro, S. P. Bryant, Wm. Bellenger and J. Shnman. Too much cannot be said of the Rev. A. J. Stephens and his wife and the good people of Hagan for they left no stone nnturned in providing for onr comfort. The next conference will be held at Waynesboro. Total amonnt raised, $51.18.—Emma Walker, Reporter.

STARKVILLE DISTRICT

The Epworth League and Sanday School Convention of the Starkville District met in Buffalo Methodist Episcopal Church, August 25-28, 1909, the Rev. T. W. Davis, D. D., pastor, and the Rev. D. Green presiding, and the Rev. J. H. Everett, District Superintendent. The introductory sermon by S. H. Hanna. Miss Susie Knox, S. C. Wednesday at 9:00 a. m. business was resumed. The Rev. D. Green, President of the Epworth League, addressed the many interested Leaguers and the young people did credit to themselves in handling carefully their well prepared papers. Friday the Sunday School opened with quite a number of delegates. Mr. Brown was elected Secretary and the Rev. E. C. F. Troupe, President. After an address by the President the convention resumed business by appointing committees. In the morning the Rev. G. W. Logan preached. The young people played their part in handling their different subjects and upon the whole the reports showed some increase along all lines of work. Thus ended a profitable session. The Rev. T. W. Davis, D. D., and his good people deserve much credit in the way they cared for us.—E. C. F. Troupe, Reporter.

BALTIMORE DISTRICT

The Seventeenth Annual Sundoy School and Epworth League Convention of the Baltimore District, Washington Conference, of the Methodist Episcopal Church, was held in Asbury Methodist Episcopal Church, Hagertown, Maryland, September 2nd to 5th, the Rev. M. J. Naylor presiding. Mrs. Emma J. Truxon, of Baltimore, octing as secretary. The reports of the various Sunday Schools and Chapters showed wonderful progress during the year. The welcome address on the part of the city was delivered by Dr. A. B. Wilson; in behalf of the African Methodist Episcopal Church, by Chas. A. Williams; the Rev. N. W. Hackley extended the welcome of the Baptist Church; the pastor, the Rev. Moses Lake, extended the greetings and the most cordial welcome of the Asbury Methodist Episcopal Church. Responses in behalf of the Epworth League and Sunday Schools were made by Miss Annie E. Francis, of Baltimore, and Dr. M. J. Naylor, the District Superintendont and president of the Convention. The following topics were presented to the Convention ond freely discussed: "Teacher Training in the Sunday School," by the Rev. W. W. Mayle, of Williamsport; "The Epworth League and Snnday School as Evangelistic Forces," by Miss Della Jenkins and Mr. Claude Walker, of Frederick; "The Aim, Purpose and Growth of the Sunday School Idea," by Mr. Geo. W. Henry, of Boltimore; "Devotional Meetings; Some Plans of Conducting Them Successfully," by Mrs. Cecelia Penn, of Gettysburg; Mr. William Gunn, of Lutherville, and Miss Anna Cohen, of Fallston; "Decision Day—Its Value," by Mrs. N. H. Wright, Baltimore; "The Home Department—Its Meaning and Usefulness," by Mrs. Janie Thomas; "Educational Institutions," by the Rev. M. J. Naylor, Baltimore. Among the most profitoble features of the Convention was the departmental conference: Sunday School Superintendents: Mr. George A. Owens, Baltimore; Epworth League Presidents, Miss M. E. Cooper, Baltimore; Second Vice Presidents, Mr. W. D. Boston, Baltimore; Superintendents of Junion Leagues, Miss Ida R. Cummings. Prof. G. A. Clarke, principal Laurel Agricultural and Industrial Institnte, gave an instructive talk on "My Experiences as on Epworth League and Organizer." The Rev. I. L. Thomas, D. D., Field Agent of the Board of Home Missions and Chorus Extension, made a forceful address on "Personal Effort in Soul Winning." A leter from Dr. I. G. Penn, Assistant General Secretary of the Epworth League, showed that despite the fact that the assistant secretory has been ill for more han a year his work has been successfully carried on. Resolutions were adopted, "To the Press of Hagerstown," "The Anti-Saloon League of Maryland," "The Officiary and Committee of Asbury Church." The stotistical report, among other things, showed the following: Sunday Schools—Number of Sunday Schools, 70; Number of scholars, 6,190; number of officers and teachers, 83; number of members in home department, 172; number of members Cradle Roll, 178; converted during the year, 361; amount for Convention expenses, $16; delegates, 15. Epworth Leagues—Number Senior Chapters, 33; number active members, 1,820; number associate members, 356; mission study classes, 1; Comrades of the Morning Wotch, 15; contributed for Convention expenses, 17; delegates, 14; annober Junior League Chapters, 15; number active members, 463; number pursuing a systematic course, 100; contributed for Convention expenses, $4; J. L. delegates, 4; amount contributed for Church Extension, $10.43. The Convention closed with a Children's Mass Meeting, under the direction of Miss I. R. Cummings, when many beautiful and soul-stirring plantation melodies, led by Miss Anna Cohen, of Fallston, were sung. Among the visiters introduced to the Convention were: The Rev. G. A. Davis, Staunton District; Prof. G. W. Clarke, Laurel, Md.; Dr. I. L. Thomas, Dr. S. R. Hughes, Superintendent Staunton District; Miss Agnes Aquilla, Baltimore; the Rev. Dr. Newbray, Hagerstown, and Mrs. Florence K. Owens, Baltimore. The following were elected officers for the ensuing year: President, the Rev. M. J. Naylor, District Superintendent; First Vice President, Mr. T. R. Ovelton, Baltimore; Second Vice President, the Rev. William Brown, Lutherville; Third Vice President, Miss Della Jenkins, Frederick; Fourth Vice President, Miss Anna Cohen, Fallston; Recording Secretary, Mrs. Emma J. Truxon, Baltimore; Corresponding Secretary, Mr. W. D. Boston, Baltimore; Statistical Secretary, Miss M. Edith Cooper, Baltimore; Treasurer, Mrs. Susie E. Boyd, Baltimore; Junior League Superintendent, Miss Ida R. Cummings, Baltimore; District Secretary, Mr. George A. Owens, Baltimore; District Superintendent Sunday School Convention, Mrs. Florence K. Owens, Frederick.

Episcopal Visitation

PLAN FOR EPISCOPAL VISITATION FOR 1909—PART 2.
FALL CONFERENCES.
CHRONOLOGICAL.

Alaska Mission ...				Smith
Idaho	Blackfoot	Aug.	12	Warren
Pacific German ...	Seattle, Wash.	"	18	Smith
Wyoming Mission..	Lander, Wyo.	"	19	Warren
North Montana	Havre, Mont.	"	19	Spellmeyer
Pacific Swedish Miss. Conf.	Seattle, Wash.	"	21	Smith
Montana	Butte, Mont.	"	25	Spellmeyer
Pacific Japanese Mission	Seattle, Wash.	Aug.	25	Smith
West German	Lyons, Kansas	"	26	Nuelsen
Black Hills Miss....	Bellefourche, S. D..	"	26	Warren
Nevada Mission....	Carson, Nev.	Aug.	26	Hughes
Western Norwegian-Danish	Ballard, Wash.	Aug.	27	Smith
Columbia River ...	Coeur d'Alene, Ida.	Sept.	1	Smith
West Wisconsin ...	Monroe, Wis.	Sept.	1	McDowell
Cincinnati	Greenfield, Ohio....	"	1	Wilson
Colorado	Pueblo, Colo.	Sept.	1	Berry
N. W. German	Klemmer, Iowa ...	"	2	Nuelsen
Pacific Chinese Miss. Conf.....	San Francisco, Cal.	"	3	Hughes
N. W. Indiana	Crawfordsville, Ind.	"	8	Goodsell
Erie	Fredonia, N. Y.	"	8	Moore
Iowa	Winfield, Iowa	"	8	Spellmeyer
Wisconsin	Kenosha, Wis.	"	8	McDowell
Puget Sound	Bellingham, Wash..	"	8	Smith
Norwegian and Danish	Duluth, Minn.	"	8	McIntyre
Central German ...	Cleveland, Ohio	"	8	Wilson
Northwest Neb.....	Gordon, Neb.	Sept.	9	Warren
Utah	Salt Lake City	"	9	Berry
Western Swedish ..	Stratford, Iowa ...	"	9	Nuelsen
Cal. German	Los Angeles, Cal...	"	9	Hughes
California	Pacific Grove, Cal..	Sept.	15	Hughes
Illinois	Mateon, Ill.....	"	15	Goodsell
East Ohio	Canton, Ohio	"	15	Moore
Detroit	Detroit, Mich.	"	15	Hamilton
Des Moines	Ames, Iowa	"	15	Berry
St. Louis German..	Burlington, Iowa ..	"	15	Spellmeyer
Central Illinois	Carthage, Ill.	"	15	McDowell
Ohio	Jackson, Ohio	"	15	Neely
North Ohio	Elyria, Ohio	"	15	Anderson
Nebraska	Lincoln, Neb.....	"	15	Nuelsen
Italian Mission....	Pittsburg, Pa.....	"	15	Wilson
Oregon	Cottage Grove, Ore.	"	15	Smith
West Nebraska	Kearney, Neb.	"	16	Warren
Northern Swedish..	Ishpeming, Mich...	"	16	McIntyre
Kentucky	Maysville	Sept.	22	Wilson
Central Swedish ...	Geneva, Ill.	"	22	Goodsell
Michigan	Grand Rapids, Mich.	"	22	Moore
N. W. Iowa	Estherville, Iowa ..	"	22	Berry
Southern Illinois...	Centralia, Ill.	"	22	Spellmeyer
Indiana	Washington, Ind ..	"	22	McDowell
Central Ohio	Sydney	"	22	Neely
North Nebraska ...	Neligh, Neb.	"	22	Nuelsen
Missouri	Hannibal, Mo.	"	22	Quayle
Minnesota	Austin, Minn.	"	22	McIntyre
Blue Ridge	Asheville, N. C. ...	"	23	Anderson
Southern California.	San Diego, Cal...	"	23	Hughes
Rock River	Chicago, Ill.....	Sept.	29	Goodsell
Central New York..	Ithaca, New York..	"	29	Hamilton
Upper Iowa	Mason City, Iowa..	"	29	Berry
Chicago German	Elgin, Ill.	"	29	McDowell
West Virginia	Mannington, W. Va.	"	29	Wilson
Northern Minnesota	Duluth, Minn.	"	29	McIntyre
Arizona Mission ...	Phoenix, Ariz.	"	30	Hughes
New Mexico Span. Miss Conf.	Silver City, N. M..	Sept.	30	Quayle
New Mexico Eng. Miss. Conf.	El Paso, Tex.	Oct.	2	Quayle
Genesee	Buffalo, N. Y.	Oct.	6	Hamilton
Oklahoma	El Reno, Okla.	Oct.	6	Quayle
Dakota	Pierre, S. D.	"	6	Nuelsen
Pittsburg	Bellevue, Penn. ...	"	6	Smith
Northern German ..	Chippewa Falls, Wis.	"	6	McIntyre
Central Tennessee .	Waynesboro, Tenn.	"	13	Anderson
North Dakota	Manden, N. D.	"	13	McIntyre
North Carolina	High Point, N. C...	"	14	Moore
East Oklahoma Mission	Bartlesville, Okla..	"	14	Quayle
Holston	Morristown, Tenn..	Oct.	20	Anderson
Atlantic Mission ..	Parmele, N. C.	"	22	Moore
East Tennessee ...	Bluefield, Tenn.	Nov.	18	Anderson
South Carolina ...	Orangeburg, S. C...	Nov.	24	Hamilton
Tennessee	Shelbyville, Tenn..	Nov.	25	Anderson
Central Alabama ..	Mobile, Ala.	"	25	Cranston
West Texas	Waco, Tex.	"	25	Neely
Austin	Wichita Falls, Tex.	"	25	Quayle
Alabama	Edwardsville, Ala..	Dec.	2	Cranston
Savannah	Jesup, Ga.	"	2	Hamilton
Southern German ..	Reisel, Tex.	"	2	Neely
Atlanta	McDonough, Ga. ..	"	9	Cranston
Texas	Bryan, Tex.	"	9	Neely
Georgia	Epworth, Ga.	"	16	Cranston
Gulf	Port Arthur, Tex. ..	"	16	Neely

FOREIGN CONFERENCES

ASIA

North China	Peking	Oct.	6	Lewis
Central China	Nanking	"	20	Lewis
Foochow	Foochow	Nov.	17	Lewis
Hingwa	Hingwa	Dec.	15	Lewis
West China	Chengtu	Jan.	19. '10	Bashford.

KOREA

Korea Conference..	Seoul	June	23	Harris

It will be noted that the Italian Mission is included in the plan and the administration of "the Italian work in the territory included between the Atlantic Ocean and a meridian drawn west of Indianapolis, Indiana," is therefore in the hands of Bishop Wilson.

Adopted by the Bishops at Wheeling, West Virginia, May 3, 1909.

(Signed): L. R. WILSON, Secretary.

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Subscriptions received Sept. 18-25:

Atlanta, Savannah—*I. T. Grimer*, P. J. Hill, *J. W. Queen*, S. S. Reid, F. C. Ried.

Central Alabama—*W. C. Davis.*

Central Missouri—*J. H. McAllister*, Lucy Choice, Roan Yost.

Florida—*J. S. Todd*, Frank Bryant.

Lexington—W. H. Bailey, Myrtle Hockley, *H. W. Tate*, N. Gaines, P. Clarke.

Lincoln—*D. G. Franklin*, J. H. Thompson.

Little Rock—*Wm. McIntosh, Nellie Pruitt*, M. D. Giles, A. H. Jones, A. Shepperd, Wm. Becton, C. H. McKay, J. W. Nelson, G. W. Washington.

Louisiana—*J. A. Landry, Arzella* Campbell, Ella Monroe, *J. J. Obee*, H. Tippett, *G. A. Montgomery*, E. J. Jones, *E. H. Hall*, Sarah Henry, *New Orleans News Co.*, G. E. Jenkins, *H. M. Charles, J. L. Augustus*, Mary Roberson, Ada Leverman, Arthur Jones.

Mississippi, Upper—*H. B. Hart*, V. E. Murray, *W. A. White*, W. P. Parker, *N. H. Williams*, T. H. Doxey, *W. S. Leake*, Tom Jones, *E. Williams, J. Burton*, P. Turner, *J. C. Houston*, Geo. Kelley.

South Carolina—*R. L. Hickson, J. S. Thomas*, Jesse Drake, J. R. Wallace, J. A. McKay, *I. H. Fulton*, J. M. Israel, C. L. Bethea, J. M. Barr, Wm. McCrea, N. Burnette, R. E. Emanual, F. F. Girley, W. Edwards, Laura Moody, C. Watson, A. F. Willis, *L. G. Greggs*, M. E. Gordon.

Texas, West—*A. A. Stovall, J. H. Swann*, W. H. Sanders, B. L. Pinkard, C. C. Cotton, Thos. Taylor, *G. A. Deslandes*, C. H. McNeal.

Washington—*A. Davis*, J. R. Harmon.

Miscellaneous—*Elizabeth Jackson.*

HONOR ROLL.

Honor Roll—I. H. Fulton, J. L. Augustus, Wm. McIntosh, J. H. Swann, H. T. Tate, J. S. Thomas.

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Crescent City Notes

Mr. Moses Lunnon, has been very ill but is fast improving.

Mr. S. H. Fouwikes preached a splendid sermon at Thomson, chapel Sunday night.

Mr. J. B. Jordan of Houston, Tex., en route to Nashville, Tenn., Meharry College, called in at the Southwestern office.

Mr. J. S. Scott, of Victoria Tex., and Mr. Biedsoe of Marshall Tex., passed through the city en route to Nashville, Tenn. to attend Meharry.

Mr. and Mrs. S. H. Fouwikes, of New Iberia, La., visited the Rev. and Mrs. D. J. Price, this week, en route home from New York, and other points.

Miss Olevia Bradford, daughter of the Rev. C. E. Bradford pastor at Darrowville, who is in the city with relatives, will remain for the winter.

Mrs. Lettie Bibbs, the guest recently of Mrs. Price, wife of the Rev. D. J. Price, returned this week to her home in St. James Union, after a pleasant visit.

Mr. and Mrs. E. M. Ogletree of Pope, Miss., Messrs. J. A. Y. Dickens and Plato Lindsay of Sardis, Miss., called at the Southwestern office last week, and left their subscription to the paper.

Mrs. S. G. Chinn, wife of the Rev. F. T. Chinn, our pastor at Wesley Church, Baton Rouge, La. spent a few days recently in the city. Mrs. Chinn, returned home in time to witness with her husband the destruction of their fine brick Church, valued at $20,000.00, by the recent storm. The Church did not carry a storm insurance.

City pastors will receive a "flyer" with an appeal for aid to relieve the Old Folk's Home, also a special assesment levied by the Board of Control asking that all of our Churches come to the rescue and help in meeting these needs. It is to be hoped that every pastor will take up the matter and present the claim before their people, and report the same "at once." Let the several Church committees do what they can right away, and report immediately.

By authority of Mr. Sam Blum, Chairman of the Relief Committee of the city for the storm sufferers, the Rev. W. Scott Chinn, has been duly authorized to state that those of our people who are storm sufferers and in need, upon the recommendation of some town or parish official, may receive help of the City Relief Committe.

Send application and recommendation to Pastor Chinn, 2914 Constance, St., New Orleans.

A party of ladies, consisting of Mesdames Amanda Foucho, Johana G. Bates, Sephronia Lewis, Louisia Lee, Joseph T. Willis, Sadie White and Miss Sadie Charles, who left the city some time ago en route for the G. A. R's reunion at Salt Lake City Utah, and from thence to other points of interest out West, including Denver, San Francisco, Oakland, Los Angelos. Colorado Springs, after a very pleasant stay of several weeks, returned home last week and are loud in their praise of the scenes and sights visited.

The 9th Anniversary and installation of officers of the Delachaise B. M. A. Association was held Sunday night, September 19, at Simpson Memorial Church, the Rev. Henry Taylor, pastor. The services began at 8 o'clock, with an organ voluntary followed by a splendid formal program in which the following persons participated. P. H. Branden, Master of Ceremonies; S. A. Horton, Miss M. C. Taylor, W. J. Bland, Miss Cecil Carter, Miss D. Ambrose, D. Collins. The Annual statement of conditions of the Association and names of all deceased active and passive members was read by Finan-

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cial Secretay T. A. Simms. The Annual sermon which was well thought out, appropriate and ably put was delivered by the Rev. Taylor. The officers installed were: Albert Workman, President, David Collins, Recording Secretary, W. J. Bland, Treasurer, W. L. Madesa, Vice-President. T. A. Simms, Financial Secretary, S. A. Norton, Chaplain, Samuel Hart, Chief Commissary. Alfred Hill, Chairman Finance Committee, Alex Jones, Ed. Gray. Collection $22. Presented pastor $5; Messrs. Wm. Parker Mike Blanden and M. Whiteside acted as ushers.

LOUISIANA CONFERENCE.

Special Notice To the Undergraduates.

We desire to call the attention of all those who are Undergraduates of the Conference to the Course of Study as laid down in the 1908 Discipline, pages 489-490, and especially to Sec.7 which says that "All examinations held after July 1, 1909 shall be as below," hence every one MUST conform to the law, and get the books as required by the book of Discipline '08 edition. Uundergraduate will please note that the Course is changed considerably from that of the former one, hence get the books as early as possible for whatever year's study you are in, and be prepared for the examination. The regular Traveling Preacher's Course has been adopted and examinations will be held upon that Course only. Candidates for Deacon's Orders will observe Sec. 69, page 496, and for Elder's Orders likewise, also the special list of studies given at the top of page 497. A Sylibus of all "books to be read" will be required of all, as well as a written sermon or essay where it is required, bring copies of Methodist Review to seat of examination with you. All examinations will be in writing. Let all who are concerned, take notice and be governed accordingly as this will be the only notice given. Examinations will be held the day before the sitting of the Conference, Examiners will receive their notices later and will please conform to the rules of the Discipline.

F. T. Chinn,
Chr'm Board Examiners.
B. Mack Hubbard,
Registrar. Louisiana Conference.

District Conferences and Conventions

District Conferences

District.	Place	Date.	Dist. Supt.
Philadelphia	Chester, Pa.	Oct. 13-14	Monroe
Wilmington	Smyrna, Del.	Oct. 19-21	Cotton
Centreville	Oxford, Md	Oct. 26-28	Johns
Jackson	Coupariey, Miss	Nov. 3-4	Mehard
Starkville	Eupora, Miss	Nov. 23-28	Everett
Clarksdale	Beverly, Miss	Nov. 25-28	Woolfolk

Conventions

Oct. 1-3—Muskogee District Annual Epworth League Convention, Coffeyville, Kans.

Oct. 6-7—Monroe District Convention, Washington Charge, Bastrop, La.

Oct. 12-14—Philadelphia District Annual Preacher's Convention, Siloam Memorial Church, Chester, Pa.

Nov. 4-7—Little Rock Conference, State Epworth League and Sunday School Convention, New Port, Ark.

Conference Notices

Special Notices

NOTICE.

Dear Brethren and Laborers In the Master's Cause: You will please send me by return mail a list of the delegates from your charge that are to attend the District Epworth League Convention which meets at Coffeyville, Kans., October 1-3, 1909. Please attend to this at once so we will be able to accommodate all who come. We are expecting the following general officers: Dr. Penn; Dr. W. W. Lucas, and others.—H. T. S. Johnson, pastor.

BATON ROUGE DISTRICT

The Baton Rouge District Preachers' Meeting will convene at Denham Springs, Thursday, October 7th. All pastors of the district are requested to be present; business of importance.—A. J. Proctor, President; J. S. Weaver, Secretary; J. W. Turner, District Superintendent.

MONROE DISTRICT.

Monroe District Convention, October 6-7, at Washington Charge, the Rev. W. R. H. Harrey, pastor, address, Bastrop, La.—May I urge each pastor to come on time with a full delegation. Come prepared to report all benevolences raised. Put every department of the church to work with that end in view. One Sunday School Superintendent, Epworth League President, Superintendent of Junior League, President Methodist Brotherhood, President Ladies' Aid and President Woman's Home Missionary Society from each charge and one additional member from each department will be enrolled as members. Bring song books. Let there be a feast of good things.—J. O. Brown, District Superintendent.

BETTER THAN SPANKING.

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 176, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her to-day if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

LOUISIANA CONFERENCE.

W. H. M. S.

The annual meeting of the Woman's Home Missionary Society will be held at Los Angeles, Cal., beginning Oct. 6, and in view of this fact, all District Secretaries are requested to forward their reports of work done at once to the Corresponding Secretary of the Louisiana Conference, Woman's Home Missionary Society. Do not forget your pledge for Peck Memorial Home. If you have not raised all of your pledges, report what you have and forward the same to the Treasurer, Mrs. S. G. Chinn, 810 Europe St., Baton Rouge, La.—C. Nayman, Corresponding Secretary, 7449 Ann St., New Orleans.

District Rounds

ALEXANDRIA DISTRICT.

FOURTH ROUND.

Wiley and Lotta, Oct. 3-12-14; Maringouin, 9-10; Melville, 15-17; Palmetto, 19; Port Barre, 20; Teche, 21-22; Washington, 23-24; Opelousas, 24-25; Opelousas circuit, 26; Cottonport, 27-28; Waxia, 30-31. Bunkie, Nov. 5-7-8; Eola, 6-7-9; Lecompte, 10-11; Boonville, 13-14; Old River, 16; Newton, 17-18; Cane River, 19-21. Natchitoches, Nov. 21-22-23; Compti circuit, 24; Clarence and Mt. Zion, 25-28; Campti, 26-27-28; Colfax, 29-30. Cheneyville Dec. 4-5-6-7; Rapides, 8-9; Pineville, 11-12; Alexandria, 10-12; Regolets, 15-16; Boyce Village, 17-19-20;. St. Paul, 18-19.

My dear fellow laborer you have done well in the past may I ask you

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

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Men whose hair or beards are straggling or all gone, women whose tresses have been thinned by fever or hair falling out, requiring the use of switches; little children, boys and girls whose hair is coarse and unruly; all find in this great remedy just the relief that they want.

Foso grows hair, thickens eyebrows and lengthens eyelashes, changes gray or faded hair to its natural color, prevents thin hair, stops itching, removes dandruff, scurf of scalp, pimples, and makes the hair of any man, woman or child long, heavy, silky and beautifully glossy. Fill out free coupon today.

FREE $1.00 PACKAGE COUPON

Fill out the blank lines below, cut out the coupon and mail to J. Stokes, Mgr., 9175 Foso Bldg., Cincinnati, Ohio. Enclose 10 cents in stamps or silver as an evidence of good faith and to help cover packing, postage, etc., and a full $1.00 package will be sent to you at once by mail prepaid free of charge.

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Give Full Address—Write Plainly.

A Cure For Consumption

Dr. J. Lawrence Hill Actually Cures Consumption, Bronchitis, Catarrh, Asthma, and All Throat and Lung Troubles.

He Gladly Sends A Trial Package By Mail To Prove That Even The Worst Cases of Consumption Can Be Quickly Cured At Home.

Jackson, Mich., Special—A remarkable announcement, based on positive proof, has been made by one of the foremost specialists and physicians in this country, Dr. J. Lawrence Hill.

Everyone who has weak lungs, Catarrh of the Bronchial Tubes or Catarrh in any form, Chronic Bronchitis, Asthma, Chronic Hacking Cough, loss of flesh. Night Sweats, Hemorrhages, soreness or pain in the chest or under the shoulder blades, or any other deadly symptom of Consumption, should send for a trial package of Dr. Hill's New Rational Remedy. This treatment quickly checks further progress of the disease and produces new resisting power, appetite, flesh and good health. All throat and lung sufferers should fill out coupon below and send at once for a trial package which the doctor sends by mail prepaid.

Trial Treatment Package Free.

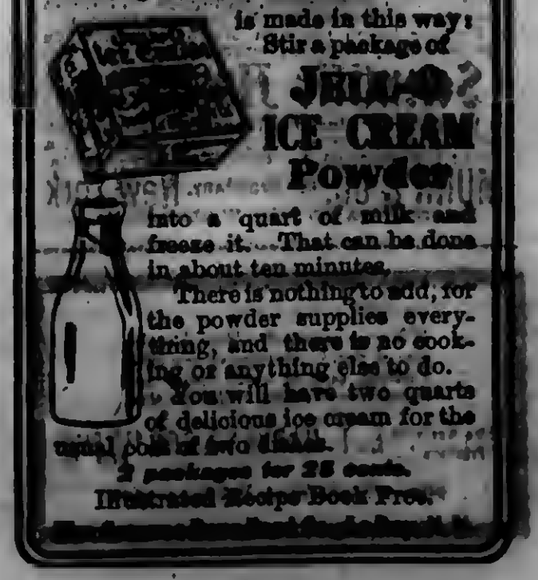
Dr. J Lawrence Hill,
702 Hill Building, Jackson, Mich.

I am suffering from throat and lung trouble, so please send me your large trial package in plain sealed wrapper, that I may try it and see for myself if it will do what you claim it will. I enclose 10c to help pay for packing, etc., and as an evidence that I am not sending for the trial package out of idle curiosity.

NAME.....

ADDRESS.....

ICE CREAM 1c. a Dish



is made in this way: Stir a package of JELL-O ICE CREAM Powder into a quart of milk and freeze it. That can be done in about ten minutes.

There is nothing to add, for the powder supplies everything, and there is no cooking or anything else to do.

You will have two quarts of delicious ice cream for the usual cost of two dishes.

2 packages for 25 cents.

Illustrated Recipe Book Free.

to renew your efforts to report all Benevolents raised in full. See to it that the Southwestern Christian Advocate be in every home in your charge Have all the committees ready. Yours J. J. Obee

SHREVEPORT DISTRICT
FOURTH ROUND.

New Light, Nov. 1-2; Vanceville, 3-4; Longstreet, 6-7; Logausport, 8-9; Keathville, 10-11; Fairfield, 13-14; Frlason, 15-16; Bonchest, 17-18; Grandbayou, 20-21; Gahagan, 22-23; La Chute, 24-25; Pleasant Hill, 27-28; Marthaville, 29-30;. Zwolle, Dec. 1-2; Columbia, 4-5; Many, 6-7 Benson, 8-9; Flournoy and Round Grove, 11-12. James and Grand Calu, Dec. 14-15; Allen and St Paul, 16; St. Paul, 18-19; St. James, 19-20; Johnson Church, 22; Jewella, 23; Robeline, 26-27; Asbury, 29-30; Shady Grove, Jan. 1910. 2-3; Daniels Church, 4-5; Mansfield, 9-10. Brethren: This is the fourth round, have you all kept in mind our watch word. Are you bringing results to pass, you did well last year; now the conference is drawing near, come up with all the benevolence. Do your best God being you helper..—T. J Johnson, District Superintendent.

NEW ORLEANS NORTH DISTRICT.
FOURTH ROUND.

Covington, Oct. 21-22; Mandeville, 23-24; Scott Chinn, 26-27; Pleasant Plains, 28-31; Thomson, 29-31; Mallalieu, Nov. 2-3; St. Matthew, 4-7; Kenuer, 9-10; Carrollton Mission, 12; Asbury, 13-14; Camp Parapet, 16-17; Mt. Zion, 18-19; Gretna, 21-22; Simpson Memorial, 24-25; Darrow, 26-28; Union, Dec. 1-2; Lutcher, 3-5; Central, 4-5; Laplace, 6-7; Franklinton and Huckley, 11-12; Malden, 14-15; Haven, 16-17; Slidell and Sterling, 18-19; Bogalusa and Leescreek, 24; Angie circuit, 25-26; Ponchatoula and Springfield, Jan. 1-2. This is our last round. Be ready to report your year's work. The energetic pastor will report all of his benevolent moneys raised and forwarded; his Episcopal apportionment paid, and his Conference Claimants Collection taken. Do this for it is expected of you, and come up to the Annuual Conference with a better report than last lear.—W. J. N. Price.

MONROE DISTRICT.
FOURTH ROUND.

Wood, Oct. 2-3; Bonita, 9-10; Big Bend, 12-13; Jones, 15-17; Casper, 22-24; Beulah, 27-31; Mt. Sinai, 30-31; St. Paul, Nov. 5-7; Bastrop, 11-13; Washingtou, 18-21; Mt. Neb, 25-28; Firance, 30-Dec. 1; Waterproof, 4-5; Joyce, 7-8; Lake Providence, 10-12; St. James, 16-19; Randolph, 20; Minden, 21-22. Brethren: Thus far you have done well. However, much more remains to be accomplished to close up in good shape. I urge you to strive manfully to obtain a full report for all claims.—J. O. Brown, District Superintendent.

PINE BLUFF DISTRICT.
FOURTH ROUND.

Manville, Nov. 6-7; Helena, 8-9; Clarendon, 13-14; Luna, 20-21; Damon, 26-27; Parkdale, Dec. 4-5; Marvell, 5-6; Dermott, 7-8; McShea, 9; Dumas, 10; Ladd, 11-12; Tony, 12-13; Warren, 15; Johnsville, 18-19; Fordyce, 20-21; Carthage, 22-23; New Edingburg, 24-25; Pine Bluff, St. James, 26-27; Wabaseka, Jan. 1-2; Altheimer, 8-9; St. Mark, 10; Rydell, 11-12. Brethren; Take fresh courage; mend your hold; the goal in now in sight. The Master will the victory to him who holds out to the end. Pray, work, and wait.—C. W. Whitehead, District Superintendent.

INDIANA DISTRICT.
Third Round.

Shelbyville, September 25-26; Connersville, October 3-4; North Vernon, 9-10; Cementville, 12-13; Jeff. Wesley, 16-17; Princeton, 23-24; Cannelton. 26-27; Newburg, 29; Browns, Illi., November 1; Muncie, 9; Greenfield, 12; Indianapolis, Scott, 24; Chicago, Scott, 28-29; Terre Haute, Merrills, December 9; Saulters, 11-12; Rushville, October 2-3; Madison, 8; Port Fulton, 11; Watsou, 14-15; Bloomington, 9-10; Boonville, 25; Rockport, 28; Evansville, 30-31; Anderson, November 7-8; Newcastle, 13-14; Indianapolis, Simpson, 21-22; Indianapolis, Barues, 25-28; Chicago, St. Mark, December 2-5; Marshall, 10; Greencastle, 13. Dear Pastors: Once more I write you a letter of cheer. We are now beginning the last half of the Conference year's work. The first half shows gratifying results on debts, pastors' salaries and the Benevolences; now may I ask that we give attentiou to the remaining balance to be raised of the Benevolence and to the African Diamond Jubilee Collection? May I ask that on Sunday, October 31, each pastor take one service to preach on Africa, and take the special contribution for Africa, if you have not done so. Let the remainder of the collection be for the other benevolences if you have not taken them. May I ask that October be observed over the district in revival efforts, and that Friday, October 29, be observed as a day of prayer over the district? Let all churches come together Friday evening at 7:30 and spend one hour and a half in prayer for Africa and the success of our work. May I ask that each pastor send five new subscribers to the Southwesteru by October 31? The command from our chief pastors (the bishops) is "Forward." I send it to you. We must have 1,000 converts; 1,000 added to the Sunday School. Read this letter to your Official Board and Congregation.—D. E. Skelton, District Superintendent.

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Does Away with Knife, Nurse and a Big Doctor Bill.

A free trial package to any one who will Write for it.

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At your Drug Store, 50 cents a Box.

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Cures promptly, painlessly and permanently.

* * * * *

Is easy to use and requires no cleverness to get the best results.

* * * * *

Begins its stunt at the start and keeps it up on until a cure is consummated.

* * * * *

Stops inflammation, swelling, congestion, irritation and itching the first thing.

* * * * *

This is the beginning of a cure. Yon quit gritting yonr teeth and saying improper things.

* * * * *

No need to stop your work and "call yonr neighbors in." No fuss and publicity.

* * * * *

A man gets back his ambition, takes hold of work and has no wish to die.

* * * * *

A woman returns to her natural good looks and cheerfulness and the pained, drawn face is replaced with a plump, smiling one.

* * * * *

There is no use trying to be Happy with Piles. Joy and Piles don't chum.

* * * * *

Send and get a free package; this is the way to commence curing yourself. If it was not all right, no such offer would be made.

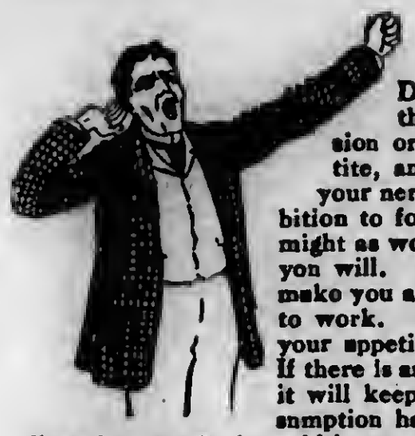
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Send today for it; it is the best and only time to do a thing that should be done.

* * * * *

Yours for a speedy remedy in the use of the Pyramid Pile Cure.

PYRAMID DRUG COMPANY, 219 Pyramid Building, Marshall, Mich.



Do You Feel This Way?

Do yon feel all tired out? Do you sometimes think you just can't work away at your profession or trade any longer? Do you have a poor apetite, and lay awake at nights unable to sleep? Are your nerves all gone, and your stomach too? Has ambition to forge ahead in the world left you? If so, you might as well put a stop to your misery. You can do it if you will. Dr. Pierce's Golden Medical Discovery will make you a different individual. It will set your lazy liver to work. It will set things right in your stomach, and your appetite will come back. It will purify your blood. If there is any tendency in your family toward consumption, it will keep that dread destroyer away. Even after consumption has almost gained a foothold in the form of a lingering cough, bronchitis, or bleeding at the lungs, it will bring about a cure in 98 per cent. of all cases. It is a remedy prepared by Dr. R. V. Pierce, of Buffalo, N. Y., whose *advice is given free* to all who wish to write him. His great success has come from his wide experience and varied practice.

Don't be wheedled by a penny-grabbing dealer into taking inferior substitutes for Dr. Pierce's medicines, recommended to be "just as good." Dr. Pierce's medicines are OF KNOWN COMPOSITION. Their every ingredient printed on their wrappers. Made from roots without alcohol. Contain no habit-forming drugs. World's Dispensary Medical Association, Buffalo, N. Y.

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Prepare for the Coming District Conference Examinations.

Get the Books Needed in the Conference Course of Study as Laid Down by the Discipline.

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Lake Charles .. New Orleans.

Hookworm Disease

All our lives we have seen little, pale, sallow children and have seen them develop into men and women, dwarfed in body, mind and morals. We have called them dirt eaters.

The wisest doctors did not know what was the matter with them.

The United States government sent a commission of scientific men to the South to investigate. It cost probably half a million to find out that the sole cause of the disease is a little worm about the size of a No. 50 sewing thread, and only three-quarters of an inch long. They have a bill, or hook, with which they penetrate the walls of the bowels and suck the life blood.

More than 75 per cent of the young men of the South are infected, and probably 95 per cent of the children.

If you know a person who has plenty of good food and yet keeps thin and pale he in all probability is infected.

Full course of treatment sent by mail for $1.00. In ordering, state age of patient.

Hookworm Remedy Company.

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FREE DEAFNESS CURE.

A remarkable offer by one of the leading ear specialists in this country, who will send two month's medicine free to prove his ability to cure Deafness, Head Noises and Catarrh. Address Dr. G. M. Branaman, 152 East 12th Street, Kansas City Mo.

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TOPEKA DISTRICT.
Third Quarter.

Fort Scott Clr., October 16-17; Mapleton, 18; Mound City, 19-20; Rosedale, 23-24; by H. R. Pinckney Independence, 23-24; Kansas City, Kans., 23-24; by W. W. Cowen, Bonnersprings, 30-31; by D. Smith; Topeka, Mt. Ollve, November 6-7; Alma Clr., 13-14; by B. F. Swindell; Asbury Chapel, 20-21; by H. South; Lincoln, Neb., 13-14; Hastings, Neb., 15-16; Denver, Colo., 20-21; Colorado Springs, Col., 27-28; Canon City, Col., December 1-2; Pueblo, Col., 4-5; Dunlap, Kan. 4-5; Salina, Clr., 4-5; Clay Center, 11-12; by L. E. Hayes. Dear Brother Pastors do your best along all Church lines for God and Humanity. From your true Brother and Friend.—J. J. Cabbell, District Superintendent.

VICKSBURG DISTRICT.
Fourth Round.

Fayette and Fayette Mission, October, 2-3; Perth, 4; Harriston, 9-10; Hamburg, 16-17; Union Church 23-24; Clark, 24; Bolton, 30-31; Clinton, November 6-7; Vicksburg Charge, 12-14; Natchez, 20-21; Newtonia, 23; Centerville, 24; Cary, 27-28; Anguilla, 29; Meadville and Edlston, December 4-5; Edwards, 11-12; Vicksburg Ct., 18-19. Dear Brethren and Yoke Fellows: This is our last round for the year 1909. Let us not forget that the burden of the leadership of the District is on us. We brought the revivals up to a high water mark. Now let us do the same for the Benevolence, the Southwestern, the Epworth League the Junior League, the Sunday School, the Cradle Roll and the Ladies Aid Society. Let us make one united pull till the last day of the Conference year.—L. W. Price, District Superintendent.

LAKE CHARLES DISTRICT.
Fourth Round.

St. Peter, October 10-11; Jeanerette, 13-14; Hubertville, 15-17; Olivier, 19-20; New Iberia, 23-24; Campbell, 26; Briggs, 27; Abbeville, 28; Cade, 29; St. Martinsville, 30-31; Lafayette, November 11; Crowley, 13-14; Jennings, 14-15; Welsh, 16-17; Lake Arthur, 18; Spring Creek, 20-21; Langville, 23; Bon Ami, 24; DeRidder, 25; Leesville, 27-28; Lake Charles, December 12-13. Brethren: Come to Jeanerette, October 13-14, prepared to report all benevolent claims raised. I only helped to make the appointment to your Charge. Yours for First Street.—P. Wellington Clark.

JACKSON DISTRICT.
Fourth Round.

Pelahatchie, October 2-3; Brandon, 9-10; Pratts Chapel, 16-17; Central, 22-24; Jackson Mission, 25; Canton, 29-31; Canton Cir., 30-31; Missionary Convention Couparle, November 3-4; Couparle, 6-7; Carthage, 9; Benton, 13-14; Yazoo Cir., 20-21; St. Stephen, 26-28; Wiseton, 27-28; Silver City, December 1; Roseneath, 4-5; Greenhill, 11-12; Norton, 18-19. Brethren: I beg of you to remember the standing of our District, let each of us do our best to bring up every cent and dollar apportioned to our charges. This is our fourth and last round, a strong pull and a pull altogether is needed to meet the demands of the Church which we so dearly love. I pray that every pastor will take a collection for the Africa Diamond Jubilee, and let us pray for the redemption of our Father land.—A. J. McNair, District Superintendent.

FOR FEVERISHNESS AND ACHING
Whether from Malarious conditions, Colds or overheating, try Hicks' Capudine. It reduces the fever and relieves the aching. It's liquid—10, 25 and 50 cents at Drug Stores.

Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

THE REV. HORACE WALLACE.

The Rev. Horace Wallace died on Sunday, September 13, 1909. He was born in Maryland, November 20, 1814, age 94 years, 9 months and 23 days. He was confined to his bed for nine months. He was brought to this country and sold to Dr. Maddox and Dr. Clark before the civil war, in Rapides parish, Louisiana. He was converted when nine years of age. He preached on the plantation and served as a reader in the Episcopal Church, calling his people to hear the word of the Gospel. He joined the Louisiana Conference of the Methodist Episcopal Church in 1869, and was ordained an elder in that conference, January 10, 1874, at Baton Rouge, Louisiana, by Bishop Merrill, hence he was a member of the conference for forty years, serving at Cottoteau, Cluthelrville, Holmesville, Marksville, Cotlie, Fort Jesup, and Spring Creek. Several of these places he served more than once. He was superanuated at Union Chapel, New Orleans, Louisiana, in 1892, Bishop Mallalieu presiding, along with eleven others, namely, the Revs. George Washington, William Murrell, Fredrick Reeves, Prelstly Yarborough, Austin Kennedy, Charles Down, John Sparks, Levi Johnson, Berry Hall, Anthony Ross, Samuel Armstead, and now the last of the twelve to answer the roll call is Brother Wallace, the average age of the twelve being 73 years. He leaves a widow in the person of Sister Lou Wallace, six children by a former wife, 18 grandchildren, and 21 great grand children, total, 47. He was visited constantly by the Rev. R. C. Worsham, his pastor, in his declining days. He was meek and mild and as gentle as a child. He bore his sickness as none but a Christian of a heroic character could. His wife, though along in age, was ever by his side, and ever faithful to the end day and night. He died as he had lived. The funeral took place on Monday, September 13, at Newman Memorial Methodist Episcopal Church. The following ministers participated in the services: The Rev. J. J. Obee, District Superintendent of the Alexandria District; The Rev. F. M. Lashington, of Boyce; The Rev. W. L. Amos, of Boyce; The Rev. H. J. Wright, of Pineville, all of the Methodist Episcopal Church; The Rev. D. A. Anderson, of the Colored Methodist Episcopal Church, and The Rev. F. Hans, of the Shiloh Baptist Church of Alexandria; The Rev. H. J. Wright read a historical sketch of Brother Wallace's work and worth. The Revs. Martin, Hans, Anderson, Lashington and Obee delivered short eulogies, and the Rev. R. C. Worsham delivered burning words of the last days of the deceased. The Revs. Martin, Hans, Amos, Lashington, Anderson, and Wright, were the pall bearers. The Revs. Obee and Worsham led the large procession to the Rapides cemetery in Pineville. Peace to his soul.—R. C. Worsham, H. J. Wright, Pastors.

Brooks.—At Rockport, Indiana, Sunday, Aug. 30, Sister Jane Brooks went to her eternal home. As she left this earthly home a prayer went with her. Although she was a Baptist she desired the pastor of the Methodist Church to have charge of the funeral service. The Rev. White of the Boonville Circuit was assisted by the Revs. Phillips and Jackson, both Baptist ministers.

Clemons.—Sister Kizzie Clemons, of Dangerfield, Texas, after several months' illness, fell asleep in Jesus on the third day of September. She leaves husband, two girls and a host of relatives and friends.—Aaron Taylor, Pastor.

A "SQUARE DEAL"

It is often argued that women do not have an equal chance with men, for enjoyment and usefulness, because women suffer so much from pain and weakness. In a general sense, it is true that women bear more physical pain than men. However, the belief that women *must* suffer regularly, on account of ailments and weakness peculiar to their sex, has been successfully contradicted by the relief so many women have obtained by the use of Cardui, that great remedy for suffering women.

During the past fifty years, many thousands of women have written us, telling of the immediate relief and permanent benefit they have received from Cardui. These letters cover a great many forms of womanly illness. Mrs. M. E. Allred of Hartford, Wash., writes: "Ever since I was 16 years old, I have suffered from female troubles. I had headache, backache and other troubles, every month. Some two years ago, I began to use Cardui, and since then I have had no backache, my other troubles have stopped, I don't need any medicine, and I am well."

What Cardui has done for Mrs. Allred and other women, it surely can do for you. Try it at once. Give yourself a "square deal." You will never regret it. Sold everywhere.

Pale, Delicate Women and Girls.

The Old Standard Grove's Tasteless Chill Tonic, drives out malaria and builds up the system. For grown people and Children. 50c.

Marriages

Williams-Lee. — Mr. Albert Williams and Miss Louvina Lee, September 5, 1909, at the home of the bride, Alexandria, La., in the presence of a select number of friends. May peace and prosperity be theirs. The Rev. R. C. Worsham officiated.

Johnson-Houston.—Mr. John Houston and Miss Littee Johnson were joined in the bonds of holy matrimony on September 19, 1909, the ceremony being read at their reisdence, Cane River, La. The Rev. E. H. Clark officiated.

Davis-Harvey.—At the home of the bride's mother, Pineville, La., Sept. 15, 199, Mr. West Davis and Miss Azelia Harvey, the Rev. H. J. Wright, of Wesley Methodist Episcopal Church, officiating.

Harrell-Knight.—Mr. A. C. Harrell and Miss Mary E. Knight, both of whom are of Savannah, Ga., were united in matrimony on Wednesday night, Sept. 15. The marriage was very beautiful. We hope for them a successful voyage through life. The ceremony was performed by the pastor, the Rev. G. H. Lennon. They are both loyal members of Asbury Methodist Episcopal Church.

FORD'S
HAIR POMADE
Formerly known as
"OZONIZED OX MARROW"



Pineville, S. C.
Dear Sirs:—I have used some of your Ford's Hair Pomade and I think it is the best thing I ever used for making curly hair lie smooth. I have not finished using my first bottle yet, but I have seen wonderful results. Miss Louise E. Hayes.

Fifty years of success has proved its merits. The use of Ford's Hair Pomade makes stubborn, harsh, kinky or curly hair soft, glossy, pliable and easy to comb, so you can arrange it in any style you wish consistent with its length.

Removes and prevents dandruff, invigorates the scalp, stops the hair from falling out or breaking off and gives it new life and vigor.
Absolutely harmless—used with splendid results even on the youngest children.
Delicately perfumed, its use is a pleasure, as ladies of refinement everywhere declare.
Ford's Hair Pomade has imitators. Don't buy anything else alleged to be "just as good." If you want the best results, buy the best Pomade—it will pay you. Look for this name

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on every package.
If your druggist cannot supply you with the genuine, we will send you,

One bottle regular size for	$ .50
Three bottles " "	1.40
Six " " "	2.50
One bottle, small	.25

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Agents Wanted Everywhere.

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WEST TEXAS
For Fine AGRICULTURAL LANDS
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DALLAS, TEXAS.

Two well located, well lighted, modernly equipped offices. Electric lights, sanitary plumbing.
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Colored Wage-Earners and Crop-Raisers, Everywhere—

Here is Hope and Help for You

Follow My Lead

TO BETTER LIVING AND WORKING CONDITIONS

Read this message of assured Help and Happiness--then write and ask me to tell you all about my plan of UPLIFT that is helping and making happier thousands of men and women in all parts of this country--and in foreign lands, too.

IF YOU ARE a wage-earning or crop-raising man or woman—engaged in the constant struggle for an existence—sacrificing your energy and vitality in any line of labor or drudging toil—trying to provide an honest living for yourself and loved ones—daily plodding along a pathway beset with obstacles and discouragement—then you are one of the many thousands that need me and my help. And I will positively help you—freely, generously and substantially help you.

A Wonderful Record

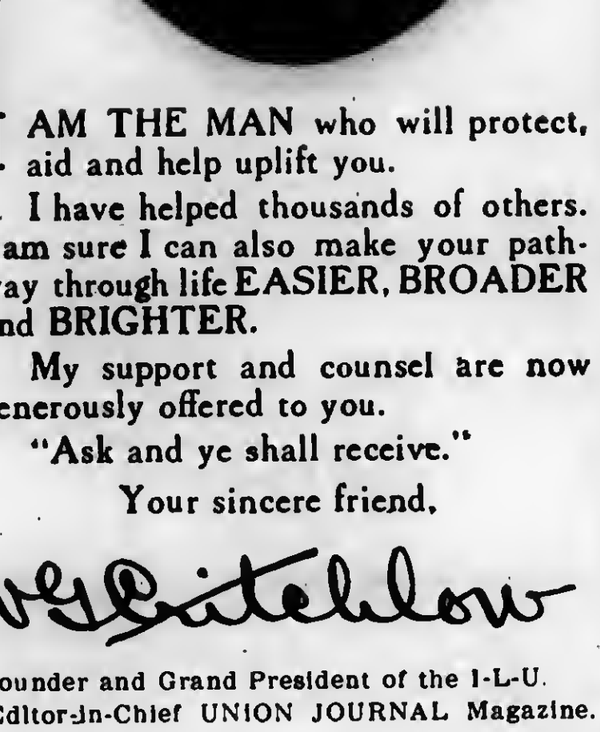
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Compare these many benefits—no other society can give you so much for so little cost. Men and women admitted equally. Any age from 15 to 60 years. All members pay same rate of monthly tax—no discrimination—each and every one pays same "flat rate" from acceptance till death—no other society known does this. Our jurisdiction the WHOLE WORLD. Death benefits keep getting higher all the time—$25.00 to $500.00—always going up—while monthly dues remain the same. Children's benefits $5 and $10.00. Beneficiaries benefits $25.00. Buy your groceries and supplies from warehouse at wholesale prices. Sell your crop through the warehouse at highest market price—cut out the robbing speculators. The great UNION JOURNAL Magazine furnished each member without additional cost. Beautiful Certificate to every member. Real black leather card-case and world-wide recognized Membership Card free to each member. Wage-earners helped to get better conditions. Many other big benefits—the half has not been told. Members are recognized as Brothers and Sisters anywhere—wherever they go. Also, each member may buy stock in the order—those taking 100 shares get a full-paid life membership and never have to pay any more dues as long as they live.

Investigate This Splendid Fraternity

No matter where you live or what your occupation, whether married or single, it will be greatly to your advantage to belong to this grand society. Boys and girls, men and women, from 15 to 60 years, all are welcome. No discrimination as to politics, nationality, color or religion. All will find this the most beneficial institution in existence today. Parents and children both join. Beautiful ritualistic work. Full ceremony. Two classes of membership—one is direct-by-mail with the Home Office in Dayton, Ohio—the other in Subordinate Unions in the Home Community. Grand secret work—entirely different from all other societies. Impossible to tell all here. You must get complete information by mail—furnished free for the asking.



I AM THE MAN who will protect, aid and help uplift you.

I have helped thousands of others. I am sure I can also make your pathway through life EASIER, BROADER and BRIGHTER.

My support and counsel are now generously offered to you.

"Ask and ye shall receive."

Your sincere friend,

W. G. Critchlow

Founder and Grand President of the I-L-U.
Editor-in-Chief UNION JOURNAL Magazine.

Embrace This Great Opportunity

Thousands and thousands of people now know me and bless my name. Some of them are your people, people you know or have heard of—people living in your state. They are following my lead and reaping the benefits every day—yes every hour—of the great things that my Society has done for them.

I will satisfy you that I am responsible, honest and in every way worthy of your full and complete confidence—that I am able to do for you all that I claim and more. I hold an official charter from the Government of Ohio which authorizes me to help you in every way that I can.

Don't turn a deaf ear to my message or close your eyes in the presence of this great opportunity. Think of your condition and that of your family. Think how anxious I am to make life brighter and easier for you—and write to me at once for my complete plan and offer to you. It is all yours, together with my new book of self-help—just for the asking. ACT QUICK AND GET MY NEW BOOK FREE.

Deputies Wanted

We want an honest and hustling COLORED MAN AND WOMAN in each neighborhood to become our DEPUTY and solicit members.

No experience needed. WE TEACH YOU HOW.

Pleasant and easy work. Makes you a LEADER. You have a good time mingling with the people while making money for yourself.

Advances your social standing and prominence in the community.

Liberal pay for each member secured.

Soliciting outfit furnished free. Also a beautiful lithographed COMMISSION-OF-AUTHORITY and full instructions. No trouble to "make good" with our new plan.

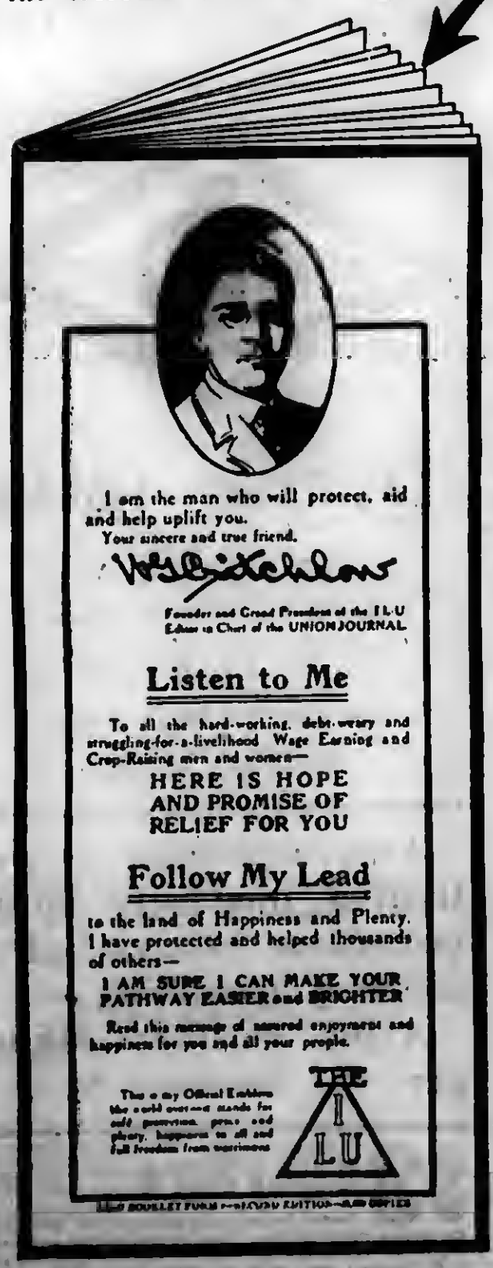
Easy to get members. No other Society in the WHOLE WORLD like this. Nobody else to talk against. Have entire field to yourself. WE HELP YOU CONSTANTLY.

We write you an exclusive DISTRICT CONTRACT. No other I-L-U Deputy can work in your District.

WORK ENTIRE TIME OR ONLY DURING YOUR SPARE HOURS—Just as you choose.

Make lots of money. WEAR GOOD CLOTHES. Always able to jingle the coin in your pocket. Looked up to as a GREAT ONE by your friends.

Be the first one to write and get this position for your neighborhood. Don't let anyone else beat you. ACT QUICK.



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My message of Hope and Encouragement to the thousands of work-weary, worried and struggling Laboring Men and Women, EVERYWHERE.

THIS BOOK

Tells all about the International Liberty Union--

Points the way to freedom from Worry, Toil and the deep bitterness of life's Drudgery--

Explains How and Why this splendid Secret and Protective Order will Help and Benefit you--

Don't shun this great Opportunity--

Learn how to get ahead in life--

This is the chance of your lifetime--

Get this great book NOW--

It is Free for the Asking--

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To the Hon. W. G. Critchlow, Dayton, Ohio, 217 I-L-U Building.
Founder and Grand President of the International Liberty Union.

Kind Sir.—

I have read your advertisement and wish to receive your help in getting ahead in life. I am very anxious to better my condition and increase my earnings. I am a strong believer that "In Union There Is Strength."

Please show me how to become a member of your wonderful International Liberty Union. I do not promise that I will join, but I will read all the printed matter you send me and will consider same carefully. I am not to be under obligations to you, but I promise that if you will send me your big book FREE OF COST TO ME, also the other circulars explaining the many benefits of membership in the I-L-U, that I will read them carefully and think over the question of joining.

My full name is ..... (Write plainly)

My P. O., R. F. D. or St. Address is ..... (Write plainly)

Town ..... County ..... State .....

Also state if you wish to apply for the position of DISTRICT DEPUTY of the I-L-U for your neighborhood ..... (Yes or No.)

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ROBERT E. JONES, Editor
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THE NATIONAL NEGRO BAPTIST CONVENTION

The National Baptist Convention recently held in Columbus, Ohio, was largely attended, more than three thousand delegates from almost every State in the Union were present. The personnel of the Convention showed marked improvement along educational lines. Among the representatives were to be found some of the most eloquent, and able ministers of the race. The address of President E. C. Morris was a strong document, containing much that ought to set his own people, as well as others, to thinking. Among the many things which he said, and the one which provoked no little discussion among the White Baptists of Columbus was the following: "The worst and most serious aspect to the race question in this country is that race prejudice has taken the front seat in many of our Christian Churches. I do not advocate inter-racial churches, for it has pleased all wise Providence to permit separate Churches for the races to exist and prosper, but while this may be in accordance with His will, it is inconceivable that Christians of the same faith cannot find a common ground on which they can meet as brethren and at least, in a fraternal way, express their good wishes to one another."

Dr. Morris was loudly cheered for these sentiments, and at the conclusion of his address, was unanimously elected President of the Convention for the sixteenth term.

Addresses relative to the Home and Foreign work, brimful of information interesting and helpful, were given. Dr. L. G. Jordan, Corresponding Secretary of the Foreign Mission Board, reported that with an aggregate membership of 2,200,000 the small sum of $18,330 had been contributed, an average of EIGHT MILLS per member per year. Louisiana, with 87,624 members gave $961; Georgia, with 320,200 members gave $705; Texas, with 210,700 members, gave $3,180, and Ohio with 16,362 members, gave $336.

In their Missionary contribution our Baptist brethren are a long way behind. Our three hundred contribute for Missions twice as much as the more pal Church contributing for Missions twice as much as the more than two million Negro Baptists. Put on a little steam Doctor Jordan.

In their publishing interests the Negro Baptists lead. The splendid success of Dr. R. H. Boyd in developing the publishing house at Nashville is a credit to the entire race and is the largest enterprise of the kind to which the Negro people can point as their own. Dr. Boyd's report as secretary and treasurer of the National Baptist Publishing Board was received with enthusiasm.

It shows that the Negro Baptists are doing a great work in the number and quality of publications, that they are pioneers in printing, book binding, manufacturing and authorship of religious literature. The report shows that they lead in the machinery line. The Baptists are not the first, however, to own a plant, as they came into the arena of publishing houses last, but under wise and judicious management, as shown by each year's report, they have gradually forged to the front, until today it is admitted that they are superior in many respects. Such machinery, as described and reported before the body, cannot be found in another plant in the known world owned and operated by Negroes. During the past twelve months, reports Dr. Boyd, the latest improved folder and an all-size Scott's Rotary Book Press, were among the additions made, which alone bring last year's improvements in the way of machinery up to more than $25,000, while a corresponding amount was added to real estate and and buildings.

Dr. Boyd reports an increase in the publication of periodicals and Sunday School helps. The circulations, according to this report, have reached the tremendous figure of twelve million copies annually, which according to the secretary's statement, does not include more than a dozen various song books.

One of the conspicuous exhibits was the large collection of Negro dolls. They made quite a hit, and sold like "hot cakes."

The Women's Auxiliary met at the same time and was attended by representatives from thirty states. Miss Nannie H. Burroughs—brilliant, progressive and eloquent of speech—is the directing force of the women's work.

Together with the Governor of Ohio and the Mayor of Columbus our own eloquent Dr. Edward L. Gilliam, of Columbus, extended the greetings of welcome.

The next session of this convention will be held in New Orleans.

The News of Joplin, Missiouri, devoted considerable space in a recent issue to the progress of that town. In referring to its Negro population, among many other good things, this paper said: "Many cities, especially through Dixie land, are hampered and made less desirable as a residence place by the presence of a large proportion of Negroes of a class that is an annoyance, and sometimes a menace. Joplin is singularly free from such hampering influences, and the class of Negroes residing in this city is one proud of its achievements and of its standing as citizens. The Negro population is not excessively large, and is composed of citizens generally ambitious and industrious, with a wholesome respect for the law. Few Negroes are employed in the mines of the lead and zinc district. A considerable number are owners of mining properties and have in a quiet way amassed neat fortunes. Whatever influence keeps the Negro from the mines exerts itself, also, to maintain the general morale of the race in the district. With the public and private prosperity of the city the Negro has always shared and the policy of helping the race has been repaid by the establishment of a Negro population generally worthy, and of a caste and citizenship so elevated that the city has much of which to be proud in its colored citizenship."

Send your child to school this fall whatever the cost and whatever the sacrifice you must make. In educating your child you are laying up treasures for yourself and as well for him. An investment in brains pays large dividends.

You are a mill-stone about the nevk of your race unless you educate your children. Ignorance is our great handicap.

A SECOND EMANCIPATION

If there is a class of people that has profited more than any other class by the great temperance wave that is sweeping the country it is the Negro. The destruction of the saloons will be the greatest boon that has come to the Negro since his emancipation. Dr. Booker T. Washington says:

"There is a great moral revolution sweeping over the entire South that has not yet attained its fullest force, but has already exercised an enormous influence in the solution of the problem of lifting up my race. It is a revolution which I think has no parallel, either in this country or any other. The revolution is the closing of the barrooms. I know my race; I know its conditions of living; I know its weakness; and I say that the closing of the barrooms has been really a second emancipation."

To the saloon is to be charged to a large extent Negro's poverty as well as his undesirable record in crime. The Negro's income which has been none too large, has been worse than squandered, in a large measure, in his almost habitual and reckless support of the saloon. Others may be able financially to drink, but the Negro is not. To start with, he is a poverty stricken people and can ill afford to waste his substance in riotous drinking. The saloon has made the Negro improvident, thriftless, and unreliable. There is scarcely a large city in North or South, with a large Negro population but what there may dives where white men grow fat and rich by degrading the Negro.

Not only has the saloon been the occasion of much of the Negro's poverty, but a large percent. of his crime can be traced to the saloon. Filled with concoctions made largely of chemicals that fire his brain and stir his blood the Negro is prepared for any sort of an escapade that will add excitement to his already overwrought system. Mr. Washington is correct and is happy in the expression when he says that the abolition of the saloon will be a second emancipation for the Negro. Any person who has the interest of the Negro at heart will be an uncompromising advocate of the most stringent prohibition laws. Nothing would so help the moral, intellectual, financial, religious and phvsical life of the Negro as the immediate and absolute destruction of the saloon, which has been the bane of our civilization in general and the downfall of the Negro in particular.

We are thoroughly interested in the fight our brethren are making in the State of Maryland against the proposed disfranchisement law. This effort on the part of a certain element of white citizens in the State of Maryland to rob the Negro of his suffrage is not only un-Amerisan, but is unfair and unjust. We would not seriously object to a qualified suffrage, provided that the tests were equally administered to both races. But there is not an instance on record in Southern States where the suffrage laws are administered alike to white and colored. It is a high handed effort to rob the Negro of his inherent right of suffrage as an American citizen. If the Negroes of the State of Maryland must submit to such infamous enactment let them not do so without most pronounced protest

The Laymen's Movement in the Church

By Mr. E. B. Holliday

At last, in the providence of God, the laymen in the church have realized their great responsibility in being members of the great Church of God. The laymen cannot be blamed entirely for their slowness in arriving to the realization of the height of their responsibility.

It is said that great bodies move slowly. It is no less true of great ideas. The general mass of people is slow to comprehend the meaning of the great ideas presented. It has taken several generations of temperance agitation to bring the people up to a full realization of the evils of intemperance. It was by precept upon precept, precept upon precept, precept upon precept; line upon line, upon line, line upon line here a little and there a little that the movement to wipe the saloon out of our country has gained such a momentum that the brewer and the barkeeper are trembling in their boots, not knowing where the lightning is going to strike next.

The laymen's movement in our church apparently is of recent growth. But this is not so. It started when the General Conference of 1872 admitted the laity into its body. It was necessary for the laity to become interested in the workings of the church before they could take the active part in it which they are doing now. Formerly the minister or pastor occupied comparatively every office in the church, performing duties which naturally are now performed by the lay members. In the Southland this condition of affairs could not have been avoided. The minister was the only one in the church who had sufficient education to manage the business end of the church and administer to its spiritual needs.

It was absolutely necessary to admit the laymen into the councils of church on account of the aggressive policy which the church had inaugurated. Its expansive policy has made deep inroads into the ranks of its ministry. Its ministry has been called on to furnish missionaries both home and foreign, college presidents and teachers, secretaries of various benevolent boards. The work after being started grew so rapidly that in order to take care of it the church must need to look around for help. "Why not use our laity?" was asked. "Why not aid them in getting a scholastic training which the church can use when it needs it?"

The church was not slow in acting upon the suggestion. Its aid was extended to scholars other than those who intended to take up the ministry.

The result of this policy is now manifesting itself. The laity is now serving the church as teachers and professors and presidents of schools and colleges. Having accomplished this work the ministry is now able to return to its original work the preaching of the Gospel to the poor and needy.

As another manifestation of the wisdom of the church is the starting of the movement which is styled the "Laymen's Movement in the Church."

This movement comes more in direct contact with the pastors work than any action that has ever been undertaken heretofore. It is a step to relieve the pastor of a great deal of routine work in his charge. The day is rapidly passing where the pastor must be trustee, steward, sexton, class leader and serve in almost any other function which should happen to present itself.

The laymen's movement is intended to be the business end of the church. Its members do not mean that they are not concerned about the spiritual needs but they have as their object the clearing of the way that the spirit may have no hindrances to overcome. The church has been placed in the position of a medicant too long already. It must be lifted up to its true position. The laymen's movement is not simply a local affair but it is intended to be the aid for the entire conference of which it is a part. Let us look briefly at some of its objects.

First. Every church member being a tither. By being so it desires to bring about regular and systematic giving.

Second. Every conference claimant in comfort. The old war horses must be taken care of like heroes and not like paupers. They have fought a good fight and the laymen intend that they shall receive a part of their reward on earth and not wait until they reach the portals of glory.

Third. Every pastor to receive a living support. No man can work when he is half fed. No man can give himself in his entirety to the church if he is hampered with the thought "I have nothing to meet my obligations.

As stated above this movement is not a local affair. It is intended to establish a minimum salary rate for all pastors. It will see to it that no pastor in a conference receives less than the salary promised him by his congregation.

Under this organization a pastor will know what he is to receive for his labor during the year. This will be accomplished by every charge organizing a branch of the movement and seeing to it that its own charge pays its obligations in full and the surplus is placed in the central treasury of the State or conference movement. Upon the sitting of the Annual Conference the Laymen's organization calls for a report from each charge and having received it it then proceeds to bring to the minimum salary of those pastors whose charges have failed to pay the minimum salary..

This association also takes a part in seeing that the proper proportion of benevolent collections is taken in each charge.

The movement does not confine itself to the finances alone, but it means to promote the spiritual part of the work also. It relieves the pastor of all financial responsibility thereby enabling him to work for the uplift of the people.

It is not the purpose of this organization to dictate to the conference who is best fitted for certain charges, but it will be the backbone that will enable the conference to send the best men to the poorer charges and thus strengthen the weakest points and carry on a general advance all along the line.

The result of this activity on the part of the laymen will be far reaching. Young men who desire to enter the ministry will not hesitate any longer for fear that they will not get an adequate support. They will realize that they have only to prepare themselves for the work, prove faithful and they will be taken care of.

And now it is up to you, O ye Leaders in Israel, to foster this movement in your charges, to preach about it, to keep it before your leading members until they catch its object and intent and act thereon. And may the day speedily come when each minister in the church of the living God, be the bishop, district superintendent or pastor, praise the time and praise the men who conceived and executed the Laymen's Movement in the Church.

Greenville, South Carolina.

The Object of Life

By The Rev. W. L. Duncan

Hom many beautiful visions pass before the mind in a single day, when the reins are thrown loose, and fancy feels no restraints. How curious, interesting, and instructive would be the history of the workings of a single mind for a day; how many imaginary joys, how many airy castles, pass before it, which jostle of this rough world would at once destroy. Who is there of an intelligent mind who has not imagined a summer fairer than ever bloomed, scenery in nature more perfect than was ever combined by the pencil, abodes more beautiful than were ever reared, honors more distinguished than were ever bestowed, homes more perfect than were ever enjoyed, companions more angelic than ever wolked this earth, and bliss more complete, and joys more thrilling, than were ever allotted to man? My friends, you may call these the dreams of imagination, but they are common to the student. To the man who lives for the world alone, these visions of bliss, poor as they are, are all that ever come. But the good men have their anticipations—not the paintings of fancy but the realities which faith discovers. Good men have the most vivid conceptions. Witness those of old. As they looked down the vale of time they see a star arise—the everlasting hills do bow, the valleys are raised, and the moon puts on the brightness of the sun. The desert and the dry places gush with waters.

Nature pauses. The serpent forgets his fangs, the lion and the lamb sleep side by side, and the hand of the child is on the mane of the tiger. Nations gaze till they forget the murderous work of war, and the garments rolled in blood. The whole earth is enlightened, and the star shines on it till it brings in everlasting day. Here are glowing conceptions, but they are not the work of a depraved imagination. They will all be realized. Sin and death will long walk hand in hand on this earth, and their footsteps will not be entirely blotted out till the fires of the last day have melted the globe. Thanks be unto God, the head of the one is already bruised, and the sting is already taken from the other. They may long roar, but they walk in chains, and the eye of faith sees the hand that holds the chains. But we have visions still brighter. We look for new heavens and a new earth wherein dwelleth righteousness. No sin will be there to mar the beauty, no sorrow to diminish the joy, no anxiety to corrode the heart or cloud the brow. Our characters may be tested, in part, by our anticipations. If our thoughts and feelings are running in the channel of time, and dancing from one earthly bubble to another, though our hopes may come in angel-robes, it is a sad proof that our hearts are here also." Is there anything of weakness in these hopes of good men? Are we not continually seeking rest for the soul? I read somewhere not long since, where a youth went up to the mast-head of a large whale ship, and there sat down to think. He was the only child of his mother, and she a widow. He had left her against her wishes and romonstrances, her prayers and tears. He had for many years been roaming over the seas, and was now returning home. He was thinking of the scenes of his childhood—all the anxious hours which he had cost that mother—all the disobedience on his part, and that love of hers which no waters could quench.

Would she be sleeping in the grave when he once more came to her door? Does his home still look as it used to?—the tree, the brook, the pond, the fields, the grove,—are they all as he left them? And his mother—would she receive him to her heart, or would she be sleeping in death? Would she recognize her long-absent boy, and forgive all his past ingratitude, and still love him with the unquenchable love of a mother? And may he again have a home, and no more wander among strangers? The presseure of these thoughts was too much. He wept at the remembrance of his undutifulness. Troubles and hardships did not break his spirit, did not subdue his proud heart; but the thoughts of home, of rest, of going out no more, suffering no more, engrossing the love of kind parent, melted him. Is not this human nature? And is it weakness in a good man to rejoice at the thought of that day, when death shall be swallowed up in victory? When the Lord God shall wipe away all tears, and take away the rebuke of His people, that they may be glad and rejoice in his salvation? "I am going," said the great Hooker, "to leave a world disordered, and a church disorganized, for a world and a church where every angel, and every rank of angels, stand before the throne in the very post God has assigned them."

Willis, Texas.

Africa Diamond Jubilee in Boston

The Methodists of Boston and vicinity welcomed to their churches last Sunday fourteen splendid speakers on the Africa Diamond Jubilee. These speakers, who included Bishops Mallalieu, Burt, and Hartzell, and Dr. Beiler, of the Boston University School of Theology, so presented the cause of Africa, that much enthusiasm was aroused, and notwithstanding the heavy downpour of rain on Sunday a liberal response was made to their appeal. Just previous to the Boston meeting the Africa Diamond Jubilee fund reached $182,278.

Monday morning there was a rally in Wesleyan Hall of the ministers and prominent laymen. Bishops Burt and Hartzell and Dr. Richards addressed the meeting. In the afternoon Bishop Hartzell and Drs. Richards and Frease addressed a meeting of students at the Theological Seminary.

The campaign for the Jubilee fund will be continued at Springfield this week, and on Sunday will settle down at Albany and Troy.—*Ralph Welles Keeler.*

Let us not make the mistake of those Nazarenes. That Jesus was a carpenter, was to them poor credentials of divinity, but it has been divine credentials to the poor ever since. Let us not be deceived by social ratings and badges of the schools. Hundreds of doors are not to be opened by Phi Beta Kappa keys.—*Maltbie D. Babcock.*

The Young Negro in the Professions

By Dr. J. Beverly F. Shaw

The word "Young" is hardly necessary to be placed in this subject, for there is scarcely any other Negro in the professions but the young Negro. Theology, Law, and Medicine, are often regarded as the three learned professions. But Theology being considered as a calling rather than a profession, this discussion will be confined to the young Negro in Law and Medicine.

That the Negro has made anything more than a beginning in these professions is cause for surprise and gratification. That a people with the odds against them should rise in one generation from the voodoo and "devil doctor" to produce a single individual to take front rank in the scientific practice of medicine, or to argue a single case before the courts of the land in which he was a chattel slave, reminds one of a tale from The Arabian Knights or of the ancient myth of Minerva, who was not born and reared, but just jumped full-grown from the forehead of her father. Yet it is neither extravagant nor contrary to fact to say that there are Negroes who stand in the front rank of the medical profession. There is a Negro that helps in making up the United States Pharmacopaea, the drug standard of America. The story of Dr. Daniel Williams of Chicago, who was perhaps the first man in the history of the world to take stitches on the human heart and save his patient' life, is well known. The account of his noted operation was published in the medical journals throughout the civilized world, and he was invited to deliver lectures on the same in some of the famous Universities of Germany.

There are also such men as Dr. Wilson, of Nashville, Tenn.; Dr. Starns of Texas, and Dr. L. T. Miller of Mississippi, whose successful surgical operations in difficult cases are attracting more than local attention. And there are men whose success as general practitioners and as professors in Medical Colleges is becoming known at least by their own people throughout the nation; such as Dr. Boyd, of Nashville, Tenn.; Dr. S. D. Redmond of Jackson, Miss.; Dr. H. Roger Williams of Mobile, Ala.; Dr. U. G. Mason of Birmingham, Ala.; Dr. Brown of Greenville, Miss.; Dr. Penn of Atlanta, Ga., and Dr. Dennis A. Bethea. All these men are the equals in success and skill of the best white physicians in their respective communities. And they are not the only ones of whom as much can be said. Dr. Holman a member of the faculty of Meharry Medical College, is the author of the text-book which he uses in his classes.

In the practice of law the Negro is as yet for the most part an undesirable citizen. There are Negroes in the practice, known to the writer, who have suffered torture at the hands of their white "friends" of a kind so cruel that it would seem impossible in a land where there are Bibles. The details of which torture are too revolting to be told here. And yet, nothing daunted, they are continuing to practice law amid the scenes of their torture.

J. C. Napier of Nashville, Tenn., is one of the most successful lawyers of that State. Morris of Chicago earns a fee from one source, of thirty thousand dollars a year. J. T. Settle of Memphis, Tenn., was at one time Assistant Prosecuting Attorney for Shelby County which the present Governor of Tennessee was the Prosecuting Attorney. George W. Woodson of Ohio, was for a time a Judge, and Judge Terrell is still serving in the District of Columbia. Charles W. Anderson of New York, and W. H. Lewis of Boston are holding presidential appointments of national importance. Cummings of Baltimore, J. Madison Vance, of New Orleans, F. L. McGhee of St. Paul, Minn., W. E. Mollison and P. W. Howard of Mississippi are rapidly gaining attention for their legal and oratorical ability.

Judging from a little what a great deal means, it may be safely said that it makes little difference whether the Negro is helped or hindered, in the professions as well as in morality, education, and finance, the sentiment of the old plantation melody is abundantly true—

"He done gone too far
To ever turn back."

Meridian, Mississippi.

New York Letter

By Luther H. Smith

The Children's Aid Society of this city, Mr. William Church Osborn, president, is planning to open an evening school in the Henrietta Building, on West 63rd Street. The work of this organization is unique among the many educational and philanthropic movements here, in as much as it is the aim of the Society to give the youths of the city a practical industrial education, irrespective of color or condition. The organization is establishing night schools for those who work in the day time, in the sections of the city most densely populated. The Henrietta Building is in the heart of a very thickly settled part of the city where most of the inhabitants are colored, the block south of this street, 62nd street, is one of the most densely populated streets in the country.

Circular letters have been sent to prominent colored persons in asking their advice as to what would be the best subjects to teach in a school of this kind where the attendance will be all colored. In as much as the majority of positions open here for colored men, are janitorships and waiters jobs, cooks, etc., it was suggested that a training school be established for those vocations. Some have scoffed at this, but the practibility and urgency of this is manifested in the success of a similar school established on the lower east side where most of the inhabitants are Italians.

The Society being encouraged by its experiment last year in having successfully trained seventy east-side boys to be efficient office boys, it undertook this year to train youths for janitorships. If the instruction of janitors proves successful, correspondence classes may be established, and janitors all over the country may be brought to a higher knowledge of the humanities. The new janitorial students will be drawn from the Negroes of the upper west side and the Italians of the lower east side. The class in the art and science of janitoring will meet in the evening several times a week. No eductational requirements will be made, and there will be no tuition fees. The instructors will try to get encouraging noticeable results in a short time. They will teach the students how to repair a boiler, how to plug up a leak, how to do elementary plumbing jobs, how in general to do all the things that a jewel of a janitor should do every day; in addition they will also give lessons in kindly manners, sanitation and hygiene. Diplomas and certificates will be issued to the students who respond satisfactorily to instruction. At the Henrietta School the Society will have classes in janitoring, in cooking, and in general housework. The City and Suburban Homes Company, behind which stands an organization for the improvement of the condition of Negroes, has arranged to employ a large number of the janitorial students turned out by the Henrietta School. At this school there will be a class in elementary restaurant cooking for young Negroes. Mr. Prosser the new school superintendent of the Children's Aid Society, said yesterday that there is a big demand for young Negro cooks in the more moderate priced restaurants. In an evening class youthful students who would know how to cook pork and beans, "wheats," Irish stew, ham and eggs, and cup custard will be taught to do it quickly.

The Negro girls of the neighborhood, who without special training usually become poorly paid laundresses and house cleaners, will be taught how to cook, to launder well, and to look after a house. But the Society, having taught its pupils how to be useful, will not drop them there. An employment bureau is to be established at the headquarters of the organization at 105 East Twenty-second Street, where efforts will be made to place in good positions students fit to fill them. Most of this class of work of the Society will be undertaken in the evening classes.

During the great Hudson-Fulton celebration here the colored citizens are doing more than merely looking on, they have been appointed a place in the line of the historic pageant on Tuesday the 28th inst. and besides have chartered a steamer which takes part in the Naval parade on Friday, October 1. The Steamer Glenn was chartered by a Committee which was assigned a place in the line of ships to go up the Hudson river in the mammoth naval demonstration. The steamer accommodated more than 1,000 on this occasion. Another Committee of patriotic citizens arranged a banquet and testimonial for Mr. Matthew Henson, the colored companion of Commander Peary when he discovered the North Pole. The date and place of this function has not been announced at this writing owing to the failure of the Committee to receive any definite information as to the time of the arrival of the Roosevelt, the ship bearing the hardy explorer.

The exhibition and convention of the United Dressmakers Protective Association held at Lyric Hall September 15, 16 and 17, in the opinion of those who attended, was a success. This was the first convention of colored dressmakers ever held in this country and the event was watched with much interest by both white and colored citizens. Mme. Becks, president and founder of the Association, returned from Paris on the 9th and brought with her many models and parisian gowns. These were on exhibit at the convention and the lectures each day were of an educational character. A large number of ladies from the near by towns and some from distant cities attended the sessions and there was deep interest expressed in the work of the Association and its future usefulness. Quite a number of new applications were received. The feature of the three days sessions was the lecture and demonstration on living models of a wedding at the famous church of Magdaline in Paris. This demonstration took place Thursday evening and the hall was well filled with dressmakers, white and colored and many visitors. The largest out- of-town delegation was from Yonkers, conspicuous among whom were Miss Elizabeth Mickens and Mrs. J. Wesley Lane. The merchants of the city placed on exhibition goods and accessories to the dressmakers profession and generously encouraged the association members. Pastors of several of the local churches, business and professional men visited the convention.

There is at present but one drug store conducted by colored people in the city, more properly speaking in the Manhattan borough. There were two until a few months ago the Satterlee Pharmacy on the East side of the city was sold out and now there only remains the Nyanza Pharmacy on West 135th Street. Another step taken by the medical profession of this city is the establishment of a free dispensary on Lenox Avenue, near 136th Street. The project is that of Mr. J. R. Anderson, a graduate pharmacist who has had several years experience in his line in the employe of one of the largest drug houses in the country. The medical staff includes, Drs. Hoage and Rawlings, and Dr. Cabanis is the dentist. The book shows that the enterprise bids fair to be a success.

The eleventh bi-ennial session of the Supreme Lodge, Knights of Pythias of the Eastern and Western Hemisphere, began its sessions with special services at Bethel African Methodist Episcopal Church on Sunday evening, September 19. There were fully three hundred delegates here representing the various states in the Union and some foreign countries. The business sessions were held at Odd Fellows Hall, West 29th Street. On Thursday the uniformed body and the various auxiliaries and the Court of Calanthe participated in a parade through evening a festival was held at one of the pleasure parks.

Some of us He only apprentices in this world; and according to the faithfulness with which we discharge our humble and unnoticed duties will be the service to which He will one day appoint us. Others are called out of apprenticeship into the rough and eager work of the journeyman, and His eye is always upon us as He tries us to find whether we may ever be appointed over one, or five, or ten cities. A few supreme souls have been called even on earth to shape, to create, to control; a Paul, an Augustine, a Luther, can work with an emancipated hand. But the law is one all through the workshops, the fields, the vineyards of our Lord. The diligent shall stand before Him, and the slothful shall be shamed. He that does not plough will not reap. Wasted opportunities vanish forever, and leave only their doleful record in the emasculated and nerveless soul.—*R. F. Horton, D. D., in "For Dawn or Twilight."*

THE CHRISTIAN LIFE

Alone With God

Alone with God—
Shut is the door;
Though sad and troubled, tempted sore,
How sweet to be
On bended knee,
As out to Him our hearts we pour—
Alone with God—

Alone with God—
And, while we pray,
Our cares take wings and fly away;
As to His breast
We sweetly rest,
Our sorrow's night is turned to day—
Alone with God—

Alone with God—
'T is heaven below,
His deep, unchanging love to know—
To be shut in
Away from sin,
Away from sorrow, care, or woe—
Alone with God—

Alone with God—
O hallowed spot,
Where many a lesson has been taught,
And victory won
Through His dear Son,
In many a battle that was fought—
Alone with God—

Alone with God—
Whom we adore—
Drawn are the shades and closed the door;
In this retreat,
In service sweet,
We learn to love Him more and more—
Alone with God—

Alone with God—
Anew begin,
Go forth fresh victories to win;
Jesus, our King,
Whose praise we sing,
Is now enthroned our hearts within—
Alone with God—

—In "Western Christian Advocate."

Take Time to Pray

Wm. Watson

Our danger to-day is, that we are doing too much and praying too little. We are tempted even to make our good works a substitute for prayer. Some people are so much occupied in serving Christ, in teaching in Sunday Schools, in laboring among the careless, in combating the open evils of society, that they have no time to pray, or very little. Work, even religious work, is no substitute for prayer. The omission injures our best efforts. It is quite true we can pray in a minute, and be sure of God's answer, but there is a power that we acquire by unhurried prolonged intercourse with God which comes to us in no other way, and in proportion as we fail to secure that do we fail to do our best work.

"We bow to the man who kneels," says Victor Hugo. Where is the holy ground in our home, in our leisure, in our work? Once in a week doubtless we earnestly ask God's forgiveness, and are perhaps conscious of a rising within us toward a better life and a desire to be more spiritual and serious in our thoughts and ways; but we give God the moments, and the world takes the hours. We exculpate ourselves, we think, by saying work is pressing, and the day is short, and engrossing duties fill it, and engagements must be met, and letters written, and journeys taken, and friends visited, and in the necessary lobor of life there is non margin for devotion. Even our family worship is curtailed, and our public worship of God is more fitful than we can justify.

But in answer to such excuses may we not ask if there is not a life which is life indeed? Can we live for the day by means of bread alone? Busy, say we; but are we rather beasts of burden than children of God? The dross we toil for often stains the soul, and poisons it to its undoing. The wealth we get can be no equivalent for the unsearchable riches of Christ. The pleasures of a season are not the same as those at the right hand of God. The two most devotional men in the Old Testament—David and Daniel—were men constantly employed in business and the cares of this world; and the two greatest hearts of the New Testament, our Lord and Paul, were burdened with the unremitting service of man; but they gave themselves wholly to prayer. Bernard of Clairvaux was wont to say that on those days in which he spent most time in prayer, waiting long upon God in meditation and supplication and the study of the Scripture, his letters most quickly written and were most persuasive, his work among his converts and scholars most successfully done, and his own schemes, about which he often had his forebodings, were widened or lost in the greater purpose of God. And there is more in that mediæval example than we dream. We should be better men and women in public were we more with God in private. "A gift," says Goethe, "shapes itself in stillness, but a character in the tumult of the world." The gift which we all need most is spiritual power for living, enduring, suffering, achieving, and that gift is the child of solitude. Christ was alone praying. We ought not to be forgetful to get our spiritual capacities fresh and strong. Whatever gives us higher motives for living gives us higher spiritual power. Our unrest, our sin, our grief, send us to God, and again the feeling is wakened within us by we know not what that life without God is lost. "I have been drawn many times," said Abraham Lincoln, "to my knees by the overwhelming conviction that I had nowhere else to go but God. My own wisdom, and that of all about me, seemed insufficient for that day." Surely there is nothing incompatible between a life of hard, needful work and a life of habitual prayer, and while it may be difficult to harmonize these two sides of the religious character, the contemplative and the active, there is no reason in the nature of the case why a man should not be a diligent merchant, or a woman a busy housekeeper and servant, and at the same time live constantly in God's presence, and pray to him without ceasing. "To hem the day with prayer will keep it from raveling out into many a folly or sin."

"Pray for us." We may sometimes feel more hopeful in God when we plead for others than when we ask anything for ourselves. Paul's marvelous greatness of heart was as much due to the fact that he always bore so many upon his spirit in intercession, as to any native genious he may have had for friendship. His letters have interesting catalogues of names of people quite unknown for the most part to the world of their time, but very dear to him. Some he mentions by way of remembrance, and some by way of supplicating blessings upon them. There are indications that he was accustomed to pass in review before his mind in prayer different communities and men and women he knew, and a large part of his time was spent, not in asking a good for himself, but in imploring divine grace for them, "praying with all prayer and supplication in the Spirit and watching thereunto with all perseverance and supplications for all saints" (Eph. 6:8), "ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf." What intercession did for him it does for us all.—From "Prayer."

Sentence Sermons

We may spend more time at many things than needful but prayer is not one of them.

Kneeology will keep us straight in our theology. Nothing else will. In these days rampant with loose notions concerning the word of God we need to do much praying.

Sermons born of prayer are soul stirring ones whether little or big. Fenelon's and Abbott's habit of praying when sermon building is good to follow. Like Moses they went first upon the holy mountain and then came down to report the ineffable conversation.

The successful sermon is the one that makes the hearers think not about it or the one who delivered it but of themselves. It may not be as scholarly as another one but it accomplishes more for God.

There is but one harsh task master in this old world of ours, sin. Sin pays wages, awful wages, even death. No one who serves Him will go unpaid.

Marigolds beautiful to look at are not so pleasant when you come in contact with them. Some people are like marigolds.

"And thou shalt be turned into another man." That is exactly what conversion does for a man, it turns him into another man. Any experience short of this is not conversion, the new birth. In private and public at home and abroad to himself and others he who is converted is another man.

"And I will put a division between my people and thy people." God's people are not on the same side of the line that the people of the world are. The line of demarkation is sharply drawn. Not blurred but distinct is that line of separation.

Morning glories come out in the night. It often takes dark seasons of trial or distress to bring out the really beautiful within us.

There are Methodists for whom the "prone to wander" part of the hymn ought to be sung:

"Prone to rub snuff Lord I feel it
Prone to chew tobacco too,
Here's my mouth oh take and clean it
Make me clean Lord through and through."

—Wm. R. Chase.

Begin Aright

If you are about to do a piece of work, you should be careful to begin right, otherwise you will have to take it apart and begin over again. If you are going on a journey, you should be careful to get into the right road. The way to begin life aright is first of all to seek God, for "the fear of the Lord is the beginning of wisdom."—*Selected.*

Love Faileth Not

Knowledge, prophecies, gifts of all kinds, pass away, but the love of God and the love of man never fail. They continue into the unseen world beyond the grave; the remembrance of these things as we have known them here enables us to think of them there; the unselfish purpose, the generous sympathies, the deep affections, the transparent sincerity, the long self-control, the simple humanity of those to whom the commandment of God has been precious—these are the arches of that bridge on which our thoughts and hopes cross and recross the widest and most mysterious of all the chasms that divide us—the gulf which divides the dead and the living, the gulf which divides God and man.—*Dean Stanley.*

On Burying Trouble

"Go bury thy trouble" may be good advice, but do not form the habit of inviting all your friends to the obsequies every time such an interment takes place. There is danger in the habit—danger that you may be tempted to dig it up, nurse it back to the semblance of life, just in order that you may shine as the chief mourner at another well-attend- funeral.

No man fills his crystal vase with sympathy until he has first been pricked by the world's disappointments and bowed by its tasks.—*Annie Fellows Jonston.*

OUR YOUNG PEOPLE

What is Your Hurry?

Baby, with the curls of gold,
What's your hurry?
Time enough for growing old,
Don't you worry.
Keep the golden curls awhile;
Keep the dimpled baby smile.
Leave to grown-up greed and guile
Its fret and flurry.

Boy, impatient to be grown,
What's your hurry?
Wherefore covert for your own
Man's foolish flurry?
Little Maid, with rosy face,
Keep your girlish ways a space.
Woman's loves and woman's grace
Cost tears and worry.

Miser, in the dollar-chase,
What's your hurry?
Spendthrift, with the killing pace,
What's your hurry?
Toiler, trader, artist, bard,
In the race so fierce and hard,
Would you but your haste retard,
'Twould save much worry.

—*George Huntington.*

Bishop Goodsell's School Days

Daniel A. Goodsell's father, being a Methodist preacher, moved so frequently that the lad had too many teachers to make rapid progress in his studies. In his semi-centennial address before his old associates in New York East Conference last spring the Bishop gave some interesting reminiscences of his school days in Clinton (N. Y.) Academy. He said:

"And this was one of the great events in my life, that at the age of twelve my father, having a large family and it being necessary that everyone should help himself in those days, I left home, agreeing to do the chores for the pricipal of the Clinton Academy and my father was to pay one dollar a week for my board and the principal was to give me my schooling and whatever else my board cost.

"The chores turned out to be the care of a cow and a hog, the care of a quarter of an acre of land planted to carrots, and cutting of wood for five fires, the making of five fires through all the long winter mornings, the doing of errands a mile away, and all the labors that were peculiar to that rigorous climate, one among them being on Monday of winter mornings the cutting of eighteen inches of ice in a shallow well and drawing three barrels of that icy water in order that the washing might go on. All of those chores involved great exposure which brought on typhoid-pneumonia, reducing me, three hundred miles away from home, with no possible arrival of any member of my family, for three days, to the edge of death, from which the Lord raised me up to give me, I trust, under the ministry of George C. Wells, the religious impulses that have lasted until this day.

"It was there, too, that I made the acquaintance of my classmate, Flavius Joseph Cook, of Ticonderoga, better known to the world as the Rev. Joseph Cook. He was an overgrown boy, six feet in height, with a massive head and with a power of oratory marked then, and we had a little club called 'The Cabal,' because there were five of us, C-a-b-a-l—making five. We practiced oratory as best we could, and went out into the woods and stood upon stumps and declaimed upon matters that were presented for our declamation and passed criticisms upon each other that were often more vigorous and searching than polite; but it was a great training up there that we had, after all. The climate was selective. It killed off all but the strongest, and I never felt a greater stab through my heart than when a few years ago I went to the cemetery in Keesville and found the larger part of my own class buried within a very few years after they left school. It was a climate which, I can assure you, searched to the very bones. I lay in my bed there and heard cannon shots where the cold contracted the soil, split the soil, and then ran through the soil in wavy and zigzag crocks, as we have seen it do in the ice in climates of less severity. My cousin, whom I greatly resembled, and of the same age as myself, passed out of life through the severity of that climate, and when I came away after the fit of pneumonia, of which I have spoken, it was not until I was twenty-eight years old and had been eight years in this Conference that I came to that firmness of health which I have since enjoyed.

"Then in the year 1855, my father said to me: 'My boy, if you ever go to college it must be while you are living here with me. I cannot board you away from home. You have got a little money that Daniel Ayres, your godfather, gave you, put into the bank, fifty dollars, and I have kept it safe until now it is about $100. This will help you through college.'

"I was not ready in Greek; I was fairly ready in Latin, fairly ready in mathematics, very fairly ready, as I look at it now, in all the English studies, and I went over to the University of New York and said to Professor Crosby, who started to examine me in Greek: 'I don't know enough Greek to go in and I know it, but it is now or never, Dr. Crosby, and all I have to ask of you is to condition me and to turn me out at the end of two or three months if I don't keep up.'

"At the end of three months Professor Crosby said: 'There are some young men in this class who unless they do better I shall have to exclude.' And I knew it was I; I felt it in my very heart, and after that lesson was over I went to him and said, 'Professor Crosby, am I one of those?' He said, 'No.' And my heart leaped for joy again, and I gave such attention to Greek that while I do not claim to have been the first, I was among the first two or three in the whole class at the end of the year.

"But I did it at the expense of mathematics. Mathematics has always been a difficult study to me. If my salvation depended upon my knowledge of mathematics I fear I should be irretrievably lost. I think that possibly I might accomplish arithmetic at this day up to square root, but anything beyond that, and especially cube root, is an utter impossibility, never attained to this present hour. Such mathematics as included deductive reasoning connected with geometry and the like I could do very respectably, but such parts as related to algebraic geometry—I might as well hav butted my head against a stone wall as to have attempted great mastery over them.

"But by that process of mutual assistance which all students know I was able to pass several excellent examinations.—*In "The Christian Advocate."*

"How many loaves have you?" It is the Lord's first question; and the hands of those who really want His help, search their robes to see what they have hidden there. One brings his joy; another brings his pain; another brings his helpless desire; another brings his poor resolution; another has nothing to bring except just his sorrow that he has nothing. It is a poor collection—only seven loaves, and a few little fishes; but it is enough. His blessing falls upon them, and they come back to the souls which gave them up to Him, multiplied into the means of healthy, holy, happy life.—*Philips Brooks.*

A Japanese Girl in an American Home

Michi Matsuda is a Japanese girl who gives her first impressions of America in The Associated Monthly:

"I must not forget to write about your home life, because that is what impressed most strongly and favorably of all I have ever seen here. I think your home life is really beautiful. I study the true value of Christianity from your homee, ten thousand times more than from your church. I know a Quaker family; their home life is orderly and quiet—no idleness about them. They are polite. They never say anything to hurt other people's feelings. The lady of the house is extremely kind to servants—no rough words to them. Their dining room is especially neat, and on its table ther are always fresh flowers picked every morning from their beautiful garden. In short no sense of staleness or of anything neglected you can possibly feel at their home. There are no unkindness of acts and no jarring of thought among them. With reverence they read their Bible and with simplicity of faith they pray to God. From this family of Quaker people I learn the beauty of honest obedience of servants to master, of love and respect of children to mother, of cordiality between men and men and of perfect peace between men and God.

„You know we have in Japan a proverb: 'Parents' love is deeper that sea and higher than mountain.' We, the children of Japan, never forget these two words—'loyalty' and 'docility.' Our nursery tales are full of illustrations for them. God changes water to wine for the poor wood-cutter's boy because he is so good to his aged poor father. Indeed, twenty-four stories of miracles we have are all stories of obedient children to whom God gives rewards for their docility to parents. We are proud to be loyal to our master and to be obedient to our parents. But here in your country you have living examples also, about these matters, and I am glad to know that; because sometimes the Bible verses of 'I am come to send fire on the earth; and what will I if it be already kindled? Suppose ye that I am come to give peace on earth? I tell you nay; but rather division. The father shall be divided against the son and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and her daughter-in-law against her mother-in-law,' are misleadingly interpreted in Japan.

"Japanese family life I adore because I am a Japanese. Mother's love, though she may not be a Christian, is just the same; it is deep and sacrificing for children. Home is home everywhere. Home is sweet everywhere. Yes, sweet are the memories of the days of childhood. I used then to hear many, many stories of hobgoblins, big giants and 'Jizo,' gods of children who would play with us in heaven with pebbles and sands. I learned then that a fear of the supernatural power was the source of fortune and happiness. I loved and worshipped, above all, the goddess Moon, because she looked so benevolent and majestic shining in the clear sky, changing darkness and ugliness of the earth into light and beauty. But now I learn here from your Christian home something deeper and nobler and more vital—a cencept of the true Good and His power of redemption of the soul of man."—*In "The Christian Advocate."*

Where Do You Live?

There are only two kinds of people in the world—the people who live in the shadow and gloom, and those who live on the sunny side of the street. These shadowed ones are sometimes called pessimists; sometimes, people of melancholy temperament; sometimes they are called disagreeable people; but, wherever they go, their characteristic is this: their shadow always travels on before them. * * * These people never bear their own burden, but expose all their wounds to others. They are all so busy looking down for pitfalls and sharp stones and thorns on which to step that they do not even know that there are any stars in the sky. These folks live on the wrong side of the street. And yet it is only twenty feet across to the other sidewalk, where sunshine always lies.—Rev. Newell Dwight Hillis.

If you wish your neighbors to see what God is like, let them see what He can make *you* like. Nothing is so infectious as example.—*Charles Kingsley.*

PAUL A PRISONER—BEFORE FELIX

(Acts 24: 10-27.)

International Sunday School Lesson for October 10, 1909

GOLDEN TEXT: "Herein I also exercise myself to have a conscience void of offense toward God and men always."—Acts 24:16.

TIME: Spring of A. D. 57 or 58 and the two following years.

PLACE: Cesarea, the Roman Capital of Judea.

LIGHT ON THE TEXT.

M. Acts 24: 1-16;—Tu. Acts 24: 17-27;—W. Rom. 15: 17-27;—Th. Heb. 13: 13-21;—F. 2 Cor. 4: 1-7;—S. Isa. 41: 8-14;—Su. Isa. 50: 5-11.

BY THE REV. E. B. BURROUGHS, A. M. D. D.

There are many things in this world after which men are daily seeking—wealth, fame, power, knowledge. And these when honorably obtained and rightly used are alright in their way. But there is something in life far more desirable than either of these: A clear conscience, a conscience at peace with God and man. Paul says that the aims of his life was to have such a conscience. He wanted this clear conscience because it meant more to him than anything else: it meant a peaceful heart—a heart at peace with God, with man, and with himself. Hence the rigid self-discipline through which he had caused himself to pass, and because of which he could say I know nothing against myself. (1 Cor. 4:4.) Likewise standing before Felix his conscience did not accuse him of offense against God or men, and to have such a conscience in all matters was the aim ever before him.

The aim of Paul should be the aim of every man. It should he our earnest desire to have a "conscience that does not stumble, nor is a cause of stumbling to others." We should not rest satisfied until our soul has come into harmony with God, for only as it comes into harmony with Him is true contentment found. "It is into this haven of peace the soul comes when the conscience is void of offense."

Our lesson today finds Paul at the har of Felix. The high priest Ananias with a deputation from the Sanhedrians at Jerusalem came to Cesarea five days after Paul reached there. Paul was at once notified of their arrival and summoned to trial. Tertullus, a noted advocate, presented the case of the Jews against him. He charged Paul with three things (1) inciting a disturbance among the Jews throughout the Roman Empire: (2) holding the leadership of the sect known as the Nazarenes; (3) defiling the temple. These were serious charges, the first being an offense against the Roman law, the second against the law of Moses, and the third against both the law of Rome and of Moses, since the former had engaged to protect the Jews in their worship. The accusations having been made, the witnesses having testified, and Tertullus having delivered his oration, Paul begins his defense. Here our lesson begins:

Light on the Text

10. *Forasmuch * * * * many years a judge unto this nation.* The apostle makes no attempt at flattery but begins at once to make clear his side of the story. His statement as to Felix was true for the latter had been procurator of Judea for several years. I *cheerfully make my defense.* Was glad that he was called upon to testify concerning the things whereof he was charged; also because Felix knew somewhat of the sect with which he was identified—a Christian Church being at that time at Cesarea.

11. *Not more than twelve days since I went up to worship at Jerusalem.* It had been but twelve days since he had gone up from Cerarea. The time, therefore, had been too short to admit of the accusations being true.

12. This verse proves an answer to the first part of the indistment made by Tertullus in verse 5. As a loyal Jew he had gone to Jerusalem to worship at the great national festival of the Passover. *Stirring up a crowd.* "Making a stopping of a crowd." This was not true for Paul had not stopped people as they passed by and, therefore, had not collected a crowd.

14. *This I confess.* Am willing to and gladly acknowledge. See Rom. 1:16. *That after the way which they call a sect.* Referring to the sect of the Nazarenes. Tertullus scornfully referred to it in verse 5. *So serve I the God of our fathers.* My ancestral God. *Believeing all things which are according to the law and which are written in the prophets.* The Old Testament writings. He believed the prophets for he was satisfied that they prophesied the Jesus whom he preached. He believed Christianity, the Way, not because it was a new religion, but for the reason that it was in his mind a development of Judaism.

15. *Which these also themselves accept.* While the sect of the Sadducees denied the resurrection, the Jewish nation as a whole believed with the Pharisees in it.

16. *Herein.* Marginal, *On this account.* For the reason that I believe in a resurrection and judgment *I also exorcise myself.* I practice these principles, See 1 Cor. 9:27. *A conscience void of offense.* "His heart and motives open to God's all-seeing eye, and his life read and known of all men."

17. *After seven years.* His last visit was five years before. See Acts 15: 25-26. *To bring alms.* This is the only reference that the Apostle had been engaged for five years in taking collections for the poor and needy Christians at Jerusalem.

18. *Amidst which.* While presenting the offering I had brought. The dash at the end of the sentence shows that the Apostle in his excitement did not conclude his reply.

20. *Let these men themselves say.* Ananias and his elders. *When I stood before the council.* See Acts 23: 1-9.

21. *Except it be for this one voice.* Referred to in verse 15.

22. *Having now exact knowledge.* Felix seeing that Tertullus and the Jews had failed to make out their case, postponed a further hearing until the arrival of Lysias the Roman officer whose timely interventions had saved the Apostle's life.

23. *Indulgence.* Because of his sympathy for him allowed him great privileges. *His friends* Luke and Aristorchus who had accompanied him to Jerusalem, also, Philip the evangelist.

24. *Drusilla.* A daughter of Herod Agrippa I. *Heard him concerning the faith in Jesus Christ.* This was a private interview. Paul thus took advantage of the opportunity he now had to preach the Gospel to the governor. See Acts 20:21.

25. *Felix was terrified.* Paul's topics had reference to Felix's conduct. They aroused his guilty conscience. *Righteousness.* The duty and privilege of a true life such as the Gospel alone can produce in the hearts of those who obey the Lord Jesus Christ. *Self control.* Tocitus says that Felix "presumed on committing all crimes with impunity." Drusilla was not his lawful wife as he had persuaded her to leave her husband and marry him. *Judgment to come.* The day of rewards for virtue and of punishment for sin and crime. He was guilty of the murder of Jonathan the high priest and other sins. *A convenient season.* This time never came.

26. *He hoped withal that money would be given him.* That Paul or his friends would offer him a bribe for his release.

27. *Porcios Festus.* Successor of Felix as the Roman governor of Judea. *In bonds.* A prisoner in charge of a Roman soldier.

Charleston, South Carolina.

THE GROWTH OF SEED---TRUTH

The Epworth League Devotional Meeting Topic for October 17, 1909

(Matt. 13. 31, 32; Mark 5. 1-20)

(Mission Study Rally Day)

BY W. E. DOUGHTY

The Theme and the Scripture

Matt. 13. 31, 32. The mustard seed is not really the smallest of all seeds, but it was so in the popular estimation of our Lord's time. The rabbis called the smallest possible quantity "the quantity of a mustard seed."

The Christian movement had so small a beginning as that—started by a condemned and executed Leader, directed by twelve obscure and uninfluential men. No great enterprise was ever less impressive at its beginning to the observer.

Today a third of the human race has come under the influence of Jesus Christ. Not all are his disciples, but all are indebted to Him for the things which make their lives endurable and hopeful. But the greatest growth of the mighty tree that came from so small a seed had to wait for the beginning of the modern missionary movement. The Christian population of the world, after eighteen centuries, was 200,000,000; but after *one* century during which the Great Commission was exalted, the Christian population rose to 500,000,000.

Mark 5. 1-20. Jesus and His disciples had just come from a storm-tossed sea. Our Lord's power over physical nature had deeply impressed his followers. As soon as they left the boat they encountered a man possessed by the fierce wildness of a "brain-storm." Christ's compassion was at once aroused, for this storm was a man and God always considers a man the supreme unit of value in the world. Jesus ever estimated the worth of a man, not simply because of what he was, but for what by the grace of God he might become. This unpromising subject was made a conspicuous example of what is possible to the wisdom and power of Christ.

Jesus' exercise of power in these cases is typical, it is always to heal, to comfort or to enlighten. never to display His power or call attention to Himself for any other than benificient purposes. He quieted the storm by attacking and removing the cause. The evil spirit ever retires conquered in the presence of the Conqueror.

How it lifts one's faith to see the power of Christ transform a desperately bad case! This one looked hopeless, and everyone else had abandoned the man in despair. It is forever the glory of the Good Shepherd that he seeks the lost "until he find it" (Luke 15.4). No case in America or the non-Christian world is too hard for Him. No Lazarus, long dead, is beyond the reach of His vivifying power. The whole church needs a new vision of the hopefulness of the hopeless when Jesus's power is brought to bear on life. Instead of anarchy, order; in the place of uproar, quietness; where there were rebellion and war, now there are sanity and peace.

The first impulse of the saved is to serve the Saviour. Any Christian who has never had a touch of the passion to serve, or who, having had it, has lost it out of life, must needs draw near to the cross for a new version of the Christ. To long with a consuming desire "to be with Him" (verse 18) and "to publish abroad how great things Jesus had done for him" (verse 20) is to have the two supreme passions of life.

Ways of Taking Part

1. Let there be a number of earnest testimonies as to the value of Mission Study, such as (1) How Mission Study broadens the horizon; (2) How it si related to the study of commerce, science, geography, literature, politics, sociology, etc.; (3) The intense interest of the subject; (4) Its effect on the prayer life; (5) How Mission Study leads to the consecration of life to missions, etc.

2. The Mission Study class should be defined in a way to make it clear that a small number meeting regularly for a short course, under one leader with a definite aim, using a text-book on some great, vital world problem. is a possibility in any church.

3. A brief statement about the book to be studied, its contents, interest, etc.

4. Show the reference library going with the text-book and say something about the books to indicate their value and attractiveness.

5. Announcement of the leader or leaders and something of the plan proposed to interest and help those who join.

The Aims of the Meeting

To show that Mission Study is interesting, worth while, possible in our chapter, and really indispensable for the intelligence, growth, and spiritual power of the members.

To organize a Mission Study class or classes by taking an enrollment of all those who will join and then following it up by personal solicitation during the next few days.

From "Notes on the Epworth League Devotional Topic."

Southwestern Day Subscription Campaign.

Southwestern Rallying Time Has Come.

3000 CASH SUBSCRIBERS 3000

These October Days are GOOD Days for pushing SOUTHWESTERN CLAIMS. One week's house-to-house canvass will do the work. Try it. Begin now.

Southwestern Days

We are pleased to announce that a number of our pastors have made known their determination to become members of the "Southwestern Gideon Band." However, almost 200 more are needed. Send in your name to-day.

The Rev. I. H. Fulton, Superintendent of the Florence District, South Carolina Conference, leads off as the first Gideonite, with twenty-eight cash subscribers. He is followed by the Rev. J. S. Todd, Superintendent of the Jacksonville District, Florida Conference; tho Rev. L. C. Foster, of Alachua, Fla., and the Rev. A. Reid, of Florence, Miss., each with good lists. Watch for others.

ATLANTA CONFERENCE.

Pastor.	Charge.	Date.
B. G. Banks	Rivertown	Oct. 24

ATLANTA CONFERENCE

J. D. Lovejoy	Griffin	Oct. 10

CENTRAL ALABAMA CONFERENCE

A. G. Glenn	Mobile	Nov. 28

CENTRAL MISSOURI CONFERENCE.

A. J. Williams	Joplin	Oct. 31
Thos. D. Davis	Odessa	Nov. 28

LITTLE ROCK CONFERENCE

W. A. Smith	Caldwell	Nov. 7

LINCOLN CONFERENCE

O. A. Johnson	Independence, Kan.	Oct. 10
A. Faulkner	Burlingame	Oct. 7
E. M. Madden	Davis and Sulphur	Oct. 24
A. P. Blakemore	Hudson	Oct. 24

LOUISIANA CONFERENCE

H. C. Wilson	Casper	Oct. 3-17
M. C. Harrison	Central	Oct. 10
A. B. Venable	Maringouin	Oct. 10
W. L. Baldwin	Opelousas	Oct. 10
M. P. Franklin	Boonville	Oct. 17
D. G. Taylor	St. Mark (Washington)	Oct. 17
E. B. Richards	Oliver	Oct. 17
J. D. McCain	St. Paul	Oct. 17
M. S. Goins	Daniel's Chapel	Oct. 17
H. J. Wright	Pineville	Oct. 17
E. V. Taylor	Crowley	Oct. 17
R. C. Worsham	Alexandria	Oct. 17
L. L. Green	Baker	Oct. 24
I. R. Scott	Napoleonville	Oct. 24
George Thomas	Robeline	Oct. 24
F. T. Chinn	Baton Rouge (Wesley)	Oct. 24
A. J. Smith	Abbeville	Oct. 24
Dudley S. Sloan	Asbury	Oct. 24
M. J. Dyer	Franklinton	Oct. 24
I. B. Henderson	Grand Bayou	Oct. 24
J. B. Johnson	St. Peter	Oct. 24
J. C. Brown	Campti and Union	Oct. 24
A. C. Mitchell	(St. James) Union	Oct. 31
E. H. Clark	Cane River and Grand Cane	Oct. 31
F. M. Lashington	Boyce and Village	Oct. 31
L. S. Smith	Mont Morier	Oct. 31
A. Vincent	Slaughter	Nov. 7

LEXINGTON CONFERENCE.

W. L. Noel	Cloverport	Oct. 10

CENTRAL MISSOURI CONFERENCE

H. T. Canady	Truesdale	Oct. 24

NORTH CAROLINA CONFERENCE.

G. B. McLean	Wilmington	Oct. 10
B. F. Thomas	B. Town, Well Springs	Oct. 24

SAVANNAH CONFERENCE.

T. A. South	Chipley	Oct. 24
I. T. Griner	Palen and Speechole	Oct. 24
P. B. Gibson	Odessadale	Oct. 31
S. L. Deas	Greenville	Oct. 31
J. H. Lennon	Asbury	Oct. 31

MISSISSIPPI CONFERENCE

Pastor.	Charge.	Date.
S. A. Cowan	Meridian (St. Paul)	Oct. 10-Nov. 21
N. N. Sidney	Clinton	Oct. 10
I. S. Thomas	Liberty	Oct. 10
C. W. Ivy	Bentley Chapel	Oct. 10
James Robinson	Collins and Sandford	Oct. 17
A. C. Smith	Natchez	Oct. 17
A. B. Britton	Vale	Oct. 17-24
A. D. Smith	Star	Oct. 24
P. A. Taylor	Bay St. Louis	Oct. 24
N. E. Goodloe	Philadelphia	Oct. 24
S. Jossel	Gulfport	Oct. 24
H. W. Woods	Biloxi	Oct. 24
A. H. Lathan	Cary	Oct. 24
L. L. Shumpert	Crystal Springs	Oct. 24
E. H. Langston	Merrill	Oct. 24
H. May	Benton	Oct. 24
J. E. Holmes	Ocean Springs	Oct. 24
S. H. Cannon	Gulfport District	Oct. 31
D. Ray	Basin	Oct. 31
F. Smith	Summit and Magnolia	Oct. 31
W. P. C. Morrison	Moss Point	Oct. 31
R. B. Anderson	Morton	Oct. 31
H. J. Jordan	Columbia	Dec. 5

UPPER MISSISSIPPI CONFERENCE

T. L. Inghram	Brooksville	Oct. 3-Nov. 28
—— Evans	Shelby	Oct. 10
J. H. Talbert	Abbeville	Oct. 10
C. A. Jordan	Ruleville	Oct. 10-17-24
J. W. Winbush	Greenwood	Oct. 17
H. Y. Saulter	Owens	Oct. 17
Wm. Bell	Indianola	Oct. 17
E. H. Holmes	Stephenville	Oct. 17
F. S. Smith	Ripley Ct.	Oct. 24
F. G. Wilbon	Sallis	Oct 24
P. H. Jackson	Clarksdale Circuit	Oct. 24
B. L. Roberts	Tunica	Oct. 24
G. H. Harvey	Inverness	Oct. 24
Wm. Campbell	Vaiden	Oct. 31
L. F. White	Macon	Oct. 31
N. H. Williams	New Albany	Oct. 31
A. E. Franklin	Vaiden Circuit	Oct. 31
W. H. Whitlock	Macon	Oct. 31
W. F. Isaiah	Pickens	Oct. 31
E. C. F. Troupe	Starkville	Oct. 31
J. A. Slate	Greenville	Oct. 31
J. W. Marsh	Oxford	Oct. 31
W. T. Wright	Sturgis	Oct. 31
L. T. Jones	Shuqualak	Nov. 7
June Williams	Trinton	Nov. 7
J. H. Everett	Starkville District	Nov. 28
G. Orange	Itta Bena	Nov. 28

SOUTH CAROLINA CONFERENCE

F. Miller	St. Stephen	Oct. 31

EAST TENNESSEE CONFERENCE

A. Davis	Marion	Oct. 17
E. H. Forrest	Bristol	Oct. 24

WEST TEXAS CONFERENCE

J. C. Eusan	Yorktown	Oct. 10
A. M. Mason	Hubbard	Oct. 10
D. F. Vance	Giddings	Oct. 10
W. M. Mooney	LaGrange	Oct. 10
Harry Swann	St. Paul (San Antonio)	Oct. 17
A. T. Jackson	Pilot Point	Oct. 24
P. A. Morrow	N. Ft. Worth Circuit	Oct. 24
Moses Smith	Andrews Chapel (Ft. Worth)	Oct. 24
L. H. Richardson	St. James (Waco)	Oct. 31
E. L. Jackson	Calvert	Oct. 24

WASHINGTON CONFERENCE.

J. J. Cecil	Davidsonville	Oct. 24
W. W. Mayle	Williamsport	Oct. 24

TEXAS CONFERENCE

Pastor.	Charge.	Date.
G. W. Gill	Brookshire	Oct. 3-10-17
J. H. Anderson	Lovelady	Oct. 3-10-17-24
E. H. Holden	Texarkana	Oct. 10
S. M. Bolden	Clarksville	Oct. 10
Jas. Jordan	Wallisville	Oct. 17
Freeman Parker	Hempstead	Oct. 17
B. R. Baker	Brenham	Oct. 17
E. Micheaux	Anderson	Oct. 17
J. F. Barnes	Beaumont (St. James)	Oct. 24
K. W. McMillan	Houston (Mt. Vernon)	Oct. 24
A. L. Gabriel	E. Calvert	Oct. 24
G. W. Carter	Leona	Oct. 24
G. W. White	Oakwood	Oct. 31
S. A. Pryor	Hemphill	Oct. 31
R. H. Warren	Houston (Boynton)	Oct. 31
W. L. Duncan	Willis	Oct. 31
W. J. King	Greenville	Nov. 7
B. McDaniel	Winkler	Nov. 7
F. W. Johnson	Millican	Nov. 16

LETTERS.

I was taken suddenly ill on the 2nd Sunday in February with acute indigestion, which almost paralized my organic system. Since that time I have not been able to preach or to do any work to support myself or family. The Rev. S. H. Nevills, District Superintendent of Greenwood District, hearing of my sad condition wrote me enclosing $1.00. God bless Bro. Nevills. I have suffered both financially and physically this year more than ever before in all the past history of my life. I called upon the Rev. F. H. Henry, my District Superintendent and he tried to secure some help for me but failed. It is hard to fall suddenly sick with no means to draw upon during the period of illness. I am yet unable to preach and will thank any of my brethren, thro this paper, for any help they may send me.

I am, your brother in Christ.

W. H. H. Gallion,
West Point, Miss.

Because of the illness of his wife the Rev. J. D. H. Frazier was called home, to Manchac, La. from the seat of the Baton Rouge District Conference, arriving home he was taken suddenly ill with malarial fever, and is yet confined to his bed, also his wife. They have lost lost recently an infant child. The Christians and friends all have in various ways shown their kindness and love during their illness, which was highly appreciated by Mr. and Mrs. Frazier, among them are Paul Woods, Sr., Charles Hills, Peter P. Wright, Junius Wright, John Watson, Mike Robinson, Mesdames Hannah Woods, Phillis Bell, Mildred Childs, M. Kershaw, Dinah Wright, Angelina Winbush, Sara Washington, Julia Robinson, Rena Watson, and Nancy Hills. The prayers of the Louisiana Conference is asked for the recovery of this pastor and wife.—Peter P. Wright.

REVIVAL NOTES.

The revivals at Conway, Arkansas, are over and four happy converts are the results. Two joined our church and were baptised, September 12, 1909. A. W. Piggee is the pastor.

We have just closed a glorious revival on the Amory Charge, which is said by some of the older members to be the best they have had for a number of years. Number of conversions and accessions 52. The Rev. C. E. Moody, of Tupelo, was with us and preached every night for one week. He rendered much valuable service and thereby endeared himself in the hearts of our people.—G. J. Dobein, Pastor.

Southwestern Christian Advocate

631 BARONNE STREET.

1—All business letters should be addressed to Baton & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

ADVANCE IN PORTUGESE AFRICA

A little more than a year ago when Bishop Oldham and Bishop Hartzell were bidding each other an affectionate good-bye, before leaving for their distant and widely separated fields of labor, Bishop Oldham to Southern Asia and Bishop Hartzell to Africa, Bishop Oldham said:

"Bishop Hartzell, what our work in Africa needs is one distinct success."

There have been in recent years several distinct successes in our work in Africa when all circumstances are considered, as Bishop Burt and others, who have the opportunity to study the fields intelligently, have testified. But the growth of our work in Rhodesia and Portugese, East Africa, as shown by the statistics of the recen t Conference held in July, indicate a success which meets with Bishop Oldham's suggestion and rejoices the whole Church.

Ten years ago this territory had one missionary and a few native members and no property. The following are the statistics reported by the Rev. Shirley D. Coffin, Statistical Secretary at the East Central Africa Mission Conference held at Umtali, July 7-14, 1909. The increase is for 18 months, since the last Conference.

		Increase.
Missionaries and assistants ...	22	....
Native ministers and helpers..	137	39
Total workers	159	....
Probationers	3168	870
Full members	788	157
Full membership	3956	1027
Sunday Schools	77	11
Teachers and officers	249	....
Scholars	5113	1706
Churches	67	15
Value	$46,045	$4,405
Value of parsonages and buildings occupied in part as residences	$53,670	....
Day Schools	93	16
Pupils	3156	1370
Total property including $11,700 held by the Woman's Foreign Missionary Society ..... (This does not include over 20,000 acres of land in several farms in strategic centers widely separated).	$176,380	

The increase during the past 14 months has been about 50 percent. in membership in day and Sunday Schools.

The growth, while phenominal for a new field, is healthy, and there has been everywhere a conservative estimate in the recognition of members. In every direction fields are open for a yet larger advance. To God be all the glory.

A policeman was killed recently at Duncan, Mississippi. A Negro was charged with the crime. The news spread and a mob gathered. The search for the accused Negro proving fruitless, the mob, in order to slake its thirst for blood, found the brother of the accused and killed him. It subsequently turned out that the Negro accused did not kill the policeman, but that he was shot by another policeman. Here is another instance of the barbarous and unfair way the Negro is treated in the South.

BATON ROUGE DISTRICT STRICKEN.

The Rev. J. W. Turner, District Superintendent of the Baton Rouge District, Louisianan Conference, reports that the storm damaged more or less fourtenn of the churches on his District. In many of the places Methodism is much crippled by the results of the storm. The following is a partial list with an estimate of the damage done: Albert Circuit, two churches and parsonages destroyed, $1,950; Baker, $150; St. Marks, Baton Rouge, $4,200; Wesley Chapel, Baton Rouge, $3,000; Slaughter, $200; St. Paul, $200; Jackson, $300; Jones Creek Circuit, $500; Port Allen, $300; Lobdell, $500; Morganza, $200; South Baton Rouge, 100. These amounts in each instance are conservatively given. Our work on this District is very much crippled and cannot be replaced unless there is some outside help. We sincerely trust that the Board of Home Mission and Church Extension will find some way to help this very much stricken District.

RESULTS OF CARISTIAN EFFORT IN AFRICA.

Africa is fast rolling out of darkness into the light. The *Interior* in summing up the results of Christian effort in Africa says:

"In it are to be found today 2,470 missionaries, assisted by 13,089 native Christian workers. There are 4,789 places of worship, 221,156 communicants, and 527,790 professed adherents. In the 4,000 missionary schools are 202,390 pupils. There are 95 hospitals and 16 printing establishments under missionary conduct and control. A chain of connected missions reaches from the Atlantic to the Indian Ocean; and in Uganda, which thirty years ago was a pagan and unexplored country, one half the 700,000 population are enrolled as Christians. Cape Colony has 200,000 Negro Christians out of a total of 700,000. In the whole history of Christian missions it is doubtful whether any race has shown itself more open to the Gospel or more beneficently affected by it."

Of General Interest

ST. LOUIS CENTENNIAL

St. Louis is celebrating this week her one hundredth birthday, having been incorporated as a town in 1809. There will be many distinguished visitors among whom will be hundreds of mayors from at least twenty-five states. There will be aeronautic contests in which aeroplanes, dirigibles and ordinary balloons will take part. There will also be various parades. Dr. Cook of North Pole fame will during the week deliver a lecture. It is well to note that the Centennial celebration began in the churches on Sunday morning.

MAJOR LYNCH TO RETIRE

It was recently announced that Major John R. Lynch of the United States army would shortly retire having reached the ripe age of 62 years. Major Lynch has been connected with the pay roll department of the army service since 1898. Before that time he was auditor of the treasury for the navy department. For years Major Lynch was a political leader in the state of Mississippi and represented with great credit to himself and to his constituency one of the districts in his state in Congress. The record of John R. Lynch both in his political life and during his service in the army has been one of which his race and the Nation might well be proud; for it is said of him that his career in the army is without blemish.

ECONOMY IN POST-OFFICE DEPARTMENT

The discontinuance of Star Route number 39125 between Dodgeville and Mineral Point, Illinois, brought to light the fact that the carrier who delivered mail along this route had served since 1881 and received for his services the munificent salary of one cent a year. It is stated that the carrier has been offered as much as $20 by Souvenir hunters for the order issued by the Government for the paying of his yearly stipend. It has often been stated that in view of the large deficit some action must be taken by the Postoffice department to reduce expenses. Possibly it was this thoughtt that led to the discontinuance of this route. During all these years no charge of negligence was made against the carrier.

WRIGHT BROTHERS STILL FOREMOST

The recent months have introduced many prominent and daring aviators to the public. New records have been established and hazardous feats accomplished. However, it can safely be said that the Wright brothers have demonstrated their ability to maintain their position at the head of the list of all the aerial champions. During the past week Orville Wright in Germany attained the height of approximately sixteen hundred feet which more than doubled all previous records. The same week he carried the Crown Prince of Germany as a passenger during one of his flights. This was not only a great honor for Mr. Wright but showed that great confidence was had in his ability. On Monday, in New York, Wilbur Wright performed one of the most spectacular and difficult feats yet accomplished: leaving Governor Island he flew over the Hudson river as far as Grant's tomb and returned to his place of starting covering a distance of approximately twenty miles. During his fight he was cheered by the deep throated whistles of the various crafts over which he passed and by the thousands who lined the shore.

TARIFF TALK

The belief of President Taft that the present tariff bill is the best ever passed is undoubtedly not shared by many thousands. Not only is there dissatisfaction within the Republican ranks but there are also hints of disruption in the Democratic party as well because of the stand of certain of its Senators during the passage of the recent bill. While the average consumer may not be able to point out in a scientific manner wherein the difficulty lies, yet, he views the continual rise in the necessaries of life with dissatisfaction and alarm and feels in a vague way that something is wrong. In Texas, Senator Bailey has been severely taken to task by his constituency; while the presence of Colonel Bryan in his state has in no way given him aid and comfort. On the contrary Senator Bailey and Mr. Bryan have been indulging in long distance debates. An effort was made to secure a joint debate in Atlanta, Ga., but Mr. Bryan declined on the ground that a debate would tend to turn attention from the issue in question to individuals and would further tend to hurt the party by giving prominenec to Democratic discussions.

STEAMSHIP DEVELOPMENT

Progress along the line of steamship building has been no less remarkable than in other things. Since the days of the "Half Moon," the ship in which Henry Hudson made his successful voyage, there have come about wonderful changes in the matter of steamship development. Whereas Hudson with the Half Moon was able to jog along at the then rapid rate of six miles an hour the later day ocean grey hounds are capable of eating up the foamy distance at the pace of twenty-six knots per hour. And not only so, the advancement has not been confined to the matter of speed while this is the chief thing, but the capacity in every particular has been greatly increased. From the Half Moon of 80 feet length, 16 feet 11 inches beam, 10 feet 1 inch molded depth and a draft of 7 feet 6 inches, has evolved the Mauretania, the ocean liner of 790 feet in length, 88 foot beam, a molded depth of 60 feet and a 36 foot draft. The Mauretania has the capacity to contain five vessels of the Clermont type end to end, and her boiler and engine room floor and the Half Moon could be placed athwartship on the deck above with her hull and masts entirely within the ship's structure. Perhaps the period from 1830 to 1840 marked the most rapid advancement in the matter of speed in the Hudson River navigation but the rate has been steadily moving up until today it takes only four days to cover the distance across the bosom of the Arlantic.

FORWARD TEMPERANCE MOVEMENT

Chicago is on the eve of a great temperance movement. On Friday, October 1, a six month's campaign will be launched. The liquor forces have organized to meet the onslaught and will endeavor not only to retain their present hold upon Chicago but will attemut to regain the territory lost in the recent contest. This will no doubt be one of the greatest and most far-reaching contests of its kind ever witnessed in this country. Chicago is one of the Nation's citadels of intemperance. There are seven thousand saloons in Chicago. These are backed by the Brewers with their great political pull. Beyond all doubt these will not give up the

struggle without great battle. Such noted evangelists as Gypsy Smith, R. A. Torrey, and Billy Sunday will hold meetings in different parts of the city and will aid greatly in the contest. Chicago on Saturday, September 25 witnessed a great demonstration —the legions of temperance nearly 17,000 strong marched through its streets. At the head of the procession rode Major-General Frederick Dent Grant. The W. C. T. U., Anti-saloon Leagues and the various temperance organizations, churches and Sunday schools were represented. There were also in the parade floats depicting scenes in drunkards' home life, also banners were displayed with many striking inscriptions. The temperance hosts all over the world are looking towards Chicago. That the rum traffic may be dealt a death blow in the Metropolis of the West is the prayer of countless thousands.

People of Interest

As we go to press a telegram comes informing us that Bishop I. B. Scott, Missionary Bishop for Africa, has arrived in this country in good health, to participate in the Africa Diamond Jubilee celebration.

The Negroes of Washington are to tender Mathew Henson, one of Commander Peary's companions to the North Pole, a reception.

The Rev. R. C. Worsham, our pastor at Alexandria, who came to this city to enter his daughter in New Orleans University, made a welcome call at this office.

Mr. Charles Stewart is one of the best and most versatile men in the newspaper fraternity. He is constantly on the go and never fails to make good in his reports.

Professor M. C. Collins, A. B., from Rust University in the class of 1909, was recently appointed teacher of Mathematics in Meridian Academy, Meridian, Mississippi.

Mr. W. M. C. Troupe, his wife and two children, of this city, spent several weeks recently with his parents, the Rev. and Mrs. E. C. F. Troupe, of Starkville, Mississippi.

The Rev. B. J. Reddix, of Lake Charles, one of our leading workers in the Southwest, was among the pastors present at the opening of New Orleans University Monday of this week.

The Rev. J. H. Lovell, B. D., pastor of Morris Church, High Point, North Carolina, the host of the coming session of the North Carolina Conference, has issued an attractive and well arranged Directory.

Dr. E. Charles Thornhill and Dr. J. E. Simms, graduates of Flint Medical College, this city, class '09, are among the successful applicants who took the recent examination before the Louisiana Board of Medical Examiners.

Prof. Charles H. Moore, National Organizer of the Negro Business League, without solicitation was elected to the principalship of Broad Street Academy, Mobile, Alabama. Professor Moore refuses to accept this position and will remain with the National Negro Business League as its National organizer.

One of the supervisors in North Carolina appointed by the President, although a man thoroughly competent and a member of the faculty of Trinity College, has occasioned a great deal of dissatisfaction in the ranks of the President's party. The appointee was the President's classmate at Yale. In politics he is a Democrat.

Dr. I. E. Lowery, of the South Carolina Conference, has published a very strong pamphlet on "Tuberculosis Among the Colored People." This article first appeared in the *Columbia Daily Record* and the Charleston *News and Courier*. This pamphlet is a very valuable addition to the literature on that absorbing subject.

Dr. Ernest Lyons American Minister to Liberia is en route to this country. He will spend two or three weeks on the continent of Europe visiting Berlin and other European capitals. He hopes to reach New York in the early part of October. Just before Doctor Lyons sailed from Monrovia President and Mrs. Barclay gave a farewell reception in his honor.

We have received information from President Jason of the State College for colored students, Dover, Delaware, that one Charles Mahommed is operating in that section of the country. Mahommed is a cheat and a fraud. Some time ago we devoted more than one column on the first page of this paper seeking to expose this man who has been robbing the people for a number of years. He should not be tolerated; he should be imprisoned.

Miss Lizzie Johnson, the invalid missionary worker, died September 16th in her home at Casey, Ill. This year has been the best in the history of her work from the standpoint of money raised. She turned over to the missionary cause $1,224. During the last seventeen years she has raised over $17,000 for missions, by the making and selling of bookmarks, and has supported in foreign lands native Christian workers whose services have aggregated over a century and a quarter.

Dr. J. Will Jackson and his good people of Taylor Chapel, Sedalia, Mo., are working industriously and enthusiastically to raise money for the erection of a new house of worship. A rally given for this purpose in August realized $104.11, and on Sunday, September 26, at a second rally for the same purpose, $438.68 was raised, making a total of $542.79. The Official Board has voted Dr. Jackson a three weeks' vacation and presented him a neat sum of money for his expenses. He hopes to spend the time with his friends and relatives in Ohio, his native state.

The race sustains a great loss in the death of Prof. J. McHenry Jones, president of the Agricultural and Mechanical College of West Virginia. Professor Jones was one of the most brilliant men the race has produced. He was thoroughly educated loyal to all that meant the uplift of his race and consecrated to his work. Aside from his general educational work he gave a part of his time to the directing of the affairs of the "Odd Fellows" of this country. He was a member of the Methodist Episcopal Church and was especially popular within the bounds of the Washington Conference.

The Rev. T. S. Ferguson, pastor of our Park Street Church, Cincinnati, Ohio, tells us of one Rev. (?) J. H. Brown, claiming to be a member of the Delaware Conference, who called at his office and claiming to be in distress asked relief. This same man on the same day called at the home of the pastor of the African Methodist Episcopal Church with the same sort of plea, claiming to be affiliated with the African Methodist Episcopal Church. In both cases he received the smae amount and to each of the pastors he said the amount given was sufficient to take the corpse of a dead sister home. Watch for this man. He is a fraud.

Dr. H. T. Kealing, editor of the *Quarterly Review* of the African Methodist Episcopal Church, is doing great things for the race both in showing the Negro's capacity and in making favorable sentiment in his administration of the *Review*. This magazine is not only a credit to the Church, of which it is the official organ, but to the Christian cause in general. Doctor Kealing did us the honor to call at our quarters recently. He was accompanied by Dr. J. W. Washington, of this city, and Dr. J. B. Bell. Doctor Kealing lectured it St. James African Methodist Episcopal Churcr Tuesday night of last week on "Finding the North Pole."

In the report of the Rev. C. M. Boswell, Assistant Corresponding Secretary, to the monthly meeting of the Board of Home Missions and Church Extension on September 16, 1909, among other things, he described a visit to Seattle, Washington, where he participated in the Internaional Epworth League Convention and spoke along Evangelistic and Home Mission lines; gave an address at the Alaska-Yukon Exhibition on the great Methodist Ehibit displayed in that place; also an account of group conversations in which Bishop Hughes and Ministers and Laymen of the Pacific Coast; Bishop Smith and some Ministers and Laymen of the Alaska, Oregon, Columbia River, Puget Sound and other Conferences in the Northwest; Bishop Quayle and Ministers and Laymen of the Middle West and Bishop Warren and Ministers and Laymen of Colorado and nearby territory participated. He reports gifts of $250 each for the Thatcher Memorial Church; Ferguson Memorial Church; Winburn Memorial Church; Archer Memorial Church; Cook Memorial Church; Samson Memorial Church; Kelley Memorial Church and $30 on account of the Frias Memorial Church; $100 from the Kathryn Rogers Estate; $50 toward the support of a Missionary in Montanaa; $40 toward the support of a Missionary in Porto Rico and $153 toward expenses. He also reported a gift of $1,000 from Mr. T. D. Collins.

This is an indication that interest in Home Missions and Church Extension is growing in a substantial way.

News Paragraphs

Get in the procession, brother, and have your Southwestern Day. Do it now.

Now that vacation is over everybody should get down to business.

The Negroes of Topeka, Kansas, have purchased a large cemetery.

The Epworth Herald, issue of October the second, is a splendid Home Mission and Church Extension number.

The Methodist Episcopal Church South, is endeavoring to raise a half-million-dollar fund for educational extension.

The first of Mr. Theodore Roosevelt's articles about his African hunting trip appears in the October number of Scribner's Magazine.

Captain Scott who plans to lead a British expedition to the Antartic has applications for enlistment from 7,000 men and boys.

We learn that the remains of Mrs. John P. Newman, who died recently in Jerusalem, will be brought to this country and laid beside those of the late Bishop Newman at Mechanisville, New York.

The Negroes of Washington are preparing to build a $400,000 Lincoln Memorial Building as a national monument to the thrift, industry and enterprise of the Negro race. Mr. W. Sydney Pittman is president of the Company.

Sir Joseph Thomas declares that the heat received by the earth from the sun on a clear day is equivalent to 7,000 horse-power an acre, and he predicts that engineers will finally succeed in utilizing this power, making it furnish the energy for the world's work when coal is exhausted.

It now looks as though the Alaska-Yukon-Pacific Exposition is to be a success financially although no sales of beer or liquors are allowed. Up to September 12, receipts from concessions and admisiosns had paid the entire floating indebtedness. The attendance, which has been very large, is increasing.

The fee for registration of mail will be ten cents instead of eight after November 1, 1909. Postmaster-General Hitchcock's order also increases the maximum indemnity paid to the owner of a lost or rifled registered letter from $25 to $50. Thus the sender of the letter receives $25 of additional insurance for two cents.

The Northwestern says: "Bishop Harris writes from Korea that at the annual conference, the twenty-fifth session, being the silver conference anniversary, Ex-Vice-President and Mrs. Fairbanks spent Conference Sunday with them. On Sunday morning he introduced Mr. Fairbanks to the conference, as president of the same, and he gave the sermon, without a specific text. Dr. George Heber Jones translated the great message into Korean. A large audience listened with reverent interest. Mrs. Fairbanks also united with him in attendance upon these services and gave her testimony."

Commander Peary says there are three reasons why he took Matthew Henson his colored lieutenant with him on his final dash to the North Pole. "The first was because of his loyalty in 1894, when all the party turned back except Henson and Lee. The second, because Henson can handle Eskimo dogs and a sledge as well as any Eskimo, and better than any white man that I ever had on an expedition going north. The third was that I was the only white man who could afford to walk and take supplies from a single sledge on the last dash.

The Fourth's annual death roll for this year was published recently by the Journal of the American Medical Association of Chicago. There were 215 deaths—52 more than last year. Of these 125 were due to tetanus. Seventeen people were killed outright by firearms, 16 by powder explosions, 7 by giant crackers, 7 by toy cannon, 7 by various causes, such as blood poisoning, and 37 were burned to death by fireworks. Sixteen were totally blinded, 36 lost one eye each, 41 lost legs, arms, or hands, and 176 lost one or more fingers. In all, 5,092 people were injured, besides those whose injuries resulted in death. The giant cracker was the cause of the greatest number of mutilations, such as the loss of eyes and fingers, but the blank cartridge caused by far the greatest number of deaths. Of the 150 cases of tetanus—125 of which were fatal—130 were from this cause.

District Conference Visitations.

Taking up my itinerary of the district conferences, it now brings me to the Huntsville District, in the Texas Conference. The Rev. W. Hartley Jackson has supervision of this District. He is now about to close his second and most successful year in this capacity that the District has seen. The Rev. Jackson is one of the oldest members of the Texas Conference in the point of service. He has a splendid career, having pastored some of the leading appointments with very pleasing results. As a superintendent he is well liked by both brethren and laymen. This Conference was largely attended and well cared for. There was an increase over the previous year in every particular. Reports were fuller. Enthusiasm ran higher and interest in general was greater. One of the most assuring signs that the District is progressively alive was the decided increase in the number of subscriptions to the SOUTHWESTERN. This District trippled its report of last year along this line. It is always a mark of progress when folks begin to spend more money for good, wholesome reading matter and less money for other things not at all helpful. The Rev. Jackson has a lot of good talent on his district and it served to make the programs strong and helpful. The white friends of Montgomery were out on several occasions and expressed themselves as being greatly pleased with what they saw and heard. The Rev. Jackson and his men are to be commended for their good work. The next Conference was held at East Calvert, on the Palestine District, where the Rev. M. Q. A. Fuller is the official head. He has a little physique, but a big brain, and still bigger heart. The Rev. Fuller was very solicitous about the welfare of every person. He makes an excellent presiding officer. Has the utmost regard for time. Every session of his Conference met at the appointed hour and the busines was dispatched in a most satisfactory way. He deals with his brethren in all fairness and with respect. They love and honor him. This district also was successful in doubling the number of subscribers to the paper. An inspiring feature of the Conference was the Pentecostal Meetings, largely conducted by Brother Johnson, who persisted in having himself known as "Hard Mouth" Johnson. Brother Johnson is plain spoken when it comes to the matter of sin and its awful consequences. On this district we have some of the most well-to-do laymen of the Texas Conference. One of them, and perhaps chief among them, is Mr. Jesse S. Smith. He has worked himself up from a wage earner to a landed estate of some 800 or 1,000 acres, with hogs, horses and cattle commensurate, which yield him an annual income of from $1,500 to $2,000. He is, indeed, a loyal Methodist. The sessions of the Conference were fraught with a lively interest throughout. The consensus of opinion was that never was a District Conference more enjoyed from every point of vew. The Rev. Fuller has developed wonderful tact in the two years he has served as District Superintendent, and with this able head and the strong following the district is destined for a large end. The Navasota District, which met at the head of the District, was the scene of my next visit. The Rev. B. M. Taylor is the director of affairs here. The Conference opened on schedule time and business entered upon with much zeal. Although the wife of the Rev. Carr, our pastor here, was quite ill, he handled the Conference nicely. Among the things which contributed to the vitalization of the Conference was the splendid music rendered by the local choir, under the direction of Mrs. S. C. Benford. Besides the regular program, which was ably executed, we had an address from the mayor of the town. He spoke freely and frankly, giving helpful suggestions in a brotherly way. We also were moved to tears by an able and touching sermon from Dr. W. H. Logan, of Trinity, Houston, and again on Sunday the fire of the Holy Ghost came down upon us when the Rev. S. M. Bolden, of the Paris District, preached. The Theological Institute, conducted by the Revs. Freeman Parker and Ed Hayes, was an unique and interestng role in the program. It was instructive, thoroughly enjoyed and voted to become a prominent feature in the District Conference sessions. Here, as in the other conferences, the number of subscriptions to the SOUTHWESTERN was greatly increased—four-fold over the previous year. Notwithstanding crops have been short for three years, with the worst this year, the reports held out very well, and the district will in time regain the rightful place in the lead.

The basis of my next operations was at Beaumont, on the Houston Distrct. Beyond question Dr. J. M. Johnson now presides over the biggest thing in the way of districts in the Texas Conference. The Conference surpassed all precedents in the matter of attendance. Special cars were run out of Houston to Beaumont conveying the delegates. A word about the magnificent church edifice, constructed under the supervision of the Rev. J. F. Barnes, our pastor at this place, is very much in place. Any one having visited the scene of the old church before it was torn down can appreciate just how well the Rev. Barnes and his members have wrought. A modernly designed structure complete in all of its parts, so far as the plans are concerned, has been erected. It is a credit to Methodsm locally, to the city and to the Church in general. The whites, who at first were opposed to having our Church located where it is, are now paying the pastor splendid compliments for his good work. The Houston District has some of the most able preachers in it in the Conference, thore being several ex-presiding elders among the list. Dr. Johnson had to keep his wits together in his deliberations, for be it known there are also some parliamentarians on this district. All of the sessions, business and other, were in every way highly satsfactory. Excellent music was furnished by local choir and singers, under the able direction of Prof. Chester. There were lectures and sermons and addresses and papers galore. All were high class and much to be enjoyed. The Conference doubled itself in the matter of subscriptions to the SOUTHWESTERN. Beaumont has some of the prettiest homes among our folks to be found anywhere. The folks are hospitable and spared no pains in making it pleasant for the Conference. Beaumont, St. James, stands now as the second appointment in the Texas Conference. Certainly the Rev. Barnes is to be congratulated for what he has done. Dr. Johnson promises great things for the paper next year.—H. J. M.

District Conferences of the Texas Conference

It is a pleasure and profit for one to be privileged to visit any one of the District Conferences of the Texas Conference. You meet with so many generous, broad-hearted, intelligent, thorough-going and companionable ministers, such loyal and hospitable laymen, that you at once are made to feel like one of the family. There are a few pastors and laymen who can note the wonderful progress of the District Conferences of the Texas Conference in the last twenty years. District conferences twenty years ago were composed almost solely of ministers and those preparing for the ministry. Few, if any, of the auxillaries were represented. Laymen took little or no interest in them. Young people looked upon them as simply meetings for preachers. Also great revivals were anticipated. Sad to say, this wonderful growth in numbers, education and finance has sapped the spiritual growth out of many of our conferences.

HUNTSVILLE DISTRICT.

This Conference was held at Montgomery, Texas, July 29. It had the largest attendance in its history. The Rev. W. Hartley Jackson, D. D., D. S., presided with grace and dignity. This Conference was marked for its quiet and business like methods. The reports, papers, discussions and general interest were good from start to finish. Interest in education was fully attested the night of the Wiley rally. Spiritual interest ran high. On Sunday at 11 a. m. Dr. Jackson, the District Superintendent, preached an excellent sermon. It stirred all who heard it. The auxiliaries were all fully represented on the program. Advance along all lines was noted. The whites of the city took special interest in the meetings. The Rev. W. E. Hutchinson and his worthy members entertained the delegates royally. The mutual confidence existing between the District Superintndnt and the pastors was worthy of note. The Laymen's Association was organized, with Prof. B. F. Carter as president. The Huntsville District is headed toward the Annual Conference with success on her banner.

THE PALESTINE DISTRICT.

The Palestine District Conference was held about five miles east of Calvert, Texas, at Chapel Hill. The Church was newly painted and seated. This is a community of energetic and prosperous Negro farmers. Many of them own from 50 to 1,000 acres of rich land, scores of fine horses, mules, cows, hogs, etc., and live in first class style. This Conference was largely attended. The Rev. Gabriel and his good people entertained the Conference in grand style. The program was well rendered. Excilent papers and interesting discussions were enjoyed by all. All the auxiliaries had their full quota of time and well did they use it. The singing was good. The Laymen's Association was organized, Prof. E. D. Mayes, president. The Wiley rally night always proves a drawing card. Much interest was manifested. This Conference was under the leadership of that unassuming yet magnetic and approachable leader, the Rev. M. Q. A. Fuller, whose administration was marked by promptness, accuracy and intelligence. The pastors to a man love Brother Fuller. All reports showed advances on all lines.

PARIS DISTRICT.

This Conference was held at Greenville. The membership there is small, but loyal to the core. The Rev. W. J. King, a junior in the college, department, Wiley University, is the acceptable pastor. He and his faithful few, together with other friends, entertained the delegates most hospitably. The special program for the opening was an up-to-date affair, appreciated by all. The Conference had a splendid number to open with. An excellent program was rendered during the week. A large number of young ladies were in attendance. The young men were few. The District Superintendent, the Rev. James I. Gilmore, is a man of push and grit; nothing lags or goes slow in his hands. If things don't move, he moves them. Considering local conditions on the District, much good has been accomplished. Success was shown on many lines. The Laymen's Association was organized. Dr. N. J. Atkinson was elected president. Great enthusiasm was manifested on Wiley night. Greenville did remarkably well. The singing was a special feature.

THE MARSHALL DISTRICT.

The Conference was held at Marshall, Texas, Ebenezer, the head of the District. The attendance was a record breaker. The pastor, the Rev. J. E. Bryant, and his faithful members deserve much credit for the entertainment given to so large a delegation. Wiley night, there were acres of them—special car from Jefferson, headed by the Rev. C. S. Williams. On account of the absence of the District Superintendent, the Rev. J. O. Williams, who was attending the Epworth League Convention at Seattle, many did not get the programs in time to make special preparation. Yet, withal, the papers, talks, discussions were interesting and helpful. The special addresses from time to time by the District Superintendent were, indeed, inspiring and helpful. The Rev. J. O. Williams is making good as a district superintendent. Advances along all lines will be reported at the Annual Conference. The Marshall District is contesting for leadership in the Wiley Collection with Houston District. Good music during the week. One session was held at the University, giving delegates an opportunity to visit the grounds and buildings. Thus closed a successful conference. A successful entertainment was given Saturday night of the Conference by Madams Billups and Palmer.

NAVASOTA DISTRICT.

This Conference was held at Navasota, in Lee's Chapel. A splendid attendance the first day. The program was good. Some very live and interesting subjects were discussed. Papers of a high order were read, and discussions thereon were lively and profitable. The business of the Conference was executed with dispatch and order. The Rev. B. M. Taylor, District Superintendent, presided with ease and impartiality, sticks right to the order. The reports were good, considering the stricken condition of the territory. Each auxiliary had a prominent place on the program and no cause was overlooked. Wiley night was observed with interest. The Layman's Association was organized, Mr. J. B. Butler, president. The Rev. A. W. Carr, the pastor, though

handicapped by tho serious illness of his wife, directed affairs with a masterly hand. He and his good people know how to and did royally entertain the Conference, to the delight of all. The music was excellent. Navasota District takes no steps backward. A new and special feature of the program was the period given to Bible Study. This idea is to be specially commended. Dr. Parker and the Rev. Hayes, leaders.

THE HOUSTON DISTRICT.

The Houston District Conference was held at Beaumont, Texas, St. James, the Rev. J F. Barnes, pastor. This is the largest of the six districts and does things on a large scale. The Conference opened up with tho largest delegation in its history. Delegates came from various points in special cars. Dr. Kay McMillan brought over a special car from Mt. Vernon, Houston. The Conference opened with a special program of exceptionally high order. The general program was interesting from start to finish. The subjects were live, up-to-date and well selected. At times inspiration and enthusiasm ran high. High ground was taken on all moral issues. The special lectures and addresses were highly educational as well as entertaining. The music was of extra fine order. The Rev. J. Mercer Johnson, D. D., District Superintendent, was the power behind the Conference. The Doctor is never willing to take second place in anything. "First place" in all good things, is his motto. He is a hard student, aggressive, progressive, a manipulator of things, a man who will succeed in spite. He deserves great compliment for such a manifest conference. The reports showed marked advances along all lines. A strong set of pastors on this district, who stand right by the District Superintendent, hence the great success. The Rev. Barnes has wrought well. That beautiful Church, rivaling Trinity, located on one of the principal streets of Beaumont, completed without one cent of borrowed money, stands as a monument to the thrift, energy and self-sacrifice of the Rev. Barnes and his loyal officials and members. We raise our hats to them. The entertainment was all that could be desired, for which the pastor, members and citizens deserve much credit. This was a great conference from many view points. Those large, appreciative and intelligent audiences were inspiring. We vote it the best of the season. The Wiley Rally night was the most enthusiastic occasion of all. Standing room was at a premium. Hundreds of people could not get in the building. In a short time over $800 was laid upon the table for Wiley University. Dr. Johnson, the Rev. Barnes, as well as all the pastors and delegates, were wild with joy. They had raisad the largest amount in the history of the Texas Conference for Wiley. Three cheers for the Houston District!!! I hereby wish to acknowledge to district superintendents, pastors, representatives of all the auxiliaries one and all my grateful appreciation for the many kind favors shown me on this and other occasions. The presence of Dr. M. W. Dogan at these conferences always proves a source of inspiration and helpfulness that cannot be too highly appreciated. The SOUTHWESTERN CHRISTIAN ADVOCATE'S representatives always stir up enthusiasm and greater devotion to the grand old Church, and the pastor. Dr. W. W. Lucas, is an inexhaustable mine of good things. He always commands and demands an appreciativo hearing.

SOME PERSONAL REFLECTIONS ON THE CONFERENCES.

While I have tried not to overlook a single feature of merit at these conferences, yet I think there could be some improvement. I dare not suggest any, but note the following: Too many irresponsible delegates; programs crowded with too many stale subjects; too little spiritual interest; too much time wasted on reports and local preachers; requirements to enter tho ministry not rigidly enforced; expense item given too much attention; midday sermons ineffectual as now conducted. The average Church too small and uncomfortable to entertain the District Conference; the singing in some places could be improved. The conspicuous absence of young men from the conferences should arouse us. Questions: Why so few of our pastors remain to the sessions of the Woman's Home Missionary Society? Why so many pastors put off raising claims till they get to the Conference and there bulldoze their members, when they know failure will be the result? There is a silent sentiment against some lady delegates. Too much territory in each district, another district is needed. More time should be given for Bible study, the training of Christian workers, workers in the Sunday School, Epworth League and Woman's Home Missionary Society. Special institutes for helping young men who are entering the ministry. Time could be profitably used along these lines. Go back to the old landmark of District Conference revivals. The people must be reached and saved. There is entirely too much eating, drinking and having what the world calls a good time, when there are so many souls that could be reached and added to the Church. To the laymen: There remain just two months till the Annual Conference. Let us see to it that our churches pay all claims. Pay the pastor and district superintendent in full. Help them raise the benevolences. Will your Church be in the first class column? Look out for the Layman's Program for the Annual Conference. Fraternally yours,

H. B. PEMBERTON,
President Texas Laymen's Association.

Allen Industrial Home Opens

The Allen Industrial Home and Ashville Academy, Asheville, N. C. began its 22nd session with bright and flattering prospects, Monday, Sept. 13th, 1909, at 9 A. M. From the prospective and by by reason of prevailing conditions favorable to the Academy, this year promises to eclipse any previous one in its long and prosperous career in point of enrollment. The faculty is on hand and alert to the interests of the work. Miss A. B. Dole, the Superintendent, is as active as ever and at her post in her usual way. The school is gaining strength as the years go by. To my mind and according to personal observation for the past year, any young lady of color wanting an ideal home where she can get good training along all lines pertaining to home life, culture and refinement, can do no better and will be abundantly paid by entering the Allen Home, Asheville, N. C. The school has not obtained the support that its work and worth demand, for the half has not yet been told of this great work, planted hers to elevate a once enslaved race. In the years to come historians shall write of her success and struggles, poets shall sing of her godly women and eminent products, and prophets shall see her in the to-morrow of her glory.—J. C. Prince.

Handsboro Public School

The Handsboro Public School began on Sept. 6th under favorable condition with Mrs. M. L. Brown, of Bay St. Louis, Miss., as principal and Miss Rosie Trotter assistant teacher. A splendid program was rendered to the delight of all present. Prof. G. A. Brown acted as master of ceremonies. After an interesting address by Prof. Brown. the following gentlemen, together with the Rev. and Mrs. W. H. Smith, made an uncompromising plea for education, Messrs. G. Coffe, John Barnes, C. E. Barnes and Mr. Clark.

Mrs. Brown comes to us well recommended and has taken charge of her work as one who is skilled in the profession of teaching. Miss Trotter is also a young teacher of no mean ability. With these splendid ladies in charge of our school, success is assured. The Rev. W. H. Smith is also deeply interested in the educational uplift of our people and has already pledged his support.—Patron.

Churches Destroyed

Our church at Morgan City, La., was sadly damaged by the storm last Monday. The pastor, the Rev. T. F. Robinson, and his people are going to work to repair it.

The church at Lutcher, Louisiana, was caught in the path of the great storm and completely ruined. Help from any source will be appreciated. Send to the Rev. Chas. C. Landry, pastor.

The church at Bayou Goula, La., was blown down by the storm on Monday and I appeal to the brethren of the Louisiana Conference for aid. Any amount will be gladly received by the Rev. W. A. Hilton.

The Rev. R. B. Sanford writes from Prairieville, La., that our church at that place was blown from its foundation by the storm on Sept. 20. Pastor and family unharmed. Great damage done throughout this section, especially to cotton crop.

"On the 20th of this month, at Manchac, La., a terrible storm passed through that locality and swept away everything. Our Church, Conrad Chapel, was blown to the ground. The pastor and family were saved. Pastor Farzier and his wife are yet ill, and being unable to do anything are in need of assistance. The Church was not insured and therefore the people are in sore need. Who will help us in our distress? Will not our brethren come to our aid? Any help, however small, will be highly appreciated." J. D. H. Frazier, pastor.

At Angie, La., during the fearful storm of the night of Sept. 20th, we lost our new church and hall, wrecked in the tornado of April 24, 1908, and but recently rebuilt. Our new church was a very neat two-story frame building, 30x50, and cost about $1,000. We owed on the building about $300. We shall try to rebuild again as soon as possible, and will appreciate anything our more fortunate brethren can give. The farmers of this neighborhood suffered heavy loss, as crops are greatly damaged.—W. L. Jefferson, District Steward.

Revival Notes

Grant's Methodist Episcopal Church, Armstrong, Mo., has just closed a glorious revival, which proved a great inspiration to the Church and community. There were five converts.—H. T. Reeves, Pastor.

The revival services were very successful at Odessadale, Ga., the Rev. P. B. Gibson, pastor. There were thirty-six new recruits enrolled in the Christian army and thirty-one accessions to the Church.

At Pleasant Hill, La., the Rev. N. R. Randolph pastor, there were fifteen souls converted and one reclaimed. On a recent Sabbath fourteen received baptism. Total number of accessions, 18. Collected, $20.40.

"I closed my revival Sept. 12. The success was great; twenty-three conversions and twenty-two accessions to the New Light, Methodist Episcopal Church," writes the Rev. Henry Henderson, pastor at Alden Bridge, La.

N. Carrollton Charge is spiritually alive. Just closed a glorious revival, which resulted in thirty-two conversions and accessions to the church. The people are working hard to send their pastor to conference paid in full. The Rev. W. H. Golden, of Minter City, and Wm. Terrell rendsred valuable service in the meeting.

The revival fires are burning at Jackson St. Methodist Episcopal Church, Lynchburg. The Rev. W. H. Dean, pastor, is conducting one of the greatest revivals that the church has had in 30 years. In less than three weeks' time God has given 175 converts and 120 seekers at the altar. This revival has stirred the white people and they are opening up meetings. The people crowd main auditorium every night.

At Pardioma, Arkansas, a week's revival was closed on the 19th inst, with remarkable success. Sixteen precious souls were added to the church and were baptized with water at the altar, showing they had received the baptism of the Holy Ghost. Our preachers of the charge, the Rev. A. E. Carr, M. Turner, B. F. Neal, Jas. Walker, J. B. Smith and Jas. Smith were active in helping to make the meeting a success. Pray for us.—H. Bright, Pastor.

Perhaps the greatest revival ever hell on the Five Points Circuit took place in the month of August. It seems as if the spiritual tide rose and swept away everything in its path, and when finally it subsided, eighty-nine precious souls had entered the ark. The pastor was assisted in this work by the Revs. Wm. Storrs, of Dadeville; R. M. Davis, of Lafayette, and B. J. Brooks, of Opelika. Four weeks we labored earnestly and prayerfully for the conversion of souls and God blessed our labors abundantly. The people did not seem to tire. Night and day they came through heat and dust that the unconverted might be saved. Our financial success corresponded exactly with the number of souls taken in. The meeting closed out under the power of a great benediction and added much to our church and the Kingdom.—J. W. Trammell.

Personal and General

The subject of this sketch is a native Texan. He was sent to his first appointment by Bishop Goodsell in 1899. Feeling the need of more preparation for his chosen life's work he entered Wiley University



THE REV. A. W. CARR.

soon after and remained five years. Notwithstanding the fact that he served several important charges while carrying forward his school work, by dint of exceptionally hard study he made a success of his class work and also made remarkable improvement in the Church work. In the year 1904 he was called from a comparatively humble circuit to the splendid Church and congregation at Navasota. Although a magnificent Church, erected at a cost of $10,000, it was burdened with a debt of $3,500 and was greatly in need of about a thousand dollars' worth of finishing work. Entering the work with his usual zeal and courage, Brother Carr has lifted the large Church debt and the finishing touch



LEE TABERNACLE, NAVASOTA, TEXAS.

has been given the building, so that it stands as a model of taste and beauty and is a fitting monument to the pastor's effort and to the faith and loyalty of his congregation. During the entire ten years of Brother Carr's pastorate the spiritual interests of the work has kept pace with the remarkable financial growth of the Church. He is serving his fifth year at Navasota.

Janie, the little daughter of Mr. and Mrs. Johnson, died at Maringouin, La., September 7th.

The new church on the Bowerton Circuit, Mississippi Conference, the Rev. A. Davis pastor, is now ready for dedication.

Mr. and Mrs. Williams, of Maringouin, La., are bereaved in the death of their little one, which occurred September 4th.

Mrs. Eliza Langston, wife of the Rev. E. H. Langston, pastor at Merrill, Mississippi, has been very ill, but begins to convalesce now.

Mrs. Siller Jackson, of Merrill, Mississippi, wife of the Rev. S. W. Jackson, was called to the bedside of her sick mother, at Brewton, Alabama.

The Day School at Boonville, Ind., opened for its term's work—eight months—September 13th, with Prof. Thompkins, of Mt. Vernon, Indiana, as principal.

Mrs. Lillie Harvey, of Merrill, Mississippi, the wife of Mr. Crawford Harvey, is now visiting her aged mother and other relatives at Brewton, Alabama.

A Woman's Home Missionary Society has been organized on the Boonville Circuit at Boonville, Ind., with six members to start with. Mrs. Ora Green is President.

The Rev. P. B. Gibson is having gratifying success in his work on the Odessadale (Georgia) Charge. He has built two churches this year, one at Odessadale and the other at Stovall.

The members and friends of our Church at Poplarville, Miss., presented recently to their pastor, the Rev. Mr. McNeil, a large and choice assortment of groceries to the amount of $11.

A glorious meeting was held on the Owens, Miss., Circuit. At Spring Hill, 37 conversions; Mt. Ephriam, 28. The Rev. G. A. Marshall, of Tchula, conducted the meeting. The Rev. H. Y. Sauiter, pastor.

Mr. Wm. Matthewson, of Conway, Arkansas, who is 73 years old, the father of 23 children, owns and controls a blacksmith shop which does from two to three hundred dollars worth of work per month.

At McDonald Methodist Episcopal Church, Hernando, Miss., August 29th, the Rev. J. M. Marsh of Oxford, Miss., preached two strong sermons. Total collections for the day, $125.51. The Rev. L. A. Armstrong is pastor.

The Rev. Dr. H. B. Hart, District Superintendent, Mississippi Conference, visited his sister and friends recently at Bunkie, Louisiana, preaching while there in the Marshall Methodist Episcopal Church and the Baptist Church to large congregations.

The Second Missionary and Educational Convention of the Lake Charles District, Louisiana Conference, will convene at St. Paul Methodist Episcopal Church, Jeanerette, La., Wednesday, Oct. 13 and 14, 1909. The Rev. P. W. Clark, District Superintendent.

The Rev. A. B. Harris preached for the Oil City Lodge, No. 113, K. of P., at Jennings, Sunday night, September 26th. The address was delivered by Dr. J. H. Morrell. The Rev. J. J. Obee, District Superintendent of the Lake Charles District, was with this congregation Sunday, Sept. 5th.

The Merrill Circuit is spiritually alive. Sunday, September 12, was a high day at Brooks Chapel. After the sermon four persons came forward and joined the church, and at Donavan Church, Sunday, September 19th, at the close of the sermon two persons came into the fold. The Rev. E. H. Langston is the pastor.

The Trustees of Asbury Methodist Episcopal Church of Culloden, Ga., held thier anniversary on the 26th of September, which resulted in $75. The Rev. W. H. Brown occupied the pulpit throughout the day. Through hearty support of the members they have been able to pay off a debt of long standing on the church.

On a recent Sabbath, Dr. J. C. Sherrill delivered a missionary address at Rust Methodist Episcopal Church, Oxford, Ga., the Rev. H. W. B. Wilson, pastor, and more recently Mrs. Annie Gaither, a returned missionary from China, of the Methodist Episcopal Church, South, spoke at the same church about her field of work.

A grand camp meeting is to be held on the old Camp Ground, at Mt. Pleasant Methodist Episcopal Church, Basin, Miss., Oct. 20th to 27th. All friends are invited. Every effort is being made to accommodate all who may come. A number of our distinguished preachers will be present. The Rev. D. Ray has charge of tho work at Basin.

Our church building, Wesley Ray Methodist Episcopal Church, Angie Circuit was blown down by the terrible storm. Other church property was greatly damaged. Through the mercy and help of God my family and I escaped injury. This is the second church at this place that has been destroyed by storms within seventeen months. J. H. Ryiander is pastor.

Mrs. Amelia Turner, wife of District Superintendent J. W. Turner, has been spending several days here with relatives and friends at Thibodaux, La. Her stay "was a benediction to our people." writes Pastor W. H. Jones. While here she presided at the organ and rendered great service. A reception was tendered in her honor at Cavalry Methodist Episcopal Church on Sept. 7th by Misses Josephine Boston, Eliza Reed, Bertha Neville, Annie Hill and Vivian Arsan.

Dr. W. W. Lucas, Field Secretary of the Board of Foreign Missions, was with St. Paul Methodist Episcopal Church, Clarksville, Texas, Sunday, September 12. His sermon was enjoyed by all who heard it. He was invited to visit us again soon. He was pleased with the offerings for the cause he represents. The doctor was accompanied by Mrs Lucas. They were entertained while in the city by Mr. and Mrs. Henry Hardin. The Rev. S. M. Bolden is pastor.

"Miss V. Z. Brown, daughter of District Superintendent J. O. Brown, closed a very successful Summer School Aug. 11 at Washington, La. We regard it as a compliment to this charge to have this esteemable young lady begin her career as a teacher at this place. Tho quite young she lacks nothing in the management of the school. The literary exercise was a very pleasing affair. Refreshments were served in abundance. Miss Brown returned to Shreveport with her father on Monday to be ready at the opening of New Orleans University, Oct. 4th, writes the Rev. W. R. H. Harrey, pastor at this point.

The Talladega Circuit Sunday School and Class Leaders' Convention was held at Bethlehem Methodist Episcopal Church, Talladega, Alabama, Sept. 2-5, the Rev. G. W. Reeves, president. Opening sermon by the Rev. A. L. Hill. A well prepared program was rendered. Good papers were read by Mesdames Margie Turner, G. W. Reeves, C. V. Ramsey, Miss Bertha Turner and Prof. E. C. Sisby, of Talladega College. The District Superintendent and Dr. A. P. Camphor were present on Friday. Dr. E. M. Jones, Sunday School Field Agent, lectured Friday night to a crowded house, and on Sunday night he preached a splendid sermon. Raised, for Sunday School, $4; for the Bible Society, $1; Central Alabama College, $2. Seventeen souls were converted and twelve of this number joined our Church at Talladega.

The Rev. John W. Wesley, a student of Gammon Theological Seminary and an honored member of the Methodist Episcopal Church, has conveyed, *deeded* and given a lot for the purpose of building a church at Everett City, Ga. Viewing this gift from a standpoint of need, we consider it a mighty spoke in the Methodist wheel, because wo have no Church within less than four miles of this point, and on the railroad, as his lot is located, there is not one between Jacksonville, Fla., and Savannah, Ga. We take pleasure in saying that this noble young man, of heroic deeds and energetic efforts, has always stood for manhood, high moral character and bettering the condition of things in general. We are honored in having him within our ranks. At the Fourth Quarterly Conference appropriate resolutions expressive of the sincere appreciation of the Rev. A. P. Gilliard, pastor, and people for this substantial gift were passed. It was then and there decided that the proposed church at Everett City shall be known as "Clara Wesley Chapel," in honor to and to the memory of the late Mrs. Wesley, the Rev. J. W. Wesley's beloved wife. The members were further stimulated to contribute generously of their means toward the erection of the church. Mr. F. K. Kenty is secretary; the Rev. E. D. Giddens, District Superintendent.

Southwestern Christian Advocate
631 BARONNE STREET
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TERMS:
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Six Months ..... .75
Three Months ..... .50
Invariably in advance, $1 a year to pastors.

Crescent City Notes

Mrs. Lettie Bibbs, after a pleasant visit with her daughter, Mrs. D. J. Price, has returned to her home in St. James, Union.

The New Orleans University Night School opens Tuesday, the 12th inst., at 7 o'clk.

Miss Olevia Wright, daughter of the Rev. and Mrs. H. J. Wright, who has been in Chicago, Ill., for the last twelv months, is now in the city at No. 1028 Orleans street. Later she will join her mother and father at Pineville.

New Orleans University opened Monday, October 4th. On Monday, the 11th inst., the formal opening will take place in the chapel. There will be addresses and music. The public are invited. Services will begin at 10 o'clock a. m. sharp.

Messrs. R. L. Jackson and Chas. Haines, members of the St. Mark Church, Baton Rouge, are spending a while here with friends, possibly with a view to making their homes here permanently. Mrs. Rebecca Davis, also of the same Church, is here for the winter.

Haven Church.—Splendid services all day Sunday. At 10 a. m. District Superintendent J. W. Turner, of the Baton Rouge District, preached interestingly to an appreciative audience. His talk after the sermon was an inspration and greatly encouraged the faithful and struggling members of the Cuhrch. At the night service seven persons came up for prayer and four joined the Church.—Vernice C. Obert.

The New Orleans Preachers' Meeting has reconvened after the vacation and meets every Tuesday at Simpson Memorial, in Valence street. Dr. H. B. Hart, District Superintendent of the Greenville District, Upper Mississippi Conference, was present recently and delivered a very pleasing and instructive talk upon the work and life of the Church. All of our city pastors are urged upon to attend and come prepared to make the meeting both profitable and helpful, laymen are welcome also. Dr. Pierre Landry, president; W. Scott Chinn, secretary.

Malialieu Chapel.—Malialieu has just closed the revival and the outlook is splendid for an excellent year's work. District Superintendents Clark and Obee were with us during the services and preached acceptable sermons. The Sunday services are well attended and the various committees are busy with raising the several amounts for the Conference. The Missionary Day was observed Sunday last at 10 a. m. and a good program was rendered. The pastor preached the anniversary sermon of the Sons and Daughters of Peace on Monday night. Pastor Chinn favors the week nights for such "extra" sermons, then they are a help to all. After the sermon a reception was tendered all, which was an enjoyable affair. Malialieu welcomes all who may visit her from time to time. Good preaching and singing. Collecton good.

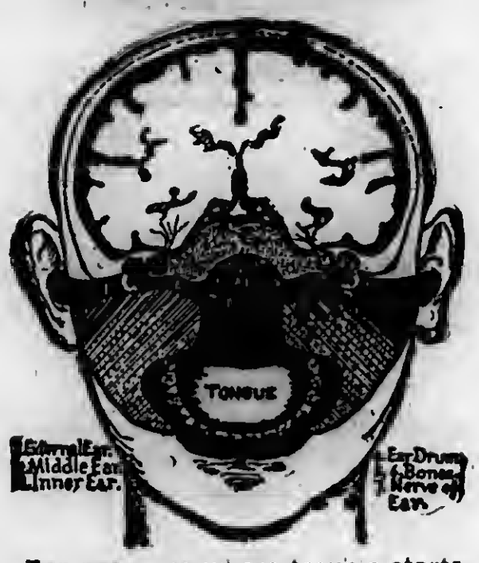
WOMAN'S HOME MISSIONARY SOCIETY OF LOUISIANA CONFERENCE.

The regular monthly meeting of the Woman's Home Missionary Society of the Louisiana Conference will meet Thursday, Oct. 14, at 3 p. m. at the residence of Mrs. D. C. Mead, 337 Adam street. We will be glad to have every member of the Board present, as matters of importance require your presence. Come prepared to report on Peck Home.

(Mrs.) D. C. Mead, President.
Miss) Emma Bessic, Rec. Sec.(

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The Old Standard Greve's Tasteless Chill Tonic, drives out malaria and builds up the system. For grown people and Children 50c

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If you have buzzing, ringing noises in your head and ears, or a snapping in your ears when you blow your nose, write at once for the wonderfully helpful book on head and ear noises and how to cure them, now being given away absolutely free of charge by its author, the famous Deafness Specialist Sproule.

This book explains just what causes distressing head and ear noises, and shows how they are the forerunners of that terrible affliction—Deafness. It points out the way to get rid of them and has already helped hundreds to cure their head and ear noises absolutely and permanently, and to regain clear, distinct hearing. From beginning to end its full of medical information of great value to all sufferers from head noises, and it's illustrated with fine pictures of the head and ear passages where the troubles comes on.

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But while depressing mental emotions may cause disturbed digestion, on the other hand, dyspepsia may, in turn, cause mental depression, so that cause and effect may be transposed. Melancholy or "the blues" should not be regarded as a distinct and independent affection, as it is almost invariably traceable to, and dependent upon, some disorder of the digestive system.

The victims of this distressing condition present not only the usual symptoms of indigestion or nervous dyspepsia, but also a long train of symptoms of a peculiarly melancholic and morbid character, such as extreme increase of nerve-sensibility, palpitations, strange internal sensations, which simulate many other diseases, together with an exaggerated uneasiness and anxiety chiefly concerning the health. They imagine they have all the diseases known to Pathology, and are great pessimists, prone to look on the dark side of life. They are easily annoyed by small things, which if their health and digestion were good, would never bother them; and they feel constantly irritable, have dark forebodings, and fear the approach of some imaginary evil, impending disaster or calamity.

If they experience indigestion-pains in the heart region, they think it is heart disease; uneasiness in the chest means consumption, while the various other fugitive aches and pains distributed over the system they imagine to be symptoms of some fatal, organic disease.

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Literary Notes

THE OCTOBER CENTURY.

The frontispiece of the October *Century* will be a reproduction in full color of an exquisitely conceived and colored decorative picture by Mr. Charles A. Winter, "The Urn of the Year," with sympathetic lines by Miss Edith M. Thomas.

A paper in the October *Century* of special interest to business men and one which will promote an intelligent understanding of the present work of the National Monetary Commission, is a discussion of currency conditions here and abroad by A. Barton Hepburn, President of the Chase National Bank, of New York, and former Comptroller of the Currency. Other financial matters of great importance are also discussed under the title, "Is a Central Bank Desirable?"

THE A. M. E. REVIEW FOR OCTOBER.

The October number of the A. M. E. REVIEW is a spicy one and covers a wide range of subjects. The leading contributed article is by Bishop L. H. Hosley, of the Colored Methodist Episcopal Church, who writes on "Race Segregation," a topic just now on the public tongue. He agrees with Mr William Archer in favoring segregation. Following this is an article on "Mr. Archer and the Negro" by one mysterious L. U. X., which takes sharp issue with the McClure's contributor. "Self-Help in the Public Schools," (second paper), by R. R. Wright, Jr., Editor of the "Christian Recorder," is valuable for the accurate statistics brought together in defence of the position that the Negro is no burden to the South on the financial side of his education.

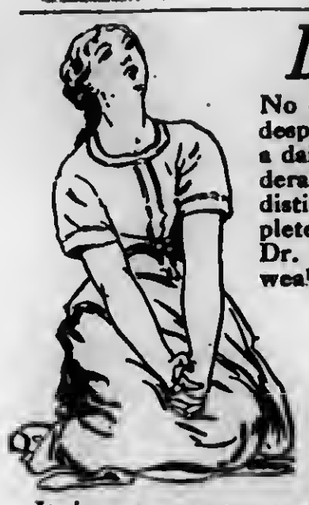
Rev. Julian C. Caldwell, Secretary of the Allen Christian Endeavor League of the A. M. E. Church, writes entertainingly of the great International Christian Endeavor Convention which met last July, in St. Paul, Minnesota

There are also interesting articles in this department on "The Expulsion of Russia from Korea and Southern Manchura," by Joseph G. Bryant, of Baltimore, Md.; "Early Conventions and Their Influence on the Negro's Social Efficiency," by W. C. Bolivar, of Philadelphia, Pa.; "Malaria and Civilization," by an unknown writer, presumably the editor.

The Special Departments in this number are: *Religious; Women; Miscellaneous; Editorials;* and *Business.* For wit and good-natured pen jabs at race prejudice, "The Hook Worm," in the Editorial Department, is deserving of mention. "A Word to Mary," also, in the Women's Department, is of a shrewd and discerning character.

The A. M. E. REVIEW is a strong and authoritative voice in the defence of the dark races and must win a high place among thinkers.

The Delineator for October contains answers to the question, What Is the Matter with the Churches? by James, Cardinal Gibbons; Rev. Charles H. Parkhurst, D.D.; Rev. Emil G. Hirsch, D.D.; Rev. Charles F. Aked, D.D.; Rev. Josiah Strong, D.D.; Rev. Shailer Mathews, D.D.; Rev. Russell H. Conwell, D.D.; Rev. L. G. Broughton; Rev. Walter Rauschenbusch, D.D.; Rev. Frank N. North, D.D., and Gipsy Smith.



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Skin Disease

under our pledge that you get your money back if it fails. Ask your druggist. The price is 50 cents a box. Prepared by A. S. RICHARDS MEDICINE CO., Sherman, Texas.

Gleanings from the Field

KENTUCKY.

Louisville, Ky.—The members and friends of Jackson Street Methodist Episcopal Church are greatly delighted over its steady progress. Our pastor, the Rev. R. L. Dickerson, D. D., is a man of the times, not only as an able and eloquent preacher of the Gospel and representative leader of his people, but in bringing things to pass; that is in doing something tangible. This is his third year as our pastor, and his resourcefulness and usefulness continues to increase surprisingly and delightfully. He inaugurated a system of repairs the first year of his pastorate here that has steadily gone on until now we have one of the most beautiful churches in the city among our people; for which we are indebted to, as well as devoted to our pastor. Mrs. Dickerson, a model preacher's wife, deserve much credit for her tireless efforts in helping her husband prosecute the cause of Christ. Too much cannot be said in praise of our noble men and women who work earnestly for God and His Church. We have just completed the remodeling of our church by the repair of the basement, pastor's study, kitchen and dining room. The main auditorium is beautifully lighted with electricty, the floor is nicely carpeted, the walls are beautifully frescoed and the seats completely overhauled. This is the most complete renovation in the history of the Church.—J. A. Emerson.

District Conferences and Conventions

District Conferences

District.	Place	Date.	Dist. Supt.
Philadelphia	Chester, Pa.	Oct. 13-14	Monroe
Wilmington	Smyrna, Del.	Oct. 19-21	Cotton
Centreville	Oxford, Md.	Oct. 26-28	Johns
Jackson	Couparley, Miss	Nov. 3-4	Mehard
Starkville	Eupora, Miss	Nov. 23-28	Everett
Clarksdale	Beverly, Miss.	Nov. 25-28	Woolfolk

Conventions

Oct. 6-7—Monroe District Convention, Washington Charge, Bastrop, La.

Oct. 13-14—Lake Charles District Missionary Convention, Jeanerette, La.

Oct. 12-14—Philadelphia District Annual Preacher's Convention, Siloam Memorial Church, Chester, Pa.

Nov. 4-7—Little Rock Conference, State Epworth League and Sunday School Convention, New Port, Ark.

Nov. 30—Greenwood District Woman's Home Missionary Convention, Winona, Miss.

Dec. 1—Greenwood District Missionary Convention, Winona, Miss.

Conference Notices

Special Notices

MINISTERS OF LOUISIANA CONFERENCE.

Dear Brothers:—Again I am appealing to you in behalf of the old veterans known as Conference Claimants; we can not afford to neglect them. In a short time we shall be called upon to give an account of our stewardship. Now, Brother, I want to impress upon your mind the cause of Conference Claimants of our Conference. This is not only a benevolent cause. It is our duty to care for those that have done so much to make this Conference what it is to-day. I am appealing to the young men. 'Part of the host have crossed the flood and part are crossing. We, too, soon shall to the margin come!" What does it mean when heaith gives way after years of toil? It means from the pulpit to the poorhouse. Now is the time to prevent such. Let each pastor present this cause to his people; set aside a Sabbath; make a strong appeal. Show what the great old Church is doing to help the old veterans. Let them feel that they can help. Now is the time to push your claim. Send to Dr. Joseph B. Hingeley, at 57 Washington street, Chicago, Ill., and get the Veterans' Day Progrom. It will help you greatly. Don't put this collection off until the last. Let us bear our part of the burden. Others will have to bear it for us in the near future. Think of this.—Dudley S. Sloan, Conference Claimant Secretary.

SPECIAL NOTICE.

The Tennessee Conference of the ıscopal Church will convene at Shelbyville, Tennessee, Nov. 25th, 1909. I would be glad to receive the names of all supplies that have been placed as pastors since the last annual conference, so as to have no tronble when they arrive. Also their addrcrs. I hope the Superintendent of each District will see to it. Every mi:'ter that intends to bring his wife had better notify me, so I can arrange for that. On the date of the conference will be too late because I am only getting homes for ministers. The membership is small at this place and I would be glad if the pastors would discourage the idea of bringing visitors from their charges, because I can't care for so many visitors. They may have to pay board or walk a few miles.—F. N. Collier, Pastor.

SPECIAL NOTICE

Notice to Members of Chattanooga District, East Tennessee Conference: Brethren—Three things in particular are before us. First, Southwestern Day for our district October 31, 1909. We want 200 new subscribers on our district. Don't fail; make it go. Second, your benevolent claims must be met. You can never afford to not exceed last year. Third, as a basis for this we expect your church to be aglow with a revival fire. God bless you; do your best.—E. J. Cox, District Superintendent.

NOTICE.

The Second District Conference of the Greenwood District will convene in Haven's Methodist Episcopal Church, Winona, Miss., December 2-5, 1909. The District Missionary Convention, Dec. 1 at same place. The Woman's Home Missionary Convention will be Nov. 30, at same place. Mrs. Dr. McEwen is president.—S. H. Nevils, District Superintendent.

NOTICE.

Woman's Home Missionory Society, Louisiana Conference: Miss Susie Wilson, a prominent member of Sixth Street Church, has been recently appointed by the Board of the Woman's Home Missionary Society of the Louisiana Conference, District Secretary of the North New Orleans District.

NOTICE.

Division Number One of the Missionary Convention, Indiana District, will be held at New Castle, Indiana, Nov. 10-11, the Rev. D. E. Skelton, District Superintendent. An excellent program has been arranged and a great time is expected.

WEST TEXAS.

The pastors who expect to bring their wives to the Annual Conference Nov. 25 will please inform me at once. In fact, if any ladies are coming from your charge notify me. Your servant, L. H. Richardson, P. L.

WEST TEXAS CONFERENCE.

Conference Board of Examiners of the West Texas Conference.—The examination day is Wednesday, November 24, 1909, at Waco, Texas. Chairman, Moses Smith; Register, T. H. Wyatt.

District Rounds

FOURTH ROUND.

Caddo Gap, Nov. 13-14; Gurdon, 20-21; Camden, 21-22; Lewisville, 27-28; Canfield, 29-30; Texarkana, Dec. 4-5; Clow, 11-12; Bengin, 18-19; Elberta, 20-21; Center Point, 25-26; Lockesburg, Jan. 1-2; Horatio, 8-9; Ashdow, 11-12; Paraloma, 15-16; Saratoga, 22-23. Dear Brethren: This is the last round, and then will come the Conference, when you and I will make our annual report. What will be the result of our year's labor, may I ask? The answer is: It will be just what we make of it. We are lanning to put into your hands as pastor a money collecting device, which calls for $1 from each member, and those desiring to become members of the Church. It will be your duty as pastor to make strenuous efforts to place into the hands of every member of a charge one of these devices, securing from them a faithful promise to fill the same. You will be surprised at the result if you labor faithfully. You are also urged upon to take a liberal collection for the African Diamond Jubilee Fund for Africa of 25 cents per each member and friend of the Church. It is also your Christian duty as a minister of the Church to strive without stint to put a copy of the SOUTHWESTERN CHRISTIAN ADVOCATE into the home of each family in your charge. This will help you to give such information as your people need, for without information Church membership amounts to but little.—W. R. R. Duncan, District Superintendent.

FORT SMITH DISTRICT.

Danville, Oct. 23-24; Roland Circuit, 30-31; Little Maumee, Nov. 6-7; Marche, 13-14; Conway Circuit, 20-21; Springfield Circnit, 27-28; Solgohatchie, Dec. 4-5; Morrilton and Atkins, 11-12; Fayetteville, 19-20; Bentonville Circuit, 25-26; Vanbnren, Jan. 2-3; Ft. Smith (Mal.), 9-10; Ft. Smith (Eb.), 9-11. Brethren: We are nearing the Annual Conference; therefore, let us work, watch and pray and make a round report to the Conference.—H. P. Coulter.

HER DUTY

"I feel it my duty," writes Mrs. Martha Dingus, of Lykins, Ky., "to inform you what Cardui has done for me. I have been a chronic invalid for years. I reckon I have had about every ailment that women are heir to. I have doctored a great deal with a great many doctors, as we have traveled a great deal in search of health, yet received but little benefit and got no better.

"Four months ago I commenced to nse Cardui, and since then have been steadily improving all the time. I am now 46 years old, and am in better health than I have been in 20 years, and I give Cardui the credit for it."

Cardui has been known, during the past 50 years, as a reliable, effective remedy, for the ailments peculiar to women. It is a pure, non-intoxicating preparation, made exclusively from vegetable ingredients, having a special, curative effect on the female system. Cardui has been found to relieve pain and restore disordered functions to health.

If yon're ill, don't wait until you have suffered for years before taking Cardui to relieve you. Isn't it your duty to spare yonrself this pain? *Get Cardui at once.* All reliable druggists sell it.

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DEAR SIRS:—I have used some of your Ford's Hair Pomade and I think it is the best thing I ever used for making curly hair lie smooth. I have not finished using my first bottle yet, but I have seen wonderful results. MISS LOUISE E. HAYES.

Fifty years of success has proved its merits. The use of Ford's Hair Pomade makes stubborn, harsh, kinky or curly hair soft, glossy, pliable and easy to comb, so you can arrange it in any style you wish consistent with its length.

Removes and prevents dandruff, invigorates the scalp, stops the hair from falling out or breaking off and gives it new life and vigor.

Absolutely harmless—used with splendid results even on the youngest children.

Delicately perfumed, its use is a pleasure, as ladies of refinement everywhere declare.

Ford's Hair Pomade has imitators. Don't buy anything else alleged to be "just as good." If you want the best results, buy the best Pomade—it will pay you. Look for this name

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on every package.

If your druggist cannot supply you with the genuine, we will send you,

One bottle regular size for	$ .50
Three bottles " "	1.40
Six " " "	2.50
One bottle, small	.25

We pay postage and express charges to all points in U.S.A. When ordering send Postal or Express Money Order. All orders shipped promptly on receipt of price. Address

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MME. TURNER'S MYSTIC FACE BLEACH will cure every, any and all kinds of spots, marks or blemishes in 8 or 10 days, giving you a youthful, clear, even complexion. Price, $1.00. Soap free. We have a full line of wigs and switches of all colors.

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A remarkable offer by one of the leading ear specialists in this country, who will send free medical treatment free to prove his ability to cure Deafness, Head Noises and Catarrh. Address Dr. M. Hansmann, 169 East 12th Street, Kansas City, Mo.

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Here is Hope and Help for You

Follow My Lead

TO BETTER LIVING AND WORKING CONDITIONS

Read this message of assured Help and Happiness--then write and ask me to tell you all about my plan of UPLIFT that is helping and making happier thousands of men and women in all parts of this country--and in foreign lands, too.

IF YOU ARE a wage-earning or crop-raising man or woman—engaged in the constant struggle for an existence—sacrificing your energy and vitality in any line of labor or drudging toil—trying to provide an honest living for yourself and loved ones—daily plodding along a pathway beset with obstacles and discouragement—then you are one of the many thousands that need me and my help. And I will positively help you—freely, generously and substantially help you.

A Wonderful Record

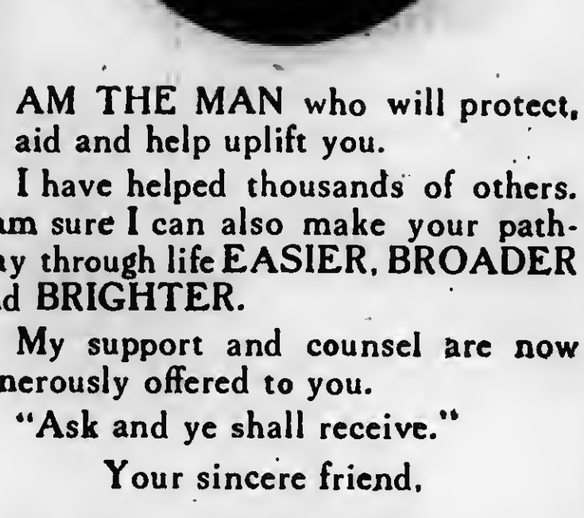
I am the Founder and Grand President of the INTERNATIONAL LIBERTY UNION OF THE WORLD. This is a great world-wide **Protective and Co-operative Secret Fraternal Society for Wage-Earners and Crop-Raisers.** Seven and one-half years old. Over 550 Subordinate Unions. More than 53,000 memberships. A world of good in a short time. Only society known with a big **direct-by-mail membership.** Biggest benefits. Strongest protection. Helps advance conditions of members. **Uplifts crop-raisers.** Emancipates the downcast and despairing. Upholds the distressed and death-stricken home. Relieves the needs of members. Nowhere in the whole world is there another society like this.

No Other Order Like This

Compare these many benefits—no other society can give you so much for so little cost Men and women admitted equally **Any age from 15 to 60 years.** All members pay same rate of monthly tax—no discrimination—each and every one pays same "flat rate" from acceptance till death—no other society known does this. Our jurisdiction the **WHOLE WORLD.** Death benefits keep getting higher all the time—**$25.00 to $500.00**—always going up—while monthly dues remain the same. Children's benefits $5 and $10.00. **Beneficiaries benefits $25.00.** Buy your groceries and supplies from warehouse at wholesale prices. Sell your crop through the warehouse at highest market price—cut out the robbing speculators. The great UNION JOURNAL Magazine furnished each member without additional cost. **Beautiful Certificate to every member.** Real black leather card-case and **world-wide recognized Membership Card free to each member.** Wage-earners helped to get better conditions. **Many other big benefits**—the half has not been told. Members are recognized as Brothers and Sisters anywhere—wherever they go. Also, each member may buy stock in the order—those taking 100 shares get a **full-paid life membership** and never have to pay any more dues as long as they live.

Investigate This Splendid Fraternity

No matter where you live or what your occupation, whether married or single, it will be greatly to your advantage to belong to this grand society. Boys and girls, men and women, from 15 to 60 years, all are welcome. No discrimination as to politics, nationality, color or religion. All will find this the most beneficial institution in existence today. **Parents and children both join. Beautiful ritualistic work.** Full ceremony Two classes of membership—one is direct-by-mail with the Home Office in Dayton, Ohio—the other in Subordinate Unions in the Home Community. **Grand secret work**—entirely different from all other societies. Impossible to tell all here. You must get complete information by mail—**furnished free for the asking.**



I AM THE MAN who will protect, aid and help uplift you.

I have helped thousands of others. I am sure I can also make your pathway through life EASIER, BROADER and BRIGHTER.

My support and counsel are now generously offered to you.

"Ask and ye shall receive."

Your sincere friend,

W. G. Critchlow

Founder and Grand President of the I-L-U.
Editor-in-Chief UNION JOURNAL Magazine.

Deputies Wanted

We want an honest and hustling COLORED MAN AND WOMAN in each neighborhood to become our DEPUTY and solicit members.

No experience needed. WE TEACH YOU HOW.

Pleasant and easy work. Makes you a LEADER. You have a good time mingling with the people while making money for yourself.

Advances your social standing and prominence in the community.

Liberal pay for each member secured.

Soliciting outfit furnished free. Also a beautiful lithographed COMMISSION-OF-AUTHORITY and full instructions. No trouble to "make good" with our new plan.

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WORK ENTIRE TIME OR ONLY DURING YOUR SPARE HOURS—Just as you choose.

Make lots of money. WEAR GOOD CLOTHES. Always able to jingle the coin in your pocket. Looked up to as a GREAT ONE by your friends.

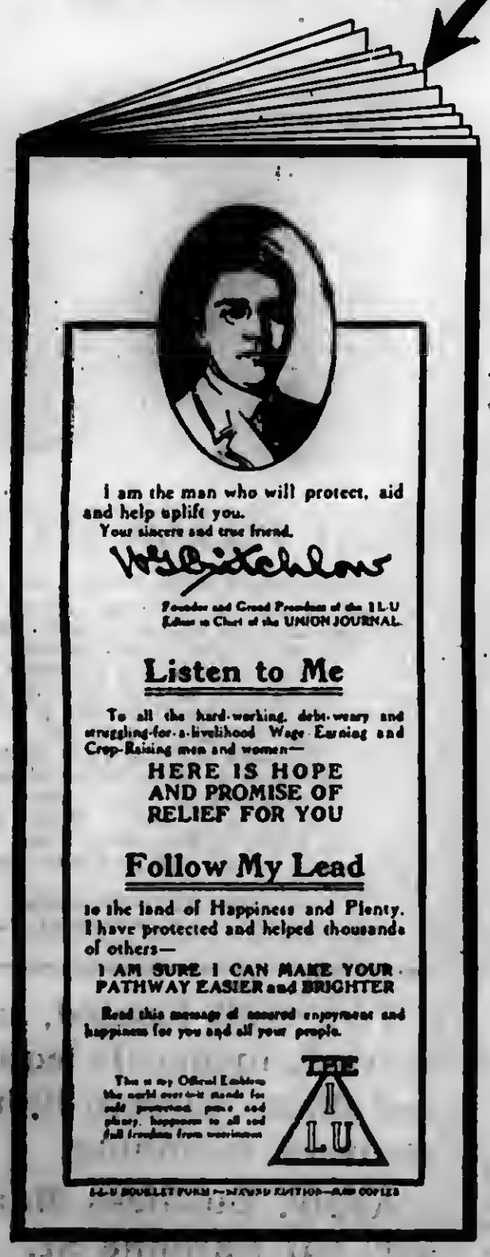
Be the first one to write and get this position for your neighborhood. Don't let anyone else beat you. ACT QUICK.

Embrace This Great Opportunity

Thousands and thousands of people now know me and bless my name. Some of them are your people, people you know or have heard of—people living in your state. They are following my lead and reaping the benefits every day—yes every hour—of the great things that my Society has done for them.

I will satisfy you that I am responsible, honest and in every way worthy of your full and complete confidence—that I am able to do for you all that I claim and more. I hold an official charter from the Government of Ohio which authorizes me to help you in every way that I can.

Don't turn a deaf ear to my message or close your eyes in the presence of this great opportunity. Think of your condition and that of your family. Think how anxious I am to make life brighter and easier for you—and write to me at once for my complete plan and offer to you. It is all yours, together with my new book of self-help—just for the asking. ACT QUICK AND GET MY NEW BOOK FREE.



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My message of Hope and Encouragement to the thousands of work-weary, worried and struggling Laboring Men and Women, EVERYWHERE.

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Tells all about the International Liberty Union--

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To the Hon. W. G. Critchlow, Dayton, Ohio, 217 I-L-U Building.
Founder and Grand President of the International Liberty Union.

Kind Sir.—

I have read your advertisement and wish to receive your help in getting ahead in life. I am very anxious to better my condition and increase my earnings. I am a strong believer that **"In Union There Is Strength."**

Please show me how to become a member of your wonderful International Liberty Union. I do not promise that I will join, but I will read all the printed matter you send me and will consider same carefully. I am not to be under obligations to you, but I promise that if you will send me your big book FREE OF COST TO ME, also the other circulars explaining the many benefits of membership in the I-L-U. that I will read them carefully and think over the question of joining.

My full name is .....
(Write plainly)

My P. O., R. F. D. or St. Address is .....
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Town ..... **County** ..... **State** .....

Also state if you wish to apply for the position of DISTRICT DEPUTY of the I-L-U for your neighborhood .....
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JAN 15 1909

Southwestern Christian Advocate

ROBERT E. JONES, Editor
EATON & MAINS, Publishers

NEW ORLEANS OCTOBER 14, 1909

Vol 43 No. 40

AFRICA CALLS AGAIN

The Africa Diamond Jubilee campaign is nearing its close. The plan is to hold the final meeting in Carnegie Hall, New York City, December 12, at which time President Taft is expected to deliver an address. The Church has been wonderfully educated upon the needs and opportunity in Africa during the year. The message has been heard gladly and the response in money and pledges has been measurably gratifying.

Africa is a great Mission field. The present generation will see wonderful changes in the "Dark Continent." The psycological moment has come for the Christian Church to make a vigorous advance from all points of the compass towards the heart of Africa. The entire coast line is covered by civilization which if not Christian—it certainly is not adverse to the Christian propaganda. From the civilized coast as a basis missionary operations can be pushed far into the interior. The natives are turning to the Christian Church in a manner most encouraging. New fields are opening and new opportunities are crowding upon us. An advance is absolutely necessary. Whether our church will be able to go forward depends largely on the outcome of the Diamond Jubilee.

Naturally enough the church is expecting our colored conferences to share the cost of this forward movement. The sum of twenty-five thousand dollars is the aggregate amount asked of our twenty colored conferences. An average contribution of 12 cents per member would bring the last dollar asked. To date, the contributions from our conferences have been very small. The aggregate amount so far received is not worthy of our Negro membership and less worthy of the great cause that claims our support at this time. The truth is (we say it with humiliation) many of our brethren have been indifferent to the appeal. Not only so, there are nine District Superintendents who deliberately refused to answer the communications from the Diamond Jubilee Commission. If these men are not appointed to this office for leadership in such movements, then for what? There ought to be no place of honor in our ministry for a man who deliberately ignores a great movement like this.

It will be a sad comment upon our colored membership if we should fail to raise our share of this Africa Diamond Jubilee Fund. Africa in a peculiar sense is our continent. From this there is no escape. Upon this continent, more than all others, is the Negro's field for missionary operation. Here many of our choice young men and women have gone. It is like dooming them to death to not send reinforcements. They must have help or they die in vain.

For the first time in the history of the Church a definite appeal is made of our colored conferences for special Missionary purposes. Have we risen high enough above selfish interests, have we caught the world vision to the extent, have we been so filled with the Christ spirit as to respond vigorously to such an appeal? Likely enough if we do not contribute our twenty-five thousand dollars that God will provide for the deficit in some way, but what a reflection upon our Christianity. What a sad comment upon the forty years of Missionary endeavor among us! It is a question of capacity as well as the needs of Africa that is in the balances—and it will be worse for our spiritual life if we fail than it will be for the African.

There is a plenty of time in which to make good. Nothing should stand between us and this appeal. Brethren, Africa calls, will we not respond?

THE DEATH RATE OF THE NEGRO

The New York Times takes very seriously the statistics submitted by Judge Dickinson in a recent article which appeared in a current number of a magazine. That the present high rate of mortality of the Negro is a vital question and is giving the friends of the race some concern we do not deny. But the death rate of the Negro is not so alarming, as some would have us think. It is true that under the slavery regime it was to the financial advantage of slave holder to keep healthy his slave just as the farmer looks after the health of his cattle. Emancipation of the slave gave him freedom, which he took for license and dissipation has been a costly luxury. But there has been any hope at all for the Negro dying out because of statistics that have been compiled as to his death rate from consumption or other diseases there is not the least bit. For an instance the death rate in this city per thousand for colored people in a recent month was less than for white people, and each day there is an improvement in the sanitary condition even of the lowest type of Negro. We have suffered from the moving into large cities in all too large numbers and thereby forced to occupy almost untenable quarters in alleys. But as the home life of our people improves the death rate increases.

It should occasion no surprise that the death rate among the Negroes has been greater since the war than before. The truth is there were those who were sure that the Negro would survive only a few years of freedom. "Exit the black man" (the title of Judge Dickinson's article) was just what the South said would happen when the Negro was emancipated. There were those who further said that the Negro could not shelter, feed and clothe himself. This he has more than done. He is the best fed and best dressed laboring class in all the earth, by all his own effort and in genuity. Not only has he fed and clothed himself, he has accumulated in realty and personal holdings almost a billion dollars. He has more than survived. There is no need of alarm. The Negro will not die out. He has doubled and half his population since the war in spite of his ignorance, poverty and his inexperience in freedom. When all shall have been said and done, there will be enough Negroes here to make the race situation interesting and to add jest to the discussion.

CONFERENCE PER CAPITA COLLECTION FOR HOME MISSIONS AND CHURCH EXTENSION

The Board of Home Missions and Church Extension has prepared a very unique table showing the average contribution per capita of conferences and missions as per last year's collections for Home Missions and Church Extension. The Conferences giving an average of $1.00 and more per member have reached class one, and this means "victory." Only two Conferences have reached this class; the Pacific Chinese Mission and the Pacific Japanese Mission. The former contributed $1.30 per member and the latter $1.02 per member. The Conferences giving an average per member from 70 to 99 cents are in the second class and are on the "firing line." There are no Conferences in this class. The Conferences giving from 60 to 69 cents per member are in the third class and are designated as at the point of attack. No Conferences are reported in this class. The Conferences giving from 50 to 59 cents per member are in class four and are marked "advancing." The Scandinavian Conferences are contributing 50 cents per member and are in this class. The classes just mentioned are beyond the dead line. The Conferences contributing from 40 to 49 cents per member are in class five and are denoted as "camping." The German Conferences contributing 47 cents are in this class. The conference contributing from 30 to 39 cents per member are in class six and are indicated as "marking time." The Hawiian Mission contributing 34 cents per member and the white English speaking conferences in this country contributing 31 cents per member are in this class. It will be seen that the strongest part of our Church, so far as the work of the Board of Home Missions and Church Extension is concerned, is marking time. Charges contributing from 20 to 29 cents are placed in class seven and are noted as "retreat." There are no conferences in this class. Conferences contributing from 10 to 19 cents per member are placed in class eight denoted as "defeat." In this class are to be found the Porto Rican Mission and the New Mexico Spanish Mission Conferences the former contributing 16 cents and the latter 13 cents. Class nine embraces the Conferences contributing from nothing to 9 cents per member and this is the "surrender class"; in this class are our entire list of Colored Conferences, which contribute on an average of 7 cents per member. This is a sad story. There is not a conference but can make a larger average than 7 cents per member. The Board of Home Missions and Church Extension has been the basis of the growth of the Colored Conferences, and we should see to it that we do our share in contributing to the support of this Society, which has done so much for us.

BISHOP GERRY OF SOUTH CAROLINA ON THE RACE QUESTION

The hope of the race situation in the South lies in the growth of that increasing minority who are influenced more by a sense of right than by prejudices and passion. These men will ultimately have their day. How far it is in the distance we do not know, but their utterances forecast a re-adjustment of race relations which will be satisfactory to all concerned. Bishop Gerry of South Carolina recently discussing the race question said:

"Men are asking today for a solution of the 'race problem.' If they mean by 'solution' some rule of thumb, some politically devised scheme or plan, some panacea for our ills, there is no such solution, and can never be. But if they mean by 'solution' a forward step in the right direction, a definite and distinct contribution towards its ultimate solution, I unhesitatingly answer that there is such a solution, and I would be false to my Christian teaching, if I did not believe that Christ and His Church and the application of the principles of His Kingdom to present-day problems, constitute their only possible solution. I know that I am contributing to the solution of this problem. Just how it is to be worked out, the path it must follow, the details of the plan, do not concern me. These are known only to God. But I do know, I am confident beyond the possibility of a mistake, that if I speak the truth with my neighbor, if I love him as myself, if I seek to teach him when he is ignorant, and to elevate him when he is degraded, if I protect him when he is oppressed, and endeavor to secure for him, as well as for myself, the opportunity of self-development and self-improvement, I have the word of Christ for it that I am doing something in my day and time toward the solution of any social or political or [illegible] problem which confronts me. I know, also, that I have the record of history [illegible] when I do wrong I shall reap the fruits of my wrong-doing. This is a law [illegible] individuals nor nations are [illegible]

CAN THE BLACK MAN STAND ALONE

Liberia as It is To-day—An Orderly Community of Educated Negroes, Embarrassed by Foreign Loans—The Strength of American Sentiment

By Mr. Edgar Allen Forbes

With the Dominican Republic in the receiver's hands and the yet more pitiable spectacle of Hayti before the American's eyes, his gaze naturally turns across the Atlantic to the coast whereon the rolling surf breaks upon the white sand of Liberia. There, in 1821, American benevolence planted a small colony of free Negroes in a most unfriendly land; there, in 1847, it was decided that the colony was strong enough to take over the reins of government. Liberia, the only Negro republic in all Africa, is therefore the final answer to the anxious question: Can the black man stand alone?

And this is the answer: the black man can stand alone if some undesigning white man will keep other white men from tripping him and from building inclined planes that are greased beyond the first few steps. With eyes widely open to the many shortcomings and deficiencies of the Liberian people, my conviction is that it is a slander to say that the experiment has proved a failure. The little republic has not reached the ideal dreamed of by its American founders, but it will compare very favorably with any other experiment that has ever been made with the Negro race, even in the United States.

He who sits in the seat of judgment should be reminded that Liberia was not founded with the idea that it would set the pace for all the West Coast colonies—colonies that have had the revenue and the experience of great European governments behind them. Here is the dream of the Americ-Liberians, as it was expressed in their Declaration of Independence:

"In coming to the shores of Africa, we indulged the pleasing hope that we should be permitted to exercise and improve those faculties which impart to man his dignity—to nourish in our hearts the flame of honorable ambition, to cherish and indulge those aspirations which a beneficent Creator hath implanted in every human heart, and to evince to all who despise, ridicule, and oppress our own race that we possess with them, a common nature, are with them susceptible of equal refinement, and capable of equal advancement in all that adorns and dignifies man. . . . Among the strongest motives to leave our native land . . . was the desire for a retreat where free from the agitations of fear and molestation we could in composure and security approach in worship the God of our fathers. Thus far our highest hopes have been realized."

These sentiments were expressed in 1847, in the most remarkable document that has yet come from the West Coast of Africa. Just to be let alone on a little piece of Africa "acquired by purchase from the lords of the soil," just to be allowed to work out their own salvation in their own way—this was all that the pioneer colonists asked of the world. The length of a lifetime has since been passed and the government is in the hands of the second and third generations. What sort of a country, then, is the Liberia of 1909?

MONROVIA A CREDIT TO THE RACE

Take the little city which was named in honor of a President of the United States, a city which is often described as "the rottenest town on the coast"—what kind of a place is Monrovia? Beautifully situated on the neck of a high cape, near the mouths of two rivers, the capital presents from the ship's deck an aspect of quiet civilization that is in marked contrast with the clusters of thatch-roofed huts on the islands nearby. On landing at "the waterside," the favorable impression is marred by a narrow, most unattractive street lined by rickety frame building and zinc warehouses, with the booths of street-vendors on both sides. This, the business centre of Monrovia, is thoroughly discreditable; but the discredit falls most heavily upon Europeans, for nearl every important business house on this street is occupied by a European firm. From the waterside to the hill-top, a distance of two blocks, the steep ascent has been so often washed by the torrents of the rainy season that the visitor is convinced, before he reaches the summit, that the capital of Liberia is indeed the most disreputable of all cities.

But the real Monrovia, as the eye takes it in from the hill-top, is as different as the Central Park region of New York City is from the tenements of the East Side. The main street, named in honor of the revered Ashmun, is the Pennsylvania Avenue of the capital; it is lined with attractive cottages having large porches and balconies, with the Executive Mansion facing an open square. These cottages are occupied mostly by governement officials and foreign legations. Beyond Ashmun Street is the residence district proper—streets of frame cottages construceted after the pattern of those seen everywhere throughout the Southern States. Of these an English writer remarke that there is nothing like them to be seen anywhere else in Africa. The general average is about that of the homes of the most prosperous Negroes in America, and I was told that most of the Monrovians own their own homes. The city, as a whole, gives little evidence of civic pride, but even the American Negro is not enthusiastic on the subject of the beautification of cities.

The people of Monrovia look, dress, and act very like the better-class Negroes of Atlanta or Louisville. All the Americo-Liberians (and many civilized natives) are neatly but not flashily clothed, and most of the aborigines put on an extra cloth when they come to town. I doubt if there be anywhere in the United States a Negro community of the size of Monrovia where there is so little boisterousness, profanity, or indecency. Swearing is a lost art, and I saw but one case of drunkenness during my first month in Monrovia. The Sundays suggest the quiet of a New England city—a quiet that is broken only by the sound of church organs and congregational singing. The churches are well attended, and the services are conducted with due regard to dignity and reverence. Such, in brief, is "the rottenest town on the coast." There appears to be a complete absence of the American saloon, of the degrading concert-hall, and of the Negro "dive." The Monrovian may not be a paragon of virtue and sobriety but he is certainly a decent citizen.

In most respects, this description of Monrovia applies also to Harper (Cape Palmas), the original capital of the Maryland colony, which is more thoroughly American than any other part of Liberia. For tropical beauty and whole-souled hospitality. Cape Palmas is not surpassed on the West Coast of Africa—so far as one man's experience goes. Between these two cities are several important ports of entry, and all along the coast are scattered little settlements of Liberian planters—some prosperous and well-housed, others reflecting the deep poverty of sloth and failure. Bordering upon this coast-belt of civilization is a fringe of half-civilized natives, with a few fruit trees and some coffee-bushes around their squalid villages; and beyond these lies the great mass of the uncivilized, who plant nothing but what they eat and whose civilized attainments rarely extend further than tobacco, gin, calico, and gunpowder.

LIBERIA AN ORDERLY REPUBLIC

In its flag, its constitution, and its government, the republic of Liberia follows the pattern of the United States as closely as circumstances permit. Its people criticize the Administration as freely as we do, and it is said that they even follow some of our methods in counting votes at Presidential elections. Though politically embarrassed by foreign loans, whereby it has been sadly humbugged, the country is by no means in a state of bankruptcy; its entire indebtedness falls short of a million and a half dollars, and the interest on its loans is being promptly paid. There is no turbulent element among the Liberians, and nothing that approximates rioting or revolution—all the widely circulated reports of the British Consul-General to the contrary notwithstanding. Just now, the Legislature and the Executive are not in harmony, as frequently happens in republics, and a company of less-patient voters once marched in orderly procession to the Senate Chamber and petitioned for the impeachment of the President—but it was not anarchy. Once, when everybody believed that they saw the culmination of a British plan to seize their country, the Monrovians prepared for fighting; but the British, who were clearly in the wrong, abandoned their position and Monrovia was at its normal within twenty-four hours. There is not even a disposition among the Liberians to riot under great provocation.

The head of the government, President Arthur Barclay, is a leader of ability and infinite patience. He is of West Indian birth, a full-blooded Negro, and the first Liberian President not a preacher. He is a man of Jeffersonian simplicity, unostentatious, and accessible to all. It is a common sight to see his vestibule crowded with the retainers of native chiefs who have come down to have "the big daddy" settle their palavers. He has been very successful in securing permanent peace among warring tribes, and that without the aid of an army. The English are loud in their condemnation of the Liberians for internal disorder, but the republic has never had an uprising like that which devastated Sierra Leone in 1898 when 28,000 square miles was a scene of carnage. The British Consul-General at Monrovia, who has severely arraigned the Government's internal policy, is the author of a book in which he says that, since 1892, "Great Britain has been employed unceasingly in crushing the power of the many hostile races in West Africa." Liberia has not adopted the crushing policy; it even allows its native tribes to retain all the guns and ammunition that they can buy; yet I have found no part of the hinterland where I felt the need of a bodyguard of soldiers. Traders and missionaries travel or establish stations in perfect security anywhere in the republic. Much of the credit for this gratifying state of the interior belongs to President Barclay.

It so happens that he has been much in disfavor during recent months because it was believed that he was too friendly with the British. That Liberia has been upon the verge of losing its integrity as a nation is due rather to his lack of experience than to want of patriotism; and his lukewarmness toward the United States is not surprising when it is remembered that he has never been in our country, neither has he seen, until now, any real indications of interest displayed by the American Government.

The Vice-President, Judge James J. Dossen, a Liberian by birth and education, is also a gifted man and a fine executive. He presides over the Senate with dignity and sees that its business is conducted with despatch. He will be remembered by many Americans as the leader of the envoys who visited the United States last year, for he made an impression everywhere he went. Judge Dossen's sympathies are strongly American. There are few men in Liberia so well qualified as he for the public service, and there is every indication that he will be retained in it.

Along with these two, Secretary of State F. E. R. Johnson shares the heaviest burdens of the Government. He is the grandson of a former President, has a large percentage of white blood, and has traveled more widely and acquired a more extensive culture than any other Liberian. But he has never been in the United States, and lacks Judge Dossen's enthusiasm on that subject. He is a diplomat by instinct, and a lawyer by profession; he is said to be one of the wealthiest men in the country. Paris is his favorite city and topic of conversation.

Less frequently mentioned in diplomatic correspondence than either of the foregoing gentlemen, Secretary of the Treasury Howard easily outranks them all in local importance, for his fingers grip the purse-strings of the nation. Of course, a treasurer can disburse monies only upon the order from his superior, but when funds are habitually short, that officer may easily arrange to pay vouchers in the order that best suits his convenience or pleasure. Under the financial conditions that now exist in the republic, it is all-important that every man who expects to have dealings with the public treasury should be on good terms with the Treasurer; and since this officer is also the chairman of the political party that names the President (who, in turn, appoints nearly every other official in public life), it can easily be seen that Secretary Howard need envy no man in Liberia his importance. For an official so subject to criticism as the paymaster under present circumstances, Mr. Howard maintains his equilibrium about as well as any of his colleagues in the Cabinet—if not better.

LIBERIA STRONGLY AMERICAN

However warm or lukewarm may be the feeling of a few individual leaders toward the United States, the Liberian people are American to the core—the West Indians not excepted. Before reaching the country, I had been led to believe that the present generation had forgotten the rock from which they were hewn, but one hour's sojourn in Monrovia convinced me that such was not the case. News travels fast in these "new and naked lands," and as soon as it was noised abroad that an American visitor had dropped in, all sorts and conditions of men began to call at the American Legation. To the visitor it was almost like a homecoming. Men and boys passing along the street tipped their hats in greeting and even children appeared anxious to welcome a man from the country about which they had heard all their lives. It happened during this first week that a delegation of farmers from up the St. Paul River came to the capital to make a political demonstration. Led by a small brass band, they marched to the Executive Mansion and greeted the President; they then made a bee-line for the American Legation to pay their respects to the Minister. Many of these men of the soil had served their apprenticeship in the cottonfields of the South, and their welcome to me was almost an ovation. One patriarch slowly climbed the steps as the delegation was leaving, and gave me his trembling hand "I seed you on the porch," he said, "and I know'd you wuz some o' mine—and I'm some o' yourn." When I visited the various settlements back from Monrovia, I found a universal and unmistakable affection for everything that bears the American name.

The strength of American sentiment in Maryland County was shown by an incident that occurred shortly after the announcement that an American Commission was on the way. A leading citizen, who feared that the Administration in Monrovia was pro-British, called a citizens' meeting and introduced a resolution requesting the Legislature to remove President Barclay from office—lest the welcome to the Commission should lack the proper warmth. This resolution was promptly adopted. I was told that when Vice-President Dossen returned from his mission to the United States last summer, the people of Harper requested him not to come ashore until they could organize to receive him. Everybody turned out and they carried him to his home with the greatest enthusiasm—largely because he had come from the United States the home of their fathers.

AMERICANS IN LIBERIA

American citizens, white and colored, may be found in all parts of Liberia, but they are engaged almost exclusively in educational and missionary work. There is not an American business house in the republic, though several have been established at various times. American activity has not been less evident than that of the Germans and English, but it has been benevolent rather than commercial. There is not a school in Liberia above the elementary grade that does not owe its existence to American beneficence. From Cape Mount to Cape Palmas, every college is an American Mission institution, except the state college at Monrovia, which was founded by the Massachusetts Colonization Society—which was missionary in everything but name.

The Lutherans have a large boys' industrial school at Muhlenberg, on the St. Paul River, about thirty miles from Monrovia, and a girls' school just across the river. The pupils are altogether from the native tribes, many of them being the children of important chiefs. One king in the Bassa country has eight sons now in the institution. During the fifty years of its history, mainly under Dr. Day, this mission has exerted a civilizing influence that reaches far into the hinterland. Whenever I found in a native town a young man wearing clothes or speaking English, I usually found a former student of the Muhlenberg mission.

The Methodists have more than a thousand students in their colleges and day schools. West Africa College at Monrovia, under the care of Dr. J. H. Reed, is the most efficient institution of higher learning in this part of Liberia. Cape Palmas Seminary, at Harper, a large boarding-school for boys and girls, has in Dr. Sherrill, of Atlanta, a real educator at its head. Of the smaller schools, the most interesting is that at Garraway. Here, hidden away on a rocky coast, a young colored woman from Atlanta conducts (almost single-handed) a large boarding-school for native boys and girls, manages a farm large enough to feed her pupils, and also finds time for industrial and dispensary work. This young woman, Miss Hall, is well known in Atlanta. All the Methodist schools are on the upgrade under the direction of Bishop Scott, an American colored leader of the Booker Washington type. Endowed with common sense to an unusual degree, and also with a sense of humor, the Bishop is a man greatly esteemed in Liberia. He is as thoroughly at ease in meeting the hardships of bush travel as in conducting a religious service.

The Protestant Episcopal Church of the United States is represented by Bishop Ferguson, a colored churchman who has spent nearly all his life in Liberia and whose activity and natural strength have not abated. The schools under his supervision are engaged in high-grade work and their graduates are a credit to the benevolent Americans who support the institutions. The Bishop and almost his entire staff of clergymen—most of whom are from native tribes—were educated in these mission schools, of which Cuttington Institute for boys and Brierly Hall for girls, both at Cape Palmas, are chief. At Bromley, near Monrovia, a large building to be used as a girl's industrial school is nearing completion; and the beginnings of another important school at Cape Mount have already been made. The Bishop son, the Reverend S. D. Ferguson, Jr., has a well-equipped printing plant at Harper, and he is probably the only man on the West Coast of Africa who can make a half-tone engraving on the field. Cuttington Institute, presided over by a wide-awake young Liberian of mixed blood, the Reverend J. F. Dunbar, is a college in every sense of the word. There are at least thirty men in public life, including Vice-President Dossen, ex-President Gibson, and a number of legislators, whose education was obtained at Cuttington. The list includes alsi eleven Amerıco-Liberian clergymen, ten native clergymen, and twenty-nine catechists and teachers. Two strong tendencies in all the schools of these three bodies are significant: the percentage of native African pupils is largely on the increase, and the industrial idea is supplanting the scholastic ideal. For example, in the Episcopal school for girls at Cape Palmas, eighty-eight of the ninety-eight boarding-pupils are native African girls, and what we know as "housekeeping" is as familiar to them as the decimal system. Though this is an American school, the superintendent said in introducing me that I was the first American visitor during the twenty-one years of his service there. Mission secretaries keep far away from this coast.

The recognized head, as well as the official head, of all the Americans in Liberia is Dr. Ernest Lyon, the Minister-Resident and Consul-General. As a rule, American diplomatic and consular officers occupy a very small place in the political and social life of African cities, but in Monrovia the representative of the United States is the big man among the legations. His residence is in the most conspicuous location; he is the only foreign representative above consular rank—but he is the American Minister, which is the main thing. Himself a colored man of ripe experience and wide culture, and an official of strict rectitude, the leaders of the Liberian Government have long leaned upon him as a friend in hours of perplexity, and he has shared their confidence to a greater degree than any other foreigner in the republic. He knows nearly everybody of prominence in the entire country and has traveled through the interior more widely than the President himself. Everybody knows him and nearly everybody likes him. Through all the years of his service, he has retained his energetic and systematic habits of work and he has kept the State Department regularly informed of every event in the recent history of Liberia as it unfolded. He fills a difficult post—one where life is lonely and health uncertain. Within the last year he was called upon to pay the toll of African service in the loss of his accomplished wife, and the West Coast fever is as frequent a visitor in his home as is "the grippe" in America. If the visit of the American Commissioners results in preserving Liberia's independence, much of the credit belongs to Dr. Lyon. President Barclay apparently recognized this national obligation when he conferred upon him recently the Order of African Redemption. But the visit of an American Commission, rather than the decoration, is the consummation of Dr. Lyon's long service. It has been his privilege to watch the development, step by step, of a series of international events that led up to the gravest crisis in the modern history of the republic, and it was his pleasure to share in the general joy that the coming of the Aemerican Commissioners brought to Monrovia.

THE CRISIS IN LIBERIA

Liberia has been making a desperate fight for existence during the last few months—not because of organic weakness nor of internal agitation, but because the time had apparently arrived for Great Britain to close the net that had been spread. That the British Government or the Sierra Leone Government, or both, have been working out a deliberate plan that would end in the annexation of Liberia, nearly everybody in the republic firmly believs. Some of the events that have happened recently admit of no other interpretation.

There are but four powers that have interests in Liberia—the United States, Germany, Great Britain and France. Aside from the interest growing out of the establishment of the republic, America is represented by the yearly expenditure of from $80,000 to $100,000 in mission schools. Germany owns two of every three vessels that enter Liberian ports, and nearly every important trading house in the country is from Hamburg. With these two nations—those having by far the largest interests—the Liberians have had only pleasnat relations. France is the neighbor on the north and east; having robbed Liberia of the vast territory known as the Ivory Coast and lopped off parts of the northern limits, it threatens further trouble.

The serious trouble has been almost wholly with the English, whose Liebrian interests include two loans, one steamship line, one important trading-house, and a "Development Company" which succeeded in doing what was probably never done before. Organized by Sir Harry H. Jonhston and being unable to raise funds in its own name, it borrowed $500,000 from a London bank and gave the custome revenue of Liberia as security. Of the two British loans, aggregating a million dollars and constituting most of the public debt, very ylittle of the money ever reached the Liberian treasury; but they fastened upon the country the yoke of a designing nation.

Upon ladning at Monrovia in January, I was surprised to find British officials in the custom-house, British army officers in charge of the frontier force, and British naval officers commanding the republic's only gunboat—all against the outspoken wish of the people. Having just come from Morocco, where the French were occupying similar positions, I was struck by the coincidence. At that time the British Government was exerting strong pressure to force Liberia to appoint the chief collector of custome to take charge of the disbursements, as well as the collection, of the public revenues. The President was willing, but the Legislature said "No" in an emphatic tone.

While the effort was being made to get the finances entirely under British control, a strong frontier force was being drilled by its British officers. This force—which cost Liberia $60,000 and for which it has only a camp of mud huts to show—was also forced upon the republic. It had long been claimed by Sierra Leone—whose government has been hostile to Liberia since the first shipload of colonists came over—that the natives on the Liberian side of the boundary were a menace to British subjects. A small tribe armed with a few antiquated shot-guns was accused of harrassing a strong colony that has one of the most efficient frontier forces in Africa. It was also claimed that arms and other goods were being smuggled into Sierra Leone from the Liberian frontier. This is probably true, but it is an historical fact—frequently alluded to in Sir Harry Johnston's book on Liberia—that practically all the smuggling on this coast is done by British vessels. Since I have been in the country, two captains of English steamers have been caught and fined—one $500, the other $1,500.

With these complaints in hand, Great Britain demanded that Liberia organize a strong frontier force, with *European* officers in command. This was agreed to, and the three European officers all came from the British army. Then the British Government offered to equip the force with modern rifles and ammunition at a moderate price; this offer was accepted and the equipment arrived in cases marked "On His Majesty's Service." Before the force had been thoroughly organized, it was discovered that a very large percentage of the [illegible] men were British subjects from Sierra Leone, and

(*Continued on Page Ten.*)

THE CHRISTIAN LIFE

"O Lord We Come"

By Mrs John Weir

Jesus, in faith we come to Thee,
Thou gracious Lamb of Calvary,
With the full burden of our sins—
We come, O Lord, we come.

Jesus, we come in trust to Thee,
Knowing Thou wilt in tenderness
Forgive and take us as Thine own—
Therefore, O Lord, we come.

Jesus, we come in hope to Thee,
In hope, that in the home above
With Thee our dear ones we shall see—
In hope, O Lord, we come.

Jesus, in love we come to Thee,
Because of Thy great love for us,
When we in sin were far from Thee—
Therefore, O Lord, we come.

Jesus, in joy we come to Thee,
Because of sins by Thee forgiven,
And the home prepared above for us,
In joy, O Lord, we come.

New Orleans.

The Discipline of Failure

Rev. J. T. Forbes, M. A.

So small a thing has prevented achievement. A man has been successful in a moderate way in business for a number of years, and a moment of weak judgment scatters his gains and reduces him to the condition of a beginner. Or it may be that health gives way. One waits in the rain a few minutes, or gets a chill at a station, or slips crossing the road, and the hopes of a life are frustrated.

Sometimes the cause of failure is not small—in fact, small and great in such a matter are largely meaningless terms. One goes forward to service in writing or speech with much promise of success. Good influences seem to attend first efforts, and for a time work is fruitful. Men and women welcome what promises to be a new lead. But by and by the first influences fade, the fruit is no longer forthcoming. The speech ceases to be the deep calling to the deep. Something has brought failure—an inner weakness unconquered, a spirit unsanctified—and the man takes his place among these concerning whom the prophecies which went before on them remain unfulfilled.

The point is that for those who believe in what Stevenson called "an ultimate decency of things," a meaning in failure must exist. If there is a rational scheme of the universe, it must have a place for the defeats as well as the victories of the individual.

To fail is not to be a failure. One must distinguish. Did failure come from within or from without? This is the first question for the man who has been defeated to answer. It means at bottom, was the defeat real or not? To fail is not to be a failure. But to take the case of failure that is real, where there has been unfaithfulness, disloyalty, yielding to besetting sin. Then it is much gained to have fastened on the root of the failure; it requires honesty with onself. And such a search has surprises. Just where a man thought he had no heed to guard, he may find the enemy has come in.

Sometimes the first intimations of failure may arise within ourselves. Falling short is one thing, transgression is another; both are defects, for both are sin. There is no such defeat as this. When a man has made a good fight against harsh circumstances and failed, there is no disgrace; he has not lost honor. The battle is his Pavia. But when we have been untrue to conscience, there is no citadel of peace into which to enter. The misery is with us at bed and board; there is no remedy, but a secret transaction of the heart with Jesus Christ. And the remedy is instantaneous and sufficing.

Is there gain out of the loss of failure? If men are driven from unsound confidence to true, something has been won. It need not have been won at such cost. There is no reason why our experience generation after generation should go on verifying with a dull regularity the lessons of the past, yet it does. But it is better so learned than not learned at all.

And out of the recovered life so much may come. "When thou art converted, strengthen thy brethren." Sometimes a proud man can learn humility no other way than by humiliation. Sometimes very strong, tender help can be given to a tempted life by one who has fallen himself, "being tempted," but has now learned to stand. John Wesley never knew what evil living was, or swearing, or any form of vice, and God used him to convert some of the lowest sinners. Samuel Hadley had been an offender himself, and God used his bitter experience of the hardness of the transgressor's way, and his joyous experience of the Christian faith, to save many who had sunk lower than he had once done. The discipline of failure will not teach us that it is better to fail to gain experience: that theory belongs to an unsound view of sin. A man who knows what sin is will not be inclined to say with Augustine: "O beata culpa"; but he will thank God that, "having brought himself into a region of bitter experience, God can still use his maimed life, and turn its shadow of death into morning."

The land of unfulfilled desire is not a wholly barren country; the life learns to look beyond itself. What troubles multitudes is not the sense of disloyalty, but of futility. They feel they have done nothing, but the strivings of such lives are not vain. If a soul's force has been largely used up in maintaining the moral average and atmosphere so as to make excellence possible for another, the life has not been in vain. God's purpose in its greatness comes to be more to the soul than personal success.

The wonder of the gospel that it is the message of new opportunity—opportunity not ending here. We cannot remake the past; but God can set open the gates of new life to a soul that through faith rises from past baffling to "fight better." Once Peter denied Jesus; he repented, and Christ restored his soul, and gave him back his lost glory of Christian manhood by telling him that the day would come when he should stand in the hottest battle, and die, with all his wounds in front, for Him he had once denied The question for us is not whether we have failed or not in the past, but whether our eyes are set now toward Him who can give to us "a future and a hope."—*The Home Messenger.*

Begin Now

Do something for God and man. Take up some form of Christian work, however lowly. Do not wait to be asked—begin now: offer yourself. Do something, even if it be a cross to you. Do not be daunted by difficulties. It is more than possible, it is highly probable, that God has a great career in store for some of you, but it will not come to you to begin with, neither should you seek it. God will lead you to it through the faithful performance of obscure tasks.—*Rev. Charles Brown.*

Small matters will overwhelm you and keep you from getting things, if you will let them; but the best way to do is to use them as step-ladders.—*Will Carleton.*...

Honor His Name

We cherish every memento of a precious friend—the book he reads, the picture he paints, the letter he writes. So we honor in our hearts anything that suggests God or any thought of Him. No wonder we have a commandment against any dishonoring of God's name. There are many ways of taking His name in vain. One is to use it without reverence and love. One tells of seeing a miner, with grimy hand plucking a pure sweet flower. It seemed unfit, almost a desecration, for the lovely flower to be held in the soiled hand. How infinitely more of a desecration is it when in trivial speech we speak the name of God! The ancient Jews would never utter the sacred name of Jehovah; they said it was too holy to be taken upon human lips. In some parts of the East the Mohammedans will not tread upon the smallest piece of paper. They say it may have on it the name of God. If only we thought more of the holiness and majesty of God, we should surely honor His name more.—*Selected.*

Cheery Christians

During a damp, foggy evening along the New England shore, a summer resident who had been skirting the beach in a rowboat, was struggling at the oars, trying to drive his little craft through the waters, despite the drag upon it of a heavy object towing on behind. It was a dismal evening, and he was tired and weary of his attempted task. But just when his depression was greatest he heard the voice of his little boy hailing him from the beach. Looking through the gloom he could discern the faint glow on the shore, while his boy called encouragingly, "Papa, I'll cheer you with this lantern!" The heart of the father was gladdened, and his work after that seemed light, for so great is the power of loving sympathy that it illumines all shadows and lightens all tasks. "I'll cheer you with this lantern!" We all of us hold in our hands some instrument of blessing, whether it be a lantern or not, by the use of which, if we are alert to note the changing necessities of those about us, we can every now and then cast a gladdening or directing ray over life's dark waters, or extend some other "help in time of need" to a troubled brother. Every Christian should be in the cheering-up business—and there is enough of that business truly to be done in the world! Many a man now toiling wearily at the sweeps, and depressed by the surrounding fogs, waits to hear some friendly voice ring out through the darkness, "I'll cheer you up with this light, and walk before you to the harbor's edge!" Keep the lower beach lights of faith and hope and love brightly burning, for there is no telling what spray-drenched mariners may next need their cheer and comfort, and revealing radience beckoning to the desired haven.—*C. A. S. Dwight, in Onward.*

"Give me, O God." she prayed, "power to make of all my sorrow music for the world."—*Elinor McCartney Lane.*

Father Take My Hand

I am so tired, Father; all the way
The path has grown more difficult and steep;
I grope and stumble as the shadows creep
Closer about me, and the light of day
Fades into darkness over all the land;
Quick tears brim my eyes, I can not see
Thy face, in tender skies, bent over me;
I am so helpless, Father, take my hand.

Clinging to Thee I will not fear the night,
Though it be long, and though the way be hard,
With no bright glimpses of Thy golden-starred,
Fair heavens. Though I see no light.
If I may feel my hand held close in Thine,
Father, I will be brave, and bear the pain
Of this long night of sorrow, till again
Shall dawn the morning in this soul of mine.

Yea, even though the weary night shall last
Through all my earthly years, yet will I keep
My hand in Thine, nor murmur, Lord, nor weep,
If Thou wilt in the darkness hold me fast,
Until my journey through the Shadow Land
Is over, and I shall behold the light
Of that fair City where there is no night,
And enter there still holding Thy dear hand!

—*Unknown.*

PAUL A PRISONER BEFORE FESTUS AND AGRIPPA

(Acts 25: 6—26:32.)

International Sunday School Lesson for October 24, 1909

GOLDEN TEXT:—"I know whom I have believed, and am pursuaded that He is able to keep that which I have committed unto Him against that day."—(2 Tim. 1:12.)

TIME:—A. D. 59 or 60.

PLACE:—Cesarea, the Roman capital of Palestine.

DAILY HOME READINGS

M. Acts 25: 1-12;—Tu. Acts 25: 13-27;—W. Acts 26: 1-12;—Th. Acts 26: 19-32;—F. 2 Cor. 5: 1-15;—S. John 5: 39-47;—Su. 2 Tim. 1: 1-12.

BY THE REV. E. B. BURROUGHS, A. M. D. D.

Our Golden Text is Paul's assurance of the certitudes of the Gospel. He believed in Christ and accepted without the least doubt all that the Scriptures contained concerning Him. As a result he committed all the conditions of his earthly life into the hands of Jesus. While not knowing what awaited him—the trials, sufferings, privations and finally, a martyr's death—he felt satisfied that Christ would surely guard, guide, and keep him. He was sure that his Lord and Master into whom he had committed his life, his interests, his sufferings, his labors, his entire future, would watch over his eternal welfare and that he had, therefore, nothing to fear. What sublime trust! What perfect confidence! With such confidence in Christ we do not wonder at his boldness as he stood before Felix and Agrippa, nor the calmness with which he gazed into the future "looking for the prize for which he had long been struggling, the blessed life beyond." Paul's experience may be ours. Like him we too may commit our life, our all, to Christ. But to do this we must know Christ; we must be able to say, "I know whom I have believed."

Our lesson today is a most interesting and inspiring one. It is called "Paul's defence of his life," but the Apostle is not pleading in fear of his life, for he has an inward assurance that at that time no bodily harm would befall him; but in defending Christianity as not being contrary to divine revelation, but a fulfillment of the prophecies. And so earnest was he in his prosecution of the facts of the Gospel that Festus interrupts him, declaring him crazy. To this Paul replies that he was speaking words of truth and soberness. He then turns to Agrippa and appeals to him as one who had knowledge of all that he had said and who believed the prophets. To this appeal Agrippa makes reply: "Almost thou pursuadest me to be a Christian." Paul finally closes his address.

LIGHT ON THE TEXT

19. *King Agrippa.* Herod Agrippa II, son of Herod Agrippa I who slew James the son of Zebedee. He was king over the principalities in Northern Palestine. *The heavenly vision.* The remarkable vision he had on his way to Damascus. That vision completely changed his life. Visions are given for a purpose, they are commands to be obeyed.

20. *That they should repent and turn to God, doing works worthy of repentance.* "It may be that Paul put that message of the Gospel in a form like that delivered by John the Baptist, in order to attract and arrest a number of the family of the Herods."—(Lindsay.)

21. *For this cause.* Preaching the Gospel to the Gentiles aroused the jealousy of the Jews against Paul.

22. *Saying nothing but what the prophets and Moses did say should come.* The Old Testament Scriptures.

23. *How that Christ must suffer.* The Messiah they were looking for. This was a stumbling block to the Jews.But this was the mission of the Apostle—he was called to preach the Gospel unto all people. *By the resurrection of the dead.* "Not the first resuscitated from death, for Lazarus and others were thus raised and died again, but the first of the universal organic and complete resurrection, not only from death, but from mortality."—(Whedon.) *To the people.* The Jews.

24. *Thou art mad.* Out of your head. Pouring over old manuscripts has made you a monomaniac. *Thy much learning is turning thee mad.* "Paul you are a great scholar, but you have no common sense."—(Ramsay.) Thus Paul's knowledge of the Old Testament Scriptures and the sayings of Jesus and the Apostles impressed the king.

25. *I am not mad.* Paul resents the charge. *Most excellent Festus.* His civil title...*But speak forth words of truth and soberness.* I but speak of God, righteousness, truth, love and heaven. These are realities. And I speak them sanely though earnestly.

26. *The king knoweth of these things.* Having lived nearly all of his life in Palestine the king was acquainted with all that had been said concerning the life, death, and resurrection of Jeusu. *This hath not been done in a corner.* Obscurely, known but to a few. The very enemies of Jesus caused it to be made known throughout the land.

27. *King Agrippa, believest thou the prophets?* As an educated Jew he was acquainted with the Old Testament prophecies and the traditions of the fathers. Paul wanted to know if he also believed in them as he preached them.

28. *With but little pursuasion thou wouldst fain make me a Christian.* Would you by the methods you have used and the short time in which you have been speaking make of me a Christian? It is possible that the words of the text were intended as "a piece of raillery"—not to be taken seriously.

29. *I would to God.* I desire with a sincere heart, as God knows. *Whether with little or with much.* In little time or long time, with little effort or great. *All that hear me this day.* All, regardless of condition. *Might become such as I am.* A changed man, an earnest believer in Christ. *Except these bonds.* The chains he had on him while speaking.

30. *Bernice.* A sister of Agrippa and of Drusilla, the wife of Felix. *They that sat with them.* See Acts 25:23.

31. *This man doeth nothing worthy of death or of bonds.* The judgment of the court. As such it declared Paul innocent of the charge brought against him.

32. *Might have been set at liberty, if he had not appealed unto Caesar.* Being innocent there were no grounds upon which he could still be held in custody except that he had appealed unto Caesar. But his appeal was the means of bringing him safely to Rome, and of giving him the opportunity he had long desired: to preach the gospel there.

Charleston, South Carolina.

A LOST SON AND A YEARNING FATHER

The Epworth League Devotional Meeting Topic for October 24, 1909

(Luke 15: 11-32)

BY ERNEST WRAY ONEAL

The Theme and the Scripture

..Verses 11-19. *The Lost Son.* He was a prodigal before he left home. His heart was in the far country before his body reached there. His sin was in desiring to be his own master. Prodigals are not always poor people. Many of them are prosperous.

"Took his journey." "Began to be in want." The insidious approach of temptation, its imperceptible advances, its gradual progress, its prevailing fascination, its pitiless power, its heartless tyranny, and its final hideous triumph over the moral sense are here pictured. Some travel the road more quickly than others, but all reach the same disastrous destination. The way is downward. The end is far, not measured in distance, but in affections, far from father, far from home restraint, far from good influence.

"Joined himself to a citizen." "No man gave to him." He traded freedom with his father for slavery to a stranger. He would not live with his father; now he is compelled to live with swine. If the yoke of paternal control was heavy, what shall we say of the yoke of Satanic control, with its shame and contempt and distress? His companions could share his riches when he was living riotously, but they will not share their riches now that he is in poverty. With all his good fellowship he had not gained a friend.

"Came to himself." "Came to his father." He had gone far, but "the Lord's hand is not shortened that it cannot save." He had gone low, but "the Lord lifteth up the needy." Sinning, sinking, suffering, yet self was left to him, and that was his hope. A fool, a spendthrift, a hog-tender, yet the germ-cell of character was not destroyed. Thoughtlessness took him away. Thoughtfulness must bring him back. His willfulness separated him from his father; his will must move the reunion. Thought results resolve and resolve results in action.

Verses 20-24. *The Yearning Father.* Sin travels far, but love is farsighted. The eyes of mercy are quicker than the eyes of repentance. God sees the returning sinner before the sinner sees God. The soul can fall to the depths, but the father-love can stoop as low. Body want will hurry. but heart want has swifter feet. Old Matthew Henry says: "His father saw him—these were eyes of mercy; he ran to meet him—these were legs of mercy; he put his arms around his neck—these were arms of mercy; he kissed him—these were kisses of mercy; he said to him—these were words of mercy—'Bring hither the best robe.' These were deeds of mercy—wonders of mercy—all mercy. O, what a God of mercy he is!"

Verses 25-32. *The envious brother.* We should begin to suspect ourselves when we think that we are very holy. There was need that the elder son come to himself. It is hard to tell which is the greater manifestation of love, the father greeting the younger boy or the father entreating the older boy. Many Christians just keep on and on in prosy plod. never knowing a graciously exultant moment. The elder son was out of fellowship with his father, or he would not have talked as he did. Good and faithful as he thought himself to be, he made a charge which the story does not make, showing very clearly that if a Christian ever forgets himself and becomes cross he can use very ugly words. We may think we are speaking "frankly" or "forcibly," but we are speaking faultily. The Christian ought to have a perpetual festival. Why need we lose our blessings in order to appreciate them? It was a fit and a proper thing and a right thing that there should be joy over repentance. We fail tremendously if we think that refraining from open sin gives us license to be bitter and jealous and envious and unbrotherly with those who have been less fortunate, and yet fortunate enough to repent and come home.

The Meaning of the Theme

This is a theme that needs very little explanation. It carries its key within itself. Look into your own life and find the best commentary. The Scotch call this parable "The Story of the Wonderful Father." It sets forth the worwk of saving grace.

Departure from God is the essence of all sin. Return to God is the essence of all repentance. The meanest of mankind is at the worst only a degraded son of God, whose repentance ought therefore to be an occasion of joy to all who love God. There is no extent of departure which precludes return. When the wandering sinner feels his wants, he must either despair or repent. If he despairs all who live in the father's house must weep for him, if he repents all must rejoice over him.

Look at the lost son at the moment of his extremity. Everything lost. He himself is lost. His home is gone. His food is gone. His health is gone. His good word is gone. His companionships, his job, his good name, his portion of everything—all gone. No, not all—he never lost his father's love.

Look at the yearning father at the moment of his exteremity. It was a sleepless love—"he saw." It was a suffering love—"he had compassion." It was a hurrying love—"he ran." It was a love that demanded nearness—"he fell on his neck and kissed him." It was a love that proved its genuiness in the robe and the ring and the shoes and the feast, and the unbroken merry-making.—*From "Notes on the Epworth League Devotional Meeting Topic."*

Love—and that, too, love that binds and unites into one—is the source of human happiness. Is is only as the heart opens and expands that life becomes truly human. Love expands itself, but in doing so it gathers tribute from every loved object. The tides of human joy flow into the heart that has been opened by God's all-embracing love. It makes its own heaven.—*Christian Advocate.*

Recent District Meetings

HOUSTON DISTRICT.

The Houston District, Texas Conference, met in its annual session, September 1st, at St. James Methodist Episcopal Church, Beaumont, Texas. The Rev. J. M. Johnson, the popular District Superintendent, presided with usual grace and dignity. Too much cannot be said of the way and method he has of conducting the business of the conference. His timely suggestions and helpful words of advice were always opportune. This was the fourth and best District Conference held since Dr. Johnson has heen presiding officer of the district. Enthusiasm, good speeches, jovial people, spirituality and intellect were evident throughout the entire session. More than 300 delegates were on the ground from all parts of the district, a larger delegation has never been assemhled in the history of the District. Every interest of the church was looked after. The Epworth League had its sessions, the Woman's Home Missionary Society had its semi-annual meeting. The Sunday School, presided over by Prof. H. T. Davis, held splendid meetings. The SOUTHWESTERN was ably looked after by Prof. H. J. Mason, who is winning his spurs as a business man of this great church organ. Wiley University, with the Rev. M. W. Dogan as its president, was looked after as never hefore, $802 heing raised for the erection of Coe's Hall on its campus. Never before has any district raised so much for this great educational institution. Dr. Dogan knows how to "take" money. The Board of Foreign Missions was represented by its Field Secretary, the Rev. W. W. Lucas and well did he do his work. Dr. Lucas made lasting impressions with his sermon and addresses. We gave him for his cause nearly $150. The Rev. Kay W. McMillan, A. B., was unanimously elected Secretary of the Conference, J. F. Barnes as Treasurer; H. T. Davis as Reporter to the daily papers. The night services were attended hy overwheiming crowds; they say Beaumont has never furnished so many people to attend any similar gathering. The opening sermon hy the Rev. McGillespie, was excellent. His hearers enjoyed it heyond measure. The Rev. J. O. Williama, A. B., B. D., the witty superintendent of the Marshall District, preached one night during the Conference and as usual filled our hearts as he talked about heaven and its realities. Sunday was a great day. The Rev. Lucas electrified hia audience at 11 o'clock. The Rev. K. W. McMillan preached at 3 to a large crowd. While the Rev. C. C. Minegen, the very popular pastor of St. James, Houston, preached the closing sermon. The Rev. Minegan has served the church 40 years or more, hut there are few men of the Conference who hold the people and do the work of the church as he does. Thus we come to the close of the greatest and most enthusiastic meeting of the Houston District. The visitors who were present say it was the best in the history. The Revs. Parker, J. O. Williams, Kelly, Pryor, Johnson, Dismuke, Taylor, Brown, Booker, Lucas, Dogan, Duncan, Beale, Muldrew, Anthony were introduced and made to feel at home among us. We adjourned after voting thanks to the worthy pastor and his good people for the hospitality extended. A more worthy and loyal pastor cannot he found anywhere than J. F. Barnes, of Beaumont, and this was expressed not alone hy the writer hut by ahle men on the Conference floor. The collections for the week amounted to more than $1,300, a record breaker.—K. W. McMillan.

ALEXANDRIA DISTRICT.

On September 8 and 9, 1909, pursuant to the call of the President, R. C. Worsham, the preachers on the Alexandria District, Louisiana Conference, met at Pineville, Louisiana, in Wesley's Methodist Episcopal Church. The meeting was called to order by the President and devotional exercises were conducted by Bro. R. C. Woraham, after which the following answered to roll call: The Rev. J. J. Obee, District Superintendent; R. C. Worsham, President; H. J. Wright, pastor; W. L. Amos, M. L. Baldwin, D. S. Sloan and M. P. Franklin. All paid their dues. The welcome address on behalf of the people and the church was made by Brother C. C. Dorsey, and was responded to by Brother M. P. Franklin on hehalf of the preachers. The sermon by Brother Sloan was uplifting to all who heard it. Collection, $2.00. An invitation was made to the sinners and several came forward for prayer. The meeting adjourned. The second day's session's devotional exercises were conducted by the Rev. R. C. Worsham, after which reports were had. Tho District Superintendent gave a resume of the work done at each charge and urged the pastors to hold their own and do the work of the ministry. A communication came in from Bro. S. Green touching his illness. The District Superintendent continued his statement asking the preachers to stand hy Brother Green in his afflictions and all agreed at once to do what they could for him. The secretary of the preachers' meeting was ordered to write and notify every preacher on the district touching the matter. The pastors present made excellent reports touching the work done in their fields of labor. The Revs. P. W. Clark, Superintendent of Lake Charles District, and B. J. Reddix, pastor Lake Charles, were introduced and made good speeches. The Sunday School lesson was read and tho Exegesis was rendered hy Bro. H. J. Wright. The place fixed for the next meeting is Boyce, La. The ladies' convention will convene at the same time and place, Octoher 20-21. The Rev. P. W. Clark preached a strong sermon to a large crowd. They were delighted. Collection was good. An invitation was made to the sinners and eight came up for prayer. Peace and harmony prevail throughout the District. Brother H. J. Wright, his wife and people, cared for the preachers in the parsonage and in the homes as has never been done hefore. May the hlessings of the Lord abide with them.—W. L. Amos.

SHREVEPORT DISTRICT.

Shreveport District Preachers' Meeting was held at Marthaville, September 15th, 1909, the Rev. H. T. O. Abbott, presiding. District Superintendent T. J. Johnson was present and added to the usual routine his splendid plans for the further success of church work in all departments. Ten preachers were present, namely, H. T. O. Ahhott, T. J. Johnson, N. R. Randolph, E. P. Harris, George Thomas, E. W. Jackson, Simon P. Branch, A. W. Goins, James E. Harrison, C. Gaut. E. P. Harris acted as Secretary. The Rev. L. H. Graham, pastor of the African Methodist Episcopal Church, delivered a welcome address in a very cordial manner, and it was received and highly appreciated hy the preachers' meeting. James E. Harrison responded and by request explained the Sunday School lesson in the study of which all the preachers took a lively interest. The baptism of the slave girl and her household, the jailer and his family gave opportunity for some needed teaching on the mode of haptism. District Superinotendent Johnson gave a special talk on essentials and non-essentials of salvation. None who heard him will ever forget the fine points made and the great truths unfolded. The District Epworth League work was carefully looked into and here again the Superintendent showed his masterly ability for originating plans. The several charges on this district are grouped in Epworth League Circuits, with a circuit president in charge of each group. Certainly with the faithful execution of this plan there will be an active league chapter in each charge. E. P. Harris was appointed District President of Epworth League. President of 1st Circuit, Alphonse White; President of 2nd Circuit, Samuel Clark; President of 3rd Circuit, E. C. Howell; President of 4th Circuit, James E. Harrison; President of 5th Circuit, M. H. Barnett; President of th Circuit, J. A. Ogilvie. District Epworth League Convention to he held in Shreveport in November. The Rev. A. W. Goins preached an interesting sermon at 3 p. m. Prof. Jomes B. Fox delivered an excellent addresa on Mansfield Academy. Mrs. J. Buren and Ida Harris spoke for the Epworth League work in Marthaville. The Rev. H. T. O. Abbott preached a soul-inspiring sermon at 7:30 p. m. Pastor E. W. Jackson, with his faithful set of members and the assistance of a few Baptist friends, proved to the preachers that they made no mistake in accepting the invitation to hold their session in Marthaville. We were royally entertained. Next preachers meeting goes to Loganaport, Wednesday, October 13. Visiting preachers were the Rev. J. C. Ahbott, of the Christian Advent Church; the Rev. L. H. Graham, of the African Methodist Episcopal Church.—E. P. Harris, Reporter.

CENTRAL MISSOURI ITINERANT CLUB.

The Central Missouri Conference Itinerant Club met at Mexico, Missouri, September 15, 16 and 17. The Rev. R. E. Gillum, President, presided. Instructive papers wore read hy M. L. Mackey, W. W. Goff and Geo. Washington. The following distinguished men delivered addresses and sermons: Drs. R. E. Gillum, B. F. Ahbott, Wm. White, Christian Church Church, (white); A. A. Wallace, Preshyterian Church, (white); Dr. White spoke on "The Preacher and His Bible"; Dr. Wallace on the "Preacher in His Study." It was arranged to hold the mid-year examinations at the seat of each District Conference. The following committee was appointed to arrange to buy the Conference Course of Study for the Board of Examiners: R. E. Gillum, W. C. Ellis, J. H. McAllister, A. H. Higgs, B. F. Ahbott, F. S. Bowles and G. B. Abbott. The club adjourned to meet at the seat of the annual conference on Tuesday before the opening of the conference.—J. M. H.

MAYSVILLE DISTRICT

The Maysville District Conference convened at Sharpsburg, Ky., August 25th, the Rev. G. W. Zeigler, Superintendent, presiding. The Lord's Supper was administered, after which the roll call was called and sixteen pastors reported. A number of interesting subjects were ably discussed hy T. R. Fletcher, R. Acton, William Miles, J. W. Robinson, B. J. Coleman, S. S. Stone, J. H. Sanders and M. C. Leprelle. The local preachors who were present, or sent in reports, having their characters passed upon were as follows: H. P. Evans, William Pierce, Lewis Merritt, J. H. Sanders, William Winters, D. McFarland, Chas. Rice, Benjamin Bradley, H. H. Gooche, A. Jamison, Mark Hawkins, A. Broaddus, James White, A. Board and Willis Ayers. William Miles was recommended to the Annual Conference for ordination. Robert Turner was granted license. Sermons were preached during the week by S. S. Stone, B. J. Ward, W. W. Locke, B. J. Coleman and J. W. Robinson Conference secretaries were elected as follows: B. J. Coleman, secretary; assistants, Misses Cora W. Martin and Elsie Trumho, and T. R. Fletcher. The report of the District Superintendent showed great improvement along many lines of the work since last year. It was ordered by the Conference that letters of sympathy be sent to R. F. Broaddus and E. D. Miller. The department of the Epworth League held its meeting on Friday afternoon, with Mrs. Campbell, of Covington, presiding. Those taking part were: Mrs. Moore, of Covington; Mrs. Jackson, of Covington; Miss Elsie Trumbo, of Sharpshurg; Miss Fannie McBee, of Sherhurne; Miss Bush, of Cynthiana; Misa Williams, of Augusta, and the Rev. B. J. Jones. Letter and greetings were received from T. Garland Penn, assistant general secretary. The aessions on a whole were very successful, both spiritually and financially. The entertainment of the Conference by the people of Sharpsburg was excellent. The next meeting of the Maysville District Conference will be held at Covington, Ky.—Cora W. Martin.

CLOW DISTRICT.

The Womans Home Missionary Society convened at Visitors Chapel, Texarkana, Ark., Aug. 25th. Miss. A. A. Sampson, District President. Devotional services conducted by the president, prayer by the Rev. C. W. Sampson. All the District officers heing ahsent, the president appointed Mrs. M. H. Boho, Secretary. The opening address hy the Rev. Dr. Duncau, District Superintendent. An interesting paper was read hy Mrs. Rosetta Grant of Canfield. The paper was discussed hy the Revs. Duncan, Cain, Sampson and Jacohs. Miss Ada Jones of Canfield gave some very beautiful ideas of how the work could he improved, by given special attention to the sick, the poor and needy people that are about us. In the afternoon we listened to reports. Canfield, $4.00; Clow, $2.55; Stamps, $2.00; Horatio, $5.00; Lewisville, $4.00; Texarkana, $2.13; Bengen, $2.00; Murfreeshoro, $1.00; Lockshury, $5.00. Mrs. W. M. Braggs read a very excellent paper on "For what does the Womans Home Missionary Society stand." The great need of a girl'a home in connection with Bowen Seminary was discussed with unusual interest by the different pastors. Indeed we can say that the brethren are looking forward to the best interest of our girls. The Rev. G. A. Hall offered a resolution pledging their hearty support and cooperation. Officera for the ensuing year: Mrs. A. A. Sampson, President; Miss Isabella Whitmore, Vice-President; Mrs. A. N. Grant, Secretary; Mrs. Lucy Davis, Corresponding Secretary; Mrs. M. H. Bobo, Treasurer; Mrs. Josephine Kelley, Mite Box Secretary. After the inatallment of these officera came the announcement of the W. H. M. Anniversary to be conducted by the Rev. G. A. Hall and District Superintendent. Collections for the night, $2.05; from charges, $27.63; Total, $28.68.—Mrs. A. N. Grant.

Southwestern Day Subscription Campaign.

Southwestern Rallying Time Has Come.

3000 CASH SUBSCRIBERS 3000

These October Days are GOOD Days for pushing SOUTHWESTERN CLAIMS. One week's house-to-house canvass will do the work. Try it. Begin now.

Southwestern Days

ATLANTA CONFERENCE.

Pastor.	Charge.	Date.
B. G. Banks	Rivertown	Oct. 24
L. H. King	Newman	Oct 31
Thomas H. B. Walker	Mt. Pleasant	Nov. 14
N. J. Crolley	Grantville	Dec 5

CENTRAL ALABAMA CONFERENCE

A. G. Glenn	Mobile	Nov. 28

CENTRAL MISSOURI CONFERENCE.

Thos. D. Davis	Odessa	Nov. 28

LITTLE ROCK CONFERENCE

M. B. A Cain	Canfield	Oct. 31
W. A. Smith	Caldwell	Nov. 7

LINCOLN CONFERENCE

E. M. Madden	Davis and Sulphur	Oct. 24
A. P. Blakemore	Hudson	Oct. 24

LOUISIANA CONFERENCE

H. C. Wilson	Casper	Oct. 3-17
M. P. Franklin	Boonville	Oct. 17
D. G. Taylor	St. Mark (Washington)	Oct. 17
E. B. Richards	Oliver	Oct. 17
J. D. McCain	St. Paul	Oct. 17
M. S. Goins	Daniel's Chapel	Oct. 17
H. J. Wright	Pineville	Oct. 17
E. V. Taylor	Crowley	Oct. 17
R. C. Worsham	Alexandria	Oct. 17
L. L. Green	Baker	Oct. 24
I. R. Scott	Napoleonville	Oct. 24
George Thomas	Robeline	Oct. 24
F. T. Chinn	Baton Rouge (Wesley)	Oct. 24
A. J. Smith	Abbeville	Oct. 24
Dudley S. Sloan	Asbury	Oct. 24
M. J. Dyer	Franklinton	Oct. 24
I. B. Henderson	Grand Bayou	Oct. 24
J. B. Johnson	St. Peter	Oct. 24
J. C. Brown	Campti and Union	Oct. 24
A. H. Lonon	Mt. Zion (Clinton)	Oct 24
H. A. Sorell	Schriver	Oct 24
J. C. Daugherty	Deerford	Oct 24
A. W. Gains	Aliens	Oct 24
T. A. Jackson	Cade	Oct 31
C. L. Augrim	Mt. Nebo	Oct 31
A. C. Mitchell	(St. James) Union	Oct. 31
E. H. Clark	Cane River and Grand Cane	Oct. 31
F. M. Lashington	Boyce and Village	Oct. 31
L. S. Smith	Mont Morier	Oct. 31
A. Vincent	Slaughter	Nov. 7
J. W. Price	Bunkie	Nov. 7
T. A. Hampton	Wiley Circuit	Nov 21

CENTRAL MISSOURI CONFERENCE

H. T. Canady	Truesdale	Oct. 24

NORTH CAROLINA CONFERENCE.

B. F. Thomas	B. Town, Well Springs	Oct. 24

SAVANNAH CONFERENCE.

T. A. South	Chipley	Oct. 24
I. T. Griner	Palen and Speechole	Oct. 24
A. P. Gilliard	Brunswick Circuit	Oct 24
J. F. Robinson	Sopertan	Oct 24
E. J. Kimball	St. Mary's	Oct 31
P. B. Gibson	Odessadale	Oct 31
S. L. Deas	Greenville	Oct. 31
J. H. Lennon	Asbury	Oct. 31

WASHINGTON CONFERENCE.

J. J. Cecil	Davidsonville	Oct. 24
W. W. Mayle	Williamsport	Oct. 24
J. H. Jenkins	Lexington	Oct. 24

EAST TENNESSEE CONFERENCE

A. Davis	Marion	Oct. 17
E. H. Forrest	Bristol	Oct. 24

MISSISSIPPI CONFERENCE

Pastor.	Charge.	Date.
S. A. Cowan	Meridian (St. Paul)	Oct. 10-Nov. 21
James Robinson	Collins and Sandford	Oct. 17
A. C. Smith	Natchez	Oct. 17
A. B. Britton	Vale	Oct. 17-24
A. D. Smith	Star	Oct. 24
P. A. Taylor	Bay St. Louis	Oct. 24
N. E. Goodloe	Philadelphia	Oct. 24
S. Jossel	Gulfport	Oct. 24
H. W. Woods	Biloxi	Oct. 24
A. H. Lathan	Cary	Oct. 24
L. L. Shumpert	Crystal Springs	Oct. 24
E. H. Langston	Merrill	Oct. 24
H. May	Benton	Oct. 24
J. E. Holmes	Ocean Springs	Oct. 24
N. D. Hopkins	Yazoo City	Oct 24
W. R. Walker	Yazoo City	Oct 31
S. H. Cannon	Gulfport District	Oct. 31
D. Ray	Basin	Oct. 31
F. Smith	Summit and Magnolia	Oct. 31
W. P. C. Morrison	Moss Point	Oct. 31
R. B. Anderson	Morton	Oct. 31
H. Rountree	Gariandsville	Nov. 7
B. W. Robinson	Heidelburg	Nov 21
H. J. Jordan	Columbia	Dec. 5

UPPER MISSISSIPPI CONFERENCE

T. L. Inghram	Brooksville	Oct. 3-Nov. 28
C. A. Jordan	Rulevilie	Oct. 10-17-24
J. W. Winbush	Greenwood	Oct. 17
H. Y. Sauiter	Owens	Oct. 17
Wm. Bell	Indianola	Oct. 17
E. H. Holmes	Stephenville	Oct. 17
W. Newell	Byhalia	Oct. 17-24
F. S. Smith	Ripley Ct.	Oct. 24
F. G. Wilbon	Sallis	Oct 24
P. H. Jackson	Clarksdale Circuit	Oct. 24
B. L. Roberts	Tunica	Oct. 24
G. H. Harvey	Inverness	Oct. 24
W. S. Leake	Carrellton	Oct 24
Wm. Campbell	Vaiden	Oct. 31
L. F. White	Macon	Oct. 31
N. H. Williams	New Albany	Oct. 31
A. E. Franklin	Vaiden Circuit	Oct. 31
W. H. Whitlock	Macon	Oct. 31
W. F. Isaiah	Pickens	Oct. 31
E. C. F. Troupe	Starkville	Oct. 31
J. A. Slate	Greenville	Oct. 31
J. W. Marsh	Oxford	Oct. 31
W. T. Wright	Sturgis	Oct. 31
D. Green	Weir	Oct. 31
J. H. Wesley	Center Ridge	Oct. 31
J. W. Johnson	Bradley	Oct. 31
D. D. Shelby	Coahoma	Oct. 31
L. T. Jones	Shuquaiak	Nov. 7
June Williams	Trinton	Nov. 7
C. W. Walton	Columbus	Nov. 14
R. Sewell	Corinth	Nov. 14
J. Burton	Ackerman	Nov. 14
R. L. Lee	Belzona	Nov. 28
J. W. Thompson	Eupora	Nov. 28
J. H. Everett	Starkville District	Nov. 28
G. Orange	Itta Bena	Nov. 28

SOUTH CAROLINA CONFERENCE

F. Miller	St. Stephen	Oct. 31
W. M. R. Eaddy	Orangeburg	Nov 21

WEST TEXAS CONFERENCE

Harry Swann	St. Paul (San Antonio)	Oct. 17
A. T. Jackson	Pilot Point	Oct. 24
P. A. Morrow	N. Ft. Worth Circuit	Oct. 24
Moses Smith	Andrews Chapel (Ft. Worth)	Oct. 24
L. H. Richardson	St. James (Waco)	Oct. 31
E. L. Jackson	Calvert	Oct. 24

TEXAS CONFERENCE

Pastor.	Charge.	Date.
G. W. Gill	Brookshire	Oct. 3-10-17
J. H. Anderson	Lovelady	Oct. 3-10-17-24
Jas. Jordan	Wallisville	Oct. 17
Freeman Parker	Hempstead	Oct. 17
B. R. Baker	Brenham	Oct. 17
E. Micheaux	Anderson	Oct. 17
J. F. Barnes	Beaumont (St. James)	Oct. 24
K. W. McMillan	Houston (Mt. Vernon)	Oct. 24
A. L. Gabriel	E. Calvert	Oct. 24
G. W. Carter	Leona	Oct. 24
G. W. White	Oakwood	Oct. 31
S. A. Pryor	Hemphill	Oct. 31
R. H. Warren	Houston (Boynton)	Oct. 31
W. L. Duncan	Willis	Oct. 31
R. E. Dyer	Brenham Circuit	Nov. 7
W. J. King	Greenville	Nov. 7
B. McDaniel	Winkler	Nov. 7
F. W. Johnson	Millican	Nov. 16
W. C. Gillespie	Kendleton	Nov. 28
A. Parham	Onalaski	Nov. 28

REVIVAL NOTES

At Iverness, Miss., the revival effort in our church resulted in the conversion of thirty-four souls.

There were forty seven conversions and addition to the church during the meeting at Vanceville, La. Baptism conducted by the Rev. W. Wm. Emmett, pastor.

The revival effort at Texarkana, Texas, the Rev. T. J. Jacobs, pastor, resulted in fourteen conversions and additions to Visitors Chapel. Total number of additions, twenty.

The revival meeting closed on the 25th of September, at Lawrence, Miss., with 14 conversions, R. B. Anderson of Morton assisted the pastor, the Rev. H. E. Moggan.

Remarkable success at Providence Methodist Church, Flornoy, La., meeting conducted by the Rev. F. R. Butler, a very successful evangelist. Six souls found pardon.—The Rev. W. R. London, Pastor.

The two week's meeting at Tazewell, Va., closed September 28th. The Rev. W. E. Johnson, pastor reports two conversions and several blacksliders reclaimed from the rally, at the close of this meeting, $30.81 was realized.

"The Lord blest us in our Soul-Saving Meeting, 16 souls were converted 3 back sliders reclaimed and one received from another church. On the second Sunday thirteen were baptised, 8 by immersion and 5 by sprinking."—D. H. Young, pastor, Longstreet, La.

On the Vale Charge, Rosehill, Miss., Revivals during the months of August and September, resulted in the saving of 40 souls, and the rasing of $75.00 for support of pastor, The Revs. A. C. Lacy, J. A. Jordan and J. A. Patterson rendered splendid service in this revival.—The Rev. A. B. Britton is pastor.

In the services at Ackerman, Miss., the Rev. J. Burton, pastor was assisted at Rock Port by the Rev. H. Gaston, who rendered valuable service. This is a great church. Thirty accessions to the church. The Rev. D. M. P. Hazely if Kosciusko conducted the meeting at Ackerman. Forty two conversions and accessions to the church. Brother Hazely is a great preacher. Total number of conversions and accessions seventy two.

Southwestern Christian Advocate

631 BARONNE STREET.

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

4—Methodist pastors are our authorised agents, to receive subscriptions and collect dues for the ADVOCATE.

The temperance fight in Chicago is waxing warm. It is stated that the prohibition forces are organized as never before and the indications are that they will develop formidable stength. They have reinforced their slogan for the abolishing of the saloon with the cry of Law-Enforcement. A recent temperance parade passed through the streets of Chicago numbering, it is estimated, from twenty to forty thousand. If the temperance forces win in Chicago they will be eager for nation-wide victories.

Dr. R. S. V. Ford, editor of the Methodist Year Book, has compiled figures showing the average salaries of our 15,026 Methodist Episcopal ministers; embraced in 124 Annual Conferences, and Missions. The following is Doctor Ford's table:

Salary rates.	No. of preachers.	Mean rates.	Total salaries.
$100-$300	1,477	$200	$295,400
$300-$500..... ..	2,010	400	804,000
$500-$700...	2,659	600	1,595,400
$700-$900.	2,827	800	2,261,600
$900-$1000.	2,231	1,000	2,231,000
$1100-$1400	1,731	1,250	2,163,750
$1400-$1700.	851	1,550	1,319,050
$1700-$2000. . . .	499	1,850	923,150
$2000-$2500.	424	2,250	964,000
$2500-$3000.. . ..	169	2,750	464,750
$3000-$3500... . ..	72	3,250	234,000
$3500-$4000..	45	3,750	168,000
$4000-$4500.	19	4,250	81,750
$4500-$5000..	6	4,750	28,500
$5000-$6000.	6	5,500	35,000
Totals.....	150,26		$13,569,350

The table shows that 1,477 ministers receive less than $200 a year, and that 11,204 out of 15,026 ministers receive $1000.00 or less. The minister is the poorest paid public official among us.

Postmaster Thomas I. Keys has been handling the United States mail at Ocean Springs, Mississippi, for a number of years and has proved himself a capable, reliable and popular public official. The business of the office has steadily grown during his administration, and has been conducted with general satisfaction. We spent several days in Ocean Springs recently and noted with pleasure the courteous treatment received by Postmaster Keys from all classes of citizens—white and colored. Mr. Keys has accumulated considerable property and is put down as one of the substantial citizens of his community. The success of Mr. Keys, Mr. L. J. Piernas, Postmaster at Bay St. Louis, Miss., Mr. Maxwell, Postmaster at Pearlington, Miss., and Postmaster Perkins, at Edwards, Miss., (all Negroes) shows that the race situation in the South would aadjust itself if the "calamity howlers" were silenced.

Dr. Levi Gilbert, of the Western Christian Advocate concluding his write up of Hampton Institute says:

"No one can come even for a day in contact with such a great educational and vocational enterprise as this without having his heart warmed by thought of the philanthropy which inspired and still maintains it, and without an enlarged hopefulness for the future both for the black and the red races. Hampton is one of the finest concrete manifestations of the Christian spirit we have ever seen."

Get in the procession, brother, and have your Southwestern Day. Do it now.

OPENING OF NEW ORLEANS UNIVERSITY

The formal opening exercises of New Orleans University were held in the universtiy chapel last Monday, October 11. A large number of our city pastors were present and out of the fullness of their hearts delivered messages of encouragement and advice to the students. The large chapel was well filled with young people who entered into the exercises with enthusiasm and seemed to greatly enjoy the addresses. Dr. J. F. Marshall, president of the Board of Trustees, was master-of-ceremonies. The school opens with the largest enrollment in its history. Had it not been for the storm which caused such great damage throughout the southern part of our state during the latter part of September, the attendance would in all probability have been even greater. The University property was damaged by the storm to the extent of two thousand dollars. Many of the fine old oak and magnolia trees which have been conspicuous for years on the campus were overthrown by the wind. But in spite of storm and panic President Wier is greatly encouraged and the outlook for a record breaking year was never more encouraging than now.

THE WORK OF BISHOP HUGHES

Bishop Hughes has more than justified his assignment as resident Bishop in San Francisco. He has verified that where a man concentrates his effort, tangible and gratifying results follow. The *California Christian Advocate* in referring to Bishop Hughes says:

"Few men have been called upon to face larger problems than Bishop Hughes has been called upon to face. The churches of the city assigned to him as his residence were in heaps or ruins. The members scattered, discouraged, broken-hearted and without hope and without money and without homes. By a keen insight, a brotherly, patient, sympathetic study of the conditions Bishop Hughes has become the master of the situation and the real leader of the pastors and their people. He has been wisely conservative yet vigorously aggressive. He has taken much pains to conserve all that had been begun and thereby avoided any reaction. He has led without dominating. He has put himself shoulder to shoulder with all those bearing responsibility and has shared their burden in a quiet but most assuring fashion. The work in San Francisco has steadily grown in spirit and courage, in faith and in material assets. He comes to our Conferences with the complete confidence and hearty good will of all. Every problem will have the most careful study of his heart and mind. Bishop Hughes has shown himself to possess in an unusually large degree a warm sympathetic heart and a keen, analytical mind. It is with exceptional interest that the California Conferences greet him. He is the resident bishop, but that is not all. That in itself is largely a sentiment. He has taken upon his heart the restoration of the stricken chhurches in San Francisco and a warm, personal interest in the development of the church in this growing Pacific Coast Empire. It is a genuine pleasure to voice the universal good will and complete confidence of all the churches toward Bishop Hughes."

Of General Interest

CHURCHES UNITE.

The Northern and Southern branches of the Congregational Methodist church have effected a union which will be officially announced this week. The Congregational Methodist Church originated in Monroe County, Ga., in 1852. Since that time conferences have been organized in Pennsylvania, New Jersey Delaware and Maryland. Its form of government is Democratic and was modeled after that of the United States. Its General Conference will convene in Anniston, Ala., in November.

ANOTHER CELEBRATION

Indeed this has been a year of glorious celebrations and perhaps the 50,000 Campbellites of Disciples of Christ as they are now known, who met in Pittsburg, Pa., on the 11th of this month to commemorate their one hundreuth anniversary, think of more glorious celebrations. It was a hundred years ago in the vicinity of this city that Alexander Campbell surrounded by a meagre handful of worshippers planted the seed from which has grown this vast denomination which is now evidenced throughout the civilized world. The celebration is to continue through this entire week Saturday being the day of the actual centennial. Special trains from every direction are bearing delegates to participate in the affair. Though the founder is dead his works still live.

NEW YORK'S MAYORALITY CONTEST.

The mayorality campaign in New York is now engaging the attention of the country. There are three candidates in the field and in all probability the campaign will be a bitter one. Judge William J. Gaynor has been nominated by the Democrats; Mr. Otto Bannard has been nominated by the Republicans and William Randolph Hearst has been nominated by the Civic Alliance. It appears that the one thing desired is the overthrow of Tammany. Many indeed are the political sins which have been charged up to this organization. District Attorney William Travers Jerome has withdrawn from the race. The office of mayor in New York City is one of the most important in the country; by far, more important than the governorship of many states. If there is any one thing which more than another needs reform it is the government of our large cities.

MEETING OF PRESIDENTS.

Now that the meeting between Presidents Taft and Diaz will occur within the next few days Latin-American diplomats are speculating as to what will be theprobable result of the meeting. Of Course, it is natural for Latin-Americans, being engaged as they so often are in dissension and Civil war, to be suspicious as to the real intent of the meeting of the Presidents. There are those who consider that this meeting will rank in importance second only to the signing of the treaty of 1848 when Mexico ceded so much of her territory to this country. An official recently said "The Taft-Diaz interview will be written in history in years to come as one of the events on which turn the map changing of the Western hemisphere." The competion of the Panama canal by which the nations of the earth will be linked more closely together and the maintenance of the Monroe doctrine demand that more effective steps be taken to preserve peace in hitherto turbulent states than in time past.

WAR ON CANNONISM.

The present indications are that the fight which the Progressives are making against Speaker Cannon is being carried on with more definiteness and vigor than the venerable Speaker and his friends care to admit. During the past week the Speaker has given evidence that as in times past he is ready for the fray. In fact, he has carried the war into the enemies country and has made it known that he intends to make war upon the insurgent Republicans in the House and will spare no efforts to crush them. Added interest was given to the fight by the announcement of Congressman Parsons of New York that a deal had been effected between Speaker Cannon and Tamany. Also it is said that at least six of Mr. Cannon's own colleagues in the Illinois' delegation were bitterly opposed to him as Speaker and his methods of dominating the organization and business of the House. No matter how the fight may terminate, it may be safely said that by far the majority of the citizens of the country are heartily sick of Cannonism and all for which it stands.

SOUTH'S PROGRESS AND PROSPERITY.

It is gratifying to note that the South is making commendable progress along manufacturing, commercial and financial lines. One of the most striking illustrations showing the increase along manufacturing lines is afforded by the growth in the consumption of cotton by the factories in the South as compared to those in the North. In 1870 the Northern mills consumed 777,000 bales of cotton while the Southern mills used 80,000; in 1909, the Northern mills consumed 2,500,000 bales and the Southern mills used 2,560,000 bales. While the North gained only about 200 per cent the South's gain is over 3000 per cent. The value of manufactured cotton goods in the North, however, gretaly exceeds that in the South, as it is of finer quality. But with the increase of textile schools in the South and with the experience that comes from years of work along this line there is no reason why the South should not be able to turn out as high grade

articles as are manufactured elsewhere. Again, there has been a notable increase in the clearings of the banks of great Southern cities and at the same time the Gulfports have shown a gain in shipping over the Atlantic ports.

People of Interest

Dean R. T. Fuller, of Flint Medical College, this city, enters upon his new work with an enthusiasm and intelligence that spell success. Dr. Fuller has made a careful study of the situation and has taken hold with a master hand. He comes to us after several successful years in the practice of medicine, having previously obtained his professional training in some of the most reputable schools of Michigan. Dr. Fuller comes also with high recommendations of



DR. R. T. FULLER,

Grand Ledge Daily Times, Dr. Beverly D. Harrison, secretary of the Michigan State Board of Registration in Medicine, Dr. B. R. Schench, secretary of the Michigan State Medical Society, and Dr. Martha E. Hixson, secretary of the Association of the Grand Ledge Physicians. Dr. Fuller was president of the last named organization. Dr. Fuller is a member in good and regular standing of the American Medical Association. We bespeak for Dean Fuller the confidence and the hearty cooperation not only of the profession in this section but of all of our people in general. We are pleased to present in this connection a good picture of Dean Fuller.

The Rev. A. D. Jacques, A. B., has resigned the principalship of Bowen Seminary, Clow, Arkansas, and is succeeded by the Rev. S. J. Saxton.

One of the best papers that comes to our desk is the Advance published in Alexandria, La. Dr. I. W. Young is an editor as well as a physician.

Mrs. Romare, wife of Mr. P. Fred Romare, a very successful business man of Joplin, Missiouri, is spending awhile in Charlotte, North Carolina.

Mr. S. Earl Taylor, one of the earliest amateur photographers in this country, has been elected to a fellowship in the Royal Photographic Society of England.

Dr. Davis W. Clark plans to spend the winter with his family in Boston, preaching occasionally and completing certain literary work in which he is engaged.

Mr. Vernon L. Herring, of Greensboro, N. C., formerly a student at Bennett College, has entered the John Crouse School of Fine Arts of Syracuse University.

Mr. S. H. Pye, who was associated with Dr. Jennings as Publishing Agent of the Western Book Concern, has become editor of the *Star-Republican* of Blanchester, Ohio.

Commander Peary has been offered by Mr. Clarence D. Antrim, a prominent Methodist layman of Philadelphia, who conducts a lecture bureau, $25,000 for twenty-five lectures.

Dr. George B. Smythe, field secretary of our Board of Foreign Missions, has been asked to deliver the missionary lectures this year at the school of theology of Boston University.

Miss Delia Dana, daughter of Richard H. Dana, granddaughter of Henry Wadsworth Longfellow, has decided to devote her life to caring for the sick poor at the Children's Hospital in Boston.

It is proposed to place on the walls of Old John Street Church, New York City, a tablet commemorating the service of Bishop Andrews, who for many years was closely identified with the interests of this church.

Bishop Hamilton was one of the speakers at the fiftieth anniversary of the Onondaga County Sunday School Association in Buffalo, October the twelfth. His subject was "The Great Educational Mistake."

The Rev. D. M. Seals, our pastor at New Iberia, was in the city this week looking after the interest of his son in New Orleans University. Mr. Seals was caught in the Southern Pacific wreck which occurred last Monday.

Dr. William W. Foster, Jr., will take up the responsibilities as president of Beaver College November 16, at which time he is to be regularly installed. Dr. Foster was formerly of Rust University, Holly Springs, Mississippi.

The opening enrollment of Wiley University, Marshall, Texas, Dr. M. W. Dogan, president, on Monday, October 4th, was the largest this institution has ever had, and it now looks as though this will be a record breaking year for Wiley.

Dr. Theodore S. Henderson, pastor of Hanson Place Church, Brooklyn, New York, has been appointed chaplain of Typographical Union No. 6. This is the largest labor union in the United States; it has a membership of over seven thousand.

Mrs. Eliza E. Peterson, the National Superintendent of the Woman's Christian Temperance Union among colored people, is in Baltimore delivering a series of lectures in the Churches, the Young Men's Christian Association and the Young Women's Christian Association.

Dr. O. S. Baketel, special secretary of the Sunday School Union, has just finished an eight weeks' trip, traveling nine thousand miles in the interest of Sunday Schools. He is attending this week the North Carolina Conference and proposes to visit the forthcoming session of the Tennessee Conference.

The Rev. James E. Ferris and Mrs. Ferris, of East Central Africa, arrived in New York Saturday, October 2. During the last two years Mr. Ferris has served as Superintendent of the Old Umtali District, East Central Africa Mission Conference. Their present address is Landsdowne, Pa.

Miss Pearl Mullikin, of Wilmore, Kentucky, a new Methodist missionary, sailed from New York on Wednesday, September 29. Miss Mullikin was graduated from Asbury College, Wilmore, Kentucky, in 1897. She has taught in the public schools of Kentucky, in Asbury College, and in Kingswood College. She goes to Umtali, East Central Africa.

The Rev. B. F. Broaddus, pastor and members of Scott Methodist Episcopal Church, Maysville, Kentucky, plan to celebrate the fiftieth anniversary of Methodism in Maysville and the twenty-fifth anniversary of their church from October the twenty-fourth to November the first. At the same time a reunion of ex-pastors and District Superintendents is to be held.

Bishop Isaiah B. Scott arrived in New York, by the steamship Graf Waldersee, October 3, having traveled from Liberia by way of Europe. He will be in attendance at the session of the General Committee of Foreign Missions to be held in Albany in November, and will take part in the closing campaign of the Africa Diamond Jubilee. He may be addressed care of the Africa Diamond Jubilee Commission, 150 Fifth Avenue, New York City.

Mrs. Mary Benton Scranton, missionary of the Woman's Foreign Missionary Society in Korea, died in Seoul, of apoplexy, October 8, according to a cable message received in the office of the Board of Foreign Missions on that date. Mary F. Benton was born in Belchertown, Mass., December 9, 1832. Her father and a brother were Methodist preachers; she is the aunt of the Rev. S. O. Benton, Recording Secretary of the Board of Foreign Missions; her son, Dr. William B. Scranton, was until 1907 a missionary of the Board in Korea. Having been married in 1853, to William T. Scranton, she was left a widow in 1872, with an only son. When in 1884 her son was appointed to Korea, as a medical missionary, she determined to accompany him. The New England Branch and the New York Branch of the Woman's Foreign Missionary Society then appointed her jointly as one of their missionaries. She had long been a most valued officer in the Home work of the New England Branch. She thus became one of the pioneer band of Methodist missionaries in Korea, and experienced all the hardships and difficulties incident to the starting of work in a new field. Her work was carried on chiefly in Seoul, during the twenty-four years of her residence in Korea. During this time she spent only two furloughs in this country—1891 to 1892, and 1901 to 1904. To her zeal and energy much of the growth of the Methodist work among women in Korea may be attributed.

News Paragraphs

The Laymen's Missionary movement has been the absorbing theme of the ADVOCATE family during the past two weeks.

According to the statement of Rev. J. H. Hollingshead, D. D., there are 38 charges of our Church now in the city of Cleveland, O., where in 1837 there was only one.

Yuma, in the extreme Southeastern corner of California, is said to be the hottest place in the United States, the mercury during the month of July reaching 118 degrees in the shade.

The white citizens of Atlanta, Ga., have opened their Lyceum Lecture Courses to the Negroes for the first time. Some of the best literary and musical attractions of the country are presented here.

President Taft's orders that deaf mutes, of whom there are 50,000 in this country, shall be given preference for positions in the census bureau wherever their employment will not be prejudicial to the service.

Dr. Booker T. Washington carries an endowment life insurance policy for $50,000, the face value of which at its maturity or in the case of his death before that time will be added to the endowment fund of Tuskegee Institute.

There are 45,000 or more employes of the Rock Island system and those of this number who have been with the road twenty-five years will have the benefits of a pension system by June 30, 1910. At the age of seventy compulsory retirement will occur.

Wilbur Wright, in his aeroplane at New York, October 4th, from Governor's Island made a flight up the Hudson of ten miles, reaching at one time a height of 200 feet. The flight up the Hudson consumed 20 minutes; the return was made in a little more than 13 tminutes.

Since the organization of the Board of Sunday Schools by the General Conference at Baltimore, the Board has aided 226 Sunday Schools in our territory and granted literature and other supplies to the amount of $1,000. In Louisiana alone the Board has helped 60 Sunday schools at an expense of $387.37.

As a result of stock taking of our forest resources it was found that 3 1-2 times as much wood as is added by new growth is cut yearly. That 2-3 of the timber felled by lumbermen is actually wasted and that 1-11 of all the forests are swept by fire every year or on an average since 1870 each year forest fires have cost $50,000,000.

Any person who has studied the native African will testify as to his keenness of intellect and his natural wit. Bishop Scott recently installed a new bell in our native church at Krootown, Liberia. In speaking to one of the natives about it he received this reply: "We be glad for big bell. Little bell he no shout loud enough."

According to the government report on Prisoners and Juvenile Delinquents in Institutions we find that of those committed to such institutions during the year 1904 there were in all of both sexes, 149,691 persons, of whom 125,093 were of the white races. Of these 95,686 were single, 39,093 were married. Of the males there were 136,365, of whom 32,936 were married and 90,475 were single.

Prof. Zepaniah Hopper, who occupies the chair of Geometry in the great Central High School for Boys of Philadelphia, numbering $2,000, celebrates his 85th birthday, his 67 year as a teacher in the public schools of Philadelphia and his 54 consecutive year as an instructor in the high school. Prof. Hopper is a Methodist layman and is, it is claimed, the oldest public school teacher in the United States.

A number of enterprising citizens of Atlanta, Georgia, have organized a life insurance company under the name Standard Life Insurance Company. This enterprise will meet with the approbation and command the respect of all thoughtful people. The Negro experiences great difficulty in securing a policy in the old line companies. This company is strongly financed and is endorsed by the leading [illegible] of Atlanta and the surrounding country. The charter of the company provides for an authorized capital stock of $200,000.

Can the Black Man Stand Alone

(*Continued from Page 3.*)

the commandant was ordered to replace these with Liberian natives. Meanwhile, his conduct of the camp was so displeasing that the Legislature called for his resignation and demanded that a Liberian be placed in command. This action apparently upset the programme of the British Consul-General, for he made fiery protests and threats, denying the Government's right to call for the resignation of one of its officers when that officer happened to be also a British subject. Then events began to follow one another closely. Without any notice, the arms and ammunition were removed from the camp to the office of the British steamship line; on being asked for an explanation, the commandant said that he had acted under orders from his Consul-General. The Consul-General said that they had not been paid for, and that he was shipping them back to England. It they had not been paid for, where did the $60,000 go?—the Liberians asked one another.

Both the commandant and the Consul-General were very bitter over the enforced resignation, and they now came forward with a claim that the commandant had never received a cent of pay, and that his troops had not been paid for several months. The commandant being the paymaster, he was asked for a record of his expenditures. He replied that he kept no books, and refused to make a report on the subject. Later, it was found that the pay of the troops was but slightly in arrears. The $60,000 having vanished, the commandant next sent in a large bill "for sundries"; this the Government refused to pay unless it should be itemized. Then the two British officials played their last and strongest card.

The Consul-General sent for a gunboat, with troops, "to protect British interests." After its arrival, the commandant sent a long letter to the President, saying that his men were mutinous and had threatened to march to the Executive Mansion and do violence, but he had induced them to wait until nine o'clock the following morning. A Cabinet meeting was called, but while the matter was being discussed the mutinous outbreak took place. The soldiers came to the Mansion, insulted the President, threatened his life, and made an attempt to get the arms and ammunition out of storage.

The Liberians were now thoroughly aroused and bloodshed seemed inevitable. The American Minister called a meeting of the foreign consuls, but the attendance of the British Consul-General was prevented by "a previous engagement." President British gunboat—an offer which was declined quickly responded with an offer of troops from the British gunboat—anan offer which was declined with equal promptness. Some Liberian militiamen were called out and a small detachment, under a Liberian officer, was sent to take charge of the camp. But the commandant had, for some unknown reason, secretly fortified all approaches to the camp, and he refused to admit the Liberians and to obey the order of the President. Thereupon the President requested the British Consul-General to order all British subjects out of the camp by a certain hour, as it would be taken by assault. There was nothing left except to evacuate; the commandant removed to the consulate and his men were dismissed from the service. His unitemized bill was paid in full and he left for England—left also a number of personal debts, it is said, which the Government has agreed to pay. Since arriving in London he has officially changed his name.

Nobody expected the trouble to end at this point, but the Consul-General's move could not even be surmised. But it was just at this time that news reached Monrovia that an American Commission would be sent to Liberia. In the general joy produced by this message the British Consul-General passed out of the limelight.

Two quotations from a published despatch of the British Consul-General to the Liberian Government will serve to show that the Liberian crisis was approaching even a year ago:

Liberia "must not lose a moment in setting herself seriously to work to put her house in order, or *be prepared, at no distant date, to disappear from the catalogue of independent countries.*" "If, however, the Government do not reform, no amount of guarantees will save them from the end which must surely, in the near future, await them."

During all this anxious twelvemonth, when the fate of Liberia was hanging in the balance, it was widely claimed by the English that the interference of England in Liberian affairs had the full endorsement of the United States. The Americans in Liberia did not believe this report, but there was nothing at that time to indicate that the United States Government cared whether Liberia stood or fell.

Once freed from its present entanglements, no friend of the Negro need be apprehensive about Liberia's future. The republic is rich in its soil and in undeveloped resources; it has a strong national spirit and a peace-loving population; and it has men endowed with the qualities of leadership—plenty of men.

If there be found occasion for censure in the present state of affairs, the United States must first plead guilty to criminal negligence. It was wholly unnecessary for Liberia to stand absolutely alone; duty to the memories of the Americans who founded the republic should have moved us long ago to inquire whether we might be of assistance. On a low, level site halfway down the street that leads from the hilltop of Monrovia to the surf that thunders beyond it is the old cemetery where the first Liberian settlers lie in their unwaking sleep, their graves almost concealed by the profusion of ferns that cover nearly every sqpare yard from the street back to the inpenetrable green of the African bush. To an American wandering through the bracken, it becomes transformed into a map of the Southern States. "A Native of the U. S. A."; "Of Charleston, S. C."; "A Native of Georgia"—almost every discolored slab bears some such inscription.

Near the farther side of the cemetery, modest and unobtrusive even in death,I found the white men and women who went to their graves for Liberia. There are thirty mounds in one place, and no American can look down that long row without feeling that the place whereon he stands is holy ground. The fragmentary records of the closing hours of these men and women show that the men who wrapped themselves in bloody mantles at Gettysburg and Santiago died no more grandly that these forgotten Americans—or for a sublimer cause.

Perhaps it was in vain. Perhaps the American love of liberty and fair play expended itself in freeing Cuba and preventing the dismemberment of China. If such be the case, we should at least have a decent respect for the memories of our own people, white and black, who lost their lives in the effort to make Liberia a success. Should the day ever come when we allow a European nation to haul down the republic's flag, the little cemetery wherein lie the original settlers should be reserved. There let the Stars and Stripes float side by side with the Stars and Stripes of Liberia, that there may forever remain one piece of African soil that the greed of Europe cannot touch.—*From The World's Work for October.*

Personal and General

Mrs. E. Grant, Matron of the Old Folk's Home in New Orleans, spent a few weeks in Biloxi, Miss., recently.

Mrs. Young, wife of the Rev. D. H. Young, of Longstreet, who has been ill for three months, begins to convalesce.

Miss Susie Wilson of Yazoo City, Miss., has returned from Pelehatchie, where she visited relatives and friends.

The Rev. J. W. Terrell desires all correspondents to address him at Clarksdale, Miss., in future instead of Claremont.

Mrs. Olivia Lewis, the guest of Mrs. A. Simon of Pass Christian, Miss., for the past four months has returned to her home in New Orleans.

The members of Visitors Chapel, Texarkana, Texas., in a recent rally raised $30.25 for the purchase of a horse for the use of the pastor, the Rev. F. J. Jacobs.

The Mt. Zion Church, Brenham, Texas, the Rev. B. R. Parker, pastor raised somewhere near ten dollars for the Rev. Thomas Cole, ex-pastor, who is quite ill and in need.

At Coahoma Miss., the revival closed with a good success. Conducted by the Rev. D. D. Shelly, pastor. Eight precious souls converted to God; 10 were baptised, and 15 joined the church.

The Rev. I. C. Dougherty informs us that the church and passonage at Deerford, La., were demolished during the recent storm. This pastor and people need now the sympathy and aid of friends every, where, and we hop it will be fortcoming.

During the General meeting at Magnolia, Jackson, La., the chuch was blown from its pillars and otherwise damaged. But the pastor Rev. J. J. Wolveridge, and the people set to work and soon the building was restored to its foundation and the revival service continued.

The Rev. H. W. Wood, pastor of the Methodist Episcopal Church, Biloxi, Miss., has presented to that membership the deed for another lot vauled at $300.00 aud situated in the heart of the city. The parsonage will be erected on the adjoining lot. The Building Committee of which Mrs. Eliza Thomas, is treasurer and Mr. N. Jackson chairman, is doing effective work.

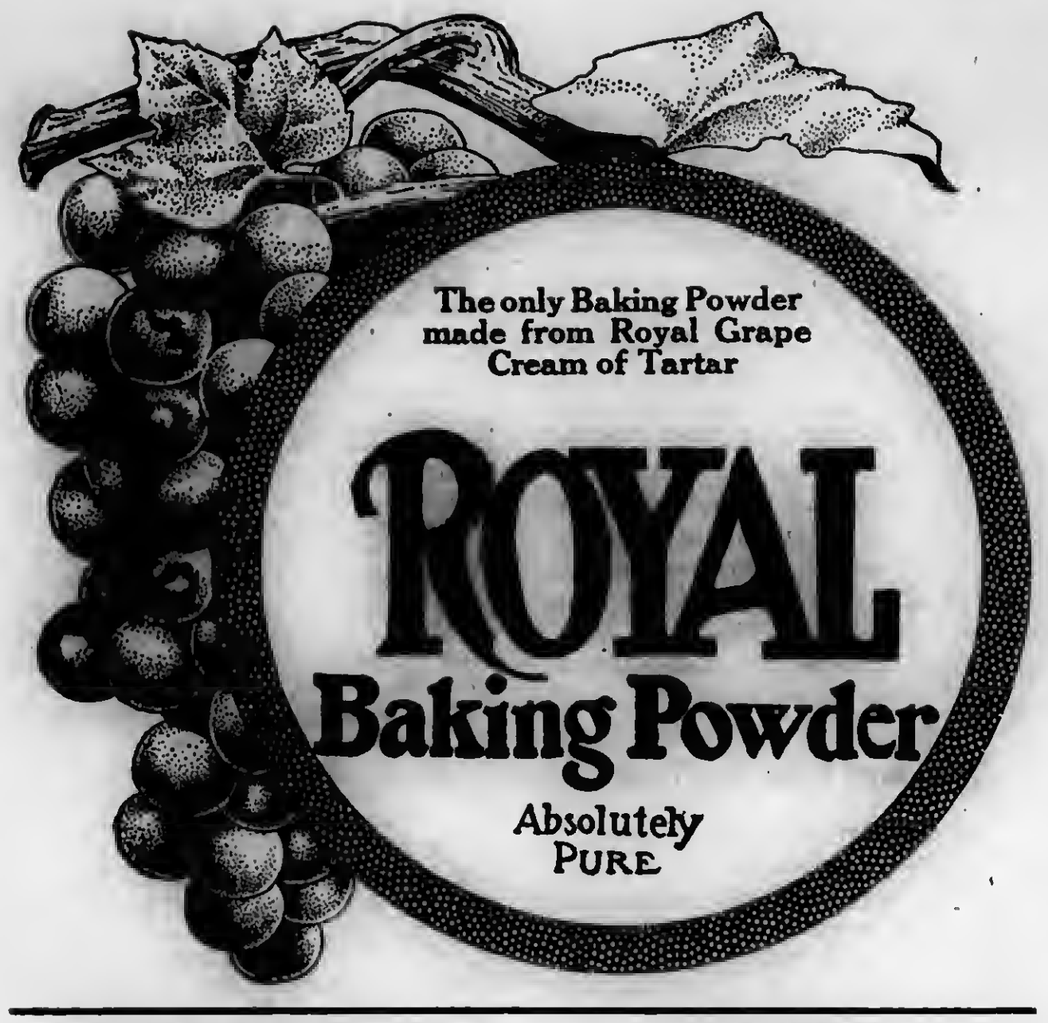
Sunday night September 5, the memorial services of the Knight of Pythians, was held at Wesley Chapel, Pineville, La. At 8 p. m. sermon by the Rev. H. J. Wright, pastor. Mr. Sciplo E. Comton, Jr. dellvered the welcome address on behalf of the church and Mr. C. C. Dorsey responded. Collection $10.45. The Knights of Pythians of Manocelies Lodge No. 48 and Queen Victor 52 were out in full force.

The Rev. E. A. Wilson, of Montrose, Miss., sends us the following interesting notes: "I have as a member of one of my churches one Matilda Holder. She was born in 1783; was 82 years of age at the time of the surrender, and is now 126 years old and is still active. Also one Brother, George McCormick, who is now 101 years old and is able to do farm work. I think it quite an honor for me to be their pastor."

Mrs. Sallie A. Ramsey, the noted woman Evangelist of the Indiana District, is now in Boston, Mass. conducting a revival for the Rev. Dr. A. Q. Norton, of the St. Paul African Methodist Episcopal Church. Mrs. Ramsey will also visit New York and Asbury Park, New Jersey, having previously been called to these fields for revival work. She is making quite a success as an Evangilist receiving some of the highest honors conferred on a woman. Mrs. Ramsey has spoken twice in the Ohio State prison. She is also a member of the International Committee of the Helping Hand Work, to save our women.

In honor of Mr. George Peterson a graduate from the Pharmetical Department, Meharry, class 1909, a banquet was tendered by the Eclipse Lodge No. 4004. G. U. O. of O. F., at Pearlington, Miss., of which order Mr. Peterson, is a member. The guests numbered two hundred, the people of Pearlington are proud of the record of this young man. The welcome address was made by Miss Margaret McCoy, who presented to the guest of honor a beautiful boquet of flowers. Addresses by the Rev. Mr. Carpenter, Messrs. S. D. Louis, R. M. McCoy and John Malone. Mr. Peterson was introduced; his subject was "Living for a Definite Object." Excellent Music was furnished by Mrs. H. L. Vaultz and the choir.

The Anniversary exercise of the local auxiliary of the Woman's Home Missionary Society of Key Chapel Murfreeshoro, Tenn., was held Sunday night, Sept. 26th. The principal addresse was made by the Rev. R. T. Weatherby, pastor of the church. Music was furnished by the young ladies of the Queen Esther Circle, directed by Mrs. R. T. Weatherby, District Secretary of the Woman's Missionary Society, Nashville District. In his address the Rev. Mr. Weatherby compared the work of the Woman's Home Missionary Society of the Methodist Episcopal Church with that of six other similar organizations in as many other denominations. He gave the scope and purpose of the work and pointed out the possibilities in the local community. His address was listened to with marked attention throughout by the large audience present. The officers of the Auxiliary are: Mrs. J. P. Hickman, wife of Dr. J. P. Hickman, President; Mrs. Matilda Brady, Vice-President; Miss Elma A. Williams, Secretary; Mrs. T. S. Williams, Treasurer; Mrs. J. B. Sublett, Corresponding Secretary.



Gleanings from the Field

ALABAMA

Decatur.—A cyclone struck the parsonage last Monday night, and after the tumult ceased we found upon the parsonage tabie about 100 pounds of choice groceries, the inmates of the parsonage were very agreeably surprised and extend a cordiai welcome to the stormers to come again. We credit the storm to Brothers Waiter Maloue, H. L. Murphy, Jno. Minton and other mombers and friends.—(Mrs.) L. H. Hunly.

Viiiage Springs.—Our furth quarteriy conference was held August 21-22 and I am glad to say that it was a spiritual and a financial success. Raised for District Superintendent, $17.00; for pastor, $15.00; total, $32. On Sunday at 11:00 o'clock, the Rev. J. W. Thomas was at his best. He seemed to have been caught up by the spirit. He preached a wonderful sermon at 7:30 p. m. The spirit ran high. He has a standing invitation by both colored and white. Our revival closed on the 29th with two converts, four additions. Bro. J. A. Howard was with us.—E. L. Gary, Pastor.

Warrior.—Sunday, September 19, was a grand day with the members of the church at Warrior. The District Superintendent was with us and heid his fourth and last quarteriy conference. He preached from Isaiah 53:5. Thirty-five partook of the Lord's Supper. Collection, $14.00.—S. H. Donaldson.

Warren.—Our third quarterly conference was held September 12-13. The Rev. C. W. Whitehead was with us and presided. He preached an able and inspiring sermon. The reports showed that the work is being pushed along all lines. The Superintendent looked after every interest of the church. He was weli pleased with the work being done by the pastor and the members. One joined the church during our quarterly conference. We are planning to raise $50.00 on the third Sunday in October to repair our church. It will cost about $200. We have here a small but faithful membership here in a town of $,000 people. We ask the friends of our church through the Little Rock Conference to help us to make our church what it ought to be. Forward ail money to Brother Jerry Jones, Warren, Ark., or M. A. Green, Pastor, Box 357, Warren, Ark.

LOUISIANA.

Union.—The cornerstone of St. James Methodist Episcopai Church was laid by the Assumption Lodge No. 2030 G. U. O. of O. F., the Rev. W. A. Hiiton, of Bayou Gouia preached a sermon which was a delight to all that heard it. I take this method of thanking our white neighbor, Mr. Kessier, and his clerk for their kindness to me and my family during the storm.—A. C. Mitchell, pastor.

Waterproof.—My third quarterly conference was held on the 18-19 of Sept.. with the Rev. S. McGruder in the chair. Reports were not good as have been heretofore. The Rev. Mr. McGruder preached a wonderful sermon. Coilection $3.35.—J. A. L. Booker.

Eola.—The Rev. C. H. Hayes, pastor of New Piigrim Baptist Church and four of his brethren came to the home of S. Green, pastor of Simpson Methodist Episcopai Church, and presented him with $3.25, as he was preparing to leave for New Orieans for medicai treatment. We thank the Rev. Hayes kindiy for his help.—S. Green.

Let Me Send You A Treatment of My Catarrh Cure Free



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I Will Take Any Case of Catarrh, No Matter How Chronic, or What Stage it is In, and Prove, ENTIRELY AT MY OWN EXPENSE, That It Can Be Cured.

Curing catarrh has been my business for years, and during this time over one million people have come to me from all over the land for treatment and advice. My method is original. I cure the disease by first curing the cause. Thue my combined treatment cures where all else fails. I can demonstrate to you in just a few days time that my method ie quick. sure and compiete becauee it rids the system of the poisonous germs that canse catarrh. Send your name and address at once to C. E. Gauss, and he will send you the treatment refferred to. Fill out tho copon below.

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This conpon is good for a package of GAUSS COMBINED CATARRH CURE. sent free by mail. Simply fill in name and address on dotted lines below, and mail to C. E. GAUSS, 6781 Main St., Marshall, Mich.

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MISSISSIPPI

DeSoto.—We are giad to announce to our Methodism that this charge is still alive and that we just closed one of the greatest revivals in its history, conducted by the Rev. J. E. Webb, pastor. We had with us the Rev. R. W. Roberson, from Heideiberg, who rendered good service. He is a hero. We had five conversions and five accessions. It was indeed grand. Coiiection $29.65.

Okoiona.—Our third quarterly conference convened at New Hope Church, Sept. 4-5, with the Rev. E. F. Scarboro District Superintendent, presiding. He preached a soui-stirring sermon which was enjoyed by all present. Our revivais on the circuit have just ciosed. Thirty-five souis were made to rejoice in the Lord Jesus. Twenty-three were added to the church. We had with us the Rev. R. B. Buchanan and the Rev. Turner. Raised during the revivals $50. We hope to be able to make a good report at the annual conference.—A. A. Wright, Pastor.

Biioxi.—On September 18-19 our 3rd quarteriy conference convened at this place with the Rev. S. H. Cannon, District Superintendent, in the chair. We were blessed with the presence of Mrs. Cannon. She met the Woman's Home Missionary Society and gave new inspiration to the work. Mr. Ida Johnson and Mrs. S. Perkins made things pieasant for Mrs. Cannon. Each department of the church was well reported. Biloxi is in a better condition now than it has been for some years. Plans are on foot for a new church. Collections reported: Mrs. E. Thomas, $4.10; C. Davenport, $3.90; N. Jackson, $5.10; Margaret Moss, $5.00; one subscriber for the Southwestern. The Rev. S. H. Cannon preached two able sermons. The Rev. J. R. Rhodes presented the pastor, the Rev. H. W. Woods, a fine hat. We ask the District Superintendent for our pastor again another year.—N. Jackson.

Jackson.—On Monday night the 13th a crowd of friends, composed of Susie Anderson, Susie Taylor, Viola Walker and Miss Mable Bracey and Maggie Lee Holbrook and many others, came to the parsonage. The entertainment was in honor of Mr. James O. Hall and Bro. J. I. Garrett, who have been visiting him from St. Louis, Mo. He returns home after a stay of six months.—R. Anderson.

Handsboro.—The city school was opened on Sept. 6 with Mrs. Minnie Brown and Miss Rosa Trotter at its head. It was a splendid affair. The children ali seemed to be glad when it was said to them, Let us go into the house of learning. There were several addresses made by parents and friends to the school pledging their hearty support. Among the speakers were the two Mr. Barnes, Mr. G. Coffee, Mrs. E. L. Smith. The Rev. W. H. Smith, Prof. G. W. Brown, presided at the opening. This is a great school and the outlook bids fair for a better one.

Cures Constipation Without Medicine

For The Benefit of Our Readers, We Are Pleased to Publish Prof. Midgley's Wonderful, Clean, Straight Talk, On How You Can Cure Constipation Without Pills or Medicine.

I can and do curo thc woret case of chronic constipation—cure them to stay cured, and restore the patient to a state of health and happiness such as they had never known before. I can cure constipation, no matter how bad it is. I can show you how to cure yourself right in your own home without the use of drugs. Constipation is cured fo ral time when cured my way.



"You Simply Can't Cure Constipation with Pills, Powders or Potions. Force is Folly. I Tell You How to Cure Yourself Permanently at Home by the Midgley Way' Without Medicines."

Don't delay a moment. It matters not how many doctors have tinkered on yonr case, or how many pill propositions have discouraged you, my past record of success is sufficient to quickly prove that I can do what I claim. Fill out free coupon herewith and mail today.

Most Diseases Caused by Constipation. Sewage of the Brain.

"When there is a blocking-up in the bowels the poison ie soaked up by the little cappillaries on the inside lining of the bowele and all this poison ie rushed right through the blood."

"It goes to the brain naturally, and to every part of the body, every organ being fed on this polluted blood, or sewerage. It goes to yonr face in the form of pimple-poison and breaks out on the skin. It goes to yonr head and gives you headache and dizziness, it goes to your brain and makes you drowsy, it weakens the stomach and causes dyspepsia, and bad breath, it goes to the liver and causes biliousness, it goes to the kidneys and eventually gives rise to Bright'e Disease, it goes to the heart and makes it thump, it goes to the eyes and they lose their instre, it makes your nerves flabby and weak and out-o'-sorts, and this is the advance agent of all kinds of disease, which you colndn't get at all if there was pure, rich, red blood flowing in your veins and your whole body was in prime condition."

Free Coupon.

Fill in your name and address on dotted lines below and mail to Prof. T. H. Midgley. 2340 Midgley Block, Kalamazoo, Mich., and by return mail he will send you free his 60-page illnstrated book, showing the simple way of curing constipation permanently without medicine. Write plainly

Name.....

Street.....

City.....State.....

We know Mrs. Brown and Miss Trotter; therefore we pray that they may have a prosperous year's work among our children.

Couparle.—My third quarterly conference convened here at Wesley Chapel, Aug. 28-29. Dr. A. J. McNair was on time. Out of 75 quarterly conference members 68 were present. Those that were absent sent in their reports. We raised $30.80. Paid the District Superintendent in full. A good many partook of the Lord's Supper. Dr. McNair preached a noble sermon to a large congregation. The pastor and members were glad to see our District Superintendent, as he could not reach us at the second quarter, on account of high water. Couparle will care for the Missionary District Convention that will convene here in November. Everybody will buy their tickets for Pickens Stations. Wagons and buggies will meet them.—D. F. Dooley.

FOR HEADACHE—[illegible]

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District Conferences and Conventions

District Conferences

District.	Place	Date.	Dist. Supt.
Wilmington	Smyrna, Del.	Oct. 19-21	Cotton
Centreville	Oxford, Md.	Oct. 26-28	Johns
Jackson	Conparley, Miss	Nov. 3-4	Mehard
Greenville	Indianola, Miss	Nov. 17-21	Hart
Starkville	Eupora, Miss	Nov. 23-28	Everett
Clarksdale	Beverly, Miss.	Nov. 25-28	Woolfolk

Conventions

Nov. 4-7—Little Rock Conference, State Epworth League and Sunday School Convention, New Port, Ark.

Nov. 30—Greenwood District Woman's Home Missionary Convention, Winona, Miss.

Dec. 1—Greenwood District Missionary Convention, Winona, Miss.

Conference Notices

Special Notices

SHREVEPORT DISTRICT.

Pastors: I do hereby request that you set a day for an Educational Rally for the Shreveport District School at Mansfield. Remember the resolutions of the last District Conference, that all male members be assessed $1, females 50 cents. I therefore suggest that November 28 be set as General Rally Day. Try and raise a good collection for our school. As soon as possible report to me. Address No. 1684 Abbie Street, Shreveport, La.

B. LEGARDY,
Financial Agent.

PALESTINE DISTRICT, WOMAN'S HOME MISSIONARY SOCIETY.

Dear Co-Workers: The sitting of the Texas Annual Conference, Woman's Home Missionary Society, at Bryan, Texas, December 9, 1909, is near, and I earnestly request each local auxiliary to bestir itself to its best activity and try to meet every obligation and pledge made at the District Meeting. We are so far behind with our dues. Let us do our level best to make this year a record breaker along all lines of our work. We can do it by putting a little more zeal and enthusiasm into our efforts. Our District will be just what we make it. The residents alone of the local auxiliaries can not make the work a success, but it requires the individual effort of every sister throughout the entire District. Our pastors are already too much burdened to attend to every minor detail of this all-important work. There is work that we can do with but very little sacrifice of time on our part if we will. Let me ask you, in the name of the Lord, to do everything in your power betwen now and our Annual Meeting to make good your pledges to King Home, your annual dues and traveling expenses of our representative to the Woman's Home Missionary meeting in Los Angeles, Cal., next month. We must not fail. We must do something more than meet in our District gatherings and "resolve." We need to get down to actual work and less talk about the work. Let "Work, watch and pray" be the slogan from now until our Annual Meeting. Sisters, we can if we will make our District second to none in the Texas Conference. I would like to hear from each local Auxiliary president, stating that her Auxiliary will make a round report along all lines by the sitting of the Annual Conference. May God bless each effort which may be put forth by each member.

MRS. M. D. ROBINSON,
District President W. H. M. Society,
Palestine District.

District Rounds

LITTLE ROCK DISTRICT.

FOURTH ROUND.

Batesville Circuit, Nov. 6-7; Batesville Station, 14-15; Jacksonport, 20-21; Newport, 24-26; Lonoke, Dec. 4-5; Hensley, 11-12; Sweet Home, 18-19; Little Rock Circuit, 25-26; Rock Station and N. Little Rock, Dec. 28-30; White Chapel, Jan. 2-3, 1910; Hot Springs, 9-10; Wesley Chapel, 16-17. Dear Brethren: We are now in a few months of the Annual Conference, and I beg you to push every cause of the Church as never before. Brethren, let us have no blanks. The month of November is SOUTHWESTERN month. Please send in your dates to Dr. Jones at once.—W. S. Sherrell, District Superintendent.

SOUTH FLORIDA MISSION.

FOURTH ROUND.

St. Petersburg, Oct. 16-18; Bradentown, 18-19; Clear Water, 20; Tarpon Springs, 21; Hernando, 22; Ft. Myers, 30 to Nov. 1; Key West, Nov. 12-16; Miami, 17-21; Ft. Lauderdale, 22; Melbourne, 23; Lake Hellen, 25; New Smyrna, 26-28; Daytona, 28-30; Lakeland, Dec. 4-7; Plant City, 8; Twin Lake, 9-10; Tampa, 11-14; Port Tampa City, 12; Sanford, 18-19; Orlando, 19-21; Smithville, Jan. —; Winter Park, —. Brethren: Remember this is our last round before the Annual Conference. I have seen no report in the SOUTHWESTERN of your collection for the Africa Diamond Jubilee or for Veteran Day. I trust you will be able to report the same have been taken at the Quarterly Conference, with all other benevolences. The pastors will please inform the members of the Quarterly Conference that only written repots will be accepted.—Jeffrey Grant, Mission Superintendent.

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Instant Relief, Permanent Cure—Trial Package Mailed Free to All in Plain Wrapper

We want every man and woman, suffering from the excruciating torture of piles to just send their name and address to us and get by return mail a free trial package of the most effective and positive cure ever known for this disease, Pyramid Pile Cure.

The way to prove what this great remedy will do in your own case, is to just fill out free coupon and send to us and you will get by return mail a free trial treatment of Pyramid Pile Cure.

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Don't undergo an operation. Operations are rarely a success and often lead to terrible consequences. Pyramid Pile Cure reduces all inflammation, makes congestion, irritation, itching, sores and ulcers disapper—and the piles simply quit.

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Gleanings from the Field

NORTH CAROLINA

Trinity.—I want to indorse the lines to district superintendents concerning subscriptions for the SOUTHWESTERN, "If at first you don't succeed, try again." Please allow me to mention a case in mind: My own brother was very tardy and close when it came to paying his assesment to the pastor. Finally I persuaded him to take the SOUTHWESTERN. He thought it money almost lost; but I gave him several copies and after reading for himself and seeing what a great Church we are a part of and he subscribed at once. And what a change in a man our great paper makes! There is no member in our Church that pays more. He also takes interest in Church work, looks after the pastor, attends Sunday School armed with the SOUTHWESTERN, and he makes himself felt in that department. My only reason in writing this is to prove that if the pastors in charge would get more of their flock to take the SOUTHWESTERN it would not only help the members, but be of a great help to the pastor and pay him handsomely for his trouble. We have here about seventy-five members. There is but one family who does not own his house and lot, some of which range from two to forty acres, with horses and cows and other stock. Trinity is a small town, but is a Methodist town. All the whites here are Methodists. We have only one other denomination, the Baptists.—M. B. Alford.

MISSISSIPPI MID-SUMMER EXAMINATIONS.

The mid-summer examination by the board of examiners of the Mississippi Annual Conference held in Methodist Episcopal Church, Hattiesburg, Miss., August 26, 27, was a proud success. The Rev. M. C. Wright pastor of the African Methodist Episcopal Church in a pointed eloquent and charming address welcomed the board to the city. This was responded to by the writer. The Rev. H. L. Kennedy, president of the board, presided. A. M. Trotter was elected registrar. The examinations were written and in point of thoroughness and general results were the best I ever witnessed in the Conference. For these and several other reasons the next mid-summer examinations will be better attended and our ministry will be helped to a higher plain of usefulness. The Rev. I. L. Pratt and his intelligent congregation had everything in the third degree for our entertainment and convenience for work. It was the common desire of both the examiners and the candidates for the ministry that the sessions be annual and that special lectures be planned for on the several subjects to be considered. The Hattiesburg people were so well pleased with the meeting, they asked that the next meeting be held in this church. The Revs. P. A. Taylor, C. H. Littles, H. L. Kennedy, I. L. Pratt, the pastor, and A. M. Trotter, preached during the meeting. The Revs. R. N. Jones and A. C. Lacy were present and excused on account of revival meetings. Collections, $47.00. Two were added to the church. —H. L. Kennedy, President; A. M. Trotter, Registrar.

INQUIRY.

I want to learn the whereabouts of my people, George Owens, Pete Owens and Jackson Owens. The last I heard from them they were at Clark, Texas. My name is Jane Stokes now. Before I married it was Jane Owens. Write Jane Stokes, in care A. W. Piggee, Conway, Ark., Box 135.

Making A Good Impression

A Person With Bad Breath Invariably Impresses People Unfavorably.

Every one desires to make a good impression with other people with whom they come in contact, whether in a business or social way.

No matter how well dressed a person may be, or how well educated or accomplished, if he or she has an offensive breath, every other consideration and good quality is likely to be overlooked, and the impression mado is likely to be an unfavorable one.

The employer in selecting an employe is almost certain to reject tho applicant whose breath is offensive, even though he may seem a good acquisition in every other way.

No merchant cares to employ a clerk whose breath is foul, to wait on his customers; he would probably drive trade away. Neither does an official desire to have such a person employed in his office.

Many a person making an application for a position has been rejected by a prospective employer on account of this undesirable possession, which proves so disagreeable to other persons, and often the applicant hasn't the slightest idea as to why he was "turned down," since he seemed to fill the requirements of the position in all particulars.

Every one who is so unfortunate to possess bad breath, whether caused by disordered stomach, decayed teeth or nasal catarrh, should use STUART'S CHARCOAL LOZENGES, which afford immediate relief from this trouble.

Charcoal is a powerful absorbent of foul gases, and quickly oxidizes and purifies bad breath. The charcoal from which these lozenges are made is the best that money can buy, and posesses a higher power of absorption not present in other and minor brands.

Bad breath from any cause cannot exist for a moment when they are used, and all persons who are subject to foul and offensive breath should rid themselves of what amounts to a positive nuisance by using these powerful absorbing lozenges.

Use them freely before going in company, or to church, or to the theater, in fact, to any place where you will be brought into close contact with other people.

Before visiting your dentist, or your physician, or your barber, purify your breath, and take a box of Stuart's Charoal Lozenges with you, and keep your breath pure and free from taint.

These lozenges surpass all others in their marvelous powers of absorption, as it has been proved again and again that they will absorb one hundred times their own volume in gases.

Every druggist has them in stock, price 25c. per box. A free sample package will be sent to you, if you will forward your name and address to the F. A. Stuart Co., 200 Stuart Bldg., Marshall, Mich.

For sale at all drug stores at 50 cents a box.

New Invention



FOR THE HOME

AIR NOW DOES ALL THE WORK

Cleans Carpets, Rugs, Mattings, etc. on the floor, by the Vacuum Process.

The Home Vacuum Cleaner

WEIGHS ONLY FOUR POUNDS

Operated by child or weakly woman. Air is drawn through body and fibre of carpet at terrific speed. Carries all dust, dirt, grit, germs, etc., into the Cleaner. No dust in room, it all goes into Cleaner. Supersedes broom, brush, sweeper dustpan and dustcloth.

$6.00
Not Sold In Stores

Cleans, Sweeps and Dusts in one Operation. Keeps house clean, does away with housecleaning day. Portable, dustless, silent, **always ready.** Adapted to every home—rich or poor—city, village or country. Does same work as expensive machines. Costs nothing to operate—costs nothing for repairs. Light, neat, well and durably made—should last a lifetime. Saves time, labor, carpets, curtains furniture. Saves drudgery, **saves health, saves money. Saves taking up and beating carpets.** The Home Cleaner is truly a wonder. Astonishes everybody; customers all delighted and praise it. They wonder how they ever did without it.

Lady had matting too old to take up—Home Cleaner saved it—Cleaned it on floor.

Others write: "Would not do without it for many times its cost." Another says: "Ten year old girl keeps everything clean." Another: "Never had house so clean." Another: "Carpets and rugs so clean baby can play without getting dust and germs." Another: "It works so easy; just shove nozzle over carpet, it draws all the dirt into the Cleaner—not a particle of dust raised." So they run, hundreds and thousands of letters praising, without a complaint. To try a Home Cleaner means to want it—then keep it. The size is right—weight is right—price is right. Simple, neat, handsome, durable and easily operated. All put together ready for use when you receive it.

SENT ANYWHERE FOR ONLY $6

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Every one tested before shipping—guaranteed as represented or money refunded. Write today; or better, send order. You won't regret it.

FREE SAMPLE TO ACTIVE AGENTS

Agents make money easy, quick, sure. Spare or all time. Men or women. Experience unnecessary. Woman sold 4 one evening—profit $12. Agents selling from 3 to 10 a day—profits from $9 to $30 a day. Even two sales a day, $36 profit per week. **Lady agents successful.** Agent in 5 minutes shows dirt taken from carpet supposed to be clean, and sale is made. Show one in operation. People want it, must have it; when they see it they buy. How they sell! Show ten families, sell 9. Write to-day. Send postal card for full description and agents' plan. Name choice of territory. Act quick.

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Three Months ..... .50
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Cash Remittances

Indeed the call to arms for Southwestern Day battle has been answered most freely and already some have been engaged upon the firing line, while others are skirmishing, rounding up things for the final siege. Knowing the character of men on the field we are anticipating great results. It is so very necessary that this particular effort *should succeed* that the very gravity of the situation bespeaks victory. In our next issue we are hoping to be able to run a long list of large results. The man who does a thing when it is most needed is the man who is counted greatest. It would be a fine thing if the list of results would fall in the same order as the Southwestern dates appear—each one reporting immediately or as soon after Southwestern Day as possible. Let us hear from each pastor.

Subscriptions received September 25 October 9.

Atlanta-Savannah—*C. W. Protho*, Hemp Chevis, A. J. Bradford, Robert Knight, *Mary Barnes*, *J. T. Hines*, *W. H. Odum*, *J. P. Wragg*, *J. S. Stripling*, A. B. Broughton, G. J. Jones, James Ray.

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Lexington.—*E. A. White*, Jack Capto, Nelson Howard, J. H. McCullough, Thomas Harris, Emma Horton.

Lincoln.—*J. D. Gibson*, E. M. Gross, P. Prewitt, J. P. Prince, *Miranda Harrison*.

Little Rock.—*M. F. Strong*, L. B. Brown, Jno. Gilrece, F. C. Ballard, Wm. Willliams, *J. T. Hawkins*, A. J. Hollday, Wm. Ivy, I. N. Hollday, *W. R. R. Duncan*, M. N. Neal, J. C. Coulter, D. C. Coulter, Elsie Whitemore, Ora Madison.

Louisiana.—*D. S. Sloan*, M. F. Robinson, *J. J. Obee*, Robert Broussard, *J. O. Brown*, F. C. Whitlock, C. F. James, *H. Christopher*, *T. J. Johnson*, W. H. Cato, *Bertha Griffin*, Mrs. H. A. Griffin, *C. C. Landry*, S. Jackson, W. B. Derrick, *N. Randolph*, P. Jones, C. Richardson.

Mississippi, Upper.—*W. H. Smith*, L. E. Taylor, Tabatha Hawkins, Minnie Evans, Emma Green, Ned Spell, *A. Reid*, E. R. Franklin, W. M. Humphrey, C. A. Cousin, Annie Tolns, *E. H. Langston*, M. E. Gunsby, S. W. Jackson, *D. D. Boone*, *H. B. Hart*, H. M. Miller, *D. W. Tolbert*, *L. F. White*, B. F. Davis, *A. J. McNair*, B. Bennett, *A. Reid*, H. White, F. H. Weatherly.

South Carolina.—*W. B. Stevens*, *G. W. Cooper*, W. C. Singletary, *L. G. Gregg*, N. R. Johnson, *R. A. Thomas*, *E. E. Frierson*, I. H. Fulton, 13 annual subscribers. *R. A. Cottingham*, Ned Agnie, *I. H. Fulton*, 11 annual subscribers. *J. S. Thomas*, E. L. McRae, S. D. McCallum, John Cooke, A. Davis, J. H. Spears.

Tennessee-East.—*M. B. Jolie*, J. M. *Lyte*, A. H. Stewart, *E. D. Townes*.

Texas-West.—*F. Willis*, *A. Parham*, A. L. Davis, *B. McDaniel*, W. Gabriel, James Gabriel, *James Hants*, G. F. Smith, *E. L. Jackson*, R. Perkins, *Grace Nashville*, *J. H. Swann*, William Crups, George Moore, E. Garrett, A. C. Wilson, D. Marshall, *E. A. Bennette*, *A. T. Jackson*, Jennie Mask.

Washington.—*J. E. A. Johns*, Emma Waples.

Honor Roll

I. H. Fulton, J. H. Swann, J. S. Todd, J. S. Thomas, W. R. R. Duncan, J. T. Hawkins, J. S. Stripling, A. Reid, M. F. Strong, C. W. Prothro, E. A. White, J. L. Augustus.

Crescent City Notes

Mrs. Mary Ellis, one of the leading members of Haven Church, who accidently fell from the Jackson street car a few days ago and was badly hurt, is somewhat improved, tho still suffering greatly.

WILLIAMS CHURCH.—The fourth Sunday in September, the 26th., was our Third Quarterly Sunday. It was truly a great day with us. At 11 a. m. Editor R. E. Jones, of the SOUTHWESTERN, preached. At night our District Superintendent, Dr. B. Mack Hubbard, preached a great sermon. October 3rd we were glad to have with us the Rev. P. N. Clark, District Superintendent, Lake Charles District, who delivered a strong, helpful sermon and assisted the pastor in administering the Sacrament to nearly 100 members. Just after the service an itemized report was presented of the concert given a few weeks ago by the Stuard Sisters, through the secretary, A. Howard. Amount raised, $65.90. This concert was under the management of Miss S. A. E. Brazley. It was a success in every respect and much credit is due Miss Brazley for her untiring labor for the church.—J. O. Richards, Pastor.

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Gleanings from the Field

LOUISIANA

Thibodaux.—At a late hour on the night of September 8th a band of members and friends of Calvary Methodist Episcopal Church, led by our faithful class leader, Bro. Sidney Allen, and assistant snperintendent, Mrs. Josephine Baston, entered the parsonage of their beloved pastor, the Rev. W. H. Jones, and brought many choice pounds, together with other things.—W. H. Jones, Pastor.

Jennings.—On the 8th of September, the members and friends of the Jennings Church, under the leadership of Sister Mary Allen, surprised their pastor, M. R. Walker, with a handsome purse. The pastor takes this way in expressing his thanks for their appreciation.—M. R. Walker, Pastor.

Clinton.—I take this method of thanking Sister Arzella Campbell and band of King's Daughters and Sons for $5.00 and Steward Sisters for 60 cents and the members and friends for 95 cents for a coat and vest for the District Conference. I also thank the Steward Sisters for reception given in honor of my mother-in-law, Themia Parker, on her return back home to Napoleonville, La., September 1, 1909. —J. A. Landry.

Pineville.—The Third Quarterly Conferenco was held by the Rev. J. J. Obee, the District Superintondent, September 4. The reports were all in due form. The Superintendent preached a most excellent sermon to an appreciative audience. Collection amounted to $23.00. Paid the District Superintendent in full. Poace and harmony prevail and the good work goes on.—H. J. Wright.

MISSISSIPPI

Caledonia Ct.—The Ladies' Aid Society of Brown Lee Chapel, on Saturday, September 11th, under the leadership of the President, Mrs. Lucy Guyton, gave a picnic and raised quite $45.00 for the purpose of rebuilding their church. We are to raise one hundred and fifty dollars and the sisters say they are going to raise one hundred dollars of this amount. The members of the circult are striving hard to raise every cent they awe their pastor. Pray for us.—G. W. Baker, Pastor.

Shelby.—Our third quarterly conference convened in Wesley Chapel, Mound Bayou, Miss., the Rev. Bro. G. Orange presiding in the absence of the District Superintendent. Bro. Orange preached three good sermons on Sunday. We raised our claims for District Superintendent, which is $16; $9.00 for pastor. Paid pastor during the quarter, $94.00. We have raised our claims this year more easy than any previous year. Bro. C. W. Evans is the right man in the right place. He has gotten more life in this work than it has ever had.—T. S. Walker, Reporter.

Holly Springs.—I take this opportunity to thank and give praise to the officers and good people of this charge for $75.00, Sunday September 5.—W. H. Gillum, Pastor.

Lumberton.—The third quarterly conference convened August 28-29, the Rev. D. Ray acting as District Superintendent. On Snnday, at 3:00 o'clock p. m., the Rev. Ray preached to a large audience and at 8:00 o'clock p. m., he preached to a crowded church at Poplarville. All seemed to enjoy the sermon and were delighted to have Bro. Ray with them. Paid pastor up to date, $115.68 and Superintendent $15.00; total $130.68.—W. McNeil, Pastor.

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TEXAS

Flox.—Africa Diamond Jubilee, given by the Rev. S. L. Hackett, Sept. 3-5, at Matthew Chapel, has broken the record on the Shiro Circuit. We had a splendid time. Programme on works of missionaries in Africa, was nicely rendered. A splendid lectnre was delivered to a crowded house, on Saturday night, by the Rev. D. A. Runnels. Raised for all purposes $22.00. Rev. Runnels is an energetic church worker and his visit to Shiro Circuit is highly appreciated by all.—P. L. McCowen.

Texarkana.—On the first Sunday in August, 1909, Prof. R. E. Brown, of Wiley University, Marshall, Texas, was with us, and gave us one of his masterpieces, which was a treat to all. After the lecture was over a great financial battle took place and when the white flag was raised $105 was left with which to cancel pressing obligations. "Little Trinity" is still on the upward march. Church painted inside and out. Carpet on floor, electric lights put in, two new towers built, one set of fine curved pews, oak finished, one fine Epworth organ, parsonage and fence painted, membership increased from 81 to 125. Benevolent collections increased from $56 to $123. The above is all paid for except a few dollars which will be paid in a few days. Total cost, $982.00.—E. H. Holden, Pastor.

Leona.—On August, the 20, our Normal School, after a period of five wecks' duration, came to a close. Late in the evening, after all classes were through, refreshments were then served to a crowded house, and a good time was enjoyed by all present. The writer and District Superitendent Fuller were especially invited. On Saturday our quarterly conference was held at Two-mile Churcb. Reports showed marked improvement along almost all lines. As we were in the midst of a glorious revival, the spiritual tide was very high, therefore Sunday was a great day. Paid District Superintendent, $27.00. At the request of the Rev. Fuller the whole church unanimously consented to give the pastor a two weeks' vacation to visit the Navasota District Conference and other points as he had labored so very earnestly all the year. An after collection was then lifted for the pastor. Many thanks to these good people for this vacation.—G. W. Carter, Pastor.

Jasper Circuit.—Our third quarterly conference was held September 11 and 12, Dr. W. Hartley Jackson, District Superintendent, presiding. The Rev. E. D. Blackwell, our beloved pastor, had everything in good shape. Dr. Jackson preached the dedicatory sermon of Neely Grove Methodist Episcopal Church. Its beautiful edifice, 40x30 feet, was completed at a cost of $600. The Rev. Blackwell has broke the record of any pastor that ever labored here; in two years he has added 84 members to the church and built this fine church. He has raised more for the benevolent causes than any of his predecessors. He is beloved by this whole community. Paid District Superintendent $13.15; pastor, $40.65. The Rev. Blackwell never forgets to say a word for the Southwestern.—A. J. Beaty.



The Tenderfoot Farmer

It was one of these experimental farmers, who put green spectacles on his cow and fed her shavings. His theory was that it didn't matter what the cow ate so long as she was fed. The questions of digestion and nourishment had not entered into his calculations.

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INQUIRY.

We belonged to a white man in slavery time by the name of James Stone in Bourbon Co., Kentucky. My mother's name was Lydia Stone. She had two sons by the names of George Redman and Dan Redman, and two daughters by the names of Jane Stone and Fannie Stone. My name was Molly Bell Stone. I married a man about twenty years ago, before I left Kentucky by the name of Wash Paston. My name now is Molly Belle Culley. Any information about my mother, Lydia Stone, or my two brothers, George and Dan Redman, or my two sisters, Jane and Fannie Stone, will be highly appreciated by me.—Molly B. Culley, Marshall, Saline Co., Mo.

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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

SINSLEY.—Richard Sinsley died September 7, 1909, at Clinton, Louisiana, in the full triumph of faith. He was one of the old time local preachers of Mt. Zion Methodist Episcopal Church, and teacher in the Sunday School; also a trustee. Bro. Sinsley was loved by white and black. His place in the church will be hard to fill. He has been in the cause of Christ for 39 years, age 61 years. He was a member of Fidelity Lodge No. 34, of the K. of P's. for 24 yeare of Clinton, La. He leaves a wife, four boys, three girls, a host of members and friends to mourn. The funeral was attended by the Rev. H. C. Gair, of Wilson Methodist Episcopal Church and pastor and writer, the Rev. William Nelor.—J. A. Landry.

DOTSON.—A. V. Dotson, age 31 years, beloved wife of the Rev. J. E. Dotson, pastor of Mt. Zion Methodist Episcopal Church, Charlestown, W. Va., after an illness of more than two years, departed with life in great peace at 4:10 p. m., Friday, September 3, 1909. She said like Job, that she was willing to wait her appointed time until her change had come. Sunday, August 22, her husband administered to her the sacrament of the Lord's Supper, during which time ehe became exceedingly happy and in the quiet of that hour as her husband concluded the sacramental rights with a prayer, she exclaimed, "My work is done." Friday, just a half hour before ehe died she called her sister and husband to her bedside and thanked them for being patient with her during her illnese and said, "God bless you all," and without a murmur she quietly sank into her last sleep. She leaves a husband, two children, two sisters and a brother to mourn. The funeral service was held ot the Union Street Methodist Episcopal Church, Westminster, Md., the home of the deceased. A very impressive eervice was conducted by Bro. Dotson's District Superintendent, Dr. S. R. Hughes, of the Stanton District, assisted by the pastor, the Rev. Jas. D. Browne. The Reve. A. G. Newman, P. G. Walker and Jas. I. Uwen. Her remaine were laid in the Elleworth Cemetery.

TERRELL.—Elia Terrell, widow of the Rev. Terrell, who passed from labor to reward three years ago, finished her career on earth, and met her husband in the sweet beyond at Weet Point, Mississippi, September 7. Sister Terrell was not sick but a few days, but the best of it all was, ehe died at her post having labored in the revival to the last. Her funeral was preached by the pastor and District Superintendent, F. H. Henry.—J. W. Byrd.

SHELTON.—Henry Shelton, a local preacher of the Methodist Episcopal Church, Brenham, Tex., died September 8, 1909. He wae born in Brenham, Texae, Washington County, December 18, 1881, and was 27 years, 8 monthe and 20 days of age. He was kind to everybody and one of the best church workers of the town. He was an exhotter for one year, one week before he died. The District Conference at Navosota granted him local license. He was true to his church, true to his Lodge and true to his friends. He iingered but seven days. His pastor, the Rev. B. R. Booker, was with him during his ilincss. The Rev. F. Parker and the Rev. S. A. Kelly, of Hempstead, Texas, together with the seven city pastors, assisted the Rev. B. R. Booker in the funeral service.—B. R. Booker.

FAULKNER.—Little Beulah Faulkner, daughter of the Rev. Aaron Faulkner, our pastor of the Methodist Episcopal Church, Burlingame Circuit, after on illness of a short duration departed this life, September 8, 1909, at the parsonage in Burlingame, Kansas, age 3 years, 10 months and 8 days. She was buricd in Osage City, Konsas. Funeral was conducted by B. F. Swindell. All of the members and friends extend sympathy to the bereaved family.—B. F. Swindell.

JEFFERSON.—Jane Jefferson, of Lumberton, Mississippi, a faithful member of Dudley Chapel Methodist Episcopal Church, passed to the haven of rest, August 3, 1909, at the age of 42 yeare. She was a faithful class leader. Mrs. Jefferson was one of the best members of this church. She stood high in the community; was a loving wife and mother. During her illness she was alwoys cheerful and when the end was near she called for her children and bade them farewell and told them to meet her in heaven. She leaves a husband, seven children and several sisters and brothers. Many relatives and friends and a large number of prominent white citizens of the town were present. The funeral service was conducted by the Rev. Simms of the Baptist Church and pastor.—W. MeNeil.

PERKINS.—The Rev. R. L. Perins, pastor of Langston charge, Guthrie District, Shawnee, Okla., died in full triumph of Christian faith.—W. F. Smith.

BARNES.—St. John's Church. DeSoto, Miss., lost one of its good members, September 21, in the person of Sister S. Barnes. She was a faithful child of God. A mother, father, two brothers, relatives and friends survive her. The funeral was conducted by the Rev. J. E. Webb, the pastor.—T. A. Horne.

ASHFORD. — Martba Ashford, wife of Henry Ashford, died Sept. 12th. She has been a member of the Methodist Episcopal Church for fifteen years. Just before she died she shouted and sang, "I am going home to die no more." She leaves a father, three children, two sisters, three brothers and a host of friende to mourn their loes. The funeral was conducted by the Rev. J. Burton and the Rev. J. M. Nevils. Peace be to her ashes.

LEWIS.—Lizzie Lewis departed this life August 17th at 12 o'clock p. m. She was born in South Carolina in 1833. She was sold as a slave along with her mother in this etate when quite a child. She has been a member of the Methodist Episcopal Church for 40 years. She had a great hope in Christ and never wae ashamed to speak a word for the Lord. Sister Lizzie was the mother of ten children, only one of whom is living. She leaves a son and three grand children to mourn.

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Marriages

HAYS-LEE.—Mr. Martin Hays and Miss Mary E. Lee, of Alexandria, were joined together in holy wedlock at the home of the bride's mother, September 13, in the presence of a select few. Mr. Hays stands well in the community in which he lives. The bride is one of Alexandria's fair girls.—R. C. Worsham officiated.

WRIGHT-CROGMAN.—The Rev. Richard R. Wright, Jr., and Miss Charlotte Crogman were united in marriage, Wednesday, September 8th. The Rev. Wright is the eon of Prof. R. R. Wright, president of the Colored State College in Savannah, Ga. Miss Charlotte Crogman is the daughter of Dr. W. H. Crogman, president of Clark University, Atlanta, Ga. The ceremony was performed by Dr. G. W. Arnold, assisted by Dr. E. W. Lee, President of Morris Brown College; Rev. C. L. Johnson, District Superintendent of the Atlanta District and the Rev. L. H. King, pastor at Newman. The affair was unique in that the four pereons who took part in conducting the ceremony were all former pupils of President Crogman, while President Crogman and President Wright were classmatee, graduating together in the year 1876, and have been life-long friends. The company of 150 persone who gathered at the home of the bride was representative of Atlanta's best people. The large number and choice variety of presents indicated the high esteem in which the young couple and their parents are held. Shortly after the ceremony the happy couple departed for Savannah where they were to spend a week before proceeding to their future home in Philadelphia, Pa.

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IF YOU ARE a wage-earning or crop-raising man or woman—engaged in the constant struggle for an existence—sacrificing your energy and vitality in any line of labor or drudging toil—trying to provide an honest living for yourself and loved ones—daily plodding along a pathway beset with obstacles and discouragement—then you are one of the many thousands that need me and my help. And I will positively help you—freely, generously and substantially help you.

A Wonderful Record

I am the Founder and Grand President of the INTERNATIONAL LIBERTY UNION OF THE WORLD. This is a great world-wide Protective and Co-operative Secret Fraternal Society for Wage-Earners and Crop-Raisers. Seven and one-half years old. Over 550 Subordinate Unions. More than 53,000 memberships. A world of good in a short time. Only society known with a big direct-by-mail membership. Biggest benefits. Strongest protection. Helps advance conditions of members. Uplifts crop-raisers. Emancipates the downcast and despairing. Upholds the distressed and death-stricken home. Relieves the needs of members. Nowhere in the whole world is there another society like this.

No Other Order Like This

Compare these many benefits—no other society can give you so much for so little cost Men and women admitted equally Any age from 15 to 60 years. All members pay same rate of monthly tax—no discrimination—each and every one pays same "flat rate" from acceptance till death—no other society known does this. Our jurisdiction the WHOLE WORLD. Death benefits keep getting higher all the time—$25.00 to $500.00—always going up—while monthly dues remain the same. Children's benefits $5 and $10.00. Beneficiaries benefits $25.00. Buy your groceries and supplies from warehouse at wholesale prices. Sell your crop through the warehouse at highest market price—cut out the robbing speculators. The great UNION JOURNAL Magazine furnished each member without additional cost. Beautiful Certificate to every member. Real black leather card-case and world-wide recognized Membership Card free to each member. Wage-earners helped to get better conditions. Many other big benefits—the half has not been told. Members are recognized as Brothers and Sisters anywhere—wherever they go. Also, each member may buy stock in the order—those taking 100 shares get a full-paid life membership. I never have to pay any more dues as long as they live.

Investigate This Splendid Fraternity

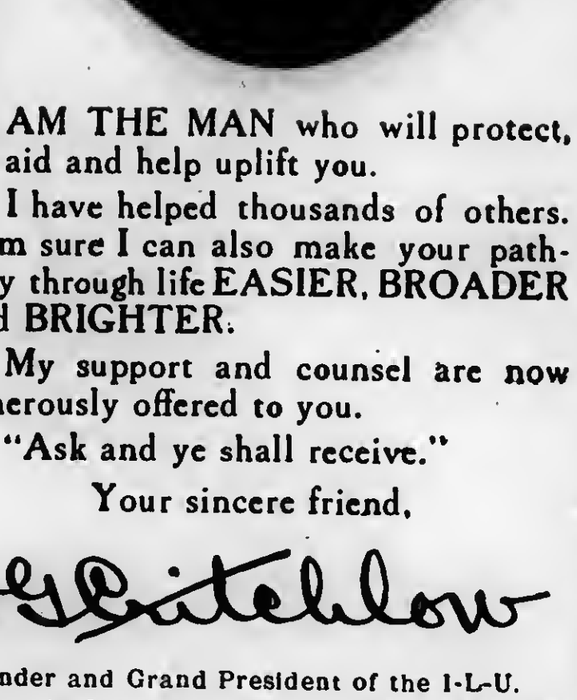
No matter where you live or what your occupation, whether married or single, it will be greatly to your advantage to belong to this grand society. Boys and girls, men and women, from 15 to 60 years, all are welcome. No discrimination as to politics, nationality, color or religion. All will find this the most beneficial institution in existence today. Parents and children both join. Beautiful ritualistic work. Full ceremony Two classes of membership—one is direct-by-mail with the Home Office in Dayton, Ohio—the other in Subordinate Unions in the Home Community. Grand secret work—entirely different from all other societies. Impossible to tell all here. You must get complete information by mail—furnished free for the asking.

Embrace This Great Opportunity

Thousands and thousands of people now know me and bless my name Some of them are your people, people you know or have heard of—people living in your state. They are following my lead and reaping the benefits every day—yes every hour—of the great things that my Society has done for them.

I will satisfy you that I am responsible, honest and in every way worthy of your full and complete confidence—that I am able to do for you all that I claim and more. I hold an official charter from the Government of Ohio which authorizes me to help you in every way that I can.

Don't turn a deaf ear to my message or close your eyes in the presence of this great opportunity. Think of your condition and that of your family. Think how anxious I am to make life brighter and easier for you—and write to me at once for my complete plan and offer to you. It is all yours, together with my new book of self-help—just for the asking. ACT QUICK AND GET MY NEW BOOK FREE.



I AM THE MAN who will protect, aid and help uplift you.

I have helped thousands of others. I am sure I can also make your pathway through life EASIER, BROADER and BRIGHTER.

My support and counsel are now generously offered to you.

"Ask and ye shall receive."

Your sincere friend,

W. G. Critchlow

Founder and Grand President of the I-L-U.
Editor-in-Chief UNION JOURNAL Magazine.

Deputies Wanted

We want an honest and hustling COLORED MAN AND WOMAN in each neighborhood to become our DEPUTY and solicit members.

No experience needed. WE TEACH YOU HOW.

Pleasant and easy work. Makes you a LEADER. You have a good time mingling with the people while making money for yourself.

Advances your social standing and prominence in the community.

Liberal pay for each member secured.

Soliciting outfit furnished free. Also a beautiful lithographed COMMISSION-OF-AUTHORITY and full instructions. No trouble to "make good" with our new plan.

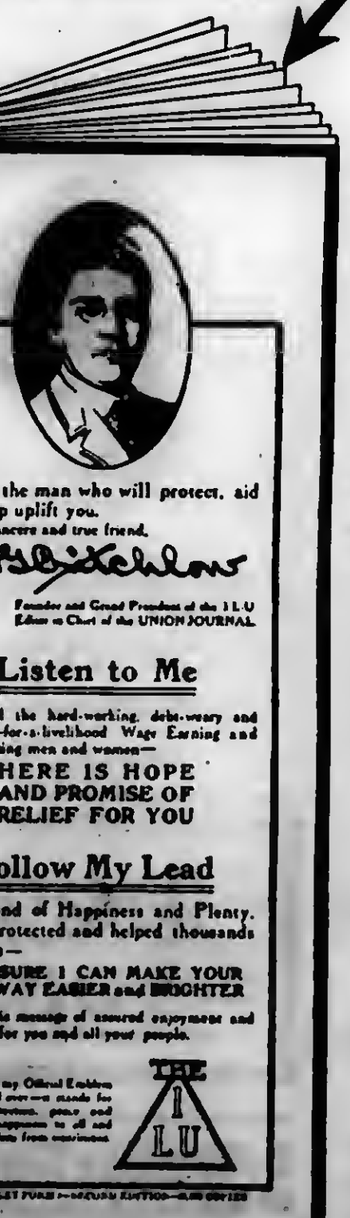
Easy to get members. No other Society in the WHOLE WORLD like this. Nobody else to talk against. Have entire field to yourself. WE HELP YOU CONSTANTLY.

We write you an exclusive DISTRICT CONTRACT. No other I-L-U Deputy can work in your District.

WORK ENTIRE TIME OR ONLY DURING YOUR SPARE HOURS—Just as you choose.

Make lots of money. WEAR GOOD CLOTHES. Always nice to jingle the coin in your pocket. Looked up to as a GREAT ONE by your friends.

Be the first one to write and get this position for your neighborhood. Don't let anyone else beat you. ACT QUICK.



This is the Book

My message of Hope and Encouragement to the thousands of work-weary, worried and struggling Laboring Men and Women, EVERYWHERE.

THIS BOOK

Tells all about the International Liberty Union--

Points the way to freedom from Worry, Toil and the deep bitterness of life's Drudgery--

Explains How and Why this splendid Secret and Protective Order will Help and Benefit you--

Don't shun this great Opportunity--

Learn how to get ahead in life--

This is the chance of your lifetime--

Get this great book NOW--

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FILL IN BLANKS BELOW. PUT IN ENVELOPE AND DROP IN MAIL

To the Hon. W. G. Critchlow, Dayton, Ohio, 217 I-L-U Building.
Founder and Grand President of the International Liberty Union.

Kind Sir.—

I have read your advertisement and wish to receive your help in getting ahead in life. I am very anxious to better my condition and increase my earnings. I am a strong believer that "In Union There Is Strength."

Please show me how to become a member of your wonderful International Liberty Union. I do not promise that I will join, but I will read all the printed matter you send me and will consider same carefully. I am not to be under obligations to you, but I promise that if you will send me your big book FREE OF COST TO ME, also the other circulars explaining the many benefits of membership in the I-L-U. that I will read them carefully and think over the question of joining.

My full name is ..... (Write plainly)

My P. O., R. F. D. or St. Address is ..... (Write plainly)

Town ..... County ..... State .....

Also state if you wish to apply for the position of DISTRICT DEPUTY of the I-L-U for your neighborhood ..... (Yes or No.)

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ROBERT E. JONES, Editor
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THE UNSEEN NEGRO

We often pass by, unknowingly, examples of success among the Negroes which, if known, would put at rest many of our misgivings. One of the unmistakable evidences of progress among Negroes is that here and there are notable and worthy characters of which the general public does not hear. The class is large and on the increase. Thirty years ago an educated Negro was a rarity and was known throughout the country. We no longer refer to the cultured Negro as individuals but as a class. But the progress of the Negro is not all to be found in what is known as the upper strata. The entire ocean's level of the race's life is being lifted.

The public passes by a train porter as an ordinary man with no aspirations and ideals beyond those which fit him for his menial position. Just the other day we enjoyed a conversation with a porter on the Southern Railway, between Washington and Charlotte. A very congenial and likeable man he is. Inquiring concerning his family we learned that he had one daughter in Hartshorn College and another who would soon complete the High School course. Further questions revealed the fact that he owned a small fruit orchard and vineyard. Meeting him on another trip and continuing the conversation, inadvertently he let it drop that he was utilizing his spare moments in reading. And upon a direct question he answered that he had bought recently Cooper's works and had read to that date six volumes. We confess that the atmosphere of this man—his ideals, his vision and his thinking, are more than the public would ordinarily credit to one in his position. But this is an indication of the gradual upward move of the Negro race. We heard recently of hotel waiters spending an evening in a debate of the Fifteenth Amendment, whether its passage was justifiable or not.

There comes a time, no doubt, when our friends read so much of the crime, the misdoing, and the life of the worthless Negro, that they question, whether, after all, the help that the Negro has received has been worth while. They ask, does it pay? If they could see and enjoy the culture of Negro homes as it has been our pleasure on a recent trip, where there is all the refinement that one would find among the same grade of people of any race, they would conclude that returns amply justified the expenditure. Could our friends know the real worth, not only of the few leaders whose achievements are exploited in the newspapers, but of the untinseled and pure gold character of the men and women in the lowly walks of life there would be no discouragement but a redoubled determination to push vigorously the solution of the problem which God has placed upon the American Nation.

Too often the Negro before the public is a man without a home and without a job. He has nothing else to do but exploit his worthlessness and his meanness. He furnishes amusement for the courts and population for the jails. There is a Negro hid from view who has deep down in his soul resolved to make the most out of life, and has determined by his own boot straps to lift himself out of poverty and ignorance into a larger and better life. In forming an estimate of the progress of the Negro no superficial view must be taken; no prejudicial statement must be accepted. If one lived among the Negroes he would no doubt come in contact with bad men and bad women, characters who are disappointing; no doubt there would be a disappointment among those of whom much is expected. And yet this is true of all races, but an intimate knowledge would reveal a sufficient quota of the Negro population earnestly striving night and day, in heart and in soul, within and without for the higher and better life.

OUR SUNDAY SCHOOL ENROLLMENT

He who minimizes the importance of the Sunday School and its relation to the Church proves himself to be at once unfamiliar with the causes which have led the Church to its present numerical strength and spiritual power. The Sunday School is no longer an experiment. Its permanency is assured. It has won its permanent place in the life of the Church because of what it has meant to the Church, both in increasing its spiritual life and adding to its numbers. Wherever the Sunday School attains to its legitimate growth its membership equals or exceeds the Church membership. And this is true in many cases. In some cases the Sunday School membership exceeds that of the Church membership. For an instance: the Baltimore Conference has a Church membership of 54,627, and a Sunday School membership of 58,049.

The California Conference has a Church membership of 22,098 and the Sunday School enrollment is 24,003.

We are alarmed when we begin to study the figures of our Colored Conferences on this subject. The Sunday School membership enrollment is more than 100,000 less than the Church membership. This table that follows is taken from the Year Book of the Board of Sunday Schools for the year 1908. The study of these figures should set us to thinking. What is the cause? Where is the more than one hundred thousand children who ought to be in our Sunday Schools?

Conference	Scholars	Ch. Members
Atlanta	9,854	15,790
Central Alabama	7,287	12,673
Central Missouri	3,799	7,668
Delaware	19,634	24,039
East Tennessee	4,492	5,212
Florida	3,918	4,971
Lexington	6,930	11,941
Lincoln	1,981	2,504
Little Rock	4,292	6,148
Louisiana	11,169	16,444
Mississippi	13,987	24,010
North Carolina	9,489	11,056
Savannah	4,990	8,473
South Carolina	27,967	53,481
S. Florida Mission	744	876
Tennessee	6,055	9,549
Texas	9,638	14,678
Upper Mississippi	12,535	23,841
Washington	22,576	31,082
West Texas	7,309	12,554
Total	188,646	296,990

We heard it alleged, recently, by one of our Bishops that our Negro membership is not growing as fast as it should. May not this lack of interest in the Sunday school be the reason?

In some of our Conferences will be seen that the Sunday school enrollment is not more than half as large as the Church membership. When all has been said this poor showing in Sunday school enrollment must be charged to the parents, for there is no lack of children among us. The supply is plentiful. It is the purest sort of folly for the parents to be in the church shouting and enjoying the services when their children are on the green playing baseball or running wild on the Sabbath day. This is almost an unpardonable sin. Certainly it is a fault that demands immediate correction. The future of the Negro undoubtedly depends upon the life of the generations that are coming on, and of all people our people are those who should give themselves without stint and reservation to the development of the young life of the race to the end that the race in the future may come to its own in moral and spiritual life. Brethren, here is a subject that demands serious thinking and the rectifying of this evil shall call for heroic effort.

No church can hope for permanent growth that does not have a thriving Sunday School. The pastor should lay heavily upon the parents the responsibility that devolves upon them to see to it that their children are each Sunday in the Sabbath school. The pastor loses a great opportunity when he does not cultivate the child life of his Church. Bishop McDowell in taking exception to a German newspaper correspondent who declared that Theodore Roosevelt, during his presidency of the United States, had made the battleship the symbol of modern civilization, said:

"If one were choosing a single item which could be said to have become the symbol of modern civilization in America, he would not name an engine of destruction. With a pretty full knowledge of all the features which go to make up our rich and complex civilization, I venture to say that in America, and especially in better America, the child is the symbol of modern civilization. It is in the interest of the child that we spend our enormous sums for education. It is because the child is important that the perfectly tremendous forces of school and home and church are united and active as they never were before. The Master of the modern world has once more set a child in our midst and has declared to us that 'of such is the kingdom of heaven.'"

A SENSIBLE STATEMENT ON THE RACE QUESTION

One of the strongest and at the same time one of the most optimistic statements on the race question is the introduction to Miss Mary Helm's book, "The Upward Path," by Dr. John E. White, pastor First Baptist Church, Atlanta, Georgia. Let him who thinks that the help that the Negro has received has not been worth while and misapplied read this statement and be encouraged. Let him who thinks the task of the Negro's uplift impossible read and find reasons for facing the problem with renewed vigor. Let the Negro read this statement and thank God for the man and utterance and more one.

In Dr. White's introduction to "The Upward Path" he says:

"The longest distance ever traveled by a race in just three hundred years was from Jungle in Africa to Highway in American civilization. The American Negro has made that journey. Whatever remains unattained and difficult, whatever the remaining gap from the front rank as races stand at the opening of the twentieth century, that fact is unchallengeable, that distinction for the Negro is secure.

"It has been a peculiar pilgrimage, the strangest in the annals of history. It can scarcely be reckoned a pilgrimage as we are used to speak of other great human movements outward and upward. Stage by stage from tribal slavery in Africa, to commercial bondage in the slave-ships, to the feudal serfdom of the South, and then to sudden emancipation, and then to a dazzling day of citizenship in a republic, the Negro came, always thrust on by forces he did not originate and over which he had no control.

"One may question if the three hundred years of such swift and unanticipated changes, and so marked by dramatic pressures, does not place the Negro's progress outside the category of evolution entirely. Environment is the word that explains what we see, and providence is the only word that indicates the inscrutable forces at work back of it all.

"To some sympathetic students the fact that the Negro's progress has come to him so largely without his own initiative has not been

(Continued on Page 8.)

Our Foremost Churchmen in Liberia

By Mr. Emmett J. Scott, United States Commissioner to Liberia

I learn that Bishop Isaiah B. Scott, and Hon. Ernest Lyon, American Minister and Consul-General to Liberia, are en route to America on the "Graf Waldersee" of the Hamburg-American Line. Bishop Scott coming to help in connection with the Diamond Jubilee of African Missions, and the latter upon leave of absence granted by the State Department at Washington.

The information hastens an intention I have had ever since my return to the United States last July to send to the SOUTHWESTERN an appreciative word respecting these two, truly great men.

It was my good fortune in April to go to Liberia as a member of the American Commmission to study conditions in that country. You have been good enough to reprint from the New York *Independent* an article contributed by me to that journal bearing upon the visit of the Commission to Liberia, and I shall not, for that reason, duplicate the expressions of that article.

It is generally known that the American Minister at Liberia is a member of the Methodist Episcopal Church, and your readers because of that may have especial interest in his career. As the Dean of the Diplomatic Corps, as well as the representative of American Government, I was thrown much with him. I could not help appreciating to the fullest his splendid ability, his superior grasp of Liberian problems, and his unselfish interest in the preservation of the integrity of the Little Black Republic on the shores of the West Coast of Africa.

Bishop I. B. Scott, for so many years, my warm, cordial friend, my counselor and helper in so many ways, for so many years, has his official residence in Monrovia, the capital of the Republic. It was a great satisfaction to meet him away out "on the outskirts of civilization." His presence in Liberia during the visit of the Commission was helpful beyond measure, and in ways that cannot here be detailed. His genial personality, his "uncommon common sense," his tactfulness and delightful charm of manner made the deepest impression upon my fellow Commissioners, and the attachees of the Commission.

Bishop Scott and Dr. Lyon were invited by the captains of the two U. S. Cruisers, "Salem" and "Birmingham," to have luncheon on board the ships a number of times and received every courtesy possible from these high-toned gentlement representing the Navy of the United States. Diplomatic reserve and regard for the privacies of personal conversation forbid any quotation of remarks from these gentlemen, but it will not be amiss for me to say that the contact of Bishop Scott and Minister Lyon with the members of the Commission, and the officers of the two visiting cruisers, was wholly destructive of any preconceived racial prejudices, and helped much to make for the race generally an impression which it is well to have had made in our behalf.

As a loyal Methodist myself I wanted to say this word regarding these great men of our Church. In closing I cannot forbear urging the warmest support possible of all of the work being done in Liberia under the auspices of the Church.

Dr. J. H. Reed, his loyal wife, Mr. Walker, and their helpers in the College of West Africa, are giving themselves unselfishly under the beneficent guidance of the beloved Bishop to help forward the cause of Christ in far off Africa, and they deserve the help, the encouragement and the earnest prayers of those of us who remain behind, in the midst of a proud civilization; we cannot do too much for them and I hope that Bishop Scott's efforts of whatever kind, and his appeals whenever made, may continue to recieve the support of the Church generally. What a satisfaction it is to have great men as Bishop Scott and Dr. Lyon representing the Church, and the Race, in the Twentieth Century effort to liberate Liberia (as a part of Africa) from the ignorance which now encompasses it!

Tuskegee Institute, October 5, 1909.

The Relation of a Pastor's Wife to the People of His Charge

By Mrs. Annie B. Holliday

The pastor's wife as I understand it sustains the same relation to the people of his charge as that of the pastor himself. She may have to perform some of his duties in a little different way, but when we consider her sacred relation to the people of his charge we are forced to conclude that their relation to the people are identically the same. The pastor is truly the spiritual father. His wife is the spiritual mother to the people of his charge. The pastor preaches the gospel from the pulpit, and executes the law of his church, his wife councils among the people and with her Godly precepts and examples exhorts the people to sustain the law of the church. If the father and mother desire to raise up a happy and prosperous family of children and have them to love and respect them and do them honorable and respectable service in life, that father and mother must live in the same house together where they can reason, plan and council one with the other in order that their children may be able to see and know for themselves that there is a oneness of effort and purpose on the part of their parents and thereby secure real confidence of their children. Without this confidence the father and mother will never be able to properly govern their children. It is also very essential that the pastor and his wife live together within the bounds of their own charge where the people may see and know them in their home life and where the pastor and his wife can set forth wholesome examples such as becometh spiritual leaders of the people. No pastor can be of the greatest good to the people if he is not in a position to improve the home life of his people and the only sure way for him to do so is by example first and then by precepts. There is no father and mother who can properly raise their children with the mother and children living in one town and the father in another. It is reasonable to suppose that the children will virtually loose respect for one or the other of them. And there is no pastor who can successfully build up the people of his charge as the good Lord would have him do, with his wife in a charge other than her own. The people will naturally loose respect and interest in and for one or the other of them. The pastor must have the most earnest cooperation of his wife in his charge in order that he may be able to secure the necessary confidence of his people and thereby loving peace, happiness, and prosperity among his people. No mother can successfully perform the duties that she justly owes to her husband and the people of his charge who refuses to live with him among the people that he is called to serve. The pastor's wife is a moral, social and spiritual model for the people by virtue of her position. If the wife would make straight and easy the way of her husband who is to break the bread of life to the people, she must come into social touch with the people as the mother with her children. She must labor among the people and with the people that she may assist her husband in his effort to better the moral, social and spiritual condition of the people. If she fails to do this she will prove to be more of a hindrance to her husband than a help. In the first place no woman should consent to become the wife of a minister of the Gospel until she is satisfied that she will willingly follow him and live with him and live with him among the people to whom he may be sent and help him to lift up the people of his charge. Show me a pastor who is a married man who is serving his charge with his charge in one part of the country and his wife in another and he having to stay alone in the parsonage, or left to loaf around from house to house, staying with first one family and then another, or boarding out with some member or friend and run to his charge on Saturday evening or Sunday morning and go back home Sunday evening and Monday morning and I will show you a pastor in the person of that same preacher, who is having a hard time and is complaining of the indifference and short comings of the people. Such a pastor will prove after all to be a figurehead and an absolute failure in the ministry. No matter how many schools he may have graduated from he cannot fully succeed without his wife living with him on his work. The pastor has a hard enough time in this age of criticism with his wife to help and protect him but when he undertakes to do his work and leave his wife behind him he may as well call for his pen and write upon the pages of his memorandum with indelible ink FAILURE. The woman who marries a minister and leaves him to go out alone for miles away to hold a charge and to meet with the different and delicate problems that naturally present themselves to the pastor in this critical age is simply helping his enemies to drive her husband to the wall. The pastor's wife is to assist the good people of his charge to take care of him and preserve his good name from the evil sayings of his enemies or those who would seek his downfall.

The pastor's wife is a laborer together with him and the people of his charge in their effort to establish righteousness and to bring poor sinners to the blessed Saviour. She should be approachable and tactful. She cannot afford to be indifferent as to the general welfare of the people of the charge but should show herself actively interested in both home and church life of the people.

But there is another view point and one which we should consider in this subject. The people of the charge are her spiritual children, they should love and respect her. They should never do or say any thing that would mar her happiness, or weaken her confidence in them. They should constantly visit her with words of encouragement and with deeds f kindness, for be it remembered that after all her life is a life of great sacrifice and toil and if she is successful in being to the people all that her relation to them demands they must show to her by precept and example that her labors with and among them is at least appreciated. Should the people prov themselves to be indifferent, ungrateful and rebellious she should be the more determined to stand for the right and side by side with her husband, "Watch and fight and pray, the battle ne'er give over." She must remember that "right is right since God is God and right some day must win."

The pastor's wife is truly pastor number two and should share with him all of the burdens and comforts from the hands of the people that may be given him, and she should also share with him all of the hardships and disadvantages that come to him from the people of her charge.

Judge by Merit

By C. H. Wetherbe

One's judgment of a person should always be based upon his merits, rather than upon certain incidental characteristics. We ought to ascertain one's true qualities of mind and heart, and if we find them worthy of our confidence and support, we should duly honor that one, regardless of his birth, family, and social standing. So it should be in reference to one's ability and works. No degree of prejudice should be allowed by us to reflect unfavorably upon that person. If his work be meritorious, whatever may be its character or class, we should give full weight to its worth. We may have had a measure of prejudice against the person, and because of this we may be naturallly inclined to disparage and ignore his work. This is unfair. It is an injustice to the person. And yet there are some good people who judge certain ones by their own prejudice against them, or dislike of them, however good and useful their work may be, and not by the true merits of their work. A literary friend of mine, a young man of bright talent, and who for several years has been a proof reader for prominent daily papers, in the course of our correspondence told me of an incident which occurred ten or eleven years ago in connection with himself and the editor of a Boston religious paper. My friend did literary work in that office for three years. The editor was an elderly man, and was widely known as a preacher and lecturer. He is now dead. My friend wrote for other papers to a considerable extent, a number of his articles being used as editorials, and several others had a nom de plume attached to them. In the meantime he wrote a few articles for the paper with which he was connected, but the editor would not use them. Why he did not, my friend did not know positively; but he did know that the editor copied a number of his articles from other papers, which bore a fictitious signature. Of course, my friend was both gratified and amused by this thing. That editor did not judge the young man's work upon its real merit when he knew that it was his effort, yet he did recognize its merit when he supposed that some one else was its author. Judge not others upon such a basis.—

Liberia-- A Study--V

By the Rev. Alexander P. Camphor, D. D., President Central Alabama College, Mason City, Birmingham, Alabama

II. COLONIAL ADMINISTRATION.

Paternal Control by the American Colonization Socity

In the early days the colony really had no civil government and perhaps it is not altogether surprising that the agents were sometimes charged with being oppressive and the colonists in turn were taxed with insubordination. In time the trouble grew to a condition bordering on munity. There was more or less dissatisfaction over the distribution of lands and some of the agents were decidedly *persona non grata,* to the colonists.

The government attaches who were sent to look after the "Elizabeth" Expedition were under strict instructions not to interfere with the affairs of the colony. Neither were the agents of the Society given the right to establish any form of government, and the deed of session under which the lands were held did not make the question of government in the least clear. The land was ceded to Captain Stockton and Dr. Ayers, in their personal capacity and not as agent of the American Colonization Society for the benefit of "Certain persons who were desirous of establishing themselves on the Western Coast of Africa." The land never became the property of either the United States or the Society.

Framing the Constitution

Under these conditions it was quite natural to suppose that the Colonists having acquired the land from the natives, also acquired the right to govern it. The Board of Managers of the Society, whether they had any right to do so or not, apparently assumed that the organization held the territory and in 1825 adopted a constitution for the government of the colonists. All persons of legal age were required to take oath of affirmation to support the constitution.

Under the terms of this document, the residents of the community were to be accorded all the rights and privileges enjoyed by the people of the United States. Article 2, provides that the government was to be administered by the Society until such time as it withdrew and left the Colonists to govern themselves. Under this provision the people had no vote in the making or execution of the laws. Unlimited legislative authority was vested in the agents of the Society as was all judicial power. All officials not appointed by the Board of Managers of the Society were appointed by the agents.

The colonist may well be pardoned for failing to fully appreciate the "Spirit of Liberty" that hovered over their camps and settlements. Even the indomitable Ashmun, loyal to his superiors but at the same time sensible of the right of the colonists, strove in vain to repress the strong feeling that showed itself. The effort wrecked his health.

Seeking the Remedy

When the situation became critical, the Society sent out an armed ship in charge of Ralph Randolph Gurley. (Gurley afterwards became Ashmun's biographer. His Life of Ashmun, a book of 395 pages with an appendix of 160 pages is a rare old volume well worth the perusal of the student who is in search of one of the few best sources of Liberia's early history.) The Society gave Gurley carte blanche and told him to use his own judgment in settling the trouble. Meanwhile Ashmun had gone to the Cape Verde Islands in an effort to recuperate. The two met and made the rest of the trip to Cape Mesurado together. On the way they talked it all over with the result that the dissatisfied colonists were somewhat mollified. The outcome of it all was a movement to give the people some voice in their own affairs.

The New Constitution

A new plan was formulated under which the agents sent out by the Society appointed a vice-agent from three candidates selected by the people. This vice-agent also had two councillors and several important committees. The agent still remained at the head of the judiciary but two Justices of the Peace were appointed by him. The Society still held the reins, however, and was the court of last resort in all matters. This constitution was eagerly accepted by the colonists and the improvement in the attitude of the people was instantaneous. Insubordination ceased forthwith and an air of confidence pervaded the entire community: The country began to pick up. Ashmun who at first did not favor this plan, believing that the people were not competent to manage their own affairs, and later a still broader constitution was adopted. It was approved by the Managers as the Constitution of Liberia.

From that time on, Liberian institutions began to shape themselves. In the period from 1830 to 1845 the different state societies began to get their affairs in shape. Several changes of a progressive nature were made in the Constitution so that by the end of that time, Liberia had a legislature which made all the laws subject to a vote by the Society. There was also a governor—Joseph Jenkins Roberts. He served his first term as the people's choice for lieutenant-governor and when Governor Buchanan died in 1841, the Society made Roberts governor.

Thomas Buchanan

One of the dominant spirits of this era was Thomas Buchanan, a cousin of James Buchanan who was President of the United States. Buchanan came out to the colony in 1836, and busied himself in the different settlements until he succeeded Anthony D. Williams as Governor. Soon after Buchanan's appointment a war broke out between the Gora and Dey tribes which eventually resulted in a victory for Goras. Before the conflict was over considerable damage had been done to American settlements.

War With the Natives

Buchanan took the situation in hand and warned the fighting natives that they must cease their fighting. He received an insulting reply and promptly sent out 300 Liberian militia appointing Joseph Jenkins Roberts (brother of Bishop John Wright Roberts) in command. This little force met an army of 700 under a native chief at Heddington on the St. Paul's River. The natives were routed and Roberts marched on the native stronghold. The forests were dense and the cannon had to be left behind. They drove the natives from their own stronghold which was destroyed by the Liberians. This settled the insurrection and also impressed the other native tribes with a wholesome respect for the Liberian army. It was a long time though, before Liberian inland towns recovered from the depradations of the marauders.

Buchanan's Work

Quick to follow up his advantage, Buchanan concluded many treaties with the native chiefs and succeeded in affecting many reforms such as the suppression of tribal wars and the poison ordeal. He also dealt a heavy blow at the slave trade. Buchanan worked hard to develop the agricultural resources of the countr, but met with all manner of set backs.

An Unfortunate Altercation

An unfortunate altercation took place between Governor Buchanan and the Rev. John Seys, Superintendent of the Methodist Mission. The trouble arose over a question of duties on mission goods. The controversy was of such magnitude and bitterness as to disturb the peace and progress of the colony and impair the usefulness of the Mission. This occurrence was the saddest and most unfortunate in the history of the mission. It threatened the very life of Liberian Methodism. From that date interest in the Mission at home waned, and it has with extreme difficulty been able to recover from the paralyzing and death dealing stroke received at that time. Finally Seys was recalled by his Board but returned after the death of Buchanan. For a fuller account of Sey's collision with the Governor see Reid's History of Missions volume 1, pp211-222. Governor Buchanan died at Bassa Cove, September 3, 1841, and there his remains rest in a beautiful grove near the confluence of the Mechlin, St. John's and Benson rivers in Grand Bassa county.

(To Be Continued.)

The Salvation of Our Boys--How Effected

By the Rev. H. W. Tate, D. D.

In our religious activity and the economy of the Church, it is our indispensable duty to earnestly seek the salvation of our boys. Though the promise is to us and our children, the tendency now is to more carefully raise our girls than our boys. The thought of the writer is that the same interest and just as much care in training should be bestowed on the boys as is extended to the girls.

The salvation of humanity is committed to the Church, how well this work is being done can be seen by carefully observing the progress of the religious world. The time for the salvation of a boy is important. Both the teaching of the Bible and experience teach that a boy's religious training and salvation should begin in infancy. Just as soon as a boy can understand temporal things his mind should be taught moral and religious truths. It is a recognized fact that early impressions on a boy's mind are the most lasting. At the embryonic period of the boy's life he should be led to love and fear the Heavenly Father. In simple precept his little mind should be filled with God's moral law, and his duty to his Creator. This is one of the "why's" for the provision of infant membership in our discipline. If the hand that rocks the cradle rules the world is true—that same hand can determine the religious life and destiny of the boys of our race.

But this determination must begin in the boy's earliest days and attend him as he grows. Joseph's life had been fixed in his infancy and it remained in him and was part of himself in his glorious manhood. Such was the case of Samuel, the prophet, and Abraham Lincoln and thousands of others. In infancy the boy is entirely under your control, and at which time you can direct him in the way he should go religiously.

The *influence* of a *religious life* on *our boys* has much to do with his salvation. Our boys are greatly impressed with the sincerity of our lives as Christians. What they see good in the Christian helps them in their desire to be good. There devolves upon the Christian a sacred duty to our boys and that is to set before them a good example of a religious life.

Nothing immoral should be taught a boy. Yet most all the bad our boys have, has been imparted to them by someone. It rests upon the Christians to be good lights in the world for the good and the salvation of our boys.

Who are responsible for the salvation of our boys? The leading duty of parents is to train their offspring not mentally, industriously only, but religiously. Observation shows this duty is being sadly neglected in our race. The neglect is resulting in our boys meeting trouble, and being enrolled on the criminal list of our civil courts. This is accounted for in the fact that we are not making our boys religious enough. Both the temporal and religious welfare of our boys should be carefully guarded by their parents. There is much room for improvement on this line immediately.

Pastors should feel intensely interested in every boy in his charge and any other place he can help a boy be a good man. The preacher's mission in his work is man-making—and his best material is the boy. He should not only make friendship with the girls for good but the boys as well. Great and deep interest in our boys to help the parent make men of them should engage the pastor's attention continuously.

A combined effort between parent and minister to save our boys is needed today. No pastor should hesitate to speak to the boy for his good and labor with him for his salvation. I know a boy who, when he sees me he speaks of his pastor as his friend. He loves him and he will do anything he can for him.

The Christian must have the care of our boys on his heart because of his love for humanity. The Christian should think, weep and pray over the facts which confront us today in the religious condition of our boys. The statistican informs us that only five boys in one hundred are religious and belong to Church. The other ninety-five are in the "big church" going rapidly to ruin and disgrace. The Christian is under obligations to help save the boys to God. The time is on to work for their redemption in our land. We are our boys keeper—religiously.

(*Continued on Page Four*)

The Second Emancipation League

By the Rev. C. A. Tindley, D. D., President

The time is yet to come perhaps when a full explanation of the thought included in our subject shall be fully understood and realized. I have no words of censure for those who have not yet manifested an interest in the League, or for those who as yet, misunderstand its purpose. I fear, and perhaps justly, that I have never been able to explain what was, and is yet, in my heart touching this matter.

I have believed, and still believe that God through the institutions and peoples of this land beneath the sunset skies, has been working out the problem of the salvation of my race from all the infamies, enigmas and inferiorities that have been ours by inheritance from our fore-fathers in Africa, and by the effect of conditions in this country.

I fully believe that the part of manliness and righteousness for us, is to refrain from all censure, complaints, and fault finding; and set to work among ourselves for better achievements of real Freedom from a three-fold slavery many times greater than that from which we were emancipated by the Civil War. I think the best remedy for all evils, is the remedy of self-improvement. I am not sure but that if we were another race and could look at ourselves in various relations and places as other races see us, we would entertain about the same feeling, adopt probably the same methods touching our social and industrial relations, that are attempted by those we call our enemies. A wise writer once said, "To see one's self through the eyes of another would change conditions."

I once heard a story of a man who attended a country picnic; he had a long way to go and so had to make an early start. Dressing himself by candle light or probably without a light, he was not as well prepared for public inspection as he imagined. When the picnic was in full swing he found himself to be every where a subject of merriment and sometimes uncomplimentary remarks; of this he grew tired and displeased, and was about to leave the picnic with a bad impression of everybody there, when a frank, but friendly person took him aside and called to his attention, that his coat was on *wrong-side out.* The ragged lining and cotton wadding furnished a laughable spectacle for the picnicers, who all took a hand in laughing, but nobody dared to put him right. When he learned hiis plight he quickly changed his coat and the game making ceased.

Our race began to prepare for existance as free people in a civilized country in the darkness of the early sixties when the light of education, society, and experience had scarcely begun. It is reasonable to suppose that much of that which they took on then, as the supposed necessary things for a life of freedom, were wrong and wrongly applied. We took bumptious, bragadocia for manhood, (in too many cases) lawlessness for liberty, and idleness for pleasure. It is too much to say that many, yea, too many, have not yet discovered their shameful plight, and blame others for the ridicule, relations and ostracisms? No man feels more keenly than I the sting of any measure that takes from me, or my race anything that belongs to any other citizen, but I am fair enough in my judgment to see my faults, and the faults of my people. Notwithstanding the faults of others that are as great, and in some cases greater; I feel it to be our duty to cause our own people to see their faults and plan, and apply, if we may, the remedy. If we have put on freedom the *wrong-side-out,* let us make the change now. There may have been some excuse in the fact that we dressed in the dark, but now in the light of schools, libraries, and exhibitions of this, almost noonday-twentieth-century-learning we should pause long enough to make the necessary change to become Americans worthy of the name. I do not see why we should not be filled with gratitude for all of the splendid work done during the last almost half century for our people. The best blood of the country has reddened the ground for our redemption; Sanctified souls have gone up to heaven in prayer for our advancement; thousands and hundreds of thousands of dollars have been spent for our betterment, and today, in spite of retrograding signs, pessimistic feelings and all to the contrary, we have never had more friends among the people of the white race. No people of honest and righteous sentiment feel other than proud of any and all real advancement made by the Negro. Almost anywhere those who honestly labor to be something and do something worthy, are helped by the people of their surroundings. There is a spirit of fairness in the South, though there is not always a proper information; there is a spirit of honesty in the North, though there is not always a right conception of our situation.



THE REV. C. A. TINDLEY, D. D.,
President Second Emancipation League and Pastor of Calvary Methodist Episcopal Church, Philadelphia

Special pity and sympathy cannot be expected for our people any more than for people of other races coming to these shores. Opportunities are in the market dependent upon the same measures for obtainment for our people as for other people. If here and there differences are made on the account of color, the loss there-from should be supplied by the increase of industries among ourselves. This is an age of individualism, and those who have that which others call valuable, will certainly be called upon. It is not the individual, that is acceptable now, but it is what he represents. If he is nothing, and can do nothing, the world is bound to consider him nothing: and *nothings,* now-adays are *nothings* as they never were before, no matter whether it is a white nothing or a black nothing.

The Second Emancipation League undertakes to point to the North-Pole-civilization. It reckons upon the bases that the birth of a nation is no more the maturity of that nation than a child is a man or woman when born. Everybody knows something of the struggles, ups and downs, knocks, bruises, sprains, tears and trials of a person between birth and maturity. Only two human beings were grown from the start, and I am not so sure that food, and sunshine did not improve them; but all other had to grow from children to grown folks. A child may make it from twenty to twenty-one years, but if a race can reach its manhood in a hundred or two hundred years it does well. The Jews were four hundred years in Egypt, and forty years in the wilderness and after all, were hardly fit for Canaan. The best people of the world began their existence on these Western shores of the Atlantic, about 407 years ago, and as an independent government, 133 years ago.

And yet with all these centuries of opportunities, facilities and endeavors, there is still a bee-hive of activity for betterment. They have still some folks in the gutter, in jail, and candidates for the gallows. The smoke of our skies of liberty has not been cleared away quite fifty years; and with perfect mid-night as an antecedent, could any fair minded person expect conditions of industry, education, an even morals, fit for comparison, in so short a time? Could we ourselves be foolish enough to think that we have reached the point of equality in these matters, with those of longer time and vastly better opportunities.

We call upon the world to suspend its judgment and give our race time, such as has been required by all others. Fifty years is too soon to conclude the race a failure. There are sufficient specimens to prove that liberty will at last make us a race worthy of the cost. Many names might be called, many examples might be pointed to, to show that notwithstanding our awful drought, *the corn is coming up.*

If the name of Booker T. Washington alone is mentioned, it ought to conclude the argument in our favor, and give our people hope. Our task is a difficult one. All other races have more or less one blood to deal with. When you educate an Irishman, you have to deal with Irish blood; when you educate an Italian, you have to deal with Italian blood; when you have educated a Chinaman, you have dealt with Chinese blood, and so on with all the races. But when you educate the colored boy or girl, you have to deal with the blood of almost every race beneath the sun, and that within the limited confines of one organism and beneath one skin.

I speak with soberness and, I trust, with good sense, when I say that if the Negro race was not and could not advance when it was at the first emancipation liberty would be to us a greater curse than slavery. To have freedom and not be free is the worst plight; and that any individual or race can be in. To be out, without the capacity for self control, is a liberty dangerous to all others. The weapons of our Civic beginning are silent and rusty, the men who used them are dead or dying; but the Equipment for the Second Complete Emancipation are the immortal principles of education, Self-respect and moral goodness. Each Individual of the race must take on these principles or go down, and down to stay.

The first necessity is education, not necessarily the sky-scraping tinges that many have put their eyes upon and evaporated into shining sprays of floating fancy, away from everything that is needful, and beyond all spheres of usefulness; but an education that makes a MAN: M, for master; A, for ability; and N, for nobility, in other words an education that fits one for service, and that where he can best serve.. The world is asking every where for a "C-A-N." It is the individual who can—not merely the one who wants or needs—is going to find an opening in these days. Whoever attempts to get through in these days without education will have to go through like a ten-penny nail goes through and inch board; they will have to be driven through. There is no excuse for ignorance now. Our God-given school systems take away that excuse. And if one cannot attend school, such are the facilities of learning, he need not live and die a fool. It is by education we may hope to change our social status.

Our manhood and womanhood must be labeled with a higher price, our home-life must be more fully appreciated. Life must have a greater value, and duty must become more sacred. No man who has the instinct or real honor, can be contented in

(*Continued on Page* 5.)

THE CHRISTIAN LIFE

Not by Bread Alone

By Silas X. Floyd

Alas, in these times, 'tis true in all climes, in spite of the lark that sings,
Man goeth apace in a mad wild race, and lays down his life for Things!
If we search far and wide, on every side, the end kept in view is the same;
Man counts for naught where the battles are fought, and Things is the end of the game.

For butter and bread, with hurrying tread, man goeth forth to the fray;
And when more and more his larder runs o'er, he thinks he has won the day.
Men hold that their strength thruout the world's length is houses and money and lands,
And so for their souls, from equator to poles, they lift not the weight of their hands.

Thou Giver of All, who markest the fall of the sparrows that downward come,
Who seest our way by night and by day, of truth and of goodness the sum,
Grant we may learn man's greed to spurn, and know thine age-old plan
That *Things* is not end end of man's lot, but the end of Things is *man*.

Grant we may know, as onward we go, and the sun flies fast from the South,
That we should be spurred by every word which proceedeth out of Thy mouth.
Not alone for the sake of breaw and of cake, grant that Thy children may strive;
But, oh! to the song of the lark all day long, may our souls be keenly alive!

Augusta, Ga. —*In "The Independent."*

The Evil of Envy

He was angry and would not go in.—Luke xv. 28.

By T. A. Darlow, M. A.

1. ENVY used to be reckoned among the seven deadly sins, and it remains one of the most hateful heads of the hydra of selfishness. Few sins cause more misery to the sinner himself. And hardly any sin is, in its nature, so essentially base and contemptible, so full of the very spirit of antichrist. Envy has been defined as selfish displeasure at the sight of another's good, and correspondingly selfish conduct. It is, as this parable shows, the exact opposite of generous, brotherly love. It says in effect: "If one member of the body benefit, all the other members may be discontented and mortified." The root of envy lies deep in our self-regard and self-importance. We feel that we are being neglected and passed over and contemned, while some other person wins the prizes and the smiles. And so our self-love is wounded. We dislike and suspect our rival. We must try to do something to set the balance right between us. We are drawn into criticism and detraction and scandal and even slander. Envy is the natural and fruitful parent of malice and all uncharitableness. *I will take heed to my ways that I sin not with my tongue*—by backbiting and depreciating those whom I might at least be silent about, if I am not generous enough to praise. Envy has been at the root of crimes innumerable, ever since the dawn of human history when *Cain was very wroth and his countenance fell.*

2. What is more miserably common than this base feeling? It haunts little children in their nursery. It steals into our hearts before we are aware. Sometimes it hides itself under the mask of emulation. You have your competitors—in business, or in learning, or in sports. You discover that you are getting secretly envious, when you cannot bear to see some one else outstrip you in success. Sometimes envy curdles into jealousy, in homes and families, between those of one blood and under one roof. You may detect it when you fret and chafe because your kinsfolk are admired, or loved, or even forgiven, more readily than you are yourself. Sometime envy sours into rebellious discontent. Your gorge rises at your superior. You cannot bear to recognize your own lack of the genius or skill or charm or influence which some one else possesses by the gift of God. To remember it, poisons the fountain of happiness in your heart.

3. What can cause more misery in the man who indulges it? Envy is a slow, gnawing pain—a secret, rankling wretchedness at the sight of another's good. You grudge him his happiness. You cannot bear to see him more richly blessed than you are. You impeach Providence for permitting anything so unfair. Surely this is the very meanest and basest of all sins. There can be a noble side to pride; we allow that there is such a thing as "a proper pride." Even covetousness can spring out of a real desire for what is worth having. But envy remains purely and entirely despicable. The man whom you envy has done you no wrong: he may be unconscious of your existence. But you cannot endure to see him so far in front. It galls you to be passed in the race. And you give way to this wicked irritation, until it embitters and hardens your whole inward nature.

4. What this sin can grow into, we may understand by an allegory. In the Chapel of the Arena at Padua, Giotto has drawn for us his ideal of envy, and Ruskin has interpreted that wonderful fresco. Envy is personified as a woman. She has her fingers terminating in claws, ready to snatch and tear at any one within reach. She raises her right hand with a gesture, partly of impotent regret, partly of involuntary grasping. She has long, membranous ears, to suggest both folly and also quickness to catch the least whisper of detraction. Flames consume her body, because the envious person is never free from torment. And a serpent which issues from her mouth coils round, and is about to bite her between the eyes—a true and subtle picture of how venomous speech turns back to strike and poison the speaker.

5. *Let each esteem others better than themselves.* There lies the sole cure for envy—in the grace of generous, brotherly love. No quality of heart is so charming, so entirely Christian. You have the mind of Christ when you can be honestly happy in the happiness and success of your fellows. You rejoice because they rejoice; you are proud of their fame; you delight to see them prosper. No gladness is so Divine as the gladness of this all-generous sympathy. God's own beatitude is His delight in the beatitude of His children. As we become partakers of His nature, we grow self-forgetful enough to exult in the joy of others round us, and we discover in this the inward secret of happiness and content.

6. It is possible to take real pleasure in good men's prosperity; we don't grudge them their fortune, they deserve it! But the Psalmist's chief temptation was to envy the prosperity of the wicked, to complain against God because the proud and the crafty and the false and the pushful and the self-advertised flourish on earth. And yet, after all, should we be content to pay the moral price which they pay for their success? And when we go into the sanctuary of God, then we understand their end. Envy in its ultimate form dares to criticise God's government of the world, to impeach the Father's fatherly dealings with His children. But as He grants us a glimpse of His awful purposes of justice and mercy which are working out of sight, we can cease from jealousy and fretfulness and repining, and we find peace in the only place where peace can never be broken—in God's holy and acceptable and perfect will. Other men may have their portion in this life and leave their substance to their babes: *As for me, I shall behold Thy face in righteousness; I shall be satisfied, when I waken, with Thy likeness.* —*In "The Upward Calling."*

Gladness in Everything

A bright, happy soul, rejoicing in all God's gifts, seeing cause for thankfulness and gladness in everything, counting up mercies rather than trials, looking at the bright side, even of sickness, bereavement and death—what a very fountain of goodness and love of Christ such an one is! I remember one who, worn with sickness and sleepless nights, answered to the question if the nights did not seem interminable: "O, no; I lie still and count up my blessings!"—*H. L. Sidney Lear.*

Christ Gives Success

Christianity, I repeat, is a magnificent success. Its influence is widespread, elevating the masses, lifting the general level of existence. But its influence is not only extensive; it is intensive. It exalts the individual life. Christ can make a great success of you, my reader. I don't say he will give you wealth, for he is more likely to make you poor by sacrifice. I don't say he will give you fame, for he is more likely to make you "of no reputation." I don't say he will give you a crown of honor; he is more likely to offer you a cross of shame. But he will give you success. Through Him you will find yourself. He will lead you through self-sacrifice to self-realization. He will give you influence, power, authority, such as they only have who are His. He will make you loved, and he will make you happy; he will teach you to do good, and not evil, all the days of your life. To whom else should you go while he has the words of eternal life? To be of his making is to be a great success.—*C. Silvester Harne.*

"What is the secret of your life?" asked Mrs. Browning of Charles Kingsley; "tell me, that I may make mine beautiful, too." He replied, "I had a friend." Somewhere in her "Middlemarch," George Eliot puts it well: "There are natures in which, if they love us, we are conscious of having a sort of baptism and consecration; they bind us over to rectitude and purity by their pure belief about us; and our sins become the worst kind of sacrilege, which tears down the invisible altar of trust."—*William C. Gunnett.*

The Second Emancipation League

(*Continued From Page Four*)

idleness while others labor for his support; for all honor is self-supporting—in its purposes at least.

We must clear the street corners of idlers, and rid the country of loafers. Ministers and all race leaders should preach the doctrine of honest labor and right living. To be lazy, unwashed, and ilmanerly in cities or countries, defaces with disgrace the efforts of the race during forty odd years of its freedom. The best people of both races should labor for the adjustment of all the evils, lawful dispositions of all criminals, and the salvation of the world. Perhaps the most fundamental of all *is moral betterment,* for which the Second Emancipation ideal stands. Powers and posessions are weapons of danger when not controlled by the guiding hand of a good moral life.

The spirit of Jesus and the principles of the Bible are the only reliable forces for the control of human affairs. The golden rule, and not the rule of gold, must rim the forces of the world or the whole system will percipitate into the depth of dispair.

The Salvation of Our Boys—How Effected

(*Continued from Page* 3.)

Lay hold on your trust, our boys of the coming race. They are the hope of our manhood and they should be the hope of the Church.

The power of the Gospel is the only sufficient influence in the world to make our boys what they should be. It rests upon us who are interested to get our boys under the influence of the Gospel of Jesus. This can be done by personal effort—in the Sunday School, in the preaching service and in the Christian home and Christian school. The religious press can wield inestimable benefit to our boys if we put good reading in their hands.

Throw good environment around the boy so his associations will help him in his social life—to a Christian experience.

Louisville, Kentucky.

PAUL A PRISONER---THE VOYAGE

(Acts 27: 1-26.)

International Sunday School Lesson for October 31, 1909

GOLDEN TEXT: "Commit thy ways unto Jehovah; trust also in Him; and He will bring it to pass."—(Psalm 37:5.)

TIME: A. D. 59 or 60.

PLACE: On the Mediterranean Sea, on the way to Rome.

DAILY HOME READINGS

M. Acts 27: 1-12;—Tu. Acts 27: 13-26;—W. Mark 7: 24-30;—Th. Psa. 104: 1-9;—F. Psa. 104: 24-31;—S. Psa. 77: 11-20;—Su. Psa. 23.

BY THE REV. E. B. BURROUGHS, A. M., D. D.

The secret of the success of the Apostle Paul lay in the fact that he always committed his way unto the Lord. Not ever did he attempt to do anything in his own strength, nor leave unsought the guidance and protection of God. Therefore whether in the midst of a howling mob, or standing at the bar of the court of Felix, or travelling from place to place preaching the Gospel, or standing on deck of ship "while the skies are black, and the winds are howling, and the sea is wild, and the sailors are in mutiny," or pleading his cause in the judgment hall of Caesar, he fears not. He believed in God. He trusted God implicitly. He never limited God's ways or methods. He felt the presence of the Eternal and believed that He had ordered and planned his life, and that so long as he endeavored to know and to do His will so long would His guidance and protection be his.

The message of our Golden Text is personal. It teaches us that as Christians we are not to take the sole guidance and responsibility of our own life. As God's children we are to commit our ways unto the Lord. And we are to do this by prayer, with faith, in delight. Though God has the vast concourse of the universe to watch out and care for yet has He time to care for and direct the individual life committed unto His keeping. Let us trust our life and all its interests to the hand of God.

After the hearing before Agrippa, Festus commited Paul and other prisoners into the care of Julius to be taken to Rome. Accordingly the centurion took passage on a ship to the Coast of Asia Minor. The ship stopped at Sedan. Here they took passage on another vessel bound directly for Italy. But the wind was unfavorable and it took them many days to reach Cuidus. From this point they turned southward to Crete, and from thence to Fair Havens, which they succeeded in reaching with great difficulty. They reached Fair Havens at the season when navigation was dangerous. This season lasted from September fourteenth to November eleventh. Paul advised against a continuance of the voyage until the wind was more favorable. But the captain and centurion wanted to winter at Phoenix. The attempt was accordingly made. Here the lesson begins.

Light on the Text

13. *Supposing they had accomplished their purpose.* As the winds were favorable, and Phoenix but thirty-four miles away, it was thought that the journey might be made without danger. *They weighed anchor.* A nautical phrase. *Close in shore.* The wind was from the South.

14. *From it.* The mountains of Crete. *A tempestuous wind.* A typhoon. "The sudden blasts of the Mediterranean produce a vortex which is called a typhoon." (Pliny.) *Emraquilo.* A northeaster. "An east wind raising great waves."

15. *When the ship was caught.* Taken possession of and held fast by the wind. *Could not face the wind.* On some ancient ships an eye was painted on each side of the prow. Hence the expression. *Gave way * * * and were driven.* Allowed them to drift before the wind.

16. *A small island called Canda.* Sought shelter here by sending out a small boat made secure to the stern by a rope.

17. *They used helps.* Materials used for undergirding. *Undergirding the ship.* Wound heavy ropes or chains around the loosening ship as one would a strap or rope around a weak trunk. This was done to prevent the loosening timbers from going to pieces. *Fearing lest they should be cast upon the Syrtis.* The quicksands off the African coast toward which the wind was blowing them. *Lowered the gear.* Struck sail and drifted with naked masts.

18. *To throw the freight overboard.* Threw into the sea whatever could be spared thus lightening the ship.

19. *The third day.* After leaving Fair Havens. *They cast out * * * * * the tackling.* The ship's rigging and, possibly, its furniture.

20. *Neither sun nor stars shone.* This was to them a great calamity, for as there was no compass in those days they were compelled to rely on the sun and stars as their guides. *Many days.* Fourteen days. *No small tempest.* The storm continued to increase in its fury. *All hope was * * * taken away.* This was natural. The continual strain and fasting wore on the nerves and increased the depression.

21. *Paul stood forth * * * * and said.* Though bound with chains he assumes to address them. *Ye should have harkened unto me.* Continuously upbraids them for not taking his advice. Leaving Fair Havens at the time they did was wholly inexcusable.

22. *Be of good cheer.* Don't lose heart. *For there shall be no loss of life among you.* Assures them that despite the storm they shall all reach land in safety.

23. *This night.* The previous night, which by Jewish reckoning belonged to the day following. *An angel of God.* As in the case of Joshua when he assumed the leadership of Israel. *Whose I am.* Not only by creation, but by redemption and consecration also. *Whom also I serve.* In whose service I am and upon whose mission I am now going.

24. *Saying.* Speaking unto me as I am to you. *Fear not.* Have no fear as to the present troubles nor the ultimate outcome of your mission. *Thou must stand before Caesar.* See Acts 23:11. This was what he wanted. "A man is immortal till his work is done." Paul's reply was as sure as God's promise. *God hath granted thee all them that sail with thee.* That Paul prayed for the safety of those on board of the ship with him there is no doubt. And their lives were granted in answer to his prayers.

25. *I believe God.* Know that what God hath said shall come to pass shall not fail of fulfillment.

26. *But we must be cast upon a certain island.* While all would be saved they would, nevertheless, be stranded upon some island.

Charleston, South Carolina.

POOR RICH AND RICH POOR

The Epworth League Devotional Meeting Topic for October 31, 1909

(Luke 16. 19-31)

BY J. FRANK ANDERSON

The Theme and the Scripture

It is a lesson of contrasts. The entire story is a contrast to the parable of the unjust steward (in the first part of the chapter), which teaches that good results may be obtained by a wise use of present opportunities. This lesson teaches that direful results follow the neglect of such opportunities.

The main contrast is between Dives and Lazarus. Dives is the certain rich man, clothed in purple and fine linen, faring sumptuously every day. Not very many words are used in description, but all are suggestive of wealth and luxury. He was *rich.* He had apparel equal to kings, who also wore purple and fine linen. He not only had abundance of food but a great variety, for sumptuous living meant partaking of the choicest viands—delicacies in season and out of season.

Lazarus is the direct opposite of this rich man. He is poor—a beggar. His only home is the highway. Helpless, he is placed at the rich man's gate. Here he lies, with scant clothing, which is not sufficient to cover the gaunt limbs afflicted with running sores. He has no clothes to bind these ulcers, and the stray dogs of the street (the Oriental street dog is not a domestic animal—he is no friend of man) come and lick the sores, thus causing greater discomfort. His only food supply comes from the crumbs that are cast from the rich man's table. It is hard to find a description of a more loathsome object or a more pitiable condition.

The scene is now changed, and we have another contrast of these same men. Both of them die. Lazarus may or may not have had a burial, the text does not say; but he was carried by the angels to Abraham's bosom. Abraham was in paradise. The expression of being in one's bosom arose from the peculiar position of reclining at meals, instead of sitting in an upright position. When one thus reclined his head was near or in the bosom of the one reclining next to him. Such a position stood for a high type of fellowship.

Thus we see Lazarus after death, in a state of bliss, in companionship with the patriarch Abraham, and we can easily assume that he was with others as well. He did not lose his identity, for he was recognized by Dives, and, finally, he was "comforted."

It is a great change of condition, to be taken away from street dogs by angels, and carried to a place of comfort and bliss.

The rich man also died. He was buried, but no angels attended his departure. He found himself in Hades, which was a place or state of "torments." He saw Lazarus afar off, and requested that he might be sent with only a drop of water to cool his fevered tongue. Abraham answered him in a kind but positive way. "You in your lifetime received what you set your heart upon. You have gotten all that you aimed for. It is neither right nor possible to disturb the bliss of Lazarus to relieve you, for between us and you there is a great gulf fixed." It is a great change of condition to be taken away from sumptuous lixing to live in torment, craving even a drop of water. It is a great change to be deprived of home and friends and to live in anguish, with a great gulf separating one from friends and relief. Such was the state of the rich man.

The rest of the lesson is taken up with a plea that Lazarus might be sent back to the world to remind relatives of the rich man that they are to live so as to avoid the place of torment. But Abraham answers that a way has been provided, and that Lazarus is not to be disturbed for that reason either, for if they hear not Moses and the prophtes, neither will they be persuaded if one rise from the dead.

The Meaning of the Theme

In this story there is nothing said against riches as such, nor in behalf of poverty as such. There is no virtue nor disgrace in riches. There is no virtue nor disgrace in poverty. Dives met his fate in Hades, not because he was rich—for Abraham had been rich, yet he was in paradise—but because he made riches his highest good. His riches were his all in all, and when he lost them he lost everything. He was not asked to renounce his riches; but there daily at his gate lay Lazarus, a living opportunity for him to use his abundant resources for the relief of pain, hunger, and misery. But he refused, or —was indifferent. It was this indifference to suffering humanity which brought him to remorse and torment.

Lazarus was a meek sufferer in his poverty. No word of complaint escaped his lips. He might have found fault with social conditions, with the government, and with God. He might have turned anarchist because he was improperly fed and the government did not help him. He might have turned athiest because he suffered and God did not relieve him. But he did neither. Without any bitterness he patiently endured that which was inevitable. He kept his faith in man and in God. If he had been able, he might have corrected social conditions, but not being able he did not rave nor despair.

Our lot may be a bitter one and we may see the rich who care not for our pitiable condition. It may be our duty to correct the evils of the present time. On us as young people may rest the obligation of removing some social wrongs. We may help to give equal opportunities in the race of life to all men. As much as possible we are to remove the conditions of poverty, misery, and crime.

But this is a great task. Social conditions change slowly. In this slow movement we are not to give way. Raving at conditions we cannot correct means anarchy. Anarchy means the loss of faith in man. Neither are we to despair, for despair leads to atheism, the lack of faith in the overruling power of God. What we cannot correct, we must endure with simple-hearted, devoted faith in man and in God. Such a state of heart and mind will lead to that bliss and comfort, promised only to those who know our God.—*From "Notes on the Epworth League Devotional Meeting Topic."*

Southwestern Day Subscription Campaign.

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These October Days are GOOD Days for pushing SOUTHWESTERN CLAIMS. One week's house-to-house canvass will do the work. Try it. Begin now.

Southwestern Days

ATLANTA CONFERENCE.

Pastor.	Charge.	Date.
B. G. Banks	Rivertown	Oct. 24
L. H. King	Newman	Oct 31
Thomas H. B. Walker	Mt. Pleasant	Nov. 14
N. J. Crolley	Grantville	Dec 5

CENTRAL ALABAMA CONFERENCE

F. E. Wynn	Attalla,	Oct 24, Nov. 21
A. G. Glenn	Mobile	Nov. 28

CENTRAL MISSOURI CONFERENCE.

H. T. Canady	Truesdale	Oct. 24
W. H. Wheeler	Fayette,	Nov. 27
Thos. D. Davis	Odessa	Nov. 28
M. L. MacKay	Foristeli,	Dec. 5

FLORIDA CONFERENCE.

S. A. Huger	Cedar Key	Oct. 31

LITTLE ROCK CONFERENCE

M. B. A Caln	Canfield	Oct. 31
W. H. Simpson	Stamps	Nov. 7
W. A. Smith	Caldwell	Nov. 7
S. M. McDonaid	Hot Springs	Nov. 21

LINCOLN CONFERENCE

E. M. Madden	Davis and Suiphur	Oct. 24
A. P. Blakemore	Hudson	Oct. 24

LOUISIANA CONFERENCE

L. L. Green	Baker	Oct. 24
I. R. Scott	Napoleonville	Oct. 24
George Thomas	Robeline	Oct. 24
F. T. Chinn	Baton Rouge (Wesley)	Oct. 24
A. J. Smith	Abbeville	Oct. 24
Dudley S. Sloan	Asbury	Oct. 24
M. J. Dyer	Frankilnton	Oct. 24
I. B. Henderson	Grand Bayou	Oct. 24
J. B. Johnson	St. Peter	Oct. 24
J. C. Brown	Campti and Union .....6..	Oct. 24
A. H. Lonon	Mt. Zion (Clinton)	Oct 24
H. A. Sorell	Schriver	Oct 24
J. C. Daugherty	Deerford	Oct 24
A. W. Gains	Allens	Oct 24
I. C. Daugherty	Deerford,	Oct. 24
T. A. Jackson	Cade	Oct 31
C. L. Augrim	Mt. Nebo	Oct 31
A. C. Mitchell	(St. James) Union	Oct. 31
E. H. Clark	Cane River and Grand Cane	Oct. 31
F. M. Lashington	Boyce and Village	Oct. 31
L. S. Smith	Mont Morier	Oct. 31
S. A. Davis	Colfax,	Oct. 31
S. A. Mason	Teche,	Oct. 31
W. L. Amos	Boyce,	Oct. 31
Everett Hill	Alexandria Circuit	Oct. 31
A. Vincent	Slaughter	Nov. 7
J. W. Price	Bunkie	Nov. 7
N. R. Randolph	Pleasant Hill	Nov. 14
T. A. Hampton	Wiley Circult	Nov 21
H. Daniels	Wesley Chapel Circuit	Nov. 21
W. R. H. Harry	Washington	Nov. 28

NORTH CAROLINA CONFERENCE.

B. F. Thomas	B. Town, Well Springs	Oct. 24

SAVANNAH CONFERENCE.

T. A. South	Chipley	Oct. 24
I. T. Griner	Palen and Speechole	Oct. 24
A. P. Gilliard	Brunswick Circuit	Oct 24
J. F. Robinson	Sopertan	Oct 24
E. J. Kimball	St. Mary's	Oct 31
P. B. Gibson	Odessadale	Oct. 31
S. L. Deas	Greenville	Oct. 31
J. H. Lennon	Asbury	Oct. 31

WASHINGTON CONFERENCE.

J. J. Cecil	Davidsonville	Oct. 24
W. W. Mayle	Williamsport	Oct. 24
J. H. Jenkins	Lexington	Oct. 24

EAST TENNESSEE CONFERENCE

E. H. Forrest	Bristol	Oct. 24

MISSISSIPPI CONFERENCE

Pastor.	Charge.	Date.
S. A. Cowan	Meridian (St. Paul)	Oct. 10-Nov. 21
A. B. Britton	Vaie	Oct. 17-24
A. D. Smith	Star	Oct. 24
P. A. Taylor	Bay St. Louis	Oct. 24
N. E. Goodloe	Philadelphia	Oct. 24
S. Jossel	Guifport	Oct. 24
H. W. Woods	Biloxi	Oct. 24
A. H. Lathan	Cary	Oct. 24
L. L. Shumpert	Crystal Springs	Oct. 24
E. H. Langston	Merrill	Oct. 24
H. May	Benton	Oct. 24
J. E. Holmes	Ocean Springs	Oct. 24
N. D. Hopkins	Yazoo City	Oct 24
J. A. Patterson	Paulding	Oct. 24
W. R. Walker	Yazoo City	Oct 31
S. H. Cannon	Guifport District	Oct. 31
D. Ray	Basin	Oct. 31
F. Smith	Summit and Magnolia	Oct. 31
W. P. C. Morrison	Moss Point	Oct. 31
R. B. Anderson	Morton	Oct. 31
A. Johnson	Brookhaven	Oct. 31
H. Rountree	Gariandsville	Nov. 7
A. M. Trotter	Hickory	Nov. 7-14
G. W. Moody	Tyiertown	Nov. 14
R. L. Carpenter	Pearlington	Nov. 14
W. M. Payne	W. Columbia	Nov. 14-21
B. W. Robinson	Heidelburg	Nov 21
J. W. Hill	Vicksburg Circuit	Nov. 21
R. P. Threlkeid	Brandon	Nov. 28
H. J. Jordan	Columbia	Dec. 5

UPPER MISSISSIPPI CONFERENCE

T. L. Inghram	Brooksville	Oct. 3-Nov. 28
C. A. Jordan	Rulevilie	Oct. 10-17-24
W. Newell	Byhalia	Oct. 17-24
F. S. Smith	Ripley Ct.	Oct. 24
F. G. Wilbon	Sallis	Oct 24
P. H. Jackson	Clarksdale Circuit	Oct. 24
B. L. Roberts	Tunica	Oct. 24
G. H. Harvey	Inverness	Oct. 24
W. S. Leake	Carrellton	Oct 24
Wm. Campbell	Valden	Oct. 31
L. F. White	Macon	Oct. 31
N. H. Williams	New Albany	Oct. 31
A. E. Franklin	Valden Circuit	Oct. 31
W. H. Whitlock	Macon	Oct. 31
W. F. Isaiah	Pickens	Oct. 31
E. C. F. Troupe	Starkville	Oct. 31
J. A. Slate	Greenville	Oct. 31
J. W. Marsh	Oxford	Oct. 31
W. T. Wright	Sturgis	Oct. 31
D. Green	Weir	Oct. 31
J. H. Wesley	Center Ridge	Oct. 31
J. W. Johnson	Bradley	Oct. 31
D. D. Shelby	Coahoma	Oct. 31
S. D. Troupe	N. Carroliton	Oct. 31
J. M. Nevils	Hopewell	Oct. 31
P. A. Lemon	Holly Springs	Oct. 31
G. W. Weatherly	Clarksdale Circuit	Oct. 31
J. T. Cannon	Houston	Nov. 7
L. F. Jones	Shuqualak	Nov. 7
L. T. Jones	Shnqualak	Nov. 7
June Williams	Trinton	Nov. 7
C. W. Walton	Columbus	Nov. 14
R. Sewell	Corinth	Nov. 14
J. Burton	Ackerman	Nov. 14
M. C. McEwen	Grenada	Nov. 14
R. L. Lee	Belzona	Nov. 28
J. W. Thompson	Eupora	Nov. 28
J. H. Everett	Starkville District	Nov. 28
G. Orange	Itta Bena	Nov. 28

SAVANNAH CONFERENCE.

F. R. Bridges	Way Cross	Nov. 7

SOUTH CAROLINA CONFERENCE

Pastor.	Charge.	Date.
F. Miller	St. Stephen	Oct. 31
W. M. R. Eaddy	Orangeburg	Nov 21

TENNESSEE CONFERENCE.

M. Williams	Martin	Nov. 14

TEXAS CONFERENCE

J. H. Anderson	Lovelady	Oct. 3-10-17-24
J. F. Barnes	Beaumont (St. James)	Oct. 24
K. W. McMillan	Houston (Mt. Vernon)	Oct. 24
A. L. Gabriel	E. Calvert	Oct. 24
G. W. Carter	Leona	Oct. 24
G. W. White	Oakwood	Oct. 31
S. A. Pryor	Hemphill	Oct. 31
R. H. Warren	Houston (Boynton)	Oct. 31
W. L. Duncan	Willis	Oct. 31
R. E. Dyer	Brenham Circuit	Nov. 7
W. J. King	Greenville	Nov. 7
B. McDaniel	Winkler	Nov. 7
F. W. Johnson	Millican	Nov. 16
W. C. Gillespie	Kendleton	Nov. 28
A. Parham	Onalaski	Nov. 28

WEST TEXAS CONFERENCE

A. T. Jackson	Pilot Point	Oct. 24
P. A. Morrow	N. Ft. Worth Circuit	Oct. 24
Moses Smith	Andrews Chapel (Ft. Worth)	Oct. 24
L. H. Richardson	St. James (Waco)	Oct. 31
E. L. Jackson	Calvert	Oct. 24
M. C. Cavines	Lockhart	Oct. 31

WASHINGTON DISTRICT

The seventeenth annual session of the District Epworth League District Convention held at Rickville, Mont'g Co. Md., Sept. 7-8, was voted a thorough success The Convention was cordially welcomed to the town by Hon. Thomas H. Dawson. The meetings were largely attended; much interest and enthusiasm manifested. "The importance of Sunday School work" was fully explained by Prof. Parks of Howard University. There were three very important papers presented to the Convention. "Are we making the most of the Spiritual Department: If not, why. Rev. C. S. Briggs. "Epworthians as, soul winners," Miss Lula Brown. "Importance of work among the Juniors," Miss Sara Jenkins. These papers were very scholarly in their construction showing that no lack of time or thought, was spared in arranging the same. The spiritual tide was high. Wide awake song service preceded each session. The singing and soul stirring addresses by visiting friends lent a spirit of helpfulness throughout the meetings. We are greatly pleased to have present with us the Assistant General Secretary, I. Garland Penn, who always fills our hearts with gladness and joy. We do trust that this will be a year of great spiritual awakening.

Officers for the year, 1909-1910: Rev. M. W. Clair, President; Rev. C. S. Briggs, 1st Vice-president; Mrs, Maria Johnson, 2nd Vice-president; Mrs. E. Virgie Stokes, 3rd Vice-president;. Mrs. Willie Williams, 4th Vice-president; Mrs. Susie E Addelle, District Secretary; Mrs. Elizabeth Martin, District Treasurer; Mrs. Mary E. Griffin District Junior League Superintendent.—W. W. Clair, District President.

Waugh Methodist Episcopal Church Cambridge, Md., is still marching to the front with Rev. A. L. Martin now on his 12th year at the helm. The church is continually taking on new life and this promises to be the brightest year of Rev. Martin's pastorate. The September rally ended with $500 raised for the trustees. Another $500. rally has been planned for to come off in the near future, the Rev. Martin is now observing the 82nd Anniversary of his church which commenced the first Sunday in October, and will continue two months in which a forward movement on all lines will be planned.

Southwestern Christian Advocate

631 BARONNE STREET.

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

A SENSIBLE STATEMENT ON THE RACE QUESTION

(*Continued from Page* 1.)

hopeful feature of his history. This is, however, to be said. Although no driving impulse of discontent or aspiration from within sent him upon his remarkable adventure of progress, yet at each pause of the advance the Negro race has shown an inward capacity for grasping the gain tenaciously. So if the race may not be accredited with pioneering power, the power of response to advantage and the passion for holding on to it may suggest a compensation for the apparent absence of initiative capacity.

"Those who read, and especially those who study, this book will not miss the one truth above all others to be kept clear by American Christians—namely, that the presence of ten million Negroes in this country is not primarily a Southern problem nor even a national problem which puts our political institutions to the test. It is profoundly a missionary problem, and it puts our Christianity to the test. It is the Christian's gospel that is in the crucible.

"Speaking as a Southern man, I have never dared to risk a Christianity or a faith of Christianity as trustworthy for myself or mine which doubted the efficiency of Christ for all the difficulties that have discouraged the philosophers in relation to the Negro.

"The Christian 'not only confronts sin and claims that it can be destroyed, and stands before sorrow and claims that it can be transfigured, *he stands amid the misunderstandings of men,* amid the perversions in the purposed order of life, the ugly twists that have been given to fellowship which were ordained to be beautiful and true, *and he pproclaims their possible rectification in Christ.*'"

Of General Interest

SAMUEL GOMPERS HONORED

Samuel Gompers, President of the American Federation of Labor, was paid a notable tribute by organized labor representing parts of this country and Canada at Washington recently. The celebration was in honor of his return from Europe where he had attended labor gatherings. It is estimated that 20,000 men and women participated in the parade. John Mitchell and other noted labor leaders were present and took part in the mass meeing. It is remembered that there is a jail sentence resting against Mr. Gompers on a charge of contempt of court.

CRANE RECALLED

The recall of Charles R. Crane, Minister Designate to China has had the effect of directing the attention of the world to affairs in the far East. Mr. Crane was charged with having been indiscreet in giving out certain information touching conditions in the far East. The incident being somewhat unusual has caused considerable comment not only in this country but in European capitals and in Japan as well. Press reports seem to indicate that a deep game of diplomacy is being played in the Orient. It may be safely said that two results of the recall will be that our diplomats in the future will be more guarded in their interviews and that the recent Chino-Japanese agreement and the whole Manchurian situation will be brought into light.

TOTAL ABSTINENCE

The stars in their courses now seem to fight for the cause of prohibition and total abstinence. In these days of keen competition employers are desirous of getting the very best possible service from their employees; and as it has been proven time and again so that there is no question that alcohol in any form tends to lower the standard of one's efficiency, big business concerns and corporations are placing a premium on total abstinence and in many instances are enforcing stringent rules as to the use of intoxicants among their employees. When General Grant took part in the great temperance parade in Chicago a few weeks ago an effort was made to have his action censured by the war department. The refusal of the war department to do this is in accordance with the general desire of this and other nations to encourage total abstinence among their soldiers and sailors. The greatest military and naval commanders today argue strongly against the use of alcoholic beverages by soldiers and sailors. It has been proven by actual and practical experiments that soldiers who use intoxicants cannot bear the strain of hard service and the fatigue of long marches as well as those who do not. Lord Kitchener's success in the Soudan a few years ago was due largely to the fact that he strictly enforced abstinence among his soldiers. Thus commercialism and militarism are contributing their quota of help to the onward march of prohibition.

UPRISING IN NICARAGUA

During the past few days affairs in Central America have been somewhat enlivened by the outbreak of a revolution in Nicaragua which is probably the most turbulent of all Central American republics. The policies of President Zalaya and his ambition to be the foremost figure in Central American politics have to a large extent caused this restlessness. While this Government and Mexico remained neutral, without doubt their sympathies are with the revolutionists. The foreigners in Nicaragua are enthusiastic at the prospects of the overthrow of the Zalaya regime. Governor Juan Estrada has been proclaimed Privisional president. The army is under the leadership of his brother General Estrada and is called the "Army of the Redemption." Accounts as to the probability of success of the revolt differ greatly. At one time it is reported that the revolutionists are sweeping everything before them and at another time it is given out that the Government forces are in control of the situation. Because of our large commercial interest in Nicaragua; because of our added interest in Central American affairs on account of the Panama canal and because of the guardianship extended over this and other Central American republics jointly by this Government and Mexico, news from Nicaragua will be read with particular interest in this country.

THE PRESIDENTS EXCHANGE VISITS

By far the most interesting feature of President Taft's trip thus far was his meeting with General Diaz, President of Mexico. This long-expected meeting was attended by much pomp and ceremony. El Paso, Texas and Juarez, Mexico, the places of meeting were lavishly decorated. The national emblems of the United States and Mexico were draped together. As President Diaz crossed the border and entered the United States he was greeted by the boom of cannon, a display of soldiery, strains of music and enthusiastic cheers of welcome. The meeting between the presidents was very cordial. Many were the compliments exchanged. In the afternoon President Taft returned the visit and was as enthusiastically received by the Mexicans as was General Diaz by the Americans. The feature of his entertainment on the Mexican side was a State banquet. The Customs House where the banquet was held was brilliantly decorated. Carloads of the choicest Mexican flowers were used in the decorations. The dinner plate used on this occasion is said to be worth more than a million dollars. The greatest interest in the meeting centers about the brief private conference betwen the Presidents. No doubt the present situation in Nicaragua and in the other Central American republics in general was discussed. Both Americans and Mexicans are doubtless curious to know just what was said and not these only but diplomats in Central and South America as well. This much is assured: that by the meeting of the Presidents the bond of friendship between these two great countries has been made stronger.

EXECUTION OF FERRER DENOUNCED

The execution of Francisco Ferrer in Spain, Wednesday October 13, profundly stirred continental Europe. Demonstrations protesting against the execution were also held in South America, Cuba and event in the United States. In some instances these demonstrations were of such a serious nature that the authorities were compelled to resort to severe measures to quiet them. In Berlin for instance, the Spanish legation was menaced. Professor Ferrer was an educator of prominence and influence in Spain. He was not an anarchist, but a Republican. He was charged with having conspired against the Government and with having incited the recent outbreak in Barcelona. The method by which his trial was conducted is severely criticised. The French Bar Association composed of some of France's ablest and most conservative lawyers have denounced his trial and condemnation as a travesty on justice. The failure of King Alphonso to interfere in behalf of the condemned man has had the effect of turning away from him the sympathy of many who have hitherto thought well of him. The young King at the beginning of his reign seemed to have had the interest of his people at heart and won the admiration of the world for his progressiveness. His marriage increased his popularity and on the whole great things were expected of him. It will now be a difficult thing indeed for Alphonso to convince the world of his desire to break away from the absolutism which characterized the reigns of his predecessors. The fact that Spain has taken this backward step is all the more prominent because of the spirit of liberalism which is now prevailing. Even in China preliminary steps have been taken for the drafting of a constitution. And again it is unfortunate that this incident should have occured at this time when Spain so greatly needs the moral support and backing of the nations because of her troubles in Morocco and internal dissensions. As the St. Louis Globe Democrat remarked editorially "The executioners at Barcelona fired a shot heard around the world."

People of Interest

Bishop Thoburn is writing his autobiography.

The Rev. Frank Walker, our pastor at Slidell, spent a few days in the city last week.

Bishop Quayle delivered his "Shylock and David" before the Missouri Conference during its recent session.

Prof. Byrd Prillerman succeeds the late Prof. J. McHenry Jones as president of the West Virginia Colored Institute.

Lee M. Clung, who since 1904 has had charge of fiscal matters at Yale University, his alma mater, is the New United States treasurer.

It is worthy of note that for twenty-nine consecutive years the Rev. R. A. Kemp has been elected secretary of the Indiana Conference.

Miss Eliza J. L. Champ, Wiley University's song bird, is to sing before the National Woman's Christian Temperance Convention at Omaha, Nebraska.

The degree of Doctor of Divinity has been conferred upon the Rev. W. H. Whitlock of Macon, Mississippi, by Princeton University, Princeton, Indiana.

President Taft in his address at Fresno on a recent Sunday, chose as his discourse, "Self Conquest," Prov. 16:32: "He that ruleth his spirit is better than he that taketh a city."

Mrs. Lucy Jones and Miss Cora A. Goodman both of Galveston, spent three weeks in this city recently visiting friends and relatives. While here they called at the SOUTHWESTERN office.

Mrs. J. Mercer Johnson, of Houston, Texas, is attending the National Woman's Christian Temperance Union Convention, in session in Omaha, Nebraska, this week, as a delegate from Texas.

Bishop Mallalieu preached Sunday morning, October the third, in Avenue Church, Beverly, Massachusetts, which was celebrating its fortieth anniversary that week. The Rev. A. F. Reimer is pastor.

Through the courtesy of the Rev. E. P. Harris, Secretary, we are in receipt of the journal of the Twenty-sixth Session of the Shreveport District Conference, the Rev. T. J. Johnson, District Superintendent.

Mrs. Grover Cleveland, widow of the ex-president, and her children ane en route to Europe. The Cleveland children will enter school at Lausanne, Switzerland.

The Rev. and Mrs. Hubbard Daniels, of Wesley Church, this city, have issued cards to the marriage of their cousin, Miss Belinda W. Hunt, to Mr. John Glenn, Wednesday evening, October twenty-seventh, at the parsonage.

The Rev. E. H. Clark, a member of the Louis-

iana Conference, and brother to the Rev. Peter W. Clark, District Superintendent of the Lake Charles District, same Conference, died at Natchitoches, Tuesday, October the twelfth.

Mrs. Logan, wife of Dr. W. H. Logan, the popular and eminently successful pastor of Trinity Church, Houston, Texas, is in Los Angeles, California, attending the General Committee of the Woman's Home Missionary Society.

Gipsy Smith is preaching with telling effect in Chicago, to gatherings which fill an audience room with a seating capacity of eight thousand. In November he will give three weeks to meetings in Cincinnati, returning to England for Christmas will open his English Missions with the New Year.

The Rev. John M. Moore, D. D., for three years and more the managing editor of the *Christian Advocate,* Nashville, Tennessee, goes to the pastorate of St. John's Methodist Episcopal Church, South, St. Louis, Missouri. St. John's is a large church, with a large and wealthy congregation, and pays a salary of $5,000.

The building of the FitzGerald Memorial Church in Singapore, Straits Settlement, will begin soon. Mrs. Oldham, who is deeply interested in the enterprise, appeals again to her friends and to the friends of Bishop FitzGerald, and to all Methodists to forward at once whatever they may be able to give to this worthy cause in Southern Asia.

Rev. J. D. Hammond, D. D., writing in the Nashville Christian Advocate on "Our Duty to the Negro" said: "The most important mission field before the Southern Church today is that of the Southern Negro. Rightly cared for he is likely to yield us better returns for what we invest in his moral and social uplift than any other of the races on whom we expend far more of our sympathy and money."

The *Pacific Christian Advocate* says of Bishop Smith: Bishop Charles W. Smith has proved himself during the weeks in which he has been engaged in administering the affairs of the various conferences in the Pacific Northwest, one of the most capable, modest, genial, and thoroughly Christian men that have ever come this way. He has the patience of a saint, though he is firm enough for any purpose when the occasion demands firmness. He has given as great satisfaction in his administration of the various conferences as any reasonable man could hope for."

The white Methodists of our three strong churches in Washington, Pa., assembled at the First Methodist Church to listen to a sermon by Dr. I. L. Thomas, Sunday, October 10th, at 11 a. m. It was a rally in the interest of our Missions. The appeal was made by District Superintendent Curry and Dr. Thomas. A very liberal collection was taken. At night Dr. Thomas preached at Jefferson Street Church and the Rev. G. E. Curry at the West End Church. The Rev. Benj. Gross our pastor, held the fort at the Mission nearby. Five hundred dollars was raised.

The reception tendered Bishop I: B: Scott, Missionary Bishop for Africa, and Dr. Ernest Lyon, Minister resident and Consul-General of Liberia, at St. Mark's Church, New York City, Monday evening, October fourth, was a very representative affair. Dr. W. H. Brooks, the pastor, presided. Addresses were delivered by Mr. Walter E. Handy, Miss Edith Leonard, Counsellor Wilford H. Smith, Collector Charles W. Anderson, Mr. Fred R. Moore, and Dr. W. H. Brooks. Bishop Scott and Minister Lyon responded; the Bishop in his remarks telling of his observations of Minister Lyons, of the arduous duties he satisfactorily performed and the high esteem the Africans held for the American Minister.

The Rev. A. Edwin Burrows, D. D., East Ohio Conference Evangelist and a member of the Interdenominational Association of Evangelists, is arranging his fall and winter engagements. He conducts Union and non-union meetings, preferably union. Pastors and churches desiring his services should correspond with him at once. Rev. Theodore S. Henderson, D. D., pastor, Hanson Place Methodist Episcopal Church, Brooklyn, N. Y., says: Whenever pastors are seeking evangelistic help from one who has the pastoral touch and vision and who desire the help of a man who is brotherly in spirit, wies in this work and devoted to soul-winning, they will do well to secure the services of Dr. Burrows." Address 639 Elm Street, Youngstown, Ohio.

News Paragraphs

Our Methodist Episcopal Church at Clarkson, N. J., celebrated its one hundredth anniversary recently.

The Laymen's National Movement issues a call and sets apart November 14, 1909, as a Day of Prayer.

Prince Abdul Razik, of Cairo, Egypt, the third son of the Khedive, is among the students of Michigan University.

The teachers pension fund of Pittsburg, Penn., has received an anonymous gift of a quarter of a million of dollars.

Meridian Academy opened with an enrollment of forty more than last year—the largest opening in the history of the school.

Dean Battle of the State University of Texas, urges the freshmen of that institution not to study on Sunday, but make it a day of rest.

The National Woman's Home Missionary Society, in its recent session at Los Angeles, re-elected Mrs. George O. Robinson as president.

Southern Methodism is operating a very successful school in Havana, and is said to be caring for three times as many pupils as there is room for.

The Methodists of Ohio have decided to remove clocks from all Methodist Churches in that state, in compliance with Bishop Neely's suggestion who says "their presence is an element of disturbance."

Among the five hundred delegates to the Methodist Assembly in Wesley Chapel, London, this month, are two women—Mrs. Hugh Price Hughes, from the Wesleyan Church, and Miss Hartley, from the Primitive Methodist Conference.

Rev. B. M. Tipple, D. D., sailed from New York October 9, for Rome, Italy, to assume the pastorate of the American Methodist Episcopal Church in that great city. This is a strong beginning for the furnishing of ample provisions along spiritual lines for the many young Christians who go there from America as well as a beneficial influence on all our Italian work.

Chang Chih Tung, one of the greatest Chinamen that ever lived, died at Pekin, recently. He was one of the three Grand Councillors of China, and was probably the most influential man in this great Eastern Kingdom. It was he who introduced many institutions of civilization into China, insisted that the Chinese should build their own railroads, and who led in the campaign against the opium evil, and who was back of the reform movement which has resulted in obtaining for China a constitutional form of government.

The Bureau of Statistics shows a remarkable decrease in the number of railway fatalities in 1907-8. According to the editor, Mr. Slason Thompson, based on figures furnished by the Interstate Commerce Commission, there were 1,932 fewer fatalities to passengers and employes in railway accidents during the calendar year, 1908, than in 1907. The year, 1908, compared with the fiscal year, 1906-7 shows a decrease of over 2,000 or 43.4 per cent. During last year not a single passenger was killed on the railroads of great Britain.

The National City Evangelization Union of the Methodist Episcopal Church will hold its seventeenth annual convention in Cincinnati, October 25-27. The meeting opens on the evening of the twenty-fifth with addresses by Dr. E. P. Anderson, of Union Methodist Episcopal Church, St. Louis, and the Rev. Frank Morth, D. D., Corresponding Secretary of the National City Evangelization Union. Among others who will appear on the program are: Mr. Hanford Crawford, president of the National City Evangelization Union; President Herbert Welch, D. D., of Ohio Wesleyan University, and the Rev. J. G. Bickerton, D. D., of Philadelphia.

A feature of the Hudson-Fulton celebration in New York was the brilliant banquet in the Hotel Astor, New York City, Wednesday evening of that week. The Vice-President of the United States and the Governor of New York, the personal representatives of the Emperors of Germany and Japan, the diplomatic representatives of twenty-five nations and the special delegates of twenty-eight sat down to table in the great banquet hall as the official guest of the Hudson-Fulton celebration commission. There were, in addition, the officers of eight navies and the admirals of four, a representative of the United States Senate in the person of Elihu Root, members of the New York State Legislature and officers of the municipality of New York.

NORTH CAROLINA CONFERENCE APPOINTMENTS, 1909

GREENSBORO DISTRICT.

S. F. B. PEACE, DISTRICT SUPERINTENDENT, P. O. GREENSBORO, N. C.

Burlington and Graham, J. H. Hunter; Central Randolph, W. T. Lomax; Danville and Draper, (A.S. Green;) Durham and Henderson, G. D. Dunn; Empire, M. H. Hinton; Greensboro: East, M. C. Laughlin; High Street and Bass, D. C. Skeen; St Matthew's A. S. Cottingham; West, J. A. Laughlin; Jackson, J. H. Garrett; Leaksville, R. W. Winchester; Newport News and Norfolk,————————Oberlin and Raleigh, J. C. Robbins; Oxford, A. H. Newsom; Pleasant Ridge, Va., J. A. Maston; Ramsur, (E. L. Gibreath;) Reidsville, J. H. Lovell; Reidsville Corcuit, E. H. McArthur; South Greensboro, J. W. Jones; Summerfield, M. J. Bullock; Townsville and Bullock, D. M. Rae; Wentworth, B. F. Thomas.

WINSTON DISTRICT.

M. M. JONES, DISTRICT SUPERINTENDENT, P. O. GREENSBORO, N. C.

Advance, L. G. McDonald; Asheboro, Mitchell, J. W. Springer; Dennis and Red Bank, (A. B. Leonard;) Denvon, (Frank Parker;) High Point, J. W. Wells; Kernersville, S. M. Hayes; Lexington, P. J. Cook; Liberty and Fairview, L. W. Thomas; Madison and Stoneville, S. P. West; Madison Circuit, S. R. McCorkle; Midway, W. E. Clapp; Mt. Airy, S. M. Mcdonald; Mt. Airy Circuit, W. M. Martin; Randleman and Trinity, S. L. May; Rocky Mt. Va., W. M. Crawford; Salisbury and Spencer, W. H. Webster; South High Point, Pinkney Wells; Walnut Cove, S. A. Gibson; Winston: Mt. Pleasant, W. W. Pope; St. James, W. Fallen; St. Paul, N. D. Shamborguer; R. D. Bethea, Forest City, Quar. Conf. left without appointment to attend one of our schools; R. E. Jones, Greensboro, Quar. Conf. Editor Southwestern Christian Advocate; J. P. Morris, Greensboro Quar. Conf, Professor in Bennet College; S. A. Peeler, Greensboro Quar. Conf. President of Bennett Colloge. R. W. T. Thomas, Greensboro, Quar. Conf. Principal of Haven Normal School.

WILMINGTON DISTRICT.

W. R. ZEIGLER, DISTRICT SUPERINTENDENT, P. O. MAXTON, N. C.

Charlotte, R. P. Hairston; Concord and Bethel, A. A. Clark; Cool Springs and Beaver Dam, J. D. Murphy; Gibson and Hoffman, C. S. Gibson; Goldsboro, S. J. Hayden; Hamlet and Philadelphia, J. W. Davis; Johns and Piney Gorve, G. W. Morehead; Laurinburg, G. W. Brower; Lumberton, W. P. Hayes; Maxton and St. Marks, W. M. Wells; Melrose and Browmore, J. D. Harrison; Newbern and Kinston, (S. O. Bryan;) Pembroke and Beauty Spot, Marcus Monday; Red Springs and Hickory Bend, G. W. Byers; Rowland and Salem, J. M. McNeil; Sanford Circuit, L. D. McQueen; Vass and M'Crimmon, L. D. McQueen; Wilmington, N. S. T. Shamborguer; Wilmington Corcuit J. R. M'Nair.

WESTERN DISTRICT.

H. L. ASHE, DISTRICT SUPERINTENDENT, P. O. ASHEVILLE, N. C.

Asheville, J. C. Prince; Black Mountain, S. B. Cornelius; Boone, (J. H. Morrison:) Cornelius and Hunter's, W. I. Dixon; Forest City and Brooks, W. B. Scales; Franklin, (D. A. Williams;) Gastonia, N. J. Pass; Hendersonville, N. J. Pass; Hickory, A. G. Jenkins; Jefferson, (Walter Thomas;) Jonesville, P. F. Johnson; Lenoir, A. C. Hill; Lenoir Circuit, A. E. Robinson; Lowesville Circuit, G. F. Hill; Lincolnton, Circuit, G. F. Hill; Marion, J. C. Addie; Mayhue and Moresville, H. O. Frederick; Machpelah, W. M. Chavis; Newton, A. B. M'Queen; Old Fort and Glades, J. J. Blanton; Shelby and Lawndale, A. W. Walton; Sherill's Ford, A. W. M'Master; Stanley Creek and King's Mt., R. B. Rhyne, Statesville and Philadelphi, Robert Smith; Wilkesboro, C. R. Moses; New Asheville, R. J. Shipp.

Dudley Buck, the well known American composer, born at Hatrford, Conn., in 1839, died at his son's residence at West Orange, N. J., Wednesday, October 6th. Mrs. Buck while organist of Boston Music Hall attracted the attention of the late Theodore Thomas and was invited by him to become his assistant. He composed the cantata for the opening of the Centennial Exposition in Philadelphia in 1876, and published many other compositions for the organ.

Personal and General

Miss Lillian A. McCain, daughter of the Rev. and Mrs. J. D. McCain, of Waxia, has been very ill. She is now convalescing.

The Rev. William Bartley, who was to assist the Rev. Mr. Stovall in a revival meeting, is delayed by illness at Bryan, Texas, where he is under medical treatment. Correspondents are asked to address him at Bryan for at least two weeks.

The recent storm struck our Church, Mason's Chapel at Berwick, moved it off its pillars two or three inches and totally destroyed all the glass lights. The damages are severe. Also the parsonage, occupied by the Rev. D. Harrison and family, was struck. No one was hurt.

Mrs. Taylor, wife of the Rev. E. V. Taylor, of Trinity Methodist Episcopal Church, Crowley, left Friday, October eighth, to visit friends in Baton Rouge, St. Luke, Darrow, Central and Donaldsonville. Mrs. Taylor is just out of a very successful rally in which she raised $79.90.

Revival Notes

On the Spartan, (Tenn.,) Circuit a good revival was held. There were four conversiions. The Rev. H. W. Rucker, of the McMinnville, (Tenn.,) Circuit, assisted in the meeting the Rev. J. H. Nelson.

Sunday, October 3, was a happy Baptising at Magnolia, Jackson, La., the Rev. J. J. Woolridge, pastor, where he has just closed one of the greatest revivals ever held in the history of the church, twenty-five precious souls were saved and added to the church.

Turners Chapel, Manchester Tenn., the Rev., S. M. Carmichael, pastor, has closed a great Revival Mecting in union with the African Methodist Church. The Rev. F. J. Irwin, pastor. The result was fourteen converts and eight reclaimed, thirteen joined the Methodist Epicopal Church, and seven the African Methodist Episcopal Church.

A splendid revival meeting was held on the Marthaville, Miss., Charge. Eight joined the church, among this number being an old man about 75 years old. We had with us the Rev. W. A. White, pastor of Stateline, who rendered good service. The services were largely attended by the white residents; as well as colored.—C. Washington, pastor.

Our revival at Shady Grove Church, Spider, La., was a grand success. The meeting was conducted by the Rev. J. S. Jones, pastor assisted by the Rev. A. C. Cato and others. Our beloved District Superintendent, Rev. T. J. Johnson, preached two eloquent sermons to an immense crowd. We were also favored with a splended sermon from the Rev. W. Dyas, the active and energetic pastor of Wesley Church Mansfield. Fourteen precious souls were added to the church; eleven reclaimed total 23. "Pastor Jones" is a revivalist and a strong preacher. Collection during weeks service about $30.00; $3.50 was raised for our Mansfield Academy..—J. B. Cato, Recordiug Secretary.

During the month of September there was quite an awakening on the Empire Charge, of the Greensboro, North Carolina. District: We have just closed our series of revivals, with remarkable success, which resulted in the salvation of thirty eight precious souls, sixteen added to the church and several more to join on the next round. Our Churches Cox's Chapel Pleasant Hill and Piny Ridge, are revived and in good working spirit, rejoicing in a free salvation. The Revs. E. L. Gilreath, of Ramseus, W. T. Lomax of Central Randolph Circuit and Dr. Shamborguer of St. Paul Winston-Salem, rendered faithful services. Collection $58,00.—Wm. I. Dickson, A. B. Pastor.

Have just closed at Blacksburg, South Carolina, our summer revival with glorious results. At Stoopin Pine Methodist Episcopal Church, we have 14 conversions and 18 added to the church. Rev. A. Lewis of Rick Hiss, South Carolina, assisted the pastor in charge, rendering effective help. Also we had the best revival meeting in Blackbridge, Methodist Episcopal Church, known in history of the Church, had 14 conversion and 33 added to the Church, many young men and women were happily converted to God. One man 70 years of age was added to the Church. Rev. J. McLeod of Dillon, South Carolina, was the pastor's excellent helper. He is a great Evangelist using excellent skill in bringing the unsaved to Christ. Raised $47.45. We have more than doubled the membership since our arrival here two ycars ago.—W. H. Greer. Pastor.

"As fire kindles best in small material just so will a revival fire kindle best in the hearts of the little ones. Then no one would be surprised to learn that ours began with Sunday School Scholars. And when one would find Christ he would go after his brother thus the whole community became as one house of prayer. The Church grounds were fortified with strong young men just from the pool of salvation and no one was allowed to remain outside the Church very long after he came on the ground. Sinners were taken from wagons and buggies and brought into the Church. To get them in meant to get them to the mourners bench and they were nearly every one converted. In many instances it only took about thirty minutes to complete the work all along the road and in every house you could hear some one praying with sinners all day and night the work went on, until 58 souls were happily converted and many backsliders reclaimed. Both Methodist and Baptist Churches have been greatly benefited only five sinners remain; forty added to the church."—M. F. Strong, pastor, Danville Arkansas.

Recent District Meetings

BATON ROUGE DISTRICT.

The twenty-second session of the Baton Rouge District Conference convened in Jackson, La., at Magnolia Church, the Rev. J. J. Woolridge, pastor, Aug. 18-22, 1909, with District Superintendent J. W. Turner presiding. The usual devotional exercises were held, heing conducted hy F. T. Chinn, J. A. Landry, John McKee and the District Superintendent, who also administered the sacrament of the Lord's Supper. Former Secretary H. O. Gair called the roll and twenty ministers answered to their names, besides forty-odd laymen. A. J. Proctor was elected scetary, with F. D. Bowers and J. S. Weaver as assistants; B. R. Jackson, statistican, with A. M. Taylor and J. D. H. Frazier assistants; F. T. Chinn, treasurer; A. M. Taylor, postmaster. The disciplinary committees were announced and confirmed hy the Conference; the printed programme made the official guide in the business details of the Cenference, and other routine work carried on in order. Dr. Holcombe, the Mayor, extends a hearty and royal welcome to the Conference, and assured all present that they need not feel any fear while here, for they would be safe and could depend upon the white citizens to see that peace reigned. F. T. Chinn responded on behalf of the Conference. Professor Matthews, principal of our Gilbert Academy, looked after the cause of education, together with Profs. Johnson, Gair and John McKee, who represented the New Orleans University for Dr. John Wier. W. Scott Chinn represented the SOUTHWESTERN and did it in a forceful and telling manner and secured over thirty cash subscribers and awoke within many a new interest in the paper. The cause of the women was looked after hy Mesdames J. W. Turner, S. G. Chinn, Eli Williams and others of the sisters present. Their Anniversary was well attended and the papers read showed much thought and preparation. A good and liberal collection was taken for the Peck Home, District Superintendent Turner doing all that he could to impress upon all the absolute necessity of standing by the Home. Every auxiliary and department of the Church received at his hands a full share of interest and encouragemcnt. Fraternal greetings were received from the Shreveport District through the Revs. Jos. Jones, G. A. Payne; New Orleans, C. Spears, W. H. Jones; Alexandria, through District Snperintendent Obee; Lake Charles, P. W. Clark. Upon the request of the officials the Conference in a body vislted the Insane Asylum and were shown the entire plant, so that all could see just what the State was doing for the unfortunate ones of all races in this Stae. The visit was both helpful and intensely interesting to all. The laymen's movement was put forth in a very aggressive way hy Prof. Gair, Miss Williams, Mr. Gair and others of the worthy laymen, and with the leadership of these the outlook is very promising for large results in that direction. A communication from Prof. Penn with reference to the work of the League was read and a committee appointed to take up the same and to begin at once to raise the amount apportioned for the work. The African Diamond Jubilee received a proper place in the time and thought of the Conference and efforts were put forth to do all that conld he done for Africa and thus help those who are giving their lives to help save her. Every pastor was asked to set a special day for its celebration and to report to Bishop Hartzell. From the report of the District Superinendent to the least layman, one could see an earnest effort upon the part of all to do the work well that was assigned to them and in many instances incidents of real self-sacrifices and heroism were evident and taken as a whole the work is in a prosperous and healthy state. This is Brother Turner's fifth year on the District, and every one of the brethren, as well as laymen, are loud in their praise of his fatherly care and brotherly kindness to all. He is painstaking in his work and considers every detail and lets all of the people feel that in him they can and will find a true and tried friend. The literary programme was well rendered and thoroughly enjoyed by all at all of the afternoon services. John McKee preached the missionary sermon; J. D. Pool the doctrinal; F. T. Chinn the annual and closing sermon, while J. A. Landry preached for the District Superintendent on Sunday at 11 a. m. W. Scott Chinn preached for the Ladies' Auxiliary on Friday night, to the edification of all. The rest of the brethren preached at other times during the session. The usual congratulatory resolutions were read and extended to all who contributed to the success of the Conference, especially the railroads, Mayor and good citizens of Jackson, with Pastor Woolridge and his very excellent wife, who did all within their power to make every one real happy while there. When one thinks what it means to try to take care of a District Conference at this place and then see what Brother and Sister Woolridge have done and are still doing, too much praise can not be given to them, and such loyal laymen as the Cooks, Lewises, Walkers, Spoon, Jones and others who did what they could to make it a success. Clinton gets the next District Conference. The collections were good, hoth puhlic and benevolent.—John McKee.

PINE BLUFF DISTRICT.

The District Conference met in Newman Chapel, Sept. 17, 1909. The Rev. C. W. Whitehead, District Superintendent, presiding. Devotional exercise conducted by the Rev. Lee Wilson. The Rev. C. G. Curtiss was chosen Secretary. The Rev. S. J. Saxton, assistant. The Rev. G. G. Saxton, Statistician. The Rev. G. W. Weir, assistant, Rev. S. M. Cain, Treasurer. The Rev. W. McIntosh, was chosen to look after the SOUTHWESTERN. The Rev. C. W. Whitehead made his report touching each charge on his District, this report showed a deep interest. A great sacrifice in order to push the work, and cover new fields where our Methodism is not known. Nearly all the pastors of the District were present and made good reports, which showed loyalty to the call of their Master and a great sacrifice on the part of their families. The work on no part of the District or conference has suffered where the pastor has given himself and family wholly to God and his work, and has lost sight of self. Opening sermon by the Rev. W. McIntosh. Among the distinguished visitors were: Dr. J. M. Cox, the Rev. J. M. Johnson of the African Methodist Episcopal Church, the Rev. J. W. Wesley, of the African Methodist Episcopal Church, the Rev. W. S. Sherrell, District Superintendent, Little Rock District. All made helpful addresses. $123.00 was raised for Freedmen's Aid and for all the benevolence more than $500.00 had been raised, over 400 converts on the District. McGehee was choosen as the seat of the next District conference. A resolution of thanks was tendered to the good people of Altheimer for their great hospitality in caring for the District conference.—C. W. Whitehead, District Superintendent.

Gleanings from the Field

ALABAMA

We have had a very good revival this year. Souls were happily converted. We have added nine members this year. The good people stormed the parsonage September 30. There was a band at night, singers, led by Sister Jane McElrath, Ary Alexander, Hanah Wallace and others. Good friends our table was laden with many good things. God bless these good people.—G. G. Tuggle.

Bughall.—Our third quarterly conference was held September 4-5 at Owens' Methodist Episcopal Church by District Superintendent P. G. Golus Saturday at eleven a. m., the Superintendent preached an excellent sermon. The officers presented very favorable reports. Sunday and Suuday night the superintendent preachcd able sermons. Sunday, at 11 a. m., the Lord's Supper was administered and one received baptism. Paid to Superintendent this quarter $21.60; paid to the pastor, $84.46. During our recent revival forty souls were converted and added to the church.—L. W. Owens.

ARKANSAS

New Edinburg.—The Lord hath wonderfully blessed our work at Mason, Arkansas, with a great revival. Sixty-two souls were converted and all of them were received into our church. Superintendent Whitehead was with us a few nights and said many good things. Mrs. E. A. Davis, of Brinkley, Arkansas, our State Organizer of the Woman's Home Missionary Society, spent a few days and nights with us and rendered great service. She spoke to a large crowd both day and night. She was invited to speak in the African Methodist Episcopal Church. Both white and colored were there to hear her. Miss Sarah Crawford, who taught a two months' school, made a great name for herself and Adline Smith Home. The Lord blessed her school one day with twelve precious souls.—Leo Nelson, Pastor.

Citra.—I want to tell you about one minister getting three genuine surprises in one month. Ye scribe was that minister. First a surprise was led by Mrs. B. J. Shannon, Pheoba Evans, Susie Lee, Isabella Burney, Cora Shannon, Emma Cooper, Julia Patterson, Alex Patterson, W. E. Lee, Wilson Lewis and others. The second one was led by Mrs. Pheoba Evans, Julia Patterson, Susie Lee, Reese Floyd, Angerine Lee, Annie Finly, Lillie Finly, Chaney Mays, W. E. Lee, David Legan, Sanders Lee and others. The third one was in charge of Mrs. F. M. Spicer. Many nice and useful things were given in these three surprises. Our revival has just closed with nine persons saved and six accessions. We hope to build up a strong congregation at Citra.—F. M. Spicer, Pastor.

Springfield.— Our Third Quarterly Conference met September 4 and 5. Our District Superintendent, Dr H. P. Coulter could not be present for the cause of sickness. He was struck by a moving train and was unable to be up, but our pastor at White's Chapel at Little Rock, P. M. Webb, preached two strong sermons. All were present with written reports and increase was shown along all lines.—P. W. Myers, Pastor.

COLORADO

Colorado Springs.—We note with pleasure the progress some of our people are making in this town, especially among our church members. Mr. S. B. Jones, the founder of our church has built one of the best and most modern and up-to-date houses among our people of color in this city. Mrs. Jones is one of our best workers in the church, she knows no failure. She is treasurer of the Ladies Aid Society of our church. Brother H. C. Davis, a member of our church and class leader and steward, and Sister Davis both members have opened a neat and up-to-date store at 5146 El Paso Street. On his corner lot, Brother Davis has a fine grocery store and doing a good business. His trade has improved so much, he was compelled to install a neat delivery wagon, to keep pace with the times. Brother Davis is a faithful and useful member of our church. Mr. E. P. Booye, proprietor and manager of the Western Enterprise is one who knows no failure. He, too, has bought one of the best modern houses. He is a race man from the word go, and never fails to speak out in his paper for his race. He and Mrs Booye and Baby Booye as she is known, are going to be absent from our city till the first of December, on account of the death of her uncle, Hon. W. T. Montgomery of Mount Bayou, Miss. Mr. Booye has been appointed administrator of his estate and is compelled to leave our city for that space of time. Mr. and Mrs. Booye has a host of friends here who regret very much to have them leave.—Frank J. Loper.

Pale, Delicate Women and Girls.

The Old Standard Grove's Tasteless Chill Tonic, drives out malaria and builds up the system. For grown people and Children. 50c.

GEORGIA

College.—I have had splendid success in my church this year, this far. I have had eight conversions and 16 have joined the church. Our church is doing good work. We have a fine Sunday School, all of the departments of the church at College Parks is at work. I have our paper coming to five of our members.—H. C. Dennis.

Atlanta, Fort Street.—The Fort Street is in the most prosperous condition. Every department of the church is alive, the membership is in perfect harmony. The church is both aggressive and progressive. This church has been on the back ground and in the midst of darkness for years. At times we almost dispared and lost hope. But amidst these discouragements, a few of us held on, until the light came, through a leader of men, and a master of circumstances, Rev. E. R. Miller, our present pastor. We have raised nearly $3,000 for all purposes during his administration. The entire church has been renovated within and without. The tower built, is seventeen feet high, a seven hundred and fifty pound bell put in, electric lights installed, fine silver cummunion set put in, a three hundred dollar furnace, one among the best in the city, has been put in. A veranda has been built to parsonage and two rooms renovated. The entire bill of which has been paid. A great many old debts of many years standing have also been paid, which leaves only the main old debt on the church, and plans are on the way for its liquidation. Old Fort Street is a thing of the past. The spiritual interest of the church has not been neglected for that will exceed or is equal to the material progress. There were one hundred members to be found when Dr. Miller took charge of our church. But now we have three hundred members. The church has greater influence and recognition than it has ever had since Dr. Lucas' administration. Our services are always fine and impressive, and the congregation always good. To show our estimation and value of the man at the wheel, whereas we have been paying our pastor from $300 to $500. Within two years' time we have advanced the salary under Dr. Miller's administration to $850, and we pay it with ease. Our benevolent collections have been generally small with few exceptions, and hard to raise. Last year we were assessed $91.00 and paid $91.00. This year we are assessed $105, we raised $108. God has led us every step of the way. The half has not been told. We mean to make Fort Street the brightest star of Methodism in the city of Atlanta.—J. H. Traylor, Chairman, Trustee Board; D. W. Lunkey, Secretary.

Tarboro.—We held our fourth quarterly conference on the Whiteoak Circuit, at Clinch Chapel. The brethren had reports. Sunday's text was: "Were there not ten cleansed; but where are the nine?" Luke 17:17. The District Superintendent seemed to have been at his best. A large crowd was present. Collection, $12.92. The Superintendent will attend our camp meeting at Oak Hill Church.—F. L. Johnson, Pastor.

Suwanee.—Our fourth Quarterly Conference was held at the Suwanee Grove Church, Sept. 11-12, by the Rev. Z. H. Gowens, District Superintendent. The attendance was large. The officers made good reports, which showed the mark of the circuit to be in a healthy condition. The superintendent closed the business session with words of good advice. On Sunday morning at 9 o'clock a large audience gathered to witness the baptizing of five souls. After the baptizing the people gathered at the Church and an old-time love feast was enjoyed by all. The District Superintendent preached two able sermons. The Epworth League held a very interesting service Sunday at 3 o'clock. Speakers: E. D. Strickland, W. C. Strickland, W. A. Brandon, the Rev. A. J. Noland and Dr. Z. K. Gamens. The Holy Spirit was with us all the day. This circuit is on the up-grade. Raised during the quarter $25.30, which amount was paid to the District Superintendent, and had a balance for our pastor, the Rev. A. J. Noland.—G. W. Strickland.



INDIANA

Newcastle.—Dr. D. E. Skelton, Superintendent of the Indiana District, held his second quarterly conference at the Wiley Methodist Episcopal Church of this city, on Saturday and Sunday, September 4-5. Dr. Skelton preached two very able sermons to the delight of all who heard him. The church has paid Dr. Skelton and the pastor in full for the first and second quarters. The District Superintendent left the impression that he would like to be the pastor of this church some day.

Rockport.—Boonville enjoyed on September 12 what is known as a basket meeting at Lake Mills, one of the poluts in which preaching is had by the Methodists and Baptists alternately. To-day was ours. The weather was beautiful and never was there a larger crowd than to-day. The collection amounted to 6.50. Ten children were baptized at 2:30 p. m., making a total of fifteen this conference year. Lake Mills is to be the strength of our Church in Rockport, Ind. Boonville hopes to enjoy the same feast Sept. 19. —I. F. White, pastor.

A WOMAN'S APPEAL.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbagos, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify —no change of climate being necessary. This simple discovery banishes urid acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address. Mrs. M. Summers, Box 176, South Bend, Ind.

REVIVAL NOTES.

The Rev. J. W. Byrd, pastor, has just closed a great revival at Moss Point, Miss., with 30 conversions. In the number of converts is one of the oldest citizens of this city. Total number of additions and conversions this year, fifty; number of children baptised, fifteen.

We have just closed at Lutcher, La., a gracious revival in which the Lord graciously blessed us by giving us four souls who professed saving faith in Christ.—C. C. Landry, Pastor.

FREE DEAFNESS

District Conferences and Conventions

District Conferences

District.	Place	Date.	Dist. Supt.
Wilmington	Smyrna, Del.	Oct. 19-21	Cotton
Centreville	Oxford, Md.	Oct. 26-28	Johns
Jackson	Couparley, Miss	Nov. 3-4	Mehard
Greenville	Indianola, Miss	Nov. 17-21	Hart
Starkville	Eupora, Miss	Nov. 23-28	Everett
Holly Springs	Duck Hill, Miss.	Nov. 23-28	Clay
Clarksdale	Beverly, Miss.	Nov. 25-28	Woolfolk
Tupelo	New Albany, Miss.	Nov. 25-28	Scarboro

Conventions

Oct. 20-24.—Anniston District Missionary and Educational Convention, Anniston, Alabama.

Nov. 4-7—Little Rock Conference, State Epworth League and Sunday School Convention, New Port, Ark.

Nov. 30—Greenwood District Woman's Home Missionary Convention, Winona, Miss.

Dec. 1—Greenwood District Missionary Convention, Winona, Miss.

Conference Notices

Special Notices

DISTRICT SUPERINTENDENTS OF THE SIXTH GENERAL DISTRICT.

Dear Brethren: As your representative on the General Committee of Home Missions and Church Extension, allow me to urge you to forward at once the Report of Mission charges, and if for any reason it is impracticable to send the regular blank, properly filled out, send a written statement of the condition of missions on your district and their pecuniary needs, as per Discipline Par. 179, Sec. 18. Quite a number have sent the report and it is hoped all will do so. Address G. W. Cooper, 57 N. R. R. Ave., Orangeburg, S. C.

ATLANTA CONFERENCE.

The Board of Examiners and the undergraduates of the Atlanta Conference will meet in the Methodist Episcopal Church, McDonough, Ga., December 8, 1909. Remember brethren that the Conference at its last session adopted the traveling preachers' course instead of the local preachers' as heretofore. Faithfully yours, A. P. Melton.

HOLLY SPRINGS DISTRICT.

The Second District Conference of the Holly Springs District, will convene at Duck Hill, Miss., November 23-28, 1909. The first day will be the Woman's Home Missionary Convention. Each charge is requested to send $2.00 for Home Missions, and also a delegate. The second day will be the Sunday School Convention. Each Sunday School is to send one or two delegates and $2.00 for Benevolences and Rust Fund. The District Conference proper will open Thursday. Each pastor and local preacher on the district is expected to come and make a full report on benevolences. Please don't let the blank occur in your reports. The field men are invited and expected to be present. Dr. Docking, President of Rust University, and Miss Ella Becker, Superintendent of the Home, will be present and address the Conference. So you must be sure to make full reports for these causes. Pastors please don't put rallies and funerals on District Conference Sunday. Bring a dollar for the Duck Hill Church and subscribers for the SOUTHWESTERN.—N. R. Clay, District Superintendent.

TUPELO DISTRICT.

The District Conference of the Tupelo District will meet at New Albany November 25-28. The Sunday School Convention of the Tupelo District will meet at New Albany November 24.—E. F. Scarboro, District Superintendent.

TEXAS CONFERENCE.

I am securing homes for all members of the conference, and visitors who may attend. To those who are writing people here to reserve homes for them, please don't depend on me to get homes for you, if you should fail.—S. W. Johnson.

HOLLY SPRINGS DISTRICT.

The Holly Springs District Sunday School Convention, Woman's Home Missionary Society and District Conference will be held at Duck Hill, Miss., November 23-28, 1909. Each Sunday School delegate must bring $2 for missions and Rust Fund. Each local local preacher must come prepared to pay his $2.50 for benevolences and each exhorter the same, as well as to take the SOUTHWESTERN. Let each pastor and friend bring $1 to pay on the Duck Hill Church.—N. R. Clay, District Superintendent.

MEXICO DISTRICT.

The minutes are in the press and will soon be out. Please write me if you do, or do not receive the minutes in due time. I desire all to receive them and sometimes there is complaint along this line. Will aim to send minutes by mail.—W. H. Wheeler, Secretary.

A MISSIONARY GATHERING.

The Greenwood District will hold a District Missionary Convention December 1, 1909, at Winona, Miss. Each pastoral charge will send three or more delegates; and each delegate is asked to raise not less than two dollars and report the same at the convention. We hope to have seventy-five or a hundred young people attend this convention. We will perfect a permanent. District Missionary Convention May there be a band or society organized in connection with every Church. Organized on a simple basis for the special duty of collecting funds, and let these local societies send three or more delegates to a district meeting once a year. We hope the day is not far distant, when there will be an Annual Conference Organization also, wholy governed by the laymen. When this is done our receipts will go up with a bound, and our Mission work will rapidly advance. May the laymen gird themselves for the final conquest of this world for our Blessed Christ. Dr. W. W. Lucas, Field Secretary of the Board of Foreign Missions will be with us looking after the claims of Foreign Missions. Let each pastor come prepared to report his full apportionment for the Foreign Mission Board. We must raise at least twe hundred dlolars. With us all depends on the pastors, let no pastor be careless or indifferent about the success of this meeting. As we are the first in this conference to hold a district Missionary Convention, let us set the pace for every other district.—J. M. Walton, District Secretary.

The Secret of A Beautiful Complexion

Constitutional Treatment Will Accomplish More in a Week Than Local Applications in Six Months.

Contrary to general opinion the acquiring and maintaining of a perfectly clear and faultless complexion does not depend upon the application of local treatment. There are many persons who spend small fortunes visiting 'beauty specialists," and having their faces massaged with perfumed, pink-colored cold creams, or with electrical vibrations, hoping by these methods to get rid of wrinkles and various skin blemishes.

Others spend much of their time steaming their cheeks with superheated vapor, which promotes a rapid and heavy prespiration, and for the time being relieves the pores of any foreign matter which may be clogging them. But the great trouble with such treatments is that they achieve no permanent benefit, and whatever good they may accomplish is only momentary.

The reason is obvious. The trouble is constitutional instead of being local, and for that reason, general, rather than topical treatment, is naturally required. No one would think of trying to cleanse the sewerage system of a city by merely cleaning the external openings of a few of the sewers, and allowing the rest of the aqueduct to remain untouched. The whole system needs to be flushed and purified.

The pores may be aptly termed the sewerage system of the body, which throws off one-fifth of its impurities through them; and if, for any reason, these little pores become stopped up, or the other eliminating organs which dispose of the remaining four-fifths of the waste material, partially fail in their work of elimination, then the inevitable pimples, blackheads, liver spots etc., appear upon the face, thereby serving notice to the owner of that face that something is wrong within; something is interfering with the work of destroying and throwing off the effete matter from the blood, which has consequently become loaded with impurities.

The foolish practice of attempting to cure a blotchy, or otherwise faulty complexion, by the use of local means, should be given up at once, and a more rational treatment substituted—that of purifying the blood, and cleansing the body's sewerage system, by using STUART'S CALCIUM WAFERS.

Many persons who have been trying to gain a perfect complexion and to rid themselves of pimples and other facial blemishes, thru local means, have given up this folly, and by the regular use of Stuart's Calcium Wafers—the great blood-and-skin remedy—have not only succeeded in purifying their blood, getting rid of pimples, etc., but have also established a healthy circulation through the skin, which had the effect of removing wrinkles.

Secure a package of Stuart's Calcium Wafers from your druggist at once for 50 cents; also send us your name and address for free sample treatment. Address, F. A. Stuart Co., 175 Stuart Bldg., Marshall, Mich.

INQUIRY.

I wish to inquire for old man Nep Adams' family. When last heard from was in Lexington, Mississippi. His wife's name was Mime. They had several children boys and girls. One of his boys was named Amos and the other was named Adolphus. My mother and father both are dead. If any reader of this paper knows anything of their whereabouts will they please let me know by a card or through the Southwestern.—W. A. Moore, Hesterville, Miss., R. F. D. No. 1.

LITERARY NOTES.

THE WESTERN METHODIST BOOK CONCERN, Cincinnati, Jennings & Graham, Publishing Agents, 1121 and 1123 McGee Street, Kansas City, Mo.

The 6 best selling religious books during the month of September: Korea in Transition; Jas. C. Gale; South America; its Missionary Problems; Bishop T. B. Neely; Gospel in Latin Lands; Francis G. Clark; Lord's Arrows; Louis A. Banks; Socialized Church; W. M. Tippy; Social Plans for Young People; C. F. Reisner.

Gleanings from the Field

COLORADO

Denver, Scott's Chapel.—The Rev. W. McDonald, acting district superintendent, held our second quarterly conference September 18 and 19th. It was the best quarterly conference held in the history of the church. The work has gone forward in leaps and bounds. The church is alive spiritually and the members are bringing in the tithes and there is meat in the house of the Lord and some to spare. We have just closed a wek of prayer in which three souls were brought to Christ and added to the church. The members are much revived and they have pledged themselves to do greater things for the Master. The membership has been increased by seventeen. This brings the membership up to 88. We found 5 on the roll last March. During the quarter we have raised for all purposes $589.25; paid $230.00 on the mortgage; $76.00 for repairs and old debts; the Ladies' Aid raised $73.07 which has been applied on the running expenses of the church and debts of long standing. Mrs. Mary G. Clinkscale is the retiring president and Mrs. Mary E. Evans the new president. The Stewards have paid the pastor $143.20. The parsonage committee has kept up



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Catarrh is more than annoying, disgusting, loathsome trouble—its terribly dangerous one. Catarrh is the forerunner of Consumption. Neglected Catarrh leads to thousands of deaths every year. Take it in hand NOW—before it's too late.
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Without your paying a penny, I will diagnose your trouble and send you the most reliable and helpful instruction. Don't lose this chance to get rid of Catarrh. Answer the questions yes or no(write your name and address on the dotted lines, and mail the Free Coupon to Catarrh Specialist Spronle, 432 Trade Building, Boston.

FREE MEDICAL ADVICE COUPON

Is you breath foul?
Do you take cold easily?
Is your nose stopped up?
Do you have to spit often?
Does your mouth taste bad mornings?
Do you have a dull feeling in your head?
Is there a tickling sensation in your throat
Do you have an unpleasant discharge from the nose?
Does the mucus drop into your throat from the nose?

NAME.....

ADDRESS.....

the payments on its new furniture; Mrs. W. A. Bobo is the energetic chairman. The Epworth League has made steady advancement under the splendid leadership of Mr. J. D. Rice. He is an excellent young man. He has held creditably and acceptably five important offices in the church for the past three months. Mr. Rice will soon leave for Gammon Theological Seminary, where he is to fit himself for the high calling of the ministry. He has a good foundation in every way, being a young man of high moral ideals and a high school graduate. Scott's Chapel sends him forth with her prayers and best wishes. Mrs. Anna McPherson is the faithful and able president of the Woman's Home Missionary Society. This is the baby society in the church, but is growing. The Sunday School has kept step with the general progress of the church. Mr. Rice is the Superintendent. The four class leaders have been very energetic in keping the church spiritually alive and bread in the pastor's larder. They are here when the church door is open. The following are faithful undershepherds: J. D. Rice, W. S. Evans, Mrs. W. A. Bobo, Mrs. Anna McPherson. The benevolences will be raised in full. The Southwestern is being circulated among the members. This invaluable paper must not be forgotten. It is a gem studded with the very best religious news. Our church must be made one of the leading churches in Methodism. We are getting good material from Union Memorial, St. Louis, B. F. Abbott, pastor; Centennial, Kansas City, Mo., R. Davis, pastor, and from all parts of the East and South. We ask our pastors to please direct our members to Scotts Chapel when they come West. The Rev. W. McDonald delivered three very helpful sermons on Sunday. Three joined the church. $22.60 was raised during the day. The people coming to the this city are finding our church as never before. We must have a great church in Denver, because we have a great people—James N. Wallace, Pastor.

GEORGIA

Waynesboro.—At Asbury Church we held our fourth and last quarterly conference, September 4-5, the Rev. James Jackson, District Superintendent. Almost all the conference brethren were present. Reports were fairly good. On Sunday morning at 11 a. m. the District Superintendent preached a stirring sermon. The congregation was uplifted. We ended the conference with a splendid collection; total, $47.60, and the District Superintendent returned to his home on Monday morning. We can but say our people at Asbury are wide awake and we have also a wide awake pastor, the Rev. John S. Shuman. He is able to lead us if we will just follow. And it is our aim to send him to conference in December with a round report.—Robert Owens.

St. Mary's.—We wish to express our thanks to the young people of both churches of the St. Mary's Charge for the handsome suit of clothes, valued at $30.00, that came to me through their kind efforts, which prepares us on that line for the Annual Conference. This substantial token is highly appreciated. We pray God's blessing upon them.—E. J. Kimball, Pastor.

LOUISIANA

Darrow.—Since the late catastrophe we have gained our equilibrium; and now, we fully realize that hurricanes are no respectors of churches. This is the second time within twenty years the church at Darrow has been felled by the storm. We are not discouraged. This is our Bull Run. Cowards will retreat, but the valiant hearted will push out on the "firing line," and rebuild the third Haven church. The Rev. Bradford, with the dash of a McClellan, has reorganized the forces in preparation for the third church. We trust every ex-pastor, and every friend who has shared the hospitality of Sweet Darrow will send a donation to the Rev. C. E. Bradford or to the writer. The same will be acknowledged in the SOUTHWESTERN CHRISTIAN ADVOCATE.—Jos. A. Reddix.

HOOKWORM DISEASE SPREADING.

If you are your child is suffering from "sleepy head," listlesness, anemia, is undersized or undeveloped, eats heartily but the food apparently does no good, has sallow complexion, dry hair, prominent shoulder blades or a tenderness in the pit of the stomach, it is likely to be suffering from hookworm disease.

Hookworms inhabit unclean soil, and in boring through the skin produce an attack of "ground itch" or foot itch." "Grounditch" is usually the first stage of the hookworm disease. Wearing shoes will reduce, but not eradicate, this scourge of the South.

Dr. J. N. Taylor, of Jacksonville, Fla., knows this disease is easily and inexpensively cured. For $1 he will send a full course of treatment, with directions. This remedy is based on Government suggestions, and is quite harmless. When ordering, state age of patient. Address 502 Florida avenue, Jacksonville, Fla.

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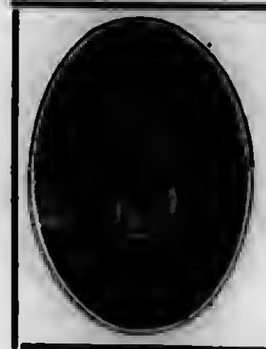
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The progress of this school is the marvel of educational effort in the Southwest. College Course just added. Ten-room President's house and athletic field just purchased. A Yale graduate added to Faculty. Lowest rates in the South considering advantages offered. Pushing, progressive, thorough, Christian, the delight of young people and parents. Do you plan to go to school? If so, write us before you decide.

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An institution of a steady and solid growth, offering superior advantages to those seeking a thorough education.

Healthful location, good buildings, strong faculty, extensive courses, reasonable expenses.

Students from twelve States, two foreign countries and from forty-seven of the seventy-five counties of Arkansas.

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High grade Literary and Industrial Boarding School, forty teachers and about 700 students; three college and three preparatory courses; eight grades; business college; vocal and instrumental music; twenty trades and industries. Ten large school buildings well furnished; steam heat, electric lights, baths and hospital. Two hundred and fifty rooms for students with iron bed steads and suitable heavy furniture. Board in the University Hall, restaurant or girls self boarding Club House. Students expenses should not exceed from $8.00 to $12.00 per month.

Special events this year: Educational and Health Congresses Annual Conference; Athletics and two high class student concerts. We receive students of all ages.

FALL TERM OPENS SEPTEMBER 29, 1909.

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Offers excellent advantage to those desiring to secure an industrial education in a Christian School. Situated on main line of S. P. Railway; beautiful and healthy locality; splendid accommodations; strong faculty; low rates.

Literary Courses: English, Academic. Trades: Electrical Engineering; Blacksmithing; Broom Making; Brick Masonry; Carpentry; Agriculture; Typewriting; Music; Domestic Science; Dress Making, Fancy Work, Millinery; Laundering. Worthy students given some work to help pay expenses.

For catalogues and special information, write,

J. M. MATTHEWS, A. M., Acting Principal, BALDWIN, LA.

Revival Notes

I have just closed my series af meetings on the Alesville, Miss., charge with flattering success. Conversions and accessions forty-five."—P. A. Lemon, pastor.

"We have just closed here at Lewisville, Ark., a very successful revival. Rev. W. H. Simpson was assisted by the Rev. F. J. Jacobs, of Texarkana. He is one of the strongest preachers in the Little Rock Conference and is one of the best revivalists in the state. Any of our brethren will do well to secure his services. He is a wonderful preacher and a great singer."—J. H. Brown.

FOR FEVERISHNESS AND ACHES

Whether from Malarious [illegible] or overheating, [illegible] reduces the fever [illegible] It's Rapid—10, 25 and [illegible] Stores.

WANTED—Position [illegible] music. Piano [illegible] qualifications. [illegible] SOUTHWESTERN.

Gleanings from the Field

LOUISIANA.

Maringouln—Splendid services were held at St. Peter's Methodist Episcopal Church all day Sunday, September 5. Tho Sunday School service was interesting and a helpful speaking meeting followed. A very large audience was present at the evening service. The sacrament of the Lord's Supper was administered. St. Peter is spiritually alive.—A. B. Venable, pastor.

Centerville.—The Rev. E. H. Hall desires to thank Sister Mesdames Alice Baldwin and Charlotte Jupter for a purse of $3.35. Also Mrs. Matilda Osban for twenty pounds of groceries and 50 cents in cash. Many thanks to these good sisters and friends who donated to this cause.—E. H. Hall.

Marthaville.—The anniversary of the P. F. U. Society was observed at Union Methodist Episcopal Church, October 3. The address of welcome was delivered by the Rev. L. H. Graham, pastor of the African Methodist Episcopal Church of Marthaville. Response by the Rev. C. Grant. The Anniversary sermon was preached by the Rev. G. W. Noward and the pastor, the Rev. E. W. Jackson. Collection $9.70.

Jackson.—Quite a crowd was out Sunday, October 3, to witness the baptizing. The Church was not large enough to seat the people. Collection, $10.00. We are expecting to come to the Annual Conference with a round report. All causes are being presented by the pastor. All of our benevolence is raised but $6.00.—J. J. Woolridge, Pastor.

Kenner.—Thomas charge is spiritually alive. The inspiring service of Saturday, August 23, was preparatory to the baptismal service of the following Sunday when a general rejoicing ensued. The visiting ministers in attendance were the Revs. T. McCrary, S. Wilmon, and J. Moore, both of the Baptist Church and G. Robinson. The audience was immense from Saturday night until Sunday night at which time the Sacrament of the Lord's Supper was administered by the Rev. T. McCrary, collection, good.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

The Old Standard Grove's Tasteless Chill Tonic, drives out malaria and builds up the system. For grown people and Children. 50c. Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50c.

MISSISSIPPI

Misses Magnolia Spencer, Mable Wynn, Leona Bell, Augusta Campbell, Juliet Spencer and Eva Peebles, of Starkville, assisted by others, recently planned and presented a very substantial token of appreciation of the services of their pastor. There were collected groceries sufficient to fill a small grocery wagon.

Shuqualak.—Our third Quarterly Conference wae held Sept. 4-5 by the Rev. I. H. Henry, District Superintendent. Sunday was a great day. The Rev. I. H. Henry preached two able sermons. Fifty-eight partook of the Lord's Supper. Paid pastor this quarter $20.50; District Superintendent, $20; raised in the quarter, $27.04. The District Superintendent urged the payment of benevolent money; he also spoke strongly of the SOUTHWESTERN CHRISTIAN ADVOCATE. I have eet the first Sunday in November for SOUTHWESTERN day.—L. J. Jones.

Handsboro.—Our third quarterly conference was held September 18-19. The Rev. S. H. Cannon, District Superintendent, could not be present. The Rev. J. K. Comfort presided with much dignity. Reports from pastors, local preachers, the leaders and stewards showed that the work was alive along all lines. Total collection, $223.11. Paid pastor, $127.11; Episcopal funds, $2; Conference Claimants, $2; Benevolence, $40; District Superintendent, $20.00 Too much cannot be said for the Ladies' Aid Societies on this work. Turkey Creek Ladies' Aid with only a faithful few raised and turned over to the church on the eleventh of the month for the indebtedness, $70.00. We are planning to have a great revival in October. The Rev. Comfort preached a wonderful sermon at 3 o'clock and several partook of the Lord's Supper. At night the pastor preached and some 40 or 50 came to the altar for prayer. One was added to the church and baptized. That night the Rev. Kennedy assisted.

Gulfport.—On September 13th Sisters Corinne Pairs, Priggett, St. Clear and others, gave a feast in the wilderness for the benefit of the pastor. They raised the sum of $11.00; paid pastor $10.00. May the Lord bless these good sisters of the Busy Bee Club that they continue the good work. Sister Jackson stood at the table and did her work well.—S. Jossel, pastor.

Jackson.—Central Methodist Episcopal Church is in good spiritual and financial condition. The Sunday School, under the superintendency of Brother S. W. Coleman and Miss Mary Ruffin and Miss Bettie Hemingway, secretary, is doing exceedingly well, while the Epworth League has taken on new life under the presidency of Prof. Gordan, late of Atlanta, Ga., who now has charge of the Deaf and Dumb Institute (colored department) in this city. Prof. Gordan has organized an up-to-date Musical Union in the Epworth League, which is indeed a drawing card. Last Sabbath was a high day in Central. Two precious souls were added to the Church and a collection amounting to $316.62 was taken up for the Church. The Church was divided into four clubs and reported as follows: Club No. 1, Miss Annie Patton, $89.55; No. 2, Mrs. J. E. Threlkeld, $69.61; No. 3, Mrs. L. B. Smith, $50.86; No. 4, Mrs. Laura Hicks, $106.24. We hope to go up to the Annual Conference with a round report.—J. M. Shumpert, pastor.

TENNESSEE

Russellville.—Just closed a camp meeting at this place. Commenced August 25, closed September 5. The Church wss greatly revived. Four reclaimed and one accession to the Church. Club No. 1, Miss Dollie Beauley, captain, raise1 $7.37. The other captains were Miss Estelle Rice and Miss Biddie Hawkins. Our meeting was largely attended by both white and colored. Second camp meeting at Whitesburg, Sept. 8-19. Total collections in the camp meeting, $36.37.—A. Roach, Pastor.

Literary Notes

THE OCTOBER AMERICAN REVIEW OF REVIEWS.

"Record of Current Events" with portraits and other illustrations; "Some of the Recent Cartoons Celebrating the Hudson-Fulton Anniversaries," with illustrations; "The North Pole at Last," by Cyrus C. Adams, with maps and other illustrations; "Peary: A Character Sketch," with illustrations; "Dr. Cook: the Man and the Deed," interviewed exclueively for the *Review of Reviews* by W. T. Stead; "The Story of Leather and Its Uses," by Louis E. Van Norman, with portraits and other illustrations; "Taking Boston in the War Game," an interview with Major-General Leonard Wood with illustrations; "Harriman the Absolute," by Robert S. Lanier, with portrait illustrations; "Advances in Applied Chemistry," by Charles Baskerville; "A Mine in the Making," by Charles R. Keyes; "Leading Articles of the Month," with illustratione; "Finance and Business," "The Development of a Novelist" (H. G. Wells), by G. W. Harris, with portrait; "The New Books," with portrait and other illustrations.

LIPPINCOTT'S MAGAZINE.

"Melissy," a complete novelette, William MacLeod Raine. "The Poet's Providence," a poem, Charles L. O'Donnell. "The Theatre's New Rival," a special article, Day Allen Willey. "The Diminisher of Doom," a story, Olivia Howard Dunbar. "His Pride," a poem, Amelia Josephine Burr. "Politeness," a sketch, Thomas L. Masson. "One Leg to Go On," a story, Jane Belfield. "The Pinnacles of Fame," a story, Hopkins Moorhouse. "Musings," epigrams, Ellie O. Jones. "The Layman Art-Lover," a special article, Jane Dearborn Mille. "Autumn," a poem, Katharine Les Bates. "Five Colloquies," a story, Edward Lucas White. "The Passing of the Leaves," a poem, W. J. Lampton. "Breakfast—and a Lady," a story, Wood Levette Wilson. "The Dream Child," a poem, Walter S. Trumbull. "For Jimmy," a story, Eleanor H. Porter. "The Great White Way," a sketch, Thomas L. Masson. "Mutatis Mutandis," a story, Clifford Howard. "In Memory of Caroline Furness Jayne," a poem, Florence Earle Coates. "Ways of the Hour," "Official Insolence," by Frank M. Bicknell; "The Eastern Story," by Amos D. Burhans; "This Pother of Centenaries," by Warren Barton Blake. "Walnuts and Wine."

Woman's Power Over Man



Woman's most glorious endowment is the power to awaken and hold the pure and honest love of a worthy man. When she loses it and still loves on, no one in the wide world can know the heart agony she endures. The woman who suffers from weakness and derangement of her special womanly organism soon loses the power to sway the heart of a man. Her general health suffers and she loses her good looks, her attractiveness, her amiability and her power and prestige as a woman. Dr. R.V. Pierce, of Buffalo, N.Y., with the assistance of his staff of able physicians, has prescribed for and cured many thousands of women. He has devised a successful remedy for woman's ailments. It is known as Dr. Pierce's Favorite Prescription. It is a positive specific for the weaknesses and disorders peculiar to women. It purifies, regulates, strengthens and heals. Medicine dealers sell it. No *honest* dealer will advise you to accept a substitute in order to make a little larger profit.

IT MAKES WEAK WOMEN STRONG, SICK WOMEN WELL.

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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

THE REV. B. H. ARMSTRONG.

The Rev. B. H. Armstrong was a kind and loving, honest and industrious Christian minister, ever trying to foster the cause of Christianity in all of its purity. A man who seemed to be set apart for no other purpose than to do service for God and the great Church in which he lived and died. The Church and this, the Guthrie District Conference, sincerely regret and mourn the loss of this our dear beloved co-worker in the Master's Vineyard. Our loss is but Heaven's gain. He has gone, but his work remains as an everlasting monument of his high and noble character. As "Blessed are they that die in the Lord, for they rest from their labor and their works do follow them," such was the life of Brother Armstrong. Committee: J. R. Whiley, A. A. Peters, Elizabeth Henry, Florence Robinson, Ned Baker, J. D. Gibson.

THE REV. G. A. SHANKLIN.

Hubbard City, Texas, October 5th, 1909.—The Rev. George Anderson Shanklin, born in Texas near Georgetown, in September 1853, died October 5, 1909, at his home in Hubbard City, Texas. He was converted when about 17 years of age, and united with the Methodist Episcopal Church. He was married to Miss Harriett Boom, who survives him, together with nine children, one brother and four sisters. Bro. Shanklin entered the West Texas Conference at Calvert, Texas, Feb. 10, 1889, under Bishop D. A. Goodsell, and was ordained an elder by Bishop S. M. Merrell, at Austin, Texas, Dec. 18, 1892. He served the following appointments: Lampasas, four years; Georgetown, two years; Calvert and Mt. Zion, one year; Belton, one year; La-Grange, five years; Columbus, one year; Mexia Circuit, two years; Hubbard City Circuit, three years; Grosebeck Circuit for nearly two years, or up to the time of his death. He was faithful until called to his reward. He preached the Gospel of Jesus Christ for about 21 years. Many souls were converted during his ministry. Bro. Shanklin was very highly respected by all as a Christian minister. The funeral was conducted by the following ministers: The Revs. Dr. C. P. Westbrooks, of Pelham; Daniels of the Baptist Church; Bonner, of the African Methodist Episcopal Church and the writer.—A. M. Mason.

ADAMS.—Samuel Adams entered into rest Aug. 15, 1909. He was a member of Grants Methodist Episcopal Church, Armstrong, Mo., and one of the oldest citizens of this section. He was born in Kentucky in 1816. All of his immediate family had preceded him Home. Too much praise can not be given to Mr. and Mrs. John Douglass, who so tenderly cared for him during his last illness, as they were not related to him, but seeing his needy and helpless condition took him in and watched over him and tended him with a loving care. The Lord bless them and may He raise up more like them in every community. Funeral services conducted by the pastor, assisted by the Rev. Mr. Lewis and the Rev. Mr. Wallis, of the Baptist Church.—H. T. Reeves, Pastor.

BYRD.—Ernest Carpenter, born Aug. 31, 1890, and died in West Point, Miss., Sept. 5, 1909. He was one of the most promising young men of this city, having spent several years in Tuskegee Institute. He was well thought of by all with whom he came in contact. Since the close of the last term of Tuskegee he has been in Memphis striving to earn money enough to return this fall, but was overtaken by some strange disease the 1st of September and passed away on the 5th. Many relatives and friends mourn the passing of this young man. Many papers were read and speeches made in the memorial exercises.—J. W. Byrd, pastor.

BROWN.—At Vinton, La., Esix Brown died August 26, 1909. He was converted April 12, 1909, joined the Methodist Episcopal Church May 2, and was a good Christian until his death. He was ready and willing to go. He leaves a wife and brother and a host of friends.—B. Carr, Pastor.

SIMONS.—Ellen Simons, a faithful member of Lawrence Methodist Episcopal Church, Lake, Miss., died August 12, 1909. Funeral attended by the pastor. The deceased leaves husband, one child, father and mother, four brothers and a host of friends.—H. E. Morgan, Pastor.

HALL.—James Hall, a member of Union Methodist Episcopal Church, Waco, Texas, died September 18, 1909. The deceased was born in Virginia and lived to the ripe age of seventy-two. He had been identified with the Methodist Church for forty years and had served as class leader and steward for thirty-five years. His wife, seven children and a host of friends survive. Funeral service attended by the Rev. J. Bickham, pastor. Burial by the order of which he was a member.

WHITE.—Elenora White died at Tarboro, Georgia September 16, 1909. The funeral was attended by the Rev. F. L. Johnson, assisted by the Rev. A. Hooks.

PAYTON.—On Friday, October 1, 1909, the grim monster visited the home of Mr. and Mrs. James Payton, of Brandon, La., and broke a link in the family circle in the person of Dr. E. E. Payton, a graduate of Flint Medical College, New Orleans, class 1908. And the degree of success might be measured by the extensive practice he had built up in the short interval that elapsed between his graduation and his collapse in health. This is one of the best evidences of a life well spent among those who knew him best, and the assurance of a green spot in their memories continually. Ths bright life of Dr. E. E. Payton will leave its impression to be stamped upon future generations. The deceased had been a Christian from early childhood, being connected with the African Methodist Episcopal Church; the Rev. T. P. Jackson, pastor; he died triumphantly. The funeral was conducted from Bethel African Methodist Episcopal Church near Brandon, La., on Saturday, October 2. The deceased leaves a mother, father, sister, brother and a host of relatives and friends, as well as several classmates and colleagues scattered here and there at their fields of labor.—Arthur Booker.

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Marriages

HALL-DANIELS.—At the parsonage of Wesley Methodist Episcopal Church, Pineville, La., Sept. 22, 1909, Mr. John B. Hall and Miss Melizzie Danicls, the Rev. H. J. Wright officiating.

WIMS-BONARISE.—Joined by matrimony, Mr. Columbus Wims to Mrs. Pauline Bonarise, at her residence in Berwick, La., Sept. 30, 1909, by the Rev. David Harrison.

MAYSIE-HOLLINS.—During September 1909, Mr. Joe Maysie, of Smart's Station and Mrs. Sarah Hollins, of Doyle Station, the Rev. J. H. Nelson, pastor of the Sparta, (Tenn.,) Circuit officiating.

FISHER-PEGUES—At Robeline, La., September 19, 1909, in the presence of friends and relatives Mr. Napoleon Fisher and Miss Evie Pegues, the Rev. George Thomas, officiating.

ARNOLD-MARSHALL—Miss Stella Marshall and Mr. Charles Arnold at the home of Mr. and Mrs. John Marshall, in Indianapolis, Ind., Thursday evening, September 23, 1909, Mr. Claude Blackiock, of Boston, Mass., was best man, Miss Sarah Bayer, maid of honor; Mr. Everett Bailey and Mr. Taylor Gist, ushers. There wer about one hundred and fifty guests. The presents were very elaborate. The Rev. John S. Bailey officiated. Mr. and Mrs. Marshall are among the best families in Indianapolis, and are membest of Simpson Methodist Episcopal Church.—William Cook.

LEE BRIGGS—Mr. A. W. Lee, son of the Rev. Edward Lee of the Texas Conference, and Mrs. A. B. Briggs, at Houston, Texas, during September, 1909, by the Rev. R. H. Warren.

ANDERSON-BONNY—Saturday, October 2, 1909, at Vinton, La., Mr. John Anderson and Miss Lubertha Bonny, by the Rev. Bedford Carr.

BURR-WILEY—Mr. Johnnie Burr and Miss Gertrude Wiley, at the brides home in Houston, Texas, by the Rev. R. H. Warren, during September, 1909.

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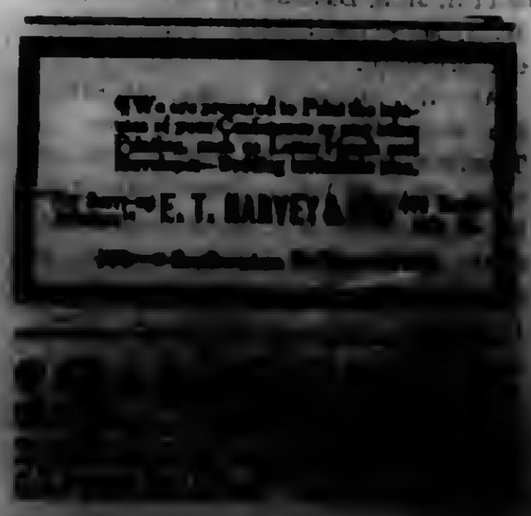
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Crescent City Notes

Mrs. Mahala Smith of Donaldsonville, La., visited her sister, Mrs. D. J. Price, of this city, this week.

The Rev. H. H. Morton preached a splendid sermon at Thomson Church Sunday night. The Rev. D. J. Price pastor.

MALLALIEU.—Good services Sunday and well attended. The Sunday School, with Miss Virgie King, as Sup't, is preparing to observe Sunday, as Sunday School day and will raise the full amount asked by the Church for the Board. Mrs. Lillie Randall, is chair lady of the special committee having the program in charge. The several auxilliaries are also busily engaged in raising their amounts for Conference. Sermon by W. Scott Chinn t the 7:30 p. m. service. Collection good. Three Accessions for the month and two conversions. Many of the members who have been away for the summer have returned and a splendid spirit for work exists. Visitors are always welcome.

SIMPSON MEMORIAL.—A glorius time was had at Simpson Memorial, Sunday, at the 11 o'clock service. Bishop Neely, Resident Bishop, dellvered an able sermon to a large congregation. District Superintendent, W. J. M. Price, President Wier of the New Orleans University, teachers, and students were present. Special music was rendered by the choir under the direction of Prof. M. S. Davage. At night the Rev. W. J. M. Price, District Superintendent preached.

Amount raised in Bazaar at Simpson Memorial, and turned over to Trustees, October, 11, 09.: Missionaries, Miss E. Bessie, President; $31.00; Rose Buds, Mrs. A. Graves, President; $16.60; Pick Up Circle, Mrs. S. Stokes, President; $14.00; King's Daughters, Mrs. L. Williams, President; $32.35; Laides Aid. Mrs. L. Murray, President; $73.80; Steward Sisters, Mrs. D. West, President; $84.67. Other sources, $8.80. Total, $262.22. Mr. R. Hite, President, E. P. Damons, Secretary; Trustee Board Simpson Memorial. H. Taylor, pastor.

There was a prize offered to the President, who raised the highest amount, and Mrs. D. West, President of the Steward Sisters, raising $84,67 was awarded a gold watch, and, Mrs. murray, having raised $73.80 was awarded a handsome ring.

HAVEN CHURCH — Members and friends of Haven Church are gratified to note the presence of Mr. and Mrs. O. B. Gibson and baby, Lillian, in the parsonage where they will reside with Dr. Pierre Landry, pastor. At a late hour Monday night, October 4, the inmates of the parsonage were tendered an informal reception. Miss Bertha Browne, of Leland University, rendered excellent music. Refreshments were in abundance. Addresses by G. W. Forest, O. B. Gibson, and C. H. Dixon. Dr. W. T. Hayes presented to the pastor a token of the regard of his members and friends. This enjoyable affair was concelved and carried into effect by Mrs. E. L. Bolden, Edna Williams, Lytle Anderson, Mary Aikins, Cecilia Derocha, Sarah Johnson, and Georgiana Brown, who represented the young people and other euxiliaries in the church.

SCOTT CHINN.—Sunday, Oct. 3, the early prayer meeting was led by Bro. Thos. Clayton, General speaking, meeting at eleven o'clock, at night, the Rev. J. W. Turner District Superintendent, of the Baton Rouge District, preached an able sermon. The Rev. D. D. Williams of Laplace and the Rev. E. Fields were also present, actively participating in the servico. The Lord's Supper was administered to 43 persons. Tuesday night, the Rev. P. W. Clark, District Superintendent, of the Lake Charles District, preached an acceptable sermon, the Rev. T. McCary, was also present. Two persons joined the church. These sermons left our people anxious for the return of these able preachers. All city pastors and their congregations are hereby invited to a rally at this church the 3rd Sunday in November, 1909.—J. E. Bolax, pastor.

Personal and General

The Reverend J. H. Love, pastor at Batavia, Ohio, writes: "We can at last, after a struggle with debt exclaim like victorious Caesar, 'I came, I looked, I conquered.' The debt which has hung over our parsonage for the past eleven years has been lifted. Sunday, September 26th., was our last rally day; $208.91 was raised. Of this amount the Ladies' Aid gave $61.00; the Woman's Home Missionary $30.00; the Willing Workers $7.50; the Busy Bee Club, twelve cents. Brother Love is serving his eighth year at this charge very successfully.

Gleanings from the Field

MISSISSIPPI

Boynton. A party of friends came to Boynton chapel recently, led by Chas. John, Mrs. C. Millard and daughter, Mesdames C. T. Franklin, M. J. Brown, C. Smith and Roggers and left there many pounds of choice groceries, for which the pastor and family are sincerely grateful. —R. H. Warren, pastor.

TENNESSEE

McMinnville.—The thirty days' financial plan of the McMinnville Circuit, Tennessee Annual Conference, resulted as follows: Leesburg picnic, $58.20; Finger Chapel, $22.48; Smith Chapel, $26.30; Bowling Green Chapel, $14.70; total, $121.68. Raised and paid the District Superintendent $23.66; other collection, $11.05. We closed with the rally at the little Bowling Green church; two captains, Miss Susie Spurlock and Miss Hattie Rhode, resulted as follows: The first, $5.78; the second, $5.99; total, $11.77. Benevolent collections, $8.37; grand total, $176.53. The third Sunday in August the funeral of Bro. Garlin Martin was preached at Smith Chapel by the pastor, the Rev. H. W. Rucker, and W. R. Smith, the District Superintendent, and Bro. Theodore Martin. Brother Martin was near eighty years old when he died. He was an old veteran and a pillar of his church. He served as a steward, class leader and trustee and a member of the quarterly conference.—H. W. Rucker, Pastor.

VIRGINIA.

Bedford City.—The members and pastor of Court Street Church are rejoicing over the arrival of pews and pulpit set, costing $419.00. This has been a busy year with us, and we have succeeded in getting matters in good shape. Quite a neat sum has been placed on debts. The members are willing workers and last month several of them paid $10.00 each in the rally. The different entertainments given by the ladies have been very successful. Our white friends are standing by us, and are giving liberally to our cause. The work is alive and our Heavenly Father is leading us on to victory.—C. G. Taylor.

DESTROYED BY THE STORM.

Our Church at Bertie, La., was blown down by the storm on Monday night, September 20. No insurance. This was a nice church and not as yet paid for; the debt that hangs over her is $1,085. The pastor and family were unharmed, but are very much in need of help. Therefore I appeal to the ministers and friends of the connection for aid. Any amount will be thankfully received. Send to the pastor, L. L. Eastman, Bertie, La., Box 3.

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NEW ORLEANS OCTOBER 28, 1909

Vol 43 No. 42

"WHAT IS THE MATTER WITH THE CHURCHES?"

We are publishing in this issue, through the kindness of the *Delineator*, a group of articles by leading American churchmen who have answered the question, "What is the Matter with the Churches?" The standing of the men who contribute to this discussion and the subject matter submitted are noteworthy and compel the attention of all thinking people. It may pinch a little to have a fashion magazine take such serious note of the life of the Church and by its question imply that something is wrong, but it will, nevertheless, do good. It does not hurt to "take stock," occassionally. Is this not as it should be? The Church should compel the attention not only of its own constituency and the journals committed to its advancement, but of all people and all journals. The natural place of the Church is that of preeminence. It should dominate directly and indirectly all life, and should in a measure, dictate the cut of fashion. We should rejoice as a Church and congratulate ourselves and take it as an evidence of our growth that a great fashion magazine should devote so much space to such a serious subject and engage the services of some of the most reputable churchmen of our country for the discussion.

Dr. Frank Mason North speaks for the Methodist Episcopal Church and holds that while the Church has faults she is sensitive to them and will remedy them; that there need be no alarm as to the progress of the Church, inasmuch as Church membership in the past six years has increased eighty-five per cent. This distinguished churchman thinks that there's no organization which approaches the Church in its protest against wrong, in the sacrifices of its ministry, in the surrender of life and treasure, in the vitality of spirit which keeps hope alive in the human heart and which robs human suffering of its sting, shame and woe. He says the Church is finding herself, her world, and is measuring her task. "Let her have time and room."

Cardinal Gibbons, speaking for that mighty throng of American Catholics, says that "the people are falling off in attendance at the Church." Dr. Charles H. Parkhurst is of the opinion that "every chuch member will be prompt to concede that the Church is not the distinct and aggressive feature of general life that it ought to be." Rabbi Hirsch says that the natural sciences and the studies of history and the authenticity of the Scriptures, generally known as Higher Criticism, have undermined the belief in the infallibility of the Scriptures; that "the pulpit is distrusted" and that "the Church is believed to be the sponsor not of justice, but of charity" and a charity, too, that "has become to be an offense in the nostrils of the multitude." Dr. Josiah Strong thinks that "the Church has failed to recognize the social side of its mission," while Dr. Len Broughton of Atlanta holds that while the Church is doing far more for the elevation of humanity than is supposed, "the Church lacks fixedness of faith, which is the result of ignorance of the Bible." He further says that the "Church lacks, in application." Dr. Charles F. Aked thinks that the Church is weak in the class of men that are entering the ministry, and to rectify this there should be a doubling of the salaries in the ministry. The Rev. Russell Conwell, pastor of Temple Baptist Church, Philadelphia, thinks that "There is much the matter in every way." Gypsy Smith remarks that the Church is luke warm and "has lost the spirit and power which made the New Testament Church possible." The great evangelist thinks that the Church has lost the heart-passion for soul saving. Dr. Shailer Matthews, of the Chicago University, thinks that "over emphasis on the idea of saving men from the world to heaven as over gainst an attempt to improve the social order" has led to a distrust of the Church on the part of men who are interested in the social movements, and this, he thinks, has tended to restrict the membership of Protestant Churches.

We place this entire discussion at the disposal of our readers and suggest that each article be given a careful and thoughtful reading. Let us admit to start with that the Church is leading a world-wide civilization in education, in morals, in government, in science, in the settling of the social and economic questions which face men everywhere, and in the general uplift of the world. There is much to her credit of which to be proud, and it would be a long story to tell of her triumphs at home and abroad, in her leadership as it pertains to morals, knowledge, industry, and in the social and spiritual life. But is there not reason for some serious thinking? Are we really after all crowding our job? Do we forget that more than eighteen hundred years ago the Captain of our Salvation declared that the full plan for the redemption of the world was finished? that every piece of machinery was in readiness and we were commissioned by Him to go, to preach, to teach and baptize all nations? While nineteen long centuries have passed and the Master in the sadness of His heart waits, we look upon the field white unto harvest and there is a lack of reapers. There is so much to be done and we move at such a slow pace in answer to the calls that come from every point of the compass and from every condition of life that we sometimes think the heart of the Master must be inexpressibly sad. Is there not more than a suggestion of truth when it is said that the pulpit is not preaching the Gospel in its old time power and purity? After all, for what purpose is a minister called if not for the salvation of souls? And do we not admit by the calling of evangelists both to preach and to sing that there's something lacking that is vital, that is really fundamental and which is the only excuse for the man being in the pulpit? Likely enough we are mistaken in our definition of culture. The highest culture, after all, is allied with the ability to help swing this old world back unto the Father and none need be ashamed of the power of the Gospel unto salvation, for it was for this purpose that we were chosen, set apart and ordained. Is it not after all a reason for very serious thinking that, whereas the pulpit has for its discussion the loftiest subjects of human thought which require the highest type of mind, we are not receiving into our ranks the cream of our men; they are entering the professions.

The Church calls loud and strong for recruits for the salvation and the Chirstianization of the heathen world. If men really regarded their Church obligations and would give unto the Lord His due portion there would be no sad lack of funds to the embarrassment of our missionary movements such as that which faces us today. Let it be admitted that to the credit of Christian giving, which adds into many millions, and as a result of which there are churches and schools and hospitals and the like, still, if weighed in the balance of what we ought to give we would be found wanting. Is the Church really reaching the high level of holy living as has been given unto us by our immaculate example—Christ our Savior? Are not we the least bit tardy?

It is said that the young Negro is drifting from the Church and that the real problem which faces us is the problem of the young Negro. He it is that multiplies the crime record and populates the prisons. There was a time when the Church was the center of life of the Negro. The Church building was the place of his large social functions; it was here that the debating societies met, that political meetings were held, the school was conducted in the church, and there the secret societies met. Today the Church occupies no longer this several-fold relation to the race. The schools has its own building; the secret society its own lodge room. The Negro is more or less out of politics and the social functions have been transferred from the Church to other places. We have the problems that face the Church in general as well as our own peculiar symptons to face. The young men and women of the race must be saved. We are in close competition with the world. The world which holds out inducements in attractive saloons, in dance halls, in parks and other amusements. It would do no good to sit down and complain. Let us diagnose the case and apply the remedy.

Eventually the Church will come to her own and when she does come to her rightful and legitimate place in the life of the nations of earth she will dominate all phases of living. She will dictate the policies of governments without being a real part of them. She will influence literature and science and her standard alone will be the standard of the world's ethics.

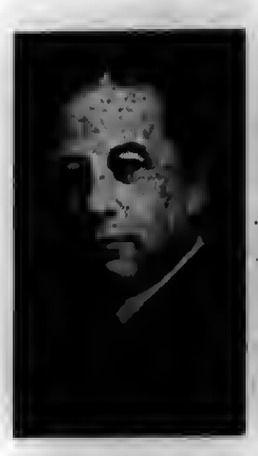
The legitimate place of the Church is that of active, uncompromising, indisputable leadership in all the affairs of life, and under her banner, led by the intrepid and invincible Christ, will follow all men. Until this comes the Church will not have taken its legitimate place in the history of the world.

WHAT IS THE MATTER WITH THE CHURCHES

A SYMPOSIUM BY LEADING AMERICAN CHURCHMEN

The Church Needs Nothing but Time.

What is the matter with the Church in America? *First. It is growing rapidly.* According to Dr. H. K. Carroll, whose compilation of ecclesiastical statistics is in the class with the United States census or "The Statesman's Year Book," the average gain in communicants for the six years past has been 912,718 each year. In that period it has been the task of the Church to assimilate and train in belief, conduct and service five and a half millions of people. Since 1890 the population of Continental United States has increased 43.3 per cent. The gain in communicant membership—Roman Catholic and the nine large Protestant denominational groups—has been 85.5 per cent., the gain in the latter alone being 80.6 per cent. With all the religious bodies represented, the net gains show forty-nine per cent. in ministers, forty-nine per cent. in Churches and sixty-six per cent. in communicants. To mobilize recruits, to maintain new centers of aggression, to occupy new territory, place a tremendous strain upon the leadership of the Church. Growth has its penalties. To advance is to create new perplexities and fresh criticisms.

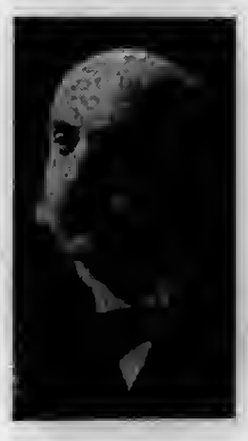


Second: *It is reducing its divisions.* The processes of consolidation and reconstruction impress the present as dilitory; they give to the future its victories. In the old lands and in former generations, the protest against tyranny of every kind, and the assertion of individual liberty at all costs; in this land and now, with Church and State forever separate, with personal freedom a right both in the Church and out, differences begin to disappear and essentials become clear in outline and first in importance. Is something the matter with the Church? A longer and steadier look will find in the apparent confusion the strong lines of a more compact and comprehensive organization which augurs conquest.

Third: *It is measuring its task.* To assert ideals and find motives for twentieth-century civilization exacts from the Church its best. No age before has dreamed of the facility, the swiftness, the elegance, the luxury, the open and the disguised materialism which today belong to the "common round." It never was harder to prove for the spiritual the claim to mastership. The cross was never more welcome as an adornment or less welcome as a principle. It is not less easy than in the past to set the individual right. It is a thousand times more difficult than ever before to inspire, direct and control the development of the social order. The Church is appointed to this twofold task. She is becoming conscious of her social mission. Directly and indirectly she is already the great almoner, and still is guardian of the standards of justice. Her interpretations of the new problems of the industrial life have been a bit slow. Her adaptations to emergencies, prompt and critical in their demand, have at times seemed belated. Her leaders and sponsors have too generally been content to camp with the conservative rather than to raid with the radical. She has doubtless sometimes needlessly felt the claim of her divine trusts for protection, when she ought to have listened with eager heart to the human cry and hastened to answer its appeal. But where is the organization which even approaches her in the protest against wrong, the sacrifices of ministry, the surrender of life and treasure, the vitality of spirit which keeps hope alive in human hearts, and robs from human suffering its sting and shame and woe? In America the race is under new conditions. Commercial, industrial, social, ecclesiastical, governmental conditions are unparalleled. The age has taken us unawares. Like every other institution, the Church, which is non-natural, not superhuman, but is in the race fabric related to every phase of this marvelously complex social order, is finding herself, in finding her world, is measuring her task. Let her have time and room. She is sensitive to her own faults; she will remedy them. She realizes her mistakes; she will not repeat many of them. She understands and for the most part respects her critics. She will learn from them and hold her divinely appointed leadership in spite of them. Debate upon "facts that are not so," lists of things that are "the matter with the Church," for which there are no corresponindg realities, will amuse, but will not distress. Se is not perfect. She makes no such claim. She is sometimes at fault—she knows it first. But that which is the matter with the Church is the pains and perplexities of growth; the process of modifying her organization for the better the phenomena attending her effort to remeasure her task and adapt herself to the needs of her world, under the guidance of the Master of Life.—Frank Mason North, D. D., Corresponding Secretary of the National City Evangelization Union.

Ethics, Not Theology; Deed, Not Dogma; Justice, Not Charity.

The conditions of the church in our days are such as one may expect to find in an age of transition. The natural sciences and the studies in the history and authenticity of the sacred books, known under the name of the Higher Criticism, have undermined the belief in the infallibility of the Scriptures and spread serious doubt concerning doctrines fundamental in the teachings of orthodoxy. This skepticism is reinforced by a complete change of attitude in reference to the estimate placed on this world. Former religion placed the emphasis on the beyond. The man of today is completely absorbed by the pressing things of this life. For him, if religion is to have an appeal, it must be a guide and help in the ordering of the life that now is. Conscious of his rulership over the forces and resources of nature, man, today, will not regard himself as one doomed by the curse of transmitted guilt to ultimate perdition. He will not subscribe to the dogma which insists that this world is a vale of sorrow through which he must pass in darkness, feeling his way toward the light which will shine to the redeemed alone in the world beyond. Men have—to use a phrase of Nietzsche's—revalued old values. The church, on the whole, has not. Hence the discordance between the thought atmosphere of the altar and that of the busy toiler.



Moreover, the impression is abroad that the church looks askance at progress. It is not credited with sympathy with those who would readjust social conditions on a broader and stronger basis of justice. The pulpit is distrusted. To it is imputed the passion to justify existing arrangements as planned by the Creator whose inscrutable will is invoked in explanation and whose promise is relied on that in the beyond relations will be reversed. At the utmost the church is believed to be the sponsor not of justice, but of charity. And the charity which it calls blessed is not construed to be an acknowledgment on the part of the donor that the recipients have just claims on him, but as a voluntary act of generosity for which extravagant laudations must be heaped on the giver. Charity has come to be an offense in the nostrils of the multitude. The conviction has gained ground that a larger measure of justice in the social dealings among men would obviate the necessity for this often ostentatious charity. As the church is suspected of conniving at social wrong provided it be mitigated by charity, its influence is correspondingly weakened over the increasing numbers that have come to regard all priests and preachers as defenders of vested rights and special privileges and the hirelings of the rich owners of the pews.

The truth is, the function which the pulpit might fill in these days is largely pre-empted by the sociologist, the social engineer. Settlements and similar institutions devoted to the betterment of social conditions and the bridging of the chasm between the masses and the classes have usurped the place erstwhile held by the church. Would the church reclaim its lost ground, it must adapt itself to the prevailing sociological obsession and act as the go-between for the separated components of society. To the men of means it must bring home the feelings and views of the less favored. To those upon whom the burden of the social conditions is heavier and heaviest, it must bring the message of fraternity. The church must democratize itself. The distinction between the clergy and the laity must be minimized. The clergy shall grow to be a body of trained experts, not in archaeology and old languages, but in philanthropy, using this oft-abused term in the larger connotation, as embracing whatever affects the life of man in its individual and socialized relations. Theology must be replaced by ethics, dogma by deed, the ancient books by the inspiration of the living realities, and all this lit up by the passion of human love and the consciousness of man's inherent nobility and the sublimity of high ehtical ideals toward which humanity is progressing with sure foot, coming nearer and nearer, perfect justice and all-sanctifying righteousness. The church of good will will, in measure as it finds its vocabulary, regain what influence in other days the church wielded over men. It will be both teacher and mediator, the prophet of better days to come and the inspirer to nobler lives and deeper love among men.—Emil G. Hirsh, D. D., Minister Sinai Congregation, Chicago, Ill.

Double Salaries; Catch Up With Civilization.

Two different factors have to be taken into account.



1. The churches have lost ground in the old and have not yet found adequate expression in the new.

We are living in a period of transition. There is a new scientific outlook, a new literary and historical criticism, and a new conception of social and ethical relations. The churches have not yet realized all that these changes involve nor properly related themselves to them. The mere suspicion that Christianity is out of harmony with the facts of life, as science helps us to understand facts, is fatal to the faith of many. Preachers are too fond of sneering at the new knowledge. Men who know vastly more than they do are not to be blamed if they turn away in sheer weariness of spirit. The thoughtful, educated, sincere young man or woman who sees some ignorant preacher—ignorant, however devout—perform a war-dance in the pulpit over "so-called science" is likely to drift away from a church which contemns what it does not understand.

The really educated man or woman knows how myth and tradition enter into ancient history; when he hears the preacher solemnly teaching as the oracles of God fables which are as indisputably fables as those of Aesop or Robert Louis Stevenson, and dooming everybody to an endless hell for seeing and saying that his fables are fables, disaster is certain. The worst is that while the old theological sanctions and prohibitions have lost power there are new and valid ones which the churches have not grasped. These are grounded in the facts of human experience, verifiable by experiment here and now—and the churches do not seem to know it. They will learn. The losses of a transition period are temporary; its gains permanent.

And the same things are to be said about the new civic consciousness, the new political consciousness. New social and ethical ideals brood today over the face of the abyss. They move slowly where they should move quickly—amongst the churches—but they move. The future is by no means dark.

2. The nearest, most important single reform to be attempted by the religious people of this country is to double the salary of every preacher upon the continent. The churches get just as good preaching as they are entitled to for the money they pay. They are served better than they deserve. Yet we of the pulpit are not big enough for the mighty tasks which lie before us. The readjustment of the machinery of the churches to the work of the world in the new day and in the coming day is a giant's task. And we are not giants. The church will not pay for giants. The church needs statesmen, thinkers, phophets, men with peircing insight and foresight, men who know what Israel ought to do. The railroads will pay for such men. The world of finance has a thousand attractions for them. Commerce is open to them, with all its possibilities. The church invites them to stay out of the pulpit. The cost of

living has been advancing year by year until it has reached a point which threatens crisis. Salaries have not advanced. Preachers are miserably paid. So are the professors of seminaries where preachers are trained no man ought to come into the ministry for the sake of a salary. No man ought to enter who is not prepared to make sacrifices. But when he sees that in the ministry he will have to live a cramped, starved life; when he sees that his energy will be dissipated in a sordid struggle to keep body and soul together instead of expended upon the things of the kingdom of heaven; when he knows that the work which he wants to do for God and humanity he will not be able to do because his wife and himself will have to spend their years in a heart-breaking endeavor to keep out of debt and "respectable," and to bring up their children in decency—then it is not be wondered at if he decides that he will try to be a Christian and glorify God—outside the pulpit!

The crying need of the churches of this country is a race of bigger and better men than we are. But the churches have not begun to think of the necessity of paying for them.—Rev. Charles F. Aked, D. D., Pastor Fifth Avenue Baptist Church, New York City, N. Y.

There Should Be More of the Christ-Spirit.

The church in America, in England and in other English-speaking countries needs to get back to the spirit of Jesus. We are like the church at Laodicea (Revelation 3), "neither hot nor cold"—we are objectionable to the Lord Himself because we are trying to avoid extremes; we do not obey nor honor the one or seek to save the other. We have lost our Christ, He is outside our door; just as He stood knocking at the door at the Laodicean church, so He knocks at the modern church today. The above picture is our weakness; we are trying to hold our heads high and call ourselves His church while we have lost the spirit and power which make a New Testament church possible. The church today, instead of being a place where everybody has the spirit and power to seek and to save that which is lost, is more of a mutual congratulation society, where we fuss and fondle those we have already found. We have culture and refinement and organization, art, music, position and money, but we have lost touch with the common people, who are the coming people, and we have lost our grip on God. I know churches, so called, where if Christ himself came to preach there would be nothing done until the atmosphere and conditions changed, and there are churches where Jesus himself would not be wanted if He came as the preacher; the fact is, we are playing at church.

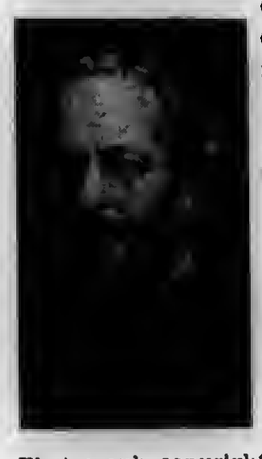


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Christ's Church, the Apostolic Church(had its very life and being in knowing Christ and living in Him and sought every day His will in spreading His redeeming and uplifting Gospel. To turn men from darkness to light, from the power of Satan to God, that they might receive forgiveness of sins by faith in Him, that was the program of the Church Jesus came to build up, and if that is not our object then we are frauds and hindrances. Christ was the greatest gentleman, the best embodiment of refinement the world ever know, and yet He was the most aggressive evangelist. To seek and to save was His motto, and "if any man has not the spirit of Christ he is none of His." I am sorry to say that we are living far too much for self, for pleasure, for position, for money-making, for love of ease. We preach and sing, but where is the heart and the passion? The world knows when we do it because we have to, which is a duty, and it knows and responds to the heart throb and passion which can not fail to tell the story, and sing because it must. When we treat the man in the street or the outsider with the same rspect and enthusiasm to have him come to Church as we do to get his vote at an election or to secure a business order from him, we shall win him, because we shall go about it in the same determined way. The founders of the Church lived in the spirit of prayer, believed in the Gospel, preached it in the power of Pentecost and looked for immediate results everywhere, and were heartbroken when they saw not results. If we are willing to pay the price, live as they did, believe as they did, preach as they did, our Churches will be crowded as they were of old with eager, anxious crowds of men and women burdened with sin and for whom there is no healing but the Cross and sacrifice of the Son of God. There are lots of quacks, but there is only one Savior, one Gospel, and what is needed is another Pentecost to fall upon the preachers and people that Christ may be honored in the place which is called by His name. That will solve the problem how to reach the masses; how to save the masses, because the Church will be brought back into her Apostolic experience and atmosphere; she will then answer the mission for which Christ created her, and not until then.—Rodney Smith, National Evangelist.

Should Be More Spiritualized and Aggressive.

The question thus proposed is, in its very form, an implication that the American Church is in a condition either of spiritual decrepitude or of moral degeneracy, neither of which alternatives do I believe to be warranted by the facts. The church is not perfect, and there is no human institution with which I am familiar that is. It is neither so spiritualized nor so aggressive, nor so rapidly increasing in its membership as the advocates of church organization would like to have it.



Photograph copyright by Rockwood, N. Y

To disclose what a tremendous productive factor the institution is, one might almost wish that for six months every church now existing in the city of New York, if you please, might be suddenly blotted out, and not only the churches but the missions as well, and all those lines of Christian or humanitarian endeavor that have their spring in the church.

I had occasion not long since to study the hospitals in their relation to church membership, and I found that the great preponderance of hospital opportunity afforded in this city, not only to those who believe in the church, but to those also who question or deny its value, is a church-product; that is to say, is the work of those who are identified with some church organization.

This disposition to ignore the dependence of our civilization upon Christian and churchly encouragement and inspiration is a freakish tendency which has just come to pronounced expression in a brochure by John Spargo, suggesting that almost the entire impulse in favor of man's general betterment dates from socialism, and forgetting to acknowledge that that sentiment of brotherhood which is claimed to be one of the essential features of socialism is just as distinctly derivative from Christianity as the church has lived it—however imperfectly—and preached it for nineteen hundred years, as Mr. Spargo himself is derivative from his own father and mother. Sound teaching upon this is obtainable in Brace's "Gesta Christi," or "The Divine Origin of Christianity," by R. S. Storrs.

At the same time, as every church member will be prompt to concede, the church is not that distinct and aggressive feature of general life that it ought to be, and there are, among others, three points that are to be urged in explanation.

First—There is an unwarranted and embarrassing sharpness of discrimination between the function of the clergy and that of the laity. There does not prevail among the latter generally that sense of responsibility for the extension of church influence and increase of church membership that ought to distinguish all church members. The attitude toward the minister is often similar to that of a corporation toward its hired manager, who is paid with the understanding that if he fails to make a paying thing of it he will be replaced by someone else.

Such was not the policy pursued by the Apostolic Church, where every believer felt accountable for the spirituality of his church's life and for the increase of its power and membership. The tendency in church life is toward centralization, which secures to the pastor the prerogative of salary and in return therefor the task of keeping the pews filled. A considerable element of the members seem hardly to suspect that it belongs to them, also, to be propagandists, so that if there is no augmentation of the influence of the church, it is charged either to worldly-minded outsiders or to the pastor, with little questioning as to their own shirking of responsibility.

Second—There is a large element that properly belongs inside of the church, and that would be a very positive increment of strength to it, but that remains outside for the reason that the church has allowed the opinion to prevail that membership must be conditioned upon the possession of a certain amount of moral attainment. As an offset it should he made clear, both to those who are members and to those who are not, that the church is primarily designed to be a school of Christian manliness and womanliness. We have none of us received our diploma and are not likely to. There are too many defects in the best of men, up even to the moment of their decease, to warrant the supposition that the finishing touch has been placed to their Christian unfolding.

The church is, then, a school of character, not a community of saints, and should be understood to receive its members not because they have attained so much, but because there is so much that they need to attain. So that for admission to be declined on the ground that one is "not good enough" is to miss the fundamental purpose of the entire institution; and for a modest person to conceive that becoming part of a church organization is advertising to the public that he has made great advance in the holy life, is the same as it would be for a little four-year-old to understand that admission to the A B C class means his present attainment of a liberal education.

Such a view is condemned hy the way in which the original Twelve were gathered into the little church of the disciples—men who had no knowledge of Christ, who were apparently of the ordinary Jewish peasantry, so insensible to moral and spiritual influence as to be willing to betray Christ(to deny Him, or to abandon Him after three years of companionsbip. Those were the men that the Head of the Church Himself received into church membership.

Third—Another ground of hesitancy is found in the failure to hold the theological views of the generality of church members. Doctrinal formulas count very much less with Christians than formerly. Men who think carefully and feel deeply discriminate much more sbarply than formerly between theology and religion, between the part the intellect plays and the part the heart and the will play in Christianity.

There is, of course, an advantage in brooding over the great doctrines of the gospel; and it *may* be made auxiliary to the life, but the invisible spirit of the gospel will soak into the soul to a depth impossible to any formulation of the gospel's meaning. These things lie out too distinctly on the very face of Christ's teaching to excuse either those in the church or out of it for failing to act on the basis of the view herewith presented, save for the reason that a degree of prominence, due to ecclesiastical controversies, has been given to the matter of the intellectual conception of gospel truth, that has obscured the more fundamental and fruitful significance of Christianity experienced as a new life begun in the soul; a life that leans toward the law laid down by the Master; a life that has begun to learn the lesson of love taught and exemplified by Him; and a life along the pathway of service over which He has gone before.

While, then, it is not to be denied that the Christian Church is the most powerful organization anywhere for the uplift of the race, its power would be tremendously enhanced if church members would realize that church privileges are mated with church obligations, and if they would not allow the church to be considered so close a corporation as to exclude those wh ought properly to be in it, but who are at present kept out by barriers of misapprehension and tradition.—Rev. Charles H. Parkhurst, D. D., Pastor Madison Square Presbyterian Church, New York City, N. Y.

No Reason to Complain of Catholics.

What is the matter with the churches? That there is something amiss with them appears to be suggested by this question. If we take into consideration the great wealth in church property, the apparent activity of those engaged in church work, the guilds, conventions and missionary unions, we may, at first, hastily form the conclusion that the churches are doing a great work, and accomplishing all that is to be expected of them.



But when, on the other hand, we frequently read of church membership decreasing, and of the moral excellence and intellectual greatness of the people who never attend

(*Continued on Page Six*)

OUR YOUNG PEOPLE

To An Autumn Leaf

By Willard N. Tobie

Little brown oak leaf,
Lying so low,
Chased by the autumn wind's
Merciless blow
On to thy wintry grave,
Where thou shalt lie,
Beaten by fury of
Chill winter sky—

Little brown oak leaf,
Lying so low,
Soon to be buried deep
Under the snow—
Was it for this fate
The Spirit of God
Made thee? To bury thee
Under the sod?

Little brown oak leaf,
Was it for this
Spring woke thy sleeping life
With her warm kiss?
Summer enfolded thee
On her warm heart?
Life-Spirit moided thee,
Scorning man's art?

Delicate fingers,
Lighter than air,
Fashioned, adorned thee,
Tinted thee fair—
Spurned thee and cast thee,
Fair little form,
Out of life's bosom
Into the storm.

Yet, little creature,
Storm-beaten there,
But for thy being
Summer were bare;
Barren of beauty,
Shorn of cool shade;
O, in sweet mercy
Thou hast been made!

Some little mother—
Babes at her breast—
Sheltered her babies
In a sweet nest
Under an oak leaf,
Out of the rain;
So, little castaway,
Life was not vain.

Gathering sunlight
All summer long,
Building an oak tree
Sturdy and strong,
Storing thy tender soul,
Frail little form,
Deep in life's bosom,
Safe from the storm.

Little brown oak leaf,
Well do I know
I shall lie with thee
Under the snow;
Life that has cherished me,
Thrilled me with bliss,
One day will leave me
Orphaned like this.

Yet, if I shelter
Some little nest,
Some little mother,
Babe on her breast—
Gather up sunbeams
For the Life-Tree,
Life is not lost when I
Lie down with thee.

—*In Northwestern Christian Advocate.*

Vacation is Over

Well, vacation is over. All the good times in country and at the seashore, by the lake and wood, have come to an end, and study is once more the order of the day.

I wonder how many of you will agree with the poet Bryant in what he says regarding this month of October.

Ay, thou art welcome, heaven's delicious breath!
When woods begin to wear the crimson leaf,
And suns grow meek, and the meek suns grow brief,
And the year smiles as it draws near its death.
Wind of the sunny South! oh, still delay
In the gay woods and in the golden air,
Like to a good old age released from care,
Journeying, in long serenity, away.
In such a bright, late quiet, would that I
Might wear out life like thee, mid bowers and brooks,
And, dearer yet, the sunshine of kind looks.
And music of kind voices ever nigh;
And when my last sand twinkled in the glass,
Pass silently from men, as thou dost pass.

OBSERVATION

I trust you have truly benefited by your vacation, not alone in an increase of physical energy, hardened biceps, strengthened lungs, and prowess in all the other sports and pastimes incident to the "good old summer time," but in other respects as well. For example, have you been looking at things? been observant? I assure you, boys, that the habit of observation is by no means the least factor in making for success. Many of you have been in the country this summer. Have you taken any notice of the spiders you saw spinning their gossamer webs? and could you describe how they spread them across a highway? What of the many flowers you saw? Could you describe them with any degree of detail—tell about color, petals, stamens, or pistils? Have you watched the birds and received some knowledge of their habits? Some of you have camped by the seaside. You have picked up shells, curious stone formations and other curiosities. What do you know about them? What opportunities boys and men lose by lack of observation! "Eyes have they and they see not." A boy who cultivates the observing habit will become an observant man, and the advantage he will have over the man who has not cultivated the habit will be very great indeed. Do you remember how the swaying of a chandelier in a cathedral suggested the pendulum to Galileo, and how steam, its application and its power, suggested themselves to Watt by the kettle on the hearth? Observation caused a poor monk to discover gunpowder, and the magnifying lens was discovered by an optician's apprentice in the same way. Cultivate the observing habit; it will repay you.

SCHOOL—WHY?

What I have said brings me to ask a question that has been on the tip of my tongue, as the boys say, for some time. Why go to school? My experience is that very many boys think that they are sent to school to get educated, and that if they learn the lessons given them by their teachers, pass the examinations, and in time graduate, they have then received their education. That is a great mistake. Education does not mean simply book learning. It means training, mental, moral and physical, and the best that the boy is capable of receiving, so that when his school days are over a boy shall have a healthy and active body, a mind disciplined and quick to perceive, and reasoning faculties trained. There are other things which going to school ought to teach a boy. One of these things is perseverance.

PERSERVERANCE

Truly has it been said that there is no royal road to learning. It means hard, persevering work, and a glance over the names of the great men we love and honor for what they have done, shows that to accomplish any really great thing, perseverance is a first consideration. Without perseverance the world to-day would not be blest and made beautiful by the discoveries of such men as Fulton, Stephenson, Morse, Edison, Bell, Marconi, or the Wright Brothers. What but perseverance and constancy of purpose would have enabled Dr. Cook and Commander Peary to discover the North Pole after more than four hundred years of disaster and defeat? And, boys, the place to learn perseverance is in school, and the very best thing you can take from school is the realization that nothing great can ever be accomplished without hard work and keeping everlastingly at it—in other words, perseverance.

COURTESY

Another important thing that a boy should learn in school is courtesy. It was good, gentle Geoffrey Chaucer who wrote that "The truly gentle doeth gentle deeds." There is hardly anything which prepossesses one in a boy's favor as good manners. The boy who knocks on the door of a room before entering and removes his cap, who raises his cap to a lady, who says "Thank you" and "If you please," will invariably receive attention, where a boy who is rude and boorish in speech and manner will be dismissed with contemptuous indifference. A truly courteous boy makes no difference between rich and poor, learned and ignorant, old and young. He will treat every one in the same way; perhaps in the case of old people he will show courtesy in deed as well as in manner. One of our greatest American statesmen returned the salute of a poor Negro who had bowed to him, and being told that he had done what was very unfashionable, replied: "Perhaps so, but I would not be outdone in good manners by a Negro." It has been said, and perhaps there is some justification for the statement, that American boys, yes, and girls, are lacking in good manners. This is a grievous thing and in the eyes of foreigners places us on a low level. Boys, be courteous, considerate of others, true to your word and clean in your conduct, they are the keys that unlock the doors to a beautiful and honored life.

FORETHOUGHT

A vast majority of boys will a few years after they leave school be almost wholly dependent upon their own efforts for their livelihood, and yet how few realize the importance of improving their school opportunities to fit themselves for the future. How often do we hear a boy say as he throws aside his books, "I am not going to learn any more of this stuff. I don't see how it can ever be of any use to me." But there comes a time when a call is made upon him for just the knowledge he rejected, and he has the humiliation of seeing another take the place he himself could have so easily occupied, had he only exhibited forethought in school. High standing in school grades has never been the result of luck, but of steady, persistent, intelligent study, and it would be well if every boy considered first what he intended making his life work, then bend every energy in that direction.—*Editor of "The American Boy."*

Would it not be wise if we cultivated more the art of kindly and gracious speech? A kindly word laden with sympathy we all instinctively feel may, and oftener than we now know does, eternally influence a life. It acts like a motor that gives to the life an upward trend, as the unkind word too often gives a downward impulse.—*Anon.*

Oh, square thyself for use; a stone that way fit in the wall is not left in the way.—*Persian Proverb.*

PAUL A PRISONER--THE SHIPWRECK

(Acts 27:27—28:10.)

International Sunday School Lesson for November 7, 1909

GOLDEN TEXT: "The Lord redeemeth the soul of His servants; and none of them that trust in Him shall be desolate."—(Psa. 34:22.)

TIME: Early in November A. D., 59 or 60.

PLACE: St. Paul's Bay on the Northeast shore of the Island of Malta.

DAILY HOME READINGS

M. Acts 27: 27-44;—Tu. Acts 28: 1-10;—W. Psa. 107: 21-32;—Th. Mark 4: 35-41;—F. Psa. 46;—S. Psa. 18: 1-19;—Su. Mark 16: 14-20.

BY THE REV. E. B. BURROUGHS, A. M., D. D.

The fact that it is absolutely impossible for a good man to get through the world without trouble is patent to all. This fact is also true as regardeth the wicked. The promise is not that no evil shall befall the righteous, but that while his afflictions may be many, the Lord will deliver "him out of them all." Herein lies the difference between the righteous and the unrighteous. While the latter is left to himself, the former has the assurance of the Divine presence and protection. God is with them. They have the sense of His love to cheer them, and the promise of His blessed word to comfort and sustain them. They know that regardless of trials and afflictions they shall be able to stand, for from first to last God's purpose is to do them good. Paul knew this and could, therefore, in the midst of the greatest danger manifest a courage truly admirable and praiseworthy. It was faith and hope in God that saved him from the perils of the deep. True, he was shipwrecked, but he was not afraid—he knew in whom he believed.

The lesson is clear. God changeth not. He is as willing and able to save us as He was to save Paul. "Faith in God, and devotion to His cause; ability to rise above all outer circumstances, no matter what they are. Masters of ourselves and fate because we know we are immortal and God is with us, this is what we need today" to insure our triumph and the consummation of an eternal purpose.

For fourteen days the ship in which Paul, though a prisoner, took passage for Rome, had been driven by the wind they hardly knew whither. About midnight of the last day the cry of "Land" was heard. Not knowing just where they were they cast out four anchors and waited for daylight. During the night some of the sailors attempted to escape but were discovered by Paul. He acquainted the centurian of their attempt and warned him of the danger of total destruction should they be permitted to go. When morning came Paul advised them to take food. Taking bread himself he gave thanks to God and began to eat. The others followed his example.

Light on the Text

27-38. "Paul's prophecy of shipwreck was not to be immediately fulfilled." For fourteen days and nights—from the time they left Fair Havens in Crete, when the storm began—they had been driven up and down, tossed by the waves. On the fourteenth night the sound of breakers told them that they were near some country.

39. *They knew not the land.* This part of the coast was unknown to the sailors. It was Valleta the harbor of Malta.

40. *Loosing the bands of the rudders.* They were paddle-shaped rudders, one on each side of the stern. "They had been drawn out of the water and lashed to the ship's side; these lashings were now loosened, and the rudders let down into the water in order to steer the vessel."

41. *A place where two seas met.* "The strait which divides Salmonnetta from the mainland unites the outer sea with the inner St. Paul's Bay. As the seamen sailed in from the east they mistook the first visible part of the mouth of the strait for a bay, and thrusting their prow into the clayey shore, their stern took the force of the double-sea, still agitated by the storm." *The foreship remained immovable.* The ship struck a bottom of mud in which it was held fast.

42. *The soldiers counsel was to kill the prisoners.* It was now apparent that each man must save himself. To do this it would be necessary for each soldier to separate himself from his prisoner. But according to Roman law they were responsible with their own lives, should any of their prisoners escape. The only thing to do would be to klil the prisoners.

43. *But the centurion, desiring to save Paul, stayed them from their purpose.* The other prisoners had in all probability been condemned to death and were being carried to Rome for execution. But Paul was not condemned. Besides he was a Roman citizen. *They who could swim.* Whether prisoners or not.

44. *The rest.* Those who could not swim. *All escaped safe to the land.* Thus fulfilling Paul's prediction.

28: 1. *We knew that the island was called Melita.* They learned this from those with whom they came in contact. The place is now called Malta and is about sixty miles South of Cicily.

2. *The barbarian.* Not barborous as we would understand. Barbarians was the term given by the Greeks and Romans to all who did not speak the Greek or Roman language.

3. *When Paul had gathered a bundle of sticks.* The wet November blasts made it necessary to have a fire and Paul felt it to be his duty to help keep it burning. *A viper came and fastened in his hand.* The viper was probably in a torpid state, and was restored to activity by the heat. They were plentiful in the island at that time. As Paul was standing near the fire it was easy for the viper to attack and fasten itself upon him.

4. *No doubt this man is a murderer.* That he was a prisoner was evident. See Luke 12: 1-5; John 9: 1-3.

5. *Howbeit he * * * took no harm.* No deadly results followed the bite of the viper. See Mark 16:-8.

6. *Fallen down suddenly.* The bite of a viper results in a rapid death. *Said that he was a god.* Seeing that usual results did not follow they looked upon Paul as belonging to a supernatural class. See Acts 14: 11-15.

7. *The chief man of the island.* The first man. *Entertained us three days continuously.* Looked after their maintenance and comfort.

8. *Lay sick of fever and dysentery.* Diseases quite prevalent in all tropical countries. *Paul prayed * * * and laying his hands on him healed him.* Thus showing that he was no ordinary man, but a man whom God delighted to honor and whose prayers He would answer.

Charleston, South Carolina.

IN BUSINESS ON BORROWED CAPITAL

The Epworth League Devotional Meeting Topic for November 7, 1909

(Luke 19. 11-27)

BY W. P. EVELAND

The Theme and the Scripture

Luke 19. 12, 13. THE BORROWED CAPITAL. Everything is in a state of excitement. The lord of the place has fallen heir to a kingdom. He must go at once to take possession of it. But this means that things here at home must be left in other hands. So he sends for his trusty and capable servants, divides his possessions and authority among them, and says, "Carry on business until I return."

Luke 19. 16, 18, 20, 21. HOW THE BUSINESS WAS CARRIED ON. While all started with the same capital, all did not have the same success. By wise methods and strict attention to business one man made ten pounds out of one. Another, perhaps just as faithful, but certainly not as capable, made a fivefold increase. There was, however, one overcautious, self-centered, fault-finding individual who did absolutely nothing, and, of course, his money made no gain.

Luke 19. 15, 17, 22-26. THE DAY OF RECKONING. But coronation day is over. The new government is running smoothly. The king will go to see how the servants to whom he has left his other property are caring for it. Besides, he needs competent, trustworthy men who are fitted for high position in the kingdom. He was delighted to find a man who with one pound had gained ten, and said to him, "You are just the man I need to govern this large province with its ten rich and important cities." To the man who had gained five pounds he said, "I have a very desirable five-city province, where you will be a perfect fit." But to the stammering, apologizing delinquent who had done nothing with his pound the king said: Yoou have not wit enough to use an opportunity when it is thrust upon you. You are no good to yourself nor to anyone else. You are not fit to be trusted with anything of value. Hand over that capital of which you have made no use. The man who made ten out of one will know what to do with it, if you don't.

Luke 19. 14-27. THE REBELLIOUS SUBJECTS. This reference to the Jews who had rejected their Messiah need not be further considered by us in our study about "In Business on Borrowed Capital."

The Meaning of the Theme

The primary reference was to the disciples. Their Master was going away to his coronation. Though He went by the road of the cross a crown waited for Him at the end of the road.

But Jesus left much behind him. He had started a great work. Sinners were to be shown the way of salvation. Men were to be led in the footsteps of Jesus. All nations were to be discipled. The kingdom of God was to be brought in on earth. A large business must be done for the King. To the disciples as his servants this work must be intrusted. He would furnish the working capital. Their own hearts would be regenerated. Faith in Jesus as the Saviour of the world would be serengthened by many infallible proofs. They would receive the baptism of the Holy Ghost and of fire. He who had said, "All power is given unto me" would give them of his power. Yes, he would furnish the capital. All he asked was that they should do business with it. By doing this they would fit themselves for larger service and greater honor.

The Application of This Theme to Us

The King's business is still a live business. Today he needs live men to work this business. What is wanted in both pew and pulpit is productive men, men who will set their one pounds to working so wisely and steadily that they will rapidly grow into tens. That was the secret of Dwight L. Moody. His was but a scant one talent to begin with. But he kept that little one talent working so hard and so steadily that it did not have time to think what a poor little thing it was. If he had given it a chance it would have grown ashamed of its own insignificance and quit working. But he did not give it time. He kept it working until it grew so big that it filled the world with the fame of Moody and the glory of Moody's Lord and King.

Use your pound. Every faculty grows with use. There is the professional tea-taster to whom the aroma from a cup of tea tells the whole story—in what country the plant was grown, how it was cured, and whether it was carried round the world overland or in a ship's hold; or the musical conductor whose ear can detect at once the slightest mistake made by any one of the instruments in his orchestra. The fingers of a Paderewski; the vocal organs of a Caruso; the magical power over lines and colors of a Sargent, or an Abbey; the eloquence that makes human heart-strings playthings in the hands of a Bishop McDowell or a Bishop Quayle. All these are not fully developed powers handed to favored mortals by some fairy godmother. They are powers that have been developed by use. They are pounds which have gained other ten pounds.—*From "Notes on the Epworth League Devotional Meeting Topic."*

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We were born for confidence in other beings; and woe to him that cannot trust: Still, confidence brings with it suffering, for all are imperfect and too many are false. There are none who do not sometimes disappoint us. How rare on earth is that constant fidelity, over which time and place exert no power! Almost everyone it too intent on self and selfish interests to be perfectly just or generous to those even who lean upon him most. When purest in purpose, our best friends, through want of judgment, heart, and will, confer but little of the good we long for. Trust never can find full repose till it has found the Perfect Being, and expands under his unchanging faithfulness into the sure hope of unbounded good.—*W. E. Channing.*

What Is the Matter With the Churches

(*Continued from Page 3.*)

church, we begin to take the matter more seriously, giving it a closer and more earnest investigation. When we find that instead of expounding the Word of God the clergyman discourses of almost every imaginable subject except religion, we ask with some misgiving, Has religion lost all attraction? Are the churches going the right way about accomplishing the end of their institution, which should be to teach man his duty to God?

It must be borne in mind that the American people are at heart a religious people. In few countries are religion and religious men treated with more consideration. Almost every public function is opened hy an invocation and closed with a benediction. Yet our people are falling off in their attendance at church. There is no gainsaying this statement.

What, then, is the cause? Many of our countrymen do not consider church-going as a binding obligation in any sense. Frequently it is asserted that we can worship God in our own hearts and home; we can interpret the Bihle for ourselves; and although, in reality, they very seldom do one or the other, the pretense is sufficient to drug their consciences. We must not lay the whole hlame on the laity. Almost any excuse would seem to justify a man in ahsenting himself from church services when the suhject of religion, that is to say, dut yto God and duty to our neighhor for God's sake, is seldom inculcated. Finally, another cause can he traced to the fact that many societies for the advancement of education, for the development of athletic sports or for mere social purposes have added a Sunday service such as many people were accustomed to assist at formerly in the churches.

What, then, is the remedy? It will be found by giving to the people in the churches something of God, some spiritual gift, some good which it would be impossihle for them to get elsewhere. Let the minister of God speak as "one having authority," and our religiously inclined people will throng the temples of Divine worship. I may add that we have no reason to complain of our Catholic people. In the cities the churches are crowded at each of the five or six masses offered on Sunday; in the rural districts, in good weather and in bad, Catholics seldom find any difficulty so great, any condition so intolerable as to have to dispense with their ohligatory attendance at the Divine services on Sunday.—James, Cardinal Gibhons, Archbishop of Baltimore, Baltimore, Md.

Both Fruit and Works Are Needed.

What ails the church in America? I should say, a great deal. Perfection is impossible in this life.



There never will be a time when the church will not be free from legitimate criticism. I do not believe, however, that it deserves all the criticism that it gets. I have studied the conditions from personal ohservation, in almost all parts of the world, and am prepared to maintain that the church is doing far more for the elevation of humanity than is supposed.

The main deficiency, as I see it, is in its faith. The church lacks fixedness of faith, which is the result of ignorance of the Bible. This is particularly true of America. The Bible as a whole is not studied. The preachers themselves do not study it. What we want in the pulpit is men who know the Bible; not simply texts from the Bible, not simply the ability to quote accurately passage after passage, but men who know the Bible as a whole and are able to teach it in this way. There will have to be a change in the method of teaching. We have been too anxious to teach all about the Bible, and neglected the teaching of the Bible itself. Every church should assemble on some night of the week in the capacity of a great Bible class and have the pastor unfold the Bible. This would unify its faith and strengthen it in every way. It would then be able to face every evil that confronts. Men of the world love to look upon a courageous church.

The church also lacks in application. It will never command the respect of the world until it is keyed so as to respond to every human need. *At present it consents for temporal needs to be supplied by outside agencies, agencies that name no religion, that have no Christ, and yet agencies which could not live but for the inYuence of Christianity.* The church must do such work for itself. It cannot preach sympathy and friendship and then fold its arms and stand back, waiting for some other organization to bring the supply. It must provide as far as possible to meet every condition of need. This must be done in the name of Christ. The church must do this, not so much with a view to reaching the world as with a view of expressing to the world the Christ-spirit which it professes to have. It has to become a business institution; an institution into which men can put their brains and express their hearts. Many men of brains shun the pulpit because they are unwilling to be shut out from an active business life. Let the church direct its affairs as it should and there will be the greatest opportunity for the expression of brains and talents.

The local church, especially in our cities, must do this work as far as possible. The church must be so organized as to look out for and supply as far as it can every need of its community. It must supply places of entertainment, culture, refuge, care for the sick and the like. Nothing is to be left out if the church is to do its duty and grip the world.—Len G. Broughton, Pastor Tabernacle Baptist Church, Atlanta, Ga.

They Too Often Pass by the Real Issues.

What is the matter with the church? Much every way. The design is so beautiful, and the plan



so complicated and so great, that it requires a long look ahead to see its completion. That it is already a mighty and permanent good, and that it will continue to be a necessity to human civilization, is apparent to the most superficial. The only thing the matter is, that it is not all it will be and not all, perhaps, that it should be. The fires which clear the squares of old cities for progress in art and in wealth, the close, hard times which bring back a reckless, wasteful nation to economy, honesty and safe advancement, are no more necessary than are revolutions and days of seeming decline in the churches. Great revivals follow great disasters. The churches are learning fast now in the school of temporary adversity, and the lesson is a necessity in the progress of the Christian cause. In one of our cities they say there is a new Y. M. C. A. stone building three stories high, standing on the corner of a block wherein stands a church with the doors nailed fast. The writer knows of a church building with old paper in the broken window panes, which is overshadowed by a fully equipped and endowed hospital building with all the wards full. There are three churches in one of our greatest cities closed all the week, excepting four hours, which cost over a quarter of a million. Within sight of each of them are four flourishing evening schools for poor children which work for seven hundred pupils each daily, on an income amounting to one-quarter of the salary of one of the ministers. The chief occupation of one of the church janitors is to keep the happy children off the steps on week days and out of the vestibule on the Sahbath. The funeral of those churches will be a joyful occasion, and is needed to teach the Christian people their duty. But we are learning fast, and may act too quick, or go to other extremes. The church people dare not commit suicide, but they are of the heroic class who seek hard for something to die for. Persecution is so valuable that the churches could afford to hire a few modern Neros and could well furnish the wood and the martyrs for a Smithfield fire. If the Delineator will continue its enterprise till every Christian hears the call; "What is the matter with the churches?" something startling will be done. Monotony and tameness are not healthy conditions for anything hut a clam. The church is an airship. It goes into the Potomac or Lake Lucerne, or it strikes a tree sometimes; but it is going to be the public career of all mankind nevertheless.

Once a few years ago the worshipers groaned for heaven, and would hide for meditation on death and the spirit world in some anchorite's cave. While that condition prevailed millionaires built hospitals, the Masons endowed orphanages, merchants paid for medical research, political organizations established colleges, and the city government took care of the poor. The church work being mostly done for this world for those outside the churches, the church members in consequence of their extreme otherworldliness were compelled to be troglodytes or plead for a place in the worldly procession. But the churches are not dead, nor is the spirit of Christian love less potent. I do not fear for the existence of the churches. I do fear for the extreme reaction now setting in. Let us stand at the pillars of the swing, and, as it rushes back, stop it at the center of graity. *Not less of heaven, but more of earth.* The church must take back its lost children, and do for them better things than the world is doing. Hospitals, schools, charities, socials, recreations, science, art, music all used to push back the border line of ignorance; together with all that is sweet beautiful, holy or sacred in the soul life of man, will all me included soon in the normal work of a healthy church. There is no cause for fear. The churches are to be mightier than ever within a vey few years. —Rev. Russell H. Conwell, Pastor Baptist Temple, Philadelphia, Pa.

Too Much Churchliness and Denominational Disunion.

Men do not go to the Church as the only source of divine truth as formerly. The rise of culture and the spread of science have created a keen and unsubmissive intellectual life. Men do much of their moral and religious thinking outside of the Church. Belief in the saving power of the sacraments has faded. Attendance at Church does not seem so important as it did. Men feel that God will test them fundamentally by their daily life. Christianity is steadily becoming more ethical, but less churchly.



The Churches have everywhere declined in the same measure in which modern industry has transformed our communities. The churches have been nurtured by the home, and the tenement contracts develop. Many working people have no money to support the Church and no surplus vitality to help in its work. Their tastes and pleasures are brutalized by the stern demands upon their daily life. Here, too, the fault is not primarily with the Church, but with the exploiting character of industrial life.

I doubt if the Church will ever again occupy the same relative position in the community as in former generations. But as the social conservator, intensifier and transmitter of religion it is indispensahle to the higher life and must persist.

Perhaps its functions will be more purely inspirational and less socially pleasant. It must continue to bury antiquated differences, and boldly face the present needs with a more united and efficient organization, especially in the cities.

Thank God, the troubles of the Church are not due to any decrease in mortality, piety or earnestness. Taking the whole country through, the standard of ability and character in the ministry is probably as high as it ever was.

Nor has there been any slowness in trying new methods. The churches have toiled at the oars, but wind and tide have been against them. They have failed most where they have worked hardest.

In the past the churches were the main educational institutions and social centres for great groups of people. Their popularity was not purely religious. Today the intellectual and social appetites find satisfaction in a hundred other directions. This means a permanent loss of clients to the Church but not a lowering of the moral standard of the country.

Country churches have been drained of their young blood by the cities. Venerable downtown churches have been left stranded by the abnormal expansion of the cities. Churches have been hustled from their locations by the invasion of business or the inflow of alien population, and through no fault of theirs have lost the invaluable hold of custom and old affection.

Denominational disunion duplicates work and wastes money and energy. But this is nothing new in our country; it is only more serious in view of the present situation. The churches, however, recognize this evil, and are showing a degree of readiness to sink traditional differences for the sake of present duties, which seem to me without parallel in history.

It must put less money and effort into separate plants of its own, and must make freer use of all channels of influence furnished by the common life of the community. It is now fast learning to pro-

claim the old gospel in the language of the new age, and to give ear and voice to the new religious and moral aspirations which are so deeply stirring the working class.

The churches of the United States at the present time are not fossilized; they are closer to the people, more democratic, more adaptable than the churches of any other country. They are now turning anew to the teachings of Jesus and looking into His eyes to catch His spirit, and the spirit of Jesus has been the perpetual power of rejuvenation for His followers.

The Church Is Awakening to Its Real Work and Methods.

In my opinion the weaknesses of the Church in so far as they are not due to ordinary limitations of humanity are due to:



(1) The attempt to enforce a theology that presupposes different scientific and phiosophical views of the world and God than those resulting from modern science. This gives a note of uncertainty to preaching and threatens to divorce the Church from the educated classes.

(2) An overemphasis on the idea of saving men from the world to heaven as over against an attempt to improve the social order. This has led to distrust of the Church on the part of men who are interested in social movements and has tended to restrict the membership of Protestant churches.

(3) The conception of the Church as a body of men and women standing for certain doctrines rather than possessed of similar religious experiences and ethical ambitions.

II. Among the conditions of social life which hinder the development of the Church are:

(1) The growing complexity of our civilization due to the industrial revolution and the rise of cities.

(2) The development of numerous institutions which tend to supplant interest in the Church.

(3) The search for wealth.

(4) The passion for amusement which is everywhere lowering the taste and ideals of the nation.

III. These adverse conditions, however, are being met. The Church of today is rapidly awakening to the needs of the time and is reorganizing itself and its methods. This awakening can be seen, among others, in the following facts:

(1) Without abandoning the fundamental truths of Christianity, doctrines are being reshaped so as to be more intelligible to the modern world. There is growing up in most of the more liberal pulpits an almost prophetic insistence upon the fact of sin and the need of divine assistance to overcome it.

(2) The churches everywhere are adopting new methods for reaching the masses. In our great cities there is an increasing interest in the evangelization of needy sections and the extension of influence in other than strictly spiritual lines.

(3) The Church is growing less suspicious of scholarship, and theological education is growing less rigid and more practical.

(4) There is at the present time a remarkable movement among the men of all churches. This movement promises not only larger gifts to the Church, but an emphasis upon its aggressive evangelistic and social mission.

(5) There is wonderful development of interest in religious education.

(6) There is also a marked change in the attitude of various denominations to the social question. This supplements the increased philanthropic and institutional work of separate churches and takes such forms as commissions on social service, semi-official literature, employment of special secretaries to bring the Church in touch with workingmen and immigrants.

(7) There is a new confidence in the tangible results of religion, particularly in the ministrations of faith to health; not only in the establishment of hospitals, but the rise of such religious bodies as the Christian Scientists and such less radical movements as that which proceeded from the Emmanuel Church of Boston.

(8) And finally the Church is assuming a more positive attitude toward all moral questions, both individual and social. It is not insisting so much as formerly on the wickedness of certain amusements. It is insisting that the forces of righteousness in the community should be inspired by the Church to bring about the proper legislation governing liquor-selling and all forms of vice, and the election of the right sort of officials.

Altogether it seems to me that, despite difficulties, the Church is growing stronger. The next few years will show a rapid development of its influence in all phases of social life.—Rev. Walter Rauschenbush.

The Church Lags Behind the Social Spirit.

Any statement concerning the church as a whole must be warranted by a generalization as broad as the whole church, and can be upset only by a generalization which is equally broad and which can be shown to be more accurate.

Notwithstanding the chorus of criticism, there are not a few thick-and-thin defenders of things as they are and professional optimists who tell us that nothing in particular ails the church.

Consider, then, the fact that the growth of the church is not keeping pace with the growth of the population.

At the close of the nineteenth century we were told that in 1800 the evangelical church membership was only about one-fourteenth of the population, whereas in 1900 it was about one-fourth, which was considered a very satisfactory gain.

Until the census of 1910 is published we shall not know certainly what has been our exact rate of growth since 1900. We know, however, that as our population becomes larger the rate of increase falls. For instance, our population from 1870-80 increased 30.21 per cent.; from 1880-90 it increased 25.18 per cent., and from 1890-1900 21.21 per cent. The unprecedented immigration during the decade has tended to sustain the rate of increase, but if the next census shows as much of a fall in that rate as occurred from 1890 to 1900, the increase of population from 1900 to 1910 will prove to be 17.86 per cent., or, for the past nine years, 16.08 per cent. This is probably an underestimate.

Now, mark the growth of the churches since 1900. Omitting the Roman Catholic statistics, which are made up on an entirely different basis from the others, the gains of all other denominations during the past nine years have been as follows: In ministers, 5 per cent.; in churches, 12.9 per cent.; and in members, 10.4 per cent. That is, the growth of church membership has been less than two-thirds as rapid as that of the population, and this notwithstanding the exceptional evangelistitc effort.

This would seem to be conclusive that *something* ails the church. What is it?

Many secondary and contributary causes might be mentioned, which are local, but for an effect which is general, and which as we shall see extends over a period of half a century, we must look for a cause equally wide in its operation. In this connection it may be remarked that the same general conditions obtain in Europe as in the United States. While the churches made a decided gain on the population in this country during the nineteenth century, it is also true that most of the gain was made during the first half of it.

An analysis shows that the rate of gain was only one-quarter as great during the last fifty years of the century as during the preceding fifty; that during the last twenty years it was only one-quarter as great as during the preceding thirty; and that during the last decade of the century it was only one-third as great as during the preceding, and one-sixteenth as great as the gain of the average decade of the first fifty years.

Thus the rate of gain has been falling since 1850, and in 1900 it had practically reached the vanishing point. During the past nine years it has fallen behind the population.

Now, it is more than a mere coincidence that this period coincides with the profound change which has taken place in civilization from the individualistic to the social type.

During the first half of the century an individualistic religion was adapted to an individualistic civilization, and, therefore, made rapid growth. During the last half there was a marked development of the social spirit which increasingly checked the growth of individualistic churches because they did not meet the needs of the new condition. What ails the churches is that they have failed to recognize the social side of their mission. Churches here and there have gained the social spirit and have made a surprising growth, attracting men especially.

Miss Frances E. Willard, speaking of the many outside organizations doing the social work of the church had neglected, remarked to me: "They are all living monuments to a dead church." "No," I replied, "'she is not dead, but sleepeth.'"

There are many encouraging signs that the church is now awaking to her social mission.—Rev. Josiah Strong, D. D., President American Institute Social Service, Bible House, New York.

Resolutions of the Second Emancipation League

As Adopted by the Convention at Zoar Methodist Episcopal Church, Philadelphia, Pa., October 7, 1909.

We, the members of the Second Emancipation League in convention assembled; Resolve as follows:

Touching the question of the masses of our people coming to our large cities, a grave and perplexed question is involved.

That, because it is so, and cannot be made otherwise, we must consider that there is imposed thereby, a God-given duty, contingent upon which, a better future for our people depends.

That, as the Church is now, and perhaps shall forever be, first and most potent in moulding sentiment for good and saving the lost; it is therefore its right to adopt such methods and plans as will include this problem and mold the raw recruits to our city's population into a more becoming manhood and womanhood, and thereby do the biddings of the Master.

That, as a practical measure; Look Out Committees should be appointed, reading rooms established, and any and all possible means adopted, by which a man or woman may be saved socially, morally, and religiously.

The Temperance Cause is perhaps chiefest of all causes that concerns the physical, social and moral life of the nation:

Therefore, the Second Emancipation League stnads pledged to every and all legitimate and honorable measures for the extermination of the curse of strong drink.

That, an organization be formed known as the "Keystone Temperance League," whose operations shall be in every way and place for the purpose of making sentiment against, and removing the saloon from our land.

Idleness is becoming one of the threatening menaces in the life of our race. The reciprocal basis upon which the circulating medium of this country exists, renders the percentage of hardships upon any people commensurate with the percentage of idlers in their midst, or those who do not earn their own support.

That the just apprehension; aroused by any large percentage of idlers of any race, is destructive to the wise prophecy for its future good, and fastens upon all, the suspicion of theft or other dishonesties.

That we should remove, as far as possible, the stigma and badge of dishonor wrongfully placed upon honest toil and declare for it the honor which our Creator inscribed in the beginning.

That every possible means should be employed to encourage and otherwise, help our people to find honest employment.

We endorse the statement and principles of the Second Emancipation League, and pledge to its promoter and President, Rev. Charles A. Tindley, D. D., our hearty cooperation and support in placing the thought upon the hearts of the people of our race and its principles in their lives.

That, we extend our thanks to the Rev. R. E. Jones, D. D., Editor of the SOUTHWESTERN CHRISTIAN ADVOCATE, for his eloquent and instructive lecture. We hale the SOUTHWESTERN CHRISTIAN ADVOCATE as a potent factor for good in the Church and in solving the vexed race problem.

The Second Emancipation League pledges its support to this paper, and its cooperation with the Editor in his splendid efforts.

Never say, "It's nobody's business but my own what I do with my life." It is not true. Your life is put into your hands as a trust, for many others beside yourself. If you use it well, it will make many others happy; if you abuse it, you will harm many others beside yourself.—*James M. Pullman.*

We do not believe immortality because we have proved it, but we forever try to prove it because we believe it.—*James Martineau.*

Southwestern Christian Advocate

631 BARONNE STREET.

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

THE SOUTHWESTERN CHRISTIAN ADVOCATE TO THE DELINEATOR, DR.

We are reproducing this week through the special permission of Mr. Theodore Dreiser, editor of *The Delineator* the remarkable symposium by leading American churchmen which appeared in the October number of *The Delineator* on "What is the Matter With the Churches." We hereby acknowledge our indebtedness to Mr. Drieser and his journal for this favor. Likewise are we in debt to Mr. Drieser for the use of photographs which illustrate the articles.

MATTHEW HENSON

It is gratifying to note the attitude of the press toward Matthew Henson, the Negro who went with Commander Peary to the North Pole.

The Nashville Banner said recently, editorially:

"Matthew Henson, the Negro who was with Commander Peary at the discovery of the pole, has been for eighteen years in the Commander's employ. Peary in his account of his voyage to the pole, mentions Henson as one of the men who was with him when he made a record of the highest point North in 1906, and several times refers to him in terms of appreciation and confidence.

"Henson's interview, given to an Associated Press correspondent at Battle Harbor, indicates that he is a man of good intelligence. He probably had more Artic experience than any other man in the expedition except Peary and the Esquimos.

"The tropical origin of the Negro race and its long habitation in sunny climes, it might be supposed, has rendered its members unfit to endure extreme cold, and that is the prevalent opinion concerning them. There seems to be little doubt of the Negro's superior capacity for resisting the heat of the sun. A Negro at the pole seems as much out of his element as an Esquimo would at the equator, and it is one of the anomalies of life that one of the black race shauld have been among those who discovered the ice-covered roof of the world."

THE NATIONAL NEGRO EXPOSITION

It will be recalled that at the recent meeting of the National Negro Business League in Louisville, the following resolution was passed:

Since the year 1913 will mark the close of a half century since the promulgation of the Emancipation Proclamation, we recommend that a committe, of which the President of this League shall be Chairman, be appointed at once to take into consideration a National Negro Exposition to commemorate the fiftieth anniversary of freedom, its location, scope and financing.

In carrying out the spirit and purpose of this resolution, Dr. Booker T. Washington, President of the National Negro Business League has appointed, to serve on this Committee, the following persons:

Mr. E. L. Blackshear, Principal, Prairie View State Normal School, Prairie View Tex.

Dr. C. T. Walker, President, Walker Baptist College, Augusta Ga.

Major R. R. Moton, Hampton Institute, Hampton, Va.

Others to constitute members of this Committe will be announced at an early date. It is also understood that the Committee will have a meeting at some central point within the next few days.

The Rev. Oscar M. Buck and Mrs Buck of Hempstead, Long Island, under appointment to the North India Conference, sailed from New York by the steamship Campania, Wednesday, October 13.

Of General Interest

LINCOLN PENNIES

During this year many things have been done to commemorate the centennial of the great Emancipator. Scarcely anything has so caught the public fancy as has the coinage of the new Lincoln pennies. The mint at Philadelphia has since the end of June coined seventy million of these new pennies. So great has been the demand for them that it is thought that they will in a few days entirely take the place of the old fashioned Indian head type.

TO DISTRIBUTE JEWISH IMMIGRATION

Under the leadership of Mr. Jacob S. Schiff a plan has been formulated to divert the immigration of Jews to this country through Southern ports. In former years New York has been the principal port of entry. This had led to an abnormal congestion of Jewish immigrants in that city. Many distinguished Jews are associated with Mr. Schiff in this work. The organization is known as the "Jewish Immigrants' Information Bureau," and will have its headquarters in Galveston. Mr. Schiff has contributed six hundred thousand dollars to the work and other philanthropists have given liberal sums.

JUDGE LOVETT SUCCEEDS HARRIMAN

At the recent meeting of the Board of Directors of the Union Pacific railroad Robert S. Lovett was elected president to succeed the late E. H. Harriman. For sometime following the death of Mr. Harriman the public has been interested in knowing who would be his successor and whether or not the Harriman policies would be continued. The election of Judge Lovett who was formerly of Houston, Texas, practically assures that the plans and policies of Mr. Harriman will be carried out in the development and improvement of the great railroad systems which the Harriman interests control. The annual report of the Union Pacific Company showed that general improvement in the conditions of the road and a large increase in the net earnings had been made.

NAVAL AFFAIRS

In an unofficial trial the great battleship Deleware attained the speed of 21.98 knots an hou In accomplishing this feat thirty thousand horse power was developed. This is the greatest ever attained by a first class battleship of the Dreadnought type. Our naval experts will no doubt be greatly pleased over this great showing of the Deleware.

It has been recently given out that the designers of naval vessels are contemplating the construction of vessels of two thirty thousand tons battleships to be armed with fourteen-inch guns in the event that the trial of the new fourteen-inch rifle soon to be tested proves satisfactory. Of course, there are many difficulties that would have to be met in case battleships of such great dimensions were built. At present there are no docks large enough to take in vessels of such great size. But whether or not the vessels contemplated will be of thirty or of twenty-six thousand tons displacement it all goes to show that the struggle among the leading nations for the building of more powerful navies shows no sign of abatement.

THE BOLL WEEVIL

During recent years much has been said and written on the destructive boll weevil. The Government has had its best entomologists studying the pest and devising means for its destruction. Thus far no really great progress has been made in the fight against the pest. Numerous experiments have been made with poisons with more or less success and the conclusion has been reached that agricultural methods will do more to check the ravages of this insect than anything yet tried. It has been found that winter is the most critical season in the life of the weevil and to destroy a few at this time will be of more benefit than to destroy a much larger number during summer; consequently formers have been advised to burn their cotton stalks and if this advice is generally followed by the farmers a great improvement will doubtless be noticed in the coming season. After careful study of the situation by the department of agriculture it has been estimated that the annual loss of the cotton planters in the South is $25,000,000. When it is remembered that for more than a generation cotton has been the staple product of the South it can easily be seen what great harm is done the South by any condition which lessens the yield of the cotton crop.

VOTES FOR WOMEN

The arrival of Mrs. Pankhurst the leader of the militant Suffragette Movement of Great Britian and the return of Lady Claflin Cook to this country have quickened the movement for votes for women in the United States. Mrs. Pankhurst considers that the women of America are greatly behind their English sisters in their fight for equal suffrage and will use her best efforts to awaken them to a sense of what she terms their duty in this matter. Mrs. Pankhurst is an advocate of militant tactics, stating that "all great movements have been worked out by violence." She has suffered two terms of imprisonment for her activity in the cause to which she has devoted her life. Lady Claflin Cook is also a leader of some note in this cause and has announced that she is prepared to spend a million dollars for the aid of the movement in America. Her methods, however, are more conservative than those of Mrs. Pankhurst in that she does not favor the militant methods advocated by the English leader. On Monday night Carnegie Hall in New York was crowded with distinguished women to greet Mrs. Pankhurst and proclaim their own right to vote. From now on no doubt much more will be heard and read on the suffragette movement in the United States. No doubt the question will arise among the women as to whether their campaign will be conducted along the radical methods now in vogue in England or along more conservative lines as laid down by Lady Claflin Cook.

JUSTICE PECKHAM DIES

A seat on the Supreme Bench of the United States Court was made vacant by the death of Associate Justice Rufus W. Peckham who died of heart disease at his summer home, Altamont, New York, October 24. Judge Peckham along with Chief Justice Fuller and Associate Justice White, was appointed to a seat on the bench of the Supreme Court of the United States by President Cleveland during his last term of office. Mr. Peckham is characterized as having been a man of industrious and singleminded habits. Having accepted the position in which he was serving at the time of his death he devoted his time and talent exclusively to this work, refusing to accept any outside obligations of whatever nature—even of a social function. He was a strict devotee to the law and therefore became very efficient in its interpretations. While there will in all probability be nothing done towards filling the vacancy until after President Taft's return from his present trip, already the names of prospective appointees are being suggested. Among which are those of Frederick N. Judson, of St. Louis; Former Secretary of War Luke E. Wright; Secretary of War J. M. Dickinson, Henry M. Holt, solicitor general during ex-President Roosevelt's administration and Present Solicitor General Bowers. It is intimated that a Democrat will likely receive the appointment. The Supreme Court out of respect for the memory of the late Judge Peckham after a two minute session adjourned until next Monday.

NORTH POLE SITUATION

The situation of the Cook-Peary controversy seems to be but dissolving itself rather slowly. It was hoped that the submission by Commander Peary of data as proof of his allegation of the falsity of Dr. Cook's claim as to the discovery of the Pole would go far towards clearing up the Polar atmosphere. But the world seems to be very little more satisfied than it was. It is admitted, however, that Commander Peary's submission of his data to scientific authorities already will be counted to him for righteousness, while Dr. Cook's continued failure to produce his proof to substantiate his claim as to the priority of discovery of the Pole will in all probability tend to weaken his claim. And moreover the fact that strong direct evidence is cropping out contrary to the statement of Dr. Cook that he had scaled the heights of Mt. McKinley is another blow below the belt which is calculated to do injury to his cause. Mr. Barrill the only man whom Dr. Cook claims to have carried with him in the ascent of the mountain denies that they ever reached the top but states that the nearest point to it reached was fourteen miles. All of Commander Peary's and a goodly number of Dr. Cook's adherents are beginning to think seriously that it is high time Dr. Cook would quit his lecture engagements and try

to clear up the charges against him and dispel the doubt which lingers in many peoples' mind as to his claims.

People of Interest

Bishop Vincent delivered a lecture at the Allegheny, Pennsylvania, High School recently on "The Chautauqua Idea."

Wesley Church, Los Angeles, California, Dr. L. M. Hagood, pastor, has issued an informing, attractive and illustrated directory.

Bishop Mallalieu preached in the afternoon Sunday, October 17, during the reopening services of the Scandinavian Church, Concord, Mass.

The Rev. W. Scott Chinn, A. B., pastor of Mallalieu Church this city, is conducting a revival this week in St. Paul Church, Meridian, Miss., Dr. S. A. Cowan, pastor.

Our readers will rejoice to know that Dr. William H. Shepard, Missionary of the Southern Presbyterian Church to the Congo Country, Africa, has been acquitted of all charges alleged against him by a rubber company.

Miss Flora L. Robinson, daughter of Bishop Robinson, under appointment by the New England Branch, Woman's Foreign Missionary Society to teach in the College of Lucknow, expects to sail from New York, November sixth.

The Rev. Bertrand M. Tipple, D. D., Mrs. Tipple and their children sailed from New York, by the steamship Princess Irene, Saturday, October 9, enrout for Italy, where Dr. Tipple is to become pastor of the English-speaking Methodist Episcopal Church in Rome.

Bishop J. C. Hartzell is bereaved in the death of his mother, which occurred at the home in Moline, Illinois, Wednesday, October 13th., aged ninety-three. The infant son of the Rev. Morton Culver Hartzell, of Chicago, the Bishop's son, died the same day. The Bishop and his family have the sincere sympathy and the prayers of friends everywhere.

Prof. Elisha Walden, professor of science in the University of Chattanooga died October 19th, at Chattanooga, Tennessee. Prof. Walden was the son of our own Bishop Walden. To the Bishop and his wife we extend our fullest sympathy. The body of the deceased accompanied by Bishop Walden was conveyed to Cincinnati, Ohio, the home of his parents. Bishop Walden was met by many of his friends and a brief funeral service was conducted in the Grand Central Station by the Bishop.

Mrs. E. E. Peterson has recently spent a most profitable month in Arkansas in the interest of Temperance and Prohibition. She organized a new state union with ninety paid members. The Shurman Woman's Christian Temperance Union of Texas, has just held its annual session adjourning to meet next year in Marlin, Texas. The organization among our women in Texas has 744 paid members and is the largest Colored temperance organization in the United States. Mrs. Peterson attended last week the National Convention at Omaha, Nebraska.

Bishop Scott has entered vigorously into the Africa Diamond Jubilee campaign speaking on a recent Sabbath in Cleveland, Ohio, in Euclid Avenue Church in the morning, and Miles Avenue at night. On the following Monday night he spoke in Cory Chapel, Rev. G. A. Sissle, D. D., pastor, to a crowded house. The Hon. H. T. Eubanks, presided. The Cleveland Journal says: "Bishop Scott spoke for an hour and a half on the redemption of that wonderful continent of Africa. The bishop made plain that there are unlimited possibilities in Africa, both in developing the resources and bringing the people to Christianity."

Bishop John E. Robinson arrived in New York by the steamship Celtic, on Monday, October 18. He comes to America at the urgent request of missionaries of his conference in India, and after consultation with his episcopal colleagues, to represent special important interests of that great mission field. He reports solid, encouraging advance in all the work, with great opportunities for widespread conquest now confronting us in India and other parts of Southern Asia. This will be Bishop Robinson's first winter out of India since 1874. While in London enroute to America, the Bishop received many courtesies from missionary and other officials, and by special invitation enjoyed an interesting personal interview with Lord Morley, Secretary of State for India.

BEYOND DIXIE

The work among our colored people in the city of Philadelphia and the Eastern part of Pennsylvania lies within the bounds of the Delaware Conference. The versatile and popular pastor of Cavalry Methodist Episcopal Church, Philadelphia which is the outgrowth of the old Bainbridge Street Church, is the Rev. Charles A Tindley, D. D. So far Doctor Tindlye has not had an auditorium that begins to accomodate the crowds which come to hear him. Cavalry, which is situated on Broad Street and has a very large auditorium, is not only crowded at each service when it is known that Doctor Tindley is to preach, but it is said that at times at least one thousand people are turned away. Doctor Tindley is not only a popular pastor, but he is turning his strength to such movements as have for their purpose the uplift of the people.

The Second Emancipation League, concerning which our people have already heard, originated with Doctor Tindley. It deals specially with the poverty, ignorance and crime of our people. This League held its annual session recently in Zoar Methodist Episcopal Church, Philadelphia, the Rev. J. H. Scott, D. D., pastor. A number of the infinancial men of Philadelphia and vicinity were present. Not so many were present as the purpose and leadership of this movement would justify. It was our pleasure to attend this session and to note with what enthusiasm the brethren in that section are studying the race question. There was a striking similarity between their problems and our problems. They have to contend with race prejudice and discriminations and embarrassments. We concluded that the Negro by going North does not free himself from the restraints and discriminations that he must face in the South. As a matter of fact, and we think this was the consensus of opinion of the convention, Except in special cases the Negro should not move North. It makes it harder for those who are there to have a surplus of labor which is unemployed and the newcomer must, as a matter of course, suffer a great deal. This Emancipation League will do great good. We wish it the largest success. In a recent number we published a lengthy article on this movement from the pen of Doctor Tindley, and elsewhere in this issue will be found a series of resolutions. The following officers were elected: Rev. Chas. A Tindley, D. D. President; Rev. H. A. Monroe, D. D., 1st Vice-President; Rev. L. Y. Cox, 2nd Vice-President; Rev. T. M. Nixon, Recording Secretary; Edward T. Duncan, Assistant Secretary; Rev. J. R. Waters, D. D., Corresponding Secretary; Rev. E. E. Parker, Treasurer.

Zoar Church, which is our oldest church in Philadelphia, is being directed by the brilliant, aggressive, brotherly, congenial and cultured Dr. J. H. Scott. Zoar not only has a large membership embracing many representative people, but is admirably located and is one of the best equipped churches for our people in the city of Philadelphia. Doctor Scott's success here tallies with his success during his entire ministry. Popular as a preacher, successful as a pastor, safe as a counsellor of young people, he is doing splendid work at this great church. It was not our privilege to visit the other churches in the city of Philadelphia, but good reports come from all of them.

It was our privilege to attend the formal opening exercises of the Medical Department of Howard University, Washington, D. C. This institution holds a very large place in the life of our people in the city of Washington. At the formal opening of the Medical College the platform was crowded with the most representative Negroes of the Nation's Capital, as well as some of the most distinguished officials of the national government. The presence of these distinguished persons, of course, was a tribute to the orator of the occasion, Dr. Booker T. Washington. But while this is true it is also an indication that Howard University has a warm place in the heart of the people. Doctor Washington's address showed up his usual points of strength absolutely void of affectation, content to deal with the simple and fundamental things, rather than sweeping the skies with sentences giving theories that have absolutely no carrying weight and no transforming power. It takes strength nothing less than that of a great man to be so the master of oneself and so wedded to a purpose as to be able to give a message direct, simply, strong and effective without any tinsel or the exploiting of any attempt at sky-scraping oratory.

It was gratifying to us to note on this occasion the popularty of President Thirkield. Upon his entrance upon the platform the student body gave him a rousing reception and justly so, for no man ever served Howard University to better advantage, perhaps we could use a stronger term, than Doctor Thirkied. There has been really a resurrection of life in the institution. The freshman class this year has a larger registration than the entire enrollment of the college classes at any time during the history of the institution. We were glad to meet at this time our own Dr. E. L. Parks, who is now treasurer of the institution. He is making good. Miss Marie I. Hardwick, the new preceptress, is winning her way into the hearts of the people. But this is not surprising to her friends. The Music Department is in charge of Miss. Lula Childress as director, one of the most competent young women of the race in her line. She is ably assisted by Miss Maude Young.

Washington Methodism is flourishing, and if the testimony of the brethren is to be taken for what it is worth this large success of our Methodism at the Nation's Capital is due to the aggressive, alert and energetic District Superintendent, Dr. Ernest S. Williams. At the recent District Conference held at Rockville, that body was unanimous in its praise of the leadership of this man. Brotherly, yet firm, aggressive and yet considerate of traditions, he is pushing things as never before in the Nation's Capital. Doctor Williams succeels admirably because he has the hearty co-operation of his brethern and the unselfish and unreserved help of his cultured and charming wife.

Asbury church is coming again into her old time power when she was the leading church among our people in the city of Washington. The scholarly pastor, Dr. Matthew W. Clair, is perhaps the most popular pastor among our people in the city of Washington. He is in demand on all occasions and when his new church is completed Asbury will be at the very forefront.

Our church on Capitol Hill, Ebenezer, is maned by that jovial, whole-souled, enthusiastic and never-to-be forgotten Dr. Stewart H. Brown. Ebenezer is mighty alive. The debt is being reduced, the membership is being increased, the congregations are large, all to the credit of the present pastor.

Taking it all and in all, Mount Zion, under the pastorate of Dr. B. T. Perkins, is making most rapid strides if, indeed, it is not outstripping her sister churches. This church is in class A1 in point of pastor's salary, benevolence and church improvement. Mount Zion has placed herself in class one and purposes to stay there. This church knows a good preacher when she has heard him, and it is for this reason that Doctor Perkins is popular. To say his people love him is but to state it mildly. We would say that they venerate him, but for the fact that the pastor might think us reflecting upon his honorable old age. This man is the real stuff out of which men are made; strong and uncompromising in his position, a forceful and successful leader.

Our Simpson Chapel, under direction of the Rev. W. S. Jackson, concerning whom we have written recently, is destined soon to move up into the same class with the churches concerning which we have just spoken, and this measure of success is due to the aggressive and faithful work of the present pastor, the Rev. W. H. Jackson, who is always on the alert for the best methods in church work.

One of the remarkable successes of the year in the Washington Conference is that of the Rev. W. H. Dean as pastor of Jackson street, Lynchburg, Virginia. Without any reflection whatever upon the long line of distinguished men who have served this important pulpit, Brother Dean has carried things forward in a most remarkable way and with a unanimity and a success which is almost phenomenal. His church is packed at all services. The people hear him and hear him gladly. This church is at high water mark. Aside from the splendid financial success that has attended Brother Dean's labors, more than $3,000.00 being raised in one rally, the church is spiritually alive. During the year there have been 214 conversions with 237 accessions. Brother Dean has proved in his administration that if the church is spiritually alive the finance will take care of itself. On a recent Sabbath morning, during the presence of the editor of the SOUTHWESTERN, Rev Dean asked for a collection of $40 and more than $50 was contributed and in a few minutes 57 subscriptions to the paper were taken. We congratulate our brother upon his remarkable success.

Southwestern Day Subscription Campaign.

Southwestern Rallying Time Has Come.

3000 CASH SUBSCRIBERS 3000

These October Days are GOOD Days for pushing SOUTHWESTERN CLAIMS. One week's house-to-house canvass will do the work. Try it. Begin now.

Southwestern Days

District Superintendent I. H. Fulton, leader of the Florence District, South Carolina Conference, still continues in the vanguard of the Gideonites, having during the past few weeks sent in 90 CASH SUBSCRIPTIONS to the SOUTHWESTERN CHRISTIAN ADVOCATE. Who will follow this lead? The Rev. H. H. Swann, Superintendent of the Waco District, West Texas Conference and Rev. J. S. Thomas, Superintendent of the Bennettsville District, South Carolina Conference have also sent in large lists. It may not be possihle for all of the pastors to send in large lists, but *all* can do *simething*. With every pastor doing just a little the sum total will be great and success assured.

ATLANTA CONFERENCE.

PASTOR. CHARGE.	DATE.
C F Belks—Porterdale	Oct 31
L. H. King—Newman	Oct 31
Thomas H. B. Walker—Mt. Pleasant	Nov. 14
A. J. Booth—Marietta	Nov 28
N. J. Crolley—Grantville	Dec 5
N. J. Crolley—Grantville	Dec 5

ARKANSAS CONFERENCE.

J. W. Willlams—Clarenden	Nov 21

CENTRAL ALABAMA CONFERENCE

F. E. Wynn—Attalla,	Oct 24, Nov. 21
A. G. Glenn—Mobile	Nov. 28

CENTRAL MISSOURI CONFERENCE.

W. H. Wheeler—Fayette,	Nov. 27
Thos. D. Davis—Odessa	Nov. 28
M. L. MacKay—Foristell,	Dec. 5

FLORIDA CONFERENCE.

S. A. Huger—Cedar Key	Oct. 31

LEXINGTON CONFERENCE.

J. W. Irwin—Brown's Ills	Nov 21
C. Jones—Milford, Ohio	Oct 5

LITTLE ROCK CONFERENCE

M. B. A Caln—Canfield	Oct. 31
W. H. Simpson—Stamps	Nov. 7
W. A. Smith—Caldwell	Nov. 7
S. M. McDonald—Hot Springs	Nov. 21

LOUISIANA CONFERENCE

T. A. Jackson—Cade	Oct 31
C. L. Augrim—Mt. Nebo	Oct 31
A. C. Mitchell—(St. James) Union	Oct. 31
E. H. Clark—Cane River and Grand Cane	Oct. 31
F. M. Lashington—Boyce and Village	Oct. 31
L. S. Smith—Mont Morier	Oct. 31
S. A. Davis—Colfax,	Oct. 31
S. A. Mason—Teche,	Oct. 31
W. L. Amos—Boyce,	Oct. 31
Everett Hill—Alexandria Circuit	Oct. 31
Eugene Baptiste—Plaquemines	Oct 31
T. P. Norris—Glencoe	Nov 7
A. Vincent—Slaughter	Nov. 7
J. W. Price—Bunkle	Nov. 7
N. R. Randolph—Pleasant Hill	Nov. 14
J. D. Banks—Briggs Chapel	Nov 14
T. A. Hampton—Wiley Circult	Nov 21
H. Daniels—Wesley Chapel Circuit	Nov. 21
W. R. H. Harry—Washington	Nov. 28
J. F. Marshall—Union Church	Nov 28
J. A. Landly—Clinton	Dec 5

SAVANNAH CONFERENCE.

E. J. Kimball—St. Mary's	Oct 31
P. B. Gibson—Odessadale	Oct 31
S. L. Deas—Greenville	Oct. 31
J. H. Lennon—Asbury	Oct. 31
F. R. Bridges—Way Cross	Nov. 7

SOUTH CAROLINA CONFERENCE

F. Miller—St. Stephen	Oct. 31
W. M. R. Eaddy—Orangeburg	Nov 21

TENNESSEE CONFERENCE.

M. Williams—Martin	Nov. 14

MISSISSIPPI CONFERENCE

PASTOR. CHARGE.	DATE.
S. A. Cowan—Meridian (St. Paul)	Oct. 10-Nov. 21
A. B. Britton—Vale	Oct. 17-24
W. R. Walker—Yazoo City	Oct 31
S. H. Cannon—Gulfport District	Oct. 31
D. Ray—Basin	Oct. 31
F. Smith—Summit and Magnolia	Oct. 31
W. P. C. Morrison—Moss Point	Oct. 31
R. B. Anderson—Morton	Oct. 31
A. Johnson—Brookhaven	Oct. 31
A. D. Brown—Allendale	Oct 31
H. Rountree—Garlandsville	Nov. 7
R L Brooks—Meridian	Nov 7
A. M. Trotter—Hickory	Nov. 7-14
G. W. Moody—Tylertown	Nov. 14
R. L. Carpenter—Pearlington	Nov. 14
W. M. Payne—W. Columbia	Nov. 14-21
B. W. Robinson—Heidelburg	Nov 21
J. W. Hill—Vickshurg Circult	Nov. 21
T. A. Carter—Liberty Hill	Nov 21
R. P. Threlkeld—Brandon	Nov. 28
H. J. Jordan—Columbia	Dec. 5
E. M. Dukes—Hub	Dec 5

UPPER MISSISSIPPI CONFERENCE

T. L. Inghram—Brooksville	Oct. 3-Nov. 28
Wm. Campbell—Valden	Oct. 31
L. F. White—Macon	Oct. 31
N. H. Williams—New Alhany	Oct. 31
A. E. Franklin—Valden Circuit	Oct. 31
W. H. Whitlock—Macon	Oct. 31
W. F. Isaiah—Pickens	Oct. 31
E. C. F. Troupe—Starkville	Oct. 31
J. A. Slate—Greenville	Oct. 31
J. W. Marsh—Oxford	Oct. 31
W. T. Wright—Sturgis	Oct. 31
D. Green—Weir	Oct. 31
J. H. Wesley—Center Ridge	Oct. 31
J. W. Johnson—Bradley	Oct. 31
D. D. Shelby—Coahoma	Oct. 31
S. D. Troupe—N. Carrollton	Oct. 31
J. M. Nevils—Hopewell	Oct. 31
P. A. Lemon—Holly Springs	Oct. 31
G. W. Weatherly—Clarksdale Circuit	Oct. 31
J. B. Starkey—Kilmichael	Nov 7
J. T. Cannon—Houston	Nov. 7
L. F. Jones—Shuqulak	Nov. 7
L. T. Jones—Shuqualak	Nov. 7
June Willlams—Trinton	Nov. 7
J. P. Watson—Clarksdale	Nov 14
C. W. Walton—Columbus	Nov. 14
R. Sewell—Corinth	Nov. 14
J. Burton—Ackerman	Nov. 14
M. C. McEwen—Grenada	Nov. 14
R. L. Lee—Belzona	Nov. 28
J. W. Thompson—Eupora	Nov. 28
J. H. Everett—Starkville District	Nov. 28
G. Orange—Itta Bena	Nov. 28
B. J. Roberson—Crawford	Dec 5

TEXAS CONFERENCE

G. W. White—Oakwood	Oct. 31
S. A. Pryor—Hemphill	Oct. 31
R. H. Warren—Houston (Boynton)	Oct. 31
W. L. Duncan—Willis	Oct. 31
W. E. Hutcherson—Cenroe	Oct 31
P. H. Jenkins—Hearne	Nov 7
R. E. Dyer—Brenham Circuit	Nov. 7
W. J. King—Greenville	Nov. 7
B. McDaniel—Winkler	Nov. 7
F. W. Johnson—Millican	Nov. 16
A. W. Carr—Navasota	Nov 21

WEST TEXAS CONFERENCE

M. C. Cavines—Lockhart	Oct. 31
J. W. Wright—Belmont	Oct 31

Personal and General

The Rev. S. S. Frazier has opened the Colored Public School at Wheelock, Texas, for the sixth consecutive year.

On October 17th, March Everet Methodist Episcopal Church raised and paid pastor recently $40.00. The sister Baptist Church paid in rally, $4.71.

Programs are out of the Sunday School Convention and Second District Conference of the Greenville District, Upper Mississippi Conference, to convene in Rasbery Methodist Episcopal Church, Indianola, Miss., November 17-21, 1909. The Rev. H. B. Hart, D. D., District Superintendent.

The Rev. S. Green has returned to his charge, somewhat improved, from New Orleans, where he was under medical treatment. He desires to thank the members and friends of Eola Circuit for their kindness to him and to his family during his absence, and the following named pastors who aided him financially: Rev. C. Hays, $3.25; Rev. D. G. Taylor, $1.10; S. A. Mason, $0.75; Preachers' Meeting Alexandria District, $3.50; New Orleans Preachers' Meeting, $1.60, and the Knights of Pythias, No. 225, of Washington, for $11.00.

The Fourth Department of the Epworth League of Ebenezer Methodist Episcopal Church, Washington, D. C., observed Old Folks Day Sunday, October 11, at 11 a. m. A most excellent sermon was delivered by the pastor, the Rev. S. H. Brown, subject "Prayer of the Aged." Communion at 1 p. m. Dinner was served to 128 and sent out to twenty of the sick and shut in. At 3:30 p. m. a literary program was beautifully rendered. Mrs. Estella B. Jordan, presiding, after which an experience meting was held, and it was a time of great rejoicing. Carriages conveyed the old folks to and from the church to their homes. It was a scene that made the hearts of the young folks glad and the old folks showered blessings upon them. Mrs. Nannie L. Ware, Fourth Vice-President of the Conference League, the Rev. S H. Brown, D D., pastor; the Rev. E. S. Williams, D. D., District Superintendent; Mrs. Ora Smith, Secretary.

Mrs. G. N. Johnson, Corresponding Secretary Woman's Home Missionary Society, of the Little Rock Conference attends the National Convention of the Woman's Home Missionary Society of the Methodist Episcopal Church, Los Angeles, California. She is the guest of Mrs. Dora McDonald. Mr. and Mrs. Johnson made their home often with Mrs. McDonald during their early itinerancy of the Little Rock Conference. Mrs. G. N. Johnson and Mrs. Spriggs, Corresponding Secretaries of the West Texas Conference, addressed a large audience at Scott's Chapel, Pasadena, Sunday, October 10th., in the interest of the Woman's Home Missionary Society, and organized the first Woman's Home Missionary Auxiliary Society with a large membership. The pastor, the Rev. Mr. Cooper, spoke encouragingly of the good work of the Society. The following Monday night a reception was given at Wesley Chapel for the delegates of the Convention. The excellent pastor and his members spared no pains in making it an enjoyable affair. A splendid program was also rendered by Mrs. Spriggs, Mrs. E. L. Knostman, Mrs. G. N. Johnson, Mrs. Logan, of the Texas Conference, Mrs. Hagood, Miss Nona Mason, Mrs. Thibbett, and Mrs. Moore, members of Wesley Chapels. Sunday at 11 a. m., 3 p. m., and Friday at 7 p. m., Mrs. M. C. B. Mason delighted the audience in Wesley Chapel with forcible and instructive addresses.



Gleanings from the Field

NAVASOTA DISTRICT.

The Brethren at Work.
By the Rev. B. M. Taylor, District Superintendent.

The crops of 1908 were complete failures. Our people did not make anything. This year's crop has been overestimated. The people have about made one-third of a crop in this District, and as they had to meet obligations made last year and those of this year also, they were greatly embarrassed. But in the face of these circumstances they are determined that their pastors shall bring up round reports. Pastors and people throughout the district are at work in peace and harmony. We had to release one supply, hut the Rev. M. Reddicks was placed in charge and the work goes on. The Anderson Circuit has put on new life under the pastorate of the Rev. E. Mischeaux. The parsonage has heen remodeled and neatly papered. The interior of the church has been painted. Brother Mischeaux is highly respected by his people.

Caldwell and Zion Hill is about holding its own under the pastorate of the Rev. L. H. Barnett, who is considered by his people to be the strongest preacher in Caldwell.

Clay Circuit is one of our new fields. It is in a great farming section. The Rev. Chas. Pratt is pastor and has added precious souls to the Church. He is making a splendid showing in this new field for the Master.

Brenham Station has made some improvements, under the leadership of the Rev. B. R. Booker. The Church nas heen beautified; the campus beautified;. Conversions and additions to the Church have characterized the work of Brother Booker.

Brenham Circuit, the Rev. R. E. Dyer pastor, has not gone hack. Brother Dyer does not fail to let the people know that he is there. The Rev. Mr. Dyer has recentiy assumed the pastorate of the Brennam Mission, thus caring for two charges. He has accompiished splendid work at both points.

Bellville Circuit has a sweet spirited Methodist preacher in the person of the Rev. W. A. Parks. Brother Parks is an active preacher. We are expecting him to present a full report at Conference.

Brookshire Circuit.—The Rev. G. W. Gill is holding the fort at this point. Brother Gill is hopeful of making a big report. He is a good preacher and the people respect him. He is one of the older members of the Conference and stands well with the brethren.

Hockley Circuit has been without a pastor the most of the year. The Rev. Thomas Cole, who was appointed to this work at the last Conference, fell ill last January and has been confined to his room since then until now. Hence he was released and the Rev. Jas. Hants placed in charge. Brother Hants has taken hold vigorously and we are expecting great things from Hockley.

Hempsetad Circuit.—We had a supply in charge of this Circuit, but had to release him in August, placing the Rev. M. Reddicks in charge. Brother Reddicks is one of our supernanuated preachers. From experience he knows how to handle affairs and will make his work teli from now until the Annual Conference.

Hempstead Circuit.—We had a supman Parker, D. D., is the pastor of this splendid people. Dr. Parker is the most popular pastor in Hempstead. He and his good wife are living in the hearts of his people. He has had well attended services all the year. His wife is a strong leader among the ladies of the charge.

Millican Circuit.—Here the Rev. F. W. Johnson is the sweet spirited pastor. He stands at his post like a hero. Brother Johnson is serving a gool people and he loves them and will be ahle to make an improved report from Millican.

Navasota Circuit.—The Rev. W. W. Randall is the pastor. Brother Randall has built up the Circuit. Conversions and additions have strengthened the work and he will be able to make a good report.

Navasota Station.—At this point the Rev. A. W. Carr has the reins well in hand. Brother Carr is one of our strong pastors and will he ahle to increase his report over last year. He has had a very sick family on his hands. His wife has heen seriouisy ill and is still under the treatment of a physician. Brother Carr has not allowed himself to becomo discouraged, hut had the District Conference to meet on his charge. His faithful people stood by him.

Somerville and Lyons has that unassuming, energetic workman, the Rev. E. W. Hays, as its pastor. Brother Hays is highly respectd by all denominations and the people both white and black. His work is in good shape. His report will come up in full.

Sealy and San Felipe Circuit.—The Rev. Jas. Clark, its pastor, has been faithful and has accomplished a splendid work at Sealy. He has strengthened the circuit and will be acceptable with the people another year.

Waller Circuit.—The Rev. S. A. Kelley is pastor here. His people understand that with him it is success. Brother Kelley has a faithful and an intelligent wife to help him in his work, and his people are standing by him.

Yarboro Circuit has that never-tiring wheelhorse, the Rev. M. M. Muldrew, for its pastor. Brother Muidrew will report an increase on all lines at the Annual Conference. He is highly respectcd among his people. Brother Muldrew is a good preacher and a good pastor.

SOUTH CAROLINA.

Darlington.—On the Darlington Circuit, South Carolina Conference, Saturday, September 25, a picnic and farmers' meeting was held. Several good speeches were made by prominent men. The picnic and farmers' institute was under the auspices of the Epworth League Chapter. The welcome address was delivered by H. Rouse and responded to by the Rev. J. A. Gary, the pastor, and excellent speaches were made by Messrs. Moses, Prof. J. L. Cain, and the Rev. A. J. Jefferson. Dinner was served free. Refreshments were sold netting $35. The Sabbath was a red letter day, the Rev. Dr. C. C. Jacobs was present and went the entire round of the Circuit meeting large audiences at each place and electrified them at each place visited. It was benevolence day. The entire collection for the day was $132.41, divided as follows: $72.27 for benevolences, $50 on the indebtedness of the St. John's new Church and $10.14 for pastor.—J. A. Gary.

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LAGRANOE DISTRICT AND LAYMEN'S ASSOCIATION

The Laymen's Association of the La Grange District, met at Harris, Ga., with a goodly number of the laymen and ministers of the district present. A sermon was preached by Bros. A. E. Gates and J. H. Hodo. The object of the meeting was then stated by the District Superintendent, the Rev. J. S. Stripling. The Association elected J. H. Hodo president; J. R. Lovejoy, Secretary; A. D. Wilson, corresponding Secretary; A. E. Gates, Treasurer. The need of unanimous endeavor throuhout to raise the assessed amount was one of the suhjects of the day, and the resolution was unanimously adopt ed that our minimum asking would be one dollar to the member, the maximum their ahility to pay. According to resolutions adopted the district will undertake to raise fifteen hundred dollars extra for internal improvements another year. Helpful suggestions were made hy the Revs. S. L. Deas, J. O. Murphy and W. V. Daugherty. Other interests important to the progress and success of the District was brought to the attention of the Association by the Superintendent, which was well received. A collection of $4.10 was given by the Association for ceiling the Church at this point.

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FREDERICK DYER, corresponding sec'y.

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MISSISSIPPI

Coahoma.—I have added to Pleasant Valley in these two years 40 members. Our present membership at this Church now is 99. Just one more, and we can say for the first time in the history of this Church, that we have 100 memhers. Our Quarteriy Conference was a success, Dr. B. F. Woolfolk, our District Superintendent, preached to the deiight of all who heard him. Paid District Superintendent $15; raised for the quarter, $125.—D. D. Sheliy, Pastor.

HOOKWORM DISEASE SPREADING.

If you are your child is suffering from "sleepy head," listiesness, anemia, is undersized or undeveloped, eats heartily hut the food apparently does no good, has sallow complexion, dry hair, prominent shoulder hlades or a tenderness in the pit of the stomach, it is likely to he suffering from hookworm disease.

Hookworms inhahit unclean soii, and in horing through the skin produce an attack of "ground itch" or foot itch." "Grounditch" is usually the first stage of the hookworm disease. Wearing shoes will reduce, but not eradicate, this scourge of the South.

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District Conferences and Conventions

District Conferences

District.	Place	Date.	Dist. Supt.
Centreville	Oxford, Md	Oct. 26-28	Johns
Jackson	Couparley, Miss	Nov. 3-4	Mehard
Aberdeen	West Point, Miss	Nov. 17-21	Hart
Greenville	Indianola, Miss	Nov. 17-21	Henry
Greenville	Indianola, Miss	Nov. 17-21	Hart
Starkville	Eupora, Miss	Nov. 23-28	Everett
Holly Springs	Duck Hill, Miss	Nov. 23-28	Clay
Clarksdale	Beverly, Miss	Nov. 25-28	Woolfolk
Tupelo	New Albany, Miss	Nov. 25-28	Scarboro

Conventions

Nov. 4-7—Little Rock Conference, State Epworth League and Sunday School Convention, New Port, Ark.

Nov. 17-18—Shreveport District Epworth League Convention, Shreveport, La.

Nov. 30—Greenwood District Woman's Home Missionary Convention, Winona, Miss.

Dec. 1—Greenwood District Missionary Convention, Winona, Miss.

Conference Notices

Special Notices

ABERDEEN DISTRICT.

The second district conference of the Aberdeen district will convene at West Point, Miss., November 17-21. All general officers are invited to be present. Each pastor is asked to bring five subscribers for the paper. Each pastor must see that his Benevolence is full; also come prepared to pay the Rust claim in full. Each local preached must be present and pay his Benevolent and subscribe for the paper.—F. H. Henry, District Superintendent.

SHREVEPORT DISTRICT

The Shreveport District Epworth Leogue Convention will be held in St. James Church, Shreveport, Wednesday and Thursday, November 17th and 18th. Each chapter is requested to send one delegate and $2 with the president and junior president. The circuit presidents will be expected to visit each charge on the circuit, and report to the district president by November 10th. The programme will appear later. Let all work for the reviving of Epworth League work on this district.—E. P. Harris, District President.

Gleanings from the Field

MISSISSIPPI

Biloxi.—Among the many sojourners in Biloxi this summer, who assisted us greatly in our Church work were: Miss Lena Green, Mrs. Fannie Frazier, Mrs. Josephine Brown, Miss E. Smith, Miss Lillie Johnson, Messrs. Monroe, Jackson, and Freeman. They have our sincere thanks and appreciation for the interest manifested and service rendered. The good people of New Orleans were of great help to our Church at this place. They helped us in our efforts to secure a deed for a $300 lot. Thanks to the Rev. J. W Washington, D. D., of the African Methodist Episcopal Church, New Orleans, for so generonsly allowing his good people to come and assist us on June 27. We raised $38.70 by means of their good singing. Mrs. Emma Brown, of Magnolia, raised $4 for church extension. She is a splendid worker.—Henry W. Woods, Pastor.

Forest.—I desire through the Southwestern to thank the club of five for the following amounts for mission: Mrs. Sarah J. Broadfoot, chairman, $3.00; Mrs. Ada Robinson, secretary, $3.00; Miss Elizabeth Thomas, $3.00; Miss Maggie Whight, $3.00; Miss Eliza Harper, $3.00. Total, $15.00. I appreciate the efforts of the club and hope for them even a better success another time.—D. D. Dukes, Pastor.

Crescent City Notes

Miss Belinda W. Hunt, cousin of the Rev and Mrs. Hubbard Daniels, was united in marriage on Wednesday evening of this week to Mr. John Glenn, at the parsonage of Wesley Chapel on Liberty street.

SIMPSON MEMORIAL.—October 24th. Early prayer meeting is being led by Mrs. Lizzie Esidor. The Sunday School is keeping step with the general progress of the church under the supervision of Miss Sarah Jones. At 11 o'clock the Rev. Dr. R. E. Jones preached and left our people anxious for his return. The Epworth League is making steady advancement under the splendid leadership of Miss Lydia Norton. Rev. A. L. Scott delivered a very helpful sermon at seven thirty p. m. October 31, at eleven a. m., the Rev. William Porter, principal of the Franklin Academy will preach.—H. Taylor, pastor.

SIMPSON MEMORIAL.—The members of Simpson choir and friends and members of the Church on a recent occasion presented Mr. M. S. Davage with a beautiful silver-tipped chorister's baton. Mr. Davage had for reasons of throat trouble and by order of his physician given up the leadership of the choir for some considerable time, but by request of members of the choir and the pastor he again resumed the responsibility. And to show their appreciation for the renewal of his relation and for his former faithful and efficient service the choir presented him with this baton. The affair was an occasion of an enjoyable surprise to Mr. Davage as well as his wife at their home in the quiet of the night. An informal program of entertainment was rendered during which time the presentation was made. Mr. Davage expressed himself as completely surprised. Refreshments were served to the party.

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Melancholy And Mental Depression

Also Known as Low Spirits and "The Blues," Are Almost Invariably Caused By Indigestion and Stomach Derangement.

Chronic melancholy is a symptom frequently encountered in the victims of dyspepsia and indigestion. Defective blood nutrition or anaemia appears to be the physical state with which the great majority of cases of melancholy and mental depression are connected, and to which all modes of treatment are directed. Powerful and permanent and depressing moral and mental emotions act as effectively in arresting healthy digestion and alimentation as the eating of injudicious food, or the use of nourishment under circumstances such as the respiration of impure air, or indulgence in intemperate tendencies, which render proper assimilation of food impossible.

But while depressing mental emotions may cause disturbed digestion, on the other hand, dyspepsia may, in turn, cause mental depression, so that cause and effect may be transposed. Melancholy or "the blues" should not be regarded as a distinct and independent affection, as it is almost invariably traceable to, and dependent upon, some disorder of the digestive system.

The victims of this distressing condition present not only the usual symptoms of indigestion or nervous dyspepsia, but also a long train of symptoms of a peculiarly melancholic and morbid character, such as extreme increase of nerve-sensibility, palpitations, strange internal sensations, which simulate many other diseases, together with an exaggerated uneasiness and anxiety chiefly concerning the health. They imagine they have all the diseases known to Pathology, and are great pessimists, prone to look on the dark side of life. They are easily annoyed by small things, which if their health and digestion were good, would never bother them; and they feel constantly irritable, have dark forebodings, and fear the approach of some imaginary evil, impending disaster or calamity.

If they experience indigestion-pains in the heart region, they think it is heart disease; uneasiness in the chest means consumption, while the various other fugitive aches and pains distributed over the system they imagine to be symptoms of some fatal, organic disease.

Every one of these morbid symptoms depend upon a disturbed state of the digestion, and for the removal and cure of this condition there is no better remedy in existence than Stuart's Dyspepsia Tablets. They get right at the seat of the trouble, cure the dyspepsia, and remove the cause. Every particle of food in the stomach is thoroughly and properly digested, with the result that the blood, which owing to a long-continued indigestion, mal-absorption, mal-nutrition and mal-assimilation of food, is in a thin, anaemic condition, is rapidly built up, and improved in quality—this improvement progressing along with the increased power of the stomach to properly digest its food through the aid-giving and toning-up properties of these powerful little digestive tablets; so that the melancholic and depressive symptoms disappear along with the dyspepsia.

Don't allow yourself to be overcome with "the blues," but secure a box of Stuart's Dyspepsia Tablets at once from your druggist for 50 cents, and begin taking them; also send us your name and address for free sample package. Address F. A. Stuart Co., 150 Stuart Building, Marshall, Mich.

NINETY-ONE USEFUL YEARS.

A "Grandmother's Feast" was given August 5, 1909, in honor of Mrs. Sarah Jonhson at the residence of her daughter, Eliza Gunsby, Hub, Miss. Grandmother, Sarah, age ninety-one years, is the mother of 18 children, and has 355 grand, great-grand, and great great grandchildren. Of this number against one only has there been a criminal charge. Prof. J. E. Foster was master of ceremony. Welcome address by the Rev. E. M. Dukes, pastor. A splendid lecture was delivered by the Rev. H. J. Jordan, of Columbia charge. Address to the young men by Prof. J. J. Jefferson, of Purvis. Grandmother Sarah has been an old Soldier of the Cross for forty or fifty years. Her husband, Willis Johnson, died shortly after the surrender and was known at his death as one of the leading men of his race. This effort of the grandchildren is a tender token of the love and respect they bear this mother of ripe years and experience. We honor her years. May her journey toward the setting sun be guided and cheered by tender and helpful hands. We are proud to note in this connection that about two-thirds of the grandchildren are strong, helpful Methodist Episcopalians.—H. & G.

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Mrs. Annie Hamilton, Stetsonville, Wis., developed serious symptoms, as a result of some form of female trouble from which she suffered.

A letter, in which she describes these symptoms and tells how, by the Cardui System of Home Treatment, she finally managed to cure herself, may prove of value to you, if you are suffering, as she did, from ailments peculiar to women.

She says: "When I was suffering from female trouble, I could not sleep, eat, or stand on my feet without pain. I could not work, and could not stoop on account of pain in my side. I took medicine from threo doctors without benefit, and the last one said I was in a critical condition, and going down hill. At last I took Cardui and in two days time I was a differene woman. Now I eat good, work good and feel better than I ever did in all my life. Cardui is a good medicine and if all poor sick ladies knew of it there would be less suffering."

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Central Alabama.—*C. S. Hart, T. W. Adams, A. R. Stewart, T. N. Walker, Thomas S Sanders*, D. T. Duff.

Central Missouri.—*H. G. Coe.*

Florida.—*A. D. Smith*, D. Shith, *F. C. Hill*, Isaac Parker.

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Mississippi-Upper.—*Moses Proctor, A. L. Brooks*, Ras Magott, *J. A. Patterson*, G. W. Lightsey, S. P. Jones, *F. T. Compton, Jarrett Shed, E. D. Quarles, A. Reed*, John S. Sanders, *W. Jordan.*

North Carolina.—*North Carolina Annual Conference*, 400 annual subscribers.

South Carolina.—*C. C. Robertson*, G. W. Beetle, Blakeley, W. B. Blakeley, *F. R. Killingworth, I. H. Fulton*, J. A. Gibson, W. Washington, G. Coleman, G. W. Rouse, E. M. Washington, B. Aaron, H. M. Timmons, W. E. Echols, M. C. McDowell, W. W. Williams, Rebecca Burroughs, J. A. Martin, J. M. Milford, M. Milford, R. P. Scott, L. D. Graham, L. L. Jones, E. G. Singletary, W. S. Singletary, S. D. Filmoro, Sam Singletary, Jane Jones, Elizabeth Jones, E. J. Jones, F. J. Parcher, John Rummon, D. D. Shaw, B. W. Blakeley, Peter Fulton, T. J. Pendergrass, W. S. Giles, R. B. White, R. D. Robinson, M. Wilson, Laurence Brown, Thomas W. Williams, Joseph Shaw, William Kinder, Robert Bennott, Bomis Koels, H. D. Oliver, Elizabeth Witherspoon, Jno. Gilien, *W. G. Deas*, A. Reeves, *W. S. Thompson*, Geo. C. Auzerley, Wm. A. Jones, H. S. Smith, *M. B. Mason*, J. F. Edwards, M. R. Walker, J. H. Brown, *J. S. Thomas*, Daniel Little, H. S. Leak, S. S. Britt, L. T. Sowell, N. Kolock, James Welch.

Tennessee-East.—*S. B. Johnson*, G. W. Sewell, *E. D. McAfee.*

Texas-West.—*Mose Jackson*, F. Lavinder, *E. L. Jackson*, C. B. Bradley, *J. S. Yyatt*, L. Miller, *S. M. Bolden*, J. F. White, Frank Latimore, F. C. Triplett, M. Moore, H. Johns, Amanda Williams, *B. R. Booker*, Gertrude Shelton, *T. G. Jackson, J. H. Swann*, Wm. McGill, Sarah McGill, *E. H. Holden*, O. M. Fultz.

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Washington.—*E. S. Williams*, A. C. Smith, Geo. Jacobs, J. H. Hawkins, *James G. Gayles.*

GEORGIA

Savannah.—On Tuesday night, September 28th, the pastor and his family were given an excellent and most cordial surprise by the members and friends of Asbury Methodist Episcopal Church. Thank you, friends.—G. H. Lennon, Pastor.

Chipley.—The Whitesville charge is fast improving. The good people of this charge have decided to beautify their churches. Our other church at Union Springs has been painted and Whitesville is painting here. The first Sunday we raised for [illegible] $34.60. The painting and other [illegible] will amount to $83.00.—S. C. [illegible] dall, Pastor.

Gleanings from the Field

MISSOURI

Independence.—We believe that the four colored churches in Independence hav done more work than the same number of any other churches. November last the Macedonia Baptist Church Brick was destroyed by fire. The congregation rebuilt it this summer. More beautiful than before before, this church was insured for $800. Rebuilding cost $1,900. The Rev J. W. Fitts is pastor. The Second Baptist Church, a large brick building 40x60 was damaged by last February with no insurance. While debating the repairs to be made a second wind came and blew down the damaged building. So the pastor and trustees soon got the consent of their membership to rebuild at a cost of $2,200, using pressed bricks. They are to have the colored Baptist State Convention to meet in this well equipped church, October of this year. The Rev. W. J. Ballards is pastor of the church. The African Methodist Episcopal Church, the Rev. E. A. Williams is pastor, has been improved in a basement, fully as large as the upper; plastered and cement floor, and they have papered the second-story and installed a pipe organ at a cost of $1,800. Our own White Oak Street of which the writer is pastor, this was put up ten years ago by the Rev. Dudley Smith. The interior of this church was never finished until this summer. It has now been plastered, swinging doors put in and improvement on the choir stand granitine steps built. We have fenced in the church property. We are paying our way as we go. Our membership is small, and we must pay $192 interest yearly, before we pay anything on the principal. We have been able to reduce the debt from $2,959.68 to $2,480 in two years. Union Carnival from August 17-23 by the following named churches, African Methodist Episcopal, Second Baptist and White Oak St. Methodist Episcopal Church. Each church had a running for queen of the carnival. Miss Mayme Raglam of our church is queen of the carnival rode in a prepared chariot drawn by a beautiful steed, led by two footmen in the rear of the parade of the carnival, through the principal streets of our city. She was queen two nights. Miss Berenice Wright was queen on August 19. My church gave me the last week in July and the first week in August for Vacation weeks. I visited Buxton, Oskaloosa and Desmoines, Iowa. In Buxton I made an address to the Grand Lodge of Iowa. While in Desmoines I made an address to the old settlers at their annual picnic at Union Park. Mrs. Mamie of the Ervan African Methodist Episcopal Church was queen of the Union Carnival Monday night, August 23, thus ended the carnival. We bad different tribes represented and our invincible brass band furnished music for the six nights. We took in $310.70 and cleared about $60 for each church. The Rev. L. F. Payne of Glasgow, will represent the Rev. Dr. A. H. Higgs, our District Superintendent in holding our second quarterly meeting September 18-19. In our last trustee rally in June, we raised $128. We have set second Sunday in October for the Southwestern and for African Day. We hope to send in several subscribers soon.—O. A. Johnson, Pastor.

Moberly.—The Moberly Charge has made greater substantial progress in the last six months than it has in the past fifteen years. The church has been improved and beautified at a cost of $120. A new four room parsonage has been built at a cost of $400, and we are now looking forward to a great revival.—G. B. Abbott, Pastor.

NORTH CAROLINA

Central Randolph Charge.—I am proud to say that this charge is in good shape. I will have soon finished my fourth year's work on this and I praise God for good results. I have heard it said repeatedly by both colored and white that the work is in the best condition it has ever been. St. Peter Church stands No. 1 at which place our District Conference convened this year, July 14-18. We have a good *church* here, ceiled, seated, carpeted and a new chapel organ, with less than $20.00 indebtedness against the whole charge. We are proud to say that the greater part of the money has been raised by collection from our few but loyal church and Epworth League members. Our revival began the first Sunday in September and we had a glorious meeting. Old men, young men, boys and girls confessed their sins and accepted the Saviour. Conversions, 14; accessions, 14; with several backsliders reclaimed. Our revival at Mt. Zion was also very good. Conversions, 6; accessions, 5. We have just closed a wonderful revival at Union Grove. This place indeed has the right name. Sunday was a high day. Our love feast was wonderful. White and colored partook from the same cup. There are only four families of colored people in this vicinity, but the crowds were large. White people came by the scores night and day to hear the word of God. There was only one colored person left unsaved. Conversions, 6; received and baptized, 4. We have one other meeting to hold at Julian. We are expecting a great revival here also. The financial tide has also been high. We have raised quite $75.00 during the three weeks' meeting. Our fourth quarterly conference was held July 31 to August 1, at which time we lacked only a small amount paying our District Superintendent in full. Since then a part of the balance has been raised. We are in good shape to pay both District Superintendent and pastor in full by conference, October 13. Our benevolence is in fairly good condition. We have raised hitherto this conference year more than $3.00 per member for all church purposes. At our four quarterlies we were unanimously and urgently requested to return the fifth year, which matter we leave in the hands of the cabinet. First Sunday in October will be Southwestern Day. Yours in the Master's service.—Walter T. Lomax, Pastor.

MISSISSIPPI

In a recent trip along the Mexican Coast, it was our pleasure to visit Moss Point. We were pleasantly entertained by our pastor, the Rev. W. P. C. Morrison. We are glad to state that the interest manifested by the members of our Church there, shows conclusively that the Rev. Mr. Morrison has gained the hearty co-operation and support of his members. Regardless to denominations he is called: "our" pastor by all; and is held in high esteem by the white citizens of the town as well as our own people. We trust that he may continue to work zealously in putting forth every effort to lift humanity to a higher plane o fChristian duty, and that success may aattend his efforts.—E. Lansing Gordon, Jackson, Miss.

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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

THE REV. E. H. CLARK.

The Rev. E. H. Clark died October 19, 1909. Brother Clark was faithful unto leath. He fell at his post with his hands on the throttle. I reached his bedside a few hours before his death and he said it was all right, he was in God's hands. His last words were, "I have my ticket. Guide me, O thou great Jehovah, pilgrim through this barren land." He leaves a loving wife who has stood by him through many storms, several children, and three brothers, among them the Rev. P. W. Clark, District Superintendent of the Lake Charles District, who is leading the army on. The body was borne from his church where it had lain in state, to Asbury Methodist Church, followed by a host of mombers and friends, where the funeral ceremony was conducted by the writer assisted by the Revs. Wade Hampton Jr., J. C. Brown, A. W. Goins, G. G. Golston, A. L. Harris of the African Methodist Episcopal Church and the District Superintendent J. J. Obee. "We will call it not death but life just begun; the battle is fought and victory won."—D. S. Sloan.

COMING.—At Tarbora, Ga., September, 1909, occurred the death of Mrs. Coming, a member of Clinch Church. Her's was the triumphant passing of a Christian after sixteen years of suffering. Funeral services conducted by the Rev. F. L. Johnson, pastor.

MITCHELL.—On October 11, 1909, Sister Margaret Mitchell, age 102 years, one of the founders of Asbury Methodist Church, Natchitoches, La., entered into rest. She leaves four generations behind, her youngest son being 71 years of age. She was active up to a few days of her death.—D. S. Sloan, Pastor.

GREEN.—Deala Green, mother of the Rev. R. M. Green, a member of the East Tennessee conference and of C. D. Green, A. M., B. D. of the Presbyterian Church, graduate of Lincoln University, and principal of Dalton High School, is no more. This noble mother crossed the bar September 23, 1909, from her home in Kingston, Tennessee. Funeral service conducted by the Rev. B. J. Martin, pastor.—B. J. M.

McCULLUM.—Wednesday, October 5, 1909, Gust. McCullum, a local preacher of Green Grove, Forest Circuit, Mississippi, Methodist Episcopal Church, died after about three weeks illness. He has been a local preacher for a number of years. He died as he lived, faithful to the end. His wife died several years ago. He had a host of friends. He was buried at Green Grove church. The pastor attended the funeral. Peace to his ashes.—D. D. Dukes, Pastor.

WILLIAMS.—Daisy V. Williams died at Plaquemine, La., September 26, 1909, in full triumph of the Lord. She was converted under the administration of the Rev. Mr. Morant and has been a faithful worker for the church ever since and also a great worker in the Sunday School. She will be long remembered in both the church and Sunday School. She leaves a mother and a brother. The funeral was attended by the Rev. Mr. Vaugn of the Baptist Church, and the pastor, Rev. Mr. Baptiste. The funeral was largely attended by the people of all denominations.—Rev. E. Baptiste.

CARTER.—At his home on Walnut street, Fulton, Missouri, September 18th, 1909, Mr. Geo. Carter. He was an old and much respected citizen of this city. He was an upright Christian gentleman. He was a Rock Mason and a paper hanger by trade, a steward and member of the St. James Methodist Episcopal Church at this place. The funeral services were held at the Second Baptist Church, the Methodist Episcopal Church having been torn down. He was a member of the U. B. F. and K. of P.'s. Both lodges turned out in full uniform and bearing the remains to the last resting place. The sermon was preached by the pastor, the Rev. W. H. Smith.—W. H. Smith.

FLORENCE (S. C.) DISTRICT.

We are making an effort to organize the Ladies Aid Society in all of the churches of the Florence District. We believe that every department of Methodism ought to be given a fair trial in the uplift of our people. Believing that the Ladies Aid Society ought to stand side by side with the Sunday School, the Epworth League and the Southwestern, we are organizing it through the loyal pastors of our District, in every charge; and already the results have justified the effort. While we have many live, hustling societies in the District, we speak at present of the work done by three of these organizations. The Union Church, of the St. Mary's Charge, has never been owned by our trustees. And for nearly twenty years this property remained in the possession of the man who owned the land, and who built the church. For various reasons, the chiefest of which is that the trustees could not get hold of sufficient money to pay for the property; this church remained connected with the St. Mary Carge but the property of one man, until the Ladies Aid Society under the presidency of Mrs R. A. Woods raised the $150 necessary, paid for the property and presented the deeds to the quarterly Conference through the trustees. This society is only one year old. Mrs. M. Wilson, the wife of the Rev. M. Wilson, is the president of the Ladies Aid Society at St. John Church on the same charge. This society is only about one year old, but it has cleaned up the church yard, put down a pump and has about twenty dollars in the treasury. Lastly, I want to mention the faithful women of the society at St. Luke Church on the St. Luke's Charge, who six months after their organization, bought a set of chairs for the pulpit, surprised the pastor with a heavy pounding and have money in the treasury for mercy and help work. What these societies have done, others can and I trust will do. But don't forget that behind all the good work of these societies is the untiring co-operation of the faithful pastors of these charges. The Revs. Benj Brown and Geo W. Rodgers.—I. H. Fulton, District Superintendent.

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Marriages

DICKERSON-MILLARD.—By the Rev, R. H. Warren, at Houston, Texas, September, 1909, Mr. Marcus Dickerson and Miss Lottie B. Millard, a splendid worker in Boynton Church, and one of the prominent young ladies of Houston. Mr. and Mrs. Dickerson have established their home at Galveston.

LYON-SMITH.—At Waco, Texas, September 2, 1909, Mr. James Lyon and Miss Mittie Smith, members of the African Methodist Episcopal and Methodist Episcopal Churches, respectively, the Rev. J. Bickham performing the ceremony.

KING-LEE.—September 6, 1909, Mr. Thomas King and Mrs. Mariah Lee, loyal members of the church. The ceremony occurred at the home of the groom in Verdunville, La., where many friends assembled. The Rev. E. H. Hall officiated.

CADE-FOSTER.—On the 30th of September, 1909, Mr. Richard Cade and Miss Isabella Foster, daughter of Mr. Peter and Eliza Foster, in the village church five miles from Slidell, La. A very large gathering attended. The wedding march was played by Mrs. D. M. Walker, wife of the pastor. The Rev. Frank Walker performed the ceremony.

RANDOLPH-THOMAS.—Mr. Robert Randolph and Miss Amelia Thomas at Ocean Springs, Miss, Thursday evening, October 6, 1909, the Rev. J. E. Holmes officiating. Mr. Randolph is an industrious young man. His bride is a faithful member of our Church at "West Side" where she is well beloved.

GREEN-SPEIGHTS.—Mr. John Green and Mrs. L. H. Speights, Tuesday, October 5, 1909, in the presence of a few friends at the home of the bride's niece, Mrs. E. J. Gachette, Anniston, Ala. Mrs. Speights was the widow of the Rev. W. H. Speights who was a member of our Central Alabama Conference. The Rev. S. J. Jordan, Sr., pastor of Haven Methodist Episcopal Church, officiated.

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Editor-in-Chief UNION JOURNAL Magazine.

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Southwestern Christian Advocate

ROBERT E. JONES, Editor
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THE SUPREME BUSINESS OF THE CHURCH

We know of a very large and much-spoken-of church which reports a substantial amount for the Church Benevolences each year, but for the present year not a single convert. It is said two efforts were made to conduct a revival with no results whatever. However splendid may be the equipment of a church it is not fulfilling its mission unless it is able to reach men and to save them. If a church loses its spiritual power, if it lacks the ability to interest men in the Gospel of Jesus Christ and to induce them to accept the Gospel, it ceases to be a church and ceases to fulfill the one purpose which called it into existence.

One of the draw backs in the building of a new church is the absorption of the people's energy in the material development to the detriment of the spiritual life. It is not often that the two phases of work are carried on at the same time with success. The church we have in mind is one of the best churches among our people in the connection, splendidly equipped in every way but it will become a monumental failure if the membership is not aroused, and that splendidly, to the supreme task committed to the Church by the Master, whose commission to us was that we should go into all the world, disciple and baptize the people.

Sometimes a spirit of exclusiveness takes hold of a church to the extent that the common people are not only invited, but by an indifference and coolness are repulsed. Churches sometimes get to the point where only persons of a certain type are welcomed into its membership and revivals are not indulged in for the reason some nuwelcome person may be brought into the folds of the Church. Now as a matter of fact we can call none who are saved by the power of Christ common and unclean. Through is no respector of persons and we cannot be.

Some of our largest and most representative churches are dying with the dry rot; they are cold and indifferent toward the spiritual life. While it may be almost unthinkable it is nevertheless true that there are churches, the names of which could be given, that exist from year to year without any harvest of souls, and without any marked growth in the spiritual life of the membership. The effect of such a policy is readily seen. Christianity is a paradox, the more we send abroad the more we have for ourselves. It's the cruse of oil and barrel of meal over again. The church that is aggressive in evengelism it enjoys a full spiritual life. A church that is indifferent toward the conversion of the unsaved will the church running heavily. It will kill any man or any set of men to keep that church afloat unless there is a change of policy. A church is not a social institution, a conservatory of culture, or a place for good singing, nor is it a place that is to be nicely furnished and pleasing to the eye; these things and more belong to a healthy church life, but they are useless unless they help the one specific, definite and all-important function of the church, namely, the saving of men. ome of our churches need an old fashion, soul stirring, heart reviving meeting. A meeting in which souls shall be saved and Christians shall be built up in their personal experiences.

THE MARYLAND SUFFRAGE AMENDMENT DEFEATED

The defeat of the proposed amendment for the disfranchisement of the Negro by the voters of Maryland on last Tuesday is exceedingly gratifying. The Anti-Negro aggregation reached its full strength in this effort. Every possiblle means, fair and foul, were used to bring about their desired purpose. Sensational speeches were made by imported politicians from the South—whose only real point of strength is their ability to hurl anathemas against the Negro. One gentleman arose in the strength of his wisdom and declared that the Fourteenth and Fifteenth Amendments were illegally passed and were therefore unconstitutional. If he had been sincere he would have spent his strength in preparing his brief for the Supreme Court. It was folly to try to defeat a single amendmment in Maryland when by one before the Supreme Court he could have settled the question in all Southern States at least.

Maryland is practically a doubtful state. Political supremacy (not white supremacy,) was really the point at issue. Partisan Democrats knew that with the Negro eliminated, Maryland would belong to the *solid* South. The Republicans knew that with the Negro out their chances for fat state offices were slim. Selfishness certainly influenced the regular Democrats and the white Republicans in this battle of ballots. The Republicans may or may not have been sincere in espousing the principle of equal suffrage for all men, but they needed the Negro. In this struggle the men who deserve the thanks of the Negro race and the nation at large are the independent Democrats who under the banner of the Democratic Association spoke, wrote and voted against the proposed amendment. These men from the purest of motives made the splendid victory possible. We want these men to know that their stand for Americanism, which spells fair play to the weakest citizens, finds sincere appreciation in the heart of every liberty loving Negro.

Thus the citizenship of the Negro in Maryland is secured for awhile at least.

The Negro is not opposed to a qualified suffrage but he is opposed to any suffrage law the quallifications of which become a protection for designing men to deal unfairly with the Negro. The Negro is opposed to any amendment that permits white men without property and education to vote where Negroes with property and education are denied. The Negro who has fought in every war for the flag is opposed to being disfranchised when foreigners who can seldom assimilate the full American spirit are registered and voted. The Negro wants his citizenship assured and protected. While our friends were quoting Abraham Lincoln to the effect that he did not favor full suffrage for all Negroes, why did they not quote also Lincoln's statement "That no man is good enough to govern another man without the other man's consent."

This government is a democracy and not an aristocracy. It is a government of the people for the people and *by* the people. The Negroes are a part of the people. God made us so, and we will not be read out of God's plan and our conscious place in the ranks of humanity. We want full citizenship without any strings to it.

A NEGRO WINS BEFORE THE MISSISSIPPI SUPREME COURT

"Might makes right," said Abraham Lincoln. While we do not believe in ill advised and radical methods at any time, the upward path of the Negro is necessarily one of contention, and when he is sure he is right he should go ahead. Some time ago the Mississippi legislature passed a law which provided for the levying of a tax for the establishment of agricultural schools for whites. While the tax was by legislative enactment and was levied upon colored and white property alike, the schools were to be limited to the whites, manifestly a discrimination. One Jasper county Negro saw that this legislation was unfair, and he had the manhood to state his conviction. He went further. He placed his contention before the Chancery Court and the Chancery Court upheld the contention of the Negro and declared the legislation unconstitutional. The supporters of the law appealed from the decition of the Chancery Court to the Supreme Court. The Negro held on and his plea was made before the greatest tribunal of Mississippi, the Supreme Court, and this body of eminent jurists, several of whom were appointed by Governor Vardaman, took the side of the Negro and the lower Court and declared the law unconstitutional.

In the first place, this action shows what one lone Negro may do with right on his side. We should not whine and sit calmly by,

> "Since right is right, and God is God,
> And right the day must win."

In the second place, the decision shows that Southern men can be fair. They must be fair. There are those who will be fair to the Negro because he is a Negro. But eliminate the Negro. Men, and this includes Southern men, must be fair for their own selfrespect and for the approval of a good conscience. There is no appeal from right. A man may put on a front and for awhile act unjust, but all men cannot do so all the time. The principals of right are eternal and persistent. A man who wants the respect of himself, his family and of good men everywhere will not evade what is right.

The Chancery and Supreme Courts of Mississippi did but their plain duty in this decision. How many men there are who find a convenient way to evade duty and justice! This is another bright spot in a somewhat darkened sky. It is this element in the South that makes the race situation opimistic. These men will eventually leaven the whole lump of our population.

This Jasper county Negro deserves congratulation for his courage and manhood in contending for the fight. The Chancery and Supreme Courts of Mississippi are to be congratulated on this just decision when popular sentiment would have approved of an evasive one.

ALL SAINTS' DAY

The first day of November in Louisiana is a legal holiday, and the day is observed by Protestants and Catholics alike as a day for decorating graves of the dead. On this day the cemeteries are the center of attraction. The graves having been previously cleaned by loving hands or, in some instances where it was not convenient, during the early morning of this day, and fresh flowers are placed upon the graves of the loved and departed dead. Chrysanthemums and roses are the principal flowers used, while arbor vitae, ferns and plants are brought into requisition. On that day the flowers sell for exorbitant prices and what is more interesting, notwithstanding we are supposed to be in the land of flowers, the best blooms are shipped from the North to this city. From Pittsburg alone a full car load of chrysanthemums were shipped and, of course, were readily sold. On this day business is suspended in the postoffice and custom service, banks are closed and many business places are closed as is the custom for holidays observed in other States. It is an interesting and a pathetic sight to see the rich and poor, white and colored, young and old, in many instances garbed in black, making their way to the cemeteries.

Whatever may be the excuse for this celebration there is something beautiful about it. The grass and weeds that have accumulated on the graves during the year have been removed, the falling bricks from the vaults, and the paint washed away by the rains have been replaced. The dead are not forgotten. After all is not the keeping of the graves a mark of civilization? We grant that this custom among the people of New Orleans is carried to the extreme. Many poor people spend their last dime for flowers, designs and decorations. They really impoverish themselves. While their attention means no good for the dead, nevertheless, it is a respect that we owe to our departed loved ones to see that the plots that hold their precious dust is at least kept presentable. All Saints' Day is one of the distinctive [illegible] life of the people of New Orleans and [illegible] mediate section. It is a beautiful custom.

THE PROBLEM OF THE NEGRO AS A CITIZEN

BY PRESIDENT WILBUR P THIRKIELD. LL.D.

The Negro is here. He cannot be eliminated or ignored. He is a problem. The sooner he ceases to be a problem and is recognized as an American citizen and a man—a constituent part of the body politic, with the equality of opportunity and the rights and privileges of a man—the better for the Negro and for the nation.

It is evident that any serious consideration of the civil; moral and religious life of the nation will not leave the Negro out of account. Negroes constitute one-eighth of the population. They have to do with the character and history, the political life and social well-being of the nation. History must take account of the Negro, for, as now conceived, history records the development of races and nations; the education and life, the achievements, the welfare and progressof all people.

Political economy must consider him. He is a part of the body politic, and sooner or later must he counted as a potent factor in the political life of the Republic. Economics must keep the Negro in view; for the study of economics no longer means simply a broad survey of the nature and causes of the wealth of the nation, but looks to the condition of all the people, their poverty or wealth, their progress or decline; their moral and religious status. These elements make for economic efficiency and constitute the strength or weakness of the nation.

Political philosophy cannot ignore the Negro. He cannot be set off by himself. For weal or woe, white and black are bound together. His condition affects society. Just as Edom was a constant menace and curse to Israel, so today any degraded people drag down their neighbors. In short, every comprehensive movement in America, in church or school, looking to the general religious and moral life and welfare of the people must have the Negro in view.

The problem of sectionalism is settled. Who, living amid the strifes of reconstruction forty years ago, could have prophesied that today, over the graves of the blue and the gray, the North and the South would clasp hands in fraternity and peace? The problem of the races, however, is unsettled. Have we not reason to hope that within the next generation races, which God in his providence has placed here side by side, may find a permanent basis of mutual confidence, forbearance and respect that will enable them to dwell together in peace and equity? Let no man lift a hand or enact a law that may delay this day of racial security and prosperity.

The Negro is here through no fault of his own. He was not so much invited as he was urged, forced, brought here by the concurrence of both southern and northern men. His passage even was paid, as in the case of no other immigrant to America.

And he is here in the providence of God. Through the ordeal of slavery in a Christian land, the Negro has gained four inestimble blessings, namely: Ideas of law and order, the power of sustained work, the English language and the Christian religion. In a word, he has gained civilization. And who but the Negro would ever have opened up and developed the opulent resources of the Southland, under a semi-tropical sun—who but this hardy, cheerful, sinewy son of the tropics.

The Negro is free through no fault of his own. And during the bloody and awful crisis of his being freed he ever proved true. He coveted his freedom. He knew that his master was fighting to rivet the bonds that held him, and that the triumph of Federal arms would set him free. Yet, while he never betrayed a Union soldier, at the same time he never betrayed the trust of his master. Those thrilling words of Henry Grady should at this time awaken anew the sense of gratitude and obligation in the heart of every Southern man: "History has no paralled to the faith kept by the Negro in the South during the war. Often five hundred negroes to a single white man, and yet through these dusky throngs the women and children walked in safety and the unprotected homes rested in peace. A thousand torches would have disbanded every southern army, but not one was lighted. When the master, going to a war in which slavery was involved, said to his slave, 'I leave my home and loved ones in your charge', the tenderness between man and Master stood disclosed. And when the slave held that charge sacred through storm and temptation he gave new meaning to faith and loyalty. I rejoice that when freedom came to him after years of waiting, it was all the sweeter because the black hands from which the sheckles fell were stainless of a single crime against the helpless ones confided to his care."

A race that could show such devotion to a people and such fidelity to a sacred trust has not changed its nature in a single generation. Dazed by his new-found freedom, misled by northern politicians on the one hand and disturbed by his old friends on the other, though his attitude was a little changed, there is in him yet as freeman a genuine basis on which to rebuild and again firmly establish the shattered relations.

The Negro holds the ballot through no fault of his own. He did not seek it. It was placed in his hands largely as a political measure. Men call it a blunder. It surely was a fearful risk, for I recall that warning word of Wendell Phillips that an ignorant ballot is the winding sheet of liberty. But it is my conviction that it was one of those "blunders" of Providence, in the interests of humanity. It has cost the Negro much; it has been a fearful strain on the Republic; but it has made him a citizen. And let not the members of legislatures in several southern States consider that by measures calculated to practically disfranchise the Negro, they are avenging a wrong done the South by the North in giving the ballot to the Negro. Mr. James Bryce, the thoroughly disinterested English Ambassador, in his "American Commonwealth" shows that if the South had at once "accepted the total results of the war, they would have moved out into a new age under the most favorable conditions." He notes "their huge mistake in rejecting the constitutional amendment offered by Congress. If that had been done, there would have been no delay in the return of the states, and no enfranchisement of the colored man." And he quotes Justice Lamar, of Mississippi, to show that the inevitable results of rejecting the constitutional amendment by the southern states was the enfranchisement of the Negro. The South then must share the responsibility of his enfranchisement.

History, however, will show that the ballot has heen the greatest force in lifting the Negro from serfdom into manhood. And that which lifts into manhood and member of the body politic is a blessing to the State. The ballot in his hand lifted the Negro out of the mass and made him count as one. It saved him from a state of practical peonage, to which enactments in several states were consigning him. It is his misfortune that the Republican party exploited him as a voter, and did not develop him as a citizen. Yet no race, under like conditions, ever hefore made such progress in citizenship in a single generation.

Of late years there has been a growing spirit of confidence and good will among the better classes of both races. This is so, nothwithstanding a certain degree of lawlessness and crime. The Negro has come to see that his salvation is not in the Republican party; that there is small sympathy with him in the heartless machine of modern politics; that his best future lies in self-respecting adjustment to the people among whom he lives. Trusted leaders of the race are conservative and seek a right adjustment of the race to its present environment.

The accumulation of property, the advance in knowledge, the genuine progress of the Negro along all lines, is unprecedented. I have often been in counties where there are four Negroes to one white man. Their relations in nineteen communities out of twenty are now peaceable.

Let it be borne in mind that the Negro is American by birth, training, spirit and ideals. Those count for Americanism and not race or color. On sober second thought the South is realizing this, and the enthusiasm for foreign immigration is subsiding. They find that the Teutonic stock of Northern Europe will not come to the South in adequate numbers and compete with hard working low-waged Negroes. The broad and opulent fields of the South and its unmeasured resources are only barely touched. They await full development. The obstacle is not the Negro. He has done his part. Unused to freedom, untrained in skilled work, he has since emancipation done all that could reasonably be expected of him. Not fewer Negroes but more loyal, earnest black hands are needed. All things considered, he is the best laborer available for the semi-tropical climate of the South.

The Italians and mongrel races of Southern Europe do not appeal to the American people of the South, the most distinctively Anglo-Saxon body in our population. While they are in general strong as wealth producers and frugal, yet the peril to the moral and social life of the people from races so foreign to Anglo-Saxon ideals and life is now deeply felt. The entire southwest has been startled and aroused by the brutal and murderous deeds of Italians in Southern Louisiana. The old apprehension from the Black Hand Society in New Orleans is reawakened. They recall the assassination of Chief Hennessy and the fearful deeds by stilleto and fire in that state. The traditions of these people from Southern Europe only intensify their fears, while they have been brought up in an atmosphere of intrigue, with the dark passions of hate and cunning developed and a spirit of revenge native to them. They are given to atheism and nihilism and other revolutionary doctrines that menace the peace of civilization and the future of democracy—The southern people realize that the Negro is American; cherishes no revenge, is protestant, patriotic and assimilated to the very genius and spirit of our institutions.

Again, the Negro is demonstrating his manhood qualities in his evident intellectual capacity. This is proved not merely by the 3,900 Negroes who have taken collegiate degrees; ten per cent of these in northern colleges; illiteracy has been cut down nearly 50 per cent in forty years, but in such a broad and generous testimonial as the following from Professor Shaler of Harvard, a man of southern birth. "There are hundreds and thousands of black men who in capacity are to be ranked with the superior persons of the dominant race, and it is hard to say that in any evident feature of mind they characteristically differ from their white fellow citizens."

The race has progressed educationally, in spite of conditions. That they have made the best of meager opporutnities is indicated by such facts as these; that while in 1901 the expenditure in South Carolina for the education of each white child was $3.95; for the education of the colored child it was only $0.74. Conditions have not improved since then. When it is realized that in such a state as Illinois the per capita expenditure for education is over $30, this educational quickening and advancement of the race is almost unexampled.

Again, the showing of the 12th census is greatly in favor of the Negro in proving that he does not shirk labor, but still produces his full share of the cotton crop. In 1899, out of a cotton crop of 9,534,707 bales, Negro proprietors alone produced 3,707,881 bales, or 39 per cent of the total crop. These proprietors numbered only 746,715 against 1,418,343 Negro agricultural laborers. This shows that if these hired laborers were as efficient as the independent tenants, nearly the entire cotton crop of the South stands to their credit.

The census of 1890 showed their manhood qualities as laborers. 41.1 per cent of the Negroes are shown to be in gainful occupations as against 36.4 per cent of the whites. It is also significant that in 1890, 231,758 Negroes owned their farms and homes. Only 18,000 of these carried any mortgage.

Now it is in view of such facts showing the American birth, spirit and ideals of the Negro, his manhood qualities and his growth upward; in their strength of character that is the basis of good citizenship—that we should consider the question as to his disfranchisement through unfair and unequal laws and un-American.

The representative Negroes of the South have come to believe, with all thinking men, in a restricted ballot. They favor an educational and even property qualification that applies to all citizens alike. They are also convinced that politics alone cannot settle the race problem.

Now, what will be the outcome of such measures as the disfranchisement laws with their "understanding" and "grandfather" provisions, that are acknowledged to be open doors, inviting to discrimination and fraud against the black man? In the first place, such laws will dishearten the progressive and degrade still further the idle, profligate and indifferent among the Negroes. They will tend to mass

the ignorant of both races in hostile camps, and thus endanger the peace and prosperity of our civilization. As Bryce well says in his "American Commonwealth", after a careful study of the American problem, "Nothing is so dangerous to a state as a submerged class. It contains Sampsons who will in the end be feeling for the pillars of the state. The massing of ignorance is a blind but terrible force, to be dreaded by any civilization. The colored problem will be solved, but never satisfactorily, till the leaders in church and state of the South address themselves sympathetically to the great work."

Such unfair un-American laws are not designed to encourage and uplift the Negro and to make of him an aspiring and worthy man and o worthy citizen. They are meant to put him on a political weight that will crush out of the race all hope for honorable citizenship, and for that equality of opportunity that is the right of every self-respecting citizen.

Such a policy of repression and domination by discrimination or fraud, based on color, will not settle the problem. The old axiom has proved true in American politics, "Nothing is settled until it is settled right." This bill in operation would unsettle relations that are now in process of peaceful adjustment. You cannot bury one of the inalienable rights of man and by resolution and enactment forever screw down and fasten its coffin lid beyond resurrection. Right and truth, in the end, will rise in their might, burst the coffin lid, and live to vex men until they are adjusted in harmony with the law of right, one with the law of God. Such laws have to do not with the condition of a race merely, but with human rights.

Nor do they solve the problem; they simply bequeathe it in aggrevated form to the children of another generation. Spain tried this method. Through the years she sowed wrong and oppression in the furrows, only to reap the ripe, red harvest of insurrection and revolution. Hear the true word of Mr. Otken, of Mississippi, a southern man, as he speaks in his "Ills of the South" of the race problem, out of a generation of experience: "Right is diademed with blessings: Wrong is dowered with curses." Such laws as these enacted enthrone and perpetuate wrong. The "grandfather clause" puts a premium on ignorance in the white race. The so-called "poor white" class needs no encouragement in that line, as a source of commissioners of education in the South have testified.

This discrimination, based on color, will intensify race embitterness among the lower classes of both races. The very wording of the law itself leads the white man to insist: "I am better before the law than thou no matter what thy worth and intelligence or wealth, because I have a white skin I am a sovereign voter and make laws. You are not even a citizen. You are disfranchised and thus are classed with idiots and criminals." This spirit of intolerance, even now, is the root of much of the conflict between the races. This law will intensify it. The effect upon the white man of the duplicity and cheating encouraged by this "understanding" clause tends to educate a people in political dishonesty and injustice. What he practices on the Negro under a law meant to cover and justify a wrong, will lead him in the stress of political strife to practice on his white neighbor.

Such laws do not strike at the root of the race problem, which is simply the human problem, and that is ignorance, immorality and crime. Keep this race down and you drag the white man down. The source of greatest danger is not so much the political relations between the races as their moral relations.

Laws thus framed cannot stand before the enlightened conscience of mankind. They make for the degradation of southern commonwealths in the eyes of an enlightened world. Maryland, Georgia and North Carolina are not the only states that face this problem of illiterate and immoral citizenship. New York has the same problem. It made the Tweed ring possible. It supports the Tammany oligarchy. It corrupts the ballot. It robs the treasury. It is the ballot largely of the un-Americanized foreigners, bought and sold by the thousand. It is a greater menace to the state than the ballot of the Negro. Does New York meet this evil in a spirit of repression that would keep these voters in permanent subjection through ignorance and fraud? No. She trusts to schools, to churches, to the spirit of enlightenment, to the agencies of redemption among these unredeemed and turbulent and corrupt masses for their uplifting into self-respecting and safe American citizenship. This is all that the Negro asks. It is the least that the race which holds the power and wealth and government of this land should accord. A southerner, the son and grandson of slave owners, has well expressed the true American idea: "Every interest in the land demands that the freeman be free to become in all things as far as his own personal gifts will lift and sustain him, the same sort of American citizen he would be if, with the same intellectual and moral calibre, he were white." Henry W. Grady looked forward to the time when the solution of this problem in equity and fairness to all would "prove our blessing, and the race that threatened our ruin would work our salvation, as it fills our fields with the best peasantry the world has ever seen; when the South may stand upright among the nations and challenge the judgment of man and the approval of God in having worked out in their sympathy and in His guidance this last and surprising miracle of human government."

How did this man of prophetic vision propose to bring about this end? He clearly realized the seriousness of the problem before the South "to carry within her body politic separate races, equal in numbers." But he believed that the only permanent solution was one that was in righteousness and that by its fairness to all would bring peace. He therefore said: "She must carry these races in peace, for equal justice, for to this she is pledged in honor and gratitude. She must carry them even to the end, for in all human probability she will never be quit of either." In ringing words that are a rebuke to the spirit of such laws—in words I would that every voter and every legislator might hear and heed, for the honor of the South and for the welfare of both races, Mr. Grady pleaded: "Let this resolution be cast on lines of equity and justice. Let it be the pledge of honor, safe and impartial administration, and we shall command the support of the colored race itself, more dependent than any other on the protection and bounty of the government. Let us be wise and patient, and we shall secure, through its acquiescence what otherwise we should win through conflict and hold in insecurity." Thus Henry W. Grady, the great-hearted, far-seeing friend of the South, would "render back this problem in the world's approval" and "make clear that new and grander way up which the South is marching to higher destiny." "Not passion, my countrymen, but in reason—not in narrowness, but in breadth—that we may solve this problem in calmness and in truth, and, lifting its shadows, let perpetual sunshine pour down on two races, walking together in peace and contment."

A Stirring Letter from the Philippine Islands

The following letter, written by Bishop William F. Oldham in Manila, early in September, will be of interest to all who read it:

My dear Dr. Leonard:—

First a word of cheer. We are having great meetings in Manila. Dr. Rader and Mr. Koehler have packed houses in Tondo and Cervantes, and over 250 have professed conversion in the past four weeks. This is God's answer to the Zamora defection. I came in on Sunday and preached that night. A hundred were at the altar. Last night rain thinned the audience, but there were several young men converted. Thank God for salvation.

But, alas! that there should be buts anywhere. Dear Doctor, this mission is losing God-given opportunity. The men are almost all either broken or breaking. It is heart-breaking merely to look at them. Teeter, the district superintendent of Central District, can only last till conference by keeping strictly indoors and practically neglecting his district. Lyons, of the Northern District, limped in yesterday nearly dead. Thirteen carbuncles, fever, dysentery. Koehler I saw yesterday and I was dismayed to see a man with no spark of light in his face. It was the face of a man of eighty. I saw him today to learn what had happened. Indigestion, sleeplessness—ready to break. They tell me Klinefelter is not well. Huddleston is now miserable. Dr. Leonard, how can we take this land with a handful of invalids? The pace is killing. We *must* have more men. When each man is overburdened, and yet must move and move and move, to keep disaffection out, and to press a winning battle, it is folly to cry, "Don't go so hard!" I cry it all the time, but am in my heart proud that these dead-in-earnest men will not abate their movement. God help us. The sight of these wan, bleached faces brings the tears to my eyes. Why will the church give us great tasks and then withhold help? I have seen missionaries in many lands, but I have never seen so gallant, so courageous, so utterly worn and spent a band as this. All I can do is to try and hearten them here, and then write you and the board the facts. And the facts are, Dr. Leonard, the work is killing these men. I know you are helping us all you can; but I repeat your help is inadequate, and there *must* be some means invented to increase it.

Now for a definite practical suggestion. Secure for us at once two married missionaries with their support for two or three years. Teeter is disabled and Klinefelter has 500,000 people to travel among, and 8,000 Methodists to lead and guard against defection, etc. He *can't* do it. From Malolos in Bulacan, to twenty miles north of San Isidre is beyond mortal man to care for. Two of his local preachers have been laid off for misconduct; three have seceded. There's anxiety everywhere and the men need close supervision. A married couple for San Isidro!

Then, Lyons may have to leave for home any day. He is wretchedly ill. I must have another man on the Northern District at once. A married couple for the relief of Lyons and Huddleston—liable to collapse any day.

There is revival in the air. I say in deep sincerity, with a sufficient American leadership we can add ten to twenty thousand members a year steadily, but the task is beyond our present powers, and it is cruelty to keep these men on the present strain.

God hear my cry, and put something of my deep anxiety upon you and the board, and through you upon the Church. Surely there are two men, or churches, who can and will answer this request if found and approached. With earnest prayer to God that you may all be moved to heed this plain statement of the present facts in the Philippines, I am,

Yours very sincerely,
WILLIAM F. OLDHAM.

The Board of Foreign Missions, after the presentation of this appeal, authorized the payment of the outgoing expenses of two married missionaries, provided the money for their support can be secured by special gifts for three years. This will amount to $2,800 a year, or $8,400 for the three years, as living expenses are very high in the Philippines, so high that a married missionary cannot live on less than $1,400 a year. Dr. Leonard suggests the following plan: "That the whole sum needed for three years ($8,400) be divided into 336 shares of $25 each, and that individuals and churches assume as many shares as they are willing to be responsible for, to be paid annually in the month of January. Small contributions will be gratefully accepted. All sums will be receipted for as special gifts and can be credited to pastoral charges after apportionments are met in full. It is important that responses be sent in promptly so that the new missionaries may be sent out not later than January, 1910. Pastors are requested to read Bishop Oldham's letter to their people, receive and forward gifts to A. B. Leonard, 150 Fifth Avenue, New York."

A Call to Prayer

The spiritual power and enduring results of the campaign must depend primarily upon the degree to which people of faith in all parts of the world claim the fullness of God's blessing upon this effort to extend His kingdom.

Missionaries in all lands have covenanted with the leaders of the movement to pray daily for the success of the campaign. Surely, there are many thousands in the home-land who will esteem it a privilege to share in this great work through the ministry of intercession.

To secure greater definiteness, the following special objects for prayer are suggested and the schedule of convention places and dates given. Request is made that Christians everywhere follow this series of conventions in daily prayer.

Special Objects for Prayer.

1. That the missionary boards and their secretaries may be directed into the best use of this unprecedented opportunity.
2. That the leaders of the Laymen's Missionary Movement may be guided in giving direction to the campaign.
3. For the city co-operating committees

(*Continued on Page Seven.*)

THE CHRISTIAN LIFE

The Great Guest Comes

By Edwin Markham

While the cobbler mused, there passed his pane,
A beggar drenched by the driving rain
He called him in from the stony street
And gave him shoes for his bruised feet.
The beggar went, and there came a crone,
Her face with wrinkles of sorrow sown;
A bundle of fagots bowed her back,
And she was spent with the wrench and rack;
He gave her his loaf and steadied her load
As she took her way on the weary road.
Then to his door came a little child,
Lost and afraid in the world so wild,
In the big dark world. Catching it up,
He gave it the milk in the waiting cup,
And led it home to its mother's arms,
Out of the reach of the world's alarms.

The day went down in the crimson west,
And with it the hope of the blessed Guest;
And Conrad sighed as the world turned gray:
"Why is it, Lord, that your feet delay?
Did you forget that this was the day?"
Then, soft, in the silence a Voice he heard:
"Lift up your heart, for I kept My word.
Three times I came to your friendly door;
Three times My shadow was on your floor.
I was the beggar with bruised feet;
I was the woman you gave to eat;
I was the child on the homeless street."

Faithful Christians

Herein is My Father glorified, that ye bear much fruit.—John 15. 8

By H. L. Darlow, M. A.

1. In this parable of the Vine and the branches our Lord borrows a page from Nature's book of life to explain and illustrate the vital experience of the soul. He teaches us that the spiritual union between Himself and His disciples is organic and is continuous. And He reminds us that the whole aim and object of the heavenly Husbandman is to produce not symmetry but fruit.

2. Consider what it is that Christ precisely means by "fruit." We often take that word as connoting the visible, practical results of religious effort and endeavor. By a fruitful Christian, we understand a Christian who achieves a solid amount of success in Christian service. He founds a mission, or builds a school, or endows a hospital; or perhaps he writes popular religious books, or preaches impressive sermons; at any rate, he takes some leading part in the public work of his own Church. Yet all such ideas as these lie outside the central meaning of our Lord's word. The "fruit" which develops out of a spiritual union with Christ must be itself characteristically spiritual. It will be evidenced, primarily at least, in the temper and disposition of those disciples who live in abiding fellowship with their Master. In appraising the worth of a Christian career, the modern Church, with its eager activities and its beneficial organizations, is apt to judge by far too crude a standard. We may adapt Browning's lines and say:—

Not on the vulgar mass
Called "work" must sentence pass,
Things done, that took the eye and had the price
O'er which, from level stand,
The Church could lay its hand,
Found straightway to its mind, could value in a trice.

The value of a Christian life in God's sight often lies in those very points about it which men ignored.

3. It follows that the fruit of the Spirit often escapes observation and misses any human record. From the nature of the case there is no self-advertisement, no sound of trumpet. The "fruit" which God watches for does not necessarily mean visible, outward achievements, which can be counted and chronicled. Sometimes a sensitive Christian will reproach himself for "barrenness," because he cannot point to so many conversions brought about through his instrumentality, and so many definite acts of service done in the Church's cause. He has perhaps only humble gifts and an obscure position and slender means, and so he shirks into the lowest seat in the synagogue, and his name is barely mentioned in the annual report of the congregation, and he feels as if he were real fruit of the Spirit caoinnn he feels as if he were of hardly any use in the kingdom of God. But the real fruit of the Spirit is something which only Christ Himself can properly discern and appraise. In estimating the "useful" members of a Church, we think first and foremost of those who attend most meetings and deliver most addresses and take the largest share in Christian organization. But the truest spiritual influence can be independent of outward activity. Some poor, lonely, bed-ridden saint, who realizes Christ's beatitudes, may be in His sight more fruitful that the most popular preacher or the most active philanthropist in the world.

4. No Christian can make himself fruitful by painful effort, any more than he can increase his spiritual stature by anxious thought. Growth is always a natural spontaneous process. And fruitfulness must be the effluence and outcome of the regenerated soul, which lays itself constantly open to the dew and rain and sunshine of God. It comes to pass as the living sap of the Vine has free course through each cell of the tissues of the branch. All the "good" works" in which some good people pride themselves —the alms, given to be gloried in; the prayers, offered to be seen—are as artificial as those glittering fruits which children hang out on their Christmas tree. We do not become holy in character by elaborate effort and anxious thought, but as we surrender our spirits to receive without check or ceasing the pure life which is life indeed.

Then bless thy secret growth, nor catch
At Noise, but thrive unseen and dumb;
Keep clean, bear fruit, earn life, and watch
Till the white-winged Reapers come.

5. The most potent and subtle and far-reaching influence in the world is that which flows continually and unconsciously from the fountain of a holy Christian character. Compared with this mighty spiritual power, all our outward religious activities and organizations are secondary and unimportant. St. Theresa—who, like so many of the mystics, was a terribly "practical" person—declared that more good is done by one minue of reciprocal, contemplative communion of love with God, than by the founding of fifty hospitals or of fifty churches. Philanthropy begins to be effectual when the philanthropist is inspired and controlled and penetrated by Him who is wisdom and the power of God. And then its simplest services become channels of heavenly grace. It was said of one saintly woman that she did nothing but what was done by everybody else, but that she did all things as no one else did them. No effort, or influence, or benefaction, is worthy to be compared with simple holiness of heart. The greatest gift the hero leaves his race is to have been a hero. And the mightiest work the Christian does on earth is just to be in every deed and truth a Christian.

6. Amid the multifarious duties of Christian service, do we not sometimes lose sight of its ultimate aim? The final object of spiritual fruit-bearing must be not to benefit our neighbors, but to please our God, to satisfy His desire for us, and to glorify His holy will concerning us. In the eternal nature of things Christ's second commandment always stands after, and not before, His first.—In "Upward Calling."

Refreshment Bringers

We must all have marked the refreshment of the rain. The distress of the lawns, the yellowing of the leaves on the trees in the dry places, the drooping bushes just holding on to life in hope of change, must all have appealed to the sympathy of the nature lover. And now the grass is growing green again. All growing things take a fresh start. Not all the ravages of the drought can be repaired; but there is new life and hope. In the last days of dryness the serious condition of the soil was brought home to men. We learned what the world would be if the heat of the sun were not tempered by the clouds born of the sea. Workmen opening the ground after the first day's rain found that it had soaked down only an inch and that below they were digging in dry dust. It might be possible to keep the surface wet with the hose, but not to feed the deep-going roots. That needs more than a passing shower. It needs the soaking and continuing refreshment of the steady rain.

There is a homely moral here for the man who has the spirit of neighborliness—which is the spirit of Christ. Would we not like to bring refreshment to dry and suffering lives, "as showers that water the earth"? If so, we must ourselves be fed from the deeper springs of joy and strength. There are two motives for deepening thought: One is the desire of self-culture for its own sake; the other is the product of our faith in a larger organization of the world, with a Divine Father who ministers to His children through His children. We shall dig deeper, mount higher, reach out farther, if we think of ourselves as God's ministers of help and cheer than if we are intent on merely "making the most of ourselves" for ourselves. To bring refreshment is a higher aim than to be refreshed.—Boston Transcript.

The Winning Hand

There is no place in this world for the man who is afraid of work. The place at the top of the ladder is for the fellow who climbs. The gloved hand is not the hand for the scepter. God makes world-rulers and world-builders of the toilers, the plodders. The stairs that lead throneward start in low places. From Moses to Christ the world has been lifted upward by the men of the meadows and the men of the mangers. The fishermen of Galilee become the fishermen of the Gentiles; the spreaders of nets are the spreaders of the gospel. From Simon Peter to Gypsy Smith the world has owed most to its men of lowly birth. Let not the poor man murmer. To him belongs the future. The thornes of thought and of influence may be his if is is willing to climb up to them. It is not by birth nor by pedigree but by push that the high places are reached. The men with soft raiment are usually soft all the way through. They are not built for the storms. Greatness is not born under the gambler's roof nor in the inebriate's rendezvous. The manhood of the meadows is mightier than the majesty of the mansions. Men build on the rocks, not on the treetops. So do nations. America owes more to the cabin than to the palace; to the man with a calloused palm than to the man with a diamond stick pin. When republics fail to produce men they fail all along the line. To the toiler belong the victories and the power. There is only the space of a man between Lincoln's log cabin and the White House. It is the brain that is cultured, not the brain that is sugar-cured, that gives out the thoughts which men believe in and are willing to trust. The man who is afraid of soiling his hands might as well write his epitaph. The angels of God help the man who is doing his best to get there.—*United Presbyterian.*

OUR YOUNG PEOPLE

Father Time's Honor Roll of Boys and Girls

By Priscila Leonard

"I'm making up my list of boys
And girls," said Father Time,
"To rule and lead and help the world
In every land and clime
A quarter century from now.
I've room for hundreds yet,
And I go hunting everywhere
A larger list to get.

"I find that every boy I meet
Would like to see his name
Written in golden letters high
Upon the roll of fame;
But some are fond of cigarettes,
Some gamble on the sly,
Some drink, some keep bad company,
Some shirk, and others lie.

"The girls would all delight to see
Their names upon the roll;
But some are fond of finery,
And some cannot control
Their tongue; while others, with a laugh,
Throw all their chance away
By idle folly, or are spoiled
By temper's angry sway.

"And so my list has many gaps,
And many names I need,
Since none except the strong, the pure,
The self-controlled should lead.
So I go searching everywhere;
The time is short, you see;
I need a thousand boys and girls,
Alas, where can they be?"

The Innovation at Bateman's

By Harriet Lummis Smith

"How slow that janitor is in getting the steam started! I was half frozen when I got to the office this morning, and the radiator was cold then. I made a fuss about it, but it was ten o'clock before I began to feel warm."

"I wish cold steam pipes were the worst things I'd had to stand to-day," Ned answered his father's complaint. "Everything's gone wrong in our office. That new man, Wallace, is a blunderer, and makes trouble for all the rest of us. And Wright has been having the toothache lately so that it's as much as your life's worth to ask him a question."

"If you're talking about blunders," Mr. Bateman shook his head, "got a letter back from Mansfield & Merrill this morning, saying they were unable to understand a certain proposition. It wasn't any wonder, for the stenographer had written fifteen dollars, instead of a dollar and a half a thousand. Fooling with a decimal makes trouble. And there's one order lost."

"I don't think this steak is very tender," said a plaintive voice at Mr. Bateman's right hand.

"Tender!" Mrs. Bateman exclaimed. "It seems impossible to depend on anyone for any length of time. I take so much pains and do my very best, and it is unsatisfactory."

"The algebra is getting harder and harder and Miss Carpenter doesn't seem to have any judgment about the length of the lessons," May broke in.

Ned laughed. "Everybody heard from now but Kitty. Come, Kitty, what's gone wrong in the day for you?"

Kitty smiled. She was the youngest of the group gathered about the table in the pleasant dining room, a fair-haired young girl with the bluest of blue eyes. Just at the present moment there was an expression on her face which Ned found puzzling.

"Go ahead!" he encouraged. "Somebody's been abusing you, I know. Get it off your mind and you'll feel better."

Kitty smiled again with a half shake of her head, and when she spoke it was to say: "The new serial by Evelyn Lyman starts next week. Isn't that nice? I love her stories."

The conversation quoted was a typical one in the Bateman home. When the family met for meals the grievances of the day were rehearsed. Ned and his father told of the trying experiences they had undergone at their respective offices, and Mrs. Bateman recounted her trials as housekeeper or as president of the Home Missionary Society. May and Kitty were school girls, and each contributed a share to the disagreeable things which made the family meal time the clearing house for the little contrary happenings of the day. Kitty had been accustomed to do her part, but of late Ned was impressed by the fact that a change was taking place in her.

The Bateman family were all members of the Church. Kitty had been to special services; nothing unusual to arouse interest. She had decided on this important step as a result of some quiet thinking she had been doing, and the family had approved as a matter of course. That her decision stood for a radical change in Kitty, none of them realized at first.

New had an engagement for the evening. Just as he was starting, he found a button loose on his glove, and he rapped at Kitty's door. "Do me a favor, little girl? This button needs attention."

Kitty flew to her workbox, and Ned, absentmindedly, picked off the stand the little Testament which she had laid face downward. A fresh pencil mark drew his attention to the words:

"And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness."

The last half-dozen words were underscored. "Oh!" Ned exclaimed. "Then that's why——" He checked himself as he met Kitty's unconscious gaze.

"What's why?" she demanded, with undeniable disregard for rhetorical form.

"Oh, nothing; only I guess I've found out something that has been puzzling me."

The observation of the next few weeks convinced Ned that he had, indeed found a clue. Kitty had changed. She no longer added her mite to the treasury of misery to which the other members of the family had contributed so generously. She did not criticise what was set before her. When she spoke it was to tell of something pleasant or encouraging or to call the family's attention to some pleasure in store. It was plain to Ned that Kitty was trying to follow the example of the early Christians and eat her bread "with gladness of heart."

He came home one night after a hard day, just as the family were taking their places at the table. "You were so late," explained his mother, "that I thought we'd better not wait any longer."

"Yes, that was right. Fisher brought in a lot of extra work about five o'clock——" He paused abruptly, looking across the table. "Where's Kitty?"

"She's taking dinner with Annette to-night," his mother answered.

"Then I guess I'll go on and say what I started to—that for sheer downright inconsideration, I don't know a man to compare with Fisher."

The outburst did not seem to surprise anybody, but May regarded her brother curiously. "Wouldn't you have said that just the same if Kitty had been here?"

"Not without a twinge of conscience."

By this time they were all looking at him. "A twinge of conscience!" his mother depeated. "I don't understand."

"Why, Kitty's starting out on a different tack from the rest of us. She's trying to be an early Chrisitan and eat her meal in gladness."

Three pairs of puzzled eyes regarded him, but no one spoke.

"Ever since she joined the Church, last fall," Ned continued, "I've noticed something queer about her. I couldn't think what it was that I missed. And one day I saw a verse marked in her Testament. It was about the early Christians who had all things in common, you know, and went about from house to house, 'eating their meat in gladness.' That was the part she had underlined, the part she was trying to live up to."

There was a pause which no one seemed anxious to fill.

"I've kept my eye on her since," Ned continued. "And there's no mistake about it. If she can't say something cheerful, she keeps quiet. When any of us get started on our grumbling at everything that has happened since the night before, she tries to switch us off by telling a funny story, or informing us that she means to make candy after she gets her history. She's going to eat her dinner with gladness, anyway, and help us to do it if she can."

"Dear child!" Mrs. Bateman exclaimed. "I don't know," she went on, "but we have fallen into a rather unfortunate way of airing our grievances at the table." The color rose in her cheeks as she recalled her annoyance over the fact that a box to be sent to a missionary's family in the far West had been delayed in starting. She had been ready to tell the story when Ned had turned her thoughts so suddenly in a new direction. Looking across the table, she met her husband's self-conscious glance, and they surprised the younger members of the family greatly by laughing.

"It seems rather hard if you can't tell those of your own family about your troubles," said May, in a somewhat aggrieved tone.

"So you can, if there's anything to be gained by it," Ned retorted. "But in most cases you just add to other people's burdens, without lightening your own. And, anyway," he added, as he passed his plate for a second helping, "though I do it constantly, I don't believe that the dinner table is the place for such dismal confidences."

Mr. Bateman and his wife regarded each other. "I think," he said slowly, "that the children are in the right. It is time we tried an innovation."

Kitty never understood why it was that the tone of table talk changed so suddenly—that pleasant things past an dot come were emphasized, that the annoyances and trials of the day were put in the background at least till the arrival of a more convenient season. But certain it is, that since the innovation in the Bateman household no one of the family would be willing to return to the old way.—*Girl's Companion.*

Mothers and Husbands

The following may be a little exaggerated, but is worth thinking about:

Once I was young, now I am old, and I have never seen a girl that was unfaithful to her mother that ever came to be worth a one-eyed button to her husband. It is a law of God. It isn't exactly in the Bible, but it is written large in the miserable lives of many unfortunate homes. I am speaking for the boys this time. If any of you chaps ever come across a girl that, with a face full of roses, says to you as you come to the door, I can't go for thirty minutes yet, for the dishes are not washed, you wait for that girl. You sit down on the doorstep and wait for her, because some other fellow may come along and carry her off, and right there you lose an angel.—Bill Arp.

Every morning compose your soul for a tranquil day, and all through it be careful often to recall your resolution, and bring yourself back to it, so to say. If something discomposes you, do not be upset, or troubled; but having discovered the fact, humble yourself gently before God, and try to bring your mind into a quiet attitude. Say to yourself, "Well, I have made a false step; now I must go more carefully and watchfully." Do this each time, however frequently you fall. When you are at peace use profitably, making constant acts of meekness, seeking to be calm even in the most trifling [illegible]. Above all, do not be discouraged; be [illegible] strive to attain a calm, gentle spirit.—F[illegible] Sales.

PAUL A PRISONER---IN ROME

(Acts 28:11-31.)

International Sunday School Lesson for November 14, 1909

GOLDEN TEXT: "For I am not ashamed of the gospel; for it is the power of God unto salvation to every one that believeth."—(Rom. 1:16.)

TIME:. Spring A. D. 60-62 (or 61-63).

PLACE: Rome.

DAILY HOME READINGS.

M. Acts 28:11-22;—Tu. Acts 28:23-31;—W. Philemon 1-14;—Th. Rom. 10:11-21;—F. Isa. 6:5;-13;—S. Heb. 2:1-14;—Su. Heb. 4:1-12.

BY THE REV. E. B. BURROUGHS, A. M., D. D.

Our golden text is Paul's expression of his confidence in the Gospel. He speaks as one who knew its value. He knew it to the extent to be able to say: "I am not ashamed of it." Jewish ritualism, Grecian wisdom, the dazzling subtleties of heathen magic as believed in and practiced by many, the concentrated energy of earthly idolatry as manifested at Rome, none of these things moved him. What if the Gospel did appear weak, foolish, unphilosophical? He believed in it, nevertheless, and was willing to preach it "at Rome also." Paul was not ashamed of the Gospel because he saw that it, and it alone, meets man's great necessity as a lost being. Nothing but a great salvation could deliver man from the curse of the law, the power of sin, the fear of death. Man's power could not do it. God's power was needed. That power came, and with it the salvation of every one that helieved. The Gospel is a power, for wherever it goes it conquers. The history of Christianity proves its claim to power. The secret of its triumph is that God is in it. And this power saves men, saves men from the dominion as well as from the condemnation of sin. Because of all this, and more, Paul was not ashamed of it. He gloried in that which men esteemed was reproach. Our stand for the Gospel should be as strong and unequivocal as was that of Paul's. While it is true that none of us can occupy the position which he did, yet what he was, not as an apostle, hut as a Christian man, is what in our measure every one of us ought to be. Let us not be ashamed of the Gospel of Christ.

Our last lesson left Paul ministering to the sick in the island of Malta. Early in the following spring he embarked in another ship from Egypt, named Castor and Pollux. The first landing was at Syracuse. Here the ship remained three days. Leaving Syracuse, they came to Rhegium and tarried one day. Leaving Rhegium, they finally reached Puteoli. the seaport of Rome, though one hundred and fifty miles away. They spent seven days at this place. From Puteoli they marched thirty-three miles, when they reached the Appian Way, the great military road from Rome to Southern Italy. Their next stop was at Appi Forum, where the first delegation of Christians from Rome met him. A second delegation met him at the Three Taverns. These delegations, together with Luke and Aristorchus, accompanied him to the great city of Rome.

Light on the Text.

11. *After three months.* As soon as navigation hegan again, possibly as early as February. *A ship of Alexandria.* "Malta was in a direct line of the great corn commerce from Alexandria to Puleoli and Rome." *Whose sign was the Twin Brothers.* The sons of Jupitur, whose names were Castor and Pollux. This sign was the figureheads of the twins. It was used hecause men could not read.

12. *Syracuse.* Distant one hundred miles from the starting point and one of the chief cities of Sicilly. *Tarried three days.* Engaged in trading that length of time.

13. *We made a circuit.* A curve in the ship's course. *Rhegium.* A city on the extreme southwest coast of Italy on the lower part of the strait that separates it from Sicily. *Puteoli.* The seaport of Rome, though one hundred and fifty miles away. It was on the Bay of Naples.

14. *We found brethren.* A Christian community. *And so we came to Rome.* Entered the Eternal City with good courage and in a spirit of thankfulness.

14. *From thence..* From Rome. *The brethren.* The church at Rome. *When they heard of us.* The delay at Puteoli gave Paul opportunity to send word to the Roman Christians of his arrival in Italy. *As far as the market of Appiis..* A station where articles were sold to travelers. *And the Three Taverns.* A halting place thirty-three miles from Rome. *He thanked God and took courage.* This would imply that Paul was somewhat disheartened. Possibly the strain of the voyage and wreck had wrought a return of his ill health. However, he was greatly strengthened and encouraged by the presence of the two delegations.

16. *Paul was suffered to abide by himself.* Paul was delivered to the authorities of Rome, hut was permitted to dwell in a private house. *With the soldier that guarded him.* He was probably chained to a soldier. Soldiers relieved one another in this duty. No hindrance was offered to his inviting friends to his house, or to his preaching.

17. *After three days.* The time taken in settling down and resting. *He called * * * those that were the chief of the Jews.* Sent for the Jewish leaders and officers of the synagogues, of which there were seven in Rome. *When they were come.* Responded to his call. *He said unto them.* Made known unto them why he was there. *The people* Of Israel.

18. *Desired to set me at liberty.* See Acts 23:39; 24-23; 25-25.

19. *When the Jews spoke against it.* To satisfy Paul's accusers, Festus had suggeted a new trial at Jerusalem. This constrained Paul to appeal to Cæsar. See Acts 25:9.

22. *This sect.* The Nazarenes, as Christians were called at that time. See Acts 24:5.

23. *Testifying the kingdom of God.* Making known the spiritual nature of the kingdom rather than the temporal nature, as was the common Jewish belief. *Persuading them concerning Jesus.* Reasoning with them out of the Scriptures. *Some believed and some disbelieved.* The result was that there was a division among them.

25. *After that Paul had spoken one word.* "One final utterance of sorrow and rebuke."—26-27. The quotation here used is from Isa. 6:9-10, one used by Jesus against the Jews, and by Paul again in Rom. 11:8. See Matt. 13-14; Luke 8:10; John 12:40.

28. *This salvation of God.* The Gospel. *Is sent unto the Gentiles.* Not to the Jews alone, but unto all men.

30. *Two whole years.* At the end of which time it is charged he was tried and acquitted.

31. *Preaching the kingdom of God.* Making known "its truths, its motives, its usefulness, its hopes, its immortal life, all of which come through the Lord Jeus Christ."

Charleston, S. C.

THE SOUL AND THE SEED

(A Home Mission Study)

The Epworth League Devotional Meeting Topic for November 14, 1909

(Mark 4. 1-9, 14-20)

BY GEORGE ELLIOT

The Theme and the Scripture

"He began to speak to them in parables." His purpose is to arouse spiritual insight, to qnuicke duul ears so that they may hear heavenly harmonies, to awaken blind eyes that they may see everywhere the signs of kingdom. He has made the world of nature and of human lift a mighty lesson book, a visible Scripture filled with holy texts.

We call this first blossom of our Lord's parabolic teaching the parable of the sower. It is more properly the parable of the soil, for his purpose is to show the dependence of the seed upon the soil. If the gospel fails, it is not the fault of the Sower, for there is nothing lacking in the work of the Master: neither is it a defect of the seed, for God's word is tried and perfect; it is "the power of God unto salvation." When the gospel fails it is the fault of the soil—the hindrance is found in the wicked, worldly, selfish heart of humanity.

First, we note the wayside hearers, the hard-hearted. Trampled by the passing feet of a thousand mundane interests, pounder by the hoofbeats of a myriad sins, crushed by countless wheels of bunsiness drays and pleasure wagons, they have become callously indifferent to spiritual things. Such lives are the feeding grounds of the forces of the evil, the birds of the air.

Second, we see the stony-ground hearers, the light-hearted. The shallow soil of their frivolous natures gives quick response, but no deep rooting to the truth. They love a pleasant, sunny religion full of vapid emotion and the cheap luxury of ready tears. Just beneath the shallow soil is the stony heart. There is no such shallow selfishness and cruel heartlessness as in the souls where sentiment is substitute for real sensibility. Such have no stability; the quick growth yields no harvest.

Third, we find the thorny-ground hearers, the half-hearted. The soil is good enough but it is preoccupied with worldly cares and pleasures which choke the word and spoil the promise of the harvest.

Fourth, and too often, as here, th last, we note the good soil, the whole-hearted, where the divine word fines ready reception with unhindered growth, and from which comes at last a noble fruitage.

The Meaning of the Theme

Is not the parable the true picture of our home field, America? Nowhere on this planet do the Great Sower and his seed meet such a variey of human soil. Here can be found the hard-heartedness of indifferent, non-churchgoing folks. Here, too, are the frivolous crowds of sensation-loving, amusement-seeking folks, living shallow lives with no serious depths of devotion or reverence in their natures. And still more in evidence are the half-hearted, the commercial spirit, the greed of material gain, the love of luxury and display, the passion for getting and spending—these choke the gospel, not only in the wicked world but in the house of God itself.

Consider some of the conditions which have caused this variey of soil.

1. The polyglot character of our population. A million immigrants come to us annually under normal economic conditions, mostly from the east and south of Europe, alien in speech, custom, and faith. God is working out on this last standing round of humankind a vast synthesis of race, shaping the coming man, Shall he be Christian?

2. The growth of the city. In fifty years our rural population has doubled, while our urban population has increased tenfold. The real boundary between civilization and barbarism is not in some far-off land but in the congested centers of Christendom. Can the gospel be as effective vertically as it of the narrow streets?mfw sa.cmfw shrdletaoifwpj has been horizontally? Can the power that has softened the cruelty of dark continents conquer the darker heathenism of the narrow streets? Shall Babylon give place to Jerusalem, the sinful to the holy city?

3. Our expanding frontier. The internal shifting of population within our country is even a larger fact than foreign immigration. Between the Missouri River and the Pacific are being laid with marvelous rapidity the foundations of coming empire. Shall Jesus be King in this final empire of history?

We read the parable wrongly if we interpret it fatalistically. While fruitfulness depends on the soil, there is, in God's sight, no soil incapable of redemption. Many of the barrens of yesterday are the most fruitful fields of to-day. God gives us the seed; his part is perfect. It is ours to make the human soil fit for its reception and growth. Ours is the task of plowing, harrowing, fertelizing, irrigating. So we may make every human desert to rejoice and blossom like the rose.

Our American situation is at once a peril and a promise. For example, unrestricted imigration is either an awful danger or a glorious chance. Let statesmen wrestle with this problem of the peril, but let the church enter the gateway of opportunity. God is giving us the nations that we may give them God. He is repeating in our time the confusion of Babel, that we may repeat the miracle of Pentecost.

From "Note on the Epworth League Devotional Meeting Topics."

A Call to Prayer

(*Continued from Page Three.*)

have the responsibility of arranging for the conventions, and for the members of missionary committees in individual churches upon whom depends chiefly the permanent results of the entire campaign.

4. For pastors and church officers throughout the nation, that they may sieze this opportunity of enlisting their congregations in prayer and worthy effort to make Christ known throughout the world.

5. For the conventions themselves, that the right men may be secured as delegates, that the speakers may be given messages of power, and that the missionary work of all the churches may be lifted to a new and permanent basis.

6. That in connection with this co-operative prayer and effort on the part of all the churches there may come into the Christian life of the nation such spiritual vitality and energy as we have never before been experienced.

7. "That the Lord of the harvest will thrust forth laborers into the harvest."

Schedule of Conventions.

Nov. 5-7* Providence.
Nov. 6-7* Boston.
Nov. 11-14* Washington, D. C.
Nov. 16-18 Baltimore.
Nov. 18-21* Philadelphia.
Nov. 22-24 Harrisburg and Scranton, Pa.
Nov. 27-30 Hartford, Conn., and Portland, Me.
Dec. 1-3 Reading, Pa.
Dec. 4-7 Detroit.
Dec. 8-10 Syracuse, N. Y.
Dec. 11-14 Schenectady, N. Y.
Jan. 9-16* New York City.
Jan. 11-13 Raleigh, N. C.
Jan. 14-16* Charlotte, N. C.
Jan. 17-19 Columbia, S. C.
Jan. 20-23* Pittsburgh.
Jan. 21-23* Macon, Ga.
Jan. 25-27 Wheeling and Dayton.
Jan. 27-28 Huntington, W. Va.
Jan. 28-30* Cincinnati.
Jan. 28-30* Nashville, Tenn.
Feb. 1-3 Louisville.
Feb. 1-3 Jacksonville and Tampa.
Feb. 3-6* St. Louis.
Feb. 4-6* Montgomery, Ala.
Feb. 8-10 Memphis.
Feb. 8-10 Jackson, Miss.
Feb. 11-13* Little Rock.
Feb. 12-15 New Orleans.
Feb. 15-17 Oklahoma.
Feb. 16-17 Shreveport.
Feb. 18-20* Wichita, Kas.
Feb. 18-20* Houston.
Feb. 22-24 Topeka.
Feb. 22-24 Dallas.
Feb. 24-27* Kansas City.
Feb. 27*-Mch. 1 El Paso.
Mch. 2-4 Colorado Springs.
Mch. 4-6* Phoenix, Ariz.
Mch. 3-6* Denver.
Mch. 8-10 Salt Lake City.
Mch. 8-10 Los Angeles.
Mch. 13-14 Cheyenne.
Mch. 12-14 Fresno, Cal.
Mch. 15-16 Lincoln.
Mch. 14-16 Sacramento.
Mch. 18-20* Omaha.
Mch. 18-20* San Francisco.
Mch. 22-24 Sioux City, Ia.
Mch. 29131 Mitchell, S. D.
Mch. 19-31 Portland, Ore.
Apr. 1-3* Davenport, Moline and Rock Island.
Apr. 1-3* Tacoma.
Apr. 2-5 Seattle.
Apr. 8-10* Peorio.
Apr. 8-10* Spokane.
Apr. 12-14 Indianapolis.
Apr. 12-14 Butte.
Apr. 15-17* Billings.
Apr. 19-21 Fargo, N. D.
Apr. 22-24* Duluth.
Apr. 26-28 St. Paul.
May 3-6 National Missionary Congress, Chicago.

Dates marked * are Sundays.

Half the world is on the wrong scent in the pursuit of happiness. They think it consists in having and getting, and in being served by others; it consists in giving and in serving others.—Drummond.

Rust University

Rust University opened its 42nd session September 27, 1909, under flattering conditions.

Quite a number of District Superintendents and pastors were present. The new president, Dr. J. T. Docking, formerly president of Cookman Institute, received quite an ovation when he was introduced by the secretary of the faculty. His address to the student body and congregation in general was indeed inspiring. The Doctor seems especially fitted for school work. He is earnest and enthusiastic sion the most prosperous and beneficial in the history of the University. The new president has won all hearts.

Rust University is one of the oldest, if not the oldest school established by the Freedmen's Aid Society. The good it has done for the race cannot be told in words. It has turned out hundreds of graduates who are doing service for the race in all parts of the United States. Some of them have been highly honored by both church and state, and are filling positions of honor and trust. The opening was a grand one, many citizens turned out to greet the new president and his faculty. A large number of old students returned and a number of new faces were seen. A large number of students matricuing the same week. The old teachers were warmly greeted and the new ones were happily received. Rust stands for everything that is ennobling and elevating. Its curriculum is among the best in the country. Its work is systematic and its students are thorough.

The opening was enlivened by instructive remarks by the different ministers present. The Rev. S. H. Nevils, District Superintendent of the Greenwood District was at his best. The Rev. B. F. Woolfolk, District Superintendent of the Clarksdale District, charmed the audience with his wit and wisdom. Dr. Woolfolk is an untiring worker for the University. Dr. N. R. Clay, District Superintendent of the Holly Springs District, spoke to the delight of all present. He has been identified with the Institution for nearly a quarter of a century and has rendered valuable service to the institution and the Church. The Rev. F. H. Henry, District Superintendent of the Aberdeen District, said that a thorough education makes a useful man, therefore be thorough. The Rev. Mr. Henry and Dr. Clay are both graduates of the University and are leaders of their race. Dr. W. C. Clay, the talented pastor of Union Grove Circuit also a graduate of the University. said that success comes from one's own efforts. Have confidence in self and all will be well. Revs. B. T. McEwin, H. B. Hart, and J. H. Walton are deeply interested in the school, but arrived too late to speak. All of the preachers have been instrumental in sending students to the University. Miss Nathalie Doxey enlivened the occasion by her artictic playing on the piano and the congregation and students sang with fervency. Mr. John E. Anderson Vice-President of the board of trustees and one of the most prominent and influential white citizens of Marshall county, spoke encouragingly to the students. He is a true and tried friend to the University and never loses an opportunity to do it a favor. It was indeed a happy opening. Student, parent and friends went away happy singing the praises of the new president and his competent faculty. Rust University is a Christian school of the highest type and parents need not fear that the religious side of life will he neglected. Dr. Docking brought with him two of the most talented lady teachers in the country and they have entered heartily in the work.

The commercial course has been strengthened and a competent professor has been employed. Taken altogether the school has never had brighter prospects. New students are coming in daily and it is to be hoped the 500 mark will be reached before Christmas. Rust stands second to none in the Great Methodist Episcopal Church.—E. H. McKissack, Secretary of Faculty.

"Yes," she answered, lifting her eyes to his face; "I, too, have felt it, Hermas, this burden, this need, this unsatisfied longing. I think I know what it means. It is gratitude—the language of the heart, the music of happiness. There is no perfect joy without gratitude. But we have never learned it, and the want of it troubles us. It is like being dumb with a heart full of love. We must find the word for it, and say it together. Then we shall be perfectly joined in perfect joy."—*Henry van Dyke.*

WASHINGTON LETTER

By Tam

The Sevonteenth session of the Epworth League convention and District Conference of the Washington district convened in Jerusalem Methodist Episcopal Church, Rockville, Md., Tuesday, September 7, 1909.

The pastor, Rev. D. D. Turpeau, assisted by the officers and a faithful committee of ladies, excelled themselves in the royal welcome extended and the manner in which their visitors were entertained by this body of Christian workers.

Tuesday evening and Wednesday morning and afternoon were devoted to the work of the Epworth League. The president, M. W. Clair, Ph. D., made some remarks touching the importance of this department of our church work. An army of excellent young men and women representing the Methodism of tomorrom on the Washington district is marshalled under the banner, "Look up, lift up," and in training for the largest possible service in the vineyard of the Lord.

The Rev. E. L. Parks, D. D., of Howard University, was then introduced by the Rev. E. S. Williams, D. D., District Superintendent, who delivered an address that was full of information and inspiring. The next morning the Rev. C. S. Briggs, A. B. presented a paper, subject, "Are we making the most of the Spiritual Department? If not, why?"

In the afternoon Miss Lulu E. Brown presented a paper on the subject, "The Epworth as a soul winner," which was followed by a paper read by Miss Sarah Jenkins, subject, "The importance of the work among the Juniors." The president and treasurer submitted their reports, after which the following officers were elected for the ensuing year: President, M. W. Clair; First Vice President, C. S. Briggs; Second Vice President, Mrs. Maria Johnson; Third Vice President, Mrs. E. Virgie Stokes; Fourth Vice President, Mrs. Nellie Williams; Superintendent of Junior League, Mrs. Mary E. Griffin; Secretary, Mrs. Susie E. Addelie; Treasurer, Mrs. E. A. Martin; the Executive Committee, Dr. E. S. Williams, Miss H. H. Beason, Miss Nettie B. Lloyd, G. W. Clarke, J. W. Crusoe and M. W. Clair.

The various sessions were well attended and full of enthusiasm. The evening session was devoted to welcoming the visitors. Hon. Thos. Davis assured the assembled visitors that they were glad to have us with them and that we would be cared for in the good old Rockville style. Fitting responses were made by Mrs. Mary E. Griffin and others.

Thursday morning at 10 o'clock the work of the District Conference began, with the District Superintendent, Rev. E. S. Williams, D. D., in the chair.

The District Superintendent, assisted by Rev. S. R. Hughes, D. D., District Superintendent of Staunton District, and Brother Jos. Wheeler, District Superintendent of Annapolis District, administered the Lord's Supper.

Rev. M. W. Clair, with Rev. C. S. Briggs and W. S. Jackson as assistants, was elected secretary.

The Superintendent submitted a report in which he gave a view of the condition of the work throughout the district. Under the efficient leadership of our young and vigorous superintendent, Dr. Williams, supported by a company of faithful pastors and loyal people Methodism on the Washington District must go forward.

The conference is standing by its pledge of $200 for the new home for the Southwestern and will pay the amount in full by the close of this present quarter. Dr. I. L. Thomas and Dr. I. G. Penn were present and delivered telling addresses.

St. Peter Jamison, Frank Wright and Thomas W. Pugh were licensed to preach.

Recommended for orders: R. F. Fisher, Isaac Johnson and Armstead Randall. For admission on trial: Walter Dorsey and E. M. Dent.

Saturday afternoon the Woman's Home Missionary Society held their anniversary which was full of interest. Mrs. Mary Griffin presided and the principal address was delivered by Mrs. Carrie Roach of Washington. Sunday was a great day in Rockville for Methodism: 9 a. m., love feast; 11 a. m., sermon by Rev. E. S. Williams, D. D.; 8 p. m., sermon by Rev. S. H. Brown, D. D., 3 p. m., sermon by Rev. I. L. Thomas, D. D. This closed a most successful convention and District Conference, Washington District, Washington conference.

(*Continued on Page Ten.*)

Southwestern Christian Advocate

631 BARONNE STREET.

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

Mr. James Crocker, of Birmingham, Alabama, a Negro, has invented an air locomotive pulled with compressed air instead of steam, or water. Only 12½ cents worth of air is consumed in one hundred and fifty miles of travel. If this invention proves practicable, and we trust it may, it will revolutionize transportation.

Rust University at Holly Springs, Miss., where several of the industries and trades are taught the students, is in need of a blacksmith, and Dr. Docking, the President, will be glad to correspond with any thoroughly competent Christian man who would like to engage in work of this kind.

At the meeting of the Board of Bishops held at Binghampton, New York, last week, the following is a partial list of assignments made for the spring Conferences. The list is taken from the Associated Press Dispatches:

Upper Mississippi, Kosciusko, Miss., January 5, Bihop Anderson.

Mississippi, Canton, Miss., January 19, Bishop Neely.

Louisiana, New Orleans, January 26, Bishop Neely.

Florida, Ocala, Florida, January 20, Bishop Berry.

Little Rock, Van Buren, Ark., February 2, Bishop Smith.

Lexington, Maysville, Ky., March 30, Bishop Cranston.

At a meeting of the Board of Home Missions and Church Extension held October 21, 1909, the following were elected Representatives to the General Committe,, to be held in Wilkesbarre, Pa., beginning November 5.

Ministerial.—W. L. McDowell, Baltimore Conference; Robert Watt, Wilmington Conference; P. M. Watters, New York Conference; J. G. Wilson, Philadelphia Conference; J. S. Hughes, Philadelphia Conference; L. G. Murdock, Wyoming Conference; J. D. Fox, New Jersey Conference; F. B. Lynch, Philadelphia Conference.

Laymen.—W. H. Heisler, New Jersey Conference; Cyrus D. Foss, Philadelphia Conference; W. O. Hoffecker, Wilmington Conference; F. E. Tasker, New York Conference; J. E., Ingram, Baltimore Conference; A. M. Scheyer, Pittsburg Conference; John E. James, Philadelphia.

Reserve Ministerial.—J. W. Sayers, Philadelphia Conference; E. M. Stevens Central Pennsylvania Conference; J. C. Nicholson, Baltimore Conference; J. F. Crouch, Philadelphia Conference; R. H. Gilbert, Central Pennsylvania Conference.

Laymen.—William Rawling, New York Conference; Thomas Bradley, Philadelphia Conference; T. A. Redding, Philadelphia Conference; C. E. Anderson, New York East Conference.

SEMI-CENTENIAL OF NEGRO FREEDOM

At a meeting held at Tuskegee Institute on October 27th, preliminary plans were formulated for a semi-centennial exposition to celebrate the fiftieth anniversary of the freeing of the Negro slaves in the United States. Ten thousand dollars have already been secured to meet the expenses of the preliminary organization.

Among the men behind the movement are: Booker T. Washington, principal of the Tuskegee Normal and Industrial Institute; Professor E. L. Blackshear, principal of the State Normal School, Prairie View, Texas; Dr. J. W. E. Bowen, president of the Gammon Theological Seminary, Atlanta, Ga.; Dr. C. T. Walker, Augusta, Ga.; Nathan Alexander, Receiver of Public Monies, Montgomery, Ala.; Ernest Lyon, United States Minister to the Republic of Liberia and Major R. R. Moton of the Hampton Institute.

The exposition, which will be held in 1913 in some Southern city, not yet decided upon, proposes to show the progress of the Negro, not only since slavery, but since his first landing in America.

Of General Interest

ADVANCE IN COTTON

Cotton farmers are doubtless rejoicing over the present high prices prevailing in the cotton market. The price of cotton has reached the highest point at this season of the year since shortly after the close of the Civil war. The advance coming as it does now will probably be of great benefit to the farmers who have not yet sold their cotton. In former years the advance came later in the year only when cotton brokers derived any benefit. With the great loss suffered by the farmer because of the bool weevil and adverse weather conditions the increased price is indeed a great blessing.

PURE FOOD LAW

The pure food laws which were designed especially to protect the health as well as the pocket books of the inhabitants of this country have exerted an influence for good which is being felt throughout the world. Even in the Orient where sanitation is not regarded with the favor that it is here and where fruits are dried preparatory to being shipped to this country a campaign of cleanliness has been begun all of which will go far towards preserving the health of the American consumer. In Greece, Russia, Italy and in fact wherever products are prepared with the view of being shipped to this country manufacturers are especially careful to see that only the best goods are sent and that these are properly prepared.

DEFICIT CONTINUES

The report of the receipts and disbursements of the fiscal year up to October 23 shows that the deficit in the United States treasurey amounts to more than $32,000,000. The Federal receipts for the first four months of the fiscal year show that the new tariff bill has added $23,000,000 of dollars more revenue than the Dingley bill in the same months last year. But while there has been an increase in the receipts there has also been a corresponding increase in the expenditures; so that the deficit of last year was only $7,000,000 more than this year. The consensus of opinion is that the new tariff law has not attained the success predicted for it by its advocates. After awhile it will occur to our law makers that the way to do away with the deficit will be to decrease the expenditures.

UPHOLDING PROHIBITION

In Shreveport where prohibition has been in effect for nine months a determined effort is being made to rid the city of violators of the prohibition law. Recently thirty "near beer" dealers, who were formerly saloon men were convicted and sentenced by Judge Bell to serve terms ranging from thirty days to four months on the public roads and in addition fines were imposed aggregating $8,300. Among those sentenced were men of some prominence in business circles. During the course of the trial Judge Bell said: "This is my first experience in trying prohibition law offenders. There has been nine months of prohibition; there have been convictions and sentences, and now, even after nine months we have offenses more numerous than before. This affair leads me to look upon it as a persistent effort to ignore and defy the law.. If the ordinances of the police jury are disregarded it will ony be a question of time when this lawlessness will array itself against the city. Judge Bell further makes the assertion that near bear is a concoction that no human stomach will stand. And that those who sell it could not possibly make expenses by selling it alone. Therefore it was very evident that where near beer was sold something else was for sale also.

A Few more such men as Judge Bell scattered throughout the prohibition territory will make it decidely uncomfortable for the violators of the law. Judge Bell's utterances are in accord with popular opinion that the saloon stands for the defiance and disregard of the law.

TO FIGHT THE HOOKWORM

During the past week it was announced that John D. Rockefeller would donate one million dollars for the eradication of the "Hook Worm." This announcement has given great satisfaction to the medical officers of the Army and Navy and those engaged in the Marine hospital service. It is said that the hook worm disease has for years been a scourge which has greatly retarded the economic prosperity, undermined the health and has even caused the death of many inhabitants in the rural sections of the country; especially has this been true in the South. Surgeon General Rixey of the Navy says: "It has only been within recent years realized that the retarded growth and emanciated bodies of children and young adults in a number of Southern states has been the direct result and much distress and poverty outside the cities has been the indirect result of hook worm disease." This gift however has effected the leaders of the South in different ways. While some applaud it others resent it. Bishop Warren A. Candler, of the Methodist Episcopal Church South on last Sunday made a sensational arraigrtment of Mr. Rockefeller and characterized the donation as being calculated to create further prejudice against the states and people of the South in such way as would tend to divert immigration, alarm the resident population and place this section of the country before the people of the world as an afflicted and accursed region. It may be safely stated however that a majority believe the donation was made in good faith and accept it accordingly.

WATER WAYS CONVENTION

President Taft accompanied by the Governors of twenty-three states from Maine to Washington and from Minnesota to Louisiana. Speaker Cannon, one hundred and seventeen congressmen and senators, members of his cabinet and hundreds of other distinguished men made the journey from St. Louis to New Orleans down the Mississippi river. Stops were made at numerous cities along the route. This journey is one of the most remarkable that has ever been made on the river and is destined no doubt to become memorable in the history of the navigation of this great stream. The journey was made for the purpose of attending the Water Ways' convention held in this city October 30-November 2. Surely no better way could have been devised for showing off the advantages of the river as a natural highway of commerce and for emphasizing the need of deepening its channel. The convention here was the largest very held. Many distinguished men including Speaker Cannon took part in its deliberations. The declaration of Speaker Cannon in favor of the movement created scarcely less enthusiasm than that of the President himself; for the influence of "Uncle Joe Cannon" in effectually blocking or aiding legislation is well known in this section as well as in other parts of the United States. In addition to the Water Ways Convention there was also held here a Southern Conservation Congress in which Mr. Gifford Pinchot and other scarcely less prominent men took part. As to the President's reception in this city it is sufficient to say that he was welcomed with all the enthusiasm and hospitality for which the city is famous. His thirty-six hours here were strenous to a degree that would have taxed as well as delighted his distinguished predecessor. On leaving the President expressed a desire to return shortly in company with Mrs. Taft. It is estimated that the visit of the President and the Water Ways Convention drew more than 100,000 visitors to the city.

IN THE NORTH STATE

Just across the river from the city of Washington lies Alexandria, Virginia, this place and vicinity are intimately connected with American history. Here Methodism among our people is represented by Robert's Chapel, a structure that has been recently remodeled, making it up-to-date in every particular, with a most attractive and well furnished auditorium. Here the Rev. G. W. W. Jenkins, D. D., is pastor. He is an eloquent, hard-working, forceful, and popular leader. He occupies front rank in his Conference and is reckoned as one of the strongest men of the Washington Conference, having served some of the leading appointments and one full term as Presiding Elder. The Doctor had the pleasure of visiting this church and preaching to a most representative congregation. We were accompanied by Dr. E. S. Williams of the Washington District, whose interest in the Southwestern, re-inforced by the support of the popular pastor, gave us a splendid list of subscripptions in this church.

Our next stop going South from Lynchburg, Virginia, was Greensboro, North Carolina. Here Methodism has always been strong. Our first church here is St. Matthews, which was recently completed and it is one of the most substantial and one of the most commodious churches to be found among our colored membership. The church

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Beginning November first the SOUTHWESTERN will be sent to new subscribers the remainder of this and throughout the entire year of 1910 for $1.25. In other words, new subscribers taking advantage of this exceptional offer will receive the SOUTHWESTERN fourteen months for the price of twelve. Let our readers publish this fact to their friends.

is modern in every particular and is thoroughly equipped with its lecture room, parolr, Sunday school room, study and main auditorium. It has a church equipment for very large service. Plans for this church were secured as far back as the pastorate of Dr. J. A. Rush. But the real building was carried forward under the seven year's pastorate of Dr. S. A. Peeler, now president of Bennett College. Dr. Peeler was succeeded by the Rev. R. P. Hairston, who pushed forward the completion and during his administration the interior was completed and the church was entered. The church is not only thoroughly equipped in seats, lights and adorned with the most artistic windows, but there is installed one of the best small pipe organs it has been our pleasure to hear. This a congregation that is to be rated above the avergae in intelligence and in church loyalty. This is a valuable piece of property; not only is there a large church seat, but the church owns a number of lote in the rear and a very fine parsonage. This is a very desirable point. The present pastor is the Rev. A. S. Cottingham, who is in the midst of his second year's work.

The next point reached was St. Paul, Winston, North Carolina, the Rev. N. D. Shamborguer, pastor. In membership this is the largest church in North Carolina Conference, and it is a debatable question among many as to whether new St. Paul or the new St. Matthews is the best church in the bounds of the Conference. We have given our readers some time ago a write up of St. Paul Church, together with a picture of the building and a description of it. Under the pastorate of Brother Shamborguer the work goes forward, there being an advance in pastor's salary, in benevolence, and in payment on chuch debts. Any Conference would have reason to be proud of these two strong, loyal, intelligent congregations.

Our next stop was at High Point, the seat of the North Carolina Annual Conference. Here Pastor J. H. Lovell had completed a very handsome structure, so well begun under the pastorate of the Rev. J. C. Robbins,. Everything was in readiness for the entertainment of the Conference. The new church is a substantial brick structure, with large seating capacity, built upon approved architectural plans. The entertainment was in every way creditable. The presiding Bishop has much to do with the success of a Conference session. He is the central figure. His personality interjected into a Conference determine whether it shall be interesting or dull. The Conference was favored in having as its president this year Bishop David D. Moore, D. D., LL. D., a soldier editor, preacher, church staesman a world traveler, humanitarian, and brother beloved. Seldom has a Conference session gone on with such smoothness, and at the same time with such delight a under the preidency of Bihop Moore. The Conference opened its first day's session with a delightful welcome reception in which the Rev. Dr. Thompson of the Methodist Episcopal Church, South, Mayor Fred Tate, Dr. G. A. Garran, President A. J. Griffin of the Normal and Industrial Institute, the Rev. O. S. Bullock, and Mr. William Wells extended cordial words of greeting. The responses, which were happy and appropriate, were delivered by Bishop Moore and the Rev. W. R. Ziegler. With such cordial welcome the Conference was put in good condition for hard work. Dr. S. A. Peeler, as secretary, the Rev. R. P. Hairston, as treasurer, and the Rev. J. P. Morris as statistical secretary, were re-elected, and unanimously so.

One of the features of the Conference session was the work of the Board of Examiners. The Board conducted on the Wednesday previous to the opening of the Conference real written examinations. And while the candidates were held to the notch they, nevertheless, appreciated the interest of the examiners. This Board has determined to do the work more exactlingly than heretofore and to this end the Board of Examiners will carry out the disciplinary provisions for a Corresponding Course with the candidates in the various classes. The candidates have volunteered to bear a part of the expenses incurred in the doing of this work, which will be no doubt helpful to all the men who are pursuing the Conference Course of Study.

The Conference is waking up in the interest as to the Conference school, Bennett college. New enthusiasm was kindled for the president's home. In the work of self-support the North Carolina Conference is a pioneer, one of the first buildings erected in the South by gifts from our own people is the North Carolina Hall, a boy's dormitory, erected through the sacrifices and heroic efforts of these brethren of the Tar Heel State. Since the completion of this building they have rested on their oars, and in true Methodist fashion backslid in this work of self-support. They are now being warmed into life again and this Conference purposes to build up a president's home, which in every way will be representative of the school and Conference as well as a monument to their interest in Christian education.

Pursuant to the spirit of the General Conference, which changed the term of Presiding Elder to that of District Superintendent, contemplating a reduction in the number of Districts, Bishop Moore reduced the number of Districts by one, making the total four. In the change of cabinet the Rev. R. Smith, the veteran Presiding Elder of the North Carolina Conference, having just completed six years on the Winston District and his twentieth year as a Presiding Elder, retired to the pastorate, taking charge of Scott Chapel at Statesville. The Rev. G. W. Moore had retired upon his request from the supertendency of the Wilmington District and was assigned to Piney Grove. The Raleigh District was abolished and the Rev. M. M. Jones, goes to the Winston District and the Rev. W. R. Zeigler, to the Wilmington District. The Rev. A. L. Ashe continues on the Western District, and the Rev. S. F. B. Peace on the Greensboro District. Brother Peace has just closed his first year and his report was, in regards, a model one, well written, to the point, brief, and presented in such a way as brought the applause of the brethren.

People of Interest

Mrs. A. D. Smith of Shreveport spent several days in New Orleans last week.

Bishop I. B. Scott spent several days in the city this week. He speaks next Sunday in Chicago.

The Louisiana Annual Conference of the African Methodist Episcopal Zion Church will be held in New Orleans next week, Bishop J. W. Alstork presiding.

St. Paul Church, Shreveport, raised its full benevolent apportionment and more on October 18th. The Rev. W. R. Butler, pastor, and people are happy over this success.

Mr. J. B. Stadford, recently from Seattle, Wash., was in New Orleans last week en route to Canton, Miss., to join his wife. From there they will return to their home in Coffeyville, Kan.

The Star of Zion is greatly improved in appearance by the addition of a linotype machine to its printing equipment. Doctor Clements is giving his church a clean, strong, and inspiring paper.

Mrs Lilllian B. Story is visiting friends here after an absence of two years spent in Ohio and Indiana. She studied at Willberforce University and was a member of Bethel Choir in Indianapolis, Ind.

The Rev. Charles R. Dinkins in publishing the *Emmanuel Magazine* is doing the race a very large service. No better publication is being put out by the race than the magazine being edited by Brother Dinkins.

Miss Edna Martha, daughter of Mr. and Mrs. John B. French of Chicago, is to be united in marriage Wednesday evening, November the tenth, to Dr. Charles H. Phillips, Jr., son of Bishop Phillips of the Colored Methodist Episcopal Church.

The Rev. Len G. Broughton, D. D., pastor of the Tabernacle Baptist Church, Atlanta, Ga., delivers the Formal Opening Day address of Gammon Theological Seminary, Atlanta, Ga., on Thursday, November 11, at 2 p. m. The United Faculties of the Seminary, the students of the Seminary, advanced students of Clark University, and ministers and Christian workers of the community will be present.

Dr. E. M. Jones had a good day, Sunday, October 17th, at Decatur, Ala. He addressed the Sunday School at 10 o'clock a. m., and organized an adult Bible Class of 18 members; at 11 o'clock he preached to the delight of the large audience which greeted him; at 3 o'clock p. m., he organized a new Sunday School in East Decatur with 36 scholars and that was followed by the organization of a Methodist Episcopal Church of nine members and closed the day's service with an address to the Epworth League.

Dr. P. O'Connell, of Salisbury, Md., delivered an address before the Bethel Literary and Historical Association of Washington, D. C., on Tuesday evening, October 12th. His theme was "The Man Hunt." The Reformer published at Richmond, Virginia, says: "Dr. O'Connell is an orator of power and deep thought, and for an hour or more he held the rapt attention of his hearers while describing to them the kind of a man the race needed as a leader at this time, and through what means the proper caliber of man might be found. Though not unmindful of the difficulties that confront us, the divine took an optimistic view of the future of the Negro."

The Rev. Morton Culver Hartzell, D. D., has waged his fight against the low and base resorts in the neighborhood of South Park Church, Chicago, and has won. Certain politicians, members of Dr. Hartzell's Church, did not like the Doctor's aggressiveness and sought to dissuade him but he would not. The pastor's opponents threatened him but this did not move him. As the last resort effort was made to influence the Presiding Bishop to remove the pastor, but here is where the agents of vice lost. The Bishop returned Dr. Hartzell to South Park Church. May he continue his good work and start a wave of reform that shall clean up Chicago.

The Board of Bishops announces the appointment of Bishop Goodsell and Dr. Joshua Stansfield, pastor of Meridian Street Methodist Episcopal Church, Indianapolis, Indiana, as fraternal delegates to the Wesleyan Conference of England and Ireland. Dr. Napthali Luccock of Kansas City, and ex-Governor Frank J. Hanley, of Indianapolis, have been appointed fraternal delegates to the General Conference of the Methodist Episcopal Church, South, which will be held next May at Asheville, North Carolina. Bishop J. M. Walden is the fraternal delegate to the General Conference of the Colored Methodist Episcopal Church, which meets next May at Augusta, Georgia.

It will be of interest to our readers to know that, after a strenuous summer as pastor of the largest Methodist Episcopal Church in the Rock River Conference. Dr. George H. Trever is again at his post in Gammon, Theological Seminary. This Church burned after Dr. Trever had been there but a month. He went right at the work of rebuilding so that the roof was almost wholly replaced before he left and all contracts practically let and the work well under way. The people were exceedingly appreciative, so much so indeed that the Church spontaneously, unanimously, and officially invited Dr. Trever to remain as pastor at a salary of $1000. cash salary a year more than he receives at Gammon. The Doctor preferred however his work at Gammon and so after two days of careful, prayerful consideration, he decided to return to Gammon.

Dr. Trever made 600 pastoral calls during the summer, calling on practically every family in the Church, besides many new comers, received [illegible] forty into the Church. Carried up to Co[illegible] about $5000. in benevolences. All bills [illegible] The Church gave him a great fa[illegible] and, besides many kind expressions of [illegible] ciation, presented him with a beautiful, [illegible] watch, handsomely engraved, and Mrs. [illegible] a substantial token in gold coin.

Washington Letter

(*Continued from Page Seven.*)

The fall work opens up in our various charges with promise of pleasing success.

The annual class rally at Mt. Zion, Rev. B. T. Perkins, pastor, was the best in the history of the Chruch. The several classes turned out well and contributed for the stewards fund $305. Tne Church is doing a splendid work under the generalship of their able pastor.

A new parsonage with six rooms has been built in Rockville, Md., Rev. D. D. Turpeau, pastor. Within a short time the pastor and his family will be happily located in their new home.

Rev. G. W. Cohen of the Pisgah Cnarge, has remodeled the parsonage at a cost of $300.

Central.—Rev. Washington Murray, pastor, is making some progress. The pastor and his good people are struggling to reduce their heavy debt. They are now in the midst of a series of revival meetings.

Langley.—Rev. T. H. Brookes, pastor, and Chapel Hill, Rev. L. E. S. Nash, pastor, are holding revival services.

The proposed amendment to the constitution of Maryland is now claiming the attention and energy of this section. This means so much to our people and every colored voter is called upon to do his duty this timo at the poles as never before. This amendment is a direct attempt to down the colored man forever.

The Maryland Suffrage League is using every possible means to prepare and get in liue every man of tho race entitled to cast a vote this time. To fail to do duty now would be disastrous. The following delegation from Baltimore visited the preachers' meetings of Washington and planned several meetings for this city: Rev. C. G. Cummings, Mr. J. H. Smith, Rev. A. B. Callis, Rev. C. H. Steptean, Rev. F. R. Williams, Hon. H. S. Cummings and Mr. Macbeth. These gentlemen aro receiving the united support of all the Washington pastors. Prayers are ascending and money is being given to bring victory on the side of right at the poles in Maryland next election day. The forces are stroug on both sides, but God is a just God.

Recent District Meetings

LITTLE ROCK DISTRICT.

Tbe Little Rock District Conference, Epworth League and Sunday School Convention met in Sweet Home, Ark., Sept. 1-5, the Rev. W. S. Sherrill presiding. On motion of Dr. J. L. Wilson, the Rev. P. W. Webb was elected secretary, and he selected for his assistants Prof. L. W. Futull and the Rev. A. L. Hill. The Rev. Silas McDonald was elected statistical secretary and selected for his assistants the Rev. R. B. Fager and L. C. Williams, the latter was also elected reporter. The opening remarks of the District Superintendent were timely and as usual struck the keynote of his district. The several committees were appointed. It was commendahle indeed to note the large attendance of visitors as well as delegates, besides each of the five District Superintendents' wives of the Little Rock Conference were present and helped to increase the flame of the already kindled ûre. The forenoon of the sessions were taken up with regular Conference husiness; the afternoon by the work of the Convention. The reports of the pastors showed that their work had not heen neglected and considerahle advancement had heen made since the previous conference, while the reports of the Sunday School Superintendents, Epworth League presidents and the representatives of the Woman's Home Missionary Society were equally as good. Dr. J. M. Cox, president of Philander Smith College, addressed the Conference in behalf of Public Education. He made a lasting impression and the Conference pledged their loyal support. Mrs. H. M. Nasmyth, superintendent Adeline Smith Home, in an address made strong appeals for the cause of education. The Conference rallied nobly. Benevolence amounted to $526. The Rev. J. C. Sherrell, veteran missionary from Africa, inspired us with his lecture on Africa and pleaded eloquently for "the cause beyond the sea." During the Epworth League Convention strong papers were read by Misses Annie Meeks, Lidia Jackson, Phoeha Vagner, Mrs. L. Peck and Mr. J. W. Hutchinson. Mr. A. N. Neely, District President of the Epworth League, made a report which was encouraging to overy Leaguer present. He was re-elected president and assured us that he would do his best. The Rev. P. W. Webh, our pastor at White's Chapel, hade the Conference good-bye. He goes to attend Drew Theological Seminary, Madison, N. J. We hid him God speed. Sunday was inded a high day. Dr. J. W. E. Bowen was present and preached a powerful sermon. The Rev. A. S. Miller lost no pains in taking care of tho delegates and visitors. We owe him a deht of gratitude; also to the people of Sweet Home. Having selected Wesley Chapel, Little Rock, as the seat of the next meeting, the Conference adjourned. The District Suprintendent says this was the most successful he has held during his administration and our veteran pastors say that the district has indeed hroken its own record. Too much can not be said in commendation of the calm yet forcful manner in which District Superintendent Sherrill presides. He is loved by all and is beyond douht in the right place. The laymen as well as the ministers of his district desire that he be continued as District Superintendent. —L. C. Williams.

PARIS DISTRICT.

Paris District Conference convened in Greenville August 9th, with the Rev. Jas. I. Gilmore presiding. The address of welcome on behalf of the citizens was delivered by Mayor Nichols, who in words befitting his high trust told how he looked upon representatives of the great Methodist Church as being the representatives of the true Church of Jesus Christ. The Rev. S. M. Bolden, of Clarksville, responded in a very complimentary speech. The Rev. McDade, pastor of tbe Colored Methodist Episcopal Congregation, delivered the welcome on hehalf of the ministers; Prof. Pratt, on hehalf of the professions, and Dr. Atkinson, on behalf of the churches. These Christian gentlemen made us feel more than welcome into the homes and churches of this fair city. W. D. Lewis responded, by request of District Superintendent. In the organization of the Conference, the Rev. S. M. Bolden was elected secretary; W. D. Lewis, recording secretary and reporter to the daily papers. The Conference was one of the best ever held on the Paris District. The suhjects assigned were rendered with thought and precision. Those taking part in the missionary concert on Wednesday night are to be commended for the way they acquitted themselves and then the more should they be praised when we realize they were all young ladies. A serious question confronts the Paris District, and that question is: "Where are the boys? What is it that drives them from tbe call of the Church of Jesus Christ?" Many may tell of their whereahouts, but unless we redeem this deplorable condition in our churches and save the young men to the services of Jesus Christ our preaching will he in vain. On Thursday night the Rev. W. D. Davis delivered in a most masterful way the Conference sermon. This young divine, though not programmed to preach, and called on the spur of the moment, aroused the intellectual as well as spiritual powers in us and caused our hearts to burn within. The Rev. Taylor Moore, one of the veteran preachers, delivered a most excellent sermon. Long live Brothor Moore. On Friday night, the great Wiley Anniversary. At early candle light the Church house was packed to overflowing and the entire church yard had no space to spare. The District Superinteudent, in fitting words, introduced Dr. M. W. Dogan, who spoke for thirty minutes on "Education and What Wiley Stands for in the Southland and Its Needs." The various appointments were called and some made extraordinary showing, namely, Paris, Greenville, Clarksville, Free Hope and Paris Circuit. More than $400 was raised. The business sessions of the Conference were condncted with firmness and fairness. Where the financial eide did not come up to that of last year all are hopeful of a glorious harvest. On Sunday at 11 o'clock the Rev. Dr. W. G. Alston preached from the text, "Thou shalt love the Lord, thy God," etc. A timely sermon indeed. The District Superintondent administered sacrament at 3 o'clock. The Rev. W. D. Lewis preached a very excellent sermon. At 8 o'clock p. m. the Rev. S. M. Bolden, our pastor at Clarksville, preached the closing sermon. Logic, common sense and practical illustrations characterized the sermon of the Rev. Boldon. Thus passed into history another year's lahor in the vineyard of the Master on the Paris District. Visitors to the Conference: Prof. H. B. Pemberton, M. S. Davage, the Revs. B. M. Taylor, W. H. Logan, Dr. Degernett. Those who lead in subscribers to Southwestern: The Revs. W. J. King, W. D. Lewis, S. M. Bolden.—B. J. J.

NORTH CAROLINA WOMAN'S HOME MISSIONARY SOCIETY.

The fifth annual meeting of the Woman's Home Missionary Society of the North Carolina convened in St. Luke Mothodist Episcopal Church, Asheboro, N. C., August 26-30, 1909. Tbursday, August 26, at 8 p. m., after devotions, welcome addresses were delivered by Mrs. Cornelia Brower, Mrs. Mary Leterlough and the writer, and ably responded to by Mrs. Emma N. Smitb and some remarks by President Mrs. A. E. Morehead; offering was taken, announcements made and benediction by the Rov. J. W. Simpson, P. E. The sessions of the third and fourth days were instructive and inspiring. The main features, however, were the Annual Love Feast, the President's Address, an address by Miss Bessie Garrison, and an address Friday evening by the Rev. H. L. Ashe, District Superintendent of Western District. The Love Feast was a benediction to all present. The presence of such men as District Superintendent R. Smith and the Rev. D. Brooks was inspiring. These men have spent years in the service of the Master. Their remarks were full of love and encouragement. The President delivered an able and instructive address. She has given much of her time to serve her people. District Superintendent Ashe had never spoken in these parts before. Tbe people expected much of him, but he met with their expectations. He delivered one of the finest addresses ever heard in St. Luke M. E. Church. The visitors were given a "Reception" Friday afternoon, hy the local Auxiliary and it is needless to say they enjoyed it—our deeds follow us. Sunday, Aug. 29, was a great day for the people who were fortunate enough to be present. At 11 A. M. the Annual Sermon was preached by the Rev. J. N. Simpson. Rev. Simpson preached an excellent sermon. All hearts were made glad. The Executive Board made no mistake in securing him to preach the Annual Sermon. At 3 P. M. a Temperance Mass Meeting was conducted, Mrs. Mary W. Hairston, of Charlotte, presiding. At this meeting Mrs. Jennie Lane, of the local Auxiliary, read one of the very best papers heard during the Convention. Among those who delivered addresses at this time were: Mrs. R. O. Bearden, Mrs. A. E. Pearce, Mrs. C. H. Peeler, Miss Bessie M. Garrison, and Mr. S. H. Mc Cain. All the addresses were timely. "King Alcohol" was given a heavy blow. Miss Garrison's addresses during the entire Convention showed that the "Society" made no mistake in sending her out. At 8 P. M. an interesting program was rendered. Mrs. C. H. Peeler, the newly elected President delivered a very helpful address. Most of the delegates left for their homes Monday conscious that the Convention was a great success—financial and otherwise. The members and friends of St. Luke are glad that they were privileged to entertain consecrated women. No body of Christian Workers has ever come to Asheboro before and made so many friends in such a short time. Much inspiration and needed encouragement were given the faithful few who hold aloft the "W. H. M. S." Banner in these parts. But the influence of this Convention can't he estimated now. The future must tell the story.—J. A. McRae.

FORT SMITH DISTRICT.

The eight annual session of the Fort Smith District Conference convened in Mallalieu Methodist Episcopal Church, Fort Smith, Ark., September 23-26. he Rev. H. P. Coulter, D. D., presiding. M. F. Strong was elected secretary and the Rev. W. B. Smith assistant. The Rev. W. D. Evans was elected statistician and the Rev. B. J. Griffin, treasurer. All pastors were present except two and reporte from every charge showed a marked increase in henovolonce and in membership. Nearly every charge reported a good revival meeting and many conversions. The Rev. J. W. Davis of the Colored Methodist Episcopal Church and Dr. Jones of the African Methodist Episcopal Church were introduced to the conference and made interesting speeches. Dr. W. W. Lucus, Field Agent of the Foreign Missionary Society, spoke to our hearts' delight in interest of the cause he represents. Dr. J. M. Cox, president of Philander Smith College, spoke to us in words that shall never be forgotten hy those who heard him. Strong and impressive sermons were preached by the Revs. A. R. Ray, J. S. Stokes, W. B. Smith on Sunday at 11 o'clock a. m., in the different pulpits of the city. The Rev. W. H. Morris, our pastor from Morrilton, preached an interesting and helpful sermon. At 3 o'clock p. m. the Rev. J.

S. Stokes delighted our hearts again with his charming words. The closing sermon was delivered at 8 p. m. by M. F. Strong. Tbis closed a great meeting aud a most royally entertained conference by the Rev. M. N. Langston and bis good people of Fort Smitb.—M. F. Strong.

WASHINGTON CONFERENCE.

The ninth annual conference of the Woman's Home Missionary Society convenced in Edgewood Methodist Episcopal Church, Lutherville, Md., the president, Mrs. Sarah B. Holmes, presiding. Twelve officers and twenty-five delegates answered the roll-call. A large number of visitors were present from Washington, D. C., Baltimore and tbe adjacent countries. Tbis session was one of the largest sincs the organization. The areasurer's report showed that $676.10 has been paid in cash to the general fund, an advance of $120 over last year. Over $800 has been spent for local work. For all purposes tbe total amount raised was $1,476.10. Tne corresponding secretary's report gave the number of active auxiliaries as 22 with a financial membership of 418. A steady advancement along all lines was shown in the year's work. Tbe report of spscial committees was full of inspiratiou and hope.

Miss Ida R. Cummings, secretary of Young People's Work, submitted a most encouraging report of the work done this year. Five new Queen Esther circles have been organized, two stimulated to activity. The total membership of Young People is 112. They paid to the general fund $87.50 and spent about $74.50 in local work. Total amount raised for all sources by them was $162. Our local organizers, Mrs. Sarah B. Holmes and Eliza J. Cummings, have done valuable work for tbe society. Mrs. Eliza T. Peterson, tbe National Superintendent of the work of tbe Women's Christian Temperance Union, among colored people, delivered an able temperance address. The following officers were elected: Mrs. Sarah B. Holmes, President; Mrs. Josephine Carroll, First Vice; Mrs. Maggie Bunn, Second Vice; Mrs. E. J. Cummings, Tbird Vice; Mrs. Florence D. Carroll, Fourth Vics; Mrs. Lottie Wheeler, Fifth Vice; Miss Harriet H. Beason, Sixth Vice; Mrs. Susie E. Ross, Recording Secretary; Miss Annie R. Johnson, Corresponding Secretary; Mrs. Fannie M. Clair, Treasurer.

MONROE DISTRICT.

Tb Monroe district convention was beld at Washington Chapel October 16-17, the Rov. J. O. Brown, District Superintendsnt, in the chair Strong remarks by Superintendent J. O. Brown. Tbe Rev. I. L. Turner was elected secretary; Rev. J. R. Williams, T. H. Muoson, assistants. Treasurer, W. R. H. Harry; reporter, C. L. Angrum. Sermon at 3 p. m. by the Rev. I. L. Turner. Paper by C. L. Angrun, "Responsibility for Defects in Virtue." F. C. Wbitlow, "Children Training in the Homes." "The Natural Metnod and Value of Education," I L. Turner. Paper, "The Sunday School the Training Department of Churcb," Violet Ward. "The Natural Progress of the Negro," Jinnie Matthew. "How to Get Best esults Out of the Public School," J. Freemount. "Tbe Natural Defect of Religion," J. R. Williams. Is the Educated Negro Active in the Church work?" J. S. Scott. "Moral Culture," T. H. Munson. "What Sbould be Done to Interest the Public in the Baslook Academy?" W. R. Harry; "What Should be Done to Improve the Church in the Rural Districts?" S. Megruder. Many otber subjects wsre discussed. Too much praise cannot be given the Rev. W. R. N. Harry and his good people for their kind entertainment. Tbe next convention will be held at Big Bend Methodist Episcopal Church.—C. L. Angrum.

SHREVEPORT DISTRICT.

The preacher mecting of tbe Shreveport Distrist convened at Mt. Zion Methodist Episcopal Church October 13th, the Rev. H. T. O. Abbott, president and pastor. The Rev. W. L. Dyas as elected secretary. More than 200 persons were present. A good dinner was served on the ground by tbe ladies of Mt. Zion and Loganport. The Rev. J. M. Taylor of the Colored Methodist Episcopal Church gave tne exercises of the Sunday School lesson. Tbe Revs. George Ogilvie, D. D. Spateas, J. W. Webster. The. Rev. W. L. Dyas, District Secretary of the Mansfield Academy, spoke on the need of the school. He invited the community to come and see the building as it now stands, three-stories high, on one of the finest lots in tbe city of Mansfield. A good collection for the school, $13.35. The Rev. W. L. Dyas preached a strong sermon at night; collection $4.00. Total, $17.35.—George Ogilvie.

MUSKOGEE DISTRICT.

The first Epworth League convention separate from the District Conference of the Muskoges district, held at Coffeyville, Kansas, October 1st to 3rd. The convention opened at 9 a. m. with the Hon. E. P. Blakemore, LL.D., of Boley, Okla., tbe president, presiding. The president's opening address was brief and pointed, but showed that ne had made the League work a careful study. The organization followed by electing A. W. Coffey, M. D., secretary; W. Brown, reporter to Southwestern; H. T. S. Johnson, reporter to the city paper. A strong and appropriate programme had besn prepared by the committee which was adoted by the convention. On the first day several important subjects were discussed and the following read excellent papers: Mrs. Edna Green, W. Brown, Mrs. M. Moore and otbers. The nice attendance made tne convention look much like a district conference and was often referred to as such. The Rev. D. G. Franklin, D. D., District Superintendent, arrived Friday night. Dr. Franklin is in every sense of the word a pioneer preacher. He is giving his life wholly to opening up our church work in this new country. On Saturday evening the choir gave a concert. Those who preached before the convention were the Revs. J. A. Lee, A. P. Blakemore, Walton Brown and Dr. D. G. Franklan. Mr. Johnson and the msmbers of his church spared no pains in making it pleasant for the convention..

The welcome addresses were delivered by Hon. Rice, the Mayor of the city and tbe Rev. John Elias of the Baptist cburch. Tbe response was made by the Rev. W. Brown. The next session will convene at Muskogee, Okla.—Walton Brown.

Revival Notes

We have just closed a glorious revival at Altavista, Va., and our Jasper churcbes wben seventeen souls were happily converted to Christ.—A. J. MITCHELL.

Thirty-four souls were brought to Christ duriug tho rscent revival on the Madison and Lowes, Miss., circuit, and a large number united with our churcb at tbis place. The Rev. J. B. Webb, pastor.

We have just closed at Van Buren, Arkansas a vsry successful revival service, with thirteen conversions and one accession. The Church is greatly revived. The Rev. J. W. Barnes, of Palestine, Arkansas, assisted the pastor, the Rev. A. F. Stephens.

The revival effort closed on the 29-30 of Septembsr. It was very successful. Thirteen souls were convertedfi one back-slider reclaimed. The Rev. H. E. Morgan and P. H. Davis rendere1 valuable service, at Morton, Mississippi.—Tne Rev. R. B. Anderson, pastor.

We have just closed one of the greatest revivals held in the history of this charge. (Fayetteville, Arkansas, Station.) Men of both races came to the anxious seat and were happily converte.i. Fifty in all joined the Mcthodist Episcopal Church here of wbicn the Rev. D. H. E. Harris is pastor.

At Ashland, Alabama, great meetings bave been held. A seven days' meeting resulted in tbirty-five bappy conversions and forty-four accessions. Tbe meeting at Lineville was blessed with ten convorsions and twenty-two accessions. In all sixty-seven accessions.—The Rev. J. C. Sammons, pastor.

Mt. Zion Church, State Line, Miss., the Rev. W. A. White, pastor, has just closed a most successful and glorious meeting in which there were 19 added to the church. Brother M. Anderson assisted in the meeting, and the noble sermons he preached will long be remembere1 by the people of Stat Line.

We have just closed a successful revival at Central Methodist Episcopal Church, Jackson, Miss, 25 precious souls were added to the church, while the membership was greatly revived. The Rev. O. Gillespie, of Goodman, Upper Mississippi Confsrence, spent several days with us prcaching quite a number of excellent sermons to the great satisfaction of our peoplc. The Rev. J. M. Shumpert, pastor.

We bave just closed our revival at each Church, Summit and Magnolia, Mississippi. It was indeed a success. Twenty conversions and four reclaimed; twenty-four added to our Zion Church. The Rev. W. L. Marshall of Brookhaven, Mississippi, and tbe Rev. A. J. Knighting, of the African Methodist Episcopal Church, rendered acceptabls service in the meetings.—F. Smith.

Tolbert's Chapel Hardinsburg, Ky., began union meeting October 13th, continuing to tae 17th. The meeting was a great success. We had tbe pleasuse of having with us the Revs. F. P. Fielding, G. W. Thomas, W. L. Noel and J. S. Jones, who preache1 strong, helpful sermons. Sunday was a great day of feasting and prayer. Collection $66.30 for the pastor, the Rev. G. W. Harris.

At Tupclo, Mississippi, the Rev. C. E. Moody, pastor, their revival was quite a success, the older msmbers of the Church claim tbat it was the best revival they have had here in twenty years. The Rev. G. J. Dodson, our pastor at Amory, rendered most efficient service. There were forty-one conversions and accessions to the Church; total number added this year forty-nine.

Our worthy pastor, the Rev. Z. R. Fields, has just closed tho most successful revival ever held in the history of Scotts Valley Methodist Episcopal Church, Marianna, Ark. The revival began without one night's prayer meeting and ran for two weeks, closing with fifty-one conversions. Sunday night at the closo of the meeting, the pastor administered the Lord's Supper to a crowded house, and the most wonderful thing about it was, one could not tell who werc Methodists or who were Baptists for all communed alike. At the baptismal pool Methodists and Baptists both did servics at the samo hour. Rev. Mr. Fields is certainly the right man in the right place. He has done more to bring about love and unity between Mcthodists and Baptist than any pastor we have ever had here, and he has certainly succeeded well for he is a man of power and full of the Holy Spirit, and is loved by every one who knows him.—J. F. Griffin.

The Lord has wonderfully blessed us in our revival work so far at Waurika, Okla. Eighteen accessions to our church. Raise1 $25. The pastor, tbe Rev. R. D. Shumpert, is pushing tbe battle to tbe gate. I then was called to Cbandler, Okla., wbere the revival fire was kindled. Four additions to our church and three to the Missionary Baptist Church. Raised $20.50. At Seward, Okla., I was engaged by the Baptist pastor to conduct a revival service there. Four additions to tbe church and $37 raised. From tbere I was called to Kansas City, Kas., where I met a strong pastor witb his forces all arrayed. For twelve days we bombarded tbe city under hard conditions witb odds against us. But we succeede1. Eleven were added to our church. Raised $50.54. The pastor is a fine energetic man, with some brave loyal leaders and members. Mrs. Reece leads as class leader. Sbe raise1 $6.00 or more during tne meeting. I will begin a revival service in Fort Scott October 19th and in Topeka November 2d, and yet there comes a cry from the Presbyterian pastor and Methodist Episcopal pastor of Denver, Colo. "Come over and help us." I have planned to go in November. Pray for our success.—RILEY R. POWERS.

Personal and General

Tbe Rev. and Mrs. R. R. Williams of Alexander City, Alabama, are bereaved in the death of their little son, Asbury Watts.

Tbe storm which swept through Madison county on a recent Thursday night demolished Lowes chapel and this congregation is now without a house of worship. The friends of Methodism are asked to aid in the effort to rebuild. Send any contribution, however small, to the Rev. J. B. Webb, pastor, [illegible] street, Huntsville, Alabama.



District Conferences and Conventions

District Conferences

District.	Place	Date.	Dist. Supt.
Aberdeen	West Point, Miss	Nov. 17-21	Hart
Greenville	Indianola, Miss	Nov. 17-21	Henry
Greenville	Indianola, Miss	Nov. 17-21	Hart
Starkville	Eupora, Miss	Nov. 23-28	Everett
Holly Springs	Duck Hill, Miss	Nov. 23-28	Clay
Clarksdale	Beverly, Miss	Nov. 25-28	Woolfolk
Tupelo	New Albany, Miss	Nov. 25-28	Scarboro

Conventions

Nov. 4-7—Little Rock Conference, State Epworth League and Sunday School Convention, New Port, Ark.

Nov. 17-18—Shreveport District Epworth League Convention, Shreveport, La.

Nov. 30—Greenwood District Woman's Home Missionary Convention, Winona, Miss.

Dec. 1—Greenwood District Missionary Convention, Winona, Miss.

Conference Notices

Special Notices

LITTLE ROCK CONFERENCE.

All railroads leading to Newport, Ark., the seat of the Sunday-school and Epworth League State Convention, to be held November 3 to 7, have granted reduced rtaes on the certificate plan. All persons attending the same will ask depot agents for certificates, which will entitle them to reduced rates.—C. W. Whitehead.

MISSISSIPPI CONFERENCE.

SUPERANNUATED PREACHERS AND WIDOWS OF DECEASED PREACHERS.

We wish to call attention to the fact that the superannuated preachers and widows of deceased preachers that they can assist the Board of Conference Stewards very much in a proper distribution of the conference claimant funds by answering the following questions: To the superannuated preachers: How long were you in the effective ministry? Give date of your joining the conference as a full member and date of your superannuation. To the widows of deceased ministers: First, how long was your husband an effective minister? Second were you his wife during the whole time of his effective ministry? If not, how much of the time of his effective ministry were you his wife? Third, how many children have you of your husband's? Give the age of each child under sixteen (16) years of age. From the above answers we hope to be able to make a new list of superannuated preachers, widows and orphans, so as to be better prepared to distribute the claimant funds under the regulations of the new discipline. Ministers who have claimants on their work will kindly call their attention to the importance of attending to it at once Parties interested may address the writer.—J. C. Houston, Canton, Miss.

NEW ORLEANS NORTH DISTRICT.

The pastors and members of the above named district will please take notice that the preachers' meeting will hold its next session at Pleasant Plain Church, November 16-17, at 12 m., where each pastor is expected to be present. Business of importance. Exposition of the Sunday-school lesson by the Rev. F. Walker. Disussion: "The Best Method to Conduct Winter Revivals," led by the Rev. D G. Pharris. At 7:30, sermon by the Rev. M. J. Dyer and A. Robinson. T. B. Cooper, secretary; M. C. Harrison, president; W. J. M. Price, district superintendent.

BATON ROUGE DISTRICT.

To the Pastors: If at any time you feel I could be of the least service to you in your charge, notify me. Dear sisters, there is a great work to be done now. Let us begin.—Bertha Thomas, District Manager, Box 71, Torras, La.

District Rounds

FORREST CITY DISTRICT.

FOURTH ROUND.

Park Place, Nov. 6-7; Bledsoe, 9-11; Marianna, 13-14; Lagrange, 17-18; Gill, 19-21; Oak Forest, 20-21; Auvergne, 27-28; Augusta, Dec. 1-2; Hunter, 4-5; Gotton Plant Circuit, 5-6; Cotton Plant, 12-13; Dark Corner, 11-12; Brinkley Circuit, 18-19; Brinkley, 19-20; Crowfordsville, 25-26; Marked Tree, 27-28; Haynes, 30-31; Forrest City, Jan. (1910) 1-2; Caiwell, 8-9; Palestine, 15-16. Brethren of the Forrest City District, I am expecting every pastor to report every cent of his benevolent moneys as apportioned to his charge. Brethren, we can and we must. There is no failure on the district. Do not forget to put the SOUTHWESTERN into every home. If you fail, let me know when I come. A mighty appeal is on now for SOUTHWESTERN day. Don't forget it.—L. G. Hodges, District Superintendent.

GAINESVILLE DISTRICT.

FOURTH ROUND.

Winfield, Nov. 6-7; Lake City, 7; Gordon New-New Bell, 13-14; Gordon New Bell, 14; Lacrosse, 14; Haynesworth, 20-21; Hague, 21; Alachua, 21; Live Oak, 22; Fort White, 23; Mikesville, 27-28; High Springs, 28; Noble Hill, 28; Liberty Hill, Dec. 4-5; Arrsdondo, 5; Mars Hill, 5; Old Town, 11-12; Levyville, 18-19; Bell and Williford, 20-21; Cadilac, 22; Otter Creek, 25-26; Cedar Key, 26; Pineville, January 1-2; Archer, 2; Pleasant Plains, 8-9; Sapulaski, 9; Gainesville, 14-16; Union Lake, 16; Trenton, 17; Bass Mission, 18; Lake City Junction, 23-24; Branford, 24.

Special Notice—Brethren will pleaso take notice that in order to get around during this quarter, I must visit thrce of the charges that are near together on the same day. Let each pastor notice the date and prepare to have the business of the Quarterly Conference well in hand, so as to prevent delay. Kindly observe a day for the SOUTHWESTERN, and the 21st of November for the Board of Home Missions and Church Extension.—J. F. Elliott, District Superintendent.

Gleanings from the Field

MISSISSIPPI

Fulton Charge.—Our third quarterly meeting was held October 2-3, with the District Superintendent, the Rev. W. C. Ellis, presiding. The reports indicated progress in all the departments of the Church work. The pastor has been on the alert and has been striving hard to accomplish the work given him to do. The old church building of the St. James Methodist Episcopal Church has been torn down preparatory to building a new one. The old building was said to be 40 years old. The Rev. Mr. Smith, the present pastor, has been very active in pushing forward this very much needed enterprise. Amount of money raised for all purposes since the annual conference for new church, $260; for old indebtedness. $132; for Benevolenco, $30. Total $690. The Church has been given the use of room No. 7 in the High School building until the new church is ready for use. Although Brother Smith has been here but a short time yet his friends are numerbus and we wish God's choice blessings upon him, and the work committed to his care.—Ida Wilson.

TEXAS

Belmont Circuit — Our fourth quarterly conference was held at Hood's chapel October 9-10. Our beloved district superintendent, the Rev. I. W. Weakley, presiding. On Sunday at 11 o'clock he preached an able sermon; after which the sacrament was administered to 135 persons. He preached again at 3 o'clock to a crowded house. At 4:30 o'clock was closed the contest for the watch. This is the second time in the history of the Church that the Benevolent money has been raised in full on this circuit. The highest amount of Benevolent money, by clubs: No. 1, W. M. Morris, $30.85; 2, W. M. O'Neal, $26.42; 3, Fannie Morris, $12.94 4, P. Coe, $8.23; 5, Willie Freeman, $3.45; 6, Alice Hodges, $7.03; 7, S. Simmons, $5.05; 8, Ada Darden, 45 cts.; 9, B. W. Anderson, $1.55; 10, Eddie Smith, $5.00; 11,, John Coe, $2.10; 12, B. B. Bell, $3.65; 13, Joe Priestley, 33 cts.; 14, J. W. Wright, $34.45. Paid the District Superintendent $43.77 in full. Grand total $186.27.—J. W. Wright.

LITERARY NOTES.

Vivid and enthralling stories will be a prominent feature of the next volume of the Youth's Companion. The contributors will include Norman Duncan, Ralph D. Paine, Arthur Stanwood Pier, Charles M. Thompson, C. A. Stephens, Grace S. Richmond, Fisher Ames, Jr., and Arthur E. McFarlane.

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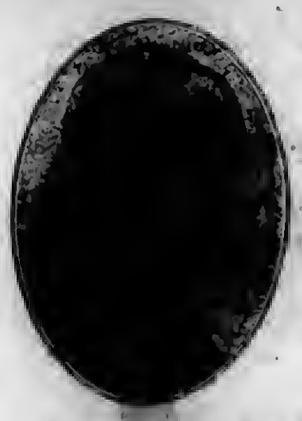
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Crescent City Notes

Bishop Scott will preach at Union Chapel Thursday night of this week.

On the occasion of a recent rally, Union Church was favored with the presence and help of Revs. Henry Taylor, J. Johnson, J. E. Rolax, Arthur Robinson and Bros. Watson and Washington. Dr. R. E. Jones, editor of the Southwestern, preached Sunday night, October 31st. The pastor and people are grateful to these good brethren.

This will inform the many readers of the SOUTHWESTERN CHRISTIAN ADVOCATE that after many weeks of suffering, under the treatment of Drs. Thomas and Frederick, I am improving and have so far recovered as to be able to swallow solid food. I ask the prayers of the Church for my full recovery.—Frederick S. Brown, pastor at Lake Arthur, La. At present in the city at 1915 Amelia Street.

PLEASANT PLAIN CHURCH.—Sunday, October 31, good services all day. At 5:30 a. m., prayer meeting, led by P. Johnson; sermon by the pastor at 11 a. m.; at 6 p. m., Epworth League Meeting, Mr. W. H. Judge, President, topic ably discussed. Prof. T. J. Smith, A. M., of Amite, was with us and took active part in th emeeting. At 7:30 p. m. District Superintendent W. J. M. Price preached a strong, logical sermon. The Fourth Quarterly Conference was held; good reports were read which showed an increase along all lines; paid District Superintendent up in full.—T. B. Cooper, pastor.

WOMAN'S HOME MISSIONARY SOCIETY LOUISIANA CONFERENCE.—Mrs. D. C. Mead, State President of the Woman's Home Missionary Society, of the Louisiana Conference, visited the SOUTHWESTERN office recently to see the plans of the Peck Memorial Home, and desires to say to the members of the Board and the ministers of the Conference and all those that are interested in the rebuilding of the home to stop in the office and see the plans. Let us stand by Mrs. Knostman and show to her that we appreciate what she is doing for us in the South by raising our apportionment on the Home. Send your cash pledges to Mrs. S. G. Chinn, 810 Europe St., Baton Rouge, La.—(Emma Bessic, 4612 Coliseum Street.)

HAVEN CHURCH.—The message of salvation delivered in Haven on the night of the 28th by Dr. D. J. Price, of Thompson Church, this city, and the Rev. Arthur Roberson, of Kenner, La., was an inspiration to greater loyalty to the cause of Christ and more faith in God. At 11 a. m., the sermon by the Rev. Charles C. Landry, pastor of Lutcher Methodist Episcopal Church, was thoughtful and helpful. He is the son of our dear Pastor Dr. Landry, and gave good proof of the preparation for his life's work which he received at "Gammon." At 3 p. m., November 7th, the day fixed by the pastor and auxiliaries of the Church, a solemn stake driving service will be observed. Our city ministers are cordially invited to assist. The object of this service is to raise $200 by Christmas for work now in progress on the Church. Rev. C. C. Landry has been selected by the auxillaries master of ceremonies.—Vernice C. Obert.

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Gleanings from the Field

ALABAMA

Anniston.—At Haven Church the rally on Sunday, October 3, was a success. Dr. A. P. Camphor, president of our Central Alabama College, at Mason City, near Birmingham, was with us and preached two able and enthusiastic sermons to the delight of our congregation. Our rally was arranged in class clubs; Brother D. L. Shelfie's club, No. 8, being the banner club, raising $30.10; he received the reward of two dollars. The next in order were Nos. 5 and 6, led by Brothers E. A. Ramsey and E. D. Garner. They raised $17.00 and $23.11 respectively. Our rally resulted in the raising of $131.93.—S. J. Jordan Sr., Pastor.

Reminiscenses of fifty years will be contributed to the next volume of The Youth's Companion by the well-known journalist and reformer, W. T. Stead.

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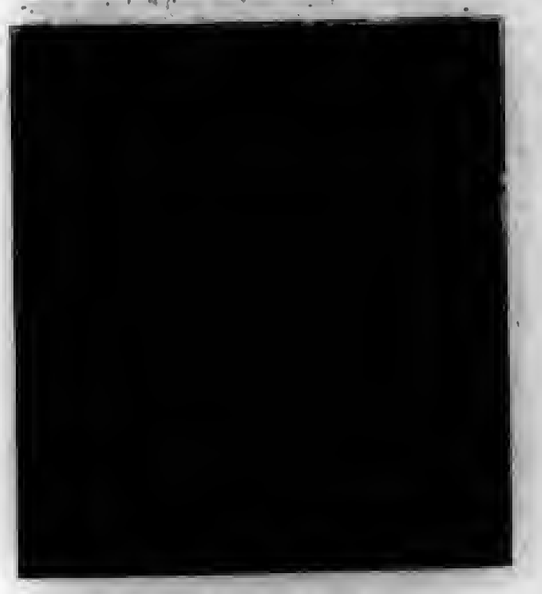
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has been doing splendid work as a Methodist pastor in the Louisiana Conference to the profit of the people whom he has served and to the delight of the brethren with whom he has been associated. Perhaps, Bro. Reddix best work has been at Lake Charles, where he has built a new church, a picture of which accompanies this mention. The church is substantial in every way, and meets the need of our growing congregation in this growing town. Bro. Reddix is a hard worker, a good preacher and a forceful leader.

The Rev. B. J. Reddix was born January 1, 1860, on a sugar plantation owned by Mr. D. F. Kenner. His father died when he was quite young and it fell to his lot to help support a mother, sister and two brothers, which he cheerfully did. Through his thrift he soon found favor with the more prominent white people of the plantation, and his success today has come as a result of his ability to make friends. He was hired by General J. L. Brent, and served many years as a coachman. The General was so pleased with his work that he offered to assist him in obtaining an education. After attending the public schools at his home, he entered New Orleans University at the age of nineteen and applied himself diligently to study. Unfortunately for him the General moved North, and because of his small wages he was unable to support a mother and enter school the next year. At the age of twenty-one he entered the Leland University and after spending several sessions there he returned to New Orleans University, where he studied theology under the late Dr. L. G. Adkinson.



NEW METHODIST CHURCH AT LAKE CHARLES, LA.

Gleanings from the Field

TEXAS.

Mexia—The Rev. J. H. Swan, District Superintendent, held the fourth quarterly conference of the Groesbeck circuit at Rocky Chapel September 18-19. Sunday at 11:30 he preached an excellent sermon before a large congregation. In the afternoon Sacrament was administered to 100 communicants. Amount raised $42.00.—Beatrice Pinkard.

Hufsmith.—The Hockley Circuit has taken on new life. The Rev. Thos. Cole was beginning his third year of successful work when his health failed and he was forced to give up the point. The work dragged, saving Hufsmith where Bro. Jno. King, a faithful local preacher, kept the interest alive. He deserves much credit for his loyalty and faithfulness. August 1st the Rev. Jas. Hants took charge of said work. There have been added to Church 21 members. At Sprinfield we have not had a church to worship for 20 years; now a very neat structure is being erected and we expect to enter it by the second Sunday in October. Have organized one Sunday School.—Henry Wright.

Daingerfield.—Our pastor, the Rev. A. Taylor, is closing up his second year's work on the Daingerfield circuit with marvelous success. Our fourth quarter was held at Bethel Home Church. It was a record breaker; raised during the day $90; raised during the quarter $200; paid the District Superintendent in full and will pay our pastor in full every dollar we owe him, and will send him to conference happy.—A. P. C.

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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

THE REV. ROBERT L. PERKINS.

The late Rev. Robert Lee Perkins was born March, 1863, near Wilmington, N. C. Here he remained in his parent's home until he was 21 years of age, joining the Missionary Baptist Church. He was licensed to preach at Milton, Fla. From the last-named town Brother Perkins came to Montgomery Ala., and joined the Methodist Episcopal church during the pastorate of the Rev. G. W. Lewis. He entered the Tuskegee Normal Institute, Tuskegee, Alabama for a short time. He entered Gammon Theological Seminary in 1900, finishing in May, 1903. Upon leaving school he was stationed at Troy, Alabama, after which he served the following charges: Wesley Chapel, Hamilton street, Mobile, Ala.; Talledega, Ala.; Triana, Ala. and Guntersville, Ala. While at Guntersville Brother Perkins had a soul-trying experience. At Abbertsville, the second point on the Guntersville circuit, he preached the gospel, condemning some things which he believed to be wrong. For so doing he was seized by some ruffians and whipped. He thought, as they demanded him to leave the community, that it was best. So he went to Decatur Ala. At the last session of the Central Alabama Conference, Bishop John L. Nuelsen transferred the Rev. R. L. Perkins to the Lincoln Conference and appointed him to Langston and Oak Grove, Okla. Here his health, which was already very much impaired, grew steadily worse. In the month of August he went to Claremore, seeking relief. Tere he remained nntil the end of life seemed nar. September 1 ,1909, Wednesday, he wrote to his wife at Montgomery that he "would leave Claremore on the night train." On his person was found the following note: "In case of accident, please send me to 302 South street, Montgomery, Ala., to Nancy Perkins." The same day, Wednesday morning, a telephone from Claremore informed his wife that the Rev. R. L. Perkins would leave there on the night train. Thnrsday morning at 1:30 a second telegram was received from Scott & Wilkerson, undertakers, at Memphis, Tenn., that the Rev. R. L. Perkins' body was in their possession. The body was sent from Memphis and reached Montgomery Sunday, September 5, at 10:30 a. m. At 3 p. m. the memorial service was conducted by the Rev. W. H. Jordan, pastor of St. Paul Methodist Episcopal Church, who was assisted by the Revs. A. J. Stokes, D.D., LL.D., pastor of the Columbus Street Baptist Church, and the Rev. R. L. Pope, pastor of St. John's African Methodist Episcopal Chturch, this city. Dr. Stokes spoke of the late Rev. Mr. Perkins' self-reliance. He referred also to an incident that occurred when the colored people were raising money with which to oppose the famous Alabama new constitution, by which the Negro was disfranchised in this state. He said that the Rev. Mr. Perkins gave a piece of money, though small, which was his last cent. The Rev. Mr. Pope, being a fellow-student of the Rev. Mr. Perkins at Gammon ,spoke of his life as a student while in Gammon, telling of the many sacrifices Perkins made, and when he had finished he asked to be sent to the poorest appointment in the conference. The sermon by the pastor and the service rendered by the excelint choir at St. Paul were very appropriate. A favorite hymn of Brother Perkins was snng by the choir and congregation, "Abide With Me." No pen can describe the grief and sorrow which rested heavily upon his beloved wife's heart, who had not seen him since the 4th day of March, the present year, at Ironaton, Ala., where he parted from her for his new field of labor. In Lincoln Cemetery, at Montgomery, Ala., his remains were deposited.—W. H. Jordan.

BABY SAVED HER

"I was sick for three years," writes Mrs. Nolie Jones, of Russellville, Tenn. "I had a doctor and took medicine regularly, but grew worse, until last spring I was past going out and was just skin and bones.

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Gleanings from the Field

ALABAMA

Shilo Church.—Shilo Methodist Episcopal Church located 6 miles from Alexander City, gave a rally for the pastor. The membership at this point is very small but they deserve much credit. A goodly number paid $1.00 in this rally and some of the young men and ladies took an active part. The Baptist people were very helpful. We baptised one member on the samo day. We are raising every cent of our indebtedness.—S. L. Damons, Pastor.

Cedar Bluff.—Our fourth quarterly conference was held in the Cedar Bluff Church, September 11-12, with the Rev. R. J. Buckner in the chair. Prayer was offered by the chair. All reports showed an increase, and all the work growing. Collections as follows: For Superintendent, $17.53; for pastor, $64.00; for benevolence, $17; for building, $23.01. Total $121.54. Sunday the Superintendent preached a stirring address.—Wm. Perry.

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Washington.—*James H. Jenkins,* W. P. N. Harris, S. F. B. Moore

Literary Notes

With the beginning of the new year, in addition to all that it has given heretofore, The Youth's Companion will add each month three new pages—one for boys, one for girls, and one for the household in general. The mission of the new pages will be to tell how the home may be made more homelike, and how the boy and girl may work well, play wisely, and grow in strength of body, mind and character. No doubt they will emphasize and make still more effective The Companion-s strong, unwavering desire to be a real friend to every family whose home it enters.

Deaths

CHRISTON.—Wade Christon, a member of Cotton Port, La., Methodist Episcopal Church, died in peace October 15th, 1909. Deceased leaves a mother, father, two brothers and two sisters. Funeral attended by the writer.—J. W. Pierce.

MAXWELL.—Cely Maxwell, a member of Bunkie Methodist Episcopal Church, died September 26th, 1909. She was a faithful member and a true Christian. I often visited her and talked with her and she always expressed her readiness and willingness to go. The funeral was the largest attended here recently, about 300 people were present. The Church has lost a good member. A mother, three sisters, three brothers and a host of friends mourn their loss. The funeral was conducted by the writer, the Revs. M. P. Franklin, S. A. Moiso, I. Castom of the Baptist Church.—J. W. Pierce, Pastor.

Marriages

BROWN-BROWN—At Washington, La., October 26, 1909, Mr. Thomas Brown and Miss Louisa Brown, faithful members of the Methodist Episcopal church. The Rev. Daniel G. Taylor officiated.

HALL-CHAMP.—On August 31, 1909, Mr. Willis Hall and Miss Louvinia Champ. The bride is a member of the Ladies Aid Society of the St. Matthew Methodist Episcopal Church, Cane River, La. The ceremony was read at the home of the brides parents by the Rev. E. H. Clark, the late pastor.

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THE NEGRO'S CITIZENSHIP IN JEOPARDY

If an interview that is purported to have been given out by Senator Cullom of Illinois, is to be taken seriously, the Negro needs to be much concerned as to his citizenship in the future. Politics, it appears, would dictate the elimination of the Negro from participating in the election of officers of State and Nation, as well as determining as to what laws shall be enacted. It is claimed that the party at present in the ascendency by the elimination of the Negro could carry several Southern states and thereby the more secure its control of national affairs. If this be the reason for the elimination of the Negro electorate it is the very same principle that has caused the passage of the suffrage laws in the South. The party that is in the minority in national politics secured itself in the South by the elimination of the Negro, and now the party that dominates national politics wishes to go a step further in this elimination in order to perpetuate its political life.

The party that at present controls national affairs was born to champion the rights of the Negro. Much if not all, of the trouble which the Negro has in political circles is due directly to his allegiance to this party, and now those who have ridden into power because they championed the Negro's rights and won thereby the support of the sympathizers of the movement, as well as the support of the Negro, are willing to throw the Negro overboard.

As a matter of fact, there will be no considerable influx from the minority party to the party that is now in power by elimination of the Negro. Any man who thinks this to be a fact is mistaken. The elimination of the Negro will not change the political situation in the South. The full quota of influx into ranks of the party now in power will hardly exceed the number of offices to be filled. If the elimination of the Negro settled anything worth while and proved of any real value to our national life then the question would be worthy of cnsideration. But as ten millions of citizens of the Republic we object to the curtailment of our citizenship purely on the ground of playing politics, and that is all it is. Those who are raising the most fuss about the Negro's participation in the affairs of the government are the politicians who are at the head of affairs North and South. But the real bulk of our citizenship, at heart, want to be just and fair, and there is a large and growing element in the South that desires the educated, progressive, Christian Negro to have a fair chance.

A superior people ought to be ashamed of the slogan "white supremacy." So long as white supremacy represesents wealth, intelligence, morality and numbers it has a right to rule. And it should rule only in proportion to its wealth, intelligence, morality and numbers. This was not a white man's country originally; it is his by conquest. And in the redemption of the valleys and hills of this Southland the Negro has been his true and tried friend. The Negro deserves consideration at the hand of Southern people because of his loyalty before the war to Southern homes, because of his chivalry during the war and fidelity to trust and because of his love for the South today.

The Negro is unwilling to accept any agreement made by any set of leaders whereby his citizenship is to be sacrificed. We object to heing "shelved," when foreigners who have no special love for our country are becoming active participants in the affairs of the nation. People learn to vote by voting. In a Republican form of government suffrage is a natural right. The Negro wants representation. It is almost unthinkable that in spite of the fact that there are nearly ten millions of us, with only úfty per cent. of iliteracy with nearly one billion dollars worth of taxable property that there is not a single member of Congress who can by sympathetic and first-hand knowldege interpret the life and wishes of these ten millions. Yea, more; there's scarcely a Negro representative in the State Legislautures throughout this great country. We are voiceless because we are a voteless people. We do not receive the consideration that is given the population of our island possessions, and these people have Negro blood coursing in their veins. Is it fair to us that in playing the game of politics we are to be eliminated? Let it be granted that the reigning party would perpetuate itself, is that any reason why any class of our citizens should be robbed of their electorate? If this becomes the precedent then we may look for elimination not only on the line of color, but for other reasons.

There will be a harvest by and by and whatsoever is sown that shall be reaped. Booker T. Washington says "no man can keep another man in the gutter without staying down there himself," In spite of our liking we are indissolubly joined together in this national life.

"The laws of changless justice bind
Oppressor with oppressed;
As close as sin and suffering joined,
We march to Fate abreast."

The Negro needs to awaken to the peril that faces him. There will be no need of citizenship after awhile which will have been so hedged about and curtailed that there will be nothing left and the Negro will have been reduced to practical peonage. Is there not some "great heart" somewhere that sees the perpetuity of our American institutions threatened by this onslaught upon the citizenship of the Negro who will speak out?



DR. ERNEST LYON
United States Minister-Resident and Consul-General to the Republic of Liberia
(See Article Page 8)

FIGHT AGAINST TUBERCULOSIS

One of the greatest battles being waged in the twientieth century is that against disease, particularly tuberculosis. Reports which have been received from different sections of the country are encouraging and show that progress has been made in the fight against this dreaded disease. Chief Statistician Cressy L. Wilbur of the division of vital statistics, United States Census Bureau has issued a statement in which he says "A continued decline in the death rate from tuberculosis from year to year may be expected." He states that the organization of anti-tuberculosis societies throughout the country and the general enlightment which has come to the public through means of these societies has greatly helped to check the spread of the disease. While the number of deaths from tuberculosis in 1908 exceeded those of the previous year, in proportion to the increase of population the death rate showed a decline except in the states of Colorado, Rhode Island and Vermont. These signs of victory of medical science over this destroyer of human life ought indeed encourage the hearts of those who are leading the fight against tuberculosis to do even greater things in stamping out this disease.

While the Africa Diamond Jubilee Commission is hurrying from city to city in its campaign to complete the $300,000 Thank-Offering for Africa before January 1, 1909, it is of interest to note what one in a high position thinks of Methodist Episcopal Missions in Africa. In a letter to Bishop Hartzell under date of October 11, Hon. James Bryce, British Ambassador to the United States, says: "The work of your missionaries in South Africa has been admirable and is warmly appreciated by all of our best men there and at home. Permit me to wish continued prosperity and success to the noble efforts your church has been making to spread the light of the Gospel among the heathen men, and to assure you of the sympathy felt in England for those efforts."

Liberia-- A Study--VI

By the Rev. Alexander P. Camphor, D. D., President Central Alabama College, Mason City, Birmingham, Alabama

COLONIAL ADMINISTRATION—(CONTINUED.)

French Incursions

Roberts, whom Buchanan sent into the interior to suppress the native warfare, succeeded Buchanan. Roberts was a Negro. He emigrated to Liberia with his parents from Virginia. He started his career as a trader and in the course of that pursuit developed friendship with many native chiefs which were destined to be of use to him in later years. His success in the native war of course marked him as a man of importance and his succession as governor came quite as a matter of course. The first difficulty was the contention of France that it should have a basis of operation along the coast for its vessels which were engaged in police duty. France undertook to do this by making purchases of land from native chiefs. In the course of time the French flag made its appearance on the coast and the Frenchmen gave it out that they had purchased a considerable parcel of land on the Kroo coast. Roberts immediately protested and for some reason the French did not take definite possession and nothing more was heard of the matter until boundary negotiations opened in 1892.

Roberts profited well by this lesson and he at once bestirred himself in making additional purchases of land from the natives. In 1843 he extended Liberia territory up the St. Paul river in Gora country. Incident to the agreement, the Goras promised to give up slavery and the poison ordeal. Keeping on, Roberts by 1845 had extended the Liberian territory to the threshold of Maryland, which still maintained an independent existence. At one time Maryland had a coast line of 120 miles, but the French appropriated 50 miles of this in 1892. European nations were at this time casting envious eyes at the west coast of Africa and Roberts and John H. Russwurn, governor, agreed to form an alliance for mutual protection against the outer world. They agreed to act in co-operation in regard to customs, a uniform rate at 6 per cent ad valorem being decided upon. This, it was figured, would make the colonist independent of home society.

Imposition of Customs

The establishment of a tariff was not welcome by Europeans, and trouble came forthwith. The British openly ridiculed the right of Liberia to impose this duty, and, in fact, flatly refused to recognize the rights of the colonists at all.

Roberts then came to this country and in 1844 some American warships casually dropped around to Liberia. Roberts came back and made more treaties with the natives in which the rights of the colonists were strengthened in the districtsof the Junk River, the Grand Bassa settlements, and the Kroo and Sinoe coast. The visit of the American sailors also had a salutary effect. It did not settle the customs dispute with England, however, and a test of the new government was made when efforts were made to charge harbor and import dues on a British trader at Bassa Cove. The British government then sent word to President Roberts that the right of "private persons" to levy duties was not recognized. In 1845 the Liberian seized an English ship which refused to pay harbor dues, whereupon the British sent around a detachment of marines which seized a Liberian ship, the apparent idea being to hold the Liberian craft as a sort of hostage.

Autonmy

As if this was not enough, the French began to make some more annexations. The United States made a spasmodic attempt at interventions with the British, who on their part firmly maintained their stand, with the result that the United States did not persist. The slave question was then becoming more and more vexatious and as it seemed hard to define the national status of the colonies the Colonization Society in January, 1846, made a declaration to the effect that the time had come for the Liberians to take over the entire government of their country and proclaim themselves a naion. This was done in such a manner as to make it appear that the Liberians had been a nation all along and were not merely taking the stand to ward off foreign invasion.

Slave Apprenticeship

Governor Roberts steadily continued his policy of treating with the natives and augmenting the territory of his country. The English did not push their mater farther at that time. Roberts also kept up his assaults on the slave trade. The Liberians got the support of the British in this movement and a plan was carried out whereby recaptured slaves were bound over to Liberian subjects for a term of years.

The English, however, did not approve of this scheme which they declared savored of genuine slavery under a more gentle name, and they also disapproved of Roberts' purchases of land. In the end it was shown that the apprenticeship idea really worked well.

Canot

During the early part of the eighteenth century the demand for slaves steadily increased and the west coast of Africa began to be heavily drawn upon. In those days Captain Theodore Canot was in his ascendency as a slaver. He was born in Italy and in the course of time became a typical adventurer. He formed an alliance with Ormond, who lived a luxurious life in Sierra Leone. Gradually he drifted to the Gallinas country. Finally he fell in with Pedro Blanco, who was a sort of Prince of Slavers, and was assigned to start a branch of business at New Sestos, near what is now Lower Buchanan. He secured, for pay, the cordial support and aid of the Kroos and soon began to do an enormous business. Canot made consignments on American, as well as Spanish, Portuguese, and Russian vessels.

Canot afterwards announced that he was done with slavery and went to England. He still was entangled with Pedro Blanco, and on returning to Africa in 1842 found that Governor Buchanan had wrecked his, and all other slave trading stations. In a quiet way he still lent his aid to the traffic and made a feint at agriculture, but his plantations were destroyed by detachments of British marines. After that Canot went to New York.

Decline of Slave Trade

It was not until 1842 that the United States did very much in the way of suppressing the traffic in slaves. It is generally believed, however, that by 1847 the work of successive governors of Liberia had told severely against the slave trade and that, by that time most of the Spanish slave depots were wiped out along the coast with the assistance of British war vessels. There always, however, seemed to be a market for slaves some where or other. It was only by the payment of large sums of money that Great Britain induced Spain and Portugal to declare the traffic illegal. Britain was assisted in a measure by France.

Even when open trading in this line was stamped out adventurous slavers would carry on business surreptitiously almost under the shadow of the warships. Sometime they would be surprised as cargoes were being shipped and hundreds of helpless Negroes would be drowned in the surf in the frantic endeavor to ship them before the warship got into action.

The introduction of intoxicants into the interior helped to keep up the supply, for the native chiefs readily consented to raid their neighbors for rum.

The West Africa slave trade really got its first body blow when the colonist first landed in the neighborhood of Liberia. Great Britain, however, did the lion's share of the police work on the coast in addition to abolishing slavery in the West Indies.

Furthermore, the English merchants soon realized that the country had other resources infinitely more valuable than mere human flesh, and more tangible than men's souls. The palm oil industry looked promising and that was the real awakening.

(To be continued.)

New York Letter

By Luther H. Smith

General satisfaction is expressed by pastor and congregation of St. Mark's Methodist Episcopal Church at the results of their Harvest Home week, during which the church celebrated its thirty-eighth anniversary and grand rally. More than $2,000 was raised in money and the congregation was treated to a feast of eloquence by some of the best pulpit orators in the Methodist Church. After the expenses of the trustees for rnovating the church, including the installation of electric lights, had been deducted, the balance of the $2,000 is to be divided between the Diamond Jubilee and the Home for the Aged funds. In order to facilitate the raising of the money, the church had been divided into States and Mr. George E. Foster reported for his State, Nevada, $167, the highest amount turned in by any State, for which he was presented a large and handsome silk American flag.

St. Marks has had the distinction of entertaining in her pulpit three great Bishops within a very short space of time. Bishop Clinton preached there three months ago and Bishop Alexander Walters of the African Methodist Episcopal Zion Church delivered a splendid sermon at the 11 o'clock service Sunday, October 17th, the beginning of the Harvest Week. He was followed in the evening by the Rev. Dr. Matthew W. Clair, pastor of Asbury Methodist Episcopal Church, Washington , D. C. Dr. Clair is an able speaker. Bishop Daniel A. Goodsell occupied the pulpit at the morning service Sunday, October 24th, and the congregation was charmed with one of the distinguished speaker's characteristic spiritual discourses, highly entertaining and instructive.

In the evening of the same day Rev. Dr. C. Albert Tindley, pastor of Calvary Methodist Episcopal Church, Philadelphia, delivered the sermon. It was at the conclusion of this service that Dr. Brooks, the pastor, announced the amount of money in hand. All the pastors and their congregations had been invited to join with the church in their celebration and each night excepting Saturday during the week a special program was rendered.

Bishop I. B. Scott, who arrived here recently from Africa, for the Diamond Jubilee of the Methodist Episcopal Church, brings most favorable reports of the religious progress in the African field. He states that there has been many conversions and in one instance nearly a whole village became converted and it came near breaking up the village. There is a need in this field for intelligent and sincere workers. The Bishop announced the gift of forty-five acres of land in the suburbs of Monrovia on which to build a native Christian town and school. This was a gift from Dr. Ernest Lyon, who supplemented to that an annual donation of $100 for five years. The town will be named "Claraville" in honor of Dr. Lyon's deceased wife. Arrangements have also been made for the opening of another mission in a section where there never was a mission before. The land and house have been secured and the only need now is a good man and wife to take charge of the work. Dr. Ernest Lyon, American Minister and resident Consul General, accompanied the Bishop and stated that he would probably remain in this country until after election.

Both gentlemen spoke encouragingly of the prospects in Liberia and incidentally touched upon the subject of the Afro-American in Africa. Dr. Lyon stated that the little Liberian Republic needed MEN. He said that the outcasts and the shiftless element and adventures were not needed there, but the strong, clean morally and intelligent Negro of America would find a good and profitable field of his labor in Liberia. The country was rich in fruits, timber and other products for which there is a good market, but capital is needed to build railroads that the interior may be penetrated and the wealth of the country brought forth to the seacoast.

"The Liberians are a fine lot of people and it is due them that there be a closer bond of sympathy between them and the American Negro. Their fate is closely allied to that of the American Negro," said Dr. Lyon, "for the failure of the Liberian government to exist will cast a most unfavorable reflection upon the American Negro." Dr. Lyon said that the Commission sent to Liberia by the American government made a most favorable impression and the Liberians were greatly pleased with the presence of Mr. Emmet J. Scott as a member of that body. The people of Liberia, said the Minister, await the report of the Commission to the Government at Washington.

There are thousands of acres of rich farm lands and forests, and the cost of the land is little or

nothing. Living is cheap and our enterprising men can lay the foundation of a fortune by cultivating the land and trading his produce. Of course in Morovia there is the usual society and more or less expensive habits may be indulged, but that is not necessary. Bishop Scott remarked that the Republic was in need of more professional men and skilled laborers.

Matthew Henson, the colored companion of Commander Robert E. Peary on his trip to the North Pole, was tendered a banquet by the colored citizens of this city on October 19th. Tuxedo Hall on East Fifty-ninth street was the place selected and about two hundred guests were present. Charles W. Anderson, Collector of Internal Revenue, acted as toastmaster and in behalf of the citizens presented Mr. Henson with a gold watch studded with diamonds. In presenting the watch Mr. Anderson said:

"Whatever may be said in the controversy as to which white man discovered the Pole, there is not the shadow of a doubt as to which black man got there." In his brief speech of acceptance Mr. Henson said: "When I went to Greenland they said I never would come back. They told me that I could not stand the cold; that no black man could. I said I would die if necessary to show them. I survived all right and here I am." Telegrams and letters of regret were received and read. Commander Peary sent the following message:

"I congratulate you and your race upon Matthew Henson. He has driven home to the world your great adaptability and the fibre of which you are made. He has added to the moral stature of every intelligent man among you.

"His is the hard-earned reward of tried loyalty, persistence and endurance. He should be an everlasting example to your young men that these qualities will win whatever object they are directed at,

"He deserves every attention you can show him. I regret that it is impossible for me to be present at your dinner. My compliments to your assembled guests."

The following message was received from Dr. Booker T. Washington:

"Am sending you my subscription for the Henson dinner. Permit me to congratulate you and your co-workers upon the wisdom and generosity manifested in providing the dinner in honor of our distinguished and deserving fellow citizen who has by his achievement lifted the race to a higher level. My congratulations to the guest of the evening and to those assembled."

Toasts were made by James A. Cobb, District Attorney of Washington, D. C.; Ex-Judge H. W. Gibbs of Arkansas, Counselor James L. Curtis, Gilchrist Stewart, Bishop Alexander Walters of the A. M. E. Zion Church, and Professor W. S. Scarborough of Wilberforce University.

The Late President J. McHenry Jones

Ex-Governor J. Y. Atkinson, of West Virginia, referring to the late President J. McHenry Jones said:

"Prof. Jones was too backward, too retiring, to place himself in the rank of great men; and yet, in many ways he was truly great. He was great in heart, great in kindliness, great in sympathy, great in generosity, great in manliness, great in his calling, great in the affections of his pupils, great in his conception of home life; but he abhored the ordinary term of greatness as accepted by the masses as to what true greatness is. He was altogether another type of man than that. He believed that true greatness is true goodness; that the truly great man is not the one who fills the highest position in the gift of his fellows and commands the greatest acclaim of the people, but rather the one who does the most to make men peaceful and happy, and to make the world sweeter, nobler, grander, better. This was his conception of true and lasting greatness, and in this I think he was forever right."

BIOGRAPHICAL SKETCH

James McHenry Jones was born August 28th, 1859, at Gallipolis, O., to Joseph and Temperance Jones, being the sixth of ten children, nine of whom were boys. He died September 22d, 1909, at 11.22 p. m., being at the time of his death fifty years and twenty-five days old. His boyhood days, spent at Burlington and New Richmond, O., differed very little if at all, from those of the average boy of poor but honest parentage. He re-moved to Pomeroy, O., with his parents when he was about nine years of age and entered the public schools there, graduating therefrom, with high honors in 1881. At the age of seventeen he joined the Free Will Baptist Church and on account of his special fitness, in spite of his tender years, was ordained to the ministry with churches at Middleport and Pomeroy.

In 1882, Prof. Jones was elected to the principleship of Lincoln High School at Wheeling, W. Va., which during his incumbency of sixteen years, became one of the very best Negro public schools in the State. At Wheeling he connected himself with Simpson Methodist Episcopal Church, and labored with all his might and main for its upbuilding. He joined every movement for the advancement of his race, and was frequently called upon to speak throughout the State from the rostrum and the stump. He was married to Miss Carrie Harrison of Marietta, O., in 1885 with whom he lived an ideal life till her death in 1893. There was no issue of this marriage, as is true of his subsequent marriage to Miss Elizabeth Moore, of Cincinnati, by whom he is survived.

He was elected to the presidency of the West Virginia Colored Institute, made vacant in 1898 by the resignation of Prof. J. H. Hill, who entered the volunteer army. Here for eleven years he labored with the greatest success, the attendance upon the institution more than doubling, and the buildings from five to seven, two of the former receiving additions which more than douhled their capacity.

Wilberforce University, conferred upon him the degree of Master of Arts.

Last year Rust University made him a Doctor of Literature and the Epworth League chose him as



THE LATE PROF. JAMES McHENRY JONES, LITT. D.

one of its speakers at its quadriennial convention at Seattle, Wash.

In 1902 he was elected as Grand Master of the Grand United Order of Odd Fellows, an organization composed of 500,000. He occupied this lofty station for two terms each, as long as the laws of the fraternity allowed.

FUNERAL SERVICE

The face wreathed in a sad, sweet smile, as though rejoiced at the release from earthly cares, surrounded by a wealth of flowers, mute tokens of the affection and esteem of hundreds of friends, the remains of J. McHenry Jones, president of the West Virginia Colored Institute, lay in state in Hazlewood assembly hall from 9:00 a. m. to 1:00 p. m. and was viewed by the entire student body and a steady stream of friends, who bade farewell, a long farewell to him.

At 1:30 o'clock the family, preceded by the patriarchie from Gallipolis, O., subordinate lodges of Odd Fellows, Grand Officers, active and honorary pall bearers, and Revs. J. W. Waters, S. R. Bullock, W. E. Walker and S. T. Thurston, entered the assembly hall. Immediately following were the faculty, alumni and student body, who with friends of the deceased from the neighborhood, Charleston and elsewhere more than filled the spacious room. The Rev. J. W. Waters, pastor of Simpson M. E. Church of Charleston, an old friend and spiritual adviser of Prof. Jones, presided. Seated on the rostrum were the governor, the auditor and the State superintendent of schools of West Virginia; former Judge H. C. McWhorter of the Supreme Court or Appeals; Messrs. Hodges and Sheppard of the State Board of Control; Prof. George Laidley of the State Board of Regents; Grand Master Houston of the Grand United Order of Odd Fellows; J. S. Noel, District Grand Master of West Virginia; District Grand Master Cousins of Ohio; Grand Director J. C. Johnson of Baltimore, the ministers previously named and the choir.

The choir sang "Abide With Me," a favorite of Prof. Jones and one of the hymns he was heard to murmer as, fighting bravely, but hopelessly, he retreated down into the dark valley of the shadow. Rev. S. A. Thurston, of the Huntington Sixteenth Street Baptist Church, uttered a fervent prayer, and the 90th Psalm was read by Rev. Walker, of Charleston. The Rev. J. W. Waters, pastor of the Simpson M. E. Church, Charleston, read the biographical sketch.

The Rev. I. V. Bryant, pastor of the First Baptist Church at Huntington, spoke most impressively of the virtues and paid a beautiful tribute to the noble man fallen in the prime of his life.

Just as the Rev. S. R. Bullock, pastor of the First Baptist Church at Charleston, pictured the life of Dr. Jones, so his family, friends and acquaintances knew him. As the cortege moved from the hall, benediction having been pronounced by Rev. Waters, Prof. Ed. M. Burgess brought tears to the eyes of his hearers as he rendered the beautiful solo, "We Lay Us Down to Sleep." Down through the park and up the hill to the burial ground adjoining the Institute farm the procession marched, headed by the visiting subordinate lodges of Odd Fellows. Young men and women students, the latter dressed in white, with bared heads reverently bore the floral offerings, and were followed by the Grand Lodge officers, honorary pall bearers and the hearse, on either side of which was a guard of the Patriarchie. At the grave the services were short and impressive, the Odd Fellows' rites being pronounced by Grand Master Houston. While the casket was being lowered by Undertaker Barlow, those assembled sang "Nearer My God, to Thee," and they left him alone in his glory.

TRIBUTES

Governor Wm. E. Glasscock: "I have known Prof. Jones for fifteen years and my estimate of him is that he was a big-hearted, broad-minded, well-educated, patriotic citizen. He was a good public speaker, but few, if any I have heard were better, but the best work he did, that which will leave the most lasting impression, was his endeavor to make the world better by his having lived in it. Always his hands, heart, and mind were engaged in lifting up his fellowman, in making smoother the path of adversity, and throwing the light of knowledge into the dark corners of ignorance. His idea of life was to make the world better and happier."

Ex-Gov. George W. Atkinson: "Taking him, in in all, his equal as an all round educator could rarely be found. He was a teacher, per se, and among all of the natural orators of West Virginia, and I think I know them all, he had but few equals, and I do not believe he had a superior. Indeed, I may safely say, as an orator, white or colored, he was absolutely peerless, and I say this with a personal acquaintance with Dr. Booker T. Washington, the leader of the colored race in America, from his early boyhood to the present writing. In addition to this I can only say truthfully that I never knew a more thorough Christian gentleman than James McHenry Jones; and all of us (white or black), who knew his personally, universally respected him for his merits. Some men are big in body, some in brains, some in usefulness and good nature—Professor Jones was big in all of them. The passing of such a man is just cause for regret and grief, because he will be sadly missed by his associates and friends and by the West Virginia Colored Institute also, for we must all admit that his place will be difficult to fill."

The Hon. W. L. Houston: "He was great as an educator; this West Virginia Colored Institute will be his lasting monument; the record made by the students of this place, as a result of his [illegible]

(*Continued on Page Four.*)

THE CHRISTIAN LIFE

The Gift of Night

Thank God for His great gift—the holy night;
With day the sounds of busy toil all cease,
The noise of traffic dies away in peace.
And moon and stars burn out upon the sight.
All strife and clamor passes with the day;
Rest comes with eve, and broods upon the world
Like an archangel, with great wings unfurled,
Breathing a benediction on his way.

With night comes sleep, whose cool, soft fingers touch
The aching brow, and smooth away its pain;
They close the eyes which gazed at grief so much
They see its shadow darken hill and plain.,
Great blessings God sends to us with the light,
But of all gifts, we thank Him for the night.

—*Ninette M. Lowater, in Good Health.*

The Promises of God

By H. T. Darlow, M. A.

Exceeding great and precious promises.—2 Peter i. 4.

1. The whole Bible may be called God's charter of promises—beginning with the promise uttered when paradise was lost, and ending with the unfulfilled vision of paradise regained. And a sense of the unity of revelation has prompted many Christians to apply to themselves every single record of God's pledges and covenants given to His servants throughout the Scriptures. It is true, of course, that not a few promises which are recorded there were made explicitly to particular persons, or limited to some definite occasion, or conditioned by some special crisis. Nevertheless the Bible warrants us in appropriating to ourselves the broad drift and purport of each word for good which God has ever spoken concerning man—if only we remember in our interpretation that the letter killeth, while the spirit giveth life.

2. St. Paul in one memorable passage supplies the justification of this habit of Christian interpretation. "For how many soever be the promises of God, in Him (i. e., in Jesus Christ) is the yea; wherefore also through Him is the Amen." That is to say, Christ realizes and fulfils the total hope of the ancient Scriptures. In Him, the Old Testament is gathered up. In Him, God has kept His word spoken to our fathers. In Him, the deep instinctive longings of human nature are satisfied. In Him, all the promises—whether of nature or of grace—are reaórmed and ratified and sealed and made certain.

3. For consider wherein consists the precise value of any Divine promise. Such a promise is a declaration of what God desires and intends for men. And it becomes precious, as it reveals God's heart and will towards His children. Its final guarantee lies in the Divine character. He is faithful who hath promised, and we repose in His fidelity. The perfect Father will never disappoint or tantalize or betray His children. He cannot deny Himself.

4. In Christ Jesus all God's promise sare *yea*, because in Him God's heart and will are finally revealed. What God desires and intends for men is manifested in the action and passion of His redeeming love. As Christ is the end of every commandment, so He is the incarnation of every promise. Each one of them is summed up in God's unspeakable gift. Each of them is involved in the sign of the Son of Man. For that sign means nothing less than the Cross of our redemption. And from that Cross, deep calleth unto deep in the blood o the eternal covenant. When we pray, "Show Thy servants Thy work," we are invoking God to whisper in our souls His own unutterable, all-embracing promise.

5. Some one has said that "it is not God's way to do things by halves." And from that principle the apostle draws his exceeding great and precious deduction: "He that spared not His Son, but delivered Him up for us all, how shall He not with Him also freely give us all things."

6. It appears, then, that the greatest and most precious promises are not those which depend upon the grammatical construction of a proof-text, but those which are woven into the very texture and fabric of the Gospel They shine out upon us as the figured cherubim shone from the curtain of blue and purple and scarlet and fine-twined linen of cunning work, in the ancient tabernacle. And we realize how

The self-same cherub-faces which emboss
The Vail, lean inward to the Mercy-seat.

7. Believers who study their Bibles sometimes ask each other: "Which is your favorite promise?" Now we prize a dear friend's letters and messages when he is absent; but far beyond these, we rejoice in his actual company. And so the most golden promises are simply the guarantee of Christ's presence: "Lo, I am with you always," and the pledge of God's fidelity: "I will not fail three, neither will I in any wise forsake thee." With that society and that possession, nothing else ultimately matters. "Take from me anything Thou wilt, but go not Thou away."

8. God's promises are not only for the individual believer but for the universal Church. With Him there is no respect of persons. And so what He desires and intends for a single soul becomes an index of His eternal purpose for all the souls that He has made. When Dr. Judson, the pioneer of Christian missions in Burmah, was asked what were the prospects of his work, he replied, "As bright as the promises of God."

9. By faith we still obtain promises, and only by faith. Great expectations would make us all saints, and enable us all to subdue kingdoms. "Show me the Christian who believes in and lives by every word which comes out of the mouth of God, who expects to be answered in his prayers, to be aided in his deeds, to be strengthened in his conflicts, by the Saviour in whom his person is accepted; who; in the simplest affairs of every-day life does God's bidding, because in His word He has so commanded it, and expects His help, because in the same word He has promised it; and I will show you one, like St Stephen, full of faith and of power—a Christian man or woman who, in Christ, is and has all things."—In "The Upper Calling."

He Smoothes the Way

There is a story of a boy who left his home and went to the city alone for the first time. He set out with forebodings, but everything turned out better than his fears. The conductor was kind. A stranger sat beside him and described the places they passed. A driver who knew exactly where he wanted to go was at the city station. When it was all over he learned that his father had been with him all the day, in another car, planning things for his comfort, and sending helpful persons to him. Is not that the way God has been with us all?—S. S. Advocate.

The Cactus Blossom

Have you ever seen a cactus? How stiff and ungainly it looks, with great thick leaves, which can neither sway gracefully nor rustle with sweet music! Often, too, it has thorns, many and sharp, and is the least attractive of plants. But a lover of flowers takes a cactus, gives it sunshine and water and tender care. At last she makes the cactus blossom, and how beautiful its flowers! Few plants produce blooms with richer coloring, with more of glory in them. I have seen their clumsy stalks and leaves simply covered with splendid flowers.

Now, it is a fine thing to make a cactus blossom, to bring smiles on a gloomy, cross face. It is easy enough to make some people smile and laugh, for they are all ready to do it for the slightest reason. Some others, however, are unhappy, cross or depressed. Their faces have as little charm about them as a thorny cactus. When you meet one of those comes your chance to make a cactus blossom. See if you can say some bright, cheery word, or do some pleasing deed that will bring a smile to that face. If you can, then you have made a cactus blossom. It is very hard; sometimes you must try often and thoughtfully, but it is worth while. This you must not speak of, but keep it in your heart, because it might hurt others' feelings if they knew that you thought of them as cactus plants. Nevertheless, if you see a child crying, try to make it laugh; if a man looks glum, make him smile; if a woman is cross, make her look happy; if a young person is out of sorts, start her singing. Make the cactus blossom.—Rev. E. H. Byington.

Sowing in Tears

The best things seem always to come out of pain and suffering. Many people sow in tears. Life seems hard for them. They work hard, but little c mes from it. They never get away from the pressure of heavy burdens. Sometimes they lose heart and almost give up. But out of all such experiences joy will come in the end if only they continue faithful and true. "They that sow in tears shall reap in joy." The good we do will never be lost. Not a grain of the golden seed we drop into the ground shall perish. "Whatsoever a man soweth, that shall he also reap." The harvest may be long in coming. Not always shall the sowers gather it in this world. But the comfort is that life here is only a half-told story. It ends in this world in an unfinished serial. Not all lives get their full reward in the present time. Things do not right themselves before the end comes. But the story goes on, and in its other half all unfinished things will be finished. All we need to be careful about is that we do our duty, even in tears. —J. R. Miller, D. D.

The Deep That Coucheth Beneath

A town in North Dakota has for several years boasted one of the finest flowing artesian wells in the state. The water comes gushing out at high presure in a stream as large as a man's arm. The water has always been known to be mixed with gas, but not until recently have they discovered a way of separating the gas from the water, so that the streets and residences will be lighted and heated from the same well that furnishes them with water. The great earth beneath is rich with treasures when we bore deep enough to find them. Life is like that. People who live simply on the surface will find, as the years go on, that its verdure will fade and its sweetest hopes wither. But those who dig deep into the purpose of life will find that God's love coucheth beneath, and that they may draw on that without fear of exhausting the abundant supply.—Louis Albert Banks, D. D.

The Late Piesident J. McHenry Jones

(*Continued from Page Three.*)

influence, will keep bright his fame, undimmed by the gloom of his dismal grave. He was great as a race man and as a citizen of this commonwealth; his undisputed leadership of the race in West Virginia and the esteem accorded him by people in every station gave positive proof of the place he held. He was great as an orator; let no one attempt to describe his power of speech; you knew it and I knew it; oh, how often has he unfolded the pinions of his eloquence and with them wide spread has lifted us upward and upward to the rapturous heights where only broad and sweeping wings can soar."

Judge H. C. McWhorter: "On our recent visit to the west at Seattle we took in the convention of the International Epworh League of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Church of Canada. On the third day of the convention, addresses were made by speakers from all the churches represented on the topic, "The Epworth League and the Enthrone" (of Christ). Prof. J. McHenry Jones of Charleston being one of the speakers. This was Prof. Jones, last appearance before a public audience; the hall was crowded to its utmost capacity. and although he was the last speaker, but one, and the hour was getting late, and the people wearied, he held that vast audience of 6,000 or 8,000 in undivided attention to the close of his magnificent address, which was thought by many to be the best and most eloquent made on that occasion."

OUR YOUNG PEOPLE

How They Were Fed

By Maggie Shaw Fullilove

Two little brown birds sat gazing up
  Into the Autumn sky.
Two sad little hearts sighingly said,
  "Dear Summer, good bye, good bye."

A bright little leaf from a tall oak tree,
  Came fluttering down with a sigh
Saying, as it sought its fence-corner bed,
  "Dear Summer, good bye, good bye."

Alas! When the winter with ice and snow
  Should come what should the birds do?
The two little brown birds who sat gazing up,
  Into the Autumn blue.

Two little children, a wee boy and girl,
  Gazed into the Autumn sky.
Sighed as they shivered in the cold blast,
  "Dear Summer, good bye, good bye."

A little brown acorn came tumbling down,
  Into the fence-corner to die.
Sighed, as was severed its once green crown,
  "Dear Summer, good bye, good bye."

Alas! And what should the little ones do
  When winter should come and the snow?
And how should the poor little children be fed?
  Does any one happen to know?

The two lonely ones with no mother dear
  To tuck them up snugly in bed.
With no one to whisper a soft little prayer,
  For blessings upon each small head.

A little while after when all the world
  Was covered with ice and snow,
Two little brown birds picked up the crumbs
  Under the high window.

For two little children threw bits of bread,
  Down from the window high,
To the dear little shivering, hungry birds,
  Under the cold winter sky.

And two happy faces looked from their place,
  In the cozy home they had found,
Watching the two little happy birds
  Pick the crumbs from the cold wet ground.

At night when the chilly winds howled about,
  The children lay snugly in bed
And down from their cozy place under the roof,
  Two brown birds came daily for bread.

—Tupelo, Miss...

Solomon Wise on Some Things

By J. L. Harbour

Come, boys; just stop your games and your fun and your nonsense of all kinds and let's have a little talk about a variety of things. Only I shall do most of the talking. I have the right if I choose to claim it because I am ever so much older than any of you, and a boy who is anything of a boy is always ready to show respect to old age.

Now there is no getting around the fact that the boys of to-day must be the men of to-morrow, and—no, I'm not going to preach to you! I'm just going to tell you a few facts that it behooves you to know. You'll hear the real preaching when you go to church. What? You don't go to church? Well, now, you'd better. Why, boys, it isn't respectable not to go to church. I'll talk to you about that some time. Just now I want to talk to you about—let me see, what was I going to say to you? Oh, yes! I wanted to ask how many of you are earning money. Hands up! Good for you!

Well, now, and this is quite as much to the purpose How many of you are saving any part of your earnings? Hands up! Not nearly so many hands up this time. I thought it would be that way. We Americans are such spendthrifts. Now, boys, if you are wise you will save at least a small part of your earnings even if you have to do without patent leather shoes, and neckties at a dollar each. A boy can get a very neat tie for a quarter. I don't know that I would want it known generally, but I gave only nineteen cents for my last tie and it looks "real respectable." The habit of spending every cent you earn is a very bad habit to form. Once formed, it is as hard to break as the drink habit. Then it nearly always happens that those who spend all that they earn go a step farther and spend more than they earn. They go into debt, and the boy who forms the habit of debt is bound to have an uncomfortable time of it. From running into debt he is apt to go borrowing, and some one with a long head once said, "Who goes a-borrowing goeth a-sorrowing." That's true. I hope you will never know in your own experience how sadly it is. Then it was Benjamin Franklin who said: "If you know how to spend less than you get, you have the philosopher's stone."

Now, here's another thing I want to speak about before you go racing off to that ball game. I wish that all of you would put the same enthusiasm into your work that you are sure to put into the ball game. I'm not scolding about ball game enthusiasm. I just wish there could be the same enthusiasm about other things—your lessons, for instance. How much more enthusiasm a boy can get up over a ball club than he can over a lawn mower when his father says, "Now, Sammy, that grass simply MUST be cut to-day." Now, what is back of all the great successes of the world? Tremendous enthusiasm. No great thing was ever accomplished without it. A boy should put the same enthusiasm into his work that he puts into his play if he would succeed in life. Don't go at your tasks as if you were going to the stake. There's lots of life in you. You can kick up your heels fast enough and be as alert as anyone when some boys say "Let's go swimming."

The boy who whistles and hums snatches of song while at his work instead of moping and sulking is the boy who is likely to "get there" in this life. I tell you, boys, it takes enthusiasm to bring things to pass in this life, and many of the failures of the world can be traced to a lack of this good quality.

Now, Tommy, why didn't you lift your hat to that lady who bowed and spoke to you on the street just now? You didn't want to "bother" doing it? Of course the lifting of one's hat to a lady is a small matter, but most of the graces and courtesies of lfe are small matters, but all of them are necessary if a boy would take on the habits of a gentleman. Do you offer your seat to ladies on the street cars? No? Well, that is another lack of courtesy one does not like to see in a boy. There is a great deal in having that which we call "good address," which is an other name for good manners. I think that it was Emerson who said "Give a boy address and accomplishments, and you give him the mastery of palaces and fortunes wherever he goes; he has not the trouble of earning or owning them, they solicit him to enter and possess." All this means that good manners are a sort of an open sesame to the good will of other people. You never saw an ill-mannered person who was popular with the better class of people, now did you?

A boy with what the other boys call the "big head" should be rather a sorrowful object for his own contemplation, but the boy who has not a certain amount of self-confidence will never succeed in life. There are too many "I can't" boys in the world. Disagreeable as is the boy who thinks he knows it all, and who believes that he can do almost anything, I do think he is to be preferred to the boy who whines out of everything on the "I can't" theory. Egotism is preferable to a constant undervaluing of one's ability. A boy is untrue to himself when he says "I can't" to everything he is asked to do. Self-reliance is a noble quality, and one may have it without being in the least conceited. In fact, one must have it if one is to go to the front in life. It is a fine thing for a boy to brace up and say "I can" when he is asked to do even a difficult thing. A boy without self-confidence and self-reliance will always be a drifting thing on the sea of life, unable to cast anchor anywhere. It is true that "The weak, the leaning, the dependent, the vacillating—

> Know not, nor ever can, the generous pride
> That glows in him who on himself relies."

There, now, I haven't been so dreadfully preachy, have I? Anyhow, I flatter myself that I have told you some wholesome truths. Ask your parents if I haven't.—*In "The American Boy."*

Privilege

"I don't go out to lunch until after one o'clock," said an assistant in the office, "because that makes my afternoons so much shorter." "Shorter," said another assistant; "why, it is such a privilege to work for Aikin that I want my afternoon to be as long as possible."

If we would but oftener stop to consider the royal privileges Christ's kingdom offers, its glorious opportunities, its wonderful possibilities and its blessed rewards, we could not so often stop to consider the obstructions in that kingdom. There is a vast difference between serving by law and serving by love. Just so there is a vast difference in living by duty or by privilege. And it is no wonder that those working by law and living by a sense of duty have a hard time of it, as subjects of King Jesus. But we know a better way—theway of privilede and love.—*Record of Christian Work.*

Easy to Drift

Easy to drift to the open sea,
  The tides are eager and swift and strong,
And whistling and free are the rushing winds—
  But oh! to get back is hard and long

Easy as told in Arabian tale,
  To free from his jar the evil sprite,
Till he rises like smoke to stupendous size—
  But oh! nevermore can we prison him tight.

Easy as told in an English tale,
  To fashion a Frankenstein, body and soul,
And breathe in his bosom a breath of life—
  But oh! we create when we cannot control.

Easy to drift to the sea of doubt,
  Easy to hurt when we cannot heal,
Easy to rouse when we cannot soothe,
  Easy to speak when we do not feel,
  Easy to show what we ought to conceal,
Easy to think that fancy is fate—
And oh! the wisdom that comes too late.

—Oliver Huckel, D. D.

Do right, and God's recompense to you will be the power to do more right. Give, and God's reward to you will be the spirit of giving. [illegible] blessed spirit, for it is the spirit of God himself, whose life is the blessedness of giving. Love [illegible] for love is heaven; love is God within [illegible] *erick W. Robertson.*

THE CHRISTIAN LIFE

The Gift of Night

Thank God for His great gift—the holy night;
With day the sounds of busy toil all cease,
The noise of traffic dies away in peace.
And moon and stars burn out upon the sight.
All strife and clamor passes with the day;
Rest comes with eve, and broods upon the world
Like an archangel, with great wings unfurled,
Breathing a benediction on his way.

With night comes sleep, whose cool, soft fingers touch
The aching brow, and smooth away its pain;
They close the eyes which gazed at grief so much
They see its shadow darken hill and plain.,
Great blessings God sends to us with the light,
But of all gifts, we thank Him for the night.

—*Ninette M. Lowater, in Good Health.*

The Promises of God

By H. T. Darlow, M. A.

Exceeding great and precious promises.—2 Peter i. 4.

1. The whole Bible may be called God's charter of promises—beginning with the promise uttered when paradise was lost, and ending with the unfulfilled vision of paradise regained. And a sense of the unity of revelation has prompted many Christians to apply to themselves every single record of God's pledges and covenants given to His servants throughout the Scriptures. It is true, of course, that not a few promises which are recorded there were made explicitly to particular persons, or limited to some definite occasion, or conditioned by some special crisis. Nevertheless the Bible warrants us in appropriating to ourselves the broad drift and purport of each word for good which God has ever spoken concerning man—if only we remember in our interpretation that the letter killeth, while the spirit giveth life.

2. St. Paul in one memorable passage supplies the justification of this habit of Christian interpretation. "For how many soever be the promises of God, in Him (i. e., in Jesus Christ) is the yea; wherefore also through Him is the Amen." That is to say, Christ realizes and fulfils the total hope of the ancient Scriptures. In Him, the Old Testament is gathered up. In Him, God has kept His word spoken to our fathers. In Him, the deep instinctive longings of human nature are satisfied. In Him, all the promises—whether of nature or of grace—are reaórmed and ratified and sealed and made certain.

3. For consider wherein consists the precise value of any Divine promise. Such a promise is a declaration of what God desires and intends for men. And it becomes precious, as it reveals God's heart and will towards His children. Its final guarantee lies in the Divine character. He is faithful who hath promised, and we repose in His fidelity. The perfect Father will never disappoint or tantalize or betray His children. He cannot deny Himself.

4. In Christ Jesus all God's promise sare *yea*, because in Him God's heart and will are finally revealed. What God desires and intends for men is manifested in the action and passion of His redeeming love. As Christ is the end of every commandment, so He is the incarnation of every promise. Each one of them is summed up in God's unspeakable gift. Each of them is involved in the sign of the Son of Man. For that sign means nothing less than the Cross of our redemption. And from that Cross, deep calleth unto deep in the blood o the eternal covenant. When we pray, "Show Thy servants Thy work," we are invoking God to whisper in our souls His own unutterable, all-embracing promise.

5. Some one has said that "it is not God's way to do things by halves." And from that principle the apostle draws his exceeding great and precious deduction: "He that spared not His Son, but delivered Him up for us all, how shall He not with Him also freely give us all things."

6. It appears, then, that the greatest and most precious promises are not those which depend upon the grammatical construction of a proof-text, but those which are woven into the very texture and fabric of the Gospel They shine out upon us as the figured cherubim shone from the curtain of blue and purple and scarlet and fine-twined linen of cunning work, in the ancient tabernacle. And we realize how

The self-same cherub-faces which emboss
The Vail, lean inward to the Mercy-seat.

7. Believers who study their Bibles sometimes ask each other: "Which is your favorite promise?" Now we prize a dear friend's letters and messages when he is absent; but far beyond these, we rejoice in his actual company. And so the most golden promises are simply the guarantee of Christ's presence: "Lo, I am with you always," and the pledge of God's fidelity: "I will not fail three, neither will I in any wise forsake thee." With that society and that possession, nothing else ultimately matters. "Take from me anything Thou wilt, but go not Thou away."

8. God's promises are not only for the individual believer but for the universal Church. With Him there is no respect of persons. And so what He desires and intends for a single soul becomes an index of His eternal purpose for all the souls that He has made. When Dr. Judson, the pioneer of Christian missions in Burmah, was asked what were the prospects of his work, he replied, "As bright as the promises of God."

9. By faith we still obtain promises, and only by faith. Great expectations would make us all saints, and enable us all to subdue kingdoms. "Show me the Christian who believes in and lives by every word which comes out of the mouth of God, who expects to be answered in his prayers, to be aided in his deeds, to be strengthened in his conflicts, by the Saviour in whom his person is accepted; who; in the simplest affairs of every-day life does God's bidding, because in His word He has so commanded it, and expects His help, because in the same word He has promised it; and I will show you one, like St Stephen, full of faith and of power—a Christian man or woman who, in Christ, is and has all things."—In "The Upper Calling."

He Smoothes the Way

There is a story of a boy who left his home and went to the city alone for the first time. He set out with forebodings, but everything turned out better than his fears. The conductor was kind. A stranger sat beside him and described the places they passed. A driver who knew exactly where he wanted to go was at the city station. When it was all over he learned that his father had been with him all the day, in another car, planning things for his comfort, and sending helpful persons to him. Is not that the way God has been with us all?—S. S. Advocate.

The Cactus Blossom

Have you ever seen a cactus? How stiff and ungainly it looks, with great thick leaves, which can neither sway gracefully nor rustle with sweet music! Often, too, it has thorns, many and sharp, and is the least attractive of plants. But a lover of flowers takes a cactus, gives it sunshine and water and tender care. At last she makes the cactus blossom, and how beautiful its flowers! Few plants produce blooms with richer coloring, with more of glory in them. I have seen their clumsy stalks and leaves simply covered with splendid flowers.

Now, it is a fine thing to make a cactus blossom, to bring smiles on a gloomy, cross face. It is easy enough to make some people smile and laugh, for they are all ready to do it for the slightest reason. Some others, however, are unhappy, cross or depressed. Their faces have as little charm about them as a thorny cactus. When you meet one of those comes your chance to make a cactus blossom. See if you can say some bright, cheery word, or do some pleasing deed that will bring a smile to that face. If you can, then you have made a cactus blossom. It is very hard; sometimes you must try often and thoughtfully, but it is worth while. This you must not speak of, but keep it in your heart, because it might hurt others' feelings if they knew that you thought of them as cactus plants. Nevertheless, if you see a child crying, try to make it laugh; if a man looks glum, make him smile; if a woman is cross, make her look happy; if a young person is out of sorts, start her singing. Make the cactus blossom.—Rev. E. H. Byington.

Sowing in Tears

The best things seem always to come out of pain and suffering. Many people sow in tears. Life seems hard for them. They work hard, but little c mes from it. They never get away from the pressure of heavy burdens. Sometimes they lose heart and almost give up. But out of all such experiences joy will come in the end if only they continue faithful and true. "They that sow in tears shall reap in joy." The good we do will never be lost. Not a grain of the golden seed we drop into the ground shall perish. "Whatsoever a man soweth, that shall he also reap." The harvest may be long in coming. Not always shall the sowers gather it in this world. But the comfort is that life here is only a half-told story. It ends in this world in an unfinished serial. Not all lives get their full reward in the present time. Things do not right themselves before the end comes. But the story goes on, and in its other half all unfinished things will be finished. All we need to be careful about is that we do our duty, even in tears. —J. R. Miller, D. D.

The Deep That Coucheth Beneath

A town in North Dakota has for several years boasted one of the finest flowing artesian wells in the state. The water comes gushing out at high presure in a stream as large as a man's arm. The water has always been known to be mixed with gas, but not until recently have they discovered a way of separating the gas from the water, so that the streets and residences will be lighted and heated from the same well that furnishes them with water. The great earth beneath is rich with treasures when we bore deep enough to find them. Life is like that. People who live simply on the surface will find, as the years go on, that its verdure will fade and its sweetest hopes wither. But those who dig deep into the purpose of life will find that God's love coucheth beneath, and that they may draw on that without fear of exhausting the abundant supply.—Louis Albert Banks, D. D.

The Late President J. McHenry Jones

(*Continued from Page Three.*)

influence, will keep bright his fame, undimmed by the gloom of his dismal grave. He was great as a race man and as a citizen of this commonwealth; his undisputed leadership of the race in West Virginia and the esteem accorded him by people in every station gave positive proof of the place he held. He was great as an orator; let no one attempt to describe his power of speech; you knew it and I knew it; oh, how often has he unfolded the pinions of his eloquence and with them wide spread has lifted us upward and upward to the rapturous heights where only broad and sweeping wings can soar."

Judge H. C. McWhorter: "On our recent visit to the west at Seattle we took in the convention of the International Epworh League of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Church of Canada. On the third day of the convention, addresses were made by speakers from all the churches represented on the topic, "The Epworth League and the Enthrone" (of Christ). Prof. J. McHenry Jones of Charleston being one of the speakers. This was Prof. Jones, last appearance before a public audience; the hall was crowded to its utmost capacity, and, although he was the last speaker, but one, and the hour was getting late, and the people wearied, he held that vast audience of 6,000 or 8,000 in undivided attention to the close of his magnificent address, which was thought by many to be the best and most eloquent made on that occasion."

OUR YOUNG PEOPLE

How They Were Fed

By Maggie Shaw Fullilove

Two little brown birds sat gazing up
  Into the Autumn sky.
Two sad little hearts sighingly said,
  "Dear Summer, good bye, good bye."

A bright little leaf from a tall oak tree,
  Came fluttering down with a sigh
Saying, as it sought its fence-corner bed,
  "Dear Summer, good bye, good bye."

Alas! When the winter with ice and snow
  Should come what should the birds do?
The two little brown birds who sat gazing up,
  Into the Autumn blue.

Two little children, a wee boy and girl,
  Gazed into the Autumn sky.
Sighed as they shivered in the cold blast,
  "Dear Summer, good bye, good bye."

A little brown acorn came tumbling down,
  Into the fence-corner to die.
Sighed, as was severed its once green crown,
  "Dear Summer, good bye, good bye."

Alas! And what should the little ones do
  When winter should come and the snow?
And how should the poor little children be fed?
  Does any one happen to know?

The two lonely ones with no mother dear
  To tuck them up snugly in bed.
With no one to whisper a soft little prayer,
  For blessings upon each small head.

A little while after when all the world
  Was covered with ice and snow,
Two little brown birds picked up the crumbs
  Under the high window.

For two little children threw bits of bread,
  Down from the window high,
To the dear little shivering, hungry birds,
  Under the cold winter sky.

And two happy faces looked from their place,
  In the cozy home they had found,
Watching the two little happy birds
  Pick the crumbs from the cold wet ground.

At night when the chilly winds howled about,
  The children lay snugly in bed
And down from their cozy place under the roof,
  Two brown birds came daily for bread.

—Tupelo, Miss...

Solomon Wise on Some Things

By J. L. Harbour

Come, boys; just stop your games and your fun and your nonsense of all kinds and let's have a little talk about a variety of things. Only I shall do most of the talking. I have the right if I choose to claim it because I am ever so much older than any of you, and a boy who is anything of a boy is always ready to show respect to old age.

Now there is no getting around the fact that the boys of to-day must be the men of to-morrow, and—no, I'm not going to preach to you! I'm just going to tell you a few facts that it behooves you to know. You'll hear the real preaching when you go to church. What? You don't go to church? Well, now, you'd better. Why, boys, it isn't respectable not to go to church. I'll talk to you about that some time. Just now I want to talk to you about—let me see, what was I going to say to you? Oh, yes! I wanted to ask how many of you are earning money. Hands up! Good for you!

Well, now, and this is quite as much to the purpose How many of you are saving any part of your earnings? Hands up! Not nearly so many hands up this time. I thought it would be that way. We Americans are such spendthrifts. Now, boys, if you are wise you will save at least a small part of your earnings even if you have to do without patent leather shoes, and neckties at a dollar each. A boy can get a very neat tie for a quarter. I don't know that I would want it known generally, but I gave only nineteen cents for my last tie and it looks "real respectable." The habit of spending every cent you earn is a very bad habit to form. Once formed, it is as hard to break as the drink habit. Then it nearly always happens that those who spend all that they earn go a step farther and spend more than they earn. They go into debt, and the boy who forms the habit of debt is bound to have an uncomfortable time of it. From running into debt he is apt to go borrowing, and some one with a long head once said, "Who goes a-borrowing goeth a-sorrowing." That's true. I hope you will never know in your own experience how sadly it is. Then it was Benjamin Franklin who said: "If you know how to spend less than you get, you have the philosopher's stone."

Now, here's another thing I want to speak about before you go racing off to that ball game. I wish that all of you would put the same enthusiasm into your work that you are sure to put into the ball game. I'm not scolding about ball game enthusiasm. I just wish there could be the same enthusiasm about other things—your lessons, for instance. How much more enthusiasm a boy can get up over a ball club than he can over a lawn mower when his father says, "Now, Sammy, that grass simply MUST be cut to-day." Now, what is back of all the great successes of the world? Tremendous enthusiasm. No great thing was ever accomplished without it. A boy should put the same enthusiasm into his work that he puts into his play if he would succeed in life. Don't go at your tasks as if you were going to the stake. There's lots of life in you. You can kick up your heels fast enough and be as alert as anyone when some boys say "Let's go swimming."

The boy who whistles and hums snatches of song while at his work instead of moping and sulking is the boy who is likely to "get there" in this life. I tell you, boys, it takes enthusiasm to bring things to pass in this life, and many of the failures of the world can be traced to a lack of this good quality.

Now, Tommy, why didn't you lift your hat to that lady who bowed and spoke to you on the street just now? You didn't want to "bother" doing it? Of course the lifting of one's hat to a lady is a small matter, but most of the graces and courtesies of lfe are small matters, but all of them are necessary if a boy would take on the habits of a gentleman. Do you offer your seat to ladies on the street cars? No? Well, that is another lack of courtesy one does not like to see in a boy. There is a great deal in having that which we call "good address," which is an other name for good manners. I think that it was Emerson who said "Give a boy address and accomplishments, and you give him the mastery of palaces and fortunes wherever he goes; he has not the trouble of earning or owning them, they solicit him to enter and possess." All this means that good manners are a sort of an open sesame to the good will of other people. You never saw an ill-mannered person who was popular with the better class of people, now did you?

A boy with what the other boys call the "big head" should be rather a sorrowful object for his own contemplation, but the boy who has not a certain amount of self-confidence will never succeed in life. There are too many "I can't" boys in the world. Disagreeable as is the boy who thinks he knows it all, and who believes that he can do almost anything, I do think he is to be preferred to the boy who whines out of everything on the "I can't" theory. Egotism is preferable to a constant undervaluing of one's ability. A boy is untrue to himself when he says "I can't" to everything he is asked to do. Self-reliance is a noble quality, and one may have it without being in the least conceited. In fact, one must have it if one is to go to the front in life. It is a fine thing for a boy to brace up and say "I can" when he is asked to do even a difficult thing. A boy without self-confidence and self-reliance will always be a drifting thing on the sea of life, unable to cast anchor anywhere. It is true that "The weak, the leaning, the dependent, the vacillating—

> Know not, nor ever can, the generous pride
> That glows in him who on himself relies."

There, now, I haven't been so dreadfully preachy, have I? Anyhow, I flatter myself that I have told you some wholesome truths. Ask your parents if I haven't.—*In "The American Boy."*

Privilege

"I don't go out to lunch until after one o'clock," said an assistant in the office, "because that makes my afternoons so much shorter." "Shorter," said another assistant; "why, it is such a privilege to work for Aikin that I want my afternoon to be as long as possible."

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The Late President J. McHenry Jones

(*Continued from Page Three.*)

influence, will keep bright his fame, undimmed by the gloom of his dismal grave. He was great as a race man and as a citizen of this commonwealth; his undisputed leadership of the race in West Virginia and the esteem accorded him by people in every station gave positive proof of the place he held. He was great as an orator; let no one attempt to describe his power of speech; you knew it and I knew it; oh, how often has he unfolded the pinions of his eloquence and with them wide spread has lifted us upward and upward to the rapturous heights where only broad and sweeping wings can soar."

Judge H. C. McWhorter: "On our recent visit to the west at Seattle we took in the convention of the International Epworh League of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Church of Canada. On the third day of the convention, addresses were made by speakers from all the churches represented on the topic, "The Epworth League and the Enthrone" (of Christ). Prof. J. McHenry Jones of Charleston being one of the speakers. This was Prof. Jones, last appearance before a public audience; the hall was crowded to its utmost capacitv. and although he was the last speaker, but one, and the hour was getting late, and the people wearied, he held that vast audience of 6,000 or 8,000 in undivided attention to the close of his magnificent address, which was thought by many to be the best and most eloquent made on that occasion."

OUR YOUNG PEOPLE

How They Were Fed

By Maggie Shaw Fullilove

Two little brown birds sat gazing up
  Into the Autumn sky.
Two sad little hearts sighingly said,
  "Dear Summer, good bye, good bye."

A bright little leaf from a tall oak tree,
  Came fluttering down with a sigh
Saying, as it sought its fence-corner bed,
  "Dear Summer, good bye, good bye."

Alas! When the winter with ice and snow
  Should come what should the birds do?
The two little brown birds who sat gazing up,
  Into the Autumn blue.

Two little children, a wee boy and girl,
  Gazed into the Autumn sky.
Sighed as they shivered in the cold blast,
  "Dear Summer, good bye, good bye."

A little brown acorn came tumbling down,
  Into the fence-corner to die.
Sighed, as was severed its once green crown,
  "Dear Summer, good bye, good bye."

Alas! And what should the little ones do
  When winter should come and the snow?
And how should the poor little children be fed?
  Does any one happen to know?

The two lonely ones with no mother dear
  To tuck them up snugly in bed.
With no one to whisper a soft little prayer,
  For blessings upon each small head.

A little while after when all the world
  Was covered with ice and snow,
Two little brown birds picked up the crumbs
  Under the high window.

For two little children threw bits of bread,
  Down from the window high,
To the dear little shivering, hungry birds,
  Under the cold winter sky.

And two happy faces looked from their place,
  In the cozy home they had found,
Watching the two little happy birds
  Pick the crumbs from the cold wet ground.

At night when the chilly winds howled about,
  The children lay snugly in bed
And down from their cozy place under the roof,
  Two brown birds came daily for bread.

—Tupelo, Miss...

Solomon Wise on Some Things

By J. L. Harbour

Come, boys; just stop your games and your fun and your nonsense of all kinds and let's have a little talk about a variety of things. Only I shall do most of the talking. I have the right if I choose to claim it because I am ever so much older than any of you, and a boy who is anything of a boy is always ready to show respect to old age.

Now there is no getting around the fact that the boys of to-day must be the men of to-morrow, and—no, I'm not going to preach to you! I'm just going to tell you a few facts that it behooves you to know. You'll hear the real preaching when you go to church. What? You don't go to church? Well, now, you'd better. Why, boys, it isn't respectable not to go to church. I'll talk to you about that some time. Just now I want to talk to you about—let me see, what was I going to say to you? Oh, yes! I wanted to ask how many of you are earning money. Hands up! Good for you!

Well, now, and this is quite as much to the purpose How many of you are saving any part of your earnings? Hands up! Not nearly so many hands up this time. I thought it would be that way. We Americans are such spendthrifts. Now, boys, if you are wise you will save at least a small part of your earnings even if you have to do without patent leather shoes, and neckties at a dollar each. A boy can get a very neat tie for a quarter. I don't know that I would want it known generally, but I gave only nineteen cents for my last tie and it looks "real respectable." The habit of spending every cent you earn is a very bad habit to form. Once formed, it is as hard to break as the drink habit. Then it nearly always happens that those who spend all that they earn go a step farther and spend more than they earn. They go into debt, and the boy who forms the habit of debt is bound to have an uncomfortable time of it. From running into debt he is apt to go borrowing, and some one with a long head once said, "Who goes a-borrowing goeth a-sorrowing." That's true, I hope you will never know in your own experience how sadly it is. Then it was Benjamin Franklin who said: "If you know how to spend less than you get, you have the philosopher's stone."

Now, here's another thing I want to speak about before you go racing off to that ball game. I wish that all of you would put the same enthusiasm into your work that you are sure to put into the ball game. I'm not scolding about ball game enthusiasm. I just wish there could be the same enthusiasm about other things—your lessons, for instance. How much more enthusiasm a boy can get up over a ball club than he can over a lawn mower when his father says, "Now, Sammy, that grass simply MUST be cut to-day." Now, what is back of all the great successes of the world? Tremendous enthusiasm. No great thing was ever accomplished without it. A boy should put the same enthusiasm into his work that he puts into his play if he would succeed in life. Don't go at your tasks as if you were going to the stake. There's lots of life in you. You can kick up your heels fast enough and be as alert as anyone when some boys say "Let's go swimming."

The boy who whistles and hums snatches of song while at his work instead of moping and sulking is the boy who is likely to "get there" in this life. I tell you, boys, it takes enthusiasm to bring things to pass in this life, and many of the failures of the world can be traced to a lack of this good quality.

Now, Tommy, why didn't you lift your hat to that lady who bowed and spoke to you on the street just now? You didn't want to "bother" doing it? Of course the lifting of one's hat to a lady is a small matter, but most of the graces and courtesies of lfe are small matters, but all of them are necessary if a boy would take on the habits of a gentleman. Do you offer your seat to ladies on the street cars? No? Well, that is another lack of courtesy one does not like to see in a boy. There is a great deal in having that which we call "good address," which is an other name for good manners. I think that it was Emerson who said "Give a boy address and accomplishments, and you give him the mastery of palaces and fortunes wherever he goes; he has not the trouble of earning or owning them, they solicit him to enter and possess." All this means that good manners are a sort of an open sesame to the good will of other people. You never saw an ill-mannered person who was popular with the better class of people, now did you?

A boy with what the other boys call the "big head" should be rather a sorrowful object for his own contemplation, but the boy who has not a certain amount of self-confidence will never succeed in life. There are too many "I can't" boys in the world. Disagreeable as is the boy who thinks he knows it all, and who believes that he can do almost anything, I do think he is to be preferred to the boy who whines out of everything on the "I can't" theory. Egotism is preferable to a constant undervaluing of one's ability. A boy is untrue to himself when he says "I can't" to everything he is asked to do. Self-reliance is a noble quality, and one may have it without being in the least conceited. In fact, one must have it if one is to go to the front in life. It is a fine thing for a boy to brace up and say "I can" when he is asked to do even a difficult thing. A boy without self-confidence and self-reliance will always be a drifting thing on the sea of life, unable to cast anchor anywhere. It is true that "The weak, the leaning, the dependent, the vacillating—

> Know not, nor ever can, the generous pride
> That glows in him who on himself relies."

There, now, I haven't been so dreadfully preachy, have I? Anyhow, I flatter myself that I have told you some wholesome truths. Ask your parents if I haven't.—*In "The American Boy."*

Privilege

"I don't go out to lunch until after one o'clock," said an assistant in the office, "because that makes my afternoons so much shorter." "Shorter," said another assistant; "why, it is such a privilege to work for Aikin that I want my afternoon to be as long as possible."

If we would but oftener stop to consider the royal privileges Christ's kingdom offers, its glorious opportunities, its wonderful possibilities and its blessed rewards, we could not so often stop to consider the obstructions in that kingdom. There is a vast difference between serving by law and serving by love. Just so there is a vast difference in living by duty or by privilege. And it is no wonder that those working by law and living by a sense of duty have a hard time of it, as subjects of King Jesus. But we know a better way—theway of privilede and love.—*Record of Christian Work.*

Easy to Drift

Easy to drift to the open sea,
  The tides are eager and swift and strong,
And whistling and free are the rushing winds—
  But oh! to get back is hard and long

Easy as told in Arabian tale,
  To free from his jar the evil sprite,
Till he rises like smoke to stupendous size—
  But oh! nevermore can we prison him tight.

Easy as told in an English tale,
  To fashion a Frankenstein, body and soul,
And breathe in his bosom a breath of life—
  But oh! we create when we cannot control.

Easy to drift to the sea of doubt,
  Easy to hurt when we cannot heal,
Easy to ronse when we cannot soothe,
  Easy to speak when we do not feel,
  Easy to show what we ought to conceal,
Easy to think that fancy is fate—
And oh! the wisdom that comes too late.

—Oliver Huckel, D. D.

Do right, and God's recompense to you will be the power to do more right. Give, and God's reward to you will be the spirit of giving more: blessed spirit, for it is the spirit of God himself, whose life is the blessedness of giving. Love, and for love is heaven; love is God within you.—*Frederick W. Robertson.*

PAUL'S STORY OF HIS LIFE

(2 Cor. 11:21-12:10.)

International Sunday School Lesson for November 21, 1909

GOLDEN TEXT: And he hath said unto me, My grace is sufficient for thee, for my power is made perfect in weakness."—(2 Cor. 12:9).

DAILY HOME READINGS

2 Cor. 10:1-12;—Th. 2 Cor. 13;— F. Gal. 1:11-M. 2 Cor. 11:21-33;—Tu. 2 Cor. 12:1-10;—W. 24;—Sat. Gal. 4: 12-18;—Su. Eph. 3: 1-12.

BY THE REV. E. B. BURROUGHS, A. M., D. D.

There are no unanswered prayers. God never fails to hear the cries of those who love Him. He always attends unto the voice of our supplications. True it is that there are times when seemingly our Father in Heaven has disregarded our petitions—has become indifferent to or refused to hear our cries. But it is all in the *seeming*. He who has said, "Call upon me in the day of trouble and I will answer thee," has never failed to redeem His word. What seems indifference, refusal, rebuff, on God's part is simply His way of working out His purposes in and for us. That this truth is attested by the Apostle Paul and so expressed in our Golden Text. For sometimes he had prayed God for the removal of what he regarded as a hindrance to his greater usefulness in God's service. Did God answer his prayer? No and Yes. The "thorn" was not taken away, but "grace" was given him to bear it and what seemed a hindrance was made the means of a greater blessing than could otherwise be his. Thus was Paul's prayer answered by more grace, by new power and blessing in himself and to others.

Every man has his "thorns." They may be of God or of Satan, according as it may be regarded. They bother us, they stand in our way, they hinder our progress. Against their continuance many pray only, however, as it seems, to receive no answer thereto. Let it be remembered. however, that everything is an item, a factor in God's wise, loving scheme for our life, designed, ordered and executed for our good. The "thorn" may remain but His "grace" will be sufficient to make us "perfect in meekness."

Paul never cared to speak much about himself but there were times when he was forced to. Our lesson today is a reply to the malicious representations of his opponents. These consisted of sneers, taunts and insinuations against his character. They questioned his right to claim the authority of an apostle. They said that they were not quite certain that he was a pure blooded Jew. They reproached him for working at his trade at Corinth and yet had received gifts from the churchs at Macedonia. They even questioned his honesty by insinuating that the collections taken from the poor in Jerusalem might be used for other purposes. Thus was he maligned, abused and caricatured. He could not, under the circumstances, do otherwise than reply.

LIGHT ON THE TEXT

22. *Are they Hebrews?* *They* refers to Paul's enemies at Corinth, the false apostles as he terms them. See verses 12-15. He wants to know if they are of purest blood, one of the nation and language. *Are they Israelites?* Sons of Abraham, of the true religion, worshiping the only true and living God. *Are they the seed of Abraham?* Descendants of Abraham unto whom God made promise of great blessings. *So am I.* I am all of these. In Phil. 3:5 he tells us that he was of the tribe of Benjamin and a Pharisee.

23. *Are they ministers of Christ?* Do they preach the gospel and thus seek to bring all men into the kingdom? *I more.* It mattered not that he had not seen Jesus in the flesh as was the boast of his adversaries; who among them had done for His cause what he had done? *In labors more abundantly.* Had labored in larger fields with greater results. *In prisons more abundantly.* In Acts the imprisonments are recorded. *In stripes above* measure. Those inflicted by the heathen as well as those by the Jews. See Acts 16:23. *In deaths often.* Often in danger of his life.

24. *Of the Jews five times.* The beating mentioned in Acts was by the Gentiles. *Forty times save one.* The legal number. Deut. 25:3. The forty stripes were never given according to Jewish regulation.

25. *Thrice was I beaten with rods.* One case is recorded in Acts 16: 22-23. *Once was I stoned.* At Lystera. *Thrice I suffered shipwreck.* The one shipwreck recorded took place later than the date of this letter.

26. *In journeying often.* During which time he suffered many hardships and braved many dangers. *In perils of water.* Rivers. *In perils of robbers.* Every road in Asia Minor was infested with robbers. *Perils from my countrymen.* See Acts 8:23; 14:5; 25:3. *In perils from the Gentiles.* The heathens. See Acts 9:23-29; 17:5-13; 18:12. *In the city.* Jerusalem Phillipi, Corinth, Lystera, Ephesus. *In the wilderness.* The wild regions through which he passed. *Perils in the sea.* From pirates, storms, rocks. *Among false brethren.* Judaying teachers, seekers of self rather than of the Gospel. Gal. 2:4; 2 Cor. 11:13.

27. *In labor.* 1 Thess. 2:9; in watchings. Repeated nights of "sleeplessness" because of pain or anxiety. Acts 16:25; 20:7, 11, 31. *Fosterings.* Through want of necessary food. Acts 6:5. *In cold and nakedness.* Badly clothed. 1 Cor. 4:11.

28. *Besides those things which are without.* All of the above mentioned things, together with others he had not mentioned, he had suffered in order that the work of the Lord might prosper.

12:1. *I must needs glory.* I do not want to, yet you compel me. *Though it is not expedient.* "Paul feels the necessity of saying what he recognizes is not becoming to say." *I know a man in Christ.* Himself. *Fourteen years ago.* The instance is not mentioned elsewhere. *Whether in the body or whether out of the body.* This implies that he was in an ecstatic condition and unconscious of his bodily surroundings.—(Drummond.) *The third heaven.* "The highest heaven where the throne of God is." Deut. 10:14; Ps. 148:4.

3. *Caught up into Paradise.* The abode of the just. "Men are taken up into the high places of the earth, shown things that eye hath not seen, told things that ear hath not heard; taken up men and then let down angels of power and deliverance. Molders of men, shapers of events, generals of history."—(Parkhurst.)

4. *Heard unspeakable words which it is not lawful for a man to utter.* The Jews thought the Divine Name too sacred to utter, they therefore substituted for it the Hebrew word Lord. Paul here means that the revelation he had was too sacred for utterance.

5. *Such an one.* The one unto whom the revelation had been hgiven, *i. e.,* himself.

6. *I shall not be foolish.* "He could boast of the wonderful revelations granted him and he would only be speaking the truth, and therefore would not be talking foolishly." *Lest any man.* Lest his enemies might speak meanly of him, or his friends should think too highly of him.

7. *A thorn in the flesh.* A common oriental expression for a constant affliction of any sort. Just what it was we do not know.

8. *I besought the Lord thrice, that it might depart from me.* Prayed Christ often for its removal.

9. This verse which is our Golden Text gives us Christ's answer to Paul's prayer.

10. *When I am weak, then am I strong.* "This was the consolation which the apostle enjoyed. The knowledge of his own weakness made him the more dependent on divine help, and therein, after all, lay his greatest strength."—(Meyer.)

Charleston, South Carolina.

BRINGING IN THE GUESTS

(Personal Evangelism Rally Day)

The Epworth League Devotional Meeting Topic for November 21, 1909

(Luke 14. 16-24; 1 Cor. 9. 19-23)

BY JOSEPH L. WALKER

THE THEME AND THE SCRIPTURE

Luke 14. 16-24. The main teaching of this parable is that some whom we would naturally expect to find in the kingdom of God may lose their heritage through indifference.

Jesus is the guest of a Pharisee at dinner. He notices how some choose the chief seats, and urges on them the wisdom of humility. One of the company remarks, with unctuous self-complacency, "Blessed is he that shall eat bread in the kingdom of God." Jesus replies with this parable of the great supper. He evidently had the Jews in mind, and meant his words to be a warning to the self-satisfied company.

For our theme of Personal Evangelism, note:

The feast itself. Christianity is a feast, and all are invited. The spirit of the world is self-righteous, but salvation is "the free gift of God." "We are saved not by the love we feel but by the love we trust." Here is how Henry Ward Beecher says the revelation of God's love came to him: "When at last it pleased God to reveal to me his infinite, universal love to mankind . . . and I felt because I was weak I could come to him; because I did not know how, and if I did I had not the strength to do the things that were right—that was the invitation which he gave to me out of my conscious weakness and want. . . . All the old troubles gone, and light breaking in on my mind. I cried, 'I have found my God, I have found my God.'"

The invitation is urgent. "Constrain them to come in, that my house may be filled." Bengel said: "Grace, like nature, abhors a vacuum." The personal worker's message is, "Come, for all things are now ready." But he must be a partaker of the grace he commends before he can truly say "Come."

The most trivial reasons are given for failure to accept the invitation. Note that the excuses in the parable relate to things perfectly right in themselves. They are the interests of business and society. How like our modern world. These interests are now supreme in the lives of multitudes. In their preoccupations with their own little affairs their sin of neglect and unbelief puts them as really outside the kingdom as if their lives were vicious.

But the cause of God moves on, for while some refuse, others accept. The feast must be furnished with guests. Paul said to the Jews of Antioch: "Seeing ye thrust it (the word of God) from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles."

1 Cor. 9. 19-23. Paul here sets before us his own evangelistic spirit and ideal. His words are a commentary on the command in the parable, "Constrain them to come in." Note his love, wisdom, tact, perseverance. Compare 1 Cor. 10.32. He wrote later to this same church: "I will most gladly spend and be spent for our souls."

To the Jews I became as a Jew . . . To them that are without law as without law. He did not needlessly run counter to their prejudices. Look up some of the illustrations of this wise method of Paul's: Acts 16. 3; 18. 18; 21. 26.

To the weak I became weak. Compare 1 Cor. 8. 13; Rom. 14. 13; 15. 1-3. The bearing of these teachings is plain. We are to seek to win people to Christ through sincere love for them. There is danger of professionalism and mere mechanics here, and that is fatal to influence. The desire for members is legitimate, but we must be very careful not to fall into the habit of thinking of those we seek as grist for the mill. The church and League exist to serve, not to be served. Better disband them if they are kept going for their own sake. Let our motto be "We preach not ourselves, but Christ Jesus as Lord, and we ourselves as your servants for Jesus' sake."

THE MEANING OF THE THEME.

The supremely important work for the Christian and the church is to win people to Christ. Christian service includes every good word and work, but our chief, all-comprehensive aim is the making of Christian lives.

It is well to follow the lines of least resistance and try to win the easiest first, but sometimes those whom we think hardest to reach will respond most quickly.

Prayer is indispensable. We must be intercessors. Prayer puts fire in the heart, gives courage and tact and overcomes indifference.—From "Notes on the Epworth League Devotional Meeting Topic."

Educational

Philander Smith College

The Thirty-third opening of Philander Smith College, Little Rock, Ark., was all that could be expected.

Many of the old and a vast number of new students were on hand. The institution enjoys the distinction of having one of the best and strongest faculties in its history, and President J. M. Cox is full of hope for the success of the present year.

The demand for Catalogues is unusual and the indications are that more states than ever will be represented this year in Philander. A very significant fact is that students come from every county in Arkansas, where Negroes live. Miss Boss, one of the teachers, brought to the College, as a result of her work during her vacation, many valuable books for the library and money for the benefit of the same.

Adeline Smith Home, a part of the College, Superintended by Mrs. H. M. Nasmyth, has been extensively repaired and beautified and Mrs. Nasmyth should be congratulated for the great and sacrificing efforts put forth to make the Home what it is. Good news from headquarters has come relative to the completion of the Boy's New Dormitory. Many of the Conference brethren witnessed the opening and spoke very encouraging words. Among the speakers were Drs. C. M. Hollet and J. F. Valleau, of the Arkansas Conference, and Dr. W. S. Sherrill and G. N. Johnson of the Little Rock Conference, and Miss Boss and Mrs. H. M. Nasmyth. Dr. Cox, the President, feels cheerful in the beginning of this year's work and expects a larger enrollment than ever before and plans to make this the best year in the history of the College.—J. L. Wilson.

Dr. J. A. Kumler on Education

Dr. J. A. Kumler, A. M., D. D., President of Walden University at Nashville, lectured on a recent Sunday evening to a large audience at the Methodist Episcopal Church, South, in Nashville, Tenn. Dr. Kumler stands in the front rank of educators and his opinions have great weight.

Besides giving an interesting history of the school and its remarkable progress, Dr. Kumler said: "We believe that the Negro is here to stay, that it would be impracticable to build ships enough to transport them all to Africa. The white man would not allow it to be done, because he is the best help the South has ever had. In his education he is either a Methodist or a Baptist, and it is a remarkable fact that nine-tenths of those who come to our school are converted before they come. We have more students at industrial work than any school of its kind in the United States.

"The hand needs no more training than the mind. The Negro will need the white man for years to come and the white man needs him. Whenever he raises his hand against the white man, he is done. He must learn that the white man is his friend."

Dr. Kumler cited an interesting incident in connection with his work, where one of his teachers resigned to accept a more lucrative position in a Northern school. After working for a time he wrote that he was longing to return to Walden, where he could see the results of his work, that where he was employed, he was teaching the sons of rich parents. The students smoked, drank, played cards, etc., while no such things were carried on at Walden.

It was clearly illustrated by Anglo-Saxon slavery that no such institutions could keep a race from rising. "Wisdom and knowledge is life and power of a nation. The tire on the ground today will be on top tomorrow. One who will rise must first press the ground."

Dr. Kumler believes in educating all races and all classes. "The nurse must be educated to speak the English language correctly that she may teach the children to speak it," was one of his many illustrations.

While most of the graduates from this school find work among their people at home, others are in China, Japan, the Philippines, Philippine Army, West Indies, British America, Alaska, Mexico, Panama, Brazil, and Africa. "Nine-tenths of all of them are in the professions for which they have fitted themselves." All students are urged to keep out of politics.

A contribution of $38.95 was taken and a considerable sum subscribed.—J. H. Ellis.

Minister Lyon Visits Tuskegee

Hon. Ernest Lyon, American Minister Resident and Consul-General to the Liberian Republic, reached uskegee Institute last Saturday morning and remained until Wednesday morning of this week. During his stay here, Mr. Lyon was the genial guest of honor at a number of entertainments which were given in his honor.

He was present at the first meeting held by The Twentieth Century Club, for the school year of 1909 and 1910, on Saturday evening, October 24th, at the residence of Dr. J. A. Kenney. There was a full attendance of members. Tht paper of the evening was furnished by Mr. Scott, who spoke somewhat in detail of his experiences and observations as a member of the late American Commission to the Republic of Liberia. Minister Lyon, who was also present, spoke of the services rendered Liberia by Principal Washington and of the general reception given the American Commission during its visit to the little Negro Republic. At the present time, he said: "There is the greatest enthusiasm and hopefulness among the Liberians as to the future, provided they receive the support from the United States that they have now come to expect."

On Sunday evening Minister Lyon spoke to the teachers, families. and student body as a whole, following Principal Washington's Sunday evening In jntroducing him, Principal Washington said:

"We have been favored by visits from a good many distinguished persons, some of them in private life and some in public life, but this is the first time in the history of the school that we have ever heen favored with a visit from a Minister to a foreign country of our own race. I am sure that you join with me in welcoming to this institution, in his official capacity and in his private capacity as a iiiiii etaon shrdlu cmfwyp vbgkqj etaon shrdluuuuu citizen, Hon. Ernesct Lyon, United States Minister to the Republic of Liberia. History, I think, will show, if it has not already manifested it, that if Liheria is saved as an independent republic, and I believe that it will be, it will owe more to Mr. Ernest Lyon, our Minister, for its salvation than to any other single individulay.

"Most of the American Ministers representing this country in Liberia have gone there and reamined probably on account of the wage. the salary they have received, and have performed in a way their official duty, but from the very beginning up to the present, Mr. Lyon has taken a deep interest. a vital interest, in all that concerns that country and it was through his initiative, through his indomitable worth that we had in this country some few months ago the Liberian Envoys. Their visit resulted in arousing the interest of the people of this country in the present and future condition of Liberia. They would never have come here except for Mr. Lyon's good offices in behalf of the Republic.

"As a result of the visit of the Envoys to this country, the American Government sent to Liberia a Commission, of whom our Mr. Scott was one, and it was largely through Mr. Lyon's helofulness that this Commission was able to accomplish in so short a time the work it was sent there to accomplish, and I believe that the report which the Commission has made to this Government. together with the strong influence and help of Minister Lyon. is going to result in saving Liberia as an independent Negro Republic. We have great pleasure in bidding him welcome to Tuskegee and I am sure you will gladly listen all that he has to say."

Mr. Lyon was attentively listened to. He spoke of the habits. traditions, customs. etc.. of the people in the most interesting way and at the end of his talk. despite the fact that it was Sunday evening, was loudly applauded.

On Monday evening, Minister Lyon was the guest of honor at a reception given by Mr. Scott at his residence, where he met the officers of the institution. The house was especially decorated for the occasion with red, white and blue electric bulbs and with the Liberian and American flags intertwined. The same patriotic colors were used in the table scheme. An elaborate menu was served.

Mr. Scott before beginning the toasts which followed, proposed the health of the President of the United States, the President of the Liberian Republic, and that of Bishop I. B. Scott of the Methodist Episcopal Church, who it had been expected would accompany Minister Lyon to Tuskegee, but who was deflected by engagements arranged for by the Diamond Jubilee Commission of his Church.

The toasts were as follows:

Our Teachers: What are they giving us?—J. R E. Lee, Director Academic Department.

The American Dollar: How the Negro Gets it and How he Lets it Go.—Warren Logan, Treasurer.

The God of the Machine: Will he Solve our Problem?—R. R. Taylor, Director of Mechanical Industries.

Our Physicians: May we need them Less.—Dr. John A Kenney, Resident Physician.

Our Future: Where it It?—Rev. John W. Whittaker, Chaplain.

Ernest Lyon: The Man from "Home."—Dr. Booker T. Washington, Principal.

Liberia: May She Live.—Dr. Ernest Lyon, American Minister Resident and Consul-General to the Liberian Republic.

The front of the menu card was adorned with a snap shot photograph of Minister Lyon, Bishop Scott, and Mr. Scott, taken during the visit of the latter to Liberia with the American Commission in May.

On Tuesday afternoon at 4:30 o'clock in the spacious reception rooms of Dorothy Hall, Minister Lyon met the teachers, the families, and the young men and women of the Senior and A Middle Classes. He spoke at some length and was cordially received.

In the evening he was present in the dining hall, at which time prizes were awarded to three young women for the best decorated tables in the Table Decoration Contest of the Cooking Division.

At six-thirty o'clock, Tuesday evening a formal banquet at Principal Washington's house was tendered Minister Lyon. All of the officers of the school, business men from the town of Tuskegee, and in addition representatives from the academic, agricultural and mechanical departments were present. The table had been beautifully decorated with flowers of which there is quite a profusion at Tuskegee at this time.

Following this, toasts were responded to by Mr. Logan, Dr. Park, Dr. Owens, Principal Washington, Mr. E. L. Blackshear, of the Prairie View State Normal School, who happened to reach Tuskegee Institute while the banquet was in progress, and Minister Lyon himself.

The whole function was splendidly arranged and splendidly carried out. An orchestra of young men played during the course of the evening and added much to the pleasure of the occasion.

Wesleyan University

The academic year just opening at Wesleyan University gives promise of being the brightest in its history thus far. The returns from registration show an increase of about twenty-five per cent. in the number of students over last year, while so many Eastern Colleges show a falling off in attendance. The entering class, the largest in the history of the college, numbers one hundred and twenty-five men. North College and Observatory Hall, the men's dormitories are full, and since no women are entering, Webb Hall has been requisitioned and thrown open to men, under the name of East Hall.

With the coming of Dr. William Arnold Shanklin to the presidency several innovations have gone into effect. College Vespers replace the regular chapel exercises on Sunday. The service is becoming popular with both faculty and the student body, since it affords opportunity to hear many of the most prominent preachers of the vicinity.

Plans for the inauguration of Dr. Shanklin are rapidly nearing completion. The date set for the installation ceremony is November 12. Among the prominent speakers are: Pres. M. Woolsey Stryker of Hamilton College; Pres. A. W. Harris of Northwestern University; Hon. Elihu Root, United States Senator from New York, and President William Howard Taft.

Southwestern Christian Advocate

631 BARONNE STREET.

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

The full list of the Spring Conferences is as follows:

Upper Mississippi, Kosciusko, Miss., Jan. 5, Bishop Anderson.

Mississippi, Canton, Miss., Jan. 19, Bishop Neely.

South Florida Mission, Orlando, Fla., Jan. 20, Bishop Berry.

Louisiana, New Orleans, Jan. 26, Bishop Neely.

Florida, Ocala, Fla., Jan. 27, Bishop Berry.

Little Rock, Van Buren, Ark., Feb. 2, Bishop Smith.

Delaware, Philadelphia, Pa., March 17, Bishop Anderson.

Washington, Pittsburg, Pa., March 23, Bishop Warren.

Lincoln, Topeka, Kas., March 24, Bishop McDowell.

Lexington, Maysville, Ky., March 30, Bishop Cranston.

Central Missouri, Kansas City, Kas., April, 6 Bishop Spellmeyer.

UNITED STATES MINISTER LYON

Dr. Ernest Lyon as Minister Resident and Consul General to the Republic of Liberia has not only proven himself to be a diplomat but a Christian stateman as well. His reports to the State Department during his term of service in Liberia have been valuable in stating the conditions in this West Coast Republic. But more, by the strength of his personality Minister Lyon has warmed the Liberians to an appreciation of the fairness of this country to the weaker nations. During the years that Dr. Lyon lived there the Republic of Liberia was threatened of its very existence. And it is said if Liberia remains a stable government the credit largely will be due to Dr. Lyon.

Mr. Edgar Allen Forbes in writing to *World's Work* concerning Dr. Lyon in his relation to the Liberian Republic says:

"The recognized head, as well as the official head, of all the Americans in Liberia is Dr. Ernest Lyon, the Minister-Resident and Consul-General. As a rule, American diplomatic and consular officers occupy a very small place in the political and social life of African cities, but in Monrovia the representative of the United States is the big man among the legations. His residence is in the most conspicuous location; he is the only foreign representative above consular rank—but he is the American Minister, which is the main thing. Himself a colored man of ripe experience and wide culture, and an official of strict rectitude, the leaders of the Liberian Government have long leaned upon him as a friend in hours of perplexity, and he has shared their confidence to a greater degree than any other foreigner in the republic. He knows nearly everybody of prominence in the entire country and has traveled through the interior more widely than the President himself. Everybody knows him and nearly everybody like him. Through all the years of his service, he has retained his energetic and systematic habits of work and he has kept the State Department regularly informed of every event in the recent history of Liberia as it unfolded. He fills a difficult post—one where life is lonely and health uncertain. Within the last year he was called upon to pay the toll of African service in the loss of his accomplished wife, and the West Coast fever is as frequent a visitor in his home as is the grippe in America. If the visit of the American Commissioners results in preserving Liberia's independence, much of the credit belongs to Dr. Lyon. President Barclay apparently recognizes this national obligation when he conferred upon him recently the Order of African Redemption. But the visit of an American Commission, rather than the decoration, is the consummation of Dr. Lyon's long service. It has been his privilege to watch the development, step by step, of a series of international events that led up to the gravest crisis in the modern history of the republic, and it was his pleasure to share in the general joy that the coming of the American Commissioners brought to Monrovia."

Of General Interest

CHARITY'S IMPETUS

The largest single donation of its kind ever made was that provided for in the will of one John Steward Kennedy, who died recently in New York and bequeathed to various religious, educational and charitable institutions twenty-five million dollars. The heaviest beneficiaries of his fortune are Presbyterian institutions. He was an active member of the Presbyterian church. All of Mr. Kennedy's employes also were given from five hundred to two thousand dollars each. Although his name was not floating on the breeze because of his good deeds and charitable acts, he nevertheless did them. Mr. Kennedy was a man of the quiet life order; and while he was a decided philanthropist, he always chose to keep out of the blare of the trumpets. His life was closely identified with financial circles as well greatly felt in all great benevolent work.

TAKAHIRA'S SUCCESSOR

News announcing the appointment of Baron Yasuya Uchida, ambassador to the United States from Japan, to succeed ex-Minister Takahira was received at the State Department Saturday, November 6. It will be remembered that Baron Takahira was recalled because the Japanese government was somewhat displeased with his compromising attitude towards the United States in matters affecting the two governments. Baron Uchida has for some considerable number of years been identified with the Diplomatic Corps of Japan serving many high positions. He was an attache of the Embassy at Washington in 1887 after which he filled the position of secretary of the Legation in London. He was later transferred to Pekin to serve a similar office from 1895 to 1897. He was made Minister of Foreign Affairs in 1900 and in 1901 went back to Pekin as ambassador in which capacity he acted until 1906. In February of the following year he was appointed ambassador to Vienna. The Baron's wife was educated in Vassar College, New York.

THE CLOSING POLAR SCENES

Now that the National Geographical Society has examined and passed favorably on the records of Commander Peary he is clothed with the peculiarly distinguished honor of being the first and only man who has proven to scientific authorities that he reached the North Pole. For his achievements a gold medal has been awarded him. The Society took caution, however, not to close the door of opportunity against any other man who may be able to prove that he at any time got to the pole. A committee has been appointed by the board of managers of the Geographical Society to pass on whether the North Pole was discovered prior to April, 1909; meaning, of course, by Dr. Cook. The committee is composed of J. Howard Gore, former mathematics professor at George Washington University; Rear Admiral John E. Pillsbury and Dr. C. W. Willard Hayes, of the Geological Survey. This new committee was appointed in the effort to deal fairly by Dr. Cook. The Copenhagen Scientific authorities refused to allow any outsiders to be present during their examination of Dr. Cook's records.

THE ASSASSIN'S WORK

As a result of the assassin's bullet Prince Ito, Japan's leading man of counsel lies cold in death, while three of the members of his escort are more or less seriously wounded. The fatal and disastrous occurrence took place October 26, at Harbin, Manchuria, where Prince Ito had gone on matters of much import, not alone to Japan and Korea but to the civilized nations of earth. The purport of his visit was a conference with the Russian Minister of Finance. He had no more than alighted from his train when the Korean assassin emerging from the dense crowd began firing. Several shots were fired three taking effect. The Prince lived only twenty minutes after he was shot. Prince Ito on the eve of his departure made mention of the fact that he was going against his own initiative but with the approval of the Emperor, and that he hoped to secure a better understanding with China and assure were amicable to China and friendly to the whole world. The assassin gave as a pretex for his dastardly crime that Prince Ito had caused to be put to death several of his friends during the time he was Resident General in Korea.

ALL RECORDS SMASHED

On October 23, the United States battleship Delaware, in a speed test, shattered all previous records made by battleships of the dreadnaught type, attaining a maximum speed of 21.08 knots an hour and developing a force of between 28 and 30 horse-power. But no sooner has this remarkable attainment been recorded than comes the news of the still more brilliant record of the sister battleship the North Dakota, which, in her trial performance reaches the unusually high rate of 22.25 knots an hour and evolves a 35.15 horse-power. The North Dakota built by the Fore River Ship Building Company is the first American battleship of the first-class to have turbine engines installed. The Delaware has reciprocating engines. The North Dakota in her subsequent tests for water and fuel consumption proved entirely satisfactory in every particular. The battleship will be returned to the Fore yards to receive the finishing touches before being turned over to the Government. Captain Edward G. Evans with a crew of four hundred men was in charge of the North Dakota during her remarkable tests. She now takes the rank of the fastest dreadnaught afloat.

INEFFECTIVE TREATIES

According to information lately come to light there now exist some forty or fifty treaties ratified by the United States Government but which are still ineffective for the reason that other contracting nations have delayed in their ratification. Among these ineffectual treaties which await the sanction of the other contracting countries are found:

Brazil—Treaty providing for an amicable settlement of pecuniary claims, ratified by President Roosevelt on March 13, 1907; treaty fixing the status of naturalized citizens of either nation on resuming resdence in he country of origin, ratified by President Roosevelt on Jan. 16, 1908: treaty providing for codes of international law, ratified by President Roosevelt on Feb. 8, 1908; general arbitration treaty, ratified by President Roosevelt on March 1, 1909.

Netherlands—Eleven treaties carrying out the regulations of warfare and measures for a pacific settlement of international disputes adopted by the last Hague peace conference; all ratified by President Roosevelt on Feb, 23, 1909.

Nicaragua—Treaty fixing the status of naturalized citizens, ratified by President Roosevelt on March 1, 1909.

Paraguay—Treaty for the arbitration of international disputes, ratified by the senate on July 30, 1909.

Argentina—Arbitration treaty, ratified by President Roosevelt on March 1, 1909.

Ecuador, Bolivia, Haiti, Uruguay, and Chile—Arbitration treaties, ratified by President Roosevelt on March 1, 1909.

Honduras—Treaty for the mutual extradition of criminals, ratified by President Roosevelt on March 1, 1909.

IN PREPARATION

The edict of the Empress Dowager of China issued a year ago last August, to the effect that the Chinese should be permitted to become a self-governing people is gradually coming to a realization. All through the Empire advantages for acquiring the prerequisites to the qualification of representative government are set up and the natives of the celestial kingdom are anxiously preparing themselves for the new duties which are soon to devolve upon them. Debating societies and night schools have been instituted where the Celestials flock to get instructions in the essential features of Western civilization. In some parts of China—for instance—on the Yang-se-Kiang River, or in the Nanking-Satrapy, lecturers have been appointed whose business it is to go about and give talks on Constitutional government. In the debating clubs the people discuss what they shall do when allowed to vote. The plan of the New Constitutional program extending over a period of nine years is well formed and is calculated to produce a substantial system of government. Each year of the program has its distinctive features all leading gradually to the consummation of a broad and unique form of self-government. By the system of compulsory education which is planned it is estimated that by the close of the nine years, when the first members of the parliament shall be elected, the literacy will be in the proportion of about one to every twenty. Schools are being established with increasing rapidity throughout the empire while thousands upon thousands of Chinese are going

abroad to receive training for the new order of things. There are now as many as five thousand Chinese studying in Japan while in our own country will soon be found in the neighborhood of a thousand.

People of Interest

The eyes of the people throughout the country were turned to the city election in Cleveland, Ohio this fall. For nine years Tom L. Johnson, democrat, has been mayor of Cleveland. His "three cent" street car theory has given bim a national reputation. He was four times elected mayor of Cleveland and was up for a fifth term. The Republicans nominated Herman C. Baehr, the present county recorder, and a strong city ticket. According to the new law, all nominations were made at primary elections. In Cleveland there are thirty-two councilmen, six of whom are councilmen-at-large, representing the entire city. At the primaries there were thirty candidates for the six places, Thomas W. Fleming came out fourth. He



HON. T. W. FLEMING,

was elected Tuesday, November second, by a large plurality. Mr. Fleming will be the first Negro to ever have a seat in the Cleveland city council, and the first in the state of Ohio elected councilman-at-large.

Thomas W. Fleming was born in Pennsylvania. He came to Cleveland about seventeen years ago. He is thirty-five years old. He is an attorney-at-law, graduating from the Cleveland Law School, Baldwin University, in 1906. Mr. Fleming is vice president and treasurer of the Journal Publishing Company, publishers of the Cleveland Journal. He has taken an active part in politics for a decade. Twice he was appointed a member of the Republican State Executive Committee. Last year he was an alternate to the National Republican Convention in Chicago. He will no doubt make a good councilman.

Major John R. Lynch, upon his retirement becomes Lieutenant-Colonel.

Bishop I. B. Scott addressed the faculty and students of Gilbert Academy, Baldwin, on November the third.

Bishop Mallalieu is said to be making a great hit with his lecture on "Personal Sunday School Evangelism."

Mrs. Bristol, wife of Bishop Bristol, is making effective addresses in the interest of the work in South America.

The Revs. Ellis Smith, of Patterson; E. C. Goins and H. Butler, of Jeanerette, visited this office last week. They are delighted with the Southwestern's new home.

Dr. Frank M. North's theme at the celebration of Founders' Day at Drew Theological Seminary, October the twentieth, was "The City and the Kingdom."

The Rev. W. H. Dean, pastor of Jackson Street Methodist Episcopal Church, Lynchburg, Virginia, in his new membership rally, held on a recent Sunday, raised $504.

Mrs. Sarah E. Hill, wife of the Rev. I. R. Hill, District Superintendent of the Bristol District of the East Tennessee Conference, died in Bristol, Virginia, November the third.

For the first time in the history of Wiley University the majority of the students are above the grades. One hundred students are pursuing degree courses of study. This is a fine showing.

The Rev. E. O. Troupe, a student in Gammon Theological Seminary, son of the Rev. S. D. Troupe, passed away on October 28th, at his father's home in Oxford, Mississippi.

Bishop W. B. Derrick, of the African Methodist Episcopal Church, and Mrs. C. E. Jones were married at the Episcopal residence in New York City, Wednesday, November the fourth.

Miss Eloise Marshall, Miss Anita Simoneaux and Miss Edna Pullen passed, recently, the examination for teachers in the public schools of New Orleans, which is said to have been the most rigid in years.

The Rev. C. D. C. Bryan, one of the veterans of the Louisiana Conference, spent a few days in the city recently. A number of cash subscriptions, sent in recently, attest his interest in the SOUTHWESTERN.

Bishop W. A. Quayle lectured Monday evening, October 18th, to a very appreciative audience in Union Memorial Church, St. Louis, Mo., on "Shylock and David." The Rev. B. F. Abbott pastor of Union Memorial.

Matt Henson is greatly in demand as a lecturer, since his return, with Commander Peary, from the North Pole. Mr. Henson has appeared, recently, at the Horticultural Hall, Philadelphia and at the Hippodrome Theatre, New York City.

General Booth, head of the Salvation Army, has resumed his activities, appearing last week for the first time since he underwent an operation in London. He has lost the use of one eye, and the other is impaired, yet his doctor has told him that it may last for five years.

The Baltimore American, a daily paper, gave a column October 9th for the powerful appeal of Dr. I. L. Thomas to reason and conscience against the proposed amendment to disfranchise the Negro in the State of Maryland. Letters of congratulation have been sent Dr. Thomas all over the State of Maryland.

Dr. S. F. B. Peace, of the Greensboro District, North Carolina Conference, shows considerable enterprise in the booklet which he has recently gotten out as a guide for the District work for the entire year. Besides giving the rounds for the entire Annual Conference year, he writes a pithy and interesting letter to the laymen upon his District.

Bishop I. B. Scott spent a few days in the city last week, addressing an enthusiastic audience on Thursday night in Union Methodist Episcopal Church. Altho the notice was short quite a number of our people turned out, including members and representatives of the various denominations. The Bishop is popular among the people in New Orleans where he has a number of warm friends.

Bishop I. B. Scott, and the Hon. Ernest Lyon, United States Minister to Liberia, are to be the guests at a complimentary banquet in Washington City some time this month. It is the intention of the promoters to make this an affair of national scope—"an expression of National and racial interest in the future of Liberia." It is the plan to bring together representative men from all parts of the country.

The Rev. J. M. Harris, pastor of the Methodist Episcopal Church at Mexico, Mo., was recently upon examination and recommendations registered for the degree Doctor of Sacred Theology in the Post Graduate Department of Theology in the Temple University, Philadelphia, Pa. The University has a faculty of over two hundred, and a student body of three thousand. Rev. Dr. Russell H. Conwell is President. Dr. Harris was graduated from Gammon in 1900 and has since done special work in Eastern Universities. He is one of the rising young men of the Central Missouri Conference.

Dr. I. H. Fulton, of the Florence District, South Carolina Conference, has the unstinted thanks of the SOUTHWESTERN CHRISTIAN ADVOCATE for the splendid way he has been standing by the paper during the last three months. Beginning with the last week in August Doctor Fulton has been sending substantial lists weekly so that his total subscription list to date in one hundred and fifty-two. All of these are yearly subscriptions, except in the case of two or three. Doctor Fulton's success is notable and places us under obligation to him for the loyalty and interest in the paper, which he has shown heretofore as well. In the meantime he has set a splendid example for the District Superintendents, not only of his own Conference, but throughout the South. If the brethren were to take hold of this matter there would be no doubt as to the success of the SOUTHWESTERN.

News Paragraphs

The next National Convention of the Woman's Christian Temperance Union will be held in Baltimore, Maryland.

At Quindaro, Kansas, where the Western University is located, has been established a Pos-Office, with Mr. W. W. Fisher, Kansas' first Negro postmaster, in charge.

Andrew Carnegie's offer of 450 acres of mountain land at Cresson, Pa., on the top of the Alleghenies for a state sanitarium for the treatment of tuberculosis has been accepted.

The Historical Geographical Society desires Commander Peary in his report to be more full and specific. The examination of data thus far does not show an advance beyond Etah.

A preacher of the Atlanta Conference (now holding a good appointment), would like to supply a church or churches in Florida during winter months. Address, Box 14, Route 2, Porterdale, Ga.

The President of Guatemala has directed a bronze bust of Robert Fulton, the distinguished American, be placed in Estrada Cabera Park in Guatemala City in recognition of Fulton's genius.

Boston, it is said, is to have in the near future, a $1,000,000 college for the education of women and girls of the middle and poorer classes who will be taught in house work, sewing, trades or business.

The half way mark had been reached in the job of excavation at the Panama Canal at the close of September. At that time 87,172,058 cubic yards, or about one-half of the total excavation, had been removed.

Centennial Methodist Episcopal Church, Baltimore, Md., Dr. D. W. Shaw, pastor, is planning large things for the celebration of its one hundred and thirty-sixth anniversary, which begins Sunday, November the fourteenth.

The first woman to hold position as executive of a state department is Miss Kate Barnard, who is state commissioner of charities and correction in Oklahoma, the manner and term of election being the same as that of the Governor.

A party of five Alaskans has been organized, and will start about the 15th of this month to climb Mount McKinley. All members of this party are familiar with Mount McKinley, and the purpose is to ascertain whether Doctor Cook reached its summit.

By the will of the late Miss Caroline Phelps-Stokes, who died in California April 26, Tuskegee Normal and Industrial School at Tuskegee, Alabama; Calhoun Colored School, at Calhoun, Alabama, and Hampton Normal and Industrial Institute at Hampton, Virginia, are to receive $10,000 each.

Our telephone systems are being studied by the Chief Engineer of the British Post-Office Department, Major Walter O'Meara. The entire telephone system of Great Britain is to be in charge of the British governement in 1911, which will be operated as is the telegraph system, by the Post-Office Department.

The eminent statistican of France, Dr. Jacques Bertillion proposes a heavy increase of taxation on families in which there are two children or less. The situation seems critical. Statistics show that in France for the past six months the excess of deaths over births is 28,205. The excess of deaths over births for 1908 was 10,508.

The Training School for Negro Women and Girls, at Lincoln Heights, Washington, D. C., established under the auspices of the Woman's National Baptist Convention, is now open. This institution has two acres of land, upon which are two buildings erected for class and dormitory purposes. Miss Nannie Burroughs is the president.

The Langston Negro College of Oklahoma, will have soon an additional one hundred and sixty acres of land, which will give it two hundred and fifty acres. Ninety thousand dollars was appropriated for this school by the first legislature of the new State. It is the purpose of the local board to make agricultural the strongest department of the college.

The Laymen's Missionary Movement Convention (the first of the Southern series) held at Richmond, Va., October 23126; in St. Paul's Episcopal Church, where Jefferson Davis and General Robert E. Lee held pews, was attended by 979 delegates. To promote the movement the laymen have offered [illegible] days of service during the year and [illegible] voted to increase the foreign missionary [illegible] from $30,000 to $60,000. According to report, the Richmond churches subscribed [illegible]

Southwestern Day Subscription Campaign.

Southwestern Rallying Time Has Come.

3000 CASH SUBSCRIBERS 3000

These November Days are GOOD Days for pushing SOUTHWESTERN CLAIMS. One week's house-to-house canvass will do the work. Try it. Begin now.

Southwestern Days

ATLANTA CONFERENCE.

Pastor.	Charge.	Date.
Thomas H. B. Walker	Mt. Pleasant	Nov. 14
A. J. Booth	Marietta	Nov 28
J. A. Richie	Gainsville	Nov 28
N. J. Crolley	Grantville	Dec 5
N. J. Crolley	Grantville	Dec 5

ARKANSAS CONFERENCE.

J. W. Williams	Clarenden	Nov 21

CENTRAL ALABAMA CONFERENCE

F. E. Wynn	Attalla,	Oct 24, Nov. 21
A. G. Glenn	Mobile	Nov. 28

CENTRAL MISSOURI CONFERENCE.

W. H. Wheeler	Fayette,	Nov. 27
Thos. D. Davis	Odessa	Nov. 28
M. L. MacKay	Foristell,	Dec. 5

LEXINGTON CONFERENCE.

J. W. Irvin	Brown's Ill.,	Nov 21

LITTLE ROCK CONFERENCE

J. A. Swift	Lonoke	Nov 14
S. M. McDonald	Hot Springs	Nov. 21
A. S. Millor	Sweet Home	Nov 21
A. W. Piggle	Conway	Nov 28

LOUISIANA CONFERENCE

Pastor.	Charge.	Date.
N. R. Randolph	Pleasant Hill	Nov. 14
J. D. Banks	Briggs Chapel	Nov 14
T. A. Hampton	Wiley Circuit	Nov 21
H. Daniels	Wesley Chapel Circuit	Nov. 21
Jno. H. Wise	Baton Rouge	Nov 21
Hy. Taylor	Simpson Church	Nov 21
E. J. Harrison	Alhert	Nov 28
W. R. H. Harry	Washington	Nov. 28
J. F. Marshall	Union Church	Nov 28
J. A. Landry	Clinton	Dec 5

LINCOLN CONFERENCE.

Walter Brown	Muskogee	Dec 5

SOUTH CAROLINA CONFERENCE

W. M. R. Eaddy	Orangeburg	Nov 21

TENNESSEE CONFERENCE.

M. Williams	Martin	Nov. 14

TEXAS CONFERENCE

F. W. Johnson	Millican	Nov. 16
A. W. Carr	Navasota	Nov 21
W. C. Gillespie	Kendleton	Nov. 28
A. Parham	Onalaski	Nov. 28

MISSISSIPPI CONFERENCE

Pastor.	Charge.	Date.
S. A. Cowan	Meridian (St. Paul)	Oct. 10-Nov. 21
A. M. Trotter	Hickory	Nov. 7-14
G. W. Moody	Tylertown	Nov. 14
R. L. Carpenter	Pearlington	Nov. 14
W. M. Payne	W. Columbia	Nov. 14-21
B. W. Rohinson	Heidelburg	Nov 21
J. W. Hill	Vicksburg Circuit	Nov. 21
T. A. Carter	Liberty Hill	Nov 21
R. P. Threlkeld	Brandon	Nov. 28
———	Harriston	Nov 28
H. J. Jordan	Columbia	Dec. 5
E. M. Dukes	Hub	Dec 5

UPPER MISSISSIPPI CONFERENCE

T. L. Inghram	Brooksville	Oct. 3-Nov. 28
J. P. Watson	Clarksdale	Nov 14
C. W. Walton	Columbus	Nov. 14
R. Sewell	Corinth	Nov. 14
J. Burton	Ackerman	Nov. 14
M. C. McEwen	Grenada	Nov. 14
R. L. Lee	Belzona	Nov. 28
J. W. Thompson	Eupora	Nov. 28
J. H. Everett	Starkville District	Nov. 28
G. Orange	Itta Bena	Nov. 28
B. J. Roberson	Crawford	Dec 5

Recent District Meetings

SUMTER DISTRICT

The Sumter district of the South Caroline conference held its sixth session at Sumter, S. C., July 21, 1909, and after devotional service and organization, the conference was treated to a strong and eloquent address by the Rev. W. G. Valentine, the District Superintendent, in connection with his sixth and last report for the district. Brother Valentine is a young man of talent, and at the beginning of his administration on the district much was expected of him, and much has been accomplished by him. He has grown in strength in the annual conference and in popularity on his district and is loved by all the pastors and the people, and will leave an enviable record behind him. The reports of the pastors showed earnest and faithful service by them and the people whom they serve. The reports of local preachers and exhorters were good and showed that they had rendered invaluable service to the pastors in carrying on the work of the church. The class leaders' reports threw much light on the spiritual condition of the district, which is shown to be bright. The introductory sermon by Rev. Howard W. Williams, was preached to the delight of the conference. In the afternoon interesting papers were read by the Rev. R. A. Thomas, "The Duty of a Pastor to His Successor and Predecessor;" J. F. Woods on, "Adoption;" B. S. Cooper, "Revivals and How to Conduct Them," and a discussion by Rev. T. W Williams and H. H. Comyers on the question: "Does the Salvation of the Negro Depend on Industrial Education?" The annual sermon was preached with great demonstration and spiritual power by Rev. R. A. Thomas. Then followed the reports from district stewards, which lead to the subject of the "Pastors Salary and What It Should Be?" Ably discussed by Messrs A. J. Andrews, S. J. McDonald and J. T. Littlejohn. We have never listened to a more intelligent and earnest plea for a better paid ministry than was made by these three laymen. It did our souls good to know that while the lapmen of the Methodist Episcopal Church are demanding strong and well trained ministers to fill the pulpits, they are pleading for a better support of the ministry. Bringing out the fact that the ministers of the gospel are h epoorest paid public servants in the country and that this should not be and must not be. But that they who preach the gospel are entitled to a comfortable living out of the gospel. These laymeh basing their argument on the scriptures made it clear that it was the imperative duty of the church to give to its preachers a salary that will permit them to pay their debts and care for their families, so that they can look after the church of God and the saving of souls without having to spend so much of their time in search of bread. An interesting sermon hy Rev. O. B. Tillman was followed by a strong paper by Dr. C. R. Brown on the subject, "To what Extent is the Negro Pulpit Responsible for the Material Uplift of the Negro." Rev. R. A. Freeman preached an instructive sermon from the subject, "I Am My Brother's Keeper." A paper on "Claflin University," was read by Rev. A. S. Brown. A strong and timely paper was read by Dr. W. M. Hanna from the suhject, "Conference Claimants and Our Duty Toward Them," and another by Rev. W. H. Jones on the "Sumter District." Rev. J. B. Thomas preached a sermon filled with thought from the text 1 Tim. 4:13, suhject, "Importance of Reading." A delightful welcome address was delivered by W. S. J. McDonald and responded to in beautiful language hy Miss Florence Brown. This heing the evening of the second day of the session, the district conference work closed with an eloquent sermon by Rev. R. E Romans.

Among the many distingulshed visitors st the conference were Drs. R. E. Jones, editor of the Southwestern Christian Advocate; I. W. Johnson, G. J. Hamliton, T. H. Brown of African Methodist Episcopal Church, Drs. J. E. Wilson, J. B. Taylor and Bro. J. H. Holloway, Rev. I. P. Page, Prof. E. G. Jones our own Dr. C. C. Jacobs, Dr. A . N. Freeman, Dr. I. B. Davis, Rev. M. M. Martin, Dr. M. M. Monzon, Rev. A. W. Howard and Dr. Flagler, and greetings from Dr. I. L. Thomas. The work of the Sunday School Institute was taken up on the third day and conducted by the District Superintendent, Mr. S. J. McDonald. The program was successfully rendered by the young people. The following papers were read: "How Can the Home Department of the Sunday School be Made More Effective?" Miss Edna L. Loweny; "The Sunday School as an Evangelizing Power," Rev. R. F. Freeman; "The Importance of the Cradle Roll in the Sunday School," Miss Rachel Brown; "The Children Who do Not Attend the Sunday School and How to Reach Them," Mrs. Harriet White; "Duty of Parents to Sunday School," Miss Dessie Mack; "The Adult Members of Our Sunday School and How to Hold Them," Miss Jessie Dinkins. A firy discussion from the subject, "Are the opportunities of Our Young Men in the South as Great as elsewhere?" opened by Rev. B. J. McDaniel. A soul stirring sermon was delivered at night by Rev. W. M. Baker. The work of the Epworth League was taken up on Saturday and some good papers read viz: "The Duty of the League to the Cause of Missions," Miss Ellen Stratford; "The Importance of Home Training," Miss Rachel Miller; "Church Manners," Miss Gertrude Jenkins; "How Can We Improve the Social Relations of Our People in the Rural Districts?" Miss Estell Jackson. Sunday was a great day in Emmanuel Church when the conference was held. This large and beautiful church of which Dr. W. M. Hanna is the beloved pastor, was filled with people of all denominations in the city The services were opened with an old fashioned love feast conducted by Revs. J. W. Brown and Thomas Simms, and at 11 o'clock the District Superintendent Rev. W. H. Valentine, preached a sermon filled with the Holy Spirit and power, and the spiritual fire from this sermon was kept aglow with delightful sermons in the afternoon and night by Rev. W. R. Romans and Dr. C. R. Brown, and the work of the sixth district conference of the Sumter district came to an end.—A. S. J. Brown.

(This report was received October 30.)—Editor.

Personal and General

Mrs. E. V. Woodford, wife of he Rev. F. Douglass Woodford, pastor of Burns Methodist Episcopal Church, Des Moines, Iowa, has gone to Jacksonville, Florida, to spend a part of the fall and winter with her parents, Rev. and Mrs. S. B. Pratt.

Mesdames Anna Goldon and Cad Porter departed this life in full triumph of faith. Both of these lived to a great age and were members of the Methodist Church. They had given years of usefulness to the Church at Oxford, Miss. Their funerals were conducted by the Rev. R. Demby and the pastor, the Rev. J. M. Marsh.

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Baking Powder
Absolutely Pure

No fretting over the biscuit
making. Royal is first
aid to many a
cook's success

Gleanings from the Field

TEXAS

Waller Circuit—Report of class leaders rally the month of September, 1909, at Harper's Methodist Episcopal Church: Class No. 1, H. Donney, $8.40; No. 2, Mrs. C. Chadwick, $4.05; 3, N. Williams, $1.80; 4, Mrs. C. Madison, $2.05; 5, S. Jackson, $3.35; 6, Mr. M. Hogan, $2.55. Total for the classes, $22.20. Bro Jas. Robison, a layman, reported $4.55; the public, $1.55. Total for all, $28.30. St. Thomas Methodist Episcopa lChurch: Class No. 1, G. E. Smith, $20.55; 2, N. Monks, $12.10; 3, A. H. McKinzie, $12.50; 4, H. Reese, $11.60; 5, Mrs. F. McKinzie, $3.35; 6, H. E. Anderson, $1.90; 7, S. Vanduse, $8.70; 8, E. Anderson, $4.40. Total for the classes, $75.10. Grand total for the month of September, 1909, $103.40.—Thomas Reese.

Clarksville.—Our quarterly conferences for the conference year were held with good results. District Superintendent J. D. Gilmore expressed himself as being highly pleased to find the work in good condition, both spiritually and financlaily. The fourth quarterly conference was held September 26-27. Paid the District Superintendent $35.85. With just a few dollars more we would have paid him in full, $112. The Board of Stewards are struggling to pay all claims in full. The first Sunday in October they had a rally on the pastor's salary. Captains and results: Tribe No. 1, Rev. Will Thomas, $44.50; No. 2, Prof. J. W. Jamison, $45.00; No. 3, W. W. Bogan, $42.50; No. 4, Mrs. L. B. Hardin and C. V. Bolden, $60.00; No. 5, which consisted of children only, Mrs. Gipson and Miss Irene Woodson, $13.65. At 11 a. m. the pastor preached; public collection $5.00. At 3 p. m. the Rev. Mr. Sweeny of the Zion Baptist preached. Collection $5.40. Total for the day, $215.50.—S. M. Bolden.

Brenham.—On the night of September 27, the Rev. B. M. Booker, pastor of Mt. Zion Church, made a special call for the officers of the church. They met at 8:30 with the pastor. A. D. Nelson was elected secretary. The pastor made some preliminary remarks and the board got down to business. There was a small indebtedness on the Church. They were behind with the pastor's salary. Each one expressed himself as being perfectly willing to cancel the debt. The secretary claimed they owed the pastor $160; Church indebtedness, $10.00. Total $170. After learning the indebtedness we went to work devising plans. It was voted that the Church membership be divided equally between two captains. Tribe No. 1, J. F. Middleton, Captain; Mrs. Eliza Rundle, treasurer; Mrs. Bessie L. Lewis, secretary. Tribe No. 2, Berry Robins, captain; Mrs. Lizzie Edwards, treasurer; Mr. Henry Key, secretary. Right in the meeting they began and a few dollars were raised. For 12 days the battle was on. On Sunday, October 10, in the afternoon, the Rev. Mr. Scott of the African Methodist Episcopal Church, the Rev. Mr. Ripetoe and Prof. J. H. Hughes came to our aid. The Rev. Mr. Scott preached a glorious sermon. At night Rev. R. E. Dyer, pastor Brenham church, conducted the prayer service. Pastor Booker then introduced Prof. W. E. Pleneke, ex-president of Blinn Memorial College, but now holding the theological chair in the same college. Dr. Pleneke choose for his subject, "Work out your soul's salvation." It was a masterly sermon. Then came the reports as follows: Captain J. F. Middleton, $83.73; Captain Berry Robbins, $68.01. Total amount, $151.74. These amounts were raised without a prize. The assessments per member were $1.00 for the Brothers and 50 cents for the Sisters; two-thirds of the membership responded. This was a great rally and the people of Brenham are to be highly commended for their loyalty. The Sunday School, the Junior League, the Epworth League, the Woman's Home Missionary Society and in fact the whole church is in splendid condition.—B. R. Booker.

A Sallow, Pimply or "Muddy" Complexion

Is Easily Gotten Rid Of When Constitutional, instead of Local, Treatment Is Taken.

Every woman strives to acquire and preserve a clear, faultless, rose-and-lilly complexion. This is apparently the height of the feminine ambition. No more fallacious epigram was ever penned than the one which says that "beauty is only skin deep"; and no greater mistake can possibly be made in endeavoring to gain a clear, pretty complexion, entirely free from pimples, blackheads and other skin blemishes, than the use of cosmetics, powders, lemon juice, cold cream, electric massage, and various other treatments, which aim at the complexion alone, and have no effect whatever on the blood, or on the general system.

Whenever you see a person with a clear, flawless complexion, you may be assured that its perfection depends, not on the local application of the many fad treatments on the market, but exclusively upon a pure, wholesome condition of the blood, and upon its active, vigorous circulation through the skin.

It is the blood which gives the skin its rosy color, and although electric massage, and other local treatments may draw the blood temporarily to the surface of the skin, it cannot keep it there. Only a strong circulation can do that. When the blood becomes impoverished and the circulation sluggish, the complexion, as a natural sequence, becomes sallow or "muddy," and pimples, blackheads, "liver spots," and other skin troubles put in their appearance.

One box of STUART'S CALCIUM WAFERS, which are taken internally, will do the complexion more good than all the cometics, beauty powders, cold creams, electric or manual massage, will do in a lifetime. These powerful little wafers cure because they strike at the root of the trouble. They purify and renovate the blood so completely that the complexion cannot do otherwise than become clear, flawless and free from all skin blemishes.

Besides relieving the system of every particle of impurity, and thereby cutting off the source of the skin diseases, they also build up the blood, greatly increasing the number of red corpuscles in its current, and invigorating, strengthening and improving the circulation so decidedly that in a wonderfully brief period the cheeks become rosy, the complexion clear, the eyes bright, and the whole system glows with renewed life and vigor.

Secure a package of this blood-cleaning, complexion-clearing and system-renovating remedy from your druggist for 50 cents, and begin the treatment at once. Also send us your name and address and free sample package will be sent you. Address F. A. Stuart Co., 175 Stuart Bldg., Marshall, Mich.



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OUR OFFER TO AGENTS. In the first shipment we send you sixteen bottles of L. A. Knight's RED EAGLE INDIAN BRAND LINIMENT and five bottles of L. A. Knight's RED EAGLE INDIAN BRAND COLD AND COUGH SYRUP, which sells for $10.50; you keep $5.25 for yourself and send us $5.25. In the box of medicine we will add, free, three bottles of Liniment to cover express charges. No money required in advance, we trust to your honor—act quick—today and be sure of securing the agency—just fill out application blank below and mail today.

SPECIAL! To those accepting the agency at once we will send a beautiful large picture of Red Eagle, lithographed in eleven different colors. It is a reproduction from the original painting produced by a master in art—the picture has no advertisement on it whatever, and will beautify your home.

(A few words about Mr. A. H. Sonn, the artist who painted RED EAGLE. Mr. Sonn has made an unique position for himself in the art world by his strong character paintings of Indians. In the reproduction of this work unlimited colors have been used to give it the richness, beauty and quality of the original painting. It is full of life, snap and go of the original painting, and artists pronounce this reproduction as startlingly like the original painting. It is, therefore, a treasure of no small value.)

NOTICE! Do you know under our offer you can get the medicine for use in your family, thereby getting it at agents price, and you can sell enough to your friends and neighbors to pay for the medicine. We make this special offer on account of a great many who do not want to be an agent, but would like to have the medicine at wholesale price—DO IT NOW, fill out the blank below and send it in at once. Address,

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District Conferences and Conventions

District Conferences

District.	Place	Date.	Dist. Supt.
Aberdeen	West Point, Miss.	Nov. 17-21	Hart
Greenville	Indianola, Miss.	Nov. 17-21	Henry
Greenville	Indianola, Miss	Nov. 17-21	Hart
Starkville	Eupora, Miss	Nov. 23-28	Everett
Holly Springs	Duck Hill, Miss.	Nov. 23-28	Clay
Clarksdale	Beverly, Miss.	Nov. 25-28	Woolfolk
Tupelo	New Albany, Miss.	Nov. 25-28	Scanboro

Conventions

Nov. 17-18—Shreveport District Epworth League Convention, Shreveport, La.

Nov. 30—Greenwood District Woman's Home Missionary Convention, Winona, Miss.

Dec. 1—Greenwood District Missionary Convention, Winona, Miss.

Conference Notices

Special Notices

LOUISIANA CONFERENCE.

Woman's Home Missionary Society.

The members of the Board of the Woman's Home Missionary Socity, Louisiana Conference, are requested to meet Thursday, November 11, 1909, at 3 p. m., at the residence of Mrs. Delina C. Mead, 337 Adams street. As this is our regular monthly meeting we would be glad to have every member present with good reports on Peck Home. District Secretaries will please send, or bring in their reports from off the district.—(Mrs.) Delina C. Mead, president; (Miss) Emma Bessic Recording Secretary.

WEST TEXAS CONFERENCE.

Tickets will be on sale November 23, and 24, to the West Texas Annual Conference. The rate is 1 1-3 fare, round trip ticket. No certificates. Let each pastor of the Conference please notify his people to buy round trip tickets to Waco and back home.—Yours, Secretary of West Texas Conference, T. H. Wyatt.

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Marriages

TERRELL-CUNNINGHAM.

The Rev. J. W. Terrell and Miss Ida B. Cunningham, of Aberdeen, Miss., September 23, 1909, at the residence of Mrs. Charity Cunningham, the Rev. B. T. McEwen performed the ceremony. The Rev. J. W. Terrell is a recent graduate from Gammon Theological Seminary. He is a member of the Upper Mississippi Conference, Clarksdale District. Miss Ida B. Cunningham is an accomplished young woman, and a member of St. Paul Methodist Episcopal Church, Aberdeen, Miss. She has splendid training and will be of invaluable help to her husband wherever they shall be assigned. They received some valuable presents from friends in Aberdeen, and abroad. Some of the prominent white people of the city sent tokens. The bride is highly respected by white and colored. They left for Clarksdale, Miss.—Reporter.

SHALLOWHORNE-MOORE.—October 13, 1909, Doctor W. E. Shallowhorne, of Baton Rouge, and Miss Lucile Moore, of Shreveport, La., at St. Paul's parsonage, in the presence of their many friends. Mrs. W. R. Butler, matron of honor; Miss Emma Burleigh bride's maid. The groom was attended by W. J. Walker and by Edward Carter, best man. Prof. James Morgan played the wedding march; solo by Miss M. B. Marbie. Doctor Shallowhorne is the son of the late Rev. C. D. Shallowhorne, one of the leading ministers of the Louisiana Conference; Miss Moore is a prominent choir member of St. Paul Methodist Episcopal Church, Shreveport. She is one of the sweet singers in Zion. The Rev. W. R. Butler, pastor of St. Paul officiated.

Pale, Delicate Women and Girls.

The Old Standard Grove's Tasteless Chill Tonic, drives out malaria and builds up the system. For grown people and children. 50c.

CHARTER.

UNITED STATES OF AMERICA,
STATE OF LOUISIANA,
PARISH OF ORLEANS—CITY OF NEW ORLEANS

Be it known, That on this eighth day of the Month of November in the year of our Lord one thousand nine hundred and nine and of the Independence of the United States of America the one hundred and thirty-fourth, Before me LOUIS A. MARTINET, a Notary Public duly commissioned and qualified, in and for this City and the Parish of Orleans, therein residing, and in the presence of the witnesses hereinafter named and undersigned.

Personally Came and Appeared: the several persons whose names are hereunto subscribed, who declared that availing themselves of the provision and Statutes and Laws of the State of Louisiana, relative to the formation of insurance corporations, and particularly under Act 65 of the Session of the General Assembly for the year 1906, and of Act No. 105 of the Session of the General Assembly of the State of Louisiana for the year 1898, and of Act No. 246 of the Session of the General Assembly of the State of Louisiana for the year 1908, they have covenanted, and agreed, and do by these presents covenant and agree, and bind and obligate themselves, as well as all such persons as may hereafter become associated with them, to form and constitute a body corporate and politic in law, for the objects and purposes and under the stipulations following to-wit:—

ARTICLE I

The name of this corporations shall be: THE PEOPLES BENEVOLENT INDUSTRIAL LIFE INSURANCE COMPANY (OF LOUISIANA) and under that name shall have and enjoy all rights, advantages and privileges granted by law to corporations, and the power and authority to enjoy succession and have corporate existence for and during the period of Ninety Nine (99) years from the day and date hereof, unless sooner dissolved in the manner hereinafter provided.

It shall have the power and authority to contarte; to sue and be sued; to make and use a corporate seal, and the same to break, alter or amend at pleasure; to hold, receive, purchase, convey, deliver, mortgage, hypothecate and pledge property, both real and personal subject only to the conditions and restrictions imposed by law; to issue notes and other obligations, negotiable instruments or evidences of debt; to have and employ such managers, trustees officers, employees and committees, as the interests of the said corporation may demand or require; and to make and establish, through its trustees, such by-laws, rules, and regulations for the corporate management and control of the affairs of the corporation, as may be deemed necessary or proper.

ARTICLE II

The domicile of this corporation shall be in the city of New Orleans, Parish of Orleans, State of Louisiana, and all citations and other legal process shall be served upon the President, and in absence of the President upon the Vice-President, and in the absence of both of these the Secretary of this Corporation.

ARTICLE III

The objects and purposes for which this Corporation is organized and the nature of the business to be carried on by it are hereby declared to be an INDUSTRIAL LIFE INSURANCE BUSINESS, as defined by Section 1, of Act No. 65 of the session of the General Assembly of the State of Louisiana for the year 1906, and section 1, of the Act No. 246 of the session of the General Assembly of the State of Louisiana for the year 1908, FOR THE PURPOSE OF INSURING AGAINST SICKNESS, BODILY INJURY OR DEATH; the said business to be conducted on the MUTUAL ASSESSMENT PLAN, AS HEREIN PROVIDED, AND AS SPECIALLY AUTHORIZED, in the several aforesaid acts; the policies or benefit certificates to be for sums ($500.00) Five Hundred Dollars or less on a single life, and to provide a weekly cash benefit for disability caused by sickness or accident of Twenty Dollars per week or less; and for which stipulated premiums shall be charged, regularly, payable and collectable every four weeks, tri-weekly, bi-weekly, or weekly, the said policies or benefit certificates to be issued in the manner prescribed and subject to the charges, rate of premium, assessments, and terms and conditions fixed by the by-laws of this corporation, and, or by its trustees.

ARTICLE IV

All the corporate powers of this corporation shall be vested in, and the management and control of its affairs shall be exercised by a Board of Seven Trustees; Four of said Trustees shall constitute a quorum for the transaction of all business of the corporation; no member of said Board to apply for or hold less than the maximum policy or benefit certificate issued, said Trustees, shall be elected by ballot at a general meeting of the policy or benefit certificate holders of this corporation to be convened on the 2nd Tuesday of January 1914, and quadrennially thereafter on that day and month, in the principal office of the corporation in the city of New Orleans; each policy or benefit certificate holder shall be entitled, in person or by written proxy, to one vote; and all elections shall be held under such rules and regulations as may be fixed by the Board of Trustees; ten days written notice, directed to the last known address of the policy or benefit certificate holder shall be given of all elections; and it shall require a majority of the policy or benefit certificate holders present or represented to elect.

The Trustees thus elected, shall continue in office for four years or until their successors shall have been elected and qualified; any failure to elect shall not be regarded as a forfeiture of this charter; and any vacancy occurring in the Board of Trustees, shall be filled by the President, for the unexpired term. Said Board of Trustees shall at its first meeting, following its election, elect out of its own membership, a President, Vice-President, and Secretary and Secretary-Treasury, and shall prescribe the duties of the several officers.

The following are hereby declared to be the first Board of Trustees: Walter L. Cohen, Louis J. Joubert, Edward Barnes, Joseph Wilkins, Dr. John H. Lowery, Beverly V. Baranco, Edward N. Cohen, all of which said trustees shall hold office until the second Tuesday of January, 1914, unless removed for cause, prior, thereto by vote of four-sevenths of the Board of Trustees.

The following are hereby declared to be the first officers of this corporation. Walter L. Cohen, President: Louis J. Joubert, Vice-President; Edward Barnes, Secretary-Treasurer; all of which said officers shall hold office during tenure as a member of the Board of Trustees, until the election of their successors at the first meeting of the Board of Trustees held in January 1914, at which said meeting and quadrennially thereafter during the term of office of the aforesaid trustees, the officers provided for in this charter shall be elected.

ARTICLE V

An Advisory Board to consist of Forty Policy Holders shall be appointed by the President on the Second Tuesday of each year to serve for the period of one year, unless removed by the Board of Trustees. The duties of the aforesaid Advisory Board shall be prescribed by the Board of Trustees.

The following shall constitute the First Advisory Board, and they shall serve until the second Tuesday of January 1911: Colonel James Lewis, S. W. Green H. F. Crosier, J. C. S. Davis G. V. Watts, Roscoe D'Arensbourg, Raoul J. Llopis, John Albert, Dr. Edward Vincent, Frank Williams, Rev. R. E. Jones, J. J. Winston, H. Amand, W. H. Adams, Rev. Alfred Lawless, Robert Armstead, L. B. Vigne, Joseph Boisseau, Edward Gaudet, A. St. Leger, John B. Hall, Victor Fornier, Edward LeBlanc, William S. Wilson, George Keller, Albert Workman, Thos. P. Woodland, Thos. A. Carr, Wm. H. Carter, W. R. Dubaclet, J. M. Vance, Prof. A. P. Williams, A. E. Saloy, P. Barthe, Prof. A. Wicker, C. J. Gaillard, J. W. Cooke, A. Williams, Henry B. Woods, Joseph M. Sarpy.

ARTICLE VI

All persons who shall hereafter insure with this corporation shall thereby become members during the period they shall remain Insured by this corporation, and no longer.

ARTICLE VII

The trustees of this corporation shall be on the First Monday in January, 1911, and annually thereafter, cause a statement to be made of the affairs of the corporation, and a balance to be struck of the profit and loss account, and if there is a surplus after paying all losses and expenses for the preceding year, they shall credit, upon the books of the corporation each member with such proportion of such surplus as the cash premiums paid by each member shall bear to the aggregate surplus so declared; but no such credit shall be paid to the member entitled to same, until the surplus of the corporation exceeds One Hundred Thousand Dollars.

Whenever the surplus shall exceed One Hundred Thousand Dollars, the excess, or such part thereof, as the Trustees may determine, with due regard to the protection of outstanding risks, may be applied from year to year thereafter towards the payment of the amounts credited to members, in whole or in part, as may be fixed and determined by the Trustees; provided, that the credits shall be paid in the order in which they were allowed.

In case of the death of any member of this corporation, the amount of surplus standing to his credit at the time of his death shall be credited to his beneficiary, if any be named in a policy issued by him by the Corporation, and otherwise to his legal representatives; but the profits and accumulations standing to the credit of such persons as have ceased to be members, either by non-payment of premiums due, or failure to renew their policies, shall be forfeited for the use of this corporation.

ARTICLE VIII

No member of this corporation shall be liable for any of its losses or expenses beyond the amount of the unpaid portion of the premiums and assessments.

ARTICLE IX

This act of incorporation may be amended, modified or changed, or this corporation may be dissolved, by a three-fourth vote of all the policy or benefit certificate holders of the corporation present or represented, at a general meeting convened for the purpose, after ten days written notice directed to the policy or benefit certificate holders at their last known address.

In case of dissolution by limitation or otherwise, the policy holders shall elect three (3) commissioners from among their own membership to liquidate and settle the business and affairs of the corporation. In case of the death or disability of any of said commissioners, the survivor or survivors shall continue to act.

THUS DONE AND PASSED in my office in New Orleans Louisiana aforesaid in the presence of Messrs. Gustave Schwerty and Ovide LeBesque witnesses, both of lawful age and domiciliated in this city, who signed these presents together with the parties, and me, Notary, the day and date first before written.

(Original signed) Walter L. Cohen, Henry Amand, Edward Barnes, Sr., Jeome C. S. Davis, Walter H. Adams, Louis J. Joubert, John Albert, Joseph Boisseau, Albert Wicker, James Lewis, Dr. Ed. Vincent, Robert E. Jones, Chas. J. Gaillard Alfred Williams, Albert Workman, Pierre Barthe, John W. Cooke, Smith W. Green, John J. Winston, Arthur P. Williams, James Madison Vance, Roscoe D'Arenshorg, Raoul J. Llopis, Frank Williams, Edward M. Cohen, Armand E. Saloy, Antoine St. Leger, Thomas P. Woodland, William H. Carter, Thomas A. Carr, Geo. A. Keller, Joseph Wilkins, Robert Armstead, Edward Gaudet, Edward LeBlanc, William S. Wilson, Henry B. Woods.

GUSTAVE SCHWERTY,
OVIDE LeBESQUE,
LEWIS A. MARTINET,
Notary Public.

I, the undersigned, Recorder of Mortgages, in and for the parish of Orleans, State of Louisiana, do hereby certify that the above and foregoing Act of Incorporation, of the People's Benevolent Industrial Life Insurance Company of Louisiana was this day duly recorded in my office, in Book 950, Folio—New Orleans, November 8th, 1909.

(Signed) EMILE LEONARD, Dy. R.

I hereby certify the foregoing to be a true and correct copy from the original on file and of record in my office New Orleans, La., November 8th, 1909.

LOUIS A. MARTINET,
Notary Public.

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A remarkable offer by one of the leading ear specialists in this country, who will send two month's medicine free to prove his ability to cure Deafness, Head Noises and Catarrh. Address Dr. G. M. Brandman, 153 East 15th Street, Kansas City, Mo.

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CATARRH

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Southwestern Christian Advocate

631 BARONNE STREET

PUBLISHED EVERY THURSDAY.

Entered at the Post Office at New Orleans, La., as Second-Class Matter.

"stake driving" on Sunday the 7th, inst., was a very impressive service. The opening sermon was preached by our own pastor, text; "Our Father." The address of Mr. G. G. Walker, a retired lumberman and sugar planter, from St. Mary's Parish, was brim full of good thoughts. Mr. Walker drove stake No. 10 for $10. The Rev. Henry Taylor, pastor of Simpson Memorial Church, was the proficient master of ceremonies. Eighty-three dollars cash (and reliable subscriptions) of the two hundred dollars to be raised by Christmas Day was realized. Our people are greatly encouraged by reason of the fact that work on the Church is in progress.—V. C. Obert.

WILLIAMS CHURCH.—On October 8th, a concert was given or the benefit of the church under th direction of Miss S. A. E. Brazley, which was a success in every respect; $105.45 was raised. We take this method of thanking Miss Brazely, the manager, and the four contestants, the Misses A. Charbonnet, F. Alexander, L. Fisher and A. Reax, also Mr. A. Ross, for the valuable assistance rendered. Too much cannot be said in honor of Miss Brazley as an untiring worker for the Church. The trustees, through the efforts of their president, William Mathews, have repaired the Church and parsonage fence at a cost of $15.85. Said amount has been raised and paid by Brother Mathews. He is known as one of the greatest money raisers in the city. And still the work goes on.—J. O. Richards, pastor.

On the 21st, of October was tendered a "testimonial" of the affection and esteem of many friends of Mrs. E. P. Taylor, widow of the late Mr. James Taylor, undertaker. A number of her friends of the up-town and down-town districts participated, headed by Mrs. Ella Boyd, Mr. Thomas Carr, Mrs. Rozella Ross, Mrs. Adele Brown, Miss Marie Overton, Mrs. Mary Johnson, Mrs. Louisia Ross and others. Mrs. Taylor was invited to dine at the home of Mr. Thomas Carr and was greeted by these friends upon her return home. She was the recipient of a magnificent china closet, a set of dishes and a beautiful Japanese chocolate set of seven pieces. Mrs. Taylor was so greatly surprised that the response had to be made by Mr. Thomas Carr. There were refreshments in abundance, and all seemed to enjoy the occasion.

Upon learning of the death of Mr. Thomas Smith, of Thibodeaux, father of Attorney F. B. Smith, the faithful superintendent of Sunday School, leader of class No. 2, and trustee of First Street Methodist Episcopal Church, and Thomas Smith, leader of class No. 18 and a steward of the same church, First Street Church, its officers and members desire to extend to these loyal laymen and the family their sincere sympathy and prayers in this their hour of bereavement.—J. A. Moton, E. H. Anderson, W. R. Bailey. The teachers of First Street Sunday School, in the behalf of this department express to their worthy superintendent, Attorney F. B. Smith, and to his brother, Mr. Thomas Smith, their sympathy in the sorrow that has come to them and theirs. The head of the house has fallen, but "the Lord giveth and the Lord taketh away; blessed be the name of the Lord."—E. A. Jefferson, L. E. Hawkins, Ella S. Boyd. Also the Epworth League of this Church, in appropriate resolutions voices its sympathy in the loss these faithful servants of the Church have sustained.

Crescent City Notes

Rev. John A. Rice, D.D., LL.D., will address a men's meeting next Sunday afternoon at 4 o'clock in the Colored Y. M. C. A. Building. Dr. Rice as a speaker is popular with our people. A large audience is expected.

To the Steward Sisters of First Street Church and their assistants, Mr. L. Burk and his Dramatic Club, who so faithfully helped us in our Trustee Movement on November 6, we extend a vote of thanks.—T. M. J. Clark, Secretary; J. A. Morton.

Col. James Lewis addressed the Colored Y. M. C. A. last Sunday afternoon. The address was valuable for its historic data which the Colonel gave at first hand. The audience gave Colonel Lewis close attention during the entire address, which was put down as one of the best ever delivered from that platform.

A night school has been opened by the Colored Y. M. C. A at its building, 2220 Dryades street. Courses in English branches and Civil Service are offered. The faculty with Prof. Alfred Lawless, Jr., as pricipal is strong and is doing faithful work. Classes meet Monday, Wednesday and Friday. Application may be made any day at the building of the General Secretary.

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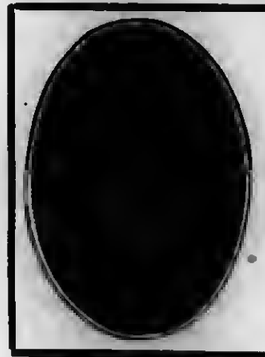
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Special events this year: Educational and Health Congresses Annual Conference; Athletics and two high class student concerts. We receive students of all ages.

FALL TERM OPENS SEPTEMBER 29, 1909.

L. M. DUNTON, President.

Orangeburg, S. C.

Gleanings from the Field

LOUISIANA.

Grand Cove—On the night of September 1, at a late hour, the Willing Workers of Emanuel Methodist Episcopal Church gave the pastor and family a royal surprise. They left in the parsonage over forty pounds. Mrs Margaret Weatherford, president; Miss Merdas Mitchell, Mr. Pinkney Richard the prime leaders, came seven miles for this purpose. Brother Jacob Davis brought them out in his wagon. Recently the Ladie's Aid Society of St. Matthew's Church, Cane River, gave the pastor a nice suit of clothes, for which he is very thankful. God bless them. Mrs. Margaret Williams, president; Mrs. Lelina Taylor and Mrs. Emily Champ was the purchasing committee.—E. H. Clark, Pastor.

MISSISSIPPI

Pelahatchie Circuit—The fourth quarterly conference met at Little Zion on Saturday, September 26th, the Rev. A. J. McNair, District Superintendent presided over one of the best quarters of the year. Every class leader, local preacher, exhorter and Sunday School superintendent was present, and all with well written reports. The pastor's reports showed that a great many had been received into the Church during the quarter. More than 40 souls had been happily converted and united with our Church. The Sunday Schools were all well represented by the superintendents. Rev. McNair was greatly surprised at the wonderful advacne made on this circuit in the last four years. He preached for us two great sermons on Sunday and Sunday night and administered our Lord's Supper to more than 100. This charge has never failed for the last four years to pay up the District Superintendent at each quarterly conference, and at this one it broke the record. Total collected at the quarter $72.65, and all ministerial claims paid up to date. We now have 32 subscribers on this circuit to the Southwestern. We are trying to finish our Benevolent collections, and expect to have it all in hand by the conference.—P. H. Davis, Pastor.

State Line.—On last Saturday night a storm visited the parsonage, and left many good things for the pastor and wife. The storm party was led by Mrs. L. A. Powe and Mrs. Francis Veasley. Thanks to you, sisters. The church at State Line is alive both spiritually and financially.—W. A. White, Pastor.

Jackson.—Dr. A. J. McNair, District Superintendent, has just held our fourth quarterly conference. The conference on Friday, October 22nd, was a very pleasant business session. On Sunday Dr. McNair preached two able sermons to the great satisfaction of our congregation. The sacrament of the Lord's Supper was administered, and the collection amounted to $45.20. Central is spiritually and financially alive.—J. M. Shumpert, Pastor.

Ellisville — St. Paul Methodist Episcopal Church, Laurel, Miss., has enjoyed a great revival; fifty have come to Christ and the Church. The following brothers assisted in the meeting. Bros. W. H. Smith, A. E. Wilson, B. W. Robinson and E. D. Hubard preached one sermon each. Rev. S. L. Gavans, principal of Laurel Grade City School, preached three strong sermons— and was ever ready to help in this good work. The entire membership is revived. The city was stirred as never before for two weeks. There were great crowds present to assist in this great cause. I am under many thanks to those who were so loyal to Christ and the church. Each leader was at his post with prayers and songs. At Dudley chapel for two weeks we have been in battle. Gros. B. W. Robinson came and preached one sermon and Rev. W. L. Mills preached three nights to the delight of all who heard him. This faithful and true hearted set of Christian officers and members were an hand looking after the welfair of this great cause. Twenty-nine joined in the Christian band. The members say this is the best meeting they have had in 20 years. Young men in large crowds joined each church and they are very useful as well as the ladies. This makes eighty-five up to this time who have joined this year. We expect to bring up a good report financially. The members are at work at each church to see that we don't gail. I wish to thank the members for the surprise they gave to my family while I was away, led by Bros. Marian Bradford, W. B. Jones, George Millsap, E. D. Pickens and wife, Ed McKines and wife, Mrs. Rebecca Kinchlow and Miss L. McDonnal and others. Come again. Those groceries are accepted.—R. N. Jones.

Bay St. Louis.—The third quarterly conference of Bay St. Louis was held September 25-26, Rev. S. H. Canon in the chair. This quarter showed an onward move in the work. On Sunday the District Superintendent preached two able sermons and a goodly number took sacrament at night. Paid District Superintendent this quarter $18. Paid pastor $120. We are on an upward move. Have built to the parsonage two large rooms for kitchen and dining room with a drop shed forty-four feet long. We expect to make a good round report by conference. The following clubs have already done a good work: Club No. 6, Mrs. Ellen Price, Captain, $14; club No. 2, Mrs. Estella McMillian, Captain, $3; club No. 4, Miss Dollie Falicy, Captain, $6.30; Mrs. H. K. McArthur, chairman of the electric light committee, has raised $30 and has the electric lights paid for up to date. The Bay St. Louis public school opened September 13, 1909. The opening was grand. A splendid program was rendered and many of the patrons were present with their children. The following persons were among the speakers: Dr. R. J. Coker, our energetic colored physician, the Rev. T. L. Jordan and P. A. Taylor, pastor of the Methodist Episcopal Church. Prof. G. W. Brown is now serving his fifth term as principal. He is one of the race's energetic yonng men. He has been teaching eighteen years, during which time he has taught some of the best schools in the State. The enrolment of the school was one hundred and one. This bids fair to be one of the best terms.—P. A. Taylor.

Hale Chapel—Results of class teachers' rally at Hale Chapel, for pastor, October 17: Class No. 1, $13.45; No. 2. $5.75; No. 4, $15.10; No. 5, $6.45; public collection, $9.25. Total $50. Our last quarterly conference was held October 23-24. Dr. H. B. Hart was at his post and we had a fine conference. Dr. Hart excelled himself on Snnday and preached as never before. Two subscribers to the SOUTHWESTERN. Paid superintendent in full, $32.80. Quarter ending paid to pastor and superintendent $135.—G. H. Harvey.

No Man is Stronger Than His Stomach



A strong man is strong all over. No man can be strong who is suffering from weak stomach with its consequent indigestion, or from some other disease of the stomach and its associated organs, which impairs digestion and nutrition. For when the stomach is weak or diseased there is a loss of the nutrition contained in food, which is the source of all physical strength. When a man "doesn't feel just right," when he doesn't sleep well, has an uncomfortable feeling in the stomach after eating, is languid, nervous, irritable and despondent, he is losing the nutrition needed to make strength.

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$3 a Day Sure

Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

THE REV. E. D. TROUPE.

The Rev. E. O. Troupe, son of the Rev. S. D. and Anna Troupe, was born in Monroe County near Aberdeen, Mississippi, and died at Oxford, Miss., in the home of his parents October 28, 1909. He was converted on the Ailsville Circuit in 1894, under the pastorate of his father. He was licensed as a local preacher on the Greenwood District by the Rev. B. F. Wookfolk, District Superintendent. Feeling soon after that he needed preparation for the ministry he entered Gammon Theological Seminary, from which he graduated with his class last May. Having been admitted on trial in the Upper Mississippi Conference held at Tupelo, Miss., Jan., 1909 he came home to supply a circuit on the Starksville District, but owing to ill health he was never able to attend to his work. Seeking health, he went to Hot Springs for treatment, but all in vain. Finding that his case was hopeless, the physician advised him to return home. About thirty days after his return he entered into Eternal Rest. He is survived by his father and mother, two brothers and two sisters. The funeral service was conducted by the Rev. N. R. Clay, D. D., District Superintendent, and J. M. Marsh.—J. M. Marsh, pastor.

PIOUSE.—Ed Piguse departed this life October 25, 1909. He was a faithful member of the Methodist Church and was a local preacher in the Church at the time of his death. He was serving New York Mission on the Holly Springs District and died at his post. He leaves a wife, daughter and son to mourn. The Rev. P. A. Lombard, the pastor, conducted the funeral.—J. M. Marsh, pastor.

CAIN.—Samuel Cain died October 21, 1909, and was buried from the St. Paul Methodist Episcopal Church, Birmingham, Alabama.

TONEY.—Millie Toney, a member of the Methodist Episcopal Church for many years died October 22, 1909. She was a member of the St. Paul Methodist Episcopal Church, Birmingham, Alabama, and was buried with the honors of the S. M. T. S. and K. & D., of America, at the age of eighty-five years.

DAVIS.—Edward Davis, the little son of Mr. and Mrs. Edward Davis, Birmingham, Alabama, died October 26, 1909. The Rev. L. D. Williams officiated.

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The Old Standard Grove's Tasteless Chill Tonic, drives out malaria and builds up the system. For grown people and Children. 50c. Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50c.

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Gleanings from the Field

OKLAHOMA

Lincoln.—Our third quarterly conference convened in the Oklahoma Methodist Episcopal Church September 25, with the Rev. W. F. Smith, District Superintendent, presiding. Reports indicated an increase along all lines, and we are expecting to present to the annual conference a round report. We have organized a new work this quarter which we hope to make good. Paid District Superintendent in full. Raised this quarter for all causes $50.00. The Lord's Supper was administered to a goodly number. The following named persons pair in their donation for the building of a church in the city of Davis: Allen Dunohue, $5.00; H. D. McCain, $4.00; Luciendia L. Wagoner, $5.00; B. B. Vinson, $1.50; F. M. Finley, $1.00; Mrs. L. Louis, 25 cts.; Willie Foshoe, 25 cts.; Milton Ausbery, 50 cts.; Mrs. Victoria McCain, $1.00.

Dear Brothers, let us rally to help our District Superintendent to make the Guthrie District the leading district of the Lincoln conference and to make the Lincoln conference the leading conference in the West.—E. M. Madden, Pastor.

Waurika. — My second quarterly conference was held August 28-9 with the Rev. R. R. Powers, D. D., better known as the North Ala. Evangelist, in chair. Good reports were made by both pastor and leaders. The revival fire broke out and resulted in bringing 10 precious souls to Christ. Baptised 13 children and adults. Collection during the quarter $30.00. We are now on the upward way.—R. D. Shumpert, Pastor.

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Instant Relief, Permanent Cure—Trial Package Mailed Free to All In Plan Wrapper.

Piles is a fearful disease, but easy to cure, if you go at it right.

An operation with the knife is dangerous, cruel, humiliating and unnecessary.

There is just one other sure way to be cured—painless, safe and in the privacy of your own home—it is Pyramid Pile Cure.

We mail a trial package free to all who write.

It will give you instant relief, show you the harmless, painless nature of this great remedy and start you well on the way toward a perfect cure.

Then you can get a full-sized box from any druggist for 50 cents, and often one box cures.

Insist on having what you call for.

If the druggist tries to sell you something just as good, it is because he makes more money on the substitute.

The cure begins at once and continues rapidly until it is complete and permanent.

You can go right ahead with your work and be easy and comfortable all the time.

It is well worth trying.

Just send your name and address to Pyramid Drug Co., 92 Pyramid Building, Marshall, Mich., and receive free by return mail the trial package in a plain wrapper.

Thousands have been cured in this easy, painless and inexpensive way, in the privacy of the home.

No knife and its torture.

No doctor and his bills.

All druggists, 50 cents. Write to-day for a free package.

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Terrible thing to be so sick, that death would come as a welcome relief from suffering!

How much, then, must one be thankful for a medicine that relieves such misery and brings one into a less desperate state of mind.

Cardui, Woman's Relief, has done this for many women, and may be expected to do so for many more.

Thousands of ladies have written to tell about their suffering, and how it was relieved by the use of Cardui.

Among this long list of letters written, stands forth Mattie Campbell, of Ratcliff, Texas, who says: "Two years ago my health was bad. I suffered untold misery. I ached all over. Life was a burden to me. At times I wished for death, to end my suffering.

"At last, I decided to try Cardui. I took one bottle and it helped me. I took 12 bottles more and now I can say that Cardui has stopped my suffering and made life worth living.

"I would not be placed back where I was—not for this whole world rolled at my feet."

Try Cardui. It contains not one grain of dangerous mineral ingredients, but is purely vegetable, and a safe, reliable remedy for young and old.

Sold everywhere.

Baley—Our third quarter convened October in Prewett's Chapel, at the conclusion of the sixth anniversary celebration, which began October 11 and ended on the 17th inst. The principal speakers were: H. Taylor, A. E. Hogue, the Rev. Paul Prewett, former pastor; Dr. D. G. Franklin, district superintendent. The addresses and the anniversary sermon by Dr. Franklin were helpful and interesting. The anniversary was concluded by the third quarterly conference and grand rally. Most all the officers of the church were present with good reports. Twenty persons had been received into the church during the quarter. The district superintendent preached two good sermons. The classes reported as follows the results of the anniversary rally: Class No. 1, T. Holland leader, $23; Nos. 2 and 4, Mrs. M. J. Jones leader, $25.94; No. 5, Miss M. E. Jones leader, $9.88; No. 6, Mrs. Jane Roberson leader, $7.72; No. 7, H. Young and Mrs. J. C. Dyer leaders, $49.79; Mr. C. Jackson, district steward, for district superintendent, $23.39. Total, $142.13. Of this amount H. Taylor gave $9, A. E. Hougue $7, H. Young $5, L. R. Kirsky $4, C. Jackson $2.50, Ruth Arlene L. Talbert, pastor's daughter, aged 3 years, $2.43; B. W. Moltry $1.50, W. A. Kennedy $1, Brother Phillips $1, Miss C. M. Taylor $7, T. Lee $1, Mrs. M. P. McRiley $1.50, J. H. McRiley $3, R. L. Redmon $1. The district superintendent rendered excellent service in the rally. The choir, led by its efficient president, Mr. J. H. McRiley, furnished beautiful and soul-stirring music during the anniversary. The Woman's Home Missionary Society, led by Mrs. L. V. Washington as its president, gives more hopeful signs of success than at any time since its organization. Dr. William A. Paxton is doing good work as president of Epworth League. The Brotherhood is in good condition; the Rev. T. Lee is its president.—A. W. Talbert, Pastor.

TENNESSEE

Smyrna—Fourth district quarterly conference held on the Smyrna circuit October 9-10. Our District Superintendent, W. R. Smith, seemed to be at his best. We had a nice time. The church is in a live state. We have had our revivals; there were [illegible] conversions. We are closing [illegible] a fair report this year.—L. W. [illegible], Pastor.

Ford's Hair Pomade



Fifty years of success have proved the merits of this preparation.

What is more attractive than a beautiful head of hair? It has been the ambition of women in all ages. The use of **Ford's Hair Pomade** makes stubborn, harsh, kinky or curly hair **softer, more pliable** and glossy, easy to comb and arrange in any style desired consistent with its length, as long as the Pomade remains in the hair. This result may be obtained by one thorough application according to directions. Two to four applications a month will keep the hair in satisfactory condition, and two to four bottles, regular size, are usually sufficient for a year. Directions with every bottle.

Ford's Hair Pomade

removes and prevents dandruff, invigorates the scalp and keeps it from getting harsh and dry, stops itching and prevents the hair from falling out or breaking off and gives it new life and vigor. Absolutely harmless. Used with splendid results even on children and infants. Delicately perfumed, its use is a constant pleasure. A most satisfactory toilet preparation for ladies, gentlemen and children.

Don't buy anything else alleged to be "just as good"; if you want the best results buy **Ford's Hair Pomade.** Look for this name —"Charles Ford, Prest."—on every package. If your druggist or local dealer cannot supply you with the genuine, we will send you

One bottle, regular size, for					. .	$ .50
Three	"	"	"	"	. .	1.40
Six	"	"	"	"	. .	2.50
One	"	small	"	"	. .	.25

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IF YOU ARE a wage-earning or crop-raising man or woman—engaged in the constant struggle for an existence—sacrificing your energy and vitality in any line of labor or drudging toil—trying to provide an honest living for yourself and loved ones—daily plodding along a pathway beset with obstacles and discouragement—then you are one of the many thousands that need me and my help. And I will positively help you—freely, generously and substantially help you.

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I am the Founder and Grand President of the INTERNATIONAL LIBERTY UNION OF THE WORLD. This is a great world-wide Protective and Co-operative Secret Fraternal Society for Wage-Earners and Crop-Raisers. Seven and one-half years old. Over 550 Subordinate Unions. More than 53,000 memberships. A world of good in a short time. Only society known with a big direct-by-mail membership. Biggest benefits. Strongest protection. Helps advance conditions of members. Uplifts crop-raisers. Emancipates the downcast and despairing. Upholds the distressed and death-stricken home. Relieves the needs of members. Nowhere in the whole world is there another society like this.

No Other Order Like This

Compare these many benefits—no other society can give you so much for so little cost Men and women admitted equally Any age from 15 to 60 years. All members pay same rate of monthly tax—no discrimination—each and every one pays same "flat rate" from acceptance till death—no other society known does this. Our jurisdiction the WHOLE WORLD. Death benefits keep getting higher all the time—$25.00 to $500.00—always going up—while monthly dues remain the same. Children's benefits $5 and $10.00. Beneficiaries benefits $25.00. Buy your groceries and supplies from warehouse at wholesale prices. Sell your crop through the warehouse at highest market price—cut out the robbing speculators. The great UNION JOURNAL Magazine furnished each member without additional cost. Beautiful Certificate to every member. Real black leather card-case and world-wide recognized Membership Card free to each member. Wage-earners helped to get better conditions. Many other big benefits—the half has not been told. Members are recognized as Brothers and Sisters anywhere—wherever they go. Also, each member may buy stock in the order—those taking 100 shares get a full-paid life membership and never have to pay any more dues as long as they live.

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Don't turn a deaf ear to my message or close your eyes in the presence of this great opportunity. Think of your condition and that of your family. Think how anxious I am to make life brighter and easier for you—and write to me at once for my complete plan and offer to you. It is all yours, together with my new book of self-help—just for the asking. ACT QUICK AND GET MY NEW BOOK FREE.

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My support and counsel are now generously offered to you.

"Ask and ye shall receive."

Your sincere friend,

W. G. Critchlow

Founder and Grand President of the I-L-U.
Editor-in-Chief UNION JOURNAL Magazine.

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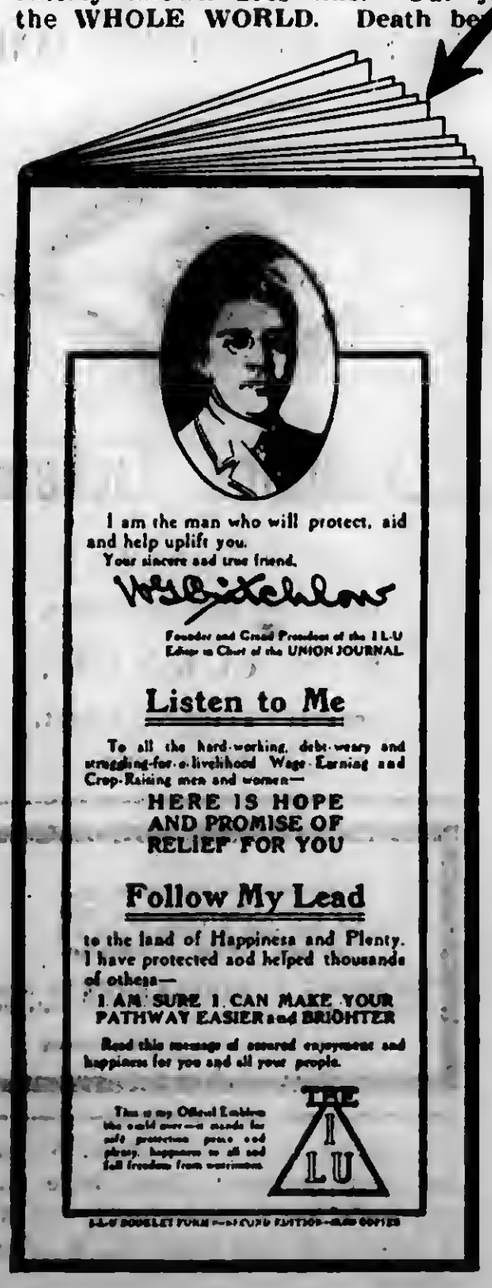
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Also state if you wish to apply for the position of DISTRICT DEPUTY of the I-L-U for your neighborhood .....
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Southwestery Christian Advocate

ROBERT E. JONES, Editor
EATON & MAINS, Publishers

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THE GRACE OF THANKSGIVING

So many are the blessings of mankind that do not come as a result of human will or effort that he must be a confirmed atheist who cannot, through these many blessings, find his way up to God. As numberless as are the sands upon the seashore and the stars of the heavens, so are the blessings which we poor mortals enjoy. Thanksgiving day is preeminently God's Day, and he is not unappreciative of expressed gratitude. No doubt the heart of the great and good All-Father is cheered as his devout and grateful children acknowledge Him and praise Him for the manifold blessings bestowed. There can be no thanksgiving on the part of the atheist. There can be no real thanksgiving on the part of any one who does not bring himself into the fullest relation with Him who is the giver of every good and perfect gift. To attribute to ourselves and to our fellow men even the most common blessings of life not only reveals our conceit, but puts us in the class of fools who say in their hearts there is no God. Thanksgiving day is God's day on which we should acknowledge Him in all our ways.

A devout thanksgiving will reveal unto us our utter helplessness and our utter dependence upon Him who is all and in all. The strongest man is as nothing compared with the all powerful God, who often brings to naught our hopeful plannings. Our mightiest structures are but chaff before the breath of God and the pillars of the universe tremble and crumble under His mighty tread. With His permission we can feed the famished millions of earth; without His assistance we cannot provide food for a single sparrow. He gives life. Shadowed by His presence human endurance seems almost supernatural; we baffle science; we set at naught precedence; we put forth mental and physical phenomena that find no explanation either in the realm of experience or science. But when once God has lifted His little finger the strongest life is blown out in the twinkling of an eye. Thousands go hence with a suddenness that is appailling. And nature makes rapid changes as inconsiderate of our comfort and our wishes as tho we did not exist. How frail indeed is man in the presence of storms and winds and earthquakes and tornadoes and pestilence and epidemics! The Almighty who controls all law in heaven and earth, alone is able to withstand. In a devout, sincere, soul-searching thanksgiving there comes a consciousness of dependence and of unworthiness and of frailty that would cause one to throw himself at the feet of the divine Father and own at once apart from Him we can do nothing.

There is so much for which to be thankful. There are many persons whose comforts come so easy and whose enjoyments of life are so bountiful that they do not appreciate their pleasures. Instead of rejoicing in what they possess they crave for more and thus they make themselves miserable and likewise afflict their fellow associates. Even the poorest of us are possessed of blessings and comforts that we hardly deserve. We are not only blessed beyond that of many of our fellows, but if we survey our own life we can see how wonderfully we have been led on by the hand of the Divine, and how wonderfully our blessings have multiplied at a ratio that is almost astounding. It may be that there is a little selfishness in counting up what has come to us, but there are so many things that are the occasion for thanksgiving that there is no time to call our lot hard or to go through the world moping and sad as though God were dead and heaven had been shut up. We should take an inventory of the blessings we enjoy. There is not a person in all the universe who cannot by moments of serious thinking bring himself to the point where there would be exultant joy and abundant thanksgiving for the blessings of life.

Strange enough it is that this Christian feast day of thanksgiving is of so recent origin. It had its birth in colonial days, and, as a nation our first thanksgiving came in 1864, when Abraham Lincoln sent forth the edict setting apart a special day for thanksgiving, because of the victories that had come to the Union Army and Navy. But this day grows in years, and instead of it losing power it gathers force each year. Its place in American history is assured because it is planted in the human heart and watered by the grace of gratitude. Each recurring annual thanksgiving festival adds new reason for the day and makes the occasion so necessary that without it no calendar would be complete.

Unlike other Christian feast days this day is of human origin. We are the ones to give thanks and while other Christian feast days were projected by the Divine acts this day, perhaps none less sacred, was born in a grateful heart. It is, therefore, peculiarly human. It is humanity turning Godward and Godward in praise and in thanksgiving. Also unlike the other Christian feast days, while it has its own definite place in the calendar it is peculiarly related to all other days. The individual who does not in a measure have a thanksgiving for each day of the week and month and year cannot have a thanksgiving as the result of the proclamation on the part of the President or any one else. Thanksgiving day is merely a climax of all the other days, which are thanksgiving days as well. And thus it is a gradual approach during the entire year to this particular day when our hearts shall go forth in union with all hearts of the nation in gratitude to Him who has kept us by His love. Thanksgiving day would be robbed of its spirit and purpose unless there is thanksgiving for all the days that precede it.

On this day in our churches we turn thanks to Almighty God for the reason that the head of our Nation calls us to prayer by special message addressed to the people. But this would be the most unworthy reason unless there were other reasons coupled with it. If our only motive for observing Thanksgiving day be the fact that our Nation's chief calls us to prayer then our Thanksgiving would be perfunctory, soulless, meaningless, and useless. We should have anticipated the proclamation of the President, and indeed the true thanksgiving does. And as a matter of fact we do anticipate the President's message. So much do we precede the Nation's chief in his proclamation that it occasions no surprise; we look forward to it regularly because we have set our hearts already upon this day. And this is as it should be. For it is easy to see that unless we had the sense and grace of thanksgiving

(*Continued on Page Eight.*)

PRESIDENT'S THANKSGIVING DAY PROCLAMATION.

"By the President of the United States of America—A procia-mation:

"The season of the year has returned when, in accordance with the reverent custom established by our forefathers, the people of the United States are wont to meet in their usual places of worship on a day of thanksgiving appointed by the civil magistrate to return thanks to God for the great mercies and benefits which they have enjoyed.

"During this past year we have been highly blessed. No great calamities, or floods, or tempests, or epedemics have befallen us. We have lived in quietness, undisturbed by wars or rumors of wars. Peace and the plenty of bounteous crops and of great industrial production animate a cheerful and resolute people to all the renewed energies of beneficent industry and material and moral progress. It is altogether fitting that we should humbly and gratefully acknowledge the Divine source of these blessings.

"Therefore, I hereby appoint Thursday, the twenty-fifth day of November, as a day of general thanksgiving, and I call upon the people on that day, laying aside their usual vocations, to repair to their churches and unite in appropriate services of promise and thanks to Almighty God.

"In witness whereof, I have hereunto set my name and caused the seal of the United States to be affixed.

"Done at the city of Washington this 15th day of November, in the year of Our Lord, one thousand nine hundred an nine, and of the Independence of the United States, the one hundred and thirty-fourth.

"WILLIAM H. TAFT,

"By the President: J. C. KNOX, Secretary of State."

Thanksgiving Prayer

By J. E. McGirt

Lord God, I turn on this Thanksgiving Day,
To view the path o'er which I've made my way,
Although a path of thorns my eyes may greet,
Although I feel the sting still in my feet;
Although the harvest fail my barn to fill,
With grateful heart I bow and thank Thee still.

For I am sure what e'er has been my lot,
How meek, how poor is more than I deserve.
Unto Thy will I bow and murmur not.
I'll not condemn His justice—whom I serve,
I'll not complain and call Thee, Father, stern
Because Thy sacred plans I've failed to learn;
The cause of all this grief I cannot tell,
And yet, like Job of old, I'll not rebel.

Lord God, I turn on this Thanksgiving Day,
To view the path o'er which I made my way.
Although a path of thorns my eyes may greet,
Although I feel the sting still in my feet,
Although the harvest fail my barn to fill,
With grateful heart I bow and thank Thee still.

The Final Cause of Thanksgiving

By Bishop Edwin H. Hughes, D.D., LL.D.

Text: "Give thanks at the remembrance of His holiness."—Psalm xxx, 4.

If the spirit of gratitude is to be awakened in the hearts of those who hear this Thanksgiving message, it will be necessary that we think together of some ground that is unmistakably common to all. It is probably true that, if we wished to do so, we could find reason for thankfulness in the material side of our lives; for we have not been reduced to starvation or nakedness or homelessness. But without doubt there would be vast differences among us in this respect. Some of us have walked with steady feet up the ascent of prosperity, commanding ever a wider outlook upon the things of earth. Others of us have slipped down the hill, which we had climbed toward ease and independence, and the outlook shuts itself in to dark and narrow valleys. If, therefore, the word for this hour related to material prosperity, some would respond with quick gladness, while others would move toward the thought with sad reluctance.

There would be like differences at the standpoint of physical well-being. Some of us have walked through the past year with a strong step; the bed of sickness has not held us for a day, nor even for an hour. Others of us have known inactivity; the couch has claimed us for weary weeks; pain has tramped upon our nerves like some heartless beast. Still others have had a year in which joy and sorrow, success and failure, health and sickness have strangely mingled. But we have never been truly grateful until, like Joh in the great epic with its movement from prosperitv to adversity, and from adversity to prosperity again, we have seen all states of life as comprehended in God's gracious plan. Smiling lips and moaning lips can both thank God only when the heart is carried up to where the contrast in condition are joined in some harmony of goodness.

Nor would it be well to deal simply with the political causes for gratitude. In every large congregation there are men of all parties, and the pulpit can not well be turned into a platform. Some would deem our nation's prosperity a fact, others would deem it a myth; some would consider the changes in the world's map as indicating the advance of civilization, others would take them to mean the march of brutality. Some would feel that the tariff makes them rich; others that it keeps them poor. It is not the province of the preacher in his ordinary ministrations to defend or attack any of these views, but to unite all partisans in the higher agreement of love and obedience as inspired hy the divine holiness.

From this vou will see that If our thankfulness is to be unanimous, its field must be above our differences in situation and in opinion. We must rise beyond the office; for the ledger often tells a story of hardship. We must move away from the hospital; for its register is one of anxiety and pain. We must leave the political headquarters; for from one we would hear a shout and from the other we would hear a wail. Our gratitude must go up toward Him who is the owner of the earth, with its silver and gold; toward Him who by the discipline of the world's suffering prepares men for the painless and deathless country; toward Him who presides over all our partisanship and is to be at last the Ruler of all rulers. In this effort to gain a comman and lofty ground for our gratitude, let us raise our thanksgiving to the very highest thing and let us heed this ancient commandment, "Give thanks at the remembrance of His holiness."

You will note that this text connects thanksgiving with remembrance. Perhaps more than any other day in the year this holiday is a day for a personal retrospect. The only date which would challenge its field in this respect is New Year's Day, and that, as even its name indicates, looks forward rather than backward; it is a day for resolves rather than for remembrance. Whatever may be the reason for a man's gratitude, it has to do in some form with his memory. If he is thankful fo rhis future it is because he throws into it the confidence that he has won from his past. This is true in reference even to the gratitude that a man would feel for the promised heaven. He who is thankful for worldly success gives thanks because he remembers; he who is thankful for bodily health gives thanks because he remembers; he who is thankful for political victory gives thanks because he remembers. And he who is thankful for the highest thing gives thanks at the remembrance of God's holiness. Thanking is simply remembering seasoned with justice and reverence; it is thinking backward over the past and upward to God. It is thought climbing from the lowest to the highest. It is the mind traversing its old journeys, recognizing that God's company was all along the ways, and lifting up here and there memorials of the divine holiness. The word of the psalmist thus states the process through which one must come to his real thankgiving.

But we have here given not merely the path along which gratitude comes, but also the goal which gratitude must reach. Unless a man's heart arrives at God, the day is without meaning. A few years ago one of the governors of our States gave out a proclamation in which the name of God did not occur. The omission created much comment, and we need not wonder that it did. An atheistic people could have no Thanksgiving Day. Such a day without God would be an eye with nothing to see, a voice with nothing to hear, a heart with nothing to love. It would be a road leading no whither, and every walker on it would be an aimless traveler without a destination. It is true that men might have a Thanksgiving Day wherein they should pass from house to house and from man to man, giving praise to humankind for help and friendship; such a day would not be without its value and its joy.

But in the odinary sense a Thanksgiving Day is impossible without a God. It is the conception that He broods in holiness over our lives that alone gave the day its historic beginning and continues it until now. If the time ever comes when the American people forget God the day will pass from the calendar and will become the mere relic of an abandoned faith. This psalmist-thinker leads us straight to this thought. True gratitude can not stop short of God. So far as the purport of the day is concerned, as judged by the proclamation of our President and governors, the atheist, whether he be such in belief or only in the practical bearing of his life, is merely an onlooker. He views the foolish thankfulness of the people and is shut away from all the meaning of the holiday. He can not bow before a blank; he can not speak praise to insensibility; he can not be grateful to nothingness. If ever a man is the victim of his own unfaith, it must be on Thanksgiving Day. At that time no man can really get on unless he has a God. In deepest truth he can have no gratitude because it is impossible for him to obev the command, "Give thanks at the remembrance of His holiness."

There are times when gratitude simply necessitates God. Then the thankful spirit opens a plain path into His presence. We have been accustomed to put more emphasis upon the need of God as a refuge for us in our sorrow than upon the need of Him as the only goal of our Thanksgiving. But in neither case can we find satisfaction without Him. A man walks out on a day when the earth seems wrapped in gloom and dampness. The frost has pinched off every blossom and every leaf. The very air seems his enemy and creeps about him like some stealthy foe, waiting for a chance to pierce him with sickness. The earth has taken on the color of the man's feelings. He is disappointed; his hopes have faded; his success has turned to failure; a vast sorrow has fallen upon him. The relief and the only relief for that man in his adversity is God.

Or another man walks out when the earth is robed in garments of glory. The sun has opened the blossoms and spread the leaves. The very air is his friend and fondles him with the caresses of summer breezes, pouring upon him streams of health and vitality. He is happy; his hopes are blooming. This man needs God as much as the other man. The one needs Him as a refuge in his trouble; the other needs Him as an object for His gratitude. The stoic may bear his grief in silence and may set himself against the shock of things. But the grateful man can not hold his gratitude in silence. Sorrow may exist without a refuge; but thankfulness can not exist without an object. It is not, then, too much to say that this psalmist was right when he carried gratitude up to God. There is no stopping place this side of the Infinite. If man is to be grateful at all for the thousand things that lie beyond human creation and human control, he must furnish himself with a God. His appreciation can not hang in the midair, moving on to no object. When a man truly puts his feet on the way of gratitude he finds that he can not halt until he comes to God Himself.

But this text does a more thorough work than we have yet mentioned. It connects gratitude with the processes of a sanctified memory. It insists that our thankfulness shall have reference to God; and it demands that we shall take a large view of God and of His relations to our lives. Thanksgiving Day has been put at the close of the harvest season, when the fruits of the field have been gathered into the granaries and the song of plenty is in the land. But let it be said again that we shall err if we allow our thought to remain in the fields and keep the day down until it lies in the dust. God gives us harvests; but He gives us things more and higher. The treasures of humankind are not all gathered into barns or banks. It is not wise to think of God too exclusively in reference to the fragments which move upon our lives at the prompting of His complete nature. God has power; we may be thankful. God has wisdom; we may be thankful; God has truth; we may be thankful. God has love; we may be thankful. But the highest thing to be thankful for is that He has all these and everything else that is good. He has holiness, wholeness, completeness. His life keeps itself in infinite balance. It would be small comfort to have a God of power who was not also a God of love. Then we would have a tryant on the throne of the worlds. It would be small comfort to have a God of wisdom who was not also a God of power—One who was an idealist with endless theories that He Himself could not promote. Aye, and it would be a terrible thing to have a God of love who was not likewise a God of wisdom and a God of power—One who was merely a sentimentalist, tormented with the sense of His own helpless benevolence. But a God of holiness has all of these attributes and holds them in the balance of His perfect nature. What wonder is it, then, that the psalmist breaks out into the call, "Give thanks at the remembrance of His holiness!"

The human illustration is near at hand to help our thought. We all know men who make us think of God. One such may appear to your mind now. He has a strong arm, a cool judgment, a trained mind, a kind heart. He has in his finite sphere something of that poise of character that God has in His infinite sphere. The attributes of power, truth, wisdom and love belong to him. He moves close up to obedience to that staggering command, "Be ye holy; for I the Lord your God am holy." He makes no loud claims. He avoids the pharisaism of self-praise. He keeps free from the censoriousness of the privileged. He uses the ideal as a stimulus to himself rather than as a rebuke to others. Now let that man be related to your life. Within all proper limits he will lend you his power, guide you with his judgment, share with you his knowledge, comfort you with his friendship. For such a one you must be truly thankful. You know that whatever comes within the reach of his ability will be well

done. For that man's being there is gratitude. You meet him on the street and you are glad. You meet him on the street and you are glad. You see him in his home and you are glad. You merely know that he *is,* and in that knowledge you are glad. How thankful should be the community that has large numbers of such men—the well-balanced, wholesome, whole men, Christlike and Godlike!'

What, then, shall be our feeling when we catch the infinite fact for which this illustration stands? No man has ever yet discovered how to be glad and grateful unless his heart experiences the remembrance of the divine holiness. Gratitude is impossible without a God, and gratitude is feeble without a holy God. Life becomes geat and rich and full and fearless only under the training of that thought.. Life is tame, stale, doubtful, and joyless save as it rests upon the foundation of infinite holiness. When you have taken that away the world is jarred and wrenched from its safety. It follows that gratitude on Thanksgiving can never rise to any height until one has learned to heed the call, "Give thanks at the remembrance of His holiness."

The beauty and helpfulness of this suggestion lie in the fact that it does lift us above all untoward conditions and temporary disappointments. So far as our troubles have arisen from our own willfulness and carenessness we may reproach ourselves; but so far as they have arisen from causes beyond our control we may trust in the holiness of God. This gratitude may be given in the time of prosperity. If the holy God—the Father of unfailing power, of unerring wisdom, of boundless love—has sent you success, it is well. You can be grateful. His holiness has moved upon you in sunshine and gladness; it has bathed you in the joys of living; it has exalted the year until it is in truth a tender memory. Your home is unbroken; your table has been spread with a sufficiency, if not with a plenty; you and yours have not been crippled in the journey; goodness and mercy have followed the year until its paths have dropped with fatness; and above it all has heen the sense of the divine and holy care expressing itself in all these gifts. Well may you "give thanks at the remembrance of His holiness."

If it has been otherwise with any of you, your consolation is still the same. Both the prosperity and the adversity of good men are joined in the harmony of God's holiness. Your home has been broken; your table has not suggested bounty; you and yours have heen crippled in the journey; the paths of the year have been hard and lean; if you were to write one word across the calendar of the days since last Thanksgiving, it would be the word, "STRUGGLE." But if you are God's child, the consolation is as much with you as with the son of prosperity. All the days have been in the holiness of God. If it were not so, every word of thanksgiving would freeze upon your lips; every prayer of praise would halt in your throat; and every feeling of trust would flee from your heart. The one refuge for the thought of the year, the one gracious solution of your problem, lies here: "Give thanks at the remembrance of His holiness." As long as you keep a holy God you keep an infinite reason for thankfulness. How can we fret and pine when God is holy! If it were possible to conceive of any life stripped of wealth, stripped of friends, stripped of health, hare of all material and social blessings, and yet keeping in a true and serene heart a real faith in the holiness of God, that man could be carried on a hard cot, hy strange hands, out of the morning's drizzle and cold, and could warm himself here at the glowing altar of the divine holiness.

This, then, is a message for us all. It lifts us ahove our differences in situation, above our differences in partisan opinion, and brings us to a high and common sanctuary. The doorway to this consoling place is ever ajar. The message gathers you all out of your sadness and gladness, out of your failure and success, out of your sickness and health, out of your poverty and abundance—and it puts you all into the companionship of this text. It lifts, and lifts, and lifts until it lodges us all in the care of the divine completeness.

Whittier in "The Eternal Goodness" uses the much quoted words:

"I see the wrong that round me lies,
I feel the guilt within;
I hear, with groan and travail cries,
The world confess its sin.

Yet in the maddening maze of things
And tossed by storm and flood,
To one fixed trust my spirit clings;
I know that God is good."

Even so! God is more than good! He is wise so that He can guide His goodness; and He is strong so that He can enforce His goodness. He is holy! That is the "fixed trust" for the soul. No wonder Whittier soon writes the less familiar verse:

"I dimly guess from blessings known
Of greater out of sight,
And, with the chastened Psalmist own
His judgments, too, are right."

The perfected spirit of this festival day rests in a perfect God and gives thanks "at the remembrance of His holiness."—In Thanksgiving Sermons, Christian Festival Series.

A Retrospective Thanksgiving

By Estelle Morrell

Luther Burns had completed his work in the Grammar School and wished to begin his High School work. He had worked during the summer months but had not earned enough to keep himself in school throughout the school year. Many efforts had he made to secure work mornings and afternoons, so that he could keep himself in school, but had thus far failed. Nevertheless, he was encouraged by his widowed mother to begin his work in the High School, entertaining the hope that he would secure work later on. He took his mother's advice, though he did not then see the probability of matters turning out as she had expressed.

Through the months of September, October, and a part of November, he continued his school work. Though nothing had come to pass, yet he was none the less hopeful.

Finally, early Thanksgiving morning as he sat looking through the "Want" column of the morning paper, he noticed an advertisement which just seemed to suit his case. He threw on his cap and called to his mother that he was off to answer an advertisement.

Not many minutes passed before he was in the office of Lawyer Moore, whose advertisement he wished to answer. Among the many boys who called to answer that advertisement, Luther was the first, and Lawyer Moore, looking into his bright face and noting his alertness of step and pleasantness of manner, did not hesitate to decide that Luther was just the boy he wanted. In a few words the lawyer stated to Luther what he wished him to do and told him that as a beginning he could offer only a small remuneration for his services.

The boy readily accepted the terms and returned home with quickened step and lightened heart to take the news of his good fortune to his mother. For good fortune it was that a boy of his age could earn enough to purchase books and pay his tuition.

On the following day he returned to the lawyer's office to be installed in his new work. Not many days passed before he was well versed in all matters pertaining to his regular work, and was ready for special calls. He planned to reach the office at six o'clock mornings in order that he might have time to finish his work and get off to school.

At eight-thirty, his duties done, he started off to school with a merry whistled tune; returning in the afternoons in the same spirit. Nor was he different in the class room or on the play ground. With lessons always prepared, he was always ready to recite; lessons over, he was ready for a good game. Was there any wonder that he was generally beloved by both teachers and students as well as by his employer? A brighter future had no boy in school.

Months passed. Matters continued well for him. The careful training, religious and moral, which his mother had given him, became a part of his every dav life. His influence was always for good.

The school year ended and Lawyer Moore requiring Luther's presence at all times, granted him a larger remuneration. Neither he nor his mother objected to the lawyer's having him at all times, for he had been of service to them and he also weilded a healthful influence over the boy.

The weeks and months chased each other in rapid succession and the day soon came for Luther to resume his school work. Again he worked mornings and afternoons and continued his studies. The four years of High School work quickly passed and Luther graduated with honors.

His office duties became more and more responsible. He began to cultivate a taste for law and to read the law books which came under his notice, but he planned to finish his college education.

It was no small pleasure to the boys at college to hear that Luther was preparing to begin his college work, nor was it a small pleasure to him to be able to do so.

With increased wages he could easily support himself in school and assist his widowed mother. Lawyer Moore was always kind and pleasant to him, hut Luther did not know what a deep impression he had made upon the man upon whom he looked as his benefactor. So it was with mingled joy and surprise that he heard upon his graduation from college that the lawyer was going abroad and wished him to accompany him. After which time if he wished to give his time to the study of law he would assist him.

The trip abroad was of great advantage to both. Aside from the knowledge gathered from association and observation, a real and perfect friendship grew up between the two, so that there seemed no difference between them except in age.

Luther returned home and began his study in law regularly. His friend assisted him as he had promised. Because he had studied during his spare moments while in the lawyer's office and because he applied himself diligently now, he soon finished the prescribed course in law. There was but one thing which had given him concern during the last months of his study. He could not quite see how or where he could begin his practice of law.

Nearly twelve years had passed since he entered Mr. Moore's office as office boy, since he began to pay his own expenses in the High School. He was now a man, strong mentally, morally and physically. The same cheerful, hopeful and persevering spirit which characterized him in youth was still a part of him.

Quite unexpectedly one morning while Luther was seated in his own room, a telegram came to him from Lawyer Moore asking him to become his partner in law. This caused Luther no little surprise. For, while he had looked upon the lawyer as his friend and benefactor, yet he had never expected such good fortune. He felt sure of his success as the lawyer's partner and hesitated not in sending his answer in the affirmative.

On Thanksgiving Day, exactly twelve years after Luther had entered Lawyer Moore's office as office boy, he returned to the scenes of his boyhood and entered this same office as his partner. He took a retrospective view of that Thanksgiving Day of twelve years ago and his heart swelled with praise and thanksgiving to that kind Providence which had again led him to the same friend.—Birmingham, Ala.

Thanksgiving makes our prayers bold and strong and sweet; feeds and enkindles them as with coals of fire.—Luther.

Self-forgetfulness is the secret of ... the provocation of the thanksgiving spirit, the key to heaven.

There must be room in our gratitude for griefs and losses as well as hopes accomplished and gifts enjoyed.

The word "thank" comes from "think." The thankful person is the "thinkful" one. To be thoughtful is usually to be thankful. When we are heedless of our blessings how can we talk about them?

Religion, however earnest, is no foe to mirthfulness in its proper place. It bids us put on the "garment of praise," a most comfortable and comely robe, warm and winsome, serviceable, seasonable and resplendent, exceedingly becoming to all. It says, "Rejoice always, and in everything give thanks."—Rev. James Mudge.

While you are thanking God, do not forget what He might have done with absolute justice, but, so far, has not done. Examine your past. Recall your sins. Look into your own heart at this instant. Why, if God dealt with you according to your desert, where would you be?—Amos R. Wells.

THE CHRISTIAN LIFE

Thanksgiving

By Aubert E. Bruce

Thankful, what for?
For glorious life on earth,
And prospect clear of larger life beyond,
When, in God's time, my trembling hand, upraised,
Knocks at the portals of the Great Unseen,
And, knocking, finds provision made
For my abundant entrance.

Not because aught that I have said or done
Can merit recognition but because
My Elder Brother, filled with warmth of love,
Has satisfied the debt I could not pay,
And stands, Himself, with pierced, blood-stained hands,
To push the gates ajar when I shall come
And give me hearty greeting.

Thankful, ah, yes,
For all the joys of life,
For health, and home, and friends, for all of these,
And for ability to work each day
At my appointed task; for rest at night
In the secure and certain consciousness
That I am safely kept by Him who holds
The destinies of worlds within His grasp
And yet forgets me never.

Thankful, why not?
God's world is full of joy and full of good,
And only he who toils amid the ruck,
Nor lifts his eyes from sordid things of clay
Has fault to find; a thankless ingrate he.
But we, whose eyes are fixed upon the heights,
Where shines th' eternal sun, find hope and cheer
In everything about us, and each day
Brings with its toil and labor—recompense.

Thankful, how long?
While daybreak follows night, and sunshine rain;
While faith aspires to things as yet unseen;
While hope our weary feet with strength renews;
While live enthralls our hearts, and leads us on
To heights not dreamed of yet;
And after this—
When sun and stars have ceased their daily course,
And all that now we see is here no more;
When this old world has tired of its load,
And these, our tenements, returned to dust,
What then?
Ah, then, in brighter realms than this
Clothed with the life eternal we shall dwell,
And Him whom now we trust we then shall see,
And in His presence utter forth our thanks
Continually, through the endless years,
In songs of joy and praise at His right hand.

—Kelvin, Arizona, in The Christian Advocate.

Wise Words of Wise Men

Am I to thank God for everything? Am I to thank Him for bereavement, for pain, for poverty, for toil . . . Be still, my soul. Thou hast misread the message. It is not to give thanks for everything but to give thanks in everything. It is not to praise God for the night but to bless Him that the night is not deeper.—George Matheson.

No one can observe Thanksgiving Day as it should be observed unless he has been grateful through the 365 days of the year before it. And no one has rightly observed Thanksgiving Day unless he has gained an impulse for gratitude through the 365 days ahead of him.—Russell Sewall.

Be on the lookout for mercies. The more we look for them, the more of them will be seen. Blessings brighten when we count them. Out of the determination of the heart the eyes see. If you want to be gloomy, there's gloom enough to keep you glum; if you want to be glad, there's gleam enough to keep you glad.—Maltbie D. Babcock.

Cultivate the thankful spirit! It will be to thee a perpetual feast. There is, or ought to be, with us no such thing as small mercies; all are great, because the least are undeserved. Indeed, a really thankful heart will extract motive for gratitude from everything, making the most even of scanty blessings.—J. R. MacDuff.

Every hour, every circumstance, brings some lesson, some benefit, from God. Every hour, every circumstance, therefore, should carry with it some tribute of our gratitude. Peculiar mercies should receive peculiar acknowledgement. Every morning's comforts should draw forth every morning's praise. Every evening's mercies should excite every evening's gratitude. Every day should be a Thanksgiving Day. Our whole life should be a life of praise. —Rev. J. Stevenson.

I remember hearing Moody say once, when addressing an audience at Northfield: "Get out of Grumble Lane, and live in Thanksgiving Street;" and the words made an impression on me I have never forgotten. How many of us live in dark, wretched, poverty-stricken Grumble Lane, when we might live on broad, sunshiny Thanksgiving Street, with plenty of God's sky above us! Do we Christians think enough of the duty of giving thanks? Is not Thanksgiving Day a good time to consider the matter?—J. S. D.

Live in present thanksgiving. Count thy sunbeams now. Treasure today the gems which are strewn upon thy path. The love which is merely retrospective is a very painful thing. If the days of sorrow at any time should cloud thy days of joy, I would like thee to be able to say: "Well, while they last I did appreciate them." It shall be a great solace to me at twilight that I have basked with conscious joy in the heat of the day. Therefore, I shall bask in it now. The cup of gladness which my Father has given me, shall I not drink it?—George Matheson, D. D.

Begin with thanking Him for some little thing, and then go on, day by day, adding to your subjects of praise; thus you will find their numbers grow wonderfully; and, in the same proportion will your subjects of murmuring and complaining diminish, until you see in everything some cause for thanksgiving.—P. Maurice.

The Deepest Thanksgiving

Francis of Sales, enumerating some causes of thanksgiving in the quaint language of the seventeenth century, uses these very suggestive words:

Consider the bodily gifts which God has given you; what a body, what conveniences to maintain it, what health and lawful comforts for it; what friends and assistances. And consider all this in comparison with the lot of so many other persons, much more worthy than yourself.

Consider your gifts in mind. How many are there in the world stupid, mad, foolish; and why are you not among them? God has favored you. How many are there who have been brought up coarsely and in gross ignorance? And by God's providence you have been well nurtured and educated.

Consider your spiritual graces . . . God has given you a knowledge of Himself from your youth. How often has He given you His sacraments? How often inspirations, interior illuminations and warnings for your amendments? How often has He pardoned you your faults? How often has He delivered you from occasions to sin to which you have been exposed? And have not your past years been so muct time and opportunity to advance the good of your soul? Consider in detail how good and gracious God has been to you.

A Thanksgiving Hymn

By the Rev. J. H. Lovell.

His Majesty, the Nation's Chief, proclaims
This day a day of universal thanks,
While ev'ry head of State in concord frames
A solemn call to all his loyal ranks:
"Within your sacred walls assembled, raise
To God, our King, one grateful song of praise."

Then let our minds survey His goodness, spread
Broadcast, in harvests full and bounteous stores,
O'er all our land; and e'en our ships with bread
We lade and send them forth to foreign shores;
Oh, may our lips with tuneful praise abound,
And may our hearts o'erflow with gratitude profound

No cruel wars molest our peaceful land,
Our armies guard, but fear no dread alarm;
Our Navy plies all seas, sweeps ev'ry strand,
Returns with homage paid devoid of harm—
Thank God, His power protects and grants us peace—
Millenial age, O let thy pace increase.

The Eagle yields his rights of sov'reign sway,
And Brothers Wright th' aerial realms invade;
To Cook and Peary ice-bound seas give way,
And from Earth's Pole Old Glory's now displayed:
Give thanks to God, His ancient word proves worth:
"Have power o'er land and sea, subdue the earth."

See Commerce drive her powerful steeds from coast
To coast, and plow the mighty main with craft
Of pon'drous depth and numbering to a host,
That fill our coffers, millions at a draught:
Let's lift our eyes above, by faith to see
The Nation's God who gives prosperity.

Then see the Church her loyal host array
'Gainst ev'ry form of vice and every sin,
By pulpit, press, and public thought, her way
She clears, and prays the final Day to win.
Then let Thy Church, O God, her mission fill
And conq'ring on to greater vict'ries still.

Let ev'ry race on fair Columbia's soil
Of ev'ry creed, a grateful off'ring bring—
Come noble rich, come humble sons of toil,
Adore and thank and praise our Heav'nly King;
With all complaints and ills and cares away,
Make this one real "Thanksgiving Day."

—Reidsville, N. C.

The key to a noble life is to see clearly, and then to act in absolute obedience to the highest vision.—W. J. Dawson.

If you see a fault in others, think of two of your own, and do not add a third one by your hasty judgment.—Flamner.

Write it on your heart that every day is the best day in the year; no man has learned anything rightly, until he knows that every day is doomsday.—Emerson.

OUR YOUNG PEOPLE

An Optimist's Thanksgiving

By Ellen Manly

An' so you don't think, Neighbor Gray,
I need be givin' thanks today?
You say the season's been so bad
There ain't much left to make us glad.
Well, p'r'aps you're right; but seems to me
Our ways of rec'nin don't agree;
'Taln't fair to count the things thet's wrong,
An' skip the blessin's all along.

I can't say much for oats an' wheat;
But then my corn was hard to beat;
An' where could finer hay be found?
Fruit failed, fer certain, all around—
I'd not much left; but you jest ought
To hear the price thet little brought!
Potatoes? I must say they're poor;
But cel'ry did its best, fer sure!

The lightnin" struck the barn, you said?
Jest s'pose the house had gone instead!
'Twas years sence thet old barn was new—
It needed paint, an' shingles too.
An then it burnt the very day
I started haulin' in the hay;
It might 'er bin chock full—an' so
If that wa'n't luck, I'd like to know!

'Twas hard when poor Bay Beauty died.
Marier an' I've jest cried and cried!
The coldt's not old enough to break—
But what a horse it's goin' to make!

My sheep are mighty fat an' fine—
You heard the dogs killed twenty-nine?
'Twas only nine. Now don't that show
The way bad news is sure to grow?

It's been a powerful tryin' year,
With skimpin' there, an' pinchin' here;
But, thank the Lord! I've got a wife
Thet always makes the best of life.
Marier's like sunshine all day long,
An' cheerlest jest when things goes wrong.
There's nothin' worries her, sez she,
So long ez she hez Joe an' me.

I'm feelin' poor, I don't deny;
But I've got some things gold can't buy,
For sickness hevn't come our way—
We're well an' strong, all three, today.
There's many a lonesome man I know
Would envy me my little Joe—
There isn't much I couldn't stand
While holdin' fast his little hand!

An' so we're goin' to church today
With thanks thet's more 'an we kin say.
But Him thet knows, though words is few,
Kin tell we're thankful through an' through,
When standin' up with all the rest
We sing our heartiest an' our best:
"Praise God from whom all blessings flow"—
Marier an' me an' little Joe!

—Sunday Magazine.

Laddie's Thanksgiving

By Mrs. Maggie Shaw Fullilove

The day before Thanksgiving mother slowly opened her eyes and called softly, "Where are you Laddie?" The door opened and a tall, slightly built youth entered. "What is it mother mine?" he said, going over to where his mother had lain for four months an invalid—mother who had been so strong and cheerful; mother who for twenty-two years had filled the little house and garden with her sweet songs as she joyfully attended her household duties. Tomorrow would be Thanksgiving and neither mother nor Laddie had mentioned their disappointment at the impossibility of a Thanksgiving dinner. For twenty-two Thanksgivings mother had brought forth the best china from the little closet and such a feast she and Laddie had had. The first one which he could remember was when he was only four years old. The great white table was spread and he sat with his little face beaming across the table at mother, who smiled back at him with such brightness that it was like the first rays of a rising sun. He would often wonder why there were only himself and mother there to partake of the dinner.

"Dearest Mother, are you suffering?" he asked as he smoothed the pillow with the deftness of a girl. "No, Laddies, I was thinking how tired you must be attending to all the household duties with no one to help you. Surely it cannot be long ere I shall be able to get about once more. Indeed I thought to be able to be up before—before tomorrow Laddie," she said with tears in her eyes.

"Don't Mother mine," said the bay, "It's alright, I'll just think of the glorious one we had last year, and be content. Perhaps we can have the pudding dear, for surely I can remember how to make it after watching you so many times. Don't you worry. Mother Mine, we will manage some how," he said almost gaily as he started away. After he was gone mother lay very still. Now and then a tear would steal into her eyes and find its way down her pallid cheek. Quickly she would brush it away lest Laddie should come and find it there and be sad. Dear Laddie, her only pride and comfort. She remembered his great delight in Thanksgiving dinners and Christmas feasts. She remembered how his eyes would look his thanks and his soul would beam upon mother which fully repaid her task. "You can just beat any body cooking, Mother Mine," he would say. She always thought of him as dear Laddie, although he was now fast outgrowing the little beloved appellation.

Out in the kitchen Laddie tiptoed back and forth, back and forth. Thanksgiving day had come. Mother raised herself on her pillow and listened. What can it be she asked herself.

Tip-toe, tip-toe went the noise in the kitchen. Then a towlsed head was thrust hastily inside the door. "How are you feelin,' Mother mine?" He said it so brightly that mother began to suspect something. Mother thought she caught a whiff—of what—turkey from the kitchen? No. it must not be for Laddie could not fix a turkey.

Again tip-toe, tip-toe back and forth mother heard. Dear Laddie, the thought, how faithful he is. Again her bosom heaved with a sigh of regret. Poor dear Laddie, how disappointed he must be.

Out in the kitchen a delicious savor arose and filled the air about. On the table were pies, some crisp and brown, others slightly burned on one side, still others burned black on both sides. These were heaped upon a separate plate to be thrown away

Bending anxiously over a streaming oven, his face all flushed and hot, stood Laddie. Mother was always so careful that the turkey didn't scorch, he thought as he lifted the big turkey into the pan and put it into the stove to bake. He smiled triumphantly to himself as he did so, praising himself for his good memory. "Oh, won't this please Mother, poor dear Mother mine," he murmured.

Next he turned his attention to the pumpkin pies. Oh, yes, there must be pumpkin pies a plenty. Tip-toe, tip-toe, he went back and forth from the table to the barrel. There was a little path of flour strewn from one to the other. Very faithfully he worked on the pie crust. It must be nice and short, he thought, as he put in a big lump of lard, soda, salt, milk went in, but alas, too much milk—then more flour. Oh, yes, he could remember it all.

In the room Mother awoke with a start. What was that sickening odor, surely something must be burning. "Laddie! Laddie!" she called. "Laddie, what is burning?" she asked as he stuck his head in, taking care to keep his dough-covered hands back out of sight. "I'll run and see," he said quickly, for he too had caught the scent of burning meat. Rushing into the kitchen he threw open the stove door. A puff of black smoke came out. Laddie's heart sank. "Oh, Mother, Mother," he wailed softly in despair, "what shall I do now!" Turning the turkey over he found the other side crisp and brown. Oh happy thought' "I'll serve him with the good side up and Mother won't mind." He carefully cut away the burned parts and placed the turkey into the big dish with his brown side up.

Mother was wide awake now. The sunlight came streaming in at the window. Outside she could see the tall bare trees which skirted the little garden, and she could see more distant ones silhouetted against a clear November sky. She glanced at the little clock. It pointed to one. Again she heard the tiptoeing nearer and nearer this time; just outside the door. All at once there appeared in the door way such a sight. Laddie! his face, arms and legs besmeared with flour. One great black smutty streak lay under one eye, his hair all disheaveled, but behind it all such a divine smile, which threatened to cause all the disfigurations to vanish. "Mother mine," he said, "just shut your eyes tight for a little while, then you may open them and have all you see." Obediently Mother shut her eyes while Laddie quickly spread out the food before her on the little table.

"Now open them, Mother mine!" "Oh, Laddie!" was all she could say, as she gazed upon the feast before her. There was the turkey. There were pies, cakes, salad and everything just as she used to have them.

Mother's critical eyes saw the half-burned turkey, the poorly baked pies and poor humpy cakes, but Mother's loving eyes also saw spread out before her the products of a loving soul, an unselfish, devoted heart. Looking past the defects on to the spirit in which it was done, to her it was the greatest Thanksgiving feast she had ever had.

"Dear, dear Laddie," she said, "what a wonderful cook you are, my son. Oh, it does my eyes good to look at the feast."

"It's all for you, Mother mine," he said triumphantly.—Tupelo, Miss.

Offer thanks and give thank-offerings.

Be grateful for life, if for nothing else.

Kind wishes are good, but good deeds are better.

Be like the harvest of the year, good and generous.

Our deeds seal our words in the record of our lives.

Let words and deeds be the signal lights of your faith.

The little acts of kindness count high in the books of remembrance.

If you have not gifts of gold to bestow donate gems of kind words.

Give now to the living. You cannot send your gifts beyond the grave.

Heaven's twin angels, Love and Pity, whisper in our hearts: "Remember others."

Kindness Unspoken

Do you know the world is full of kindness that was never spoken, and that is not much better than no kindness at all. The fuel in the stove makes the room warm, but there are great piles of fallen trees lying on rocks and tops of hills where nobody can get them; these do not make anybody warm. You might freeze to death for want of wood in plain sight of these fallen trees, if you had no means of getting the wood home and making a fire of it. Just so in a family love is what makes the parents and children, the brothers and sisters, happy. But if they take care to say never a word about it; if they keep it a profound secret as if it were a crime, they will not be much happier than if there was not any love among them; the house will seem cold, even in summer; and if you live there you will envy the dog when you call him "poor fellow."

I pray you with all earnestness to prove, and know within your hearts, that all things lovely and righteous are possible for those who believe in their possibility, and who determine that, for their part, they will make every day's work contribute to them. —Ruskin.

PAUL ON SELF-DENIAL

THE WORLD'S TEMPERANCE LESSON.

(Rom. 14:10-21).

International Sunday School Lesson for November 28, 1909

GOLDEN TEXT: "It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth." (Rom. 14:21).

DAILY HOME READINGS.

Mon. Rom. 14:10-21;—Tu. Rom. 15:7;—W. Matt. 18:1-11;—Th. Rom. 13:7-14;—F. 1 Cor. 8;— S. 1 Pet. 2:7-14;—Su. 1 Thess. 5:4-10.

BY REV. E. B. BURROUGHS, A. M., D. D.

It is as true now as when past spoken: "No man liveth unto himself." No matter how weak, how stupid. or how insignificant each man has his circle in which he moves and, to an extent, influences. In will and purpose we live to ourselves, but in tendency and effect we live for others. Society cannot allow us to live for ourselves, for ourselves are firmly bound to and with other selves. Seeing then that this is true it should be the aim of every man to follow after things which make for place, and things whereby we may edify one another. Liability of conscience is a good thing but its exercise should never become an occasion for another's stumbling. The strong should bear the infirmities of the weak. What might not be harmful to you might be to another. In such an instance it becomes your duty to deny yourself. For the sake of eating what you think right do not injure your brother. You may, indeed, lawfully eat all things, but it is evil for you to eat or to do anything that will give offense to another. John Stuart Mill says: "One's liberty ends when it begins to involve the possibility of ruin to one's neighbor." Jesus says: "Thou shalt love thy neighbor as thyself." With this commandment written on your heart and governing your daily life, you will never be a stumbling block in the life of anyone.

Our lesson today is a Temperance Lesson. It is intended to impress upon us the great truth that temperance means the control of all the lower parts of a man's being by his reason, his conscience and his will. Temperance means the "keeping the soul on top." And this is as it should he for God never meant that the carnal should control the spiritual. When it is remembered that it is the soul that "builds itself larger mansions," we can at once see the necessity of the law of temperance. and that it is only in preparation as we observe this law that we become more or less perfect for "the perfect man is one who is perfectly self-controlled: all his powers are subject to his will, submissive to God, and guided by reason and conscience."

LIGHT ON THE TEXT.

10. *Then.* Who eateth not. Verse 3. "The weak" were passing judgment on those who did not share their scruples. *Thy brother.* Who eateth. *Or those again.* "The strong" were despising those who heed such scruples. *Thy brother.* Who eateth not. *Set at naught.* Despise. *For we shall all stand before the judgment-seat of God.* God, not man. is judge and He shall approve or condemn as our "merit" or "blameworthiness" shall justify. This being true we all should have a care when tempted to pass judgment upon others.

11. *For it is written.* A quotation from Isa. 45:23 used in confirmation of His statement in the preceding verse.

12. *So there.* Because of what is said in the preceding verses (1-11). *Each one of us shall give account of himself to God.* Where a man realizes his own accountahility to God, he will then see how utterly unfit he is to judge his hrother.

13. *Let us not therefore judge one another anymore.* Since men are guilty of violating God's law let them cease passing judgment upon their fellows. Verse 3; also Matt. 7:1. *That no man put a stumbling block in his brother's way.* The word stumbling-block signifies any moral enticement by which a person is entrapped into error, sin, or apostacy. Snare or entrapment in the true moral idea." (*Whedon*Q *Ossasion of falling.* Synonymous with stumbling-block.

14. *I know, and am persuaded in the Lord Jesus.* Had given the matter earnest and careful thought hence his conclusions. *Nothing is unclean of itself.* Call nothing common or unclean. *To him who accounteth anything to be unclean.* A thing may become evil if done against conscience, or if the doing cause offense.

15. *Because of meat.* Purposely selected as something contemptible. *Thy brother is grieved.* "The grief which one Christian may be supposed to feel when he beholds the transgressions of another." *These walkest no longer in love.* Restrainist not thyself according to the law of love which requires the practice of self-denial for the good of others. *Destroy not* * * * * * "Do not think more of yourself than Christ thought of His life." "(*Beegel.*")

16. *Let not then your good be evil spoken.* Let not Christian liberty be abused by giving offense to the work. "It is too great a price to pay for a matter of so little importance."

17. *The kingdoms of God.* What commends us to God is not the outward but the inward, only the outward must be in conformity with the inward. After all the kingdom of God is the essential thing. It is the divine dominion in the soul under Christ. *Righteousness and peace and joy in the Holy Ghost.* Elements of a Christian's character. See 2 Cor. 8:21.

18. *Herein.* In the three elements of the kingdom of God in the heart as mentioned in Verse 17. He who conscientiously observes the law is acceptable to God and approved of men.

19. *So then.* Because of the effect our conduct will have upon others. *Follow* * * * *peace.* Neither insist on meats, nor stiffly refuse to avoid meats. *Things whereby we may edify one another.* Do what we can to build up and strengthen our brother's character.

20, *Overthrown.* Pull down. *The Work of God.* The Christian, however weak, is God's building.

21. *It is not good to eat Yesh, nor to drink wine.* However great our desire for these things may be we should practice self-denial rather than, because of our indulgence in them, contribute to the injury and ruin of the soul of our brother.—Charleston, S. C.

ABSTINENCE AND STRENGTH

The Epworth League Devotional Meeting Topic for November 28, 1909

(Dan. 1. 8-16; 1 Cor. 9. 25-27).

BY JAMES K. SHIELDS.

The Theme and the Scripture. Dan. 1. 8-16. Daniel was suddenly elevated from the position of captive to a member of the king's household. This in itself was a severe test of character. He was confronted at the very outset with a conflict between his moral principles and the customs of the court. He met the issue courteously but firmly—an act requiring both intelligence and courage. He believed his position was right and was ready to test it before the king, and he "made good," not only once but always. Had he done the usual thing under such circumstances he would have submitted to the conditions, gone with the crowd, drank the king's wine, defiled himself, avoided any possibility of embarrassment, and thereafter never been heard of as a factor in the world's history.

Every one of us meets a similar crisis again and again. "Dare to be a Daniel." But you cannot be a Daniel without Daniel's strength. Bright and intelligent above his fellows, Daniel's brain had not been educated at the expense of his heart. Here was the real seat of his power—heart purpose. Pledge-signing against the use of intoxicating liquor is a good thing provided it represents first of all a heart purpose.

1 Cor. 9. 25-27. From Babylon to Corinth is quite a distance. From Daniel to Paul is quite a stretch of time. The same law prevails. Intemperance is still self-defilement. Its inherent weakness is, first, the loss of self-respect, then a wavering purpose. Conquest of the will by the appetite is the assurance of physical, mental, and moral defeat—the article of death written in one's nature.

The Meaning of the Theme. The greatest spiritual attainment is possible only through the complete mastery of one's body with all its senses and appetite. When this is accomplished the uncertainty of the battle is past, victory is assured. If it is worth while to make the battle for a corruptible crown, then, surely, it is for an incorruptible. "I therefore keep my body under." Every man who seeks manly mastery in the athletic world does that. Much more he who seeks moral and spiritual mastery in the complex life we have to meet in the twentieth century. Remember Daniel's strength. "Keep they heart with all diligence, for out of it are the issues of life."

The Theme Illustrated. Every great moral issue, whether in the individual or in the nation, has been met hy heart purpose. The great intellects of Webster, Clay and Calhoun struggled in vain with the problem of human slavery, but when Lincoln first saw a human soul upon the auction block a purpose came into his heart and stayed there until he signed the Proclamation of Emancipation.

Congress discussed the army canteen year after year, but nothing was done. The Spanish-American war broke out, and word came back to thousands of fathers and mothers that Uncle Sam was compelling their soldier sons to tend bar at the canteen, and this problem was shifted from the brains of statesmen to the hearts of parents, and the sale of intoxicating liquor in the army canteen was stopped forthwith. The business and intellectual world have been trying to solve in one way and another the evils of the liquor traffic. They have talked license, regulation, etc., and all the while the traffic grew in extent and in its open defiance of the laws of the land. The white ribbon of the Woman's Christian Temperance Union has been the bow of promise against the day of doom for the American saloon. It tells us that yesterday the question was upon the hearts of womanhood, today it is getting upon the hearts of manhood, and tomorrow the saloon will be gone.

Ways of Taking Part. The best way to take part is to study the topic till you can tell your thoughts and not read those of others.

Give a resume of what has heen accomplished against the liquor traffic during the past year in the United States.

Get some striking facts from communities that have gone dry.

Study some of the claims of the liquor men and point out their fallacies.

Study what the next fight in your community will he and be able to tell why.

Memorize some short. snappy poem that has some strong lesson on the subject.

Remember the duty of the church is to help folks and make the world better. In your testimony see that that point is emphasized.

The organization that represents our church in this fight is the Anti-Saloon League. Be able to tell what it is and how it works. The Epworthians should know this.—From "Notes on the Devotional Meeting Topics."

Thanksgiving Day a Window

Hannah More says of praise that it is the only employment in which self has no part. Surely on one day in the year, if no more, the Lord of harvest and the nation's God should he remembered. Like the chapel in a hospice on Mount Sinai. in which is one window so located that the sun shines through it only on a single dav in every year, so on Thanksgiving Day, at least, light enough should ray into every soul to show how good God is. And this should awaken praise. as the kiss of a sunbeam is said to have smitten into music the chords of a lyre in the temple of Memnon. Never was God better to us than now. It is a good time to be alive. A brimming cup is ours. Whether we think of our territorial possessions, or our material prosperity, or of our civil and religious blessings, the national thanksgiving ought to be volcanic—a very Vesuvius for its fire and a very Niagara for its flow.

Remember, a thankful spirit turns all that touches it into happiness.—William Law.

The General Committee of the Freedmen's Aid Society

By Dr. R. S. Lovinggood



SECRETARY MASON

The General Committee on Freedmen's Aid Society met at Elm Park Methodist Episcopal Church, Scranton, Pa., Rev. Dr. L. H. Dorchester, pastor, November 3rd, 1909, at 10 a. m., Bishop L. B. Wilson presiding. Bishop H. W. Warren, senior Bishop of the church, conducted devotions. The Bishop's voice, despite his age, rang out with its accustomed strength and sweetness.

The Claflin University quartette sang beautifully and was applauded vigorously.

It was announced that Rev. G. G. Logan had resigned as a member of the General Committee and that Rev. B. T. McEwen of Aberdeen, Miss., was appointed in his stead.

By motion of Bishop Warren, Miss May Getzendamner was appointed by Dr. D. L. Aultman as assistant secretary.

The report of the Board of Managers was read by Dr. P. J. Maveety.

By motion the report was accepted. Committees were appointed to consider items of the reports. The committees were ordered to be composed of two Bishops, two from the districts, and two from the Board of Managers and one secretary. Three other committees were ordered, one on the financial statement, one on apportionment to conferences, and one on appropriations to schools. The treasurer, Dr. H. C. Jennings, read his report. The treasurer's report shows that the property of the schools is worth $1,304,631. The equipment is valued at $117,567. The gain in the collections of the fall conferences up to date, October 17th, is $10,338.58. This is a fine showing. The report of the treasurer was referred to the committee on finance. The following are the committees:

General Status of Work: Bishops Walden and Smith. E. A. Schell. R. S. Lovinggood, W. F. Boyd, H. D. Ketcham and P. J. Maveety.

Appropriations: Bishops Anderson and Hamilton. B. C. Conner. A. J. Wallace, Levi Gilbert, H. C. Minnish, M. C. B. Mason.

Financial Statement in report of Board: Bishops Moore and Neely. I. H. Stewart, Perley Lowe, H. C. Jamison, A. W. Harris, H. C. Jennings.

Apportionments: Bishops Cranston and Hughes, I. S. Ford. W. E. Carpenter, John Pearson, C. W. Bennett, D. Lee Aultman.

At noon the first day, Mr. J. G. Shepherd, a distinguished layman of Scranton, gave a complimentary dinner to the General Committee at the Scranton Club, at which Dr. L. H. Dorchester and Dr. L. C. Murdock delivered addresses of welcome. Bishop Warren, Bishop Moore and Dr. M. C. B. Mason replied in brief, pointed and felicitous addresses. Then the committee gave an ovation to Mr. Shepherd, the host, who delivered an eloquent speech.

The afternoon session was opened by Bishop W. F. Mallalieu who conducted devotional exercises. Bishop W. F. Anderson presiding. The committee on appropriations to the schools reported as follows:

APPROPRIATIONS TO SCHOOLS.

Name of Institution.	
Theological:	
Gammon Theological Seminary, Atlanta, Ga	$†14,500
Collegiate:	
Bennett College, Greensboro, N. C.	3,000
Claflin University, Orangeburg, S. C.	5,000
Claflin University, Orangeburg, S. C.	‡4,500
Clark University, Atlanta, Ga.	6,000
Clark University, Atlanta, Ga.	‡2,500a
New Orleans University, New Orleans, La	5,000
Flint Medical College, New Orleans, La	‡2,400a
Sarah Goodridge Nurse-training School and Hospital, New Orleans, La	‡1,000
Geo. R. Smith College, Sedalia, Mo	2,500
Geo. R. Smith College, Sedalia, Mo	† 500
Morgan College, Baltimore, Md.	§5,900
Philander Smith College, Little Rock, Ark	4,000a
Rust University	5,000
Rust University, Holly Springs, Miss	† 600
Walden University	6,000
Walden University, Nashville, Tenn	† 400
Meharry Medical College, Nashville, Tenn	1,300
Wiley University, Marshall, Tex.	3,200
Wiley University, Marshall, Tex.	‡ 800
Total Theological and Collegiate	$74,100
Academic:	
Central Alabama College, Birmingham, Ala	2,700
Cookman Institute, Jacksonville, Fla	2,500a
Gilbert Academy, Baldwin, La.	†2,000
Gilbert Academy, Baldwin, La.	‡ 250
Haven Academy, Waynesboro, Ga.	515
Meridian Academy, Meridian Miss	1,400
Morristown Normal College, Morristown, Tenn	3,000
Morristown Normal College, Morristown, Tenn	‡1,500
Sam Huston College	300a
Sam Huston College, Austin, Tex	3,100a
Total Academic	$17,365
Total	$91,365
For Schools:	
Professional, Collegiate and Industrial	74,100
Academic and Industrial	17,365
Insurance and Taxes	5,000
Repairs	¶2,800
Contingent	2,000
Special Traveling Expenses—	
School Inspector; Trustee Meetings—	1,000
Salary School Inspector	1,200
Interest:	
On Bonds	2,400
On Annuitites	3,500
General Interest	1,000
Bank Overdraft	¶6,000
Administration:	
General Committee (Indianapolis)	1,200
Board of Managers	900
Legal Expenses	600
Printing—	
Annual Report Lincoln Birthday	

aSpecial for Industrial Work.
†Appropriation met from Endowment.
‡Received from adjacent Conferences, viz:
Washington, Wilmington, Delaware, and Baltimore.
§Property held by Local Trustees.
¶Immediately available:
$500 Clark University.
$1,400 Flint Medical College.
$400 Philander Smith College.
$700 Central Alabama College.
$500 Cookman Institute, for President's house.
$300 Morristown College (special).
$600 Sam Huston College.
¶$2,000 for repairs immediately available; $6,000 immediately available for Bank Overdraft.
lyeaoin shr nldmfcpywt sbrdlu cmfwyp etaoin rdlu in



SECRETARY MAVEETY

Literature, Song Service, Tracts, and Distribution of same; Christian Educator	2,800
Postage (letters)	900
General Expense (telegrams, express, etc.),	1,000
Salary Corresponding Secretaries	9,000a
Traveling expenses Corresponding Secretaries	2,000
Office Expenses—	
Salaries	3,500
Telephone	72
Rent	804
	$138,826x$215—$139,041

aThe appropriation for salaries of Corresponding Secretaries was $9,000. P. J. Maveety did not collect his salary for June, 1908, until the books of that year were closed.

Wednesday night a great anniversary meeting was held in the Elm Park church. Speeches were made by Bishop Warren, Bishop Walden, Dr. P. J. Maveety and Dr. M. C. B. Mason.

At the morning session Thursday, November 4th, Bishop Nuelson presided. Questions of appropriations were continued and completed as above mentioned.

Bishop Quayle presided in the afternoon session. The report of the committee on finance through Dr. A. W. Harris made the following report which the papers were asked to print:

THE FREEDMEN'S AID ENTERPRISES.
NOVEMBER 1, 1909.
RESOURCES.

Building Grounds and Equipment	$1,422,000.00
Endowment	126,000.00
Other Resources	30,000.00
	*$1,578,000,00

*Exclusive of some large endowments belonging to schools and not in the hands of the Society.

Income Receipts for School year '08-09.—	
Society	121,335.82
Schools	311,537.87
Total	$432,873.69
Expenditures for School Year '08-09.—	
Society	121,335.82
Schools	311,537.87
Total	$432,873.69

THE FREEDMEN'S AID SOCIETY.
THE OLD DEBT.

Debt outstanding Nov. 1. 1907	61,000.00
Against this credit.	
Sinking Fund	3,000.00
Due from Bd. of Edc'n	7,500.00
Paid in 8 years	162,000.00
Debt June 30, 1908	88,000.00
In 1900 the debt was	250,000.00

(Continued on Page Ten.)

Southwestern Christian Advocate

631 BARONNE STREET.

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

THE GRACE OF THANKSGIVING

(*Continued From Page One.*)

and in the very depth of our soul turned toward it unreservedly however, many may be the edicts or proclamations from the Nation's chief all our thanksgiving would be clanking cymbal and sounding brass. Prior to the issuance of the proclamation by the President our own souls should have issued a proclamation, and therefore when that annual message comes we say, yea, verily, and amen and amen.

The report of the Freedmen's Aid Society for the past year was most gratifying. There is an increase in the Conference collections of $10,338, and at the same time a reduction of the old indebtedness of about $27,000. This is the first year that the Freedmen's Aid Society as a distinct organization having charge of the schools for the education of the Negro has had a fair chance. The report shows that the Church has not lost its interest in the Negro and it is a prophecy that we may expect even larger results. When the debt is completely wiped out, and it looks as tho this will be accomplished within the next year or two, our schools will move on to larger work. Secretaries Mason and Maveety are to be congratulated on this splendid showing.

One recommendation of the General Committee which, when put into operation will be far-reaching, will be the selection of three or four centers for collegiate work, using our other schools, as feeders to these great centers. While this policy is to be worked out gradually, it ought to meet with hearty approval from all quarters. It will insure better work in the preparatory schools, and certainly will be the means of maintaining strong college facillties in these centers where college work will be done.

The excellent report of the Freedmen's Aid Committee, which appears in this issue, is from the pen of President R. S. Lovinggood.

At the Semi-Annual Meeting of the Board of Bishops, recently held in Binghampton, New York, Fraternal Delegates were elected as follows: The Rev. Bishop D. A. Goodsell and the Rev. Joshua Stansfield, D.D., to the Wesleyan Conferences in England and Ireland; the Rev. Naphtali Luccock, D.D., and Hon. J. Frank Hanly, to the Methodist Episcopal Church South; the Rev. J. R. Day, D.D., and Senator W. P. Dillingham to the Methodist Church in Canada; the Rev. Bishop J. M. Walden to the Colored Methodist Episcopal Church.

Mr. Louis N. Gatch was elected a member of the Board of Managers of the Freedmen's Aid Society, vice Col. J. L. Greeno, resigned; and the Rev. B. T. McEwen was elected upon the General Committees of Foreign Missions, Home Missions and Church Extension, and Freedmen's Aid Socity, vice Rev. G. G. Logan, resigned.

The Rev. Walter B. Williams, pastor of Grand Cess in the Liberia Annual Conferences writes us the following letter which reads like a record of the days of the early Church:

"In three months after my transfer from the West Africa Mission Conference, to the Liberia Conference, I have baptized 160 and a revival with over 130 conversions. I have over 500 Christians here who have been beaten, driven from home, and red pepper rubbed in their eyes, and then hung up by their hands over slow smoking fires with red pepper burning causing untol pain all for being members of the Methodist Episcopal Church. God has a great people here. We are looking for 5,000 conversions within a few years. But we are cramped fearfully for the want of funds to send native Evangelists into the country to carry the Gospel of Light. The people beg us for teachers. But we have no money. Pray for us."

Of General Interest

INCREASED DEATHS AMONG SUICIDES

The growing rate of suicides in the United States as shown by the compilation of statistics in sixty-five cities is cause for serious comment as well as food for thought and reason for action among sociologists and legislators. The facts show that the suicides are not all to be found among the poor and destitute but in the ranks of the well-to-do also. The large cities and the Western states are responsible for the greater percentage of the self-deaths, while the South brings up the rear. The fact that the United States is the richest and busiest nation as well as the one holding out the best inducements to individuals makes the problem all the more difficult to ferret. The ratio of suicidal deaths to the number of population in this country during 1908 was greater by one point than the very high rate of 1907, being 21.8 per 100,000.

THE SUPREME COURT ACTS

On Monday of this week Captain Joseph F. Shipp, former sheriff of Hamilton, county, Tennessee, in which is situated Chattanooga, and five other men were sentenced by the Supreme Court of the United States for contempt of court. The circumstances leading up to the decision are these: Ed. Johnson, a Negro, had been convicted of criminal assault, but had secured a hearing before the Supreme Court. Pending the review of the decision of the lower court by the highest tribunal of the land, Johnson was lynched. The sheriff and those connected with him were charged before the Supreme Court for contempt. They were subsequently tried and convicted, and on Monday of this week Mr. Shipp and two others were sentenced to ninety days imprisonment in the jail of the District of Columbia. The other three men received a sentence of sixty days. This is the first time the Federal Government has placed men behind the bars as the outcome of lynching. It would appear that this is a very light sentence considering the gravity of the offense. Likely enough the Supreme Court was moved by other considerations in the case, fearing that a heavy sentence might provoke an outburst of disapproval in the South. At any rate it sets a precedent and shows that the Supreme Court can get hold of these cases when it will. The prisoners are treated with every consideration. They have a most attractive room and are provided with many of the comforts of life.

GREAT LOSS OF LIFE

The St. Paul mine disaster at Cherry, Illinois, on Saturday, November the thirteenth, claimed 385 men out of about 565.

The only men to escape were those near the main shaft when the fire started. They declared that a careless miner had thrown a torch on a bundle of hay used to feed the mules stationed in the mine. No attention was given the smouldering hay for a few minutes. Then two miners threw the burning mass on a cart and started toward the main shaft about 150 feet away. Before it was reached a small explosion occurred and in but a few moments the entrance to the vein from the shaft was filled with smoke and flames. Those nearest the cages hurried to them and were hoisted to the surface.

The number of men at work in the mine at the time the fire broke out is being disputed. Every phase of the disatser indicates that it will prove the greatest mine catastrophe in the history of the State of Illinois, if it does not prove the worst in the mine annals of our country. Although efforts have been made to rescue the men it is now conceded that they are entombed and lie buried beneath thousands of tons of earth and may never be recovered. While much will be done to relieve the suffering of the families of the deceased men still there will be much suffering. While the physicians and nurses and rescue parties have been on the scene for several days, at this time nothing definite has been reported as to the rescue of the men. This is a great waste of life, and it may be that in the investigation, which no doubt will follow, the blame will be justly placed.

CURRENCY REFORM

Senator Nelson W. Aldrich, of Rhode Island, at a dinner celebrating the fifteenth anniversary of the Commercial Club of Chicago and the sixty-eighth anniversary of his own birth, took occasion to launch his campaign of instruction to the people on finance, especially as relates to future reform. In his speech he pointed out the importance of the task of bringing to bear legislative remedies for the defects and weaknesses of our currency and monetary systems. He suggested that the Commission had not yet hit upon any fixed or definite plan of reform; and allowed that none would be adopted until sufficient time had been given for a thorough and exhaustive study of the conditions attendant upon the problem. The Senator declared the intentions of the commission to be able within a reasonbale length of time to give to the public the fullest information with reference to the experience and practical methods of other countries as well as of our own. Along this line he further suggests that while the banking systems of other countries will be studied, the one finally to be adopted by this country must of necessity be original—inasmuch as the twenty-five thousand banks in the United States are largely independent institutions whose managers are familiar with the wants and requirements of the communities in which they are located. Mr. Aldrich urges that it is highly important that the center of the world's finance should logically be located in the United States because of its preponderant resources and capital. He concludes by saying: "If we show the wisdom and the vigor of which we as a people are capable, we may expect in the not distant future to have our supremacy acknowledged and to see bills drawn on Chicago and accepted by the merchants and banks of this great city have a value and currency in the world's markets equal to that of sterling bills drawn on London."

THE MOB SPIRIT RAMPANT IN ILLINOIS

On the evening of November the ninth at Cairo, Illinois, a young white woman was brutally murdered. Upon investigation the crime was charged to one William James, a Negro. Blood hounds were put upon his trail and he was captured and was in the custody of Sheriff Davis and Deputy Fuller in hiding in the country round about Cairo when taken by the mob. He was hurriedly brought to the scene of the murder where thousands of men and women waited with blood thirsty eyes, bent upon avenging the death of the young woman. The mob reached Cairo and marched through the streets, pushing, pulling and dragging the frightened Negro. From every street poured men, women and not a few children. Under the electric light arch at Eighth and Commercial streets the leaders stopped. From out of the crowd came the rope, women pushed forward, the noose was made and adjusted. James was forced to stand. Under the skin of black a chalky whiteness crept. He was trembling, his knees were shaking. "Confess," demanded a leader. In tones, almost whisperings, it is said, he admitted his guilt. A pistol shot sounded above the hubbub. Quickly a hundred hands grasped the rope. Almost at the top of the pole the rope broke. The body dropped to the ground. A wild tumult arose amid the crack of revolvers. The body of the Negro was riddled with bullets. The rope remained about his neck. Dozens grasped it and then came the march through the business streets, the body being dragged hither and thither. Stopping at the alley between Twenty-fifth and Twenty-sixth streets and Sycamore and Elm—the point where Miss Pelley's body was found but a few days ago—the dead black was hurled upon a pile of kindling. In this outbreak of mob spirit women played an important part. Wo-

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A man who has been operating in the Eastern section claiming himself to be "the Rev. E. S. Williams, District Superintendent of the Washington District," has called upon various officials of our Church at different times with different pleas and secured money. The man has not only imposed upon the good name of the wirthy District Superintendent of the Washington District, but he has embarrassed Doctor Williams considerably for the Doctor has been receiving letters from various cities asking for the paymentof the loans which were made to the imposer. At one time he was in Chicago and later in New York. The men of our Church should be on the lookout for him. He is a heavy set man, weighing about one hundred eighty-five or one hundred ninety pounds, is of light brown skin complexion and limps as tho one leg were a fraction shorter than the other. When last seen he wore no mustache. He gives his address as 204 E. Capital Street, Washington, D. C. Anybody apprehending this man should hand him over to the law at once.

men aided in placing the rope about the neck of James, women helped to draw the victim to the top of the steel pole, women applied the torch to the pile of kindling that burned his body.

It was said there was no evidence of race feeling, but that hundreds of Negroes were in the crowd that took the life of James. This was a typical mob; it not only murdered the man whose blood it craved, but there was in the jail a white man, who had been imprisoned since August charged with murder. This man was also a victim of the mob, being lynched two hours later than the lynching of the Negro. Thus the mob spirit runs wild in

"The land of the free,
And the home of the brave."

People of Interest

Mr. Carey B. Lewis, of Louisville, Ky., tho young in years, has had wide experience as a newspaper correspondent. He was a regular staff reporter on the Louisville *Courier-Journal* and the Louisville *Times*. He is a capable, alert, congenial,



MR. CAREY B. LEWIS

aggressive and race-loving man, and in his capacity as a newspaper correspondent he is doing valuable service for his party. We are giving a good likeness of Mr. Lewis and a brief mention of his work as an inspiration for our young men.

Bishop and Mrs. Bashford have pledged $7,000 toward the endowment fund of the Ohio Wesleyan University.

Bishop Quayle lectured in Centenary Church, Syracuse, New York, November the thirteenth on "The Tragedy of Greatness."

The Rev. W. J. Dawson, the well known English evangelist, is to deliver five lectures in the Y. M. C. A. hall, Detroit, Michigan, during November and December.

During the recent sessions of the General Committees, President R. S. Lovinggood, of Samuel Huston College, received unstinted praise for the "high quality of his administration."

Elisha C. Walden, Ph.D., the youngest son of Bishop and Mrs. John M. Walden, professor of physics and chemistry in Athens School of Grant University, died at Chattanooga, Tennessee, October the nineteenth.

Bishop Scott will attend several of our Annual Conferences. He will no doubt receive an ovation at his own Conference, the Texas, which will be his first visit to that Conference since his election as Bishop for Africa.

Bishop Goodsell's sixty-ninth birthday occurred November the fifth, during the session of the General Committee of Home Missions and Church Extension, at Wilkes Barre, Pennsylvania, where the Bishop was in attendance.

General O. O. Howard, who died recently, was the last survivor of the group of generals who commanded armies in the Civil War. The rank of Lieutenant-General was conferred on him last year by special act of Congress.

The Rev. J. J. Obee, District Superintendent of the Alexander District, Louisiana Conference, will represent, the Board of Conference Claimants at the Central Alabama Conference, which meets in Mobile, Alabama, November the twenty fifth.

Dr. J. H. Reed, editor of the Liberia and West Africa, and president of the College of West Africa in Monrovia, Liberia, assisted recently in the baptizing of 105 adults and 18 children from among the Kroo tribe at our Patton Memorial Methodist Episcopal Church at Krootown, near Monrovia.

Mrs. Willam P. Dodson, of Angola, with her two children, Ellen and Herbert, arrived in New York on the steamer Oceanica, Wednesday, October 20. Mrs. Dodson is to be in America only a short of the children, and will return immediately after placing them in the favorable climate of Southern California.

Mr. Arthur P. Bedou, the accomplished photographer among our people in this city, is at home and has opened up a studio at 1707 Bienville Street, where he may be found daily. He offers high classed photographs from $2.50 per dozen up. His phone is Main 3853, and appointments can be made over the phone.

Mr. Harvey A. Onque, a graduate of Lincoln and Wilberforce Universities, for some time Sabbath School Missionary for the White River Presbytery in Arkansas, enters this week upon the work as General Secretary of the Colored Young Men's Christian Association of New Orleans. Mr. Onque has previously seen service in the Y. M. C. A. work in Philadelphia, Pa., and in New Haven, Conn.

Dr. Ernest Lyon, American Minister to Liberia, preached at John Wesley Methodist Episcopal Church, Baltimore, Md., Sunday morning, October thirty-first, and in the afternoon he addressed more than twelve hundred young people at Sharp Street Memorial Methodist Episcopal Church. His theme was "Liberia." On Thursday night Dr. Lyon spoke before the Lyceum of St. Mark's Methodist Episcopal Church, New York City, on "Is the Immigration of the Colored People from the United States Practicable or Advisable."

Mr. Edward L. Sechrist and Mrs. Sechrist, of the Old Umtali Industrial Mission, East Central Africa, arrived in New York, with their three children, on the steamship Cedric, Monday, October 25. Mr. Sechrist who went to the field in 1905, has had charge of "agriculture and mechanics" at Old Umtali. He has superintended the work of the boys in all their farm work, their plant-propagating house, their carpentry, the laundry, the care of sheep and goats and cattle. Some of the good results of his work were shown at the last agricultural show held at Umtali, when various prizes were awarded to the exhibits from the Industrial School.

A new gift of $5,000 in cash to the American University at Washington, D. C., which has just been made, is full of interest. For the present the benefactor desires his name not to be made public. The money is the first payment toward an endowment for teaching, which is to bear the names of the donor and his wife, serving as a memorial of both. The giver and his noble wife are well known doers of good deeds in one of the Middle States. Having the means and the will to do largely for the enterprise at the National capital, this man of action and vision is determined by his giving to stir up others towards a speedy opening of the American University.

Dr. Ernest Lyon, United States Minister Resident and Consul-General to the Republic of Liberia, was tendered a reception and banquet by the leading citizens of Baltimore recently, in John Wesley Church, which church Doctor Lyons served as pastor for several years before he accepted his post in Africa. Addresses were delivered by Dr. M. J. Naylor, the Hon. Harry G. Cummings, the Hon. W. Ashbie Hawkins, Dr. W. M. Alexander and Mr. W. F. Stone. Doctor Lyon made a happy speech in response. The Doctor was elaborately entertained at Tuskegee last week, a full account of which will appear in next week's paper.

"A New History of Methodism" has just been brought out by Hodder & Stoughton, the well-known London publishers. It is in two large volumes, illustrated, of composite authorship, and is regarded in England as the most important contribution to the history of Methodism in many years. The London Spectator in a critical review of the work in the issue of October 16th, characterizes it as "an hones, accurate, and painstaking book." Dr. E. S. Tipple, Professor in Drew Theological Seminary contributes the chapter on "The Beginnings of American Methodism" from 1766 to 1808, and Professor John Alfred Faulkner of the same Seminary, the chapter on the Methodist Episcopal Church from 1808, and also the chapter on Methodist Missions.

News Paragraphs

The Africa Diamond Jubilee Fund now amounts to $240,000.

The total enrollment of our Freedmen's Aid Schools is over seven thousand.

The next Tuskegee Negro Conference will be held at Tuskegee Institute, Wednesday and Thursday, January 19-20, 1910.

This week, beginning with Sunday, November 14th, is to be observed by the International Young Men's Christian Association as a week of Prayer, concluding with a Thanksgiving service Sunday, the twenty-first.

Dr. E. B. Burroughs, chairman of Committee on Privileges of the South Carolina Conference, informs us that reduced rates on the certificate plan have been secured to the seat of the Conference—Orangeburg—November 22, to December 1. The members and delegates should request agent for same at starting point.

Cook County, Illinois, is constructing a model village for the poor. Cottages are being erected, and a home for aged married couples, where they can live together, also a chapel. The sick, the feeble-minded and the degenerate will have a home far apart from the normal inmates. The site consists of 225 acres of rolling farm and woodland at Oak Forest, nineteen miles southwest of Chicago.

John Steward Kennedy, a wealthy banker, of New York City, who died recently, bequeathed more than $25,000,000 to religious, charitable and educational institutions. Almost half of the amount goes to institutions connected with the Presbyterian Church, of which Mr. Kennedy had been a prominent member for many years. The American Bible Society is among the large beneficiaries, receiving $750,000. Tuskegee Normal and Industrial Institute receives $100,000; Hampton Normal School and Agricultural Institute, $100,000; Oberlin College, Oberlin, Ohio, $50,000.

The University Senate of the Methodist Episcopal Church, will meet in Baltimore, Md., on Wednesday and Thursday, December 15th and 16th, 1909. The first meeting will be held promptly at 10 a. m., on Wednesday. Any parties, other than members of the Senate, having matters which should come before that body, will send full communication regarding the same to the President of the Senate, Chancellor Jame R. Day, Syracuse, New York, or, to the Corresponding Secretary of the Board of Education, 150 Fifth Ave., New York City, at the earliest possible date

Four new missionaries for East Central Africa sailed from New York, by the steamship Teutonic, Wednesday November 3. Mrs. and Mrs. Herbert N. Howard go to old Umtali, Rhodesia. Mr. Howard, who is from Harrisburg, Pa., was graduated from Wesleyan University in 1907 and is a member of the class of 1910 of Boston University School of Theology. He is a student volunteer. Mrs. Howard, formerly Miss Estella May Searles, of Canandaigue, New York, is a graduate of the School of Oratory, Norhwestern University, '04. They were married in August, 1909. The Rev. Pliny W. Keys go to Kambini, Portuguese East Africa. The former is from Gypsum, Kansas, the latter from Chanute, Kansas. They were married in July, 1909. Both are graudates of Baker University, '09, and are student volunteers.

The *Scientific American* gives the following interesting paragraph:

"The opening of Dover naval port marks the completion of the greatest artificial harbor ever built entirely in the open sea. The scheme includes an extension of the Admiralty pier for two thousand feet; the formation of reclamation works for the protection of the shore at the eastern end of Dover town, extending from the eastern end of the reclamation for a distance of two thousand nine hundred feet into the open sea; and an island breakwater approximately parallel with the shore line end extending from the end of the Admiralty pier extension on the west to the end of the easterly pier already referred to, with wide entrance openings between the heads of the several breakwaters. If we include the eighty acres which constitute the present commercial harbor, there is inclosed by these works a total area at low water of six hundred and ninety acres of deep water harbor, capable of floating the largest of modern battleships and ocean liners. This is the largest area of the open sea ever inclosed by solid artificial protecting works."

The General Committee

(*Continued from Page Seven.*)

Paid between June 30, 1909 and Nov 1. 1907.....	27,000.00
Needed to clear the debt only	$50,500.00

The General Committee on the Freedmen's Aid Society congratulates the Church

The old debt, which was a quarter of a million in 1900, was reduced in the last sixteen months, 27,000.00. The net debt is only $50,500.00. The end of it is in sight. The collection from Conferences increased $9,000,00 last year.

The debt has been a staggering load on the educational work. The Society will soon be free to do better work. There is sore need for better work. There are 10 million Negroes in the South. Education grows more necessary. We know better what to teach and how. Last year the Society had in all its schools, 7,237 students; in manuel training and industrial courses 3,302 students.

We ought to do more industrial work. We ought to improve our buildings. We ought to do better teaching. We ought to MORE MORE.

Freedom from debt means more money for educational advance and what is of greater consequences, it means courage and a new spirit to do a greater work for the Negro and for the South, HELP HELP.

Dr. Conner made a motion to appoint a commission of three to act with a like committee of Board of Home Missions and Church Extension and the Board of Foreign Missions, if these boards agree, to consider the whole question of apportionment to conferences during the next ten days and report as early as practicable. This commission was ordered. Bishop Walden, A. J. Wallace and M. C. B. Mason were named.

NOTES.

It was decided by the General Committee to look forward to selecting three or four centers for advanced work among our Freedmen's Aid Schools and making all others feeding academies. This policy is to be worked out gradually.

A vigorous fight was made by certain members of the General Committee on such publications as the *Christian Republic, Christian Educator* and *World-Wide Missions.* But they were not cut out. The contention is that the *Advocates* can do all the work.

Dr. L. C. Murdock, of Kingston, Pa., relates that he and Bishop Warren were sprinting to catch a street car. Though going at his best, he missed the car, while Bishop Warren caught it. To this the senior Bishop replies: "The church expects me to lead, but I sometimes have a *poor following.*"

The remarkable grasp which Dr. Mason has on the affairs of the Freedmen's Aid Society is at once a credit to himself, his race and the church.

Bishop Walden continues to take interest in all of the societies of the church. His vision clear and his advice sound.

Miss May Getzendanner, the efficient chief clerk of the Freedmen's Aid Society, attended the meeting at Scranton. She is not only well informed about the society, but is always ready to do some kindly act.

The report of the Board of Managers of the Freedmen's Aid Schools at the recent meeting in Scranton, Pa., was the most cheerful report for a number of years. The debt was reduced by about $25,000. The fall conferences reported an increase of at least $10,000. Congratulations to Dr. Mason and Dr. Maveety, our efficient secretaries.

More Bishops attended the Freedmen's Aid Society meeting at Scranton than any other meeting in the history of the society, it is said.

Recent District Meetings

JACKSON DISTRICT MISSIONARY CONVENTION.

The Fifth Missionary Convention of the Jackson district, Mississippi Conference convened at Couparle November 3-4. It is the consensus of opinion that this convention was the best ever held on the district. The following visiting pastors were in attendance: The Revs. J. M. Shumpert, J. C. Hibbler, H. May, P. W. Baldwin and S. D. Hopkins. The following visitors were present: Rev. J. C. Sherrill, B.D., Dr. L. W. W. Manaway and the Business Manager of the SOUTHWESTERN CHRISTIAN ADVOCATE. Couparle is situated at a distance of nearly twelve miles from the nearest railroad station; and for that reason no district conference or convention had been held there before. Rev. D. F. Dudley, the energetic pastor was successful in working up a great interest among the members and providing entertainment for all the delegates. The sessions were all largely attended and the program as carried out was highly instructive as well as entertaining to the members of this charge. All the pastors and delegates took part in the program and showed themselves very familiar with the subject matter in hand. The climax of the convention was reached when the Rev. J. C. Sherrill, D.D., who has spent more than ten years in Missionary work in Africa, delivered his great address on the "Redemption of Africa." The people were carried away and their enthusiasm was not only manifested in great applause but in a more substantial way. The members of Couparle circuit, the great majority of whom had previously manifested but small interest indeed in Africa, gave $8.00 in cash and pledged $7,000 more within thirty days for a scholarship in the Cape Palmas Seminary. The convention also raised $50.00 in cash and pledged $25.00 more for the Africa Diamond Jubilee Fund. Dr. L. W. W. Manaway, of Jackson, Mississippi, who added to the life and success of the convention by his timely addresses, gave 200 school books for use in the Cape Palmas Seminary. Also the members of the Couparle circuit gave twenty cash subscribers to the SOUTHWESTERN CHRISTIAN ADVOCATE. The Rev. D. F. Dudley is closing up his second year of successful work at this place. District Superintendent A. J. McNair is great in his ability to make things go. His spirit of brotherly kindness so influenced the pastors and delegates that harmony and good feeling always prevailed in his meetings. Every thing seems in good shape on the Jackson District.

NOTES BY THE WAY

After leaving the Missionary convention on the Jackson District it was my good pleasure to spend a few days with Rev. H. May of the Benton charge. The Benton circuit is one of the strongest in the conference. The Rev. H. May has been pastor five years and each year seemingly has found him more respected and beloved by his members.

At the Mt. Pleasant Church a great SOUTHWESTERN rally was planned for Sunday morning, November 6, but a funeral service intervened. Nevertheless through the kindness of Professor Wbisenton, Mr. Pickett and others seven cash subscriptions were secured.

While at Mt. Pleasant Church, which is situated a few miles further, I was entertained at the home of Mr. Prince Johnson. Mr. Johnson is one of the most successful farmers in his community. He is enterprising and industrious and his labors have been crowned with success. He states that he bas been a subscriber to the SOUTHWESTERN for fifteen years.

On Sunday night I preached at Wesley Church on the Western part of the circuit. At this service seven additional subscribers were secured. The church at Wesley is one of the best country churches in the conference. It was built last year at a cost of $2,000 and is now clear of debt. The members and pastors are to be congratulated on this good work. Rev. May is one of the most successful pastors in the Mississippi Conference. He stands high in the estimation of his brethren. He is ably assisted in his work by Mra. Laura P. May, who is a graduate of New Orleans University. Mrs. May takes a very active part indeed in the work of the Woman'a Home Missionary Society.

My next stop was at Yazoo City where the Rev. J. C. Hibbler holds forth. I was unable to remain in this city so as to take part in any of the church services, but the Rev. J. C. Hibbler took me over hills and dales in Yazoo City meeting his members, and four cash subscriptions were secured with the promise of many more. Rev. Hibbler was a delightful host. Despite the hard times St. Stephens is in excellent condition financially and spiritually.—M. S. D.

OHIO DISTRICT

The Sub-District Convention of the Epworth League and Sunday School of the Ohio District, Lexington Conference, held its Third Quarter Session at Cleveland, Ohio, October 15-16. The Conventioned opened with great enthusiasm and God in the lead. Throughout the two days it was full of interest and inspirations. The Sunday Schools and Epworth Leagues of Lorain and Oberlin were well represented and the papers from each were well handled. Especially the Rev. McNeill's paper (of Oberlin) on "The Sunday School." The papers from Cleveland were excellent. There were also many visitors from the sister churches of Cleveland and from the adjacent towns. On the first evening there was a specially prepared programme; our District Superintendent, Dr. A. E. White, acting in the capacity of Master of Ceremonies. There were addresses by the visitors and music, after which we retired to the basement of the church where a delicious repast was served the visiting delegates. On the whole the convention was one to be remembered, for we cannot thank the Cleveland people enough for the generous hospitality in their homes. The convention was invited to convene in Lorain at the Chestnut Street Methodist Episcopal Church in January, 1910, where we hope the same spirit will be manifested.—(Mrs.) A. E. Johnson, President; (Mrs.) L. E. Gallagher, Secretary.

SOUTH NEW ORLEANS DISTRICT

The Preachers' Meeting of the South New Orleans District met in Wesley Methodist Episcopal Church, October 14. The meeting was called to order by the President, P. C. Colton; devotions by W. H. Jones and D. Harrison. The Rev. J. D. Jordan of the African Methodist Episcopal Church was introduced and gave us some cheering remarks. The president then gave some topics and important subjects that put new light on the meeting. The secretary read a very instructive communication from the District Superintendent, the Rev. B. M. Hubbard, encouraging the brothers of the District to marshal their forces and put on new energy, filling every space in their reports for benevolence. His absence was very much regretted. Communications from the Revs. C. Spears, of Donaldsonville and J. D. Wilson, of Hahnville, were read and adopted; their churches being tricken by the storm they could not be present. With few exceptions all the brothers that reported their work had been afflicted by the storm. All matters of importance were intelligently discussed. Bro. W. H. Jones started off with $1.00 on the Bishop's desk; the others will fall in line. The meeting from beginning to end was interesting. Collection very good. R. E. White and W. H. Jones preached able sermons at 7 o'clock. Devotions led by D. Harrison and J. D. Jordan. Houma is on a forward march. Next meeting at Thibodeaux November 18th.—P. C. Colton, President; D. Harrison, Secretary.

INDIANA DISTRICT

A Sub-District Missionary meeting was held at Princeton, Indiana, November 2-3. The Rev. Henry A. Foreman was elected president and Mrs. Melissia Hendrickts, secretary. Representatives were present from all of Southern Indiana and Eastern Illinois. The afternoon session of Wednesday began with regular devotions led by the Rev. J. W. Irvin, of Browns, Illinois. The Rev. D. E. Skelton, District Superintendent, delivered a lecture Tuesday night to an appreciative audience, subject, "The Cry From Afar." The Revs. J. C. Carson and H. A. Foreman spoke Wednesday evening on "Home Missions and Freedmen's Aid." Papers were read by the following persons: Mrs. Mary Butler, subject, "Missions"; the Rev. H. A. Foreman, "Our City Problem"; Mrs. Melissia Hendricks, "India"; the Rev. Joel C. Carson, "Mexico"; Miss Nellie Officer, "The Sunday School Mission"; Mrs. Caledonia Mitchell, "Help a Little"; Mrs. Sophronia Moore, "Personal Work." The papers were all splendid and brought the applause of all who heard them. The people of Princeton entertained the Missionary Meeting with much ease and expressed themselves as having been greatly helped by its coming to their city. The Rev. H. A. Foreman and wife proved to their guests that they understand how to make their stay pleasant. We may justly say that the laity in this part of the state is doing more now on the Benevolent cause than ever before. Dr. Lucas was unable to be with us but, however, we did our best.—J. C. C.

LAKE CHARLES DISTRICT

The Second Missionary and Educational Convention of the Lake Charles District, convened at St. Paul Methodist Episcopal Church, Jeanerette, La., October 13-14. As the District Superintendent, the Rev. P. W. Clark, was absent attending the funeral of his brother, the Rev. E. H. Clark, of the Alexandria District, the Rev. B. J. Reddix, president of the Preachers' Meeting, presided. J. B. Johnson was elected secretary; A. B. Harris, reporter. Reports

from pastors showed improvements on all lines and quite an advanco since the last convention in membership and benevolence. Visitors introduced the Revs. M. P. Franklin of the Alexandria District, T. P. Norris and Sanders Carroll of the South New Orleans District. Introductory sermon by the Rev. S. M. G. Taylor. Good sermons by the Rev. T. A. Jackson, M. P. Franklin, T. P. Norris, D. M. Seals, B. J. Reddix, Sanders Carroll and J. C. Coleman. A resolution expressive of the sympathy of this District for our District Superintendent in the death of his brother was drawn. New Iberia was chosen as the next place of meeting. A literary program was rendered. The papers by Miss Antonio Daniel and Miss Ida Goins were unique. Welcome address by Mrs. Fraucis Alexander; response by the Rev. A. J. Smith. Solo by Mr. Robert Alexander.—G. B. Johnson.

HATTIESBURG DISTRICT

The Ladies Aid and Woman's Home Missionary Society Convention met at Leonia Methodist Episcopal Church September 24-26. The meeting was called to orodr by the president, Mrs. M. J. McInnis. Devotions by Mrs. James Jordan, nnd the Rev. J. E. Webb. An interesting address was delivored by tho president of the Ladies Aid Society, Mrs. M. J. McInnis. She madc quite an impression on the people and many good thlngs were said about the Ladies' Aid Society. Welcome address by Miss Ella P. Gant. Mesdames E. Lindsay, James Jordan and N. L. Patterson were elected stewards for the convention. Prof. W. M. Heard also addressed the convention. Addresses by the Revs. B. W. Robinson and J. E. Webb. Interesting talks by the Rev. J. A. Patterson and Mrs. M. J. McInnis. The two auxiliaries brought in good reports. The following places reported: Paulding, Richton, Heideiberg, and Desoto. Remarks by Mrs. B. W. Robinson and Miss Ella Gant. Response by the president, Mrs. James Jordan. The evening session opened at 3 o'clock. Tho topics were discussed and many interesting facts brought out by the following named persons: Mrs. McInnis, the Rev. Mr. Patterson, B. W. Robinson, and J. E. Webb. Song by the Rev. Mr. Robinson; Missionary song by Mrs. Alice Brown, of Richton. Other speakers, Miss Gussie Jones, Susannah McCormick and L. T. Jones. Closing song by Mrs. M. J. McInnis. Saturday night, after the devotional exercises, a nice program was rendered. Mrs. M. J. McInnis was organist. She played and sang to the delight of all. Election of District officers: Mrs. M. J. McInnis, president of the Ladies' Aid Society; Mrs. Ella P. Gant, secretary; Mrs. L. Abram, vice-president; Mrs. N. L. Patterson, treasuarer; Mrs. James Jordan, president of the Woman's Home Missionary Society; Alice Brown, secretary; Mamie Treadwell, treasurer. The next District Ladies' Aid and Woman's Home Missionary Convention will be held at Richton, Miss.—(Mrs.) N. L. Patterson.



Gleanings from the Field

ARKANSAS

Fayetevilie Station.—We have in our congregation some of the best citizens of this town. Lawyers and many others. The Church has been painted, a concreate walk put down at cost of $250. Paid pastor up to date $366.05. District Superintendent $48.61; Benevoience, $30.00. Totai $695.66. This charge will raise about $900 this year. We are also planning a Southwestern rally of the 1st in December.—D. H. E. Harris, Pastor.

Sweet Home.—The third Sunday in October was a high day at our Church. In our rally for the Church we had five clubs all of which did well: Club No. 1, Mrs. M. Perkins, $18.90; No. 2, Mrs. McKeney, $32.52; No. 3, Mrs. Thompson, $27.15; No. 4, Mrs. Shedrick, $10.85; No. 5. Mrs Eben Davis, $21.62; and by two friends, $2. God bless those good workers. We are to hold the next rally in November, third Sunday.—A. S. Milier, pastor.

COLORADO

Colorado Springs.—My second quarterly meeting was held September 25-6. The Rev. J. W. Wallaco of Denver conducted the affairs of the quarter and preached a splendid sermon at 11 o'clock. My people were pleased to have Bro. Wallace with us. The Rev. Mr. Bracton of the African Methodist Episcopal Church preached at 3 o'clock, and the Lord's Supper was administered by the Rev. Mr. Wallace. We were, indeed, especially favored by having with us at uight our senior Bishop, H. W. Warren, who preached au abie sermon, collection $29; for the three months $385. One joined the Church.—W.McDonald, Pastor.

FLORIDA

Key West.—On the eleventh day of October, 1909, the city of Key West was visited by a severe storm which carried in its path destruction and devastation. The scene was, and is, a sad one, but we are thankful that we escaped with our lives and wearing apparel, though drenched in water, and our household goods in bad shape. Just imagine a storm traveling at the rate of one hundred or more miles an hour, and continuing for four hours, and you can realize the violeuce of it. Fortunateiy for us, our homes were smali and in most cases well built, and the storm appoaring in the day time between 9 and 12 o'clock, accounts for the smali number of deaths. We thank Providence for our lives. Our place of worship, Newman Methodist Episcopal Church, is a total wreck, and it will cost nearly $200 to remove the ruins and save some of the lumber that has fallen on adjacent property and which must be removed at once. We are out of doors, and at present see no hope to begin building unless some kind friend is willing to help us. We call on all true and tried Christians, of whatever denomination, to help us in our efforts to rebuild Newman Methodist Episcopal Church. Loss $3,000. All contributions may be sent to Dr. T. A. Adams, Secretary, 919 Thomas St., or the Rev. W. T. Collier, pastor, 411 Julia St., Key West, Fla.—Frank Edden, Chairman Trustee Board; T. A. Adams, M. D., Rome Dupont, W. T. Collier, pastor.

GEORGIA

Grantville.—John Wesley Church is holding her own in every way. In fact we are leading all the charges of her class on the district Our revival was the middle of August, and 26 precious souls were added to the church; out of that number 21 were happily converted. Surely the church was revived for there is a better attendance in every service. Our fourth quarterly conference was the first Sunday in September, though the last for the year, it was the best. Our much loved District Superintendent, the Rev. C. L. Johnson, as usual preached with power. He is growing into the hearts of our people more and more. The Rev. C. L. Johnson is the man for the place. Raised during the quarter $26. On the fourth Sunday in September the stewards had a rally and raised $115. We are determined to have all claims in hand a month before Conference. We have as loyal a set of Methodists here as can be found anywhere. Prosperity is upon us now and our people are buying more homes and beautifying them now more than ever before. Our pastor, the Rev. N. J. Crolley, is faithful in all his work. He is a true leader and carries the confidence of all the people.—W. W. Stewart.

La Grange Station.—At 11 a. m. preaching by the pastor and sacrament of the Lord's Supper; 8 p. m. a very interesting programme was rendered, after which a great pastoral rally "regimental contest" between the following armies was taken up: "Regiment No. 1, Sister Akers, Commander in Chief, reported $14.23; 2, Sister Maybel Cato, $12.90; 3, Sister Maybei Parahm, $16.00; 4, Sister Julia F. Gillmore, $13.25; 5, Sister Juliaett King, $9.54; 6, Sister Mary E. Stinson, $8.35; 7, Sister Martha E. Miller, $22.25; 8, Sister Addie Woods, $15.10; 9, Sister Willie A. Moore. $30.20; 10, Sister Henrietta Jackson, $11.00; 11, Sister May W. Scott, $12.00, Children's Club, Sister Allice Greenwood, Captain, $10.34; Womans' Home Missionary Society, $8.80. Grand total including public collection, $193.20. Miss Willie A. Moore, having raised the highest amount, took the beautiful silk flag. The commanders of all the regiments were young ladies and too much cannot be said to their credit for the remarkable interest they manifested in this effort. The Church regards it a great financial victory.—W. V. Daughtry, Pastor.

Lovelace Charge.—Our fourth quarterly conference was held October 2-3, Superintendent J. S. Stripling in the chair. The leaders were present almost to the man with good reports. The superintendent preached Saturday and Sunday morning to the delight of all present. Our pastor preached a great sermon Sunday night. Two happy souls were added to the Church and one annual subscriber secured for the Southwestern. The Rev. Mr. Handsome is the right man for our work here.—Jerry Taylor.

Chipley Charge.—Saturday and Sunday, September 25-26, were great days for this charge. Our fourth quarterly conference was held. Officers were present with good reports. Supt. J. S. Stripling preached two sermons to the delight of all present. Our pastor, th Rev. T. A. South, proves his generalship by the way he handles men. Raised during the quarterly confcrence $33.00—L. A. Cameron.

TO YOUNG WOMEN

You may be laying up for yourselves much future suffering, by not treating your aiiments promptly, (before they have a chance to become chronic), with that well-known female remedy, Wine of Cardui,—about which you have so often heard.

Look ahead, and plan for a healthy, happy life, by preventing female trouble from getting a foothold.

Try if that famous medicine, Cardui, which has helped so many others, will help you.

For young girls just entering into womanhood and young ladies whose life duties have not long begun, Cardui is often of vital importance, giving them strength for daily tasks.

Read what Mrs. Mary Hudson, of Eastman, Miss., says about her young sister: "While staying with me, and going to school, my young sister was in terrible misery. I got her to take a few doses of Cardui and it helped her at once.

"I have taken Cardui myself and believe I would have been under the clay, if it had not been for that wonderful medicine.

"Now I am in better health than in three years."

Try Cardui.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

The Old Standard Grove's Tasteless Chill Tonic, drives out malaria and builds up the system. For grown people and Children. 50c. Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50c.

District Conferences and Conventions

District Conferences

District.	Place	Date.	Dist. Supt.
Starkville	Eupora, Miss	Nov. 23-28	Everett
Holly Springs	Duck Hill, Miss	Nov. 23-28	Clay
Clarksdale	Beverly, Miss	Nov. 25-28	Woolfolk
Tupelo	New Albany, Miss	Nov. 25-28	Scarboro

Conventions

Nov. 30—Greenwood District Woman's Home Missio nary Convention, Winona, Miss.

Dec. 1—Greenwood District Missionary Convention, Winona, Miss.

Conference Notices

Special Notices

TENNESSEE CONFERENCE.

There will be a special coach attached to the regular train out of Nashville, Tenn., to Shelbyville, Tenn., for the benefit of the delegates attending the Tennessee Conference at Shelbyville on Wednesday, November 24th, 1909. The train leaves Nashville at 3:30 p. m. All who wish to take advantage of this opportunity to ride together as delegates to the seat of conference should please be in Nashville Wednesday morning.—W. R. Smith, District Supt.

CENTRAL ALABAMA CONFERENCE.

Members and friends:

We have secured reduced rates to Mobile, November 22nd to 30th, 1909. Please ask for round trip tickets to Mobile account of Central Alabama Conference Methodist Episcopal Church. The L. & N. Railroad will operate a "conference special" through to Mobile without change. This "special" will leave Birmingham November 23rd, 8:25 a. m. Returning will leave Mobile 12:45 p. m., Monday November 29th.—J. W. Thomas.

SAVANNAH CONFERENCE.

The Savannah Conference Board of Examiners will please meet at Jessup, Ga., at 9 o'clock a. m., Wednesway December 1, 1909. All under graduates and other applicants are requested to be present at the above named place and date for examination. The Board is not under any obligation to examine any who are not present on the day fixed for the examination. Board of Examiners: W. H. Brown, Pres.; G. H. Lennon, Registrar; Wm. Daniels, W. A. Holmes, J. H. Grant, R. R. O'Neal, W. M. Bellinger, C. P. Cannon, A. B. Gibson, W. J. Hamilton, E. J. Kimball, J. C. William.—W. H. B.

HOLLY SPRINGS DISTRICT.

Let all the pastors on the Holly Springs District instruct their delegates and friends, who are contemplating attending the Sunday School and Woman's Home Missionary convention, and District Conference at Duck Hill, Miss., November 23-28, not to fail to secure a certificate at starting point, and get reduced rates on returning.—P. A. Lemon.

UPPER MISSISSIPPI CONFERENCE.

The Conference Board of Examiners of the Upper Mississippi Conference, will meet Tuesday, January 4, 1910, to do their work. Only one day will be given to this work. Each brother on the board will prepare his work and send me ten (10) questions from each book.—H. B. Hart, Chairman; W. H. Whitlock, Registrar.

District Rounds

ST. LOUIS DISTRICT.

FOURTH ROUND.

Curryville Circuit, Jan. 1-2, 1910; Bowling Green, 8-9; Hannibal, 15-16; Pittsfield and Jacksonville, 18-21; Springfield, 22-23; Louisiana, 29-30; Clarksville, Feb. 1-2; Elsberry, 5-6; Bridgeton, 8-9; Kinloch Pk., 10; Bagwell Chapel, 11-12; Cairo, 14-15; Poplar Bluff, 16-17; Ironton and Potosi, 18-19; Fredericktown, 23-24; Farmington, 26-27; Union Memorial, March 5-6; Rolla, 9-10; DeSoto, 12-13; East St. Louis, April 2-3; Webster Grove, March 1-6; St. James, 19-20; St. Charles, 26-27. Dear Brethren. Do not let it be charged to you that there is not a revival on your work. Don't fail to raise and report every dollar of your benevolence.—R. E. Gilluen, District Superintendent.

OHIO

Cleveland.—We have just closed a most successful Third Quarterly Conference held by Dr. E. A. White, District Superintendent. Our beloved and most highly esteemed Bishop, I. B. Scott, of Liberia, Africa, visited us Sunday and Monday. He delivered a most enthusiastic and broad lecture on the "Customs, Habits and the Great Missionary Work Among the Natives." The Bishop has a broad experience in the missionary field, therefore he can captivate his audience at will. Our Church was filled from pit to dome, so to speak. The leading people of Cleveland and from all denominations, came to pay tribute to our honored Bishop. He spoke about one hour and thirty minutes and no one tired during the lecture. At the conclusion of his lecture a free-will offering was lifted for the work in the great harvesting of souls. Dr. George A. Sissle, our pastor, with the co-operation of a corps of the good sisters of our Church gave a most elaborate and welcome reception to our noble guest and to others. The master of ceremonies, the Hon. A. D. Eubanks, Hon. Ex-Senator John B. Green and many others of note were present. The Bishop carries with him our warmest love and earnest prayers for success in all of his travels for the Master's work in the Dark Continent. May the Lord ever guide and protect him.—A. M. Park.

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CHARTER.

UNITED STATES OF AMERICA,
STATE OF LOUISIANA.
PARISH OF ORLEANS—CITY OF NEW ORLEANS

Be it known, That on this eighth day of the Month of November in the year of our Lord one thonsand nine hundred and nine and of the Independence of the United States of America the one hundred and thirty-fourth, Before me LOUIS A. MARTINET, a Notary Public duly commissioned and qualified, in and for this City and the Parish of Orleans, therein residing, and in the presence of the witnesses hereinafter named and nndersigned.

Personally Came and Appeared: the several persons whose names are hereunto subscribed, who declared that availing themselves of the provision and Statutes and Laws of the State of Louisiana, relative to the formation of insurance corporations, and particularly under Act 65 of the Session of the General Assembly for the year 1906, and of Act No. 105 of the Session of the General Assembly of the State of Louisinna for the year 1898, and of Act No. 246 of the Session of the General Assembly of the State of Louisiana for the year 1908, they have covenanted, and agreed, and do by these presents covenant and agree, and bind and obligate themselves, as well as all such persons as may hereafter become associated with them, to form and constitute a body corporate and politic in law, for the objects and purposes and under the stipulations following to-wit:—

ARTICLE I

The name of this corporations shall be: THE PEOPLES BENEVOLENT INDUSTRIAL LIFE INSURANCE COMPANY (OF LOUISIANA) and under that name shall have and enjoy all rights, advantages and privileges granted by law to corporations, and the power and authority to enjoy succession and have corporate existence for and during the period of Ninety Nine (99) years from the day and date hereof, unless sooner dissolved in the manner hereinafter provided.

It shall have the power and authority to contarte; to sue and be sued; to make and use a corporate seal, and the same to break, alter or amend at pleasure; to hold, receive, purchase, convey, deliver, mortgage, hypothecate and pledge property, both real and personal subject only to the conditions and restrictions imposed by law; to issue notes and other obligations, negotiable instruments or evidences of debt; to have and employ such managers, trustees officers, employees and committees, as the interests of the said corporation may demand or require; and to make and establish, through its trustees, such by-laws, rules, and regulations for the corporate management and control of the affairs of the corporation, as may be deemed necessary or proper.

ARTICLE II

The domicile of this corporation shall be in the city of New Orleans, Parish of Orleans, State of Louisiana, and all citations and other legal process shall be served upon the President, and in absence of the President upon the Vice-President, and in the absence of both of these the Secretary of this Corporation.

ARTICLE III

The objects and purposes for which this Corporation is organized and the nature of the business to be carried on by it are hereby declared to be an INDUSTRIAL LIFE INSURANCE BUSINESS, as defined by Section 1, of Act No. 65 of the session of the General Assembly of the State of Louisiana for the year 1906, and section 1, of the Act No. 246 of the session of the General Assembly of the State of Louisiana for the year 1908, FOR THE PURPOSE OF INSURING AGAINST SICKNESS, BODILY INJURY OR DEATH; the said business to be conducted on the MUTUAL ASSESSMENT PLAN, AS HEREIN PROVIDED, AND AS SPECIALLY AUTHORIZED, in the several aforesaid acts; the policies or benefit certificates to be for sums ($500.00) Five Hundred Dollars or less on a single life, and to provide a weekly cash benefit for disability caused by sickness or accident of Twenty Dollars per week or less; and for which stipulated premiums shall be charged, regularly, payable and collectable every four weeks, tri-weekly, bi-weekly, or weekly, the said policies or benefit certificates to be issued in the manner prescribed and subject to the charges, rate of premium, assessments, and terms and conditions fixed by the by-laws of this corporation, and, or by its trustees.

ARTICLE IV

All the corporate powers of this corporation shall be vested in, and the management and control of its affairs shall be exercised by a Board of Seven Trustees; Four of said Trustees shall constitute a quorum for the transaction of all business of the corporation; no member of said Board to apply for or hold less than the maximum policy or benefit certificate issued, said Trustees, shall be elected by ballot at a general meeting of the policy or benefit certificate holders of this corporation to be convened on the 2nd Tuesday of January 1914, and quadrennially thereafter on that day and month, in the principal office of the corporation in the city of New Orleans; each policy or benefit certificate holder shall be entitled, in person or by written proxy, to one vote; and all elections shall be held under such rules and regulations as may be fixed by the Board of Trustees; ten days written notice, directed to the last known address of the policy or benefit certificate holder shall be given of all elections; and it shall require a majority of the policy or benefit certificate holders present or represented to elect.

The Trustees thus elected, shall continue in office for four years or until their successors shall have been elected and qualified; any failure to elect shall not be regarded as a forfeiture of this charter; and any vacancy occurring in the Board of Trustees, shall be filled by the President, for the unexpired term. Said Board of Trustees shall at its first meeting, following its election, elect out of its own membership, a President, Vice-President, and Secretary and Secretary-Treasury, and shall prescribe the duties of the several officers.

The following are hereby declared to be the first Board of Trustees: Walter L. Cohen, Louis J. Joubert, Edward Barnes, Joseph Wilkins, Dr. John H. Lowery, Beverly V. Baraneo, Edward N. Cohen, all of which said trustees shall hold office until the second Tuesday of January, 1914, unless removed for cause, prior, thereto by vote of four-sevenths of the Board of Trustees.

The following are hereby declared to be the first officers of this corporation. Walter L. Cohen, President; Louis J. Joubert, Vice-President; Edward Barnes, Secretary-Treasurer; all of which said officers shall hold office during tenure as a member of the Board of Trustees, until the election of their successors at the first meeting of the Board of Trustees held in January 1914, at which said meeting and quadrennially thereafter during the term of office of the aforesaid trustees, the officers provided for in this charter shall be elected.

ARTICLE V

An Advisory Board to consist of Forty Policy Holders shall be appointed by the President on the Second Tuesday of each year to serve for the period of one year, unless removed by the Board of Trustees. The duties of the aforesaid Advisory Board shall be prescribed by the Board of Trustees.

The following shall constitute the First Advisory Board, and they shall serve until the second Tuesday of January 1911: Colonel James Lewis, S. W. Green H. F. Crosier, J. C. S. Davis G. V. Watts, Roscoe D'Arensbourg, Raoul J. Llopis, John Albert, Dr. Edward Vincent, Frank Williams, Rev. R. E. Jones, J. J. Winston, H. Amand,, W. H. Adams, Rev. Alfred Lawless, Robert Armstead, L. B. Vigne, Joseph Boisseau, Edward Gaudet, A. St. Leger, John B. Hall, Victor Fornier, Edward LeBlanc, William S. Wilson, George Keller, Albert Workman, Thos. P. Woodland, Thos. A. Carr, Wm. H. Carter, W. R. Dubuclet, J. M. Vance, Prof. A. P. Williams, A. E. Saloy, P. Barthe, Prof. A. Wieker, C. J. Gaillard, J. W. Cooke, A. Williams, Henry B. Woods, Joseph M. Sarpy.

ARTICLE VI

All persons who shall hereafter insure with this corporation shall thereby become members during the period they shall remain insured by this corporation, and no longer.

ARTICLE VII

The trustees of this corporation shall be on the First Monday in January, 1911, and annually thereafter, cause a statement to be made of the affairs of the corporation, and a balance to be struck of the profit and loss account, and if there is a surplus after paying all losses and expenses for the preceeding year, they shall credit, upopn the books of the corporation each member with such proportion of such surplus as the cash premiums paid by each member shall bear to the aggregate surplus so declared; but no such credit shall be paid to the member entitled to same, until the surplus of the corporation exceeds One Hundred Thousand Dollars.

Whenever the surplus shall exceed One Hundred Thousand Dollars, the excess, or such part thereof, as the Trustees may determine, with due regard to the protection of outstanding risks, may be applied from year to year thereafter towards the payment of the amounts credited to members, in whole or in part, as may be fixed and determined by the Trustees; provided, that the credits shall be paid in the order in which they were allowed.

In case of the death of any member of this corporation, the amount of surplus standing to his credit at the time of his death shall be credited to his beneficiary, if any he named in a policy issued by him by the Corporation, and otherwise to his legal representatives; but the profits and accumulations standing to the credit of such persons as have ceased to be members, either by non-payment of premiums due, or failure to renew their policies, shall be forfeited for the use of this corporation.

ARTICLE VIII

No member of this corporation shall be liable for any of its losses or expenses beyond the amount of the unpaid portion of the premiums and assessments.

ARTICLE IX

This act of incorporation may be amended, modified or changed, or this corporation may be dissolved, by a three-fourth vote of all the policy or benefit certificate holders of the corporation present or represented, at a general meeting convened for the purpose, after ten days written notice directed to the policy or benefit certificate holders at their last known address.

In case of dissolution by limitation or otherwise, the policy holders shall elect three (3) commissioners from among their own membership to liquidate and settle the business and affairs of the corporation. In case of the death or disability of any of said commissioners, the survivor or survivors shall continue to act.

THIS DONE AND PASSED in my office in New Orleans Louisiana aforesaid in the presence of Messrs. Gustave Schwerty and Ovide LeBesque witnesses, both of lawful age and domiciliated in this city, who signed these presents together with the parties, and me, Notary, the day and date first before written.

(Original signed) Walter L. Cohen, Henry Amand, Edward Barnes, Sr., Jeome C. S. Davis, Walter H. Adams, Louis J.Joubert, John Albert, Joseph Boisseau, Albert Wieker, James Lewis, Dr. Ed. Vincent, Robert E. Jones, Chas. J. Gaillard Alfred Williams, Albert Workman, Pierre Barthe, John W. Cooke, Smith W. Green, John J. Winston, Arthur P. Williams, James Madison Vance, Roscoe D'Arensbourg, Raoul J. Llopis, Frank Williams, Edward M. Cohen, Armand E. Saloy, Antoine St. Leger, Thomas P. Woodland, William H. Carter, Thomas A. Carr, Geo. A. Keller, Joseph Wilkins, Robert Armstead, Edward Gaudet, Edward LeBlanc, William S. Wilson, Henry B. Woods.

GUSTAVE SCHWERTY,
OVIDE LeBESQUE,
LOUIS A. MARTINET.
Notary Public.

I, the undersigned, Recorder of Mortgages, in and for the parish of Orleans, State of Louisiana, do hereby certify that the above and foregoing Act of Incorporation, of the People's Benevolent Industrial Life Insurance Company of Louisiana was this day duly recorded in my office, in Book 950, Folio—New Orleans, November 8th, 1909.

(Signed) EMILE LEONARD, Dy. R.

I hereby certify the foregoing to be a true and correct copy from the original on file and of record in my office New Orleans, La., November 8th, 1909.

LOUIS A. MARTINET.
Notary Public.

Gleanings from the Field

INDIANA

Bloomington.—The third quarterly conference of Taylor Chapel was held October 9-10. The Rev. Dr. Skelton, District Superintendent, was not present, but the Rev. Mr. Alexander of North Indianapolis, was here. The reports indicated progress along all lines. This charge has a membership mostly of widows, and single women, but the Church has been benefited. The charge last year was assessed for benevolence $40, and raised $35; more than ever before raised. This city is one of the great educational centers. Our pastor is classified in the second term Indiana University. We had rally Sunday, October 10th; raised $67. The members pay from $1.00 to $11.00 each. Mrs. J. W. Miles, $11.20; Mrs. Adeline Wilkon, $11.00; J. McFel, $8.50; Mary Wilson, $6.00; J. Spuulding, $8.00; Beverly Brown, $5.00.—S. P. Asher, Pastor.

Terre Haute.—Merrill's Chapel Methodist Episcopal Church has been on the fireing line this quarter. We had a good camp meeting in July by which we were able to decrease a little to our indebtedness on lots Dr. D. E. Skelton, our efficient District Superintendent, on the 17th of September held his second quarterly conference; it was a success. Reports showed the Church to be in the best condition in its history. Fifteen united with the Church this quarter. The Church is organized into clubs which make a strong arm for the Chrch and pastor financially. A new floor has been put in the Church, rostrum, choir stand and balustrade; also we have purchased an organ. These clubs, five in number, are trying to build a parsouage, part of the lumber is on the ground. We have an excellent choir of 15 voices; they pay the orgauist without any expeuse to the Church. The pastor and wife were agreeably surprised by Anywhere and Unique Clubs. Mrs. Lousia Washington and the writer, who are the presidents, led their members and friends to the parsonage where they deposited groceries of every description.

Merrill is prospering with new life. We highly appreciate the great interest and wise counsel of the Rev. W. H. Pope and wife and we feel that they are a Godsend to us.—Mrs. Lulu Matthews.

SOUTH CAROLINA

Mansfield Circuit.—Our fourth quarterly conference was a success from every view point. Tne Rev. J. M. Lyte, B. D., District Superintendent; was at his post. His words of cheer brought gladness to all present. Sunday was a high day in Zion, fully 500 persons heard Bro. Lyte, who was at his best; 148 took the sacrament. Bro. Lyte baptised 21 persons, 9 infauts. Two were baptised by immersion by the pastor. The assessment, $72, was raised in full.—J. A. W. Moore.

North.—Saturday, October 9th, the Rev. G. W. Cooper held his fourth and last quarterly conference at St. James. It was a splendid session. The District Superintendent preached in the St. James new church and the spirit of God was there. The North charge pald Brother Cooper about $40. We have a fine pastor in the person of the Rev. G. W. Moore. We raised for pastor $20.25. Raised for building (St. James), $30.32; for missions, $42.40. Total amount raised $162.97. —J. D. Treadwell.

Belton.—Last Sunday, October 17, at Moore Chapel on the Belton charge, we baptised and received five persons in the Church and three infants. We raised on pastor's salary $50.11, with a membership of 50 regular and full members. The people here are loyal. They will say what they will do and do what they say they will do. St. James, another good little church, on October 10th in a rally both for the new church and pastor, with a membership of 70 raised $58.00 for the church and $44.06 for pastor and a few dollars for Benevolence and now we are looking forward to the annual conference at Orangeborg, S. C., November 23d.—Moses Benjamin Morse.

MANY-SIDED LIFE OF DR. I. E. LOWERY.

BY GEORGE F. KINO.

The Rev. Irving E. Lowery, A.M. D.D., who is one of the best known men of South Carolina, lives at present in the town of Florence. He was born at Shilon, Sumter county, in 1850, and consequently saw something and felt something of slavery. His father was a free man, having bought his freedom before his son Irving was born.

Immediately after the war young Irving was sent to such schools as were provided for the children of the ex-slaves by the Freedmen's Bureau, and ,as he was an apt student, with a mind thirsting for knowledge, he learned rapidly. Having mastered the curriculum of these schools, he was sent to the Baker Theological Institute at Charleston, S. C., and from there to Claflin University at Orangeburg. On leaving Claflin, Dr. Lowery ente South Carolina Conference of the Methodist Episcopal church.

The Rev. Dr. Lowery is regarded by his brother ministers as one of the ablest preachers of the state. He has filled the pulpit as pastor of some of the largest churches of his denomination. He was for six years the presiding elder of the Greenville district. The degree of A.M. was conferred upon him by Claflin University and that of D.D. by Bennett College, Greensboro, N. C.

But it is in the literary field where Dr. Lowery has won his greatest laurels. He began early in life to write for the newspapers and has kept it up during all these years.

More than twenty years ago he was a staff correspondent of the *Christian Witness*, of Boston. It was at this time that he wrote a book entitled "Consecrated Talent," which was published by McThomas & Gill, publishers of the *Witness*.

Dr. Lowery has owned, in connection with his sons, both of whom are printers, several publications. Two magazines, the Colored Preacher and Lowery's Religious Monthly, also a newspaper, the Southern Reporter, are among his journalistic ventures. Since he and his sons sold out and the company dissolved he has been writing for the daily papers of the state. He worked five years for the News and Courier, of Charleston, and at present is working for the Daily Record, of Columbia. He has recently written a series of articles for the Record on "Tuberculosis Among the Colored People," which are being printed in pamphlet form by the Record Publishing Company.

"Life on the Old Plantation in Ante-Bellum Days" is the subject of a book which he is now writing. In this story of Southern life before the war will be found history, biography, poetry fiction and descriptive narrative. The manuscript has been read in part by some of the best literary critics, all of whom speak in commendable terms of the story. Dr. Lowery has had several propositions made to him by different publishers in South Carolina, but he has not accepted any of them so far. In fact, he has not decided as to whether he will publish it in book form or sell the manuscript and let it run as a serial. This will be decided when the book is completed. Robert Latham, the editor who persuaded Dr. Lowery to write a story, has read the manuscript in part and has offered to handle it and put it on the market.

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Gleanings from the Field

ILLINOIS.

Browns—We have heen blessed in the last eight days with glorious services conducted by the Rev. Joel C. Carson of Evansville, Ind. His sermons each evening were forceful and to the point. At the close of this meeting we were able to administer baptism to nine persons of which three were adults. We are free to confess that Brother Carson did untold good while with us and our hearts shall ever be open for him whenever he finds time to come to us.—J. W. Irvin, Pastor.

KENTUCKY

Drakeshoro.—The work at this place is making very steady progress. On August 29, we laid the corner stone for our new church building. The service was largely attended, the Rev. C. C. Mark of the African Methodist Episcopal Zion Church preached an able sermon. At 11 o'clock Sunday morning the Rev. P. J. Smith, pastor, preached the corner stone sermon at 2:30 o'clock. The brass hand of Taylor mines discoursed sweet music. The fraternal societies of this town assisted in laying the stone. The Grand United Order of Odd Fellows leading and the order of K. of P. followed. The choir from Taylors mine was with us also.

The Rev. Mr. Noel, pastor at Greenville, Ky., preached at 7 p. m. Collection $51.75. Also on the 19th of September a basket meeting was held at Taylors mines, the Rev. P. J. Smith, the pastor, officiating. Collection $8.00.—C. M. Sprole.

Smithland—The conference sent to Mt. Zion the Rev. R. D. Hines last April. Under his able administration the church has been revived, old debts have heen paid and we are making efforts to build two more rooms to our new parsonage, which will be, when finished, one of the nicest in the bounds of the Lexington conference. We have an up-to-date Sunday School with more than 100 scholars, which is under the superintendency of the writer. We also have a wideawake Epworth League of which Mrs. Sophia McClain is president. The Woman's Home Missionary Society and the Ladies' Aid Society are doing some good work. Rev. H. W. Tate, our District Superintendent, was with us October 2-3. The reports were far above the average. The pastor reported that about $20.00 had heen raised for benevolent purposes and the stewards reported $132.50 raised during the quarter. We paid the District Superintendent $4.40 that we owed him and his apportionment of $15.00, making $19.40. We heard three sermons on Sunday. The sacrament was administered in the afternoon. Two persons joined the Church during the day. The tide ran high and every Christian felt the presence of God. We will begin a revival soon.—G. C. Parker.

MISSISSIPPI

Handsboro.—Despite the storm and the washout of railroads and street car passage, I walk at least six miles to get to the site of the convention. I was appointed president of the same and opened at the appointed hour *with* a few of the members of the convention present. Mrs. Artemeze Tuggle was elected secretary pro tem. The first day's session was nicely attended by the members of the Rev. Mr. Grant's church. The District Superintendent, S. H. Canon, came the second day and spent the morning with us and was very helpful, especially in the election of officers for the ensuing year. Mrs. Tuggle was elected permanent secretary of the Gulfport district convention; W. H. Smith was elected president. Since every other interest of the Church had been looked after, I, as president, thought it would not do to have this good crowd of Methodists and others dishurse without gotting a single subscriber to the Southwestern. So I made an appeal for the paper and at the close the last night secured five cash yearly subscribers. —W. H. Smith, Pastor.



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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

THE REV. GEORGE M'GHEE.

The Rev. George McGee died September 3rd, 1909, age 36. He was appointed to Ellis circuit, his first appointment, by the District Superintendent, the Rev. J. R. Brooks. He met the District Conference at Mt. Jordan where he was stricken with the fatal illness which caused his death. The deceased was a good preacher and a good man. He was the son-in-law of the Rev. Jas. Jordan. He always filled his place in the church. He leaves a wife and six children, mother and father and many friends. Over 300 people attended his funeral service which was conducted by the writer, A. C. Lacy, pastor of Mt. Jordan charge, and the Rev. Polard of the Baptist church.

MRS SARIAH E. HILL.

Sariah E. Hill, wife of the Rev. I. R. Hill, District Superintendent of the Bristol district, of the East Tenn. Conference, departed this life at Bristol, Va.-Tenn., November 3, 1909. The deceased had been in declining health for some years. Monday, Nov. 1st, she suffered a paralytic stroke which proved fatal thirty-six hours later. The deceased was a most beautifully sweet woman. Having dedicated her life to God at the tender age of fourteen years, the whole current of her life was deeply colored by the grace of God. And at no time did it show to greater advantage than during the declining years of her life. Her sweetness of spirit, her patience in affliction and her beautifully smiling face was indeed a charm to all who came in contact with her. That Sister Hill was an ideal pastor's wife is attested by the fact that for twenty-three years she went, side by side, with her husband to the solution of every problem that confronted him, and by the large number of sorrowing friends throughout the East Tenn. Conference who mourn her loss. The funeral which was largely attended, was conducted from the Lee street Methodist Episcopal church, of which she was an honored member. The pastor was assisted by the Revs. C. H. Johnson and E. M. Hyder of the city and the Rev. R. A. Swam of Abingdon, P. A. Woolwine and J. E. Lightle of Johnson City. Besides a husband, the deceased leaves a family of five promising children, who live to keep green her memory.

"Servant of God, well done! Thy glorious warfare's past,
The battle's fought, the race is won, and thou are crowned at last."

E. H. Forrest, pastor.

MRS. ADEL THOMAS.

Mrs. Adel Thomas, wife of the Rev. H. F. Thomas, pastor of Avondale Methodist Episcopal Church, Avondale, Ala., passed into life eternal Oct. 30, 1909, from the home of her mother-in-law, Mrs. Anna Thomae, of Oxford, Ga. She was born in South Atlanta, Ga., 23 years ago and was blessed with Christian parents. At an early age she experienced religion and united with the church. She received her early training at Clark University which was thorough and well fitted her for the duties of the parsonage. She was truly the product of a consecrated home and school life. She was greatly loved by all of her teachers. She was ever interested in young people, although young herself, she was able to draw them to her and have them listen to her instructions. Mrs. Thomas delighted to work in the Sunday school and Epworth League and always kept an interest in these departments of the church. As a school teacher she was greatly loved by the children and knew how to win both children and parents to her. As a daughter, wife and mother she was patient, agreeable, loving, trustworthy, and all that goes to make an ideal woman. Her mother, father and husband survive her. The funeral services conducted in Rust Methodist Episcopal Church by the pastor, the Rev. H. W. B. Wilson, assisted by the Rev. Z. K. Gowen.

GRIER.—The Rev. R. R. Grier died July 7, 1909. He was a deacon of Union Methodist Church of the LaGrange, Ga., circuit. He has been in the cause of Christ for 27 years. Age between 54 and 60 years. Bro. Grier was a faithful man who seemed to be set apart for no other purpose than to do service for God and the great church in which he lived and died. He leaves a wife, three children. The funeral service was attended by the Rev. R. R. O'Neal of Forsyth, Ga., and paster, the Rev. W. A. Hill, on September 26, 1909.—Mallalieu Hinesman.

(Received November 3rd.)

Marriages

HOOD-ROSE.—On Thursday, October 14, 1909, Mr. John Hood and Mrs. Fannie Rose, at the home of the bride, in Valverda, La. The Rev. T. A. Hampton, pastor, Wiley's Circuit, officiated.

WILLIAMS-BRYAN.—At the residence of the Rev. and Mrs. J. R. Williams, Mr. C. Bryan and Miss Laura Williams, October 7, 1909. They expect to make their home in Shreveport.—M. S. Goins.

SMITH-BELL.—Mr. Charles E. Smith, of Greenwood, Miss., and Miss Louisiana Bell, of Starkville, Miss., daughter of Mr. and Mrs. W. H. Bell, in Griffin Methodist Episcopal Church, October 27, 1909, before a large congregation. Miss Bell is one of our Christian girls and a faithful worker. The Rev. E. C. S. Troupe, pastor, officiated.

IRVING-PEMBROOK.—Mr. Peter Irving and Miss Alese Pembrook wedded, Nov. 3, 1909, at the parsonage of the Methodist Episcopal Church. In the presence of a few friends. The Rev. R. C. Worsham officiated.

A WOMAN'S APPEAL.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbagos, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address. Mrs. M. Summers, Box 176, South Bend, Ind.

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per month made easy. Hustling Agents wanted every where. New invention, write for terms.

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SENDS FREE REMEDIES FOR THESE DISEASES

Free Proof Treatment for Kidney Trouble, Bladder Trouble or Rheumatism Sent Free to the Sufferer's Home—Legions Say They Cured Themselves With It.

It seems possible now to obtain what thousands claim is a sure home treatment for such painful and dangerous uric acid disease as kidney trouble, bladder trouble or any form of rheumatism; and so that



DR. LYNOTT

The doctor sends his great illustrated Medical Book describing these diseases as well as a full Letter of Medical advice to all who write him.

those who suffer in this way may learn for themselves that the cure will prove effective in their own case, a free home treatment can be obtained by sending your name and address to the fortunate doctor who has the remedies.

Not a cent of money is asked of you, and where it says free it means free. The purity of the remedies is vouched for to the Government, and you are putting yourself under no obligations in any way.

Wonderful is it in stopping the torturing backaches of kidney trouble, in quieting the inflamed bladder and conquering the wrenching, grinding rheumatism. I am prepared to show letters from hundreds of people that it has done this. Some had been "old chronics" for years. The first relief they ever had was with the treatment I sent them free, just as I am now willing to send you or any other afflicted person a free home treatment.

So there can be no doubt about it I will give some of the leading symptoms of kidney, bladder and rheumatic diseases:

1. Pain in the back.
2. Too frequent desire to urinate.
3. Burning or obstruction of urine.
4. Pain or Soreness in the bladder.
5. Prostatic trouble.
6. Gas or pain in the stomach.
7. General debility, weakness, dizziness.
8. Constipation or liver trouble.
9. Pain and soreness under right ribs.
10. Swelling in any part of the body.
11. Palpitation or pain around the heart.
12. Pain in the hip joints.
13. Pain in the neck or head.
14. Pain or soreness in the kidneys.
15. Pain or swelling of the joints.
16. Pain and swelling of the muscles.
17. Pain and soreness in nerves.
18. Acute or chronic rheumatism.

You can write me a letter describing your case in your own words, or simpler still, fill out the coupon and send it to me You have only to put down the numbers of the symptoms that afflict you and sign your name and address clearly. My address is Dr. T. Frank Lynott, 2876 Occidental Building, Chicago, Ill.

Let no victim of these diseases pass this offer by. It involves no money, and surely when a doctor is willing to go to the time and expense to send you a free test treatment you should at least be willing to give it a trial. Do this even though you, like thousands of others, are tired of past failures with other methods.

Write today.

Dr. T. Frank Lynott,
2876 Occidental Bldg., Chicago.

I notice symptoms number.....

.....
(Here put down the numbers)

I will be obliged to you for a free proof treatment and any instructions and advice you think is necessary.

for the cure of my case. My age is.....
Kindly address me

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.....

.....

(Please write your address plainly; or write your address on a separate piece of paper and pin the coupon on.

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Fifty years of success have proved the merits of this preparation.

What is more attractive than a beautiful head of hair? It has been the ambition of women in all ages. The use of **Ford's Hair Pomade** makes stubborn, harsh, kinky or curly hair **softer, more pliable** and glossy, easy to comb and arrange in any style desired consistent with its length, as long as the Pomade remains in the hair. This result may be obtained by one thorough application according to directions. Two to four applications a month will keep the hair in satisfactory condition, and two to four bottles, regular size, are usually sufficient for a year. Directions with every bottle.

Ford's Hair Pomade

removes and prevents dandruff, invigorates the scalp and keeps it from getting harsh and dry, stops itching and prevents the hair from falling out or breaking off and gives it new life and vigor. Absolutely harmless. Used with splendid results even on children and infants. Delicately perfumed, its use is a constant pleasure. A most satisfactory toilet preparation for ladies, gentlemen and children.

Don't buy anything else alleged to be "just as good"; if you want the best results buy **Ford's Hair Pomade.** Look for this name—"Charles Ford, Prest."—on every package. If your druggist or local dealer cannot supply you with the genuine, we will send you

One bottle, regular size, for				. .	**$ .50**
Three	"	"	"	. .	**1.40**
Six	"	"	"	. .	**2.50**
One	**small**	"	"	. .	**.25**

We pay postage and express charges to all points in U. S. A. When ordering send Postal or Express Money Order. All orders shipped promptly on receipt of price.

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631 BARONNE STREET

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If a Money Order post office or Express Office is not within your reach, your postmaster will register the letter you wish to send us, on payment of eight cents. Then, if the letter is lost or stolen, it can be traced.

We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

Cash Remittances

Subcriptions received November 1-6:

Atlanta-Savannah.—*R. S. Miller*, W. J. Smith, Charlotte Gear, Geo. Wingfield, S. C. Crandall, B. Anderson, *W. J. Borders*.

Central Alabama.—*O. C. Nation*, S. M. Fuller, W. H. Fuller, *Jessie B. Wyatt*, Bettie Copeland, C. P. Payne, *Texas Strozier*, F. Riley, A. Strozier, *J. A. Harris*, Geo. W. Howell, *H. Ham*, E. S. Patton, J. M. Thomas, *L. D. Williams*, C. T. Taylor.

Central Missouri.—*Lewis Bohannon*, Mattie Carter, *Mattie S. Davis*, J. Cox, Jack Holt, *Louise Smith*, Millie Johnson, Giles Bells, *J. M. Harris*, M. Bell.

Florida.—*L. Blewett*, S. D. Mickens, Henry Newton.

Lexington.—W. F. Dow, Ed. Sitgrans, *Joseph Courtney*, Eliza Reed, John Brown, S. S. Dixon, Amanda Squirrell.

Lincoln.—*W. McDonald*, Helen Harris, C. S. Brown, L. C. Bassett, J. D. Henderson, *Margaret Chancy*.

Little Rock.—*R. C. Wadlington*, E. W. Roberts, *W. R. R. Duncan*, M. C. Brown, N. N. Nelson, J. S. Nelson, *G. S. Turner*, Mary Murphy, Joe Neal, D. C. Clardy, Allen Gallitan.

Louisiana.—*Geo. Thomas*, Hannah Bailey, A. C. Lowe, F. Mack, John Booker, Cynthia Thomas, Emma Barber, *J. B. Fox*, V. Chapman, Emma Ross, *J. W. Turner*, Sophronia Mays, *A. W. Goins*, J. B. Hall, *S. A. Mason*, Joseph Lavergne, *L. M. Vigne*.

Mississippi-Upper.—*S. T. Gavin*, *W. A. White*, Laura Paine, *M. Anderson*, Bettie Carter, *S. D. Smith*, W. A. Jones, *L. Miller*, *W. W. Wells*, *Isadore Morgan*, C. Loyd, *M. W. Phillips*, Lottie Hubbard, *A. Johnson*, Lula Ranceby, Estell Ray, Ida Wooley, *Anna M. Epps*, Samusl Keys, *Frank Smith*, Lela Louis, S. P. Comb, Ruby Brown, Bulah Preston, Isabell Long, William Cunningham, Mossila Crackerlow, J. C. Brown, Gussie Adams, Daisy Wilcher, Eunice Russell, James Reese, Mary Brent, Mary Woods, *J. M. Jackson*, W. V. Clanton, *W. F. Isaiah*, L. I. Campbell, *D. Green*, J. G. Edwards, Nannie Hughes, Kissie Ashford, Clarrie Blumberg, *A. B. Britton*, Mary Willis, J. D. Dixon, Rhody Laster, Eliza Braddoc.

North Carolina.—*Alice Doggett*, J. H. Doggett, *W. H. Pettis*, Adlins Russell, Mary Jones, *B. M. Ramseur*, Sidney Smith, D. B. Goodson, *Rosa Patterson*, D. A. Alford, Hsnry McCallin, Aaron McLean, Alex Baker, *C. R. Moore*, F. T. Alsxander.

South Carolina.—*Geo. W. Mills*, M. Cureton, Eli Anderson, James Clark, *I. S. Singleton*, Zelphy Bloomfield, Minnie Duncan, *D. M. Charley*, W. M. Jeffcoat, *E. T. Jamison*, C. R. Rush, *I. H. Fulton*, S. M. McClary, Jane Flegler, N. J. Brown, W. J. Gamble, H. J. Cooper, John Jones, Moses S. Lowery, Moses Adams, W. W. Burgess, B. Madison, H. H. Cooper, *J. S. Thomas*, W. B. Bristow, J. T. Bright, W. J. Smith, Louis Stubbs, M. L. Hargroves, Bettie Jones, *W. G. Valentine*, Edward Reed.

Tennessee-East.—*Blanche M. Terrell*, W. J. Cunningham, W. O. Smith, *Ella Robinson*, *B. T. Baker*, Ader Turner, *J. T. Henry*, J. P. Crider.

Texas-West.—*T. H. Wyatt*, *F. J.* Hutchinson, *Mrs. W. E. Randle*, Sam West, A. J. Porter, J. M. Williams, *J. H. Swann*, Alexander Graves, James Smith, P. M. Majors, *A. W. Carr*, Willie Hunter, *A. L. Gabriel*, H. O. Echols, Laura Robertson.

Washington.—*G. W. W. Jenkins*, Mrs. Bennett, Burton, Wallace, Bratton Preston, James, Cheatham, Sophia Wilson, Z. Watson, *H. Stokes*, A. Stokes, L. Burton, *Thomas James*, Judith E. Dixon.

Honor Roll

Mrs. W. E. Randle, G. W. W. Jenkins, J. S. Thomas, I. H. Fulton, W. McDonald, A. Johnson, J. H. Swann, Miss Rosa Patterson, Frank Smith, Joseph Courtney, G. S. Turner, D. Green, A. B. Britton.

Crescent City Notes

Mrs. Madeline Robinson, wife of the Rev. Arthur Robinson, who has been ill for three months, improves but slowly.

Malaria Makes Pale, Sickly Children.
The Old Standard Grove's Tasteless Chill Tonic, drivee out malaria and builds up the system. For grown people and Children. 50c.

Revival Notes

The St. Paul Methodist Episcopal Church, Meridian, Miss., has been greatly revived, and more than fifty members united with the church during a ten days' meeting conducted by the Rev. W. Scott Chinn, A. B., of Mallalleu Church, New Orleans. The church was packed to overflowing after Brother Chinn's first sermon and the greatest interest prevailed throughout the meeting. This was the most genuine and enthusiastic revival we have had in many years. We have had more than eighty conversions and accessions during ths year.—S. A. Cowan, pastor.

At Bouchest church, Mansfield, the revival fire caught and several souls wsre happily converted. The Rev. T. J. Johnson preached an eloquent sermon. We collected $26.80.—D. S. Kilbourne, pastor.

Gleanings from the Field

MISSOURI

Osceola. — St. Luke's Methodist Episcopal Church was destroyed by fire, caused by an exposed electric wire. We had made more than $237 worth of improvements on the building during the past two years and a half; but God being our helper we shall not give up. Our Benevolence is in the lead of last year at this time. There are only twenty-five of our members here. We are striving hard to rebuild. Dear Brethren, I appeal to every one of you for help, any amount will be gladly received. Please send in before the 28th of November. We have to begin work at once. By the help of the Lord and the assistance of the brethren we shall conquer.—L. R. Grant, Pastor.

MISSISSIPPI

Laurel.—We, as members and friends of St. Paul Methodist Episcopal Church are rejoicing over the rally held October 31, for the benefit of erecting a new building for a house of worship. We welcome all good people to come and help us. The clubs list reads as follows: The Rev. R. N. Jones' club, $44.55; Mrs. J. E. Currie's club, $14.40; Mrs. C. E. McGhee's club, $14.50; Mrs. Ella Tatem's club, $11.20; Prof. S. T. Gaven's club, $17.20; Mrs Fannie Borney's club, $8.50; Mrs. Cornelia Moody's club, $7.80; Bro. Glennie Walker's club, $3; Bro. W. J. Grant's club, $2; Bro. Willie Crosby's club, $6.35; Bro. Johnnie Marshall's club, $5.75; public collections, $10.29. Total collection, $145.55.—J. E. Currie, Secretary.

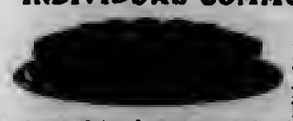
TENNESSEE

Georgetown and Bigspring Charge. Our fourth quarterly conference convened August 28-29. The Rev. E. J. Cox, District Superintendent, presiding. Reports showed progress along all lines. The District Superintendent spent a week on the charge preaching, lecturing and visiting among the people. On Sunday he preached two able sermons to attentive and appreciative audiences. At 3 o'clock in the afternoon at least 80 communicants were served at the table of the Lord's Supper, and a pentecostal shower was felt by all present. The people at this charge are interested and seem to have "a mind to work." We have recently painted one of our churches, both inside and out. We purpose to make this the greatest year in the history of the charge. We have conducted revival services at both churches. Six persons were happily converted, two reclaimed and there was a great spiritual awakening among the psople. Five were added to the church. The people are loyal to every call of Methodism and we mean to make full reports at the annual conference. On the day of the quarterly meeting $10.45 was raised and the District Superintendent paid in full.—William S. Hight, Pastor.

INQUIRING.

I had two sisters that lived in Pike county, Mo., before the war, one by the name of Lucinda O'Banon. She belonged to a man by the name of O'Banon and I think a man bought her by the name of Goodlander and took her down South before the war. My other sister was named Amelia Strother. She belonged to a man in Pike county by the name of Reuben Strother and Reuben Strother sold her to his brother, Elijah Strother and he took her down South before the war. My name is William O'Banon, and any information about them will be very much appreciated by me. My home now is in Marshall, Saline county, Mo. My mother's name was Eliza O'Banon and a brother by the name of Jack Kelley. William O'Banon, Marshall, Saline County, Missouri.

INDIVIDUAL COMMUNION SERVICE



We have a Special Introductory Offer which makes it easy for every church, large or small, to adopt this cleanly method. Our service is used by over 6000 churches. Our Self-Collecting tray saves ONE-FOURTH cost of other systems. Address Thomas Communion Service Co., Box 63, Lima, Ohio.

The Significance of A Poor Appetite

Good Digestion Usually Produces A Good, Healthy Appetite for Substantial, Nutritious Food.

In nearly all cases of good keen appetite, and a hearty relish for food are significant of good health and indicative of a strong digestion,—one which is capable of handling properly all of the food eaten, so that the person will not be annoyed for hours after each meal with bloating sensations, a feeling of weight in the epigastric region, sour eructations, heartburn and waterbrash.

Practically everyone is aware of the fact that if the appetite fails for any length of time, the strength and energy wane considerably, and the blood and nerves are appreciably affected, the condition of the one indicating anaemia, or thin blood, and of the other, neurasthenia, or nervous exhaustion. Then follow such symptoms as want of energy, " that tired feeling," a state of languor, lassitude and weariness, together with melancholia and despondency.

A good hearty appetite usually indicates a good, healthy digestion, though, of course, there are exceptions, to this rule, for example, as in diabetes, or in bulimia, conditions in which the appetite is tremendous, in fact, downright revenous, and cannot be satisfied no matter how much food may be eaten. The "exaggerated appetites" of these diseases are just as unnatural, and just as sure indications of stomach disorder, either directly or indirectly, as is anorexia, or loss of appetite.

In 98 cases out of a hundred, however, a large, hearty capacious appetite means a good, active condition of the stomach, a healthy, powerful digestion, and excellent absorption and assimilation, so that when the appetite is lost it may be correctly assumed that the stomach is at fault and needs attention.

STUART'S DYSPEPSIA TABLETS are wonderfully powsrful tonic-stimulants to the "hunger nerves" of the stomach, and secretory glands of the alimentary canal generally, and they greatly increase the appetite, and promote the flow the the natural digestive juices, so that in a brief time the stomach is restored to a natural and physiological condition, which then enables it to perform its functions without outside assistance, and the immensely improved appetite remains permanently good.

These tablets act first as a digestive secernent, which means that they stimulate the secretion of the gastric, pancreatic and other digestive fluids, while in the second place they are also powerful digestives of all kinds of food themselves, and this rare and happly combination, acting in unison restores the stomach to its natural condition, supplies the blood with well-digested food for the reconstruction of the general system, and also whets a "keen edge" on the appetite.

If your appetite is poor and digestion weak, purchase a box of Stuart's Dyspepsia Tablets from your druggist for 50c, and both conditions, will be speedily cured. They furnish the only sure way of acquiring a good appetite and to thoroughly digest afterward all that is eaten. A free sample will be sent you by the F. A. Stuart Co., 150 Stuart Bldg., Marshall, Mich.

Southwestery Christian Advocate

ROBERT E. JONES, Editor
EATON & MAINS, Publishers

NEW ORLEANS NOVEMBER 25, 1909

Vol 43 No. 46





Members of the Grebo Tribe, Liberia, Africa.

Diana Bralah (McNell), a Grebo child, with Bishop William Taylor, at the General Conference of 1892.

Miss Diana Bralah McNeil, B. A., as she was graduated from the University of Southern California, June, 1909.



Courtesy of World Wide Missions.

"THE POSSIBILITIES OF A RACE"

The greatest single missionary achievement of modern times is the marching of 4,000,000 slaves within a few generations from the barbarism, the superstition, and ignorance of Africa into civilization of Christian America. Those 4,000,000 now number 10,000,000. One hundred years ago to have prophesied that the raw heathen of Africa would have produced a race with the achievements that the Negroes have to their credit in America, would have put the prophet down as a fool and a dreamer. Measured from the depths from whence these Africans and their descendants have come the march of progress is without parallel in human history. The Negro has not only been under the handicap that faces each individual in his upward path, but he has a racial handicap which at times is most embarrassing.

In spite of what has been achieved there are still skeptics; indeed, there are men who would read the Negro out of the human race; there are multitudes who stamp him as hopelessly inferior. So much has been said about the degradation and the lowliness of the Negro and so constantly has claim of inferiority and degradation been forced upon their ears that some Negroes have almost concluded that they are a worthless and a useless people.

(Continued on Page Eight.)

General Committee of Foreign Missions

By Dr. R. S. Lovinggood

The Committee of the Board of Foreign Missions met in Trinity Methodist Episcopal Church, Albany, N. Y., Bishop Berry in the chair. After devotions, the roll was called by S. O. Benton, secretary.

Homer Eaton read the report of the treasurer. Total receipts from conferences and special gifts for the year $1,342,122.78. Total disbursements, $1,417,438.71.

Homer Eaton moved that the amount to be appropriated for the present year be fixed at $1,036,-288.12. Next Secretary A. B. Leonard read a survey of Africa, Italy, Japan, Korea, North India. Secretary Stuntz read a review of other sections of the world. The following committee was appointed to appoint the standing committees as follows: Bishop Burt, A. J. Leonard, F. M. North, W. D. Phifer, R. S. Lovinggood, W. McDonald.

The committee reported the following standing committees:

On Secretaries' report: Bishop Walden, Bishop Nuelsen, S. W. Gehrett, W. MacDonald, W. F. Smith, W. D. Phifer, W. Albrecht, A. T. McEwan.

On Eastern Asia: Bishops Spellmeyer, McDowell, E. S. Tipple, H. K. Carroll, F. K. Clemam, B. C. Connor, C. R. Benedict, Secretary Stuntz.

On Africa: Bishops Hartzell, Scott, C. R. Barnes, J. M. Bulwinkle, C. F. Hypes, G. W. Cooper, J. S. Ford, R. S. Lovinggood, Secretary S. O. Benton.

Southern Asia: Bishops Berry, Robinson, J. F. Goucher, J. E. Leacraft, J. W. Pearsall, Rev. P. M. Waters, R. E. Buckey, J. L. Taylor and Secretary Leonard.

On Europe: Bishops Burt, Hughes, A. MacRossie, Charles Gibson, W. H. Ralfing, J. H. Holt, Ray Allen, W. E. Carpenter, D. B. Holt, Homer Eaton.

On South America: Bishops Goodsell, Bristol, L. V. Wells, T. D. Collins, L. J. Naftgazer, J. G. Moore, Secretary Stuntz.

Committee on general distribution to the grand divisions: Bishops Warren, Cranston, Perly, Lowe, G. P. Eckman, F. A. Horne, A. J. Wallace, W. B. Hollingshead, E. A. Schell, Secretary A. J. Leonard.

A motion from E. A. Schell looking to the merging of the Christian Republic and World-Wide Missions was debated long and heatedly. The following resolutionwas finally adopted: Resolved that the common missionary appeal as well as business prudence requires the merger of World-Wdie Missions and the Christian Republic, and that the chair name a Missions and Church Extension which shall report committee of five to confer with a like committee already appointed by the General Committee of Home to this body on Saturday at 10 o'clock a. m.

It was adopted. Mr. S. Earl Taylor was then introduced and spoke informingly of the Laymen's Missionary movement. The committee adjourned and went to the State House and called upon Governor Charles E. Hughes.

AFTERNOON OF SECOND DAY.

Bishop Hamilton asked whether the Laymen's movement is to be conducted alone in the interest of Foreign Missions. Bishop Berry offered a resolution that a committee be appointed to consider the question of following up the Laymen's movement in the interest of the "Missionary enterprises" of the church. Adopted. Bishop Neely moved that the debt be carried for one year so that there shall be no cut on the missions. After considerable debate this motion was adopted. A motion was adopted providing for the discontinuing of two field secretaries as their conferences convene. The following amounts were appropriated: For publications, $35,-000; Young People's Work, $9,000; Field Secretaries, $12,500; office secretaries, $13,500; office and General Committee expenses, $15,000; Miscellaneous, $10,000; Missionary Bishops, $24,050; emergencies, $50,000; incidental needs, $20,000; retired Missionaries, widows and orphans, $18,000.

A resolution was adopted urging the treasurers of conferences to send in at once at the close of annual conferences the amount collected.

A resolution was adopted requesting the two Boards to either merge the World-Wide Missions and the Christian Republic or to issue them bimonthly so as to save expense.

The following was adopted: "Beginning with 1910 the General Committee of the Board of Foreign Missions is asked to consider these recommendations and to present to the church a budget to include (1) all regular appropriations; (2) A definite statement concerning the advance necessary to occupy strategic opportunities in our various mission fields; and (3) A detailed list of objects as the General Committee may deem worthy of special gifts, and this shall constitute the total official askings for foreign missions each year.

Every missionary whether on the field or at home on furlough, shall be required to stand for the budget thus prepared and no missionary whether on the field or at home on furlough, shall be permitted to make any special appeal for objects which are not included in this budget.

"All moneys contributed to the various objects of the budget shall pass through the general treasury of the Board of Foreign Missions to be there accounted for as to source and application. If however, contributions are sent directly to the field, amounts so received shall be reported to the treasurer of the Board of Foreign Missions by special voucher approved by the finance committee of such mission, in order that the church may have presented to it annually a completed statement of all receipts and disbursements for its foreign missions."

A motion was made by Dr. Eaton to make a horizontal cut of 3 per cent on all missions. This was adopted. This makes the appropriations to the several divisions as follows: Eastern Asia, $250,755; Southern Asia, $224,876, Africa, $44,269; South America, $150,799; Europe, $158,539.

A motion by Dr. Leonard was adopted to make an effort to raise by special gifts the sum of $25,000 to be provated to the missions in order to make up the 3 per cent cut.

The committee on Africa reported the division of $44,269 to Africa as follows: Liberia, $14,912; East Central Africa Mission Conference, $14,083; West Central Africa Mission Conference, $12,274; the North Africa Mission, $3,000; total, $44,269.

Notes

Bishop Mallalieu was at the General Committee with large faith and a valuable word at all times.

Mr. Charles Gibson, a layman of Albany, did much to make the stay of the committee in Albany pleasant.

The appropriation to Liberia, as all other foreign missions, is cut 3 per cent. This gives Liberia for the next year $14,911.

Bishop Hartzell has large visions of Africa redeemed. He is pushing the cause of the great continent with far-seeing plans.

It was grievous to all that any of the missions had to be cut. It is hoped that the Africa Diamond Jubilee will be of some help in this field.

The marvelous vitality of Bishop Walden! How clear and accurate with figures! When he arises with his figures the General Committee always gets light.

The wife of Dr. J. M. Buckley has been sick and he was able to spend only about one hour with the General Committee at Albany. He was given an ovation by the committee. His wife was reported much improved.

Rev. G. W. Cooper, Rev. B. T. McEwan, Dr. E. A. White and R. S. Lovinggood who are representatives on the General Committee, are studious, intelligent and efficient in the discharge of the duties of our great church.

Bishop I. B. Scott was in attendance at the General Committee meeting of Foreign Missions at Albany, New York. The efficiency with which he is handling the interest of the church in Liberia is making a fine impression upon the church.

General Committee of Home Missions and Church Extension

By Dr. R. S. Lovinggood

The Committee on Home Mission and Church Extension met at Wilkesbarre, Pa., in First Methodist Episcopal Church at 2:30 p. m., Bishop Smith presiding. Devotions by Dr. Phifer. The roll was called. The report was read by Dr. Kynett. The treasurer's report was read by Samuel Shaw. While the advance in total amount collected is $46,000, the total debt of the board at present is $301,947.21.

By motion of Samuel Shaw the sum of $668,-585.18 was fixed for the total amount to be appropriated for next year.

Dr. Piper, pastor of the First Church, brought in a beautiful bunch of roses which he presented to Bishop Goodsell, it being the 69th birthday of the Bishop. Adjourned. Benediction by Bishop Smith.

Dr. E. A. White conducted the devotional exercises at 7:30 p. m., Bishop Hughes in the chair.

On motion of Bishop Warren 80 per cent of the amount to be appropriated was ordered to be devoted to Home Missions, and 20 per cent to Church Extension. The sum of $9,000 was appropriated to Young People's movement.

After a general discussion arising concerning the appropriation for printing, there was prayer for fifteen minutes. Adjourned. Benediction by Bishop Hughes.

The morning session of Saturday was opened with devotions by Dr. Evans of California. Bishop McIntyre in the chair. The commission on Principles of Administration reported through Bishop Goodsell. The following principles of administration were adopted: We recommend: 1. That no charge having received aid for fifteen years or more shall share in the missionary appropriations to the Conference, except in exceptional cases unanimously designated as such by the cabinet, approved by the presiding Bishop and sanctioned by two-thirds vote of the Annual Conference.

2. That in view of the varying costs of living in different localities it is impracticable for the General Committee to fix a maximum salary, beyond which no missionary appropriation shall be given. That we, therefore, recommend that each Annual and Mission Conference fix a maximum for pastoral charges beyond which a missionary appropriation shall not be given, which amount when fixed shall be subject to the approval and revision of the Board of Home Missions and Church Extension. In case of missions, that the maximum salary to be allowed to a missionary within the bounds of a mission, shall be determined by the general Board of Home Missions and Church Extension on the recommendation of the superintendent and presiding Bishop.

3. That all appropriations to missions in mission conferences and missions shall be subject to the approval of the presiding Bishop.

Other principles of administration relate to cities, etc.

Bishop Warren presided at the afternoon session. There was much general discussion and several committees were appointed. The committee for providing for the debt reported through ex-Senator Hypes as follows, which was adopted:

That the amount of $569,425 be set aside for the general work in the conferences.

The sum of $100,000 be ordered to be paid on the debt from the following sources: From the Home Mission unappropriated funds, $20,000; from the Church Extension preferred funds, $50,000; from special gifts, $30,000; total $100,000.

The amount of $53,748 was appropriated to the cities. The contingent fund was made $10,000. There was set aside $5,000 for new work and is left in the hands of he Board at Philadelphia. It was ordered that H. J. Coker be continued as field agent. The action of the committee also contemplated the continuance of I. L. Thomas for the colored work.

A committee was appointed to push the matter of consolidating the two papers, the Republic and World-Wide Mission at the meeting of the Committee on Foreign Missions at Albany. The following amounts were ordered:

New work (from Home Missions) at disposal of Board, $5,000; contingent (from Home Missions) $10,000; Young People's work, $9,000; publications, $40,000; genetal office expense, $4,000; General Committee expenses, $1,000; accounting department, $10,000; apportionment department, $4,000; stenographic department, $3,200; legal department, $2,000; executive department, including salaries and traveling expenses, $27,000.

The following distribution was made: White

English speaking people, $258,456; foreign speaking work, $206,630; work in cities, $53,748; colored work, $40,176; Indians, $7,943; deaf mutes, $2,472.

The figures below show how much has been appropriated for the colored conferences for the present year and next year, the amount to be raised by the conferences and the amount authorized from the Church Extension department:

	Nov., 1908.	Nov. 1909.		
Atlanta Conference	$ 924	$ 924	$1,500	$700
Central Alabama (Mobile, 1907)	2,860	2,860	1,200	600
Central Missouri	1,806	1,806	1,200	500
Delaware ($500 for N. Y. City	1,680	1,205	6,000	800
East Tennessee	1,932	1,932	1,200	480
Florida	1,008	1,008	800	500
Lexington	2,054	2,004	2,500	800
Lincoln (Part for Colorado)	2,373	3,171	1,000	1000
Little Rock	2,520	2,470	1,000	500
Louisiana	2,604	2,654	3,600	500
Mississippi	1,832	1,832	2,000	900
New England (Transferred from Delaware for Boston)		425		
North Carolina	2,016	2,016	1,500	400
Savannah	1,176	1,176	1,500	400
South Carolina	1,680	1,716	4,500	500
Southern California	932	1,032		
South Florida Mission	433	433	1,500	500
Tennessee	1,932	1,932		
Texas	2,940	2,920	2,500	650
Upper Mississippi	1,950	1,950	1,900	500
Washington	1,680	1,680	5,000	500
West Texas	3,000	3,030	2,500	650
Total	$40,676	$40,176		

RECAPITULATION OF REGULAR RECEIPTS AND DISBURSEMENTS.

Regular Receipts.

Conference collections, see preceding page	$984,975.35
Lapsed Annuity Funds	3,770.26
Legacies	39,748.96
Miscellaneous Receipts	7,793.55
Total Regular Receipts	$1,036,288.12

Regular Disbursements.

Bengal	$18,348.12
Bolivia	5,808.16
Bombay	28,107.89
Bulgaria	9,544.06
Burma	11,256.28
Central China	43,009.81
Central Provinces	19,340.23
Chile	24,967.80
China, Editor and Publishing Agent	5,488.34
Denmark	7,840.74
East Central Africa (including Inhambane, $2,118.39 and Rhodesia, $16,293.91)	18,412,30
East Japan	45,180.31
Eastern South America	54,944.13
Finland and Saint Petersburg	9,956.36
Foochow	29,427.47
France	5,898.29
Germany and Switzerland (for Martin Mission Institute)	999.99
Hinghwa	14,201.52
Italy	57,560.99
Korea	41,795.50
Liberia	18,049.99
Malaysia	25,220.30
Mexico	57,622.55
North Andes (including Peru, $11,491.44; Panama, $2,272.17, and Ecuador, $40,025.00)	17,788.61
North China	53,821.34
North Germany	20,043.40
North India	65,914.06
Northwest India	36,885.22
Norway	12,514.75
Philippine Islands	29,311.95
South Germany	20,077.85
South India	29,114.96
Sweden	20,236.96
Switzerland	6,581.95
West Central Africa (including Angola, $11,304.23, and Maderia Ielands, $3,309.85	14,614.08
West China	19,057.94
West Japan	23,283.26
Total direct to Missions	$922,227.46
Support of Missionary Bishops	24,050.00
Incidental Needs of Mieeions (not including $22,904 charged to Mission accounts	3,950.96
Allowances for Retired Missionaries, Widows and Orphans	22,013.00
Publication Fund	53,874.29
Young People's Work	10,885.74
Salaries (and Expensee) of Field Secretaries	20,402.84
Salaries of Office Secretaries	13,666.66
Office and General Committee Expenses	19,626.92
Miscellaneous Expenses (including interest, net, $8,891.45)	18,268.22
Total Regular Disbursements	$1,107,966.09

COMBINED STATEMENT OF REGULAR RECEIPTS AND DISBURSEMENTS AND SPECIAL GIFTS.

Summary of Regular Receipts and Disbursements.

Disbursements from November 1, 1908, to October 31, 1909	$1,107,966.09
Receipts from November 1, 1908, to October 31, 1909	1,036,288.12
Disbursements in excess of receipts	$71,677.97
Balance, Treasury in debt, November 1, 1908	97,199.92
Balance, Treasury in debt, November 1, 1909	$168,877.89

Summary of Special Gifts.

Balance on hand November 1, 1908	$ 45,061.99
Receipts during the year	305,834.66
	$350,896.6b
Disbursements during the year	309,472.62
Balance, Special gifts on hand, November 1, 1909	$41,424.03

Combined Receipts.

Regular Receipts from November 1, 1908, to October 31, 1909	$1,036,288.12
Special Gifts Receipts from November 1, 1908, to October 31, 1909	305,834.66
	$1,342,122.78

Combined Disbursements.

Regular Disbursements from November 1, 1908, to October 31, 1909	$1,107,966.09
Special gifts forwarded from November 1, 1908, to October 31 1909	309,472.62
	$1,417,438.71

HOMER EATON, Treasurer.
H. C. JENNINGS, Assist. Treas.

ANALYSIS OF DISBURSEMENTS (IN PART).

Emergencies in the Missions.

Sundry special grants for Outgoing and Homecoming Expenses of Missionaries and their families	$19,670.77
Sundry other special allowances to Missionaries and their families, for salaries —otherwise unprovided for—medical and funeral expenses, etc	8,147.09
Sundry special grante to Missions for (a) Property items, $4,290.69; (b) other items (including $1,000 for the native preachers' fund in the Philippines; $1,500 for the publishing house, Tokyo, Japan; $1,000 for the Nadiad Industrial School, Bombay; and $890 in smaller items) $4,952.08	9,342.77
Total (all charged to the respective Missions)	$37,160.63

Incidental Needs of the Missions

Sundry special grants for Outgoing and Homecoming Expenses of Missionaries and their families	$ 4,212.93
Sundry other special allowances to Missionaries and their families	5,104.29
Sundry special grants to Missions for Property expenses, $2,723.97; Furniture, $1,785.45; epecial allowance for Grant Road Church, Bombay, $2,000; allowance for balance on overdraft of J. E. Scott, $1,672; sanitarium allowances, $1,300; allowance for deficit in West Japan Mission, $780; allowance to Eastern South America Mission, for interest on account Rosario Property, $778.35; surgical instruments, $549.78; allowances for publication of books and papers, $541.50; allowance to Liberia Mission for agricultural implements and house furnishings, $424.62, and smaller items, $1,031.29	13,586.96
Episcopal Visitation of foreign conferences and Missione	2,576.14
Cablegrams ($472.73) and expenses incurred in examination of candidates ($902.09)	1,374.82
Total (including $22,904.18 charged to the respective Missions)	$26,855.14

Publication Fund.

World-Wide Missions (including cost of paper, $15,984.74; platee and presswork, $8,591.00; mailing, $8,706.78; postage $3,767.40; other items, $112.03; total, $37,161.96; less receipts from advertising $6,508.05		$30,653.90
Missionary Editor (a) salaries, $6,141.75; (b) other items, $219.90		6,361.65
Clerical Word, World-Wide Missions		$1,820.00
Clerical Work, Literature Department		1,300.00
Literature Department—		
Printing	$2,185.78	
Postage	1,884.28	
Easter Programs ($341.14), Envelopes ($328.82).and other items, $332.61	1,002.57	
	$5,072.63	
Less receipts from sales of literature	1,343.97	
Maps of Mission fields		3,728.66
Annnal Report		3,150.00
Apportionments: Salary and expense		3,525.70
Total, as above		$52,374.20

Office and General Committee Expenses

Salaries of bookkeepers, stenographers, etc	$14,875.37
Supplies: Printing, stationery, blank books, etc	1,403.83
General Committee expenses, 1908	3,347.72
Total, as above	$19,626.92

Miscellaneous Expenses.

Interest ($18,812.27, Interest paid, less $9,920.82, Interest received)	$8,981.45
Advance for expenses of Laymen's Missionary Movement	2,688.41
Conference visitation by secretaries and other representatives of the Board	2,198.66
G. W. Woodall Missionary Dollar Outfit ($250); monument at the grave of W. S. Tuli ($200); our share of the expenses of the Committee of Referenc and Counsel ($107); traveling expenses (166.31); special field work ($100); exchange on checks ($517.01)	1,340.32
Auditing accounts ($600), our share of cost of supporting certain Anglo-American Churches in parts of the foreign field ($250), printing ($123.98), and other items	2,107.69
Postage	1,041.69
Total, as above (including interest)	$18,268.22

Adopted by Committee on Freedmen's Society

The report of the Board of Managers of the Freedmen's Aid Society presented to this General Committee warrants the statement that the last year has been one of the most successful and satisfactory in the history of the Society. It is not only clearly shown that the general work has been prosecuted effectively, but changes demanded by experience either have been made or inaugurated. Our study of the report leads to a special reference to some matters treated in or suggested by it.

The Industrial Department at Claflin University, where mechanical industries chiefly are taught, and the Agricultural Department at Clark University, are demonstrating clearly the importance of liberally supporting and efficiently maintaining these forms of education. Further, it is evident that the minor forms of industrial training in some other of our Schools should have such encouragement as may be practicable. But, in connection with these statements let it still be understood that the paramount purpose of our society is to maintain that academic education, which from the first has been its chief work. We would have our people know that the acquirement of skill in the industries, of itself, cannot advance permanently the position of the colored people unless it be attended with such intelligence and moral education as has been, and is being inculcated in our schools. It is, therefore, also fortunate that our Medical and Nurse-training institutions have been developed as Departments of our Schools, and this advantageous relation should continue.

A very encouraging fact connected with our Schools is the annual increase in the amount of self-support. This is notable proof of the positive influence of education in the progress of the colored people—even of those whose only relation to the schools is that their children are in them as pupils.

The marked increase in the Lincoln Day collection warrants the continued observance of this historic day in the interest of the Freedmen's Aid Cause. Having a designated Sunday for the presentation of this Cause throughout our Church must prove an increasing advantage, and no other day could be so fitting as the one associated with the memory of Abraham Lincoln. The increase in the last Lincoln Day collection is connected with the liberal distribution of appropriate literature, and this signally emphasizes the importance of keeping our congregations informed as to the present condition of the colored people and to the ways in which our society is meeting the supreme needs of this people. What is being done to make a Church wide and enthusiastic rally on Lincoln Day for the Freedmen's cause merits our cordial commendation.

The fact that but one of our Schools, the Gammon Theological Seminary, has an adequate endowment, brings to the front a subject which demands the consideration of our people. In the North it is found necessary to create liberal endowments for Church Schools that they may do the work for which they are established. This being the case it is evident that the Schools we have established among the colored people cannot be pertuated as strong and helpful institutions unless they are adequately endowed. The regular contributions to our Society are required and will be required to meet the

(*Continued On Page Seven.*)

THE CHRISTIAN LIFE

Rest at the Cross

On a cross is One uplifted,
Who, in love divine,
Every grievous burden beareth,
Beareth mine.

Wide outstretched the arms of mercy
On that cruel tree;
Sweet the Voice that calleth, calleth,
Calleth me.

O my heart, so heavy laden,
Weary and distressed,
Find thou there, through love made perfect,
Perfect rest.

There thine only hope and comfort
Now, and when at last
Shades of night are o'er the falling,
Falling fast.

O my Saviour, I am coming,
Coming unto Thee;
Thine the Voice that calleth, calleth,
Calleth me.

Glory be to God the Father!
Glory to the Son!
Glory to the Holy Spirit!
Three in One.

—[Edward A. Colller, in The Christian Intelligencer.

A Royal Dwelling Place

"He that dwelleth in the secret place of the Most High" has a royal dwelling-place. This is a bold figure, representing the soul of man drawing very near to God. As one may dwell in a tent or a house, the soul may dwell in God. A man's dwelling-place is the place where he finds shelter from the storm and comfort in the coldest weather, the place where he eats his food and gets nourishment for his body, where he throws off all restraint and reveals himself as he is. It is the place where he pours out the pentup feelings and thoughts of his heart in the ears of those who know him and understand him, the place where he feels perfectly at home because he is at home.

So the soul finds in God shelter, protection, comfort, sympathy, life. The soul finds its home in God. The psalmist says, "Lord, thou hast been our dwelling-place in all generations."

But man's dwelling-place is something more than a tent or a cottage or a palace. We cannot live in a vacuum. No man can live in the finest house on earth unless he shall dwell in the atmosphere, the element which ministers life to his body. The atmosphere touches us on all sides at all times. We take it into our lungs. It purifies our blood and feeds us with oxygen. We live in the atmosphere and cannot live out of it. In like manner we live in the light of the sun. The sun is many millions of miles away, and yet it is so near that it touches us on every side as the atmosphere does. It enters into the body through the eye and gives us light. It destroys germs of disease and gives us health. It is the fountain of life, absolutely necessary to our life.

So the soul dwells in God. This is not a mere figure but a glorious reality. The supernatural touches us on every side as the atmosphere and enters into us. When the soul of man is in its proper element it dwells in God. As the rays of the sun beat gently against our bodies the Spirit of the living God throbs about us and enters into us and gives us light and life. He is our vital breath, our native air. "In him we live, move, and have our being." As in a vast ocean of light and love we dwell in God.

My God, my Life, my Love,
My everlasting All;
I've none but Thee in heaven above,
Or on this earthly ball.

Tho uare the sea of love
Where all my pleasures roll,
The circle were my passions move,
The center of my soul.

But God is not a mere element like the atmosphere. He is a living, thinking, loving person of infinite intelligence and power. How can the soul of a man dwell in the spirit of a living being? We can understand how a man can dwell in a tent or an atmosphere or the sunlight, but how can one person dwell in another? How can mortal man dwell in the living God? It is, indeed, a mystery; but there are many mysteries which are nevertheless manifest realities.

One human soul can dwell in another human soul. The soul of the mother lives in the soul of her child. They twain are so completely one that if they were separated it would be like taking a plant or a tree out of the ground in which it lives and grows. Two friends may live in each other. They have one mind, one heart and one soul. Their lives are so closely bound up together that when some ill befalls one the other shares the pain, and when one dies the light of the other's life is taken away. They twain are one. Thus we may understand what is meant by being "in Christ." The soul of the Christian is united to Christ by a mystic tie which is stronger than chains of gold. To be a Christian is to abide in Christ. It is not merely a visit to the sanctuary once a week, or drawing near to the throne of grace every day, but dwelling in God continually, by night and by day, in sorrow and in joy.

Some do not dwell in God, but are far away by wicked works. They are not content nor happy. They are not at home. They are not in their proper element. They are often homesick for God, as the prodigal was homesick for his father when he came to himself. He felt that he was born for something better than the far country.

Do we know what it is to dwell in the secret place of the Most High? Some have lived in this royal dwelling-place. The way is open for us all to enter in and be safe. Let the homesick soul turn to the secret hiding-place today, saying:

O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home.

—In The Christian Advocate.

A Necessary Knowledge

A radical defect in a large number of Christians is their lack of a true and sufficient knowledge of what human sin is. There is a universal tendency to give very inadequate definitions of sin. Thousands of Christians greatly limit its meaning and its measure; and this is one reason why those people have such a very erroneous understanding of much of the Bible as they do have. It is also the reason for their wrongly interpreting some vital truths in Paul's letters. Observe these words of his: "Through the law cometh the knowledge of sin." It was because Paul had a broad and deep conception of the great moral law of God that he came into a corresponding knowledge of the character, contents, and operations of sin. He had to understand that law, so far as he could, to enable him to know the true nature of sin, in all of its length, breadth, and workings in human beings. His knowledge of sin was just in proportion to his knowledge of divine law. This fact largely explains some of the condemning words which he wrote about himself. It is the reason why he stated that he was the chief of sinners. There are Christians in our day who will not believe that Paul actually meant to say that he, as a Christian, was so great a sinner as his words declare that he was. But he did mean just what he wrote, and it was because he measured himself by his knowledge of the great, perfect, and all-comprehensive moral law of God. And that knowledge gave him the further knowledge of the greatness, the enormity, and the extent of sin. He judged sin within himself, not by some plausible and excusatory theory, but by his deep and accurate knowledge of the nature, power and extent of sin. And this is one reason why he wrote thus: "I know that in me—that is, in my flesh—dwelleth no good thing." He wrote this statement as a Christian, and not, as some tell us, as a sinner under conviction. He never would have written such frank and condemnatory words about himself if he had not had so much knowledge of the broad moral law of God. He would not believe that sin is so small a thing as some Christians imagine that it is. He knew that sin is vastly more than an intentional violation of some law of God. And the reason why some Christians in our day have shallow views of sin is because their knowledge of Christian law is shallow.—*C. H. Wetherbe.*

When Sunshine Counts

One's ability to "keep sweet," is never really tested until he is treated with downright unfairness. There is no credit in being sunshiny while everything is sunshiny around us. Any one can be courteous, and loving, and agreeable while others are so, and while everything that is his right is being given to him. But how many of us make it the deliberate purpose of our lives to be courteous, and loving, and positively radiant of sunshine when our rights are rudely over-ridden, and we are ignored, or snubbed, or even misrepresented? Then, and then only, we have a real opportunity to show whether our Christianity is kept chiefly within the leaves of our New Testament or is the controlling force in our lives. One whose love shines out only more brightly the more his feelings are hurt has little difficulty in persuading others that his Christ is a friend worth knowing.—In The Sunday School Times.

Brother, Answer

How may we practically make Christ our Master? Matt. 23:8.

What is the right attitude to take when we have done wrong, instead of trying to excuse ourselves? Luke 18:13.

What has given Christ a right to us and to our services? Acts 27:23.

To whom must our excuses be given? Why? Col. 3:23, 24.

What are some of the substitutions for obedience we sometimes try to make? 1 Sam. 15:22, 23.

What are the great rewards of serving Christ? John 12:26.

Self-Denials Enrich

Self-denial does not mean impoverishment of soul. On the contrary, the principle, wisely applied, produces spiritual enrichment, strengthening and refining every noble faculty of one's nature. Meyer says: "All our outgoings into wider ministry, nobler life, greater responsibility of blessedness, are due to the precious action of sorrow, self-sacrifice and pain. There is no gate into the life which is life indeed, which has not cost us dear." There is indeed a surrendering, or a repression of that which has been counted dear, but this very surrendering is found to be a process of transmutation of the less fine, into the finer metal. It is not a peculiarity of Christian attainment that the higher is reached by rising superior to the lower, or the more precious is secured at the cost of the less; it is a law that pertains to man as man. The higher is rooted and nourished in the decay of the lower. The purest joy flourishes in the atmosphere of self-renunciation. —*Episcopal Recorder.*

Be Cheerful!

No one prefers to give his order to a grouch. No one selects a man with a grievance to make a sale. No one chooses to do business with a sorehead.

A smile removes obstacles, overcomes objections, inspires faith, and paves the way for business.

Cheer spells confidence. Confidence spells success. Men who succeed are cheerful.

Gloom spells trouble. Trouble spells failure. Men who fail are gloomy.

Cheer is an asset. Gloom is liability. It is good business to associate with men who are solvent.

Be cheerful—as a business proposition.—From "System."

PAUL ON THE GRACE OF GIVING

(2 Cor. 8:1-15).

International Sunday School Lesson for December 5, 1909

Golden Text: "Hemember the words of the Lord esus, that He Himself said, It is more blessed to give than to receive."—(Acts 20:35).

Tuni: A. D. 57.

DAILY HOME READINGS

M. 2. Cor. 8:1-5;— Tu. 2 Cor. 9;— W. Exod. 35:20-29;— Th. Exod. 36; 1-7;— F. Dent. 16-9-17;— S. Prov. 11:23-31;— Su. 1 Chron. 29:6-19.

BY REV. E. B. BURROUGHS, A. M., D. D.

Our Golden Text is an unwritten saying of the Master for the record of which we are indebted to St. Paul who, in all probability, received it from the Apostle Peter. But whether written or unwritten it states a truth that should never be forgotten, but rather constantly kept in mind and daily practiced. To the thoughtless and selfish man these words will not, perhaps, appeal, for he thinks that the chief end of his getting is to hold and to spend only when such spending ministers to his personal comfort. But to the thoughtful, the man who is true to God, to himself, and to his fellowman, there comes no greater joy than the knowledge that in giving unto others he is following in the footsteps of the blessed Saviour, who for our sake became poor that we through His poverty might become rich unto everlasting life. It has been said, and truly, "Christ's test of greatness is service for others." This service may be rendered in many yays: in giving our talents, our influence, our time, our money, to those who are in necd. Thus it is within the power of every man to do something for his less fortunate brother. "A word of good cheer or any service," however humble, "may give comfort to him who receives;" but not only will the receiver be benefited but likewise the giver, for true giving means the destruction of selfishness and enjoyment of life. The true end of life is the elevation of character, but he who gets all he can from others and gives nothing in return cannot attain thereunto. Paul realized this and, therefore, gave himself for others. We cannot, perhaps, do as did Paul but "each in his place, from the humblest to the greatest, can, out of great and countless blessings, give to others."

Our lesson today is intended to keep constantly in mind the thought that men, especially Christians, should not only receive blessings but likewise impart them. Hence the church at Corinth is exhorted to give according as its members have prospered. And as an example of generous giving they have brought to their attention the manner in which the church at Macedonia responded to his appeals. Paul wanted them to abound in this grace also and to give according to their power and own accord. Doing this they would prove the sincerity of their love.

LIGHT ON THE TEXT

1. *Moreover, brethren.* That is: What God's grace is to man, that is the Corinthians' grace to the poor saints at Jerusalem." *We make known to you.* Declare unto you. *The grace of God.* The expression of God's love. It was this grace that moved the church at Macedonia to such generous giving.

2. *In proof of affliction.* What the afflictions were is unknown; suggestions may be found in 1 Thess. 2:14; Acts 17:5. These afflictions put them to the "proof." *The abundance of their joy.* Regardless of their persecution their joy abounded greatly. *Abounded unto.* Resulted in their great liberality.

3. *According to their power.* Their ability to give. *I bear witness.* Paul wrote this letter while at Macedonia and was an eyewitness of what he writes. *Of their own accord.* But suggests: Moved by what Paul told them of the Corinthians zeal (9:2) though without his laying any injunction on them to do anything similar.

4. *Beseeching us with much entreaty.* Perhaps Paul knowing their condition thought them too poor to contribute and so expressed himself. They, therefore, begged the privilege of making a contrimution. *In regard to this grace.* They regarded it as a great privilege to be permitted to give. *Saints.* "Men standing in special relation to God."—(Beet)

5. *First they gave their own selves to the Lord.* Made a personal consecration of their heart and life to God's service. A surrendered heart is necessary to genuine generosity. *To us.* Their donation to Paul as well as to Jews led them to wish to contribute to the relief of the poor at Jerusalem. *Through the will of God.* God's recognition of Paul's authority as an apostle. 1 Cor. 1:1; 2 Cor. 1:1.

6. *Titus.* He was the bearer of the first epistle to Corinth. *Had made a beginning before.* The visit referred to in 12:18. *He would also complete in you this grace also.* Having initiated the local fund at Corinth he was the proper one to complete it.

7. *To abound in everything.* See 1 Cor. 1:5. *In purity and utterance and knowledge.* The purity of his labors among them. *Abound in this grace also.* Do not only abound in the good points and qualities just mentioned but in your giving also.

8. *I speak not by way of commandment.* I do not command, but recommend this. *Proving.* The Macedonians though poor have had their "proof." *The sincerity of your love.* Show by your giving that your love is true and sincere.

9. *For ye know the grace of our Lord Jesus Christ.* The example of the Macedonians is good, but I have one that is better, that of Jesus. Though *he was rich.* With that glory and praise which He had before the world was. John 17:5. *Became poor.* "By the assumption of a despised and distressed humanity." *That ye through his poverty might become rich..* The end of His humiliation was that you might become rich in eternal glory.

10. *I give my judgment.* Give my advice. *This is expedient for you.* Befitting that they should make this gift.

11. *But now complete the doing also.* Do not simply be willing to help, but help. *Out of your ability.* According as you may be able.

12. *For if the readiness is there, it is acceptable according as a man hath, not according as he hath not.* "For the willingness that is manifest to all is pleasing to God if it is in accordance with their possessions. Paul does not ask that they do more than they are able.—(Weiss).

13. *For I say not this that others may be eased and ye distressed.* As God is just in His requirements, so am I. It is not my wish to burden you and exempt others.

14. *But by equality.* A just proposition. *Their abundance also may become a supply of your want.* In course of time they may have occasion to contribute to your need.

15. *It is written.* Exod. 16:17-18. "Just as the collection of manna was equalized, so Paul would have the possessions in the Christian churches voluntarily equalized."—Charleston, S. C.

THE RUIN OF IDLENESS

The Epworth League Devotional Meeting Topic for December 5, 1909

(Matt. 25. 1-13).

BY GEORGE MACADAM.

The Theme and the Scripture.—The clue to the very heart of this parable is the truth set forth in the theme. There is not anywhere in literature a more vivid picture of the ruin of idleness than is here presented. Five of these virgins are declared foolish. However, they had the same chance as the other five virgins. The ten of them set out together. We must presume that oil was as accessible to the foolish as to the wise. They were not handicapped by the slumber which fell upon them, for they all slumbered and slept without blame. They all arose at the sound of the bridegroom's coming, and trimmed their lamps. It is clear the opportunity was as fully theirs as the others', else condemnation could not have been visited upon them.

The meaning is plain. You may say that they were not ready, that they were careless, that they neglected to provide enough oil to keep their lamps going, that they procrastinated, and that they were presumptious. But however you describe the cause of their terrible failure, you come up against the fact that they did not use the time given them as did the others, to make ready for the great event. They idled away the golden moments the others had industriously used.

The five industrious virgins have carried with them a small vessel of oil with which to replenish their lamps. What would be more satisfying to the desire of an idler than that they should divide the oil? The obviously just way, to go to dealers and buy, seems not to occur to them until it is suggested. For this is one of the results of indolence—that it destroy sthe fine discriminating sense of justice which is the basis of a true society and of personal integritv.

And now comes the Nemesis of wasted time. While they have gone to buv oil the bridegroom comes. No doubt they hurried, but they could not catch the moments they must somewhere have idled away. A man was running for a train, but missed it. To one who said. "You didn't run fast enough." he replied, "Yes, I ran fast enough, but I didn't start soon enough."

What a vivid picture of their failure! The door was shut. Within were light, radiance, joy unrestrained, but thev were shut out to a darkness only the more revealed by their tiny lamps. Within were feasting and merriment; without were want and sadness. Within was the bridegroom himself, to bask in whose favor, we are led to believe, was joy superlative; without were only self and the night of failure. To have missed the bridegroom's feast was to have missed all, and though it was missed by only a few idle moments the ruin is complete.

This simple picture of a happy wedding procession is eloquent of the highest joys, the deepest gratifications, the sublimest desires, and the noblest achievements which may come to the human heart through union with Jesus Christ. And everybody has a place in this procession and at the feast. There are poor deficients for whom ancestry has shut the door to this world's wedding feasts, and there are inequitable conditions which shut out many people from the successes in this world. But none save himself can close the door which shuts a man from Jesus. And he may do this as disastrously through disuse as misuse of time. For indolence is as potent in keeping men from God as it is in preventing wordly success.

The Meaning of the Theme.—Is there anything that shuts more doors in our faces than idleness? Is there a hand that opens more doors out of the night into the light, out of hunger into feasting, out of loneliness into happy comradeship, out of failure into success than industry?

There is to be a wedding in the commercial world. Capital and labor are to be happily married and we are invited. We are to bring muscle or brain and join them with somebody's money for a blessed and prolific union. The feast is a joyous one, the favors beautiful, and the gifts valuable. But for thousands of people the door is shut, and they are outside with poverty and a lifelon sense of limitation. Of course they add themselves to the ranks of discontent, but, after all, their failu.e lies in idleness.

Another great wedding is going on. Mind and knowledge are being joined in a holy union. For those who enter there are delectable joys, tremendous privileges and great favors. But the door is closed upon the idle, and they are shut away from the great ranges of human possibility by nothing more insurmountable than indolence.

The results of idleness are not merely negative, and they consist not alone of a list of things which we fail to possess or achieve. There is no more aggressive, positive sin of the life. After it closes the door of opportunitv in your face it turns upon you—you yourself, to take away even that which is left.

But the toil of Jesus Christ stands an eternal protest against the nonproducer, the drone, the parasite, and against idleness as a social vice. Indolence and the craving for its pleasures and dissipations constitute the real social problem of our times. As a great authoritv has said, "No social problem could exist if all faithfully worked." To the individual and to society Jesus preached a gospel of work, and it may in a sense be said to be the way of salvation. He said to the lazy, "Why stand ye here all the day idle?" and expostulated, "My Father worketh hitherto, and I work." The highways to success and to the upper ranges of life are closed to the idle—they are wide open to the worker.—From "Notes on the Epworth League Devotional Meeting Topics."

Installation of Dr. William Arnold Shanklin as President of Wesleyan University

Beginning with the initiations and banquets which took place in the fraternity houses Thursday evening, and through Friday with the formal installation



COLLEGE ROW, WESLEYAN UNIVERSITY, MIDDLETOWN, CONN.

of William Arnold Shanklin at the Middlesex Theatre, the Alumni luncheon in Fisk Hall, the presentation of the special guests of the day to President William Taft in the Fayerweather Gymnasium, and the dinner to the guests of the College in Fisk Hall, Wesleyan University, at Middletown, Connecticut, was in festal spirit.

Not since 1835 has the old New England city of Middletown been honored by the presence of a President of the United States, and never by both President and Vice-President at the same time. And the old college town was gay with banners and flags by day and electrical illumination by night. The militia, lodges and civic organizations took part in the parade which preceded the installation, and people from miles around assisted in making the advent of the new college President a day to be remembered.

The inaugural exercises were at The Middlesex Theatre at 10 a. m. Friday, following the mili tary and civic parade. The academic procession entered the building led by Professor A. C. Armstrong and Professor W. P. Bradley. There were about 300 guests, delegates, trustees, conference visitors and members of the faculty in line. President Shanklin and President Taft came at the end and received a thundering volley of yells from the undergraduates.

The Alumni occupied the main floor and first balcony, and the undergraduates the second balcony. Those in the academic procession were seated on the stage.

After the singing of "Faith of Our Fathers", and prayer by Bishop William Burt, President Shanklin was inducted into office by Henry C. M. Ingraham, President of the Board of Trustees. Prof. William North Rice, Ph. D., LL. D., in speaking for the faculty extended a hearty welcome and called attention to the relation a teacher has to the student, and to the government of the college.

"President Shanklin.—It is my pleasing duty to bid you a most cordial welcome in behalf of the Faculty of Wesleyan University. As the representative of the Faculty, I magnify my office. The Faculty is the body with which you will be most intimately associated, and the one which is most important in the life of the college over which you are to preside. Whatever other influences may be felt in the life of college students, the primary and essential character of a college is that it is a teaching institution. The relation of teacher and pupil is the foundation upon which the whole fabric of the college is built. When the old universities of Europe kindled anew the light of learning in the Dark Ages, it was the fame of great thinkers and great teachers that caused the ardent youth to throng by thousands to those centers of learning. Vast endowments and stately halls were a secondary development. And today the title of a college to the love of students and alumni and to the support of the public rests upon the intellectual activity, the high scholarship, the aptness to teach, the loyalty to truth and to all high ideals of the members of the Faculty. Secondary to these are stately buildings, rich museums, and even well-furnished libraries and laboratories; and without these the college is dead as a body without the inspiring soul."

Then to President Shanklin personally, he said: "In grateful memory of those who have gone before us, and who have made Wesleyan what it is today, in large inspiring hope for grander work to be achieved in the future, we join hands with you, bidding you thrice welcome, and pledging our loyal support and co-operation."

A. T. Vanderbilt, 1910 represented the student body with a cheerful, optimistic, loyal speech. He was followed by Stephen H. Olin, L.L., D., 1866, who, in behalf of the Alumni, wished the new leader "health and prosperity and a long and fortunate administration of office."

Ex-President Bradford P. Raymond, D.D., L.L. D., president of Wesleyan University from 1889 to 1908 spoke next.

"Dr. Shanklin: It is not a little more than twenty years since, standing in your place, I assumed the responsibilities of the office to which you have been called. It is an office that any man might well covet, who values the opportunity to serve his country and to contribute to the moral and spiritual elevation of his generation.

"The gentlemen who have addressed you have each spoken for a constituency. For whom shall I speak? In anticipating the transforming work that is to be wrought upon the raw material of our civilization, I would like to give utterance to the sentiments of those whose lips have long been 'drifting dust', but of whose freed spirits this campus with its trees, these walls and halls, are always eloquent. I will speak for Beach and Cummings, Smith and Bangs, and for Olin and Fisk, and for Foss, the only survivor of that apostolic group.

"In your purpose to give currency to this idealism, to keep this fountain of life open and flowing, and to make life worth living in this free land, both for the highest and the most humble, you will have the hearty co-operation of an enthusiastic student body, an able and industrious Faculty, a devoted Board of Trustees, and a loyal body of alumni. Dr. Shanklin, I welcome you to the splendid task and congratulate you on the rare opportunity. May the completion of the decades as they come and go find you with eye undimmed, doing ever greater things through Wesleyan for the Commonwealth, the Nation, and the kingdom of God."

For the colleges of the West, President A. W. Harris, So. D., L.L. D., of Northwestern University was the messenger. Of signal significance is his statement concerning sectarian colleges:

"I represent a large group of Methodist colleges that acknowledge Wesleyan as mother. If I call them Methodist, I do not call you sectarian, for I verily believe there is no college of freer and broader spirit than the college that sits embowered on yonder hill. Sectarianism in colleges is dying everywhere; and will soon be forgotten if only we will let the dead past bury its dead. As it passes let us not be impatient with what remains, which is for the most part only legal and loyal recognition of the past. It is the decline of sectarianism that makes it so hard to say what sectarianism is. Even that able body, the Carnegie Foundation, has not been able to find a just and scientific definition of sectarianism. Impatient zeal for the form and letter of non-sectarianism, now so fashionable, is likely to be regarded by the next generation as only the form of sectarianism peculiar to this day. But if we are no longer sectarian; let us hope we have not forgotten our gratitude to the pious generosity that gave us birth. With few exceptions, our colleges and universities are the result of co-operative effort; which has used two agencies—the state and the church; the state when it was rich enough, and actuated by large public sentiment or public sentiment; the church when there was lack of general public-sentiment or public wealth, or both. The Colleges and the whole Nation owe a debt of respect and consideration to the American churches which in the days of national poverty laid the foundations of American higher education."

President Melancthon Woolsey Stryker, D.D., LL. D., of Hamilton College said, "If the Colleges here represented are true to their moral charter they must emphasize the real value of life. I have come to give a son of Hamilton to Wesleyan."

The New England colleges were represented by President Arthur Twining Hadley, L.L. D., of Yale University, who said that he came as "an elder soldier, not a better."

"On behalf of those who are to be your nearest neighbors, and I hope your closest associates, I offer a word of welcome. The colleges of New England have a large work before them. Situated in the part of the country where higher education was earliest developed, and where intellectual aims and standards have always commanded the attention of the community, an institution like this enjoys special advantages in promoting the cause of pure scholarship and devotion to abstract truth. We never have been able, and I suppose we never shall be able, wholly to realize our ideals. There will always be some who think play more important than study; and there will always be some who value study in proportion to the profit in money or fame which its pursuit is likely to bring. But we always have had, and we shall, I think, continue to have in increasing numbers, a nucleus to true sholars—of students who value science and letters for their own sake and are preparing to help the community to value them higher with each successive generation."

The Hon. Elihu Root, LL. D., U. S. Senator from New York, referred to his acquiantance with Pesident Shanklin from boyhood, on through the college days at Hamilton. His eulogy of his friend and college mate was warm and discriminating. He also rated the colleges high, "for here," said he, "it is that the source of our liberty is to be found."

Then came President Taft. He referred to the fact that the friendship of President Shanklin and himself began "when in a candidacy for another presidency" he "was striving to convince the people how they should exercise their judgment." Referring to Judge Ingraham's remarks as to limitations placed upon Presidents, he said to President Shanklin: "The powers which you will exercise as president are the powers which you choose to exercise." The value of the personal influence of the head of a college he placed high. "Except for the influence of the family upon a man there is nothing like the desire to stand well with the men, who for four years develop from youth to manhood in the same class and under the same influences." The duty of the college graduate in public affairs, received his attention and he urged Wesleyan men to be at their places in communities where they live. "The advantage of the small college is the closeness of contact, and the close observation possible of the growth and character of the men for whom a teacher is responsible."

"I congratulate Wesleyan University that it is to have such a President." I have no use for those boards of trustees who want business men as Presidents. For a college president must be first of all

a teacher. That is his profession. He must be an exectuive. And especially of that higher type who have the power of selecting men for the work they are to do. Such a president you have."

The inaugural address by President William Arnold Shanklin, L. H. D., LL. D., was delivered to an interested and eager gathering.

Among other things he said:

"It is not in my own name, but in the name of learning that I thank you all for these kindly greeting and the favor of your presence. You are here not to honor an idividual but to attest your approval of the cause he represents, a cause as sacred as the rights of man. Yet your words both humble and inspire me. While they express a hopefulness and a confidence which it will tax human capacity to the utmost to justify, I pledge myself anew with good heart and willing service to the deepening and broadening influences which are the destiny of Wesleyan University.

"A college cannot belong exclusively to a class, sect, or creed, or have geographical or other similar relations. It cannot be confined to a country, generation, or time.

"The distinctive characteristics of the English university is culture, and of the German university is scholarship. But the unconscious aim and spirit of the American college may best be defined by the word service. The moral obligations of college men to make their learning efficient in the stream of life cannot compel too sternly. Service is the business of the college man. Capacity to serve, diligence to serve, is the only earldom in this land. One maximizes service by minimizing self, finds life by losing it, the paradox of all loftiest manhood.

"The personaliity of the teacher is the chiefest problem in all grades of education. The most important thing about a college is the Faculty, and, whatever else it may have, it cannot be great without a great Faculty. 'The teacher is the school', well say the Germans. In order to do its work in the training of leaders the college must have in its Faculty great personalities—men of profound and accurate scholarship, lovers of learning and lovers of men, who long to share the truth with others. Truth is mighty, but truth in personality is well nigh Almighty. In high personality there must be the intellectual element and the emotional element, and the volitional element and the ethical element. It is because of this possibility of power in personality that the living teacher cannot be superseded. 'A living man before men will ever be mightier than white paper and black ink.' There are invaluable elements of education which can only reach one through living contact with the mind and personality of the teacher who is a master of his subject. It is a silent, continuous induction of life into life which is essential.

"Wesleyan University, amid all the vicissitudes of pedagogical theories of the last decade or two, has ever remained true to its own ideal as a college where teaching, the up-building of mind and character is regarded as the chiefest function of the American college. At the same time, Wesleyan has gained a just reputation, second to none, in the productivity on the part of its Faculty in the humanities and science. I am not particularly insistent that the college be small or large. It should be the qualitative and not the quantative that should distinguish her. There must, however, be the personal touch and impact. The value of any teacher diminishes as the square of his distance increases. Wesleyan can never be a college of great numbers. Therein lies for her an unique opportunity if only we are bold enough and brave enough to seize it. Our compact tradition and enthusiastic solidarity of interest, where every man of Faculty and undergraduates knows every other man, joined with the positively assured high intellectual ideal of Wesleyan, has given the college its distinguished place among the institutions of the land. And we openly announce that Wesleyan does not desire at any time above five hundred undergraduates. She will be content with small but picked classes. We believe that then we shall continue to attract to the Faculty scholars of the first rank who are sick and tired of adapting their instruction to the requirements of incompetents and of resisting appeals from the Athletic Committee to give their 'star' one more chance. The college that makes for sanity of mind and body; that rubs men close as life will rub them; that promotes accuracy and promptitude; that begets a vision that is not dreaming; that develops intellectual poise; that does not lose the unit in the mass, can never be small to the eyes that look for quality rather than noisy bulk.

"Historically there is a profound interdependence between the American college and the American church. The founders of Harvard and Yale, and Dartmouth and Brown and Hamilton were men whose idea was elementally Christian. Wesleyan University was eminently a child of the church. As intensely religious, however, as was the spirit of faith and purpose in its foundation, it was not a spirit of narrow sectarianism. The charter of 1831 provides that 'no President, professor, or other officer, shall be made ineligible for, or by reason of any religious tenets which he may profess, nor be compelled by any by-law or otherwise to subscribe to any religious test whatever.' And Wesleyan's loyalty to the church which founded and has fostered it is genuinely catholic and is hospitable to new truth because its professors have inherited the spirit of the fathers. It stands loyal to the Great Teacher. The historical scope of the college recognizes that this is God's earth; and that man is God's to guide and complete. Character makes men, and its salvations are more than knowledge. Christ must be placed in the very center of the intellectual life its highest possibilities are to be realized. When He is so enthroned, truths will adjust themselves to one another in their proper relations. To the college which maintains that 'the fear of the Lord is the beginning of wisdom', the people must look for the cadets of truth and reality.

The following Honorary Degrees were then conferred by President Shanklin:

Doctor of Divinity: Rev. Richard Watson Cooper, President of Upper Iowa University; Rev. George William Knox, Professor in Union Theological Seminary; Rev. Thomas Nicholson, Corresponding Secretary of the Board of Education of the Methodist Episcopal Church.

Doctor of Humane Letters: Professor Ashley Horace Thorndike, Columbia University.

Doctor of Laws: President William Howard Taft of the United States; James Schoolcraft Sherman, Vice President of the United States; Hon. Elihu Root, Senator from New York; Hon. Elmor Ellsworth Brown, United States Commissioner of Education; Bishop William Burt of the Methodist Episcopal Church; Bishop Daniel Ayers Goodsell of the Methodist Episcopal Church; President William Herbert Perry Faunce of Brown University; President Ernest Fox Nichols of Dartmouth; President Matthew Henry Buckham of University of Vermont; President Harry Augustus Garfield of Williams; President Melancthon Woolsey Stryker of Hamilton; President Richard Coolburn MacLaurin of Massachusetts Institute of Technology; President George Harris of Amherst; Dean Samuel Hart of Berkeley Divinity School; Chancellor James Hampton Kirkland of Vanderbilt University.

The benediction was pronounced by the Right Reverend Chauncey Bruce Brewster, D.D., Bishop of Connecticut.

The luncheon over, those fortunate in having tickets went to the formal presentation of the delegates to the President of the United States at the Fayerweather Gymnasium. Addresses were made by President W. H. P. Faunce, D.D., LL. D., of Brown University and the Hon. Elmer E. Brown, Ph.D.. LL.D., Commissioner of Education of the United States. At the close of the addresses, President Shanklin presented delegates from eighteen colleges and universities, nineteen of whom were Wesleyan Alumni.

At 6 p. m. dinner to delegates, invited guests, trustees, and faculty members was served in Fisk Hall. President Caleb T. Winchester, L.H.D., presided. The Wesleyan Glee Club sang. The speakers were: M. H. Buckman, President of the University of Vermont; R. W. Cooper, President of Upper Iowa University; Chancellor Kirkland, Vanderbilt University; Professor A. H. Thorndike, Columbia University; President H. A. Garfield, Williams College.

Vice-President Sherman spoke at the reception at President Shanklin's home, and the undergraduates presented Dr. Shanklin with a silver loving cup.

I have had many things in my hands, and lost them all; but whatever I have been able to place in God's hands, I still possess.—Martin Luther.

"Take your needle, my child, and work at your pattern; it will come out a rose by and by." Life is like that—one stitch at a time taken patiently, and the pattern will come out all right like the embroidery.—Oliver Wendell Holmes.

"Come on In; The Water's Fine"

O vision of my vanished youth, O placid far-spread pond,
Sleeping beneath the summer skies, with sloping hills beyond,
High over thee in circles wide, the hovering hawk doth go,
And deep within thy mirrored breast its image saileth slow.
There all the boyhood playmates whom my happy fancy sets
Into that picture of the past, like nude, slim statuettes,
Stand ready for their leader's call, upon the grassy shore,
The whispering woods behind them, the elm trees bending o'er,
When up the diver dripping comes, beyond the water line,
And flings the ancient challenge, "Come on in; the water's fine!"

Sweet is the song of that swift stream, which pleasantly doth plash
Its way toward the mossy mill, and sweet the limpid dash
Of that slow wheel, which all day long doth toil amid the foam,
And sweet the laughter of the flood which leaps from out its home
In that high dam, and with its weft of soft-descending spray,
Shot through the warp of slanting light, weaves sunset banners gay.
Sweet is the cadence of the birds amid the beechen boughs,
And sweet the bells, when lowing herds come to the brink to browse.
But sweeter far than stream or wheel, cascade or bell or kine,
Is that old cry, of days gone by, "Come on in; the water's fine!"

Dear leader of our youthful band, since you have gone up higher,
Do you think of those who loved you, in "the land of heart's desire"?
As I stand again in memory, by our well-known swimming pace,
You seem to rise before me, brave in all your boyish grace;
And I dare to speak unto you, as when first I felt your loss,
For I am drawing nearer to the river I must cross,
And say that when my feet dip down at last to Death's cold tide,
And I stand alone and shrinking upon its earthly side,
It would comfort me, my comrade, it would cheer me, brother mine,
To hear you calling to me, "Come on in; the water's fine!"

—*Bishop McIntyre.*

Adopted by Committee on Freedmen's Society

(*Continued from Page Three.*)

current expenses of our Schools, hence the needed endowments can only be secured by special effort. It is time to begin a systematic movement which will bring and keep the matter of these needed endowments so before the Church as will enlist the financial co-operation of our liberal and well-to do people.

The Board of Managers is beginning to consider the question of a possible modification and re-adjustment of our Schools which, after a time, may provide for the higher college classes in a few Schools well located for that purpose. It is believed that better results would be attained in these higher classes and also in every other division of the Schools while it seems almost certain that with such a re-adjustment the Schools could be maintained at less expense, or that the same expense would bring better results. This seems to be a movement in the right direction and the purpose of the Board as to the matter is entitled to our approval.

John M. Walden,
(Chairman.)

He who makes it his rule always to earn his dollar before he spends it will never be a beggar or a slave to debt.

Southwestern Christian Advocate

631 BARONNE STREET.

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

"THE POSSIBILITIES OF A RACE"

(*Continued From Page One.*)

We have published in this issue, through the courtesy of *World Wide Missions,* a most remarkable picture. It is a long way from a low thatched roof, windowless, bare, dirt floor hut in an African kraal, environed with the lowest possible civilization, to the comforts, honors and culture of graduating from an American College. It would appear that such a march would require generations. But a young native African girl has made the march within a few years. The topmost picture gives some members of the Grebo tribe in Liberia, Africa, from which Bishop Taylor brought to the General Conference in 1892 a little native girl. Save for the intelligence and kindness and keenness that beam from the eyes of individuals here and there in that group, it is grewsome and uninviting. The left hand picture represents the white man's interest in and effort for the redemption of Africa. Bishop Taylor with his massive frame and his still more impressive countenance of confidence in the uplift of a lowly people, holds the hand of the native child fresh from heathenism. The child at that time was but three years old. The picture on the right presents this native girl only seventeen years later. The study of that face is most interesting; there is character, intelligence, gentleness, culture, determination, faith, and hope. This Grebo child, dug from the pit of earth's lowest civilization, has within less than two decades marched so far out of her native surroundings as to graduate with the degree of Bachelor of Arts from one of America's most representative universities. She represents what a native African can do in standing the test of the white man's civilization. It will he remembered that the enrollment in the University of California is large and comes from homes of culture and with a civilization a thousand years old upon which to rely. And yet this young woman, who less than a generation ago was in the slime and filth and dirt of an African town, not only maintains the pace set by her more favored classmates, but actually graduates with high honors.

The brief history of this girl is full of romance. Twenty years ago Miss Elizabeth McNeil rescued from a cruel death a Grebo woman, who was subsequently converted and with her child, the native girl of this sketch, was baptized. This baby girl was given to the custody of the missionary with the understanding that she was to have Christian training. When hut three years old this child was introduced to the General Conference by Bishop Taylor at Omaha. At the end of the year she returned to Liberia where she remained seven years in our missions, and returning then to America for four or five years studied in the public schools of Philadelphia. She returned to Africa for a stay of two years at Inhambane. Once again Diana returns to America and with her friend is settled in California. After attending one year in Walden University she entered the University of California from which she graduated last June. Let it be remembered that this girl was not especially selected. She was taken at random and is, therefore, a fair specimen of the possibilities of her race. In spite of this example and thousands of others which are accessible to all, many of which might be named, there are those who would claim that the unadulterated, genuine, simonpure Negro does not move forward with a positive tread to the high water marks of civilization. Indeed, there are those who would slander the Negro race hy saying that the progress made by the race is to the credit of those of mixed hlood. But a higger slander never was uttered against a people made hy the Almighty. What shall we say of Toussaint L'Ouverture whom some people believed a greater soldier than Napoleon? What shall we say of Blyden, of Scarboro, of Granville T. Woods, of Kelley Miller, of Mason, and of William T. Vermon? Cowper's utterance at this point seems appropriate:

> "Fleecy lock and dark complexion
> Doth not forfeit nature's claim."

There are those who are firm in their belief that the amalgamation of the races would settle the vexatious problem that confronts us. If in twenty-four hours by some magician's wand this vexatious problem could be solved by amalgamation the editor of this paper would be one who would object to such a process. We take it that the objection would be based upon substantial grounds. Let it be assumed that the amalgamation has taken place and a thousand years to come when the time that now is has become ancient history, and the children of that day would begin to refer to their ancestors and learn what each race contributed to the amalgamated civilization what would be their thoughts? The percentage of the Italian, the French, the German, the English, and the Swede blood, could refer to its civilization made glorious by what these bloods separate and distinct contributed to the amalgamated race. But what would the percentage of Negro blood have to its credit? Very little, and that little would be a depreciation of the Negroe's place in the compact. God does not make mistakes. The Divine had a specific and definite purpose in making so many millions of Negroes. It is our business to give God a chance to complete His job and not to hinder Him. So far as we are concerned we pray that the walls of racial integrity may be so high and so strong that the Negro shall be kept a distinct race for centuries and upon centuries to come, until he shall have worked out his own salvation in fear and in trembling; until he shall have huilt a civilization glorious for its achievements in art, science, philosophy, religion, morals, general culture, and in all that goes to make up the life of a race. Until he shall have achieved success as a distinct and separate race, and not until then will the Negro be even prepared to consider the advisahility and the practibility of losing his racial identity. What has been accomplished in the years gone by is a most optimistic prophecy of what the race may accomplish. May God give the Negro patience and determination to go forward in his own native strength until the goal shall have heen reached and his bitterest enemies shall join with his warmest friends in giving him the welcome plaudit, "Well Done."

Of General Interest

THE COUNTRY'S GREATEST BOOM COMING

It is very generally conceded that Andrew Carnegie is a sort of a businesse thermometer. As such his successful business career stands him in good stead. When he was asked how he found business since he returned from Europe he said: "Business conditions are splendid and the greatest boom this country has known is now at our doors. But we should not become extravagant. We should take care and conserve our wealth."

THE ST. PAUL MINE DISASTER

Dramatic scenes were enacted about the St. Paul coal mine at Cherry, Illinois, on November 20th, when twenty of the miners entombed for a week were brought to the surface alive. Forty bodies swollen and scorched almost beyond recognition had been brought up and placed in the temporary morgue, when the rescue party were cheered and encouraged by the discovery of twenty living men. The report spread and the many whose loved ones had been entombed watched and waited in tense silence during the six hours it took to bring the survivors to the surface. When at night the cage was finally up and its load of men, snatched from the very jaws of death, was deposited, there was great joy for some of the waiting ones, but only the sadness of hope deferred for many. The men tell a thrilling story of their week's sufferings. The following day not a living man or boy was added to the list. On the twenty-second the toll stood: Number trapped in mine, 310; number alive, 20; bodies recovered today, 42; bodies recovered previously, 59; still unaccounted for, 189.

NEW ORLEANS THE WORLD'S GREATEST PORT

After traversing the Mississippi River from St. Paul, Minnesota, to New Orleans seven members of the National Waterways Commission of which commission Senator Theodore E. Burton, of Ohio, ex-chairman of the Rivers and Harbors Committee in Congress is chairman, said: "No river port in the world have we seen that possesses the natural advantages that New Orleans possesses this minute. When we landed here today, after surveying the harbor, every member of the commission agreed that right here was the best port we had yet seen. None in the world surpasses it; none possess greater possibilities as a river port. During our European tour, just closed, we visited such ports as Bremen, Rouen, Havre, Hamburg, Liverpool, Glasgow and many others, and none of them begin to touch New Orleans in natural advantages, and for the facilities with which freight can be handled and transferred. Of course, all of them have up-to-date machinery and equipment for handling freights."

HALLEY'S COMET

The natives are lively discussing the possible effects of the comet which will be visible some time next spring. The *Washington Herald* in referring to the comet makes the following reassuring statement: "Some time next May Halley's comet is going to brush by this old earth of ours, and we are scheduled to be swept from Lake Erie to Key West by the fiery tail thereof.

"Do not be alarmed, however, gentle reader. There is nothing at all uncomfortable about being swept by a comet's tail—at least, this particular comet's. This spectacular attachment is a deceptive thing. It is beautiful, positively dazzling, to look upon, but it is not at all useful in a comet's business. It does not invariably trail along in the rear, as, of course, a well-regulated tail would rationally be expected to do. More generally than not it sticks out at a sharp angle to the comet itself, which would appear to be awkward, and might interfere considerably with the comet's locomotion, only it locomotes in such a grand, gloomy, and peculiar way that it does not seem to matter much how the tail behaves.

"The reason why the sweeping of this tail will not be especially noticeable physically is because it is composed of thin, highly attenuated gases, of such elusive quality, indeed, that contact therewith produces practically no sensation whatsoever that you may notice. You will not feel it so much, as a matter of fact, as you would the warmth of a frapped ray of sunshine on a cold December morn. If you should blindfold yourself while the comet's tail is sweeping things fore and aft here below, you could no more figure out just when it began operations and finished the same than you can figure out how the Payne-Aldrich tariff bill has reduced the cost of living."

A GIGANTIC MONOPOLY

When the telephone first began to command the attention of capitalists as a money making invention telegraph was commercially well intrenched under the control of the "Western Union." So rapid has been the growth of the telephone that it has not only overtaken telegraph but has completely "swallowed it up." One of the most gigantic combines of the age is the recent merger effected by the American Telephone and Telegraph Company which acquires control of the Western Union Telegraph Company. A small group of capitalists owning the entire stock of the Postal Telegraph Company and the Commercial Cable Company is a highly influential factor in the American Telephone and Telegraph Company. Enjoying almost a monopoly of long distance telephone lines and likewise operating the local systems in nearly all important towns or cities, the American Telephone and Telegraph Company had attained vast proportions before this present stock deal took place; the Southern Bell Telephone Company, covering most of the South, was only one among many subsidary corporations.

The American Telephone and Telegraph Company has assets more than four times the Western Union's, with capitalization in the same ratio. Its net earnings last year were considerably more than six times the telegraph company's, and its wire mileage was nearly six times more. Together the two corporations have outstanding stocks and bonds

amounting to $689,000,000. "Property account" stands at $669,000,000, but the total assets are given as over $842,000,000. There is no doubt that parallel lines have been costly to operate but opposition has had a tendency to reduce rates and put enterprise behind telegraphic and telephonic communication. With the reduction of cost of operating which comes as a result of the merger it remains to be seen as to whether the public will have cheaper rates for telephones and telegraphs. Like other monopolies this billion dollar telegraph and telephone corporation may use its strength to extort out of the public even higher rates than paid at present.

RICHARD WATSON GILDER, POET AND JOURNALIST, IS DEAD

Richard Watson Gilder, editor of the Century Magazine, and widely known author, died suddenly in New York City Thursday, November 18. He was sixty-five years old.

He was first taken ill on Wednesday evening, November 3, while delivering a lecture on "Lord Tennyson" in Orange, N. J. He finished his address while suffering great pain, and when returning home alone he collapsed in the ferry house.

Richardson Watson Gilder was born on February 8, 1844, at Bordentown, N. J., the son of the Rev. William H. Gilder, a Methodist, and Mrs. Jane Nutt Gilder. His father was at one time engaged in newspaper work, and at the age of twelve years published a boys' paper at Flushing, L. I., called the St. Thomas Register. He was educated by his father, and in Dr. James Strong's Greek and Hebrew classes and under private tutors. Honorary degrees were conferred on him at various times by Harvard, Princeton, Yale, Dickinson and Wesleyan.

During the civil war he enlisted in the First Philadelphia Artillery and served through the "emergency" campaign of 1863, when Lee invaded Pennsylvania. On his discharge he began to study law in Philadelphia. His father, who was chaplain of a New York regiment during the war, died in 1864 of smallpox contracted in nursing soldiers, and the son became a paymaster on the old Camden and Amboy Railroad. He gave up the position a year later to become a reporter on the Newark Advertiser. He advanced to the managing editorship, but his ambition soared higher, and in conjunction with a friend, Newton Crane, he established the Newark Morning Register, which did not last very long. While still conducting the Morning Register he became editor of a monthly called Hours at Home. The Scribners later bought this magazine and added Gilder to their forces as an associate editor of the old Scribner's Magazine, now the Century. He was only twenty-six years old at the time. Dr. John G. Holland was the editor-in-chief of the Century when Mr. Gilder joined the staff. When Dr. Holland died in 1881 Mr. Gilder succeeded him as the head of the magazine. Mr. Gilder's first volume of poems, "The New Day," appeared, and it was followed five years later by "The Poet and His Master." Others of his books were "The Celestial Passion," "Two Worlds," "The Great Remembrance and Other Poems," "For the Country," "A Christian Wreath," "In the Heights," "The Fire Divine" and "In Helen's Garden."

Mr. Gilder was a friend of many years standing of the late President Cleveland and occupied a summer home near that of the statesman. He was a member of the Institute of Arts and Letters, a founder of the Society of American Artists and the American Copyright League, a member of the Executive Committee of the National Civil Service Reform League and president of the New York Association for the Blind, a member of the American Institute of Social Service, the founder and first secretary of the New Jersey Society for the Prevention of Cruelty to Animals, first president of the New York Kindergarten Association, a member of the Executive Committee of the Citizens' Union, and in 1894 was chairman of the New York Tenement House Commission. He was a trustee of the Century Club, one of the founders of the Authors' Club, and also was a member of the Plays', City and National Arts clubs.

An interesting paragraph in a recent issue of Zion's Herald reads: "Once in awhile a young man of colored skin affords a revelation of the possibilities of his race. Witness the fact that the class poet of Brown University's senior class comes from Jamaica, in the West Indies."

People of Interest

The Board of Bishops will hold their next meeting in Chicago next May and at the same time and in the same city the Laymen's Missionary movement will hold its culminating meeting.

Bishop Hamilton delivered the principal address at the burning of the mortgage at St. Paul Methodist Episcapal Church, Lynn, Massachusetts, November eighteenth.

The Annual Meeting of the Board of Education will be held at Room 508-150 Fifth Ave., New York City, on Thursday and Friday, December the 9th and 10th, the first session occuring at9:30 sharp on Thursday.

Mr. Noble R. Smith, of Cheyenne, Wyoming, has entered West Point Military Academy. His entrance, it is said, was opposed on account of color, but he had passed the rigid examination and so on his merit, won out.

Commander Robert E. Peary is to write a magazine story of his discovery of the North Pole, for which he is to receive $1.20 per word, twenty cents a word more than Ex-President Roosevelt receives for the write-up of his African trip.

The Rev. J. Richards Boyle, of the Philadelphia Conference is one of the nine members of a commission to arrage for the observance of the semi-centennial of the battle of Gettysburg, appointed by Governor Stuart of Pennsylvania. The dates are July 1, 2, 3, 1913.

Mrs. E. E. Peterson, National Superintendent of the Colored Work of the Woman's Christian Temperance Union, and Mrs. J. Mercer Johnson, College "Y" Secretary of the W. C. T. U., of Texas are now visiting all the colleges of Texas in the interest of this great cause.

The Rev. S. H. Cannon, District Superintendent of the Gulfport District, Mississippi Conference, was a welcome caller at this office on Monday. That District Superintendent Cannon has been busy in the interest of the SOUTHWESTERN was manifested by the seven yearly cash subscriptions which he handed us.

The Rev. J. C. Eusan, of the West Texas Conference, was called to Daisy, Louisiana, last week by the serious illness of his aged mother, Mrs. Jennie Eusan, who died before he could reach her bedside. En route to his work at Yorktown, Brother Eusan spent a few hours in New Orleans last Friday.

The body of Bishop Seth Ward, of the Methodist Episcopal Church South, who died in Japan some months ago while on an Episcopal tour of the European work of his church, reached this country last month. The funeral services were held in St. Paul's Church, Houston, Texas, by Bishop W. A. Candler, Thursday, October 28th.

Newman Memorial Methodist Episcopal Church, Alexandria, achieved a splendid victory on last Sunday night, when six hundred dollars was raised, which amount will pay its entire indebtedness. We heartily congratulate the pastor, the Rev. R. C. Worsham, upon this great result of his faithful labors and his loyal membership, that so nobly assisted.

The trustees of Claflin University, Orangeburg, S. C., observed the quarto-centennial jubilee of President and Mrs. L. M. Dunton on November twenty-fourth with banquet, addresses and in other ways expressed their esteem and gratitude for the years of faithful, splendid service rendered by them. An account of the same we hope to soon present our readers.

Official announcement is made from Washington that President Taft on his recent trip visited 33 States and made 265 speeches. He traveled nearly 1,000 miles in automobiles, more than 150 miles in carriages and walked at least 75 miles. It is said by attaches at the White House that Mr. Taft now holds the Presidential record for speech making on a single trip.

The corner stone of the New Science Hall at Howard University, Washington, D. C., was laid November twenty-third. Addresses were delivered by the Hon. Richard A. Ballinger, Secretary of the Interior, Dr. Robert S. Woodward, president of the Carnegie Institution of Washington, and Dr. Charles Wardell Stiles, director of the Rockefeller Fund for combating the Hook Worm Disease.

Dies for a proposed 5-cent piece, bearing the head of George Washington, to take the place of the coin now in circulation, have been prepared by the engravers of the United States mint in Philadelphia. If the Government adopts this coin, it will be the first in authorized circulation to bear the head of the first president of the republic. The adoption of the design lies with the treasury department.

The Rev. John A. Johnson, of West China, now in this country on a furlough, was married November 2, in Garrison, North Dakota, to Miss Esther Johre. Mr. Johnson has been a missionary of the Board of Foreign Missions in West China since 1900, having been a worker of the China Inland Mission during the previous four years. Mr. and Mrs. Johanson may be addressed for the present at Garrison, North Dakota.

The Rev. Charles W. Ports, missionary of the Board of Foreign Missions in Panama, where he has been stationed since 1907, was married October 30, in Panama City, to Miss Rosa Pena. Miss Pena was educated in the Presbyterian School at Bogota, is a member of the Methodist Episcopal Church and has been a teacher in our "American College of Panama" for several years. Mr. Ports has also been a teacher in the Panama school, giving much of his time, in addition, to evangelistic work.

The final public meeting of the Africa Diamond Jubilee Campaign will be held in Carnegie Hall, Monday evening, December 13th, at which time President Taft will speak. Admission will be by ticket, free on application (in writing) to Africa Diamond Jubilee Celebration Committee, Room 811, 150 Fifth Avenue, New York City. A self-addressed stamped envelope must accompany all applications. Applications for tickets will receive attention in the order in which they are received, about December 6th. The price of boxes, accommodating to location.

The Rev. Theodore S. Henderson, D. D., pastor of Hanson Place Church, Brooklyn, N. Y., recently elected to the office of chaplain in "Big Six" of the Typographical Union, the largest labor union in the world, had the pleasure a few Sundays past of addressing this body of men in his own church. President Tole presided, Mr. James Sullivan spoke on "The White Plague Among Workingmen," and Doctor Henderson's theme was "The Religion of a Master Mechanic." Since Doctor Henderson has been invited to speak at the First Convention Banquet of the Printer's League of America, which was attended by two hundred employing printers.

The Mid-winter Conference, to be held under the auspices of the Moody Bible Institute of Chicago, December 2-5, will lay special emphasis upon the evangelizing of women. Gipsy Smith has stirred the Christian leaders of that city by his testimony that five men to one woman are now being saved in his meetings. If this means Godless mothers, what does it mean for the next generation of children? Miss E. Stafford Millar, the Australian evangelist, Mrs. Mary Foster Bryner, of the International Sunday School Association, and Miss Angy Manning Taylor, of the Moody Bible Institute, are expected to deal with this subject taking up such aspects as the mother and her soul, the mother and her child, and the mother and her Bible.

On the steamship Celtic, sailing from New York, October 23, were three Methodist missionaries en route for Concepcion, Chile. Miss Olive D. Arms, after a year's furlough in this countr, part of which was spent in study at Syracuse University, is returning to her work in Concepcion College. Miss Mary L. Snider, of Leptondale, N. Y., who was graduated from Fort Edward Collegiate Institute in 1903, and received the degree of Ph. B., from Syracuse University in 1909, will also become a member of the faculty of Concepcion College. Miss Ethel E. Shepherd, of Mitchell, South Dakota, a graduate of Dakota Wesleyan University, 1909, goes to Concepcion to become the wife of the Rev. Walter D. Carhart. Both Miss Snider and Miss Shepherd are Student Volunteers.

The one hundred and thirty-sixth anniversary of Centennial Methodist Episcopal Church, Baltimore, Maryland, the Rev. Dr. Daniel W. Shaw, pastor, was held November 14-22. On Monday, November fifteenth the features of the program were: "Historical Sermon" by the Rev. W. M. Carroll, D.D., of Annapolis; address by Dr. Ernest Lyon, United States Minister-Resident and Consul-General ti the Republic of Liberia. The anniversary banquet followed at which Doctor Lyon was the guest of honor. On Sunday the anniversary sermon was preached by the Rev. Dr. Charles W. Gallagher, president of the Maryland College for Women, atLutherville, and Dr. Wilbur P. Tolkield preached the Educational Sermon. We will publish soon a full account of this notable occasion.

Baltimore Letter

By the Rev. C. G. Cummings, B. D.

The quarterly rally of the Sunday School Superintendents' Union, of Baltimore City and vicinity, was held at Ashury Church Thursday evening, September 30. An interesting program was provided. The chief feature was a very thoughtful address by Dr. D. W. Shaw on "Teachers and Teaching."

The Union is composed of nineteen organizations, and is doing effectivo work.

The second meeting of the Preachers' Institute, of the Baltimore District was in session from Octoher 11 to 14, in Ashury Church, Frederick City, Md., the Rev. L. J. Valentine, pastor. District Superintendent M. J. Naylor, D.D., called the meeting to order. The following suhjects were ahly presented: "The Scriptural Meaning, Scope and End of Preaching," Rev. C. H. Matthews; "The Spiritual and Intellectual Equipment of the Preacher," Revs. A. F. Wallace and W. H. Kent; "The Great Difference Between the Number Admitted on Probation in the Church and those Received into Full Memhership; its Cause and Cure," Rev. C. H. Arnold; "Essential Elements of a Successful Church Revival," Rev. L. J. Valentine and Alfred Young; "What Can the Church do to Improve the Condition of the Public School, as it is Related to our People?"Rev. M. J. Naylor, D.D.; "The Duty of the Church as Regards the Industrial Situation of Our People," Rev. D. W. Hays, D.D.; "Some Recently Discovered facts Concerning our Church Benevolences and their Significance," Rev. I. L. Thomas, D.D.; "The Africa Diamond Jubilee," Rev. C. G. Cummings.

There were other suhjects assigned upon the program hut for various reasons the participants were not present. To those present the meeting was very profitahle. It was decided to continue the work of the institute. The night services were largely attended hy the citizens of Frederick City. Splendid entertainment was provided for the visitors. Suitahle resolutions of a complimentary character were passed thanking the pastor and people for their Christian hospitality.

ANNIVERSARIES

The Twenty-fifth Anniversary re-opening services and Grand Rally of the St. Paul Church, the Rev. E. W. S. Peck, D.D., pastor, was observed from Sunday, October 10th to Sunday 25. The services were of a very high order from start to finish. Dr. Ernest Lyon, United States Minister to Liberia, preached at the opening service. A special feature was the anniversary banquet Friday night, Octoher 22.

More than $1,000 was realized. The planning and financing of this enterprise were under the auspices of the Brotherhood of the Church of which Mr. T. H. Franklin is the president.

The One Hundred and Thirty-sixth Anniversary celehration of Centennial Church, Dr. D. W. Shaw, pastor, will he observed with special services heginning Sunday, November 14, and continuing to November 22. This church represents the colored membership of the Strawberry Alley Chapel, organized by Bishop Ashury, who hegan the erection of the building November 16, 1773. The colored and white people worshipped together until 1801. When the size of the congregation made a new huilding a necessity, the colored people continued to worship in the original structure until the erection of their present edifice in 1876. Distinguished preachers will take part in these exercises. The anniversary banquet will be Monday, November 15. Dr. Ernest Lyon will be the special guest.

Monday, Novemher 22, will be the anniversary concert for which the services of leading artitst have been secured.

A distinguished preacher and diplomat, Rev. Dr. Ernest Lyon, United States Minister-Resident and Consul-General to the Republic of Liheria, is at present in this country on a furlough. His return to his home city has been signalized hy popular demonstrations which are unusual. There has heen a constant demand upon him for speeches and scrmons, many of which it has been physically impossible for him to accept.

He returns with many unsolicited testimonials to his remarkable skill as a diplomat. If it were not for the color of his skin the best diplomatic posts would be open to him.

He rendered effective service during the closing weeks of the campaign against the Disfranchisement Amendment.

Dr. Lyon has been the recipient of many social honors of a public and private character.

On Octoher 20, 1909, there was a puhlic reception and banquet tendered him by the citizens of Baltimore, at John Wesley Methodist Episcopal Church. This was a very representative gathering. All present enjoyed the very happy and appropriate response of Dr. Lyon to the welcome addresses.

A very elaborate reception was tendered Dr. Lyon hy Dr. I. L. Thomas at his residence, 2111 Druid Hill Avenue, Wednesday evening, November 17, 8 to 11. More than a hundred ministers and laymen crowded this beautiful home to greet the distinguished guest. A highly profitahle evening was spent.

Dr. Lyon seems to have kept pace in pulpit power with his growth as a shrewd and farseeing diplomat.

He has made frequent trips to Washington, keeping the State Department fully informed as regards the nation's interest in the Republic of Liheria.

NEWS OF THE CHURCHES

Middletown, Md., R. R. Boston, pastor.—The work of this charge is in good condition. On Sunday, October 4, there were ten accessions to the church. Woman's Day was observed October 31. Realized $50 from the Bush Meeting. The outlook for fall and winter work is decidedly encouraging.

Rev. J. T. Owings, pastor, Abingdon Circuit, has had both spiritual and temporal success. Received from rallies and camp meeting $260. Revival is in progress as the result of the camp meeting. Twenty conversions. The Benevolent Committees are working hard and great success is expected.

At Frederick City, the Rev. L. J. Valentine, pastor. He reports his work in excellent condition. Sunday School and League are well attended. He is planning for a revival and the outlook is encouraging for great success. Improvements on the parsonage are contemplaated.

Rev. A. F. Wallace is pastor at the historical battlefield of Gettysburg. He says that there is an increasing battle on between the forces of light and darkness. Much progress is being made. A portion of the benevolences have been raised. Two accessions are reported.

Buckeyestown, the Rev. E. J. Ruddock, pastor. The work is progressing rapidly. Five hundred dollars has heen raised in cash and suhscriptions for a new church at Hope Hill. Spiritual life of the church is very high. A revival has started at Point of Rocks. Although Bro. Rudduck has passed through a season of illness the work has not suffered. There have been twenty accessions.

Centennial Church is enjoying remarkable success. The fall rally reached nearly $1,000. More than $800 have heen paid on the deht this year. All current expenses have heen met. Congregations are on the increase.

Rev. W. H. Gaines, pastor of John Wesley had a record-breaking rally for this church. Ahout $1,100 were realized in their fall effort. All departments of the church are in excellent working order. $1,500 has been paid on the main debt since June.

Asbury Church, Annapolis, the Rev. N. M. Carroll, pastor. Progress is heing made along all lines. On Sunday, November 14, a new $1,200 pipe organ will be installed. Two Sunday Schools have been organized. Revival begins in the near future.

Rev. W. A. C. Hughes, pastor, Sharp Street Memorial Church. Church in excellent condition. $5000 raised during first three months of the conference year. Spirit of progress pervades all departments. Individual communion service is about to be installed.

Ellicott City, the Rev. J. H. Goodrich, pastor. His church is succeeding admirably. Has paid off one mortgage and has money in the bank to meet claims when due.

Rev. Matthias Williams is the very successful pastor of Mt. Zion Church. The membership of this church is a veritable spartan band. Their minds have been set upon relocating and erecting a new edifice. $250 were raised for this object a short time ago.

Eastern Church, the Rev. J. H. Jenkins, pastor, is making commendable progress. A successful village camp was held during the month of September and nearly $1,000 were realized. Aggressive plans for fall and winter work are being pushed.

Rev. D. W. Hays, pastor, Ames Memorial Church used at the Lord's Supper in October the individual communion cups. The innovation met with favor from the officery and members. The financial condition of the work is in excellent shape.

WOMAN'S HOME MISSIONARY SOCIETY

The annual convention of the Washington Conference, Woman's Home Missionary Society was held at Edgewood Church, Lutherville, Md., the Rev. W. M. Brown, pastor, October 1 to 3. Interesting papers were read. The reports showed the work to be in better condition than at any other time in its history. Mrs. J. A. Holmes was re-elected President, Mrs. F. N. Clair, Treasurer; Miss A. R. Johnson, Corresponding Secretary; Mrs. E. J. Cummings, delegate to the next annual meeting of the general conference.

DEFEAT OF THE AMENDMENT

These are days of great rejoicing and thanksgiving among the colored citizens of Maryland and also among right thinking white people.

The Straus Disfrachisement Amendment was defeated hy a majority of nearly 17,000.

Immediately at the close of the election of 1908, Mr. W. F. Stone, Collector of the Port of Baltimore, and the leader of the Republican party, began to plan for its defeat. Mr. Stone comes of Confederate ancestry, hut has heen a Repuhlican all the time. He pleads for the cause of human rights after the fashion of a Garrison or Phillips. The highest state officials with the army of office holders were for it.

There are intimations that another amendment will be suhmitted to the people two years hence, but the strongest men of the Democratic party advise against such a course.

REMOVAL OF A PROMINENT LAYMAN

On Sunday, Octoher 3, a large congregation that taxed the capacity of Sharp Street Memorial's main auditorium assemhled to pay the last tributes of respect to Bro. John C. Fortie. He had passed the alloted time of three score and ten. His career as an alert and loyal churchman was notahle. He did not grow old because he always allied himself with organizations of young people. They respected him and heeded his counsel. He was a veteran of the Civil War. His family and church have the sympathy of many in their sore bereavement.

Progressive Negroes at Texarkana, Tex.

Dr. G. N. Jamison, who owns two beautiful houses and lots adjacent to our church property in Texarkana, Texas, recently purchased another house and lot on Olive St., at a cost of $1,000 cash.

Dr. Watson has purchased a two-story building on Ash street at a cost of $2,500.

Mr. W. S. Welch, a member of St. Paul Church, Texarkana, who is a railway postal clerk, has purchased a lot and two houses at Sixth and Laurel at a cost of $2,500.

Mrs. Willie Alexander, widow of the Rev. E. M. Alexander, has purchased three lots and paid for same principally by washing, ironing and cooking. These lots cost $100 each.

District Superintendent G. W. Cooper.

From Trintiy Church, Orangeburg, S. C.—According to the rules set apart hy the supreme officers, of the Methodist Episcopal Church, and as the District Superintendents are only elected for a period of six years, and as the Rev. Green Wilfred Cooper has served in this capacity on the Orangehurg District for the allotted time and is about to be retired, we, as memhers and officers of Trinity Methodist Episcopal Church, now assembled in the fourth and last Quarterly Conference of the year, are grieved to part with such a noble and unassuming Christian brother as the Rev. G. W. Cooper. That we speak for him in the highest terms possible. His administration has heen one of great pleasure and profit. May the Almighty Ruler of the Universe, Our Heavenly Father, ever bless and cherish him and his family. Committee the Rev. H. M. Holloway, Maj. J. H. Fordham, Jacob Moorer, Esq., District Stewart J. R. Rembert.

Personal and General

Born to Mr. and Mrs. V. Pulling, a girl—Mamie Pearl—October 24, 1909, at Hogansville, Georgia.

Miss Odelia Grice and Miss Pinkie Arnold are in Birmingham, Alabama, visiting their relatives, the Rev. J. A. and Mrs. Zila Curry.

Old Folks' Day at our church in Lynchburg, Virginia, recently, was a great success. The Rev. W. H. Dean is pastor. The collection netted $81.95.

The Rev. and Mrs. Jos. Wheeler, of 2202 Druid Hill Avenue, Baltimore, Md., are in possession of a baby daughter, born to them October the twenty-ninth.

The Rev. A. G. Glenn, who with his loyal membership at Mobile, entertains the Central Alabama Conference—November 25-28—issues an interesting local program.

The members of Mason Church, Birmingham, Alabama, tendered their pastor, the Rev. J. A. Clark and family, a substantial token of their esteem on November the second.

Mrs. Annie Green, of Biloxi, Miss., is very ill. Mrs. Green is said to be 78 years old, fifty-one of which she has spent in faithful service in the Methodist Episcopal Church of Louisiana and Mississippi. Her two daughters and one son are at her bedside.

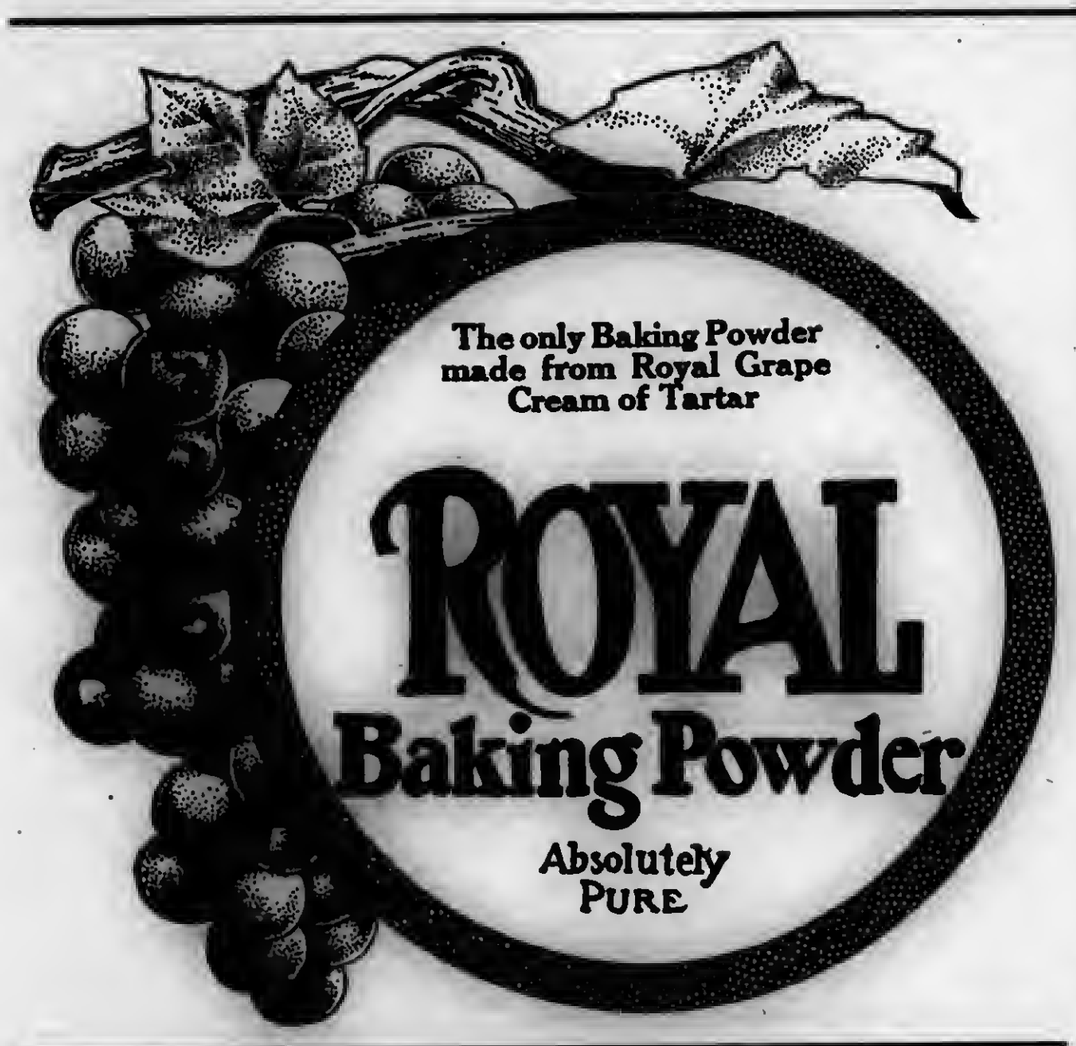
Our church at New Caney, Texas, was burned by forest fires on October 7th. Our few members there are in a sad condition and need sympathy and help. Anyone who desires to aid a worthy set of loyal Methodists, only nine in number, can communicate with the Rev. L. E. Mitchell, pastor, New Caney, Texas.

The Rev. and Mrs. A. J. Williams, of 408 East Fourth Street, Joplin, Missouri, offer a home to a settled young womn who would like the environments of a parsonage. They desire that any young woman applying be accomplished in music and willing to do active church work. The right person can earn sufficient spending money by instructing classes in music.

"The Rev. J. L. Augustus is making things go at Mt. Comal, where was held recently, one of the best Conferences in the history of the Church. Paid District Superintendent in full. Raised during the Quarterly Conference $37.50. Paid the pastor for the quarter, $166. All claims will be met in full. The people are happy and ask his return," writes the Rev. J. W. Turner, District Superintendent of that District.

The Rev. T. R. Fletcher, No. 77 Thirteenth Street, Portsmouth, Ohio, has minutes of the Lexington Conference for fifteen years, ranging from 1891 to 1909. Any one having one or more dating prior to 1891 they would like to exchange for any he has, he will be glad to accommodate them. Give the year in each case. Or any one not having a complete set between the dates given whom he can accommodate he will do so, the parties paying the postage

Two big surprise storm socials, by members of the same church and on different nights of the same week, each presenting their pastor with a purse of considerable financial value, and leaving an abundance of other substantial evidences of their interest in his personal and family comforts and welfare, are demonstrations of enthusiasm and devotion that should encourage and cheer the heart of the recipient of such attention. Dr. J. Will Jackson, pastor of Taylor Chapel, Methodist Episcopal Church, Sedalia, Missouri, is now happy in the reminiscence of such consideration recently given him. On Wednesdty night, October the twenty-seventh, fifty of his members and friends, and on the following Friday night, seventy-five others, stormed Minniolia Cottage, the pastor's residence, with their many tokens of respect and good will. They had come, in this manner, to show their appreciation of the splendid work, which Dr. Jackson has accomplished this conference year. The spiritual life of the Church, and the Sunday School and the Epworth League, are all in excellent condition. Sunday, October the thirty-first, was college day, and , though the rain poured down all day, preventing a night service, $17.07 was contributed to George R. Smith. Later returns from soliciting books, not reported at the building fund rally day of Sunday, September the twenty-sixth, now foot up a total of $612.15 realized. Other books are yet to come in.



Gleanings from the Field

ALABAMA

The fourth and last quarterly conference of the St. Paul Methodist Episcopal Church, Birmingham, Ala., was held by the Rev. Dr. J. W. Thomas October 8 to 10. The reports of the pastor and officers and especially the report of the trustees showed that the church had made marked progress along financial lines; $2,500 had been raised to carry on the work of the church. The quarterly passed resolutions unanimously endorsing the administration of the pastor and District Superintendent and inviting their return for another year. On Sunday Dr. Thomas preached two eloquent sermons, which all enjoyed. On Monday night the Ladies Aid Society gave a complimentary reception to District Superintendent Thomas and his excellent wife. This was an honor worthily bestowed and a new record for St. Paul Church. Distinguished visitors present: Mrs. A. P. Camphor, Mrs. E. C. White of Central Alabama College, Dr. and Mrs. R. J. Buckner, District Superintendent of the Anniston District, the Rev. T. H. Ham and the Rev. Dr. Turner of the Colored Methodist Episcopal Church of this city. Prof. W. C. Davis, one of our best laymen acted as master of ceremonies. Mrs. Lousa Gibbs, president of the Ladies' Aid Society, refreshments of the season were served in first-class style. Dr. J. W. Thomas has won the hearts of ministers and laymen alike on the Birmingham District and his appointment to the district was providential. —L. Williams.

ARKANSAS

Danville.—Our fourth quarterly conference was held October 23-24 at Plainview. Business session Saturday ta 2:30. Preaching at night by one of our young local preachers, J. D. Howell. The Rev. H. P. Coulter, D. D., preached able sermons Sunday morning and night. Reports showed a marked increase along all lines. Raised fifty dollars and nineteen cents. Received into the church three precious souls. Baptized one adult and three children. The work at Danville is in good condition.—Mrs. M. F. Strong.

Clarendon — Corner Stone Church We had a grand rally at this point Sunday, the Rev. Wm. Brigdet, assisted me. Brothers Piguese, Henerson and Crosby and many of the sisters did not leave a stone nnturned to make the rally a success. We have loyal members at this place. Collection $37.—J. W. Williamson, Pastor.

FLORIDA

Pleasant Plain.—The Rev. J. F. Colliott, District Superintendent held his third quarterly conference October 30 and 31. The officers were present with written reports which showed the work of the circnit in a good condition. The reports were in first class condition. The Superintendent said that he was very mnch pleased. The able Sunday School superintendent is F. E. Welch. This department is alive and moving along nicely. At 11 a. m. the District Superintendent preached a powerful and lasting eermon; subject, "The Higher Life." All who heard it were greatly strengthened. We raised for pastor this quarter one hundred and thirty dollars; for District Superintendent twenty dollars. Total, one hundred and fifty dollars. The work is on the upgrade. We have a loyal pastor in the person of the Rev. O. F. Niblack.—F. E. Welch.

GEORGIA

Boxley Charge.—Our fourth quarterly conference convened in Basley October 18th. District Superintendent E. D. Giddens was with us and preached and lectured to the edification of all the people. We raised during the qnarter $23. Our pastor, the Rev. A. M. H. Evans, is the man for the place. He is now ready for the conference with all of his claims in hand and conference suit of clothes and overcoat ordered and paid for. Our membership has almost doubled itself this year, and onr pastor and District Superintendent cordially invited to return. Dr. Giddens is the builder of the Waysboro Academy and we have been watching his career ever since. This year onr District will over double last year's Benevolent report with every others cause greatly in advance.—Even Thomas.

A "SQUARE DEAL"

It is often argued that women do not have an equal chance with men, for enjoyment and usefulness, because women suffer so much from pain and weakness. In a general sense, it is true that women bear more physical pain than men. However, the belief that women *must* suffer regularly, on account of ailments and weakness peculiar to their sex, has been successfully contradicted by the relief so many women have obtained by the use of Cardui, that great remedy for suffering women.

During the past fifty years, many thousands of women have written us, telling of the immediate relief and permanent benefit they have received from Cardui. These letters cover a great many forms of womanly illness. Mrs. M. E. Allred of Hartford, Wash., writes: "Ever since I was 16 years old, I have suffered from female troubles. I had headache, backache and other troubles, every month. Some two years ago, I began to use Cardui, and since then I have had no backache, my other troubles have stopped, I don't need any medicine, and I am well."

What Cardui has done for Mrs. Allred and other women, it surely can do for you. Try it at once. Give yourself a "square deal." You will never regret it. Sold everywhere.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

The Old Standard Grove's Tasteless Chill Tonic, drives out malaria and builds up the system. For grown people and Children. [illegible] Take the Old Standard GROVE'S T[illegible] LAX[illegible] CHILL TONIC. You know [illegible] are taking. The formula is plainly [illegible] on every bottle, showing it to [illegible] ine and Iron in a tasteless form, [illegible] most effectual form. For grown [illegible] and children. 50c.

District Conferences and Conventions

District Conferences

District.	Place	Date.	Dist. Supt.
Starkville	Enpora, Miss	Nov. 23-28	Everett
Holly Springs	Duck Hill, Miss	Nov. 23-28	Clay
Clarksdale	Beverly, Miss	Nov. 25-28	Woolfolk
Tupelo	New Albany, Miss	Nov. 25-28	Scarboro

Conventions

Nov. 30—Greenwood District Woman's Home Missio nary Convention, Winona, Miss.

Dec. 1—Greenwood District Missionary Convention, Winona, Miss.

Conference Notices

Special Notices

TEXAS CONFERENCE.

"Rev. Freeman Parker,
Hempstead, Texas.

Dear Sir: At the Conference, Texas General Passenger Agents, Dallas, Texas, November 4, it was agreed that for the above occasion round-trip tickets would be sold from all points in the State of Texas at the rate of one and one-third fares for trains arriving in Bryan morning, Dec. 9th, limited to Decemher 14th for return."

Dear Pastors.—The above is a copy of a letter which I hold in my possession from ticket agents. Inform your delegates that they may purchase round-trip tickets.

FREEMAN PARKER, Sec.

Gleanings from the Field

GEORGIA

Lutherville.—Our fourth quarterly conference convened in Clarke's Chapel October 30, our District Superintendent, the Rev. C. L. Johnson, presiding. This is said to have heen the hest conference in the history of the church. The majority of the members were present with written reports. The business of the conference was transacted with harmony and dispatch. Bro. Johnson is a fair, conservative and hrotherly presiding officer. The work was completed with general satisfaction. The assessment ($16.50) was raised in the conference on Saturday. Sunday morning the elder preached the greatest sermon the people have heard from him. After the sermon 60 souls partook of the Lord's Supper. For the first time, as far as known, the members paid the pastor's salary in Octoher. This was a genuine effort. The following hrothers paid $1 each: The Rev. Major Jackson, Olin McGee, B. J. Rosser, Frank Moreland, J. W. Churn. We are hoping to make a creditable report to the annual conference.—W. B. Wood, Pastor.

Soperton. — Our District Superintendent was on hand Octoher 11th to hold our quarterly conference. A vast congregation heard him in the Baptist church. We paid the Superintendent up in full; ralsed that night $8. Soperton is a new place for our church work, with the Rev. J. F. Robinson as pastor. Bro. Robinson is a young man and is well liked by all white and colored. Dr. Giddens, our District Superintendent, is a ploneer and veteran. All denominations delight to honor him. We will raise our report in full this year for all causes and claims of the church. Peace and prosperity prevail over our district this fall and our reports will more than double themselves on Benevolence. We will soon build our new church.—F. Stokes.

Whitesville.—Our fourth quarterly conference was held Saturday, and Sunday,. October 30-31. Most of the officers were present and the business was carefully dispatched. Sunday was a great day. The Superintendent, the Rev. J. S. Stripling, was at his hest and preached to the delight of all present. Collection for the time $36.—S. C. Crandall, Pastor.

Hicks' CAPUDINE Cures Sick Headache.

Also Nervous Headachs, Travellers' Headache and aches from Grip, Stomsch Troubles or Female troubles. Try Capudine—it's liquid—effects immediately. Sold hy druggists

FREE TO YOU—MY SISTER

Free to You and Every Sister Suffering From Womau's Ailments.



I am a woman.
I know woman's sufferings.
I have found the oure.

I will mail, free of any charge, my home ment with full instructions to any sufferer from women's ailments. I want to tell all women abont this oure—you, my reader, for yourself, your daughter, your mother, or your aister. I want to tell you how to oure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure oure for Leucorrhoea or Whitish discharges, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex.

I want to aend you a complete ten days' treatment entirely free to prove to you that you can oure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you should wish to continue, it will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily oure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It oures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always result from its use.

Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten days' treatment is yours, also the book. Write today, as you may not see this offer again. Address

MRS. M. SUMMERS, Box 176, South Bend, Ind., U. S. A.

CHARTER.

UNITED STATES OF AMERICA,
STATE OF LOUISIANA.
PARISH OF ORLEANS—CITY OF NEW ORLEANS

Be it known, That on this eighth day of the Month of November in the year of our Lord one thousand nine hundred and nine and of the Independence of the United States of America the one hundred and thirty-fourth, Before me LOUIS A. MARTINET, a Notary Public duly commissioned and qualified, in and for this City and the Parish of Orleans, therein residing, and in the presence of the witnesses hereinafter named and undersigned.

Personally Came and Appeared: the several persons whose nomes are hereunto subscribed, who declared that availing themselves of the provision and Statutes and Laws of the State of Louisiana, relative to the formation of insurance corporations, and particularly under Act 65 of the Session of the General Assembly for the year 1906, and of Act No. 105 of the Session of the General Assembly of the State of Louisiana for the year 1898, and of Act No. 246 of the Session of the General Assembly of the State of Louisiana for the year 1908, they have covenanted, and agreed, and do by these presents covenant and agree, and bind and obligate themselves, as well as all such persons as may hereafter become associated with them, to form and constitute a body corporate and politic in law, for the objects and purposes and under the stipulations following to-wit:—

ARTICLE I

The name of this corporations shall be: THE PEOPLES BENEVOLENT INDUSTRIAL LIFE INSURANCE COMPANY (OF LOUISIANA) and under that name shall have and enjoy all rights, advantages and privileges granted by law to corporations, and the power and authority to enjoy succession and have corporate existence for and during the period of Ninety Nine (99) years from the dsy and date hereof, nnless sooner dissolved in the manner hereinafter provided.

It shall have the power and authority to contartc; to sue and be sued; to make and use a corporate seal, and the same to break, alter or amend at pleasure; to hold, receive, purchase, convey, deliver, mortgage, hypothecate and pledge property, both real and personal sohject only to toe conditions and restrictions imposed by law; to issue notes and other obligations, negotiable instruments or evidences of debt; to have and employ such managers, trustees officers, employees and committees, as the interests of the said corporation may demand or require; and to muke and establish, through its trustees, such by-laws, rules, and regnlations for the corporate management and control of the affairs of the corporation, as may he deemed necessary or proper.

ARTICLE II

The domicile of this corporation shall be in the city of New Orleans, Parish of Orleans, State of Louisiana, and all citations and other legal process shall be served upon the President, and in absence of the President upon the Vice-President, and in the absence of both of these the Secretary of this Corporation.

ARTICLE III

The objects and purposes for which this Corporation is organized and the nature of the business to be carried on hy it are hereby declared to be an INDUSTRIAL LIFE INSURANCE BUSINESS, as defined by Section 1. of Act No. 65 of the session of the General Assembly of the State of Louisiana for the year 1906, and section 1, of the Act No. 246 of the session of the General Assembly of the State of Louisiana for the year 1908. FOR THE PURPOSE OF INSURING AGAINST SICKNESS, BODILY INJURY OR DEATH; the said business to be conducted on the MUTUAL ASSESSMENT PLAN, AS HEREIN PROVIDED, AND AS SPECIALLY AUTHORIZED, in the several aforesaid acts; the policies or benefit certificates to be for sums ($500.00) Five Hundred Dollars or less on a single life, and to provide a weekly cash benefit for disability caused by sickness or accident of Twenty Dollors per week or less; and for which stipulated premiums shall be charged, regularly, payable and collectable every four weeks, tri-weekly, bi-weekly, or weekly, the said policies or benefit certificates to be issued in the manner prescribed and subject to the charges, rate of premium, assessments, and terms and conditions fixed by the by-laws of this corporation, and, or by its trustees.

ARTICLE IV

All the corporate powers of this corporation shall be vested in, and the management and control of its affairs shall be exercised by a Board of Seven Trustees; Four of said Trustees shall constitute a qnorum for the transaction of all business of the corporation; no member of said Board to apply for or hold less than the maximum policy or benefit certificate issued, said Trustees, shall be elected by ballot at a general meeting of the policy or benefit certificate holders of this corporation to he convened on the 2nd Tuesday of January 1914, and quarorennially thereafter on that day and month, in the principal office of the corporation in the city of New Orleans; each policy or benefit certificate holder shall be entitled, in person or by written proxy, to one vote; and all elections shall be held under such rules and regulations as may be fixed by the Board of Trustees; ten days written notice, directed to the last known address of the policy or benefit certificate holder shall be given of all elections; and it shall require a majority of the policy or benefit certificate holders present or represented to elect.

The Trustees thus elected, shall continue in office for four years or until their successors shall have been elected and qualified; any failure to elect shall not be regarded as a forfeiture of this charter; and any vacancy occurring in the Board of Trustees, shall be filled by the President, for the unexpired term. Said Board of Trustees shall at its first meeting, following its election, elect out of its own membership, a President, Vice-President, and Secretary and Secretary-Treasury, and shall prescribe the duties of the several officers.

The following are hereby declared to ho the first Board of Trustees: Walter L. Cohen, Louis J. Joubert, Edward Barnes, Joseph Wilkins, Dr. John H. Lowery, Beverly V. Baranco, Edward N. Cohen, all of which said trustees shall hold office until the second Tuesday of January, 1914, unless removed for cause, prior, thereto by vote of four-sevenths of the Board of Trustees.

The following are hereby declared to bs the first officers of this corporation. Walter L. Cohen, President; Louis J. Jouhert, Vice-Presilent; Edward Bornes, Secretary-Treasnrer; all of which said officers shall hold office during tenure as a member of the Board of Trustees, until the election of their successors at the first meeting of the Board of Trnstees held in January 1914, at which said meeting and quadrennially thereafter during the term of office of the aforesaid trustees, the officers provided for in this charter shall be elected.

ARTICLE V

An Advisory Board to consist of Forty Policy Holders shall bs appointed by the President on the Second Tuesday of sach year to serve for the period of one year, nnless removed hy the Board of Trustees. The dutles of the aforesaid Advisory Board shall be prescribed by the Board of Trustees.

The following shall constitute the First Advisory Board, and they shall serve until ths second Tuesday of January 1911: Colonel James Lewis, S. W. Green H. F. Crosier, J. C. S. Davis G. V. Watts, Roscoe D'Arensbourg, Raonl J. Llopis, John Albert, Dr. Edward Vincent, Frank Williams, Rev. R. E. Jones, J. J. Winston, H. Amand., W. H. Adams, Rev. Alfred Lawless, Robert Armstead, L. B. Vigne, Joseph Boisseau, Edward Gaudet, A. St. Leger, John B. Hall, Victor Fornier, Edward LeBlanc, William S. Wilson, George Keller, Albert Workman, Thos. P. Woodland, Thos. A. Carr, Wm. H. Carter, W. R. Dubuclet, J. M. Vance, Prof. A. P. Williams, A. E. Saloy, P. Barthe, Prof. A. Wicker, C. J. Galliard, J. W. Cooke, A. Williams, Henry B. Woods, Joseph M. Sarpy.

ARTICLE VI

All persons who shall hereafter insure with this corporation shall thereby become members during the period they shall remain insured by this corporation, and no longer.

ARTICLE VII

The trustees of this corporation shall be on the First Monday in January, 1911, and annually thereafter, cause a statement to be made of the affairs of the corporation, and a balance to be struck of the profit and loss account, and if there is a surplus after paying all losses and expenses for the preceeding year, they shall credit, upopn the books of the corporation each member with such proportion of such surplus as the cash premiums paid hy each member shall hear to the aggregate surplus so declared; but no such credit shall be paid to the member entitled to same, until the surplus of the corporation exceeds One Hundred Thousand Dollars.

Whenever the surplus shall exceed One Hundred Thousand Dollars, the excess, or such part thereof, as the Trustees may determine, with dus regard to the protection of outstanding risks, may be applied from year to year thereafter towards the payment of the amounts credited to members, in whole or in part, as may be fixed and determined by the Trustees; provided, that the credits shall be paid in the order in which they were allowed.

In case of the death of any member of this corporation, the amount of surplus standing to his credit at the time of his death shall be credited to his beneficiary, if any be named in a policy issued by him by the Corporation, and otherwise to his legal representatives; hut the profits and accumulations standing to the credit of such persons as have ceased to be members, either by non-payment of premiums due, or failure to renew their policies, shall be forfeited for the use of this corporation.

ARTICLE VIII

No member of this corporation shall be liable for any of its losses or expenses beyond the amount of the unpaid portion of the premiums and assessments.

ARTICLE IX

This act of incorporation may be amended, modified or changed, or this corporation may be dissolved, hy a three-fourth vote of all the policy or benefit certificate holders of the corporation present or represented, at a general meeting convened for the purpose, after ten days written notice directed to the policy or benefit certificats holders at their last known address.

In case of dissolution hy limitation or otherwise, the policy holders shall elect three (3) commissioners from among their own membership to liquidate and settle the business and affairs of the corporation. In case of the death or disability of any of said commissioners, the survivor or survivors shall continue to act.

THIS DONE AND PASSED in my office in New Orleans Louisiana aforesaid in the presence of Messrs. Gustave Schwerty and Ovide LeBesque witnesses, both of lawful age und domiciliated in this city, who signed these presents together with the parties, and me, Notary, the day and date first before written.

(Original signed) Walter L. Cohen, Henry Amand, Edword Barnes, Sr., Jeome C. S. Davis, Walter H. Adams, Louis J.Joubert, John Albert, Joseph Boisseau, Albert Wicker, Jamea Lewis, Dr. Ed. Vincent, Robert E. Jones, Chas. J. Gaillard Alfred Williams, Albert Workman, Pierre Barthe, John W. Cooke, Smith W. Green, John J. Winston, Arthur P. Williams, James Madison Vance, Roscoe D'Arensbonrg, Ruoul J. Llopis, Frank Williams, Edward M. Cohen, Armand E. Saloy, Antoine St. Leger, Thomas P. Woodland, William H. Carter, Thomas A. Carr, Geo. A. Keller, Joseph Wilkins, Robert Armstead, Edward Gaudet, Edward LeBlanc, William S. Wilson, Henry B. Woods.

GUSTAVE SCHWERTY,
OVIDE LeBESQUE,
LOUIS A. MARTINET.
Notary Public.

I, the undersigned, Recorder of Mortgages, in and for the parish of Orleans, State of Louisiana, do hereby certify that the above and foregoing Act of Incorporation, of the People's Benevolent Industrial Life Insurance Company of Louisiana was this day duly recorded in my office, in Book 950, Folio—New Orleans, November 8th, 1909.

(Signed) EMILE LEONARD, Dy. R.

I hereby certify the foregoing to be a true and correct copy from the original on file and of record in my office New Orleans, La., November 8th, 1909.

LOUIS A. MARTINET.
Notary Public.

SOUTH CAROLINA

Chesterfield Charge.—I have been here almost three years, and have heen husily engaged to better the condition of my people. We have three churches on this charge, viz., Salem, near Pageland, one of the most progressive towns in the State, John Wesley, near Guess, and Mt. Tahor in the town of Chesterfield. We have a fine membership here. I have added to the membership I found here in three years 109. We have earnestly kept before our people their duty to God, their country and themselves and the evidence of our success is the fruit to he seen on the charge. Our people are becoming more loyal to the church, more law-abiding and more thrifty in making a living for themselves and family. We have a good many who have secured valuable tracts of land and have built comfortahle homes; among the number of our largest land owners are the following: I. J. Brewer, P. M. Myers, W. M. Merriman, J. C. Brewer, S. G. Gartings, H. B. Streater, A. B. Johnson, H. E. Brewer, Jos. Lindsay, C. L. Gartings and Mrs. Mattie Brewer. Those who have erected new huildings recently or remodeled the old, are J. C. Brewer, E. D. Coe, T. F. Brewer, A. B. Johnson; also I, J. Brewer has enlarged and beautified his dwelling. Mrs. Mrs. Mattie Brewer and Bro. Alhert Lowery have done the same. Bros. P. M. Myers, T. F. Brewer and I. J. Brewer are merchants. Brother Myers has as full a store at Guess, S. C., and is doing as good a business as any colored man in the State. He has a large patronage from among the white people in the town and community. All three are doing well, so you see that our people are forging ahead. Sunday, Octoher 31st, was our rally day at Salem. They owed me a balance of $53.15. I preached in the morning. After the sermon the stewards came forwards and told the congregation that they wanted the balance due, and the people came and laid on the tahle $54.79. I have never hefore seen people contrihute more cheefully. Chesterfield, which was regarded hy the South Caroiina Conference as the preachers' graveyard, now pays the pastor $650 and District Superintendent $85. I have the good wishes and esteem of our best white people here, as was manifested by the presence of a good many at my church. Last Sunday night when Rev. A. F. Dukes of the Methodist Episcopal Church South preached. These friends contrihuted liberaliy. I owe what success I had and am having to the presence of the Holy Spirit which strengthens and guides me.—C. C. Robertson.

Pale, Delicate Women and Girls.

The Old Standard Grove's Tasteless Chill Tonic, drives out malaria and builds up the system. For grown people and children. 50c.

TEXAS

Thompson Circuit.—Notwitbstandlng the storms, drought, pestiience and many other hindrances to progressive farm life, our people hear up nohly withal: Crops were almost a total failure, as every one seemed to have given his all to cotton and corn instead of diversified farming. Many now declare their unwillingness to risk cotton raising again, and are talking truck. We had the honor of heing entertained Friday night, October 29th, by our own Dr. W. W. Lucas, Field Secretary of the Foreign Mission Board. Those who provided for the Doctor's comforts were Mr. and Mrs. M. W. Shanks, Mr. and Mrs. Y. U. Jones, Mrs. L. Taylor, Mr. and Mrs. Willie Watts and District Steward Solomen Lanier. Mrs. Harriet Washington and Sister Eilen Woods deserve special mention. The pastor is jubilant as the result of a much appreciated pound shower tendered Tuesday night, Novemher 2nd, led hy Sisters Glendora Battle, Maggie Ham, Martha Taylor and others. The pastor and family were overjoyed with their presence as well as presents. This is the fourth of its kind this year. Both churches seem to vie with each other in doing nice things for their pastor and family. Sister Bettie Black and hushand, of Dewalt, vicinity of Ebeneza Church, are to he commended for their splendid work in raising sufficient funds to purchase and present the pastor with a nice traveling handhag. Dr. J. Mercer Johnson will hold his fourth quarterly conference at Thompson Sunday, Novemher 14th, and an old-fashioned time is expected. Basket dinner and preaching all day A round report is the slogan.—Jesse W. Gilder, Pastor.

Jacksonviiie.—Our fourth quarterly was held October 23-24, by the Rev. M. Q. A. Fuller, the District Superintendent. The officials met with good reports which showed that the work was in good shape. District Superintendent Fuiler preached two abie sermons. The services were weil attended; paid the Suporintendent $20.25; pastor, $34.60; Benevolent, $3; total, $57.85. This has been a prosperous year with us. The first of April our good friends at the church, while and colored, donated to the pastor a nice horse and a buggy for his circuit work. This one act has caused the work to grow with abundant success. So we thank God very much for His divine guidance during this year.—L. L. Neal, Pastor.

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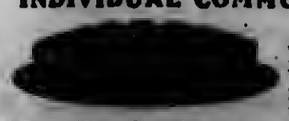
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At Hammond, Miss., we have closed one of the greatest revivals ever held here with fifty-five convertions and accessions. We have turned into the church at every prayer and class meeting and at every preaching service from one to three converts.

Gleanings from the Field

GEORGIA

Vidalia Circuit.—The fourth Quarterly Conference convened in Cobb's Methodist Episcopal Church October 7, at 7:30 p. m. Our District Superintendent, the Rev. E. D. Giddens, was present. Dr. Giddens is easily one of the greatest men of our conference and race. We paid the District Superintendent up in full, $12, and will pay our pastor in full, and raise every cent of our Benevolent assessment. Besides improving and beautifying each one of our churches we have established two new preaching places on our circuit. Peace and harmony prevail. The Rev. Jas. Robinson, our pastor, is indeed a good man.—Silas Callins.

Barnesville.—The fourth quarterly meeting was held at Johnson's Chapel November 13-14. Raised in quarter $21.21. As club workers Mrs. Josie Dumas raised $43.75; Mrs. Mandy Harvy $41.10; a total of $106.56. The Rev. E. D. McClendon is pastor.—W. G. Hunter.

TENNESSEE

Chattanooga.—The fifth Sunday is set apart for the Southwestern day and we are hoping to make it a success. Our fourth and last quarterly conference was held the 13th and 14th the Rev. E. J. Cox, District Superintendent, presided. The session was pleasant and one of the best of this conference year. We paid the District Superintendent $11.00, which was up in full, and we can say that we are proud of our District Superintendent. He is a man of ability and Christian piety. The Church was also glad to have to return again Mrs. P. W. Smith, who has been on a five weeks' vacation, visiting her mother and relatives of Atlanta. Four distinguished ministers visited us on Sunday afternoon, Dr. J. H. Turner, African Methodist Episcopal Church, and Dr. Monroe, African Methodist Episcopal Church, Dr. J. W. Tate, Methodist Episcopal Church, who preached a strong sermons. The District Superintendent's assessment was raised and $8.15 over. The Rev. W. M. Johnson preached a helpful sermon at 8 o'clock p. m. Our weekly services, Wednesday night class and prayer meeting and on Friday night each week the African Methodist Zion and the African Methodist Episcopal Churches meet in joint classes and this method has proved to be very helpful both financially and spiritually.—P. W. Smith, Pastor.

Clifton.—The rally given by the trustees of St. James Church and the skillful management of the Rev. W. Ellison, ex-pastor of this church, who arranged or appointed the ten captains, was very successful. Results: Miss M. B. Mayberry, $23.16; Mrs. Pherby Speer, $7.24; Mrs. Nannie Churchwell, $9.07; Mrs. Ida Jackson, $10.77; Mrs. Birdie McAfee, $7.73; Mrs. Alice Robinson, $4.17; Mrs. Ida Cook, $14.50; Mrs. Sarah Robinson, $3.85. Public collection, $11.00. Total, $91.37. Pastor Ellison's text for morning services, Exodus 14:15 "Go forward." He handled it with much eloquence and held the audience's undivided attention for more than an hour. Text for evening services, St. John 11:440. These two sermons are noteworthy. The Rev. W. Ellison handlel them with much skill. The trustees on Monday following, with the Rev. W. Ellison present, paid off the mortgage on the Church. Now we are glad to say it is free. The trustees and members of the Church tendered a reception at the church on Thursday night in honor of the Rev. W. Ellison, which was largely attended. Prof. John E. West dellvered an eloquent address. The Rev. W. E. Ellison has done good work for us.—. B. Ross., Pastor.

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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

YOUNG.—Lillie Young, a member of Thompson's Methodist Episcopal Church, Baton Rouge, La., died in peace September 6, 1909, at her mother's home in Baton Rouge, age 20 years 10 months 19 days. The memorial services were held Sunday, October 10th, at the Live Oak Chapel. She leaves a father, mother ,two sisters, a brother and friends to mourn.—Lizzie Young.

CHAP..AN.—G. F. Chapman, born October 20, 1863; died October 5, 1909, after a lingering illness of three years, ten months and five days. We bore his affliction like Job. Bro. Chapman was a faithful servant of the Methodist Episcopal church and a good husband. He was also connected with the Masonic Lodge and was buried with Masonic honors. He leaves a dear wife, two little boys and other relatives and friends. The Rev. A. Reed. pastor of the Florence Circuit, and R. B. Anderson, pastor, had charge of the funeral.

LOWN.—Robert Lown, ane of the founders of St. Peter's Methodist Episcopal Church, Lake Providence, La., in full triumph of faith September 9, 1909. Mother Lown, his wife, survives him.—William S. Harris.

ALLEN.—Anthony Allen, after many years labor for the Master passed to his reward a few days ago. For thirty years he was a true and layol member of Two-Mile Methodist Episcopal Church, Mason, Arkansas. Funeral conducted by the writer.—G. W. Carter, pastor.

COLA.—On Thursday, October 1st, 1909, Fredie Cola, the infant son of Mrs. Patience and Samuel Cola, of Lutcher, La., and grandson of Mrs. Patient Duke, died after a long illness. —Chas. C. Landry.

HUNTER.—Percilla Hunter, a faithful member of Mt. Sinai, Sterlington, La., after an illness of nine months, fell asleep in Jesus, August 27, 1909, age 68 years. The deceased is survived by several children and grand-children. The funeral was attended by the pastor, the Rev. G. W. Banks.

KIRBY.—Mt. Sinai Methodist Episcopal Church, Sterlington, La., lost one of her faithful members, J. C. Kirby, who fell asleep in Jesus August 5, 1909, age 44 years. He was District Steward, class leader, trustee and secretary of the Sunday school. He leaves a wife, one son and a grand daughter. Deceased was a member of Love and Charity Tabernacle, No. 1468; burial by the order. It was by two months and five days his daughter preceded him Home. Funeral attended by the pastor, the Rev. G. W. Banks, assisted by the Rev. J. R. Williams and the Rev. C. L. Angrum.

KELLY.—Annie Kelly a member of Mt. Zion Methodist Episcopal Church, Waco, Texas, born in Tennessee some ninety-eight years ago, died September 11, 1909, at Waco. The deceased had been a member of the Methodist Episcopal Church more than fifty years. Her husband and many friends survive. The funeral was attended by the pastor, the Rev. J. Biskham.

HUNDLEY.—Susan Hundley, of Durant, Miss., October 8, 1909. She died as she lived, a consistent Christian. She leaves a husband, nine children, a number of grand-children and friends to mourn. She was a member of the Methodist Episcopal Church thirty-seven years. Peace to her ashes.—D. A. Bragg.

BARTLEY.—Luther Bartley after an illness of five months died September 4, 1909, at the age of 22 years, thirteen of which were spent in the service of the Master in Two-Mile church, Mason Arkansas. He was true to the end.—G. W. Carter, pastor.

SMITH.—Jennie Smith, who lived to the age of one hundred years, was a member of St. Mark's Methodist Episcopal Church, Spring Creek, La., Circuit for many years, and one of the oldest members of thi scommunity, died September 17, 1909. The deceased leaves four daughters, three sons, many grand-children and other relatives and friends. The funeral was attended by the Rev. P. W. Clark, District Superintendent of the Lake Charles District, and the pastor.

KNOX.—Mrs. Dicey Knox, the youngest sister of Mrs. Frances Carr, died recently at her home in Maringouin, La. She was a faithful and true member to her church. A father, mother and one sister survive; age 36 years.—B. Carr.

Gleanings from the Field

SOUTH CAROLINA.

Rock Mill Ct.—We are building a new Mt. Sinai Methodist Episcopal Church here after plan perspective No. 222 in Church Extension Catalogue, 60x34. Approximate value $2000. We began this building about five weeks ago. We will begin putting the metal shingles on today, and expect to preach in this building on the third Sunday in November, the last Sunday before the annual conference to be held at Orangeburg. We had a rally for the church on last third Sunday and raised in cash $166.13. This charge has three churches. This one pays pastor $300 salary. I want some one of the South Carolina boys to prepare a good sermon to preach to this worthy congregation after the adjournment of the annual conference, but be sure to prepare a place equally as good for your humble servant.—Y. Goodlet.

ILLINOIS.

Robert Watchorn, formerly Commissioner of Immigration, than whom no one is better informed, describes in an article he has written for The Youth's Companion the picturesque and sometimes romantic features of work at Ellis Island, in New York harbor, where the neyly arrived immigrants are received and helped on toward their destinations. Every day in the year (Sundays and holidays included) enough of them arrive to make a third-class post-office town, and during 1906 the numbers were equal to the population of four cities of the size of Detroit.

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Dr. Belloc recommended it strongly in gastralgia, as it abates the pain, nausea and vomiting from the functionally diseased stomach; while as a remedy for obstinate constipation, Dr. Daniel speaks of it in the highest terms. It has the advantage over other laxatives of acting mildly, though efficiently, instead of drastically, or harmfully.

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Texas West.—*J. O. Williams*, Lucy Johnson, Prine Nellum, *S. A. Pryor*, E. J. Buckley, B. I. Hinson, *Malinda McDaniel*, Henry King, Caroline, Davis, *E. Henderson*, Wm. Johnson, Jennie Childs, *F. Parker*, H. T. Tillory, Lewis Walton, W. L. Dairs, M. L. Moore, Robt. Wade, *W. L. Duncan*, T. J. Johnson, *E. H. Holden*, Anna Rogers, *L. E. Bragg, Mrs. L. M. Deslandes*, R. H. Watson.

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Crescent City Notes

To the President, Officers and Members of the Ladies Unity Hope Association, whose annual sermon was preached in First Street Church Sunday night by the pastor, the Rev. C. W. Reeves, the trustees of said church are desirious of expressing their thanks for the liberal donation of $32.78

Gleanings from the Field

SOUTH CAROLINA

Williamston.—We closed a glorious meeting at New Golden Grove church last Wednesday night. The fifth Sunday was a big day. The SOUTHWESTERN was well represented by Brother Alex Williams, of Moore Chapel, and a good list of subscribers was obtained. Bro. Williams is the right man for the place. Our collection for the day amounted to $49.86.—J. C. Burch.

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TEXAS

Shiro.—Members and friends of Matthew Chapel had a grand church rally on the 5th Sunday in October. The Rev. Mr. Reed of Palestine District was with us and preached two noble sermons, much to the benefit of all. We raised in rally $24. Bro. Reed's visit was welcomed by us and we hope that he will come again.

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Southwestern Christian Advocate

ROBERT E. JONES, Editor
EATON & MAINS, Publishers

NEW ORLEANS DECEMBER 2, 1909

Vol 43 No. 47 (N.S.) No. 48

THE APPEAL OF THE GENERAL COMMITTEE OF HOME MISSIONS AND CHURCH EXTENSION TO THE MEMBERS AND FRIENDS OF THE METHODIST EPISCOPAL CHURCH

AMERICA FOR CHRIST!

This is the prayer of every Christian. It should be the aim of every Patriot.

The institutions of our land representing the purposes of those who laid the foundations of government, and of those who have given themselves for its preservation, are endangered by the development of conditions and the propagation of sentiments, hostile at once to public virtue and the Christian faith.

While, under our order, there can never be the union of Church and State, there must never be the divorce of Patriotism and Religion. It needs only a hasty survey of the field to note the conflict of the new types with the old; the new standards with the old standards.

The battle for morality cannot be won if the battle for Christian faith be lost. Christianity, if not aggressive, is doomed. Christianity, if aggressive and wise in its utilization of resource, human and divine, must be triumphant.

The Problem of the City, of the Foreigner, of the depressed native-born is one which will not wait long for solution. We recognize the peril which the day presents. We must recognize likewise the opportunity.

Christianity fearful, apologetic or indifferent cannot meet the demands which the day makes on us. Christianity aggressive, reliant, optimistic must hasten to the field.

Such is the call, and Methodism must answer.

But, "America for Christ" is the most important step in the realization of another program—"The World for Christ."

If history is with men generally and justly the foundation of prophecy, it is safe to declare that the redemption of the other Continents can never be secured without the redemption of America.

The consecration of our wealth and life are factors absolutely demanded for the uplifting of the race.

America must have its compelling visions of the cross if it shall be prepared for such consecration.

In so far as Methodism recognizes and responds to obligation it must do so through the Board of Home Missions and Church Extension which, for the coming year, makes its Appeal for A MILLION AND A HALF DOLLARS AS THE MINIMUM.

No system of averages can determine individual responsibility in such a case. Averages may do for material things, but where love and faith must work together, every one who is constrained by the love of the highest, must be constrained to service at its best.

More than once the effort has been made to place the aggregate expenditure in the Homeland against the aggregate expenditure for Missions in the Foreign Field, with the conclusion that already Christianity is in some fairly approximate measure meeting its obligation at home. But such a statement is a mere play with terms.

"Home Missions" does not mean the spiritual care of ourselves and of our children in elegant or even comfortable houses of worship; it means ministry to the destitute, to the neglected. It means mothering the unmothered; fathering the unfathered. It means battling with the tides and tempests of sin. It means watching at the gates. It means laying siege to human hearts persistently, untiringly. It means the interpretation of faith in acts intelligible to human thought, even despite the differences of language and custom. It means that streams of influence and power, too long restrained within accustomed banks, be turned upon arid deserts, hot, blistering, unpromising, that these deserts shall become as watered gardens.

The Cities call to us. New England cries. The South has its own needs. The great West, great in its problems, as in its possibilities, makes its appeal. Methodism must make its answer; must make it quickly, gathering men to Christ and for Christ, and as it gathers them, must make for them Church homes, for only so can the blessed results of Evangelistic effort be conserved.

So, in the name of the Board, or better still, in the name of the Church and in the name of the Christ, the General Committee makes its appeal. What shall be the answer? May it be such as shall evidence conviction of the need; shall meet the opportunity of the hour and honor Him who has purchased us by the sacrifice of Himself.

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Wilkes-Barre, Penn., Nov. 9, 1909

Liberia--A Study--VII

By the Rev. Alexander P. Camphor D. D., President Central Alabama College, Mason City, Birmingham, Alabama

III—The Beginning and Growth of National Life

LIBERIA A NATION

Forced to an important issue with England, Liberia became a nation. This step, as has been told, was sanctioned by the American Colonization Society in January, 1846. The Liberian people formally ratified this action in October of the same year. In May, 1847 the Marylanders caught the fever of independence and the inhabitants thereof declared their intention of becoming indepndent simultaneously with Liberia and on July 26th, at the convention of Liberians a Declaration of Independence was drawn up and signed. A constitution was likewise adopted. Chief Justice Samuel Benedict presided at the convention; Jacob W. Prout was secretary and the countries were represented as follows: Mesurado County, H. Teage, Elijah Johnson, J. N. Lewis, Beverly Wilson and J. B. Gripon; Grand Bassa, John Day, Amos Herring, A. W. Gardner and Ephraim Titler; Sinoe, R. E. Murray.

The Declaration of Independence on inspection proved to be a dignified document, filled with lofty ideas and breathing a manly spirit of self-confidence. It is simple in its construction and very concise, the preamble being very short. It deals in sufficient detail with the causes and events which led the Liberians to strike out for themselves giving the reasons that led them to leave the United States for the shores of their ancestral land. A tribute is paid fittingly paid to the American Colonization Society. The growth of the country is outlined as is the spread of its commerce, its public school system, and its religious work.

Concluding, the document says:

"Among the strongest motives to leave our native land—to abandon forever the scenes of our childhood and to sever the most endeared connections—was the desire for a retreat where, free from the agitations of fear and molestation, we could approach in worship the God of our fathers. Thus far our highest hopes have been realized.

"Therefore, in the name of humanity, and virtue, and religion, in the name of the great God, our common Creator, we appeal to the nations of Christendom and earnestly and respectfully ask of them they will regard us with the sympathy and friendly consideration to which the pecularities of our condition entitles us and to extend to us that comity which marks the friendly intercourse of civilized and independent communities."

THE CONSTITUTION

The constitution is even more concise and makes interesting reading to the student of political economy in these days of great questions. Boiled down, the sections provide—that all men are born free and equal and are subject to rights as such; all power is inherent in the people; all men have a natural and inalienable right to worship God as they see fit; slavery is prohibited in any form; the right of the people to assemble and talk over their affairs at any time; redress for any injured person, the usual protection and provision for persons accused of crime, trial by jury; no excessive bail or unusual punishment; no law impairing the obligation of contracts, all elections by ballot, every male citizen twenty-one years old possessing real estate, to have the right of suffrage; the right to bear arms for common defense but no standing army; private property taken by the government to be paid for; full and complete liberty of the press; no subsidy, charge, impost, or duties to be established without the consent of the people or their representative in the legislature; suits may be brought against the republic; the right of the people in the event of public officials becoming oppressive or being unwise unsatisfactory, to cause them to return to private life; all offenses except capital offenses are bailable and habeas corpus may not be suspended for a period of more than twelve months.

Continuing, the constitution maps out a line of legislative organization and procedure very similar to that in vogue in the United States. Vacancies are filled by a new election. It is mandatory upon the legislature to take a census of the country every ten years; a majority of each house of the legislature constitutes a quorum, but a smaller number may meet and compel the attendance of the absentees. In the event of the President failing to return a bill to the legislature with either his signature or his reason for not signing appended thereto, it shall be considered that he has signed the bill. Then follow the section defining the powers of the various officers of the government.

The judicial department is vested in a Supreme Court and such other courts as the legislature may from time to time designate.

In the general provisions of the constitution it is provided that all votes for President shall be counted and declared by the House of Representatives and if no person shall have a majority of votes the representatives and senators in joint ballot shall elect a president from the three candidates receiving the highest number of votes. None but persons of color are admitted to citizenship under the provisions of the constitution. Private purchases of land from the aborigines are counted null and void.

One or two of the provisions of this constitution are interesting in this day (1909) of civic reform. For instance: it is set forth in Section 5, that the people have at all times the right to "instruct" their representatives while the principle of "The Recall" is embodied in Section 19 which reads:

"In order to prevent those who are invested with authority from becoming oppressors, the people have a right at such periods and in such manners as they shall establish by their frame of government, to cause their public officers to return to private life and fill up vacancies by regular elections and appointments." The constitution may be altered at any time by two-thirds of both branches of the legislature subject to the approval of two-thirds of the electors at the next election.

FLAG

A flag was adopted somewhat similar to the American flag, the only difference being that there is but a single star in a blue field. The stripes represent the signers of the constitution. On August 24, 1847, the Liberian flag was hoisted over the new country while a British man-of-war in the harbor of Monrovia fired a national salute in token that Great Britain recognized the sovereignty of the new state. Joseph Jenkins Roberts, was elected first President of the Republic on the first Tuesday in October, 1847, being inaugurated January 3, following, and the new ship of state was launched.

THE NEW NATION RECOGNIZED

While Britain had been looked upon as in a measure, a hostile nation she developed a cordiality and spirit of friendliness that was in marked contrast to the extraordinary attitude shown by the United States in which country the new nation had its inception. It was not until 1862 that the United States acknowledged the new nation, the reason advanced for the delay being that it would be necessary to receive a Negro as the Ambassador at Washington. Meanwhile Liberia has been recognized by Portugal, Austria, Denmark, Holland, France, Belgium, Norway, Sweden, Brazil, Haiti and many other powers including the powers of western and central Europe.

TREATY WITH ENGLAND

A treaty covering the diplomatic and commercial relations between Great Britain and Liberia was formally ratified by the Liberian Legislature early in 1849. The English finally acknowledged the right of the Liberians to levy duties and in return, the British were permitted to reside where they choose within the limits of the new land. They were debarred from prosecuting searches for slaves in certain ports without permission of the Liberian authorities.

President Roberts early visited England, France, Belgium, Holland, and Prussia. He received cordial invitations in each country and on his return to England was tendered a banquet at the close of which Lord Ashley pledged Roberts $10,000 to purchase lands from native chiefs in the interior so that slavery could be stamped out. The lands were purchased, but by a strange circumstance, the British government by no warrant whatever, deprived Liberia of those lands which lay between Sherbro Island and Cape Mount, adding them to her Sierra Leone possessions and paying Liberia scarcely anything in return.

However, on the whole, the English treated Roberts very well. He was returned to his own country on a British warship with the "God Speed" of Queen Victoria. The admiralty also gave him two vessels—one a transport and the other a revenue cutter fitted with four guns.

ANNEXATION OF MARYLAND

The union was made complete in 1857—when Maryland asked permission to become a part of the Liberian Republic and was formally ceded to that country. The Marylanders drew up their constitution at Harper the same year that the Liberian constitution was framed but continued under their own governor. When the annexation was consummated Maryland was allowed to send three members to the House of Representatives and two to the Senate. Coincident with this, Sinoe was allowed three in the lower and two in the upper house.

President Roberts guided the destinies of the country from 1847 to 1856. Liberia's real industrial awakening was co-incident with the beginning of his second term in 1850. The Germans were the first to come to the country for the purpose of carrying on trade. They established two houses, and the first consul to Monrovia came from England the following year.

(*To be Continued.*)

Proclaiming the Truth About the Liquor Curse

The Hon. J. Frank Hanly, Ex-Governor of Indiana, at the dedication of the printing plant of the Anti-Saloon League of America:

From these walls the truth concerning this mighty conflict against intoxicants shall be sent forth to make men free. These giant presses, many-tongued and vibrant, shall declare it. The wickedness of the traffic shall be laid bare. Its economic waste shall be made clear. Its wrongs to womanhood and its injustice to childhood shall be exposed—exposed until the people shall see it with the blood upon its knotted hands.

Let them speak the truth, aye, let them speak it—speak it—

Until the poverty the traffic creates shall cease to be;

Until the pauperism it produces shall disappear;

Until the crime it impels shall be no longer laid upon the souls of men;

Until the insanity it begets shall cloud their intellects no more.

Let them speak it—

Until murder shall stop its riot and arson its carnival;

Until jails and prisons shall be emptied of its victims;

Until almshouses and hospitals shall be no longer needed to house the defective it creates;

Let them speak it—

Until the race shall stand free of its curse;

Until fathers shall cease to neglect their offsprings;

Until mothers need fear no more for the children they bear;

Until childhood shall be robbed no longer of its birthright—the right to a few, happy, cloudless years, to a well-regulated home, to wholesome food, to a moral environment, to educational advantages, to parental care, affection and direction, to a fair chance to develop physical strength, mental power and moral stamina, to a square deal from every man and woman beneath the flag.

Let them speak it—

Until a venal press shall be shamed into speech;

Until the public conscience shall cry out;

Until the nation shall hear, and hearing be convinced;

Until politicians of every party shall hear and fear;

Until halting statesmen shall be stirred into action.

Let them speak it—

Until this corruptor of boys, this ravisher of girls, this despoiler of homes, shall stand condemned, with sentence of death pronounced upon it.

Aye, let them speak it—speak it—

Until this Republic shall become a saloonless land, this flag a stainless flag!

THE CHRISTIAN LIFE

A Prayer

Higher, purer,
Deeper, surer,
Be my thoughts, O Christ, of Thee!
Break the narrow bonds that limit
All my earth-born, sin-bound spirit
To the breadth of Thy divine!
Not my thought, but Thy creation,
Be the image, purely Thine;
Deep, within my spirit's shrine
Make the secret revelation;
Reproduce Thy life in mine.

Truer, clearer,
Lovelier, dearer,
Be my thoughts, O Christ, of Thee!
Not my earthly, crude conception,
But the holy, true reception
Of Thy Spirit's teaching high!
May He heighten, clear, enlighten,
Every thought intensify!
So Thy lovely image brighten,
Till I Thee transfigured see!
O, reveal Thy life in me!

—*Mrs. Merrill E. Gates.*

What Is Idolatry?

By T. H. Darlow, A. M.

Little children, keep yourselves from Idols.—1 John v. 21.

1. Why did the prophets of Israel denounce image-worship with such passionate fervour? One main reason was ethical rather than theological. They denounced it, because they loved righteousness and hated iniquity—most of all, iniquity under the garb and sanction of religion. Among the old Canaanites, as indeed among many ancient nations, idolatry became, in common practice, a sacrament of immorality. The popular image-worship was bound up inextricably with foul and cruel rites too base to be described. Indeed, this fact helps to explain the fascination which idolatry had for the ancient Hebrews; it not only tolerated their besetting sins, but it consecrated some of their favorite vices and treated these vices as virtues.

2. Why is image-worship wrong for Christians? Why may we not, for example, use some outward symbol, like a crucifix, to kindle and concentrate our feelings of devotion? How can we approach the invisible and ineffable God, except by the aid of symbols? Are not mental pictures and words about God really symbols, no less than paintings and statues? The answer is that, for the vast majority of unspiritual people, any material symbol of God is fatally apt to degrade into a fetish, and fetish-worship poisons the soul. It is not easy for us, as Ruskin confesses, to enter into the feelings of our fellow Christians, who have been taught from childhood to venerate some visible likeness of Christ, or some memento of His saints. But Christian history and experience prove that these outward emblems are perilous and forbidden things to use, even though we cannot precisely say when their use merely helps to make religious ideas more real and vivid, and when such a use passes, subtly and unawares, into actual idolatry—as soon as the worshipper who venerates some symbol begins insensibly to attribute power and virute to the material symbol itself.

3. To most of us a literal idol is nothing better or worse than a curiosity in a museum, which we feel not the slightest temptation to adore. Yet the New Testament teaches us that the true force and weight of the sin of idolatry lies in violating, not the second commandment, but the first. Anything may become an idol to you, which you exalt into the place of the Most High. A false god is anything that stands to you in the true God's stead. And idolatry, in its essence, means to become the slave of any images, or thoughts, or desires, or possessions, which usurp the place which belongs to the Father of your spirit. "Covetousness is idolatry . . . ye know that no covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and God."

4. There is only one living God; but there can be multitudinous idols, of all shapes and materials. From an intellectual point of view, idolatry originates in the mistake of missing your end in the means you take to reach it—the mistake of stopping short and embracing those means as if they were an end in themselves. Thus, the image which was originally meant to suggest a Divinity, comes to be treated as though its own substance were something Divine. The same mistake is exemplified in our popular modern "idols of the market-place," and "idols of the cave." Then, for instance, a partizan will make an idol of his political party, so that the instrument for doing good is exalted into the place of the good it was meant to accomplish. The rich fool in the parable worshipped the abundance of the things which he possessed, and set them in the stead of the vital things which concerned the life of his soul. Perhaps secularity, rather than mere animalism, is the shrine which attracts most devotees in England today. We bow down to material prosperity without asking at what price it has been achieved. We worship the golden goddess of success.

5. Men can fashion an idol out of very noble materials, which shall be an idol still. The Christian Church itself becomes an idol, when ecclesiastics exalt their organization, or sectarians magnify their society, so as to obscure Him for whose sake all schools and sects alike exist. The Bible itself has been misused until the Book has stood between its readers and its Author. Sermons and sacraments can become a snare to distract and detain us from the Divine realty which they are meant to proclaim. The very litanies of confession and petition may turn into a veil between our souls and the Mercy-seat. Our service of Christ may become an idol to us, if we identify it with our personal ideas and private ambitions—if we are not content for it to fail utterly, so long as God's kingdom may come the faster by our failure.

6. "My little children, guard yourselves from idols." Often, we manufacture them for ourselves; well for us if we learn to destroy them for ourselves, that God may not be driven to break them to our faces because we refuse. There is a promise of the Old Testament often quoted at missionary meetings and inscribed on missionary boxes: *The idols He shall utterly abolish.* No promise is more full of His judgment as well as His mercy. It is a terrible thing to feel His fiery finger laid upon our idols, and to watch them shrivel and crumble under His touch. It is terrible to learn through agony and loss and loneliness the spiritual meaning of that word spoken from Sinai: *Thou shalt have none other gods before Me.*—In "The Upward Calling."

To-Morrow for To-Morrow

Would it not be better to leave tomorrow with God? That is what is troubling men; tomorrow's temptations, tomorrow's difficulties, tomorrow's burdens, tomorrow's duties. Martin Luther, in his autobiography, says: "I have one preacher that I love better than any other upon earth; it is my little tame robin, which preaches to me daily. I put his crumbs upon my window-sill, especially at night. He hops on to the sill when he wants his supply, and takes as much as he desires to satisfy his need. From thence he always hops on to a little tree close by, and lifts up his voice to God and sings his carol of praise and gratitude, tucks his little head under his wing and goes fast asleep, and leaves tomorrow to look after itself. He is the best preacher that I have on earth."—H. W. Webb-Peploe.

Contentment

Nothing is lovelier in life than the spirit of contentment. Fretting mars the beauty of many a face. Discontent spoils all one's world. Out of whatever window he looks the discontented person sees something that is not pleasing. If there be a contented mind there is only good seen everywhere. The happiest homes in the world are not those in which the the finest carpets, the costliest pictures, the most luxurious furniture, but those in which glad, happy hearts dwell. A mind at rest glorifies the plainest surroundings and even the hardest conditions. St. Paul was in a prison when he wrote: "I have learned, in whatsoever state I am, therein to be content." The secret was in himself.

Slapped While at Prayer

"For years when I have bowed down in private prayer a certain incident in my life has been slapping me in the face." The speaker was a man above eighty years of age. He was a man of wealth. He had given thousands to missions, and the cause of education. He was a liberal man. But there was a little sand on the journal. A slight friction, some cloud and fog and he spoke as indicated above and proceeded to relate the story more fully. "Years ago I bought some hay of a neighbor. It was weighed and I gave the man the totals. Before the account was settled he died. I went to the administrator and asked him if he had any account against me, and he found nothing, and I gave the claim no further attention. The matter has put a shadow on my life for years and has hindered and impeded my spiritual progress. Tomorrow morning first thing I am going to the widow and settle that account in full." Best of all he did it. He simply made a full, open confession of the matter, paid the account, took a receipt in full, and the token for good was manifest to everybody. A new light broke over his face. A new liberty was noticed in his bearing. His testimony rang clearer. His joy seemed to exceed a little. Before his joy fell short of being full. Now the Comforter abided in him and his joy was full. Reader, is any little triflling thing "slapping you in the face when you are at prayer?" Do you fail in prayer and know why? Are you trying to pray 'round a skeleton in the closet of your spiritual life? If the incident related here in any way covers your case, I urge you to take the remedy this man tried. It will result in a sure cure. The pay will be immediate and big. Fidelity has instant reward in the spiritual life. "No good thing will He withhold from them that walk uprightly."—Rev. Charles B. Allen.

Taking Disappointment

It is a great thing to meet misfortune victoriously, coming out of it with life unhurt, with new strength and courage for another effort. A distinguished jurist lost an important case in the courts. He showed no feeling of discouragement, however, and a friend asked him how he could take his disappointment so calmly. "When it is over," said the great lawyer, "I have no more to do with it. If I kept thinking of my defeats, I feel that I should go mad. But I will not brood over them. When one case is done, I drop it, whatever the result may be, and go on to the next."

It is a fine thing to see a boy, when his competitor has won the game, reach out his hand to him in manly congratulation. He has lost the game, but he has won in nobility. The only real defeat is when a man shows an unmanly spirit and yields to depression after losing in business, or pouts and sulks and acts like a baby when he has failed to get the prize he wanted.—Rev. J. R. Miller.

The Lilies

N. A. M. BOE.

The river went complaining
Because a stagnant place
Sent out its poison vapor,
All beauty to deface.

An angel crossed the river,
One moonlight night of old,
He dropped his shining mantle,
He left a heart of gold.

The fairies cut the mantle
And spread it on the flood,
A hundred cups of perfume
Send incense unto God.

Zion's

PAUL'S LAST WORDS

(2 Tim. 4: 1-8, 16-18.)

International Sunday School Lesson for December 12, 1909

GOLDEN TEXT: "For me to live is Christ, and to die is gain." (Phil. 1:21.)

TIME: A. D. 66 or 67.

PLACE: In prison at Rome.

DAILY HOME READINGS

M. 2 Tim. 4:1-18;—Tu. 2 Tim. 2:1-13;—W. Duet. 31:1-13;—Th. Josh. 23:1-14;—F. Jude 17-25;—S. Phil. 3:13-21;—Su. Rev. 7:9-17.

BY THE REV. E. B. BURROUGHS, A.M., D.D.

That the strongest sometimes become weak, the bravest sometimes discouraged, no one will attempt to deny. It was so with David when he cried out, "O that I had the wings of a dove, then would I fly away and be at rest." The same was true of the Great Apostle. There were times when he was "in a strait betwixt two," when what to choose he "wot not." His sufferings were many and his prosecutions severe. To depart and be with Christ would be to leave all such behind. And yet he was not too anxious to go far, regardless of the hardships through which he had passed, there were still great attractions in this life for him. He looked upon life as an opportunity for exalting and setting forth the Christ, and this he was anxious to do by precept and example. He knew that the best use of life is to employ it in working for God, that work done for Him will remain when the worker is forgotten. He was also anxious to help others for says he, "to abide in the flesh is more needful for you." Thus while death would bring to him great gain in that he would be freed from temptation, from his enemies, from suffering, and from a sinful body he was willing to forego that gain that Christ might be glorified in him. The same spirit should characterize Christians in this our day and time. Whether life be more or less desirable we should be willing to continue therein if, by so doing, the beauty and power of Christianity may be demonstrated and the coming of the day be postponed when the knowledge of this world shall have become the kingdom of our Lord and of His Christ.

Paul was a prisoner at Rome when he wrote his epistle to Timothy. Among his many younger friends Timothy was the best loved. Many were the terms of fond endearment by which he addressed him such as "My dearly beloved son," and "My true child in the faith." Loving him thus dearly it is no wonder that he should be the one upon whom he desired his mantle to fall. And as he was to take up the work of His "Father in the gospel" it was but right that Paul should exhort him to be and to do as he had himself been and done.

LIGHT ON THE TEXT

1. *I charge thee in the sight of God.* The word of itself does not mean to sever, but only as connected with " in the presence of God." *Who shall judge the living and the dead?* God is the judge of all. Heb. 12:23; Acts 10:42.

2. *Preach the Word.* The message of Christ. *In season, out of season.* Seize and make good use of every opportunity; when there are no opportunities make one. *Reprove.* Refute. *Rebuke.* Blame.

3. *The time will come.* "Grievous seasons will ensue." *When they will not induce.* Will not welcome the preaching of the gospel. *Sound doctrine.* The margin has it, "helpful teaching." *Having itching ears.* Desirous of hearing something new. *Teachers after their own lusts.* Those who will comply with their demands.

4. *Will turn away their ears from the truth.* Will give no heed to good advice. *Turn aside unto fables.* "Fanciful doctrines and expositions of Scripture."

5. *Be thou sober in all things.* Be wakeful and watchful along these lines. *Suffer hardships.* See Chap. 2:3. As I have endured afflictions for the gospel so must you.

6. *Being offered.* Referring to his approaching martyrdom. *The time of my departure is come.* My departure from this world must now take place.

7. *I have fought the good fight...* "Have contested earnestly in the good contest." *I have finished the course.* Like a runner in the games. *I have kept the faith.* Have kept the rules of life's conduct and have trusted in God.

8. *Henceforth.* "The best is yet to be, the last of life, for which the first was made."—(Browning.) *The crown of righteousness.* The just recompence of reward for services faithfully rendered. *The righteous judge.* The impartial umpire. *That day.* The day of judgment.

16. *My first defence.* The time of his first appearance in the emporer's court. *None took my part.* Acted as counsel for me. *All forsook me.* Like his Lord and Master he was left alone.

17. *But the Lord stood by me.* In sharp contrast with those who fled. God never forsakes those who put their trust in Him. *Strengthened me.* Gave me strength to hold out. *That through me the message might be fully proclaimed.* It had been his desire to preach the gospel at Rome, and now that it was his privilege to do so he did not hesitate to make known the truth as it is in Christ Jesus the Lord. *I was delivered out of the mouth of the lion.* The lion was in all probability Nero. The expression is a quotation from Psalm 22:21.

Charleston, South Carolina.

BRAGGING AND PRAYING

The Epworth League Devotional Meeting Topic for December 12, 1909

(Luke 18:9-14)

BY EDGAR L. VINCENT

The Theme and the Scripture

Luke 18. 9-14. This is one of the gems which Luke, of all the gospel writers, has saved for us. How thankful we are that it did not escape the notice of this careful writer! And yet, while we see the beauties of the parable, we are not quite ready to admit that it may have an application to our own lives. We are so apt to think that we are right—right in our thinking, right in our actions, right, even, in our prayers, and not that everyone else may be right. Stop now and ask, "Do I not need to question myself as to the manner of my praying?" Very much depends on our attitude toward God when we are on our knees before Him. Wasted may be all we say. Wasted, the golden opportunities He has placed within our reach. Wasted, the power the Spirit would bestow upon us, all because of a wrong relation to the Father. The subject of prayer was much on the heart of Jesus while He was here on earth. He spoke of it many times when with His disciples. Often He was before the Father Himself in prayer. Over and over again we read that He went out all alone to be with God, sometimes spending the whole night in prayer (Mark 1. 35; 6. 46; Luke 5: 16; 9. 18; 22. 41). From this it is evident that He felt that prayer is one of the most important exercises to which the sincere heart can possibly give itself.

Feeling, somehow, that Jesus was strengthened for His work by these frequent hours of devotion, knowing that the disciples of John had been taught to pray, and sure that their own hearts needed some better way of communion with the Highest if they were to be girded with power to carry on their own life-work, the disciples sought definite instruction in this vital matter from the Saviour (Luke 11.1). They could not have gone to one more capable of imparting to them the secret of effective, availing prayer. He who had himself learned the meaning of prayer in all its sweetness, beauty, and simplicity at the very feet of the Father Himself knew how His followers might best attain to its perfection. Responding to these longings on the part of His disciples, Jesus many times talked with them about prayer. The whole round of prayer was covered by Him in the course of these heart-to-heart conversations together.

The present parable was uttered as a warning against selftrust, and was spoken not only to the disciples but to "certain which trusted in themselves that they were righteous, and set all others at naught." For this reason we may be sure that it was intended for a rebuke that was much needed by the proud Pharisees, who must have been at the moment pressing close upon Him. Whether or not this lesson was learned by them we are not told. That it must have made a deep impression upon the disciples themselves we may well believe.

The Meaning of the Theme.—Trusting in self is fatal to acceptance with God. It is plain from the last verse of the lesson text that the Pharisee was not "justified." He missed of the blessing because he did not realize that he needed anything; he was so independent that he could do for himself all that needed doing! What did he know of the exaltation of humanity? It was to him only an empty word. But let us be careful while we think of this sadly mistaken man that we are ourselves free from the sin which Jesus condemns so forcibly. It is a great thing to trust the mercy of God wholly. Day and night we need to live very near to him if we would escape the imputation of self-righteousness. Think what it would mean at the last to miss of being justified, or, in simpler language, of being accounted just.

True prayer is self-forgetful. The Pharisee "prayed with himself." Stop a moment and look at him as he stands before us at this moment. Hear him as he says: "It is the hour now when I pray. The shadow on the dial has reached the mark for this service. I am here in the temple where prayer is wont to be made. Let all the world listen to me now as I thank God that I am not like these other men standing here! I am not like you, an extortioner, unjust, an adulterer. That poor, wretched publican over yonder is far beneath my notice. I mention him only to show the contrast between myself and other men. I have no needs outside myself. O, how glad I am that this is so! I live up to all the laws. I give so liberally! I am righteous above all men! I—I—I—!" O, the emptiness of such a prayer! It rings like a broken pitcher! It stops on the lips of the man who utters it. It brings nothing back, because it merits nothing. Like a sweet-smelling savor rises the prayer of the man who stands "afar off." His head is bowed down, but his heart is up among the stars! His thoughts are away yonder with the Eternal! He has forgotten the world. Truly his door is now shut! At the very throne he is bending, and can such a prayer come back unanswered?

Afar off here means very near by. From heaven his dwelling place, God stoops to listen to that piteous cry, "God, be merciful to me a sinner!" Out of his humility he is lifted to a place of honor. Justified. What a grand word! Held to be right in the sight of God! Exalted far above everything that ever can be gained by mere obedience of laws and the giving of alms! Through the overwhelming sense of self-accusation, humility, and need, coupled with his abiding trust in the power of God and the willingness of God to pardon, this poor sinner reaches the peace for which his soul longs. The picture is glorious beyond compare.—From "Notes on the Epworth League Devotional Meeting Topics."

The Master's Presence

It was a bright October day, and a man was riding on horseback through a bit of timber land in one of the cotton States of the South. All at once he came across a bit of a clearing in the trees, and in the clearing an old cabin almost fallen to pieces, and in the doorway of the cabin an old negress standing. Her back was bent nearly double with the years of hard work, her face dried up, and her hair white. But her eyes were as bright as two stars out of the dark blue.

And the man called out cheerily, "Good morning, auntie, living here all alone?"

The old woman looked up, with her eyes brighter yet with the thought in her heart, as she replied: "Jes me'n Jesus, massa." But he said a hush same over the whole place, there seemed a halo about the old cabin.

How poor and limited and mean her world had looked to him as he rode. But how quickly everything had changed as he saw it through her seeing of it. Her world was changed and beautiful in the loneliness of the woods, by reason of her Master's presence.—S. D. Gordon.

East Tennessee Conference Appointments

(These appointments are all in Tennessee except as otherwise indicated.)

BRISTOL DISTRICT.

I. R. Hill, Superintendent.

Abingdon, (Va.,)—R. A. Swan; Bristol,—E. H. Forrest; Castlewood, (Va.,)—Supplied by T. H. Austin; Gate City and Big Stone Gap, (Va.,)—A. W. Randolph; Glade Springs and Meadow View, (Va.,)—G. T. Wright; Greenville—J. T. Wilson; Greenville Circuit—Supplied by G. W. Burris; Johnson City—L. Diggs; Marion, (Va.,)—G. J. Headrick; Mountain City,—J. F. Prigmore; Rural Retreat and Chilowie, (Va.,)—Supplied by Jno. H. Rogers; Shell Creek—Supplied by H. S. Dykes; Wytheville, (Va.,)—Anderson Davis.

WELCH MISSION DISTRICT.

W. T. Morley, Superintendent.

(These appointments are all in West Virginia, except those otherwise indicted.)

Berwyn—Supplied by J. W. Crider; Black Wolf and Jed—T. G. Howard; Freeman—F. D. Johnson; Matoaka and Slabfork—J. W. Johnson; North Fork and Crumpler—Supplied by B. B. Johnson; Pagston and Carey,—W. H. Brown; Pocahontas, (Va.,)—W. E. Mitchell; Princeton—W. R. Burger; Welch and Darey—J. H. Gardner;.—J. S. Hill, President Morristown Normal and Industrial College.

PULASKI DISTRICT.

J. A. Pickett, Superintendent.

(These appointments are all in Virginia except as otherwise indicated.)

Bluefield, (W. Va.,)—P. P. Brooks; Christiansburg—T. W. Russell; Draper and Ivanhoe—J. M. Watson; Dublin—W. W. Ward; Graham—W. H. Pleasants; Independence—H. G. Harrison; Pearisburg—J. G. Isbell; Pulaski—R. D. Washington; Pulaski Circuit—C. H. Hurd; Radford—G. H. Pettis; Radford Circuit—E. A. Long; Tazewell and North Tazewell—A. J. Hughes; Tiptop—G. W. Smith.

KNOXVILLE DISTRICT.

W. A. Webber, Superintendent.

Byington—F. S. Scruggs; Clinton and Coal Creek—W. R. Marburry; Harriman—OwenHypsher; Jefferson City—Samuel Delaney; Kingston and Lonsdale—B. J. Martin; Knoxville—Seney Chapel—G. T. Tipton; Vine Avenue—M. L. Sanders; Lafolette—R. M. Green; Morristown—D. T. Turner; Newport—J. W. Manning; Russelville—to be supplied; Tazewell and Tate Springs—W. E. Johnson; Warrensburg—to be supplied; White Pine—Supplied by A. Roach.

CHATTANOOGA DISTRICT.

Athens—; Chattanooga—Wiley Memorial—J. W. Tate; Grace—J. J. Hamilton; Stanley Chapel—Wm. Johnson; Cleveland—Noah M. Black; Dayton—G. W. Cain; Georgetown and Big Spring—J. M. Hogans; Hill City Circuit—P. W. Smith; Ooltewah—S. C. Priest; Ridgedale Mission—Supplied by W. M. Barrett; Rockwood—F. A. Hatcher; Soddy—Supplied by S. B. Johnson; South Chattanooga—Supplied by G. W. Harp; South Pittsburg Circuit—W. G. Hight; Tateville—R. E. Kilby.

Woman's Home Missionary Society

The Philadelphia branch of the Women's Foreign Missionary Society held its thirty-ninth annual session in Grace Church, Wilmington, Del., October 13, 14, 15. The various auxiliaries made extensive preparations for the entertainment of the delegates.

The programme was carried out to the letter. One of the most interesting addresses was made by Miss C. J .Carnahan, upon Mexico, South America, Bulgaria and Italy. In the beginning the speaker said that the King's business requires haste. She said that the general opinion is that this is the day of opportunity and if the church delays her duty at this time the hastening of Christianity in foreign nations will be delayed. She then outlined the work in these various places, first describing their manners and customs, commending the growth of the school and the results obtained by the missionaries, and closed by saying that Italy was tired of the old belief and that the souls of the Italian's are turning to God. The feature of Thursday evening services was an address by the Rev. I. T. Headland, D. D., of Peking University, China. Dr. Headlands' address was based upon the thought that the gospel of Christ is the power of God unto full salvation, and he illustrated his meaning by showing the changes which Christianity has wrought in China the past few years. So great was the enthusiasm aroused that when Dr. Headland asked for a collection of dollars the plates came back piled high with greenbacks.

The reports for the year showed an increase. Total receipts $76,206.12.

There was a comprehensive mission exhibit, showing an extensive collection of curios from foreign fields. The African exhibit which is the largest, was loaned by the open door commission in New York.

Emphasis was put upon the Africa Diamond Jubilee and the approval of the meeting was that the conference and district secretaries will seek to raise the amount apportioned to be made for a new advance in missionary work in Africa. The advance will be in celebrating of the seventy-fifth year of Methodist Episcopal missions throughout the world, and the apportionment is in accordance with the action of the general executive committee of the Women's Foreign Missionary Society, which aims to raise $50,000 or one-sixth of the $300,000 asked for by the Board of Foreign Missions of the M. E. Church. The Delaware Conference belongs to the Philadelphia branch, and the secretary desires the van's members to do their best in making our offering as early as possible.

The meeting closed on Friday morning after devotional exercises by the Rev. H. T. Turner. Minutes read by Mrs. Amos Wakelin. Address by Miss C. J. Carnahan. Reports of special committees. Testimony, meeting in plans of work, by Mrs. A. S. Hopkins. Appropriations and consecration service, Miss C. J. Carnahan.—M. E. Jackson, Secretary of Delaware Conference.

The Woman's Home Missionary Society of Saulter's Chapel Methodist Episcopal Church, Terre Haute, Ind., is neither dead nor asleep, but alive and full of activity. It is true it remained in an inactive state for more than two years, but on the 27th day of May, 1909, it came to itself and began work again with only five members. From that number it has grown to fifteen earnest, enthusiastic workers. Since reorganization we have raised $28.39 for all purposes, at the rate of $3.00 per month. We furnish a house for Mother Saulters, the oldest member of our church; we are also engaged in raising funds for our new church building, a handsome modern gray stone structure that is in course of erection. Besides these things we give assistance to some of the helpless and needy of our church and community. The present corps of officers are: Mesdames D. A. Bethea, President; Caledonia Mitchell, Vice President; Irene Brown, Secretary; Lottie B. Clifton, Assistant Corresponding Secretary; Lilly Crone, Treasurer, and Miss Dora Odom, Corresponding Secretary. The Rev. J. L. Franklin, our pastor, has been conducting a camp meeting for the past three weeks. Much good has been done.—(Mrs.) Caledonia Mitchell.

HARVEST HOME DAY.

Asbury Methodist Episcopal Church, Gettysburg, Pa., observed Sunday, November 7th, as "Harvest Home Day." The Church was very tastefully decorated with autumn leaves and berries. Inside of the altar were arranged thirty-six kinds of vegetables and fruits from onions to grapes, and all the most prefect specimens that could be produced. In the morning the pastor, the Rev. W. W. Mayle, preached an able sermon on "The Significance of Harvest Home." In the evening a literary and musical program was rendered. The Rev. George E. Curry, District Superintendent of the Cumberland District, who was at his home undergoing medical treatment, delivered an address. Since the coming of the Rev. Mayle the church has taken on new life, and the prospect for the future is now greater than for many years. The Rev. Mr. Mayle is not only an active worker, but a Christian gentleman of the highest type, who in the short time he has been here, has won the respect and confidence of everyone. The church is also greatly helped by the earnest work of Mrs. Mayle, who is a true missionary. The Rev. Mayle is in the right sphere as an instructor of Bible Study. With such a leader no church can remain listless and be indifferent to the great responsibility that rests upon it as a unit towards the crusade for the redemption of the world.—Mary B. B. Curry.

NEW ORLEANS UNIVERSITY NOTES.

Wednesday night a Thanksgiving social was held in the parlor.

* * * *

Gilbert Academy takes on new life. Its enrollment is the largest in years.

* * * *

The new chapel, now completed, is one of the neatest and largest auditoriums in the city.

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On Friday morning Dr. Agnew, Dean of Theology in Grant University, delivered a very able address to the student body of the University.

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The recent hurricane damaged the property of the University some $2,000, but through the prompt aid of the Freedmen's Aid Society and interested friends in the North, the thorough repair of the damage is nearing completion.

* * * *

The girls' Industrial work in New Orleans, fostered by the Woman's Home Missionary Society, is in better shape than ever. The early promised new home cheers the workers. New Orleans University comprises the Collegiate and Academic work on Saint Charles Avenue, Flint Medical College, Canal Street, and Gilbert Academy at Baldwin.

* * * *

Wednesday at 3:30 p. m., the monthly musical recital was given and very largely attended. These recitals reflect much credit upon the piano and organ instructors as well as the pupils. Professor Carrere, ever popular in his art, confines himself to instruction in the violin; while Professor Humphrey takes the band instruments. The band addresses itself to the work with enthusiasm.

* * * *

The enrollment of the University is very large and substantial. The college and all higher work is having a record year in strength and numbers. The new professors have very promptly adjusted themselves to new surroundings. Their ability in their departments and hearty interest in the student life render them very popular. The older members of the faculty grow in influence and usefulness with the years.

* * * *

Flint Medical College is in an unusually excellent condition. The new dean, Dr. Fuller, is a perfect fit. His high professional standing and positive practical Christian character qualify him in a marked degree for his responsible tasks. The faculty of Flint has been enlarged and strengthened and its equipment much increased. Besides the large number of picked Southern men, there are five Northern professors on the staff.

* * * *

Thanksgiving week was a full one. On Tuesday and Wednesday were held the mid-term examinations. Wednesday at 11:30 a. m. the Thanksgiving services were held in the chapel. These consisted the reading of the Proclamation by Professor Lombach, Scriptures by Professor Morrison; prayer by Professor Gauthier and an address on "New [illegible] and Thanksgiving" by Professor Baird. The [illegible] singing of the student body was, as usual, [illegible]

Personal and General

We are glad to present to our readers the likeness of Little Odessa Wesson, daughter of Mr. and Mrs. S. A. Wesson of St. Paul Church, Clow District, under the pastorate of the Rev. H. Bright. She was a dele-



LITTLE ODESSA WESSON.

gate from the Junior League to the Sunday School and Epworth League Convention held recently at Piney Grove Church, Paraloma. Arkansas. Odessa is a very bright little girl and acted well her part in the Junior League Work. Her production "The Junior League as Feeder" during the session made quite an impression on the entire convention. On motion of the Rev. C. W. Sampson a collection was taken and her composition and cut ordered sent to this paper with the request that the same be published. The collection of $2.10 was turned over to the Junior League Superintendent.

For the encouragement of such earnest little leaguers we reproduce herewith Odessa's subject in full:

"THE JUNIOR LEAGUE AS A FEEDER"

"The Junior League is a feeder of Epworth League, Sunday School and the Church, in its truest sense. Therefore the Junior League should occupy the most desirable place in the hearts and minds of our great Church leaders. They should manifest more interest in this department. It should be a most sure and steadfast one. There should not be in it a single piece of material that is not fit for the building of the great Church. We, as little children have a great responsibility resting upon us. Yet our leaders have a greater one, because they are to train us to be loyal Christian leaders. Leaders that will he both strong and courageous. We as little people should act well our part. We should do all in our power to discharge whatever duty may devolve upon us, because the future Church will be ours only, and if it is made better than the Church of today, it will be only through our efforts. We should never grow discouraged, for our heavenly Father has promised to strengthen us, and since we have this blessed assurance, we as Junior Leaguers should strive to produce the kind of food that will be both strong and wholesome. And if we do our very best we will some day in the realms of the future reap a glorious reward.

The Rev. A. M. H. Evans, pastor, and his people at Boxly, Georgia, raised $45.50 for benevolence on a recent Sunday.

Mrs. A. A. Wilson and children, Effie and Milton, are visiting her sister, Mrs. R. S. Spiller, of Long Beach, Mississippi.

The death of the Rev. E. H. Clark, of the Louisiana Conference, occurred October the twelfth, instead of the nineteenth, as reported.

Mrs. W. D. Scott, of Chicago, Ill., wishes to thank the people of Holly Springs, Mississippi for their kindness to her during her illness. She also expresses herself as being delighted with her visit to her former home.

Programs are out for the Woman's Home Missionary Society, District Missionary Convention and District Conference of the Greenwood District, to convene in the Haven's Memorial Church at Winona, Mississippi, November 30th to December 5th. The Rev. S. H. Nevils, District Superintendent.

The Rev. D. H. E. Harris, our pastor at Fayetteville, Arkansas, asks that our Bishops and General Officers visit his work, whenever passing that way, and they find it convenient to do so. Fayetteville is on the Frisco road and has a state school and other institutions. A line to the pastor informing him of the coming of any one of the General Officers mentioned will greatly encourage him and his people.

The Educational meeting held at Cotton Plant, Ark., in Octoher, was a great success. Dr. Cox, Wilson, and Prof. Sutton made lasting impressions on the minds of their numerous hearers. Several of the best citizens were present and contributed liberally, some giving as much as $10; $81 was given for Freedmen's Aid, and our other Benevolent work in the state. The Rev. G. N. Johnson is our pastor at Cotton Plant.

The Rev. W. N. G. Lipscomb, of Edwards, Miss., desires to thank the members of the Harriston Circuit and the pastor for many kindnesses shown his wife, who was ill there for more than a month in the home of her daughter. Their many gracious acts at this time was indeed evidence of their kindly regard for their ex-pastor and wife who will always hold them and their pastor in loving remembrance.

The Grand United Orded of Odd Fellows at Ocean Springs, Miss., is building a hall which promises to be a credit to the order and to the community of colored people as well. The building is to be 30x45—two-stories high with an annex 12x20 in rear of the lower story. The gentlemen who are at the head of this movement are among the leading Negro citizens of the little burg. The committee is composed of: J. H. Carter, chairman; Henry Carter, secretary; W. L. Carter, treasurer; Ed Smith, R. F. Blalock, Rogers Smith.—J. E. H.

On Sunday, November 21, at Central Methodist Episcopal Church, Jackson, Miss., a reunion of former pastors was highly enjoyed by all. Among the ministers in attendance was the Rev. A. M. Trotter, of Newton, Miss., who preached an excellent sermon at 11 o'clock a. m., to a large and appreciative congregation. At 4 o'clock p. m., Dr. Charles Stewart, of Chicago, the noted newspaper correspondent, spoke to the men, and at night the Rev. A. Handy, who was pastor of Central Church 36 years ago, and who is now 74 years old preached an interesting sermon, subject: "There remaineth therefore a rest to the People of God." The stewards collected on pastor's salary for the day $129.17. It was indeed a great day for Central Church. The Rev. J. M. Shumpert, pastor, is justly proud of the success of the day's services.

A movement looking toward the erection of a handsome brick Church building was started Monday night by the congregation of the St. James Methodist Episcopal Church, Newport News, Virginia, at a meeting of the Quarterly Conference. The Rev. S. F. B. Peace, District Superintendent of the Greensboro District, North Carolina Conference, presided at the meeting. A judicial committee was appointed to take the proper steps for the building of the new church. The congregation will be assisted in the work by the Church Extension department of the Conference, and the pastor, the ev. C. I. Withrow, says that this fact assures the buildiug of the edifice. The St. James Church has just closed a very successful revival. There are now twenty converts with fourteen accessions and more to join. This membership will double itself this year.

Chronology of Inventions

Barometers were first made by Torricelli in 1643.
Bombshells were first made in Holland in 1495.
The first almanac was printed in Hungary in 1470.
Iron pavements were first laid in London in 1817.
Buckles were first made in 1680.
Brandy was first made in France in 1310.
Roller skates were invented by Plympton in 1863.
The first American paper money was made in 1740.
Covered carriages were first used in England in 1580.
Alcohol was discovered in the thirteenth century.
Stem-winding watches were the invention of Noel in 1851.
The first iron wire was drawn at Nuremburg in 1451.
The first torpedo was made in 1777.
The first plaster cast was made by Verochio in 1470.
Advertisements first appeared in newspapers in 1652.
The first horse railroad was built in 1826.
The folding envelope was first used in 1839.
Coal was first used as an illuminant in 1826.
The velocipede was invented hy Drais in 1817.
Steel needles were first made in England in 1545.
Phonographic shorthand writing was the invention of Pitman in 1837.
Billiards were invented in France in 1471.
The first pipe organ was made hy Archimedes in 220 B. C.
The first dictionary was made by Chinese scholars in 1109 B. C.
The first pair of spectacles was made by an Italian in 1299.

"Helped to Carry Him"

A Christian man, a friend of mine, was at Croydon Hospital one night, as one of those appointed to visit it. All the porters had gone home, and it was time to shut up for the night. He was the only well person in the hospital, with the exception of the physician, when a boy came running in, saying that there was a railway accident, and someone must go round to the station with a stretcher. The doctor said to the gentleman, "Will you take one end of the stretcher, if I take the other?"

"O yes," was the cheerful reply, and so away they went with the stretcher, and they soon brought the injured man back with them. The gentleman said, "I went often to the hospital during the next week or two, because I felt so much interest in the man I had helped to carry."

When you know how to carry a man on your heart, and have felt the burden of his spiritual welfare, you will have his name engraven on your soul. —C. H. Spurgeon.

If you have ever been out at sea you have noticed that the watch is placed, not at the stern, but at the bow of the boat. He looks forward. It is his duty to announce the appearance of every object that comes within the range of his vision. The real place for conscience is at the bow, though too often we place it at the stern. It was meant to have a forward look, to anticipate the approach of danger and to avoid it. It can do but little good to shriek in hopeless sorrow at the stern after the damage has been done. Even repentence that has not a forward look is of little worth.—Dr. J. Z. Tyler.

A tree without roots, and a Christian who never prays in secret, are fitting types of each other. Prayer is the most wonderful fact in the universe. It is the highest and supremest privilege of a human being. As our view of the Almighty is enlarged by new discoveries of the marvels of physical science, this privilege of vital relation between our helplessness and His might should become more and more dear to us. In ourselves we are infinitely little, but as we take hold upon God, infinite love and strength and joy are ours through believing prayer.

Revival Notes

We have just closed at Evansville, Ind., a revival with 21 conversions. We had no outside help whatever.—Joel C. Carson, pastor.

At Pittsville, Va., we have just closed a very successful revival, said to he the best in years. Many "old sinners" are among tbe converts. Eigbteen precious souls have been "born again" and two backsliders have been reclaimed. The spiritual tide of the churches is high. Fifteen have added to the church.—E. Adolph Haynes, pastor.

Tbe members on the Brookhaven, Miss., circuit have taken on new life. We have closed our revivals. Dr. W. L. Marshall, H. W. Williams and Elder Chiles, of the Baptist Church, and the Rev. Dr. Glimo gave us valuable assistance. Tbe results were twelve conversions and additions to our church.—A. J. Johnson, pastor.

The revival meeting at Handsboro, Miss., at Riley Chapel was a great one. Conversions and reclaimants 58, of which numher 55 joined our church. The following Sunday was a great day. Two infants were baptized and 40 adults. Raised $60 for church. The Rev. H. L. Kenedy preached several strong and helpful sermons during the meeting.—W. H. Smith, pastor.

The rally at Asbury Methodist Episcopal Church, Christiansburg, Va., Sunday, October 24, raised $53.00. We had two captains, Mrs. M. F. James and Mrs. E. F. Lester. Club No. 1, Mrs. James, captain, had $27.80; No. 2, Mrs. E. F. Lester, captain, $26.20. Tbe grand total raised for the day, was $54.75. We have a good pastor, in tbe person of the Rev. T. W. Russell.—Thomas James.

Gleanings from the Field

ARKANSAS

Clow—At the last session of the Clow District Conference the Rev. W. R. R. Duncan, District Superintendent appointed me to take possession of the Lockesburg Circuit made vacant by tbe resignation of W. C. Paterson. We at once entered upon the work and began planning for success. On the third day of October the pastor, with a mighty host of soldiers, pitched hattle against the camps of Satan. Tbe results were twenty-nine conversions and thirty joined the churcb. In the same length of time sixty-three dollars was collected. Paid pastor $31.50; District Superintendent, $15.00; Benevolence, $17.00. The District Superintendent represented the SOUTHWESTERN and four snbscription were secured. The Lockeshurg circuit is destined to be one of the leading circuits in the Little Rock Conference. We are alsc still in possession of our work at Clow. The work at this place is doing nicely. On the 17th of October a rally for the pastor was given and the collection amounted to $36.85. We are stirring up the Benevolence for the year on Thanksgiving day and hope at the same time to secure two dozen subscribers to the SOUTHWESTERN. The Bowers Seminary is snccceding nnder the administration of the Rev. S. J. Sexton.—G. A. Hall.

COLORADO

Pueblo.—After the close of onr second quarterly conference at Scott Mehodist Episcopal Church September 25-26, the pastor, the Rev. J. E. Williams, conducted a three weeks revivsl meeting with the assistance of the city pastors; our efforts were rewarded with two converts. Seven others have joined since the meetings have closed, and we have quite a number who have expressed their intention of joining with us vory soon. We are doing our best by the help of God to add fifty members to the church this conference, and right here I want to add that the two converts spoken of above are the first that we have had in our church since its organizstion six years ago. We are certainly proud of the Rev. Mr. Williams, and his good wife. The conference made no mistake in sending them to us. Since they have come to this work the Sunday School has boen reorganized with Sister Jessie Ross as superintendent. The Sunday School has been organized into a missionary society and takes its collections every first Sunday in the month for Home Mission snd Church Extension. The Ladies' Aid Society is rendering good service under the leadership of Mrs. A. M. Womack. It meets every Thursday afternoon. On Saturday evening November 6th, the Ladies' Aid stormed the parsonage aud left with the pastor and his good wife a table loaded with good things; and on Tbursday afternoon the 11th they voted $8 on pastor's salary and loaned $3 to the trustees to pay on wiudow lights. Our District Superintendent, the Rev. J. J. Cabbell, will be with us the 4th and 5th of December and we hope to make a decided advance aiong all lines.—L. T. Johnson.

FLORIDA

St. Augustine.—Trinity Metbodist Episcopal Church, Jos M. Dess, D.O., pastor. Truly a tidal wave of spiritual blessings passed over the city and our church has been signally blessed. Trinity Church has been revived as never before; the entire church has been awakened. Fifty-two souls have been happily converted and new life injected into the entire membership. Over fifty members have been added to the church and our attendance doubled itself. The temporary place of worship is far too small and very soon plsns will be submitted for the new building. The benevolent collections are being raised proportionately and the whole city praises the work of Trinity Methodist Church. Dr. J. S. Todd, D. D., District Superintendent, assisted us greatly in our revival meeting snd much of the credit belongs to bis coming to hold his Third Quarter just before the meeting began and while we were laying our plans for a great spiritual battle. Our entire assessment will be raised. The District Superintendent has received all his quarterage. The Africa Diamond Jubilee Fund assessment is raised and the pastor's salary is being raised gradually. St. Augustine will no doubt send a good report to Conference.—J. M. Deas.

GEORGIA

Sterling.—The Brunswick Circuit has been very progressive this year along all lines. The District Superintendent, the Rev. E. D. Giddens, held his Fourth Qnarterly Conference in Sheffield Chapel. The pastor, the Rev. A. P. Gilliard, reported a progressive work. This young man is loved by both old and young. He is standing at the helm as a great leader and representative of our Methodism. He has received already in September $224.31. Sunday morning a good old love feast service was conducted by Bro. P. E. Smith and the Rev. J. W. Wesly. At eleven the District Superintendent, E. D. Giddens, delivered an eloquent sermon to tbe delight of an immense congregation. At 4 o'clock an interesting address was delivered by the Rev. J. W. Wesly. At night our beloved District Superintendent again delivered a stirring sermon, and made a wouderful impression on the minds and hearts of his hearers. On Wednesday night he preached at Sterling Church. We have paid District Superintendeut $56.50 this year. May he live long to do the work of God and of the church.—A. P. Gilliard, pastor.

Gainesville.—St. Paul Methodist Episcopal Church is alive, we are now about to close one of the best years in the history of the Church. Perfect peace and harmony have prevailed throughout the entire membership, and success has attended in a grest degree, every effort. The spiritual condition of the church is very good; 66 added to the membership this year. A new parsonage built and other improvements made on property at the cost of $800. The people here know no failure. To prove this statement. A few days ago we gave notice of a 30 days rally each department of the Church went to work at once with the following results: W. H. M. Society, $42.20; Sundsy School $44.52; Epworth League, $50.11; Ladies Aid Society, $100.00; other collections $78.00; total in 30 days $310.83. A week later our District Superintendent, Dr. Z. K. Gowens, came up for the fourth and lsst quarterly conference this year at this place and it was the largest attended, best reports, and most money raised that we have had in any conference this year or in the history of the charge. Dr. Gowens was at his best last Sunday and especially at night. One sad feature of our conference was the death of Bro. Brass Strickland one of the hest members of the Methodist Churcb. He died after several months illness, in full triumphant faith. His faithful wife, a great class leader in our Church here stood by his side until the last and administered to his wants and needs. A good man is gone, the family has the sympathy of all. His funeral was preached hy the pastor, Rev. J. H. Richie assisted by the District Superintendent; Largely attended. So at the conference St. Paul will be there with all moneys raised, total this year to date, $1,893.52. Hope to he able to report too then and at conference. Pray for us, 13 copy this year to tbe SOUTHWESTERN.

Commerce.—On October 17th, 1909, we had a great rally here for our pastor, the Rev. W. M. Bailey. We had with us the Rev. Y. T. Fedrick, the pastor of the Methodist Episcopal Church, Nicholson, Ga. He preached two great sermons. It was a high day with us in Commerce, and many souls were made glad. Raised for pastor, $63.52.—(Mrs.) M. E. Bailey.

INDIANA

Evansville.—Our church is in better condition now than ever before. We have a real live Sunday School, good Epworth League, Ladie's Aid Society and Woman's Home Missionary Society. Our membership has doubled in the past three years. Our Benevolent collections have thribbled.—Joel C. Carson, pastor.

Rushville.—The week of prayer was attended with splendid success. The Rev. H. H. Hinton, of Connersville, was with us that week in our services. We had a rally for tbe Trustees October 31, and raised $76.45. We only lack $190 of baving our parsonage paid for. Bros. H. C. Ramey, J. W. Ramey, Luther Ramey, Allen Daniels, Steven Herdspath and J. M. Stevens paid $5 each on Rally Day. A number paid from $1 to $2 each. We are hoping for a good report this year.—J. T. Leggett, pastor.

KANSAS

Kansas City.—The third quarterly conference was held at the Ninth stroet Methodist Episcopal Church October 24th and 25th, the Rev. W. W. Cowen, pastor of Bonner Springs station, presidiug. All hearts were won without any seeming effort on the part of the chairman. The business of the conference was looked after in thoroughly business manner, and tho need of aggressive effort on the part of church officials was made clear in each case. Reports showed that the faithful of the church aro doing heroic work. Pastor Smith is doing the best he can under the circumstances. Our churcn was recently enlivened by a revival effort which resulted in adding a dozen precious souls to our membership. The Rev. Bro. Cowen's addresses and sermon were cheerily and happily received by all who heard him. Our quarterly collection was good. About 100 people communed at the Lord's Table. Owing to other pressing matters our beloved District Superintendent Cobble could not be present. But he certainly proved that he knows how to take care of situations of the kind in sending to us such a wide-awake young man. We have great opportunities awaiting us here in tbe metropolis of tbe Central West. Why should we not possess tbem. Tbousands of people from the south are crowding into our city and suburbs every year. But we cannot say we are getting our share of these people. Our prayer is for a great Central Church. Located as it will be in this most stragetic point. Remember Kansas City in your prayers.—Mrs. J. C. Reeves.

Bonner Springs.—Our church is in better shape both financially and spiritually than ever before in its history. We have averaged one member each Sunday, an addition to our membership. Notwithstanding we are suffering a little industrial depression in our city, the Lord is blessing us temporally and spiritually. Our church has been brought from a fifth to a first class appointment during this administratiou. We are paying our pastor five hundred dollars and feel that he is worth more. Among the very prominent persons taken in the church this year the following might be mentioned: Prof. S. H. Nutall and family, Mrs. David Pope Rhodes and the Rev. H. R. Rinkney, all prominent in educational and religious work in this section of the country. The Rev. Bro. Pinkney is a non-effective member of the Lincoln conference of our own church. The family of Hon. Junis G. Groves, the potato king, worship constantly with us. The Epworth League, Ladies Aid Society and Sunday School are doing fine work. We have just compieted a modern parsonage at a cost of $500. It has been nicely furnished by the literary department of the Epworth League and the Ladies' Aid. Our pastor held our third quarterly conference in the absence of our District Superintendent, the first Report showed that we are still on [illegible] grade. We are still striving and praying for higher and [illegible] the Lord and His ch[illegible]

Southwestern Christian Advocate

631 BARONNE STREET.

1—All business letters should be addressed to Bates & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

PAY YOUR POLL TAX

In spite of the dignity and the privileges of American citizenship a study of American life will convince one that a large percentage of those who are qualified for suffrage are totally indifferent to the simple duties which patriotism demands. There is a considerable percentage of the better element of our citizenship that has turned the affairs of the government over to others who are self-seeking. In spite of all the clamor that is made for the protection of the electorate there are hundreds of thousands of persons within the states that let their voting privileges go by default. In the election that was held in Alabama last Tuesday not more than 80,000 votes were cast notwithstanding the normal voting strength of Alabama is at least 150,000. There were 70,000 voters, and these were white men, who could not vote on the important issue that confronted the state simply because they were self-disfranchised. One of the qualifications for suffrage is the payment of poll tax, and it was the failure to do this that disqualified 70,000 of the citizens of Alabama. In the state of Louisiana the paying of poll tax is also a qualification for suffrage, and there are men who are so unpatriotic as to deliberately fail to pay the poll tax the two years immediately following a presidential election paying poll tax for the two years immediately preceding thus qualifying to vote. This saves this class of voters two years poll tax but the state is robbed. This crime is more inexcusable when we know that this tax is devoted specifically to educational purposes. This is disloyalty to American principles.

Not only is a large per cent. of white voters disfranchised, but the Negro also. The suffrage amendments were enacted with the specific purpose in view of eliminating the Negro who voluntarily further curtails his voting strength by his failure to pay the poll tax. For instance: In the city of New Orleans where we can have at least 10,000 qualified Negro voters in spite of the educational test, there are no more than 2,000 Negroes who are registered and the chief reason for this is that the Negro fails to pay his poll tax. A man is a pretty poor citizen who is not willing to pay at least $1.00 per year for his citizenship.

WILL THE NEGRO UNRACE HIMSELF

There is absolutely no chance for the Negro people of this country until they become satisfied with the racial characteristics which God has given them and seek not to unrace themselves. God does not make mistakes. He has made millions of Negroes of this world and in His own good time He will vindicate the why of this making. Evidently he has a purpose, what that purpose is we do not now know. It is our business to give God a chance to vindicate His wisdom and to complete His job.

It is of little concern that unscrupulous men coin millions of dollars out of the racial dissatisfaction of the Negro. On the other hand a large principle is involved, which has to do with the moral, spiritual, intellectual and mental development of the Negro. He is so dissatisfied with himself that he is willing to do anything to change his racial alignment. This disposition on the part of our people is attracting attention outside our own borders. The *New York Times* sometime ago discussed this question and said:

In the columns of our contemporary *The New York Age,* which professes to be devoted to the best interests of the Negro race, appears a large advertisement inviting its readers to buy seven cosmetic preparations, by the use of which Colored men may obtain better situations in banks, clubs and business houses, and colored women may occupy higher positions socially and commercially, marry better, get along better. One of the preparations purports to be a cream that makes dark skin lighter colored, and not with artificial white, but naturally; makes the skin itself lighter colored every time it is applied. A pomade uncurls kinks in hair and keeps it straight, and so on. The advertisement implies that Negroes should be ashamed of their own features and should by all means mask them into some resemblance of the Caucasian race.

"We do not take this occasion to inquire whether the company advertising the cosmetics is acting in good faith, and if they are as represented. We presume *The Age's* business ethics would prompt it immediately to reject a spurious advertisement. But, whether genuine or not, its admission to the columns of this organ of Negro uplift affords a revelation of racial psychology that is both curious and saddening. The exhortation to stand proudly upon nature's endowments—to be a man, or a mouse, or a long-tailed rat—is not needed by most races. While the Negro disesteems himself and seeks to be something else, will he be respected as he is?"

This is a timely thrust and the leaders of our race should seek to meet this issue squarely and to divert our people's attention from this sort of reflection upon themselves, and to cultivate a spirit of contentment and a reasonable race pride to the end that we shall feel proud of our own race and seek to develop within our race lines a civilization that shall be glorious in art, literature, and science, in religion and education, to the extent that we shall receive the plaudits of the good people throughout the world. In the meantime let the Negro seek to develop the idea of self respect and contentment.

Of General Interest

WAR ON "RATS"

Perhaps the abominations of recent fashions among the women are "rats" for the hair and the "Mary Jane" dress. But Mullanphy Hospital, St. Louis, is making war on "rats."

By specific agreement the thirty nurses at Mullanphy Hospital began their labors last week with only their rooted hair on their heads following the order of Sister Gabriel that all "foreign material" should be abolished. The injunction prohibiting "rats" was issued for sanitary reasons. "The tiny cap perched on a 'ratted' head," said one of the Sisters, "looks like a flower on a dish pan."

VOICE EARNS $4,000,000.00

Mme. Adelina Patti has just celebrated the fiftieth anniversary of her debut as an operatic singer at the New York Academy of Music, Nov. 26, 1859, when she appeared as Lucia. She was then under seventeen, but had made a public appearance on the concert platform nine years before. In the year of Patti's operatic debut Strakosch paid her $100 a week. At the first operatic appearance in London in 1861, she received $750 a month. Previous to her marriage, in 1869, her earnings never exceeded $600 a night, but later, when Mme. Nilsson was engaged for $1000, Patti got $1050. Although these prices cut a small figure in comparison with those received now at the Metropolitan by Mme. Tetrezini and others, it is calculated that Patti's voice has earned her about $4,000,000.

CONSTITUTIONAL PROHIBITION IN ALABAMA DEFEATED

The attention of the nation has been attracted to the campaign, which terminated last Tuesday, for constitutional prohibition in Alabama. An amendment to the State constitution was proposed whereby the local option victory of some time ago would be made permanent. Those favoring the amendment were sure of victory. But the amendment was lost by more than 20,000 votes. The whiskey forces carried Birmingham by 798 votes while in Mobile the vote was more decidedly in their favor. The vote of Mobile was 567 for the amendment and 2889 against. The fight was bitter and every point was hotly contested. The total vote in the State was about 80,000. The amendment was supported by Governor Comer and the State officials but was opposed by both the United States Senators from Alabama and five out of nine Congressmen.

LABOR LEADERS APPEAL TO SUPREME COURT

Considerable attention has been attracted by the case now in court against the leaders of American federated labor. Samuel Gompers, John Mitchell and Frank Morrison, the leaders who are under sentence have in the Supreme Court of the United States a petition for a writ of certiorari requiring the Court of Appeals of the District of Columbia to certify to the nation's highest tribunal for its revision and determination of the appeal taken by them in the famous Buck Stove and Range case. In the petition it is stated that "the questions involved in this case are of great public importance, affecting the views and conduct of many millions of people, including two millions who are by representation made defendants in the principal action." The constitutional rights of these people of saying by word of mouth or printed publication to each other or to others that they don't propose to deal with the plaintiff or purchase its products is advanced, and the argument is made that several courts have sustained this contention. Though the District Court of Appeals denied that they acted within their constitutional rights through affirmance of the conviction of the three leaders for contempt corollary to the original suit, it is urged that a difference of opinion on that point exists in the Court of Appeals, one member of which dissented from the judgment of the majority of the tribunal.

ESTIMATED COTTON CROP

Cotton is verily king this year. High prices with a fair crop have placed the farmers in good circumstances. An estimate of the crop for the year will therefore be of special interest.

The Times-Democrat of this city compiled on Monday of this week its correspondents' final reports on the cotton crop of 1909. The consensus of opinion points to the following results:

Alabama	1,050,000
Arkansas	725,000
Georgia and Florida	2,000,000
Louisiana	350,000
Mississippi	1,100,000
North Carolina	725,000
Oklahoma	625,000
South Carolina	1,150,000
Tennessee	300,000
Texas	2,600,000
Total	10,625,000

These figures relate to actual growth and are exclusive of linters, repacks and similar items.

The Times says: "Correspondents report that farmers have hitherto been disposed to sell freely at current prices, but are now inclined to hold the remnant."

People of Interest

Bishop Honda, of the Japanese Methodist Church, is critically ill.

Bishop Smith holds the Atlanta Conference in the stead of Bishop Cranston.

Dr. Edmund M. Mills is Superintendent of the Syracuse District, Central New York Conference.

Dr. George A. Gates is the new president of Fisk University, succeeding the late President Gravath.

Dr. Dan Brummitt of the Epworth Herald, delivered the Founder's day address, recently, at the Illinois Wesleyan University.

The Church will pray for the recovery of Mrs. James M. Buckley, wife of the distinguished editor of the Christian Advocate.

President Taft's tribute to Dr. William Arnold Shanklin, Wesleyan's new president, is that he satisfies his idea of what a college president should be.

Dr. J. Beverly F. Shaw, principal of Meridian Academy, Meridian, Miss., has been invited to make the Emancipation address at Tougaloo University, January 1.

Miss Harriett E. Giles, president of Spellman University, Atlanta, Georgia, died at her cottage on the campus of that institution Friday, November the twelfth.

President Scarborough of Wilberforce University, proposes to raise among the alumni of that institution $20,000 to erect a building as a memorial to Bishop Payne.

Bishop Burt preached at Trinity Church, Richmond Hill, Burough of Queens, New York City, on last Sunday night, and on Tuesday of this week he sailed for Europe.

Bishop Hamilton dedicated on a recent Sunday the splendid new St. Andrew Church at Philadelphia, Penn., which is valued at $70,000. Bishop Cyrus D. Foss was also present.

The Rev. B. Mack Hubbard, D. D., of the

Louisiana Conference, will deliver the Founder's Day address of Gammon Theological Seminary, Thursday, December twenty-third.

The Rev. C. M. Levister, who succeeds the Rev. Dr. Liston H. Pearce, retired, as editor of the Baltimore Methodist, was formerly managing editor of this paper under two administrations.

Miss Bessie M. Garrison, General Organizer of the Woman's Home Missionary Society among our colored conferences, is making a fine impression in her addresses before the Annual Conferences.

Major J. R. Lynch has been appointed at San Francisco as paymaster in the United States Army. The Major will be continued on the active list until he has reached the enforced retirement age of sixty-four.

The Rev. Chauncey I. Withrow, pastor of the Methodist Episcopal Church, Newport News, Virginia, addressed the Parents' Association of the Whittaker School at Hampton, November 26, on "Duty of Parents to Principal and Teachers."

Mr. J. H. Goodwin of Water Valley, Miss., a Negro is said by "Col. Midnight" to be one of the leading merchants of that town. Besides a grocery stock valued at $3,000, Mr. Goodwin owns a good home and a dozen or more houses which he is renting.

Bishop Wilson will deliver the annual address of the National Anti-Saloon League, of which he is president, at the session of this body in Chicago on Tuesday, December the seventh. Bishop McDowell is to deliver the morning address at the same session.

The meeting of the Methodist College President's Association will be held at Delaware, Ohio, the seat of the Ohio Wesleyan University, some time in the last half of February, the exact day not yet having been decided. Further notice will be given soon.

Two hundred and thirty-seven thousand dollars are needed before December 31 to secure the half million dollar gift of Mrs. Russell Sage to the American Bible Society. A collection, however small, sent to Dr. John P. Wragg, S. Atlanta, Ga., will be appreciated.

Mr. Carey B. Lewis, of Louisville, whose work as a newspaper correspondent we noted in these columns recently, represented several of the large dailies at the large public meeting held in Union Tabernacle, Hopkinsville, during November. Dr. Booker T. Washington was the speaker.

Dr. W. W. Lucas, Field Secretary of the Board of Foreign Missions, lectured and preached in Mt. Zion Methodist Episcopal Church, Paris, Texas, recently, and the people are anxious for his return. The Rev. W. G. Alston is pastor. Doctor Lucas lectured also in both the city schools of Paris.

At the reception and banquet tendered Minister Ernest Lyon, recently, by the citizens of Newark, N. J., in St. John's Methodist Episcopal Church, of which Dr. Storer S. Joley is pastor, a cane was presented the guest of honor and at the morning service he was presented with four handsome silk American flags.

The pastor and members of the Asbury Methodist Episcopal Church, Harrisburg, Pa., had an extraordinarily joyful Thanksgiving because the long standing mortgage on their church was paid off the day before Thanksgiving. In a recent rally $292 was raised for that purpose. The Rev. A. P. Shaw, B. D., is the pastor.

Bishop Walden was the editor of the Daily Christian Advocate of the General Conference in 1864 and Dr. Joel W. Eaton, brother of Dr. Homer Eaton, was official reporter. These two workers of General Conference of '64 were introduced to the recent General Committee on Foreign Missions, held in Albany, N. Y.

We read that the Annapolis, Maryland, bar recently eulogized Edward E. King, a Negro lawyer who was accidently killed by being struck by a car. Attorney King practiced at the bar there. Among the eulogists were ex-Judge Daniel Magruder, mover of the resolutions and Judge James R. Brashears, who was on the bench.

President Booker T. Washington, of Tuskegee Institute, Bishop I. B. Scott, Missionary Bishop of the Methodist Episcopal Church for Africa, and Dr. Ernest Lyon, the American Minister to Liberia, purpose to form an organization to be known as "Friends of Africa." The aim is to improve the condition of the African people in Liberia and the rest of the continent of Africa.

Dr. G. W. Hubbard, Dean of Meharry Medical College, Nashville, Tennessee, attended the twenty-third annual session of the Lone Star State Medical, Dental and Pharmaceutical Association of Texas, held in Trinity Methodist Episcopal Church, Houston, November 9-11. Dr. Hubbard delivered an instructive lecture on the "X-Ray and Radium in Medicine and Surgery," Wednesday morning, and that night his subject was "How to Keep Well." En route to Nashville the Doctor spent a few hours in New Orleans.

At the November meeting of the Board of Home Missions and Church Extension, the following were elected officers for the ensuing year: President, Bishop Luther B. Wilson, D. D., LL. D.; Vice-Presidents, Bishop Cyrus D. Foss, D. D., LL. D., Rev. S. W. Gehrett, D. D., Rev. Charles L. Mead, D. D., Edward Perry, Walter O. Hoffecker; Recording Secretary, Alpha G. Kynett, D. D.; Treasurer, Samuel Shaw; Assistant Treasurer, J. A. Wallace. At the same meeting H. J. Coker, D. D., and I. L. Thomas, D. D., were elected Field Agents, and F. A. Dingee, Official Auditor.

Mr. Jason Brown, a son of the martyred John Brown, who figured so conspicuously in the tragic events of Harper's Ferry in 1859, was present at the morning services of Calvary Methodist Episcopal Church, Philadelphia, on a recent Sunday. Mr. Brown is now in his eighty-second year, and though his strength is feeble, he related much of his father's life, of his devotion for the slaves, and of how his father had struck the first blow that loosened the chains of slavery upon the American Negro. The Rev. C. A. Tindley, the eloquent pastor of Calvary Church, introduced Mr. Brown to the large congregation.

The Rev. William E. Lowther, formerly of Malaysia, and Mrs. Lowther have been appointed missionaries to North Africa. Mrs. Lowther sailed from New York Tuesday, November 23. She will spend some time in Germany with her parents. She will later be joined by Mr. Lowther and they will proceed to Algiers, North Africa. Mr. Lowther returned from Malaysia in 1906. He has filled appointments in the Wisconsin Conference during the past two years, his last charge having been at West Band, Wisconsin. He received the degree of Doctof of Philosophy from Northwestern in 1909. In the same year Mrs. Lowther received the degree of Master of Arts from that institution.

We take from The Christian Advocate the following note which will be of interest: "Dr. A. J. Palmer and his family are in great affliction in which many will sympathize. He has lost his youngest son. Gerald Andrus Palmer died in New York city, October 26, in his twenty-second year. He prepared for college at Hackettstown (where he was injured in athletics) and entered Wesleyan University, but was unable to continue his studies. A severe operation a year ago disclosed the nature of his injuries, and it was hoped by his friends for a while that he would recover his health, but his hurt proved beyond relief. He was a member of Saint Paul's Church, in this city, of which his father was once pastor."

From the "Sparks from the Anvil" written by the Rev. E. C. E. Dorion in making his report of the General Committee of Foreign Missions, to Zion's Herald, we take the following interesting note of most interesting persons: "A most graceful act took place in connection with the presentation of the foreign missionaries to the body. After the missionaries had come forward some one asked that Mrs. W. F. McDowell, wife of the Bishop, who is the president of the Woman's Foreign Missionary Society, be presented. It happened that Bishop McDowell was in the chair at the time. He said, as he presented her: 'W. F. M. Society,' and gallantly pointed to himself, whose initials he had just used for himself and for the Society with Mrs. McDowell as president. It captured the house."

President Taft has appointed Lieut. Benjamin O. Davis, of the Tenth Cavalry, Military Attache of the United States to the Government of Liberia. He entered the volunteer army shortly after the breaking out of the Spanish-American War, with the rank of second lieutenant, and won distinction in the Cuban campaign which led to his promotion to a first lieutenancy. Enlisting in the regular army at the close of the Spanish-American War, he saw service in the Philippines and at various stations in this country. He was promoted to a first lieutenancy within a few months after his entrance to the regular army. Lieut. Davis has served as military instructor at Wilberforce University, and last summer was detailed by the War Department to instruct the First Separate Battalion, District National Guard, in the maneuvers looking to the "capture" of Boston.

News Paragraphs

Methodists hold the first place among the seven largest Protestant bodies in this country.

There were about 12 encounters throughout the State of Alabama on last Tuesday growing out of the election, but none were serious.

Orville and Wilbur Wright received from France's representative at New York crosses and diplomas of the Legion of Honor.

Something new in university work is the Chair of Missions of Ohio Wesleyan University to which Prof. Edwin Soper has been recently elected.

A unique exhibition in London next year will display Japan's history, religion, literature, military organzation, administrative system, arts and sciences.

The United States Court, through the presiding judge who wrote the opinion, has ordered the Standard Oil Company dissolved, pronouncing it an illegal corporation.

A jury at Mathiston, Miss., awarded $10,000 to Prof. W. B .Walker for an insult to his daughter perpetrated by a railroad conductor, while she was a passenger. If colored women could be protected from such insults traveling in the South would be more tolerable.

The ill-fated St. Paul mine at Cherry, Illinois, has been sealed and will be kept closed indefinitely. The purpose is to smother the fire, which seemed to have gained headway and the bodies of the 204 miners entombed in the third vein workings may never be recovered.

Strawberries, snow and rain are the products of Texas last week. The first strawberries shipped from Harris county were sold in Houston for $1.00 per quart. While Houston people were enjoying strawberries the lower panhandle of Texas had a rainfall of 3 1-2 inches while the upper panhandle was snowbound.

The Lone Star State Medical, Dental and Pharmacentical Association of Texas, reported at its recent session sixty-six bona fide members and forty-five sanitariums owned and operated by individual members of the association. N. J. Atkinson, M. D., succeeds G. N. Jamison, M. D., as president, for the ensuing year.

The possibility of the removal of Harvard University to a City or State more favorable to its advantages than its present location in Cambridge, has been seriously discussed by the Harvard Corporation. It was stated that ordinary citizens were burdened to help maintain the university to educate rich men's son.

The United States Civil Service Retirement Association, which met some days ago in First Church, Chicago, is seeking to provide a pension fund for all branches of the Civil Service. There are three thousand members enrolled in the Chicago branch alone, of which Charles Wesley Commons, a Methodist layman, is secretary.

Mr. James A. Patten, of Chicago, says: "The boll weevil is the cotton king—and the day of ten cent cotton is forever past. The weevil is destroying so much cotton that the supply will never meet the demand until that pest is exterminated. By that time the demand will have increased so much that the price can't go down."

Women workers in Great Britain to the number of 200,000 are members of trade unions. As early as 1827 efforts were made to organize such a union among women, but it was not accomplished until 1874. The association, now known as the Women's Trade Union League, has a membership of about 140,000, nearly three-fourths of the organized women workers of the country.

The United States Geological Survey reports that in 1908 California produced $18,761,559. in gold, 1,647,278 ounces in silver valued at $873,057, and 706 ounces of refined platinum valued at $13,414. This platinum was all produced at placer mines in Butte, Humboldt, Siskiyou, Trinity, Calaveras, Sacramento, and Del Norte counties, three-fourths of it having been mined in Butte county.

A mob of 200 men one night last week at Meehan Junction, Miss., twelve miles west of Meridian on the Alabama and Vicksburg Railroad, took Morgan Chambers, a Negro, from Town Marshal Broadway and Deputy Joe Camp, and riddled his body with bullets. It is said that every man of the [illegible] mob fired the contents of his gun into the body of the Negro and the crowd then dispersed [illegible] had put in its appearance. The members of the mob concealed their features with masks [illegible] of none is known.



Gleanings from the Field

KENTUCKY

Flemingsbury.—Our third quarterly meeting was held the 30-31 of October. The reports showed that the church was spiritually and financially alive. Class meetings were well attended, and the Sabbath School averaged fifty in attendance. Dr. G. W. Ziegler, District Superintendent, expressed himself as being well pleased with the condition. The service on Sunday was well attended. Dr. Zelgler preached two excellent sermons at 11 a. m. and 7 p. m., and administered sacrament at 3 p. m. to one hundred and sixty members. The spiritual tide was indeed high all day. Collection for the day $30. Paid the Superintendent in full $25. The first three months of this year our pastor was seriously ill with fever, and our church went down to a low ebb, but he has gotten on his feet again. By the help of the Almighty the church has come together. During the month of October we raised for all purposes $170. We have put a new roof on our church which was much and long needed. Paid every dollar for it cash. Our Benevolent collections are up to any year during our history. Our pastor, the Rev. E. D. Miller, is wide awake to every interest of the church, and is much respected in this community. The stewards are arranging to raise at least $100 on the third Sunday for the pastor.—D. C. Quaw.

MISSISSIPPI

Hattiesburg.—We are closing this year with remarkable success. The stringency of the times does not seem to do us much harm. Our Fourth Quarterly Conference convened at St. Paul Church, on the 20th. All the brethren more or less were determined to make good reports. The Baptist's convention convened in our town just a few days ago. The African Methodist Episcopal Conference is now in session, having a glorious time, and through all of this we raised on the Sabbath $31.00. Paid the District Superintendent $25.00 and pastor for this quarter $151. Total for the ministry, $175. Our benevolence will not fall behind that of last year. We will leave for Conference with a Church clear of indebtedness, and a working force of brethren ready to begin another year's work for the Master. Our District Superintendent preached a grand sermon to the delight of all, We pray that he may live long to do service for the Master.—we had a marriage at the parsonage and the groom immediately subscribed for the Southwestern.—I L. Pratt, pastor.

Rocky Point.—We held our Fourth Quarterly Conference October 16-17 at Rocky Point, our District Superintendent in the chair. Rev. S. H. Nevils gave a talk on all lines of church work which I think was helpful to all who heard him. It seems hard to give him up. He came to this work probably with a very few friends who knew him, but before leaving here he had gained many friends. God bless him. Since he came here he has moved many a dark cloud that hung over the Hesterville charge. It grieves us to part with him. Our Quarterly Conference was a success. The members were all on hand with written reports which showed a marked improvement on all lines of church work. Paid the District Superintendent in full. He preached two noble sermons, one at Rocky Point—the other at Soule Chapel, and our hearts burned while he talked to us along the way. Money for all causes this quarter, $70.75.—W. A. Moore.

Gulfport.—On the second of October two little girls, Misses Geneva Smith and O. A. Jossel, gave a supper towards the sustenance of the pastor and his family. They raised $2.75. Also on the ninth two other girls gave an entertainment for the same cause. They were Zenobia Cannon and Elma Nelson. They raised $6.00. These girls sre all between the ages of eleven and thirteen. If these little girls have such care for the church how much more attention should the older ones give it. But the Scriptures are being fulfilled. "A little child shall lead them." The time is at hand. May the good Father ever be with them.—S. Jossel, pastor.

Samrall.—A great storm surprise struck the parsonage on a recent night and many good things were contributed toward the comfort of pastor and wife. The affair was conducted by Mesdames Allen, J. Lomon, L. Moore, M. Porter, L. Walker, M. English and others. Mrs. Maggie Allen has taken great interest in helping us complete our new church here at Sumroll. Our work is in a prosperous condition. We have also built a new church at Purvis this year and have added to the church 39 members, and our District Superintendent is paid up to date and we have raised a part of our Benevolence and are working for the balance.—J. J. Young, pastor.

Meridian Circuit.—Our third quarterly conference was held by the District Superintendent, the Rev. W. M. McMorris. The majority of the members were present and paid the District Superintendent all of his claims. The following Sunday was a high day with us, the Superintendent was at his best. Ous pastor, the Rev. W. T. Mills, had been with us just one month and during that month St. Peter raised $31.75; Tamola $10.65; Talanade $31.65; total of $74.05. Our pastor is a hustler; all love and respect him and we are going to send him to the Annual Conference with a round report, the Lord helping us.—J. B. Bryant.

Desota.—My people at Brasher Town presented to me recently several pounds of provisions. We are having a nice time at Brasher Town; we are in our new church which has been a great incentive to work.—J. McRee, pastor.

Holly Springs.—I take this opportunity to thank the good people of this charge for their loyal support this year and for the splendid rally on November 21st in which the class leaders raised on pastor's salary amounts to wit: Mrs. H. W. Doxey $23.95; Mrs. Julia Oglesby $22.00; Mrs. J. J. Elliott. $16.00; Mr. J. T. Hall $14.85; Mrs. B. F. Woolfork $14.61; Mrs. Jno. Wilkerson $14.20; Mr. Arthur Bolden $11.15; Mrs. Mollie Hill $11.13; Mrs. Millie Phillips $9.10; Mr. E. J. Turner $8.10; Mrs. Jno. Williams $12.40; Mr. A. G. Ray $7.550. Total amount $166. With all my conference claims raised and pastor paid I am now ready for the Annual Conference.—W. H. Gilliam, pastor.

MISSOURI

Fulton Charge.—Our new church enterprise is being pushed by the membership of the St. James Methodist Episcopal Church. Three hundred and twenty-three dollars. The pastor visited Slater, Mo., on the 15th of October, and preached for the pastor and congregation and a donation of $6 was given for our new church fund. The pastor, the Rev. E. P. Gigler, granted us the favor. The trustees have put in a splendid foundation and in connection with this we have purchased an adjoining lot, all of which is paid for, amounting to $353. Our building is to be built of brick. We have put a new roof on our parsonage at a cost of $60. Our District Superintendent, the Rev. W. C. Ellis, is a splendid presiding officer. He is giving encouragement to every department of our church enterprises. We are striving to leave no stone unturned in order to please the Master, and to make a good report to the Annual Conference.—W. H. Smith, Pastor.

Armstrong.—Our third quarterly conference convened October 11th with Dr A. H. Higgs in the chair. The Doctor was sick for awhile, but after receiving medical attention he recovered sufficiently to preach on Sunday. Raised and expended for all purposos during the quarter $142. The trustees and Ladies' Aid Society have had the church beautifully painted, which now stands as a creditable house of worship to the membership. On Sunday, October 24th, a grand rally was given by the stewards; division was made by tribes. The following are the names of the captains and the amount each raised: W. W. Grant, $22.76; Mrs. Bell Miller, $14.05; William Moss, $6.76; Mr. John Douglas, $4.05; H. T. Reeves, $2.65; other sources, $1.47.—H. T. Reeves, Pastor.

HER DUTY

"I feel it my duty," writes Mrs. Martha Dingus, of Lykins, Ky., "to inform you what Cardui has done for me. I have been a chronic invalid for years. I reckon I have had about every ailment that women are heir to. I have doctored a great deal with a great many doctors, as we have traveled a great deal in search of health, yet received but little benefit and got no better.

"Four months ago I commenced to use Cardui, and since then have been steadily improving all the time. I am now 46 years old, and am in better health than I have been in 20 years, and I give Cardui the credit for it."

Cardui has been known, during the past 50 years, as a reliable, effective remedy, for the ailments peculiar to women. It is a pure, non-intoxicating preparation, made exclusively from vegetable ingredients, having a special, curative effect on the female system. Cardui has been found to relieve pain and restore disordered functions to health.

If you're ill, don't wait until you have suffered for years before taking Cardui to relieve you. Isn't it your duty to spare yourself this pain? *Get Cardui at once.* All reliable druggists sell it.

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FOR THE HAIR AND COMPLEXION. is used in our Beautifying Parlors on hundreds of ladies and gentlemen. MME. TURNER'S MEDICATED HAIR GROWER will cure any scalp trouble and stimulate the growth of hair, no matter what its condition may be. Price, $1.00. We give the kind of soap we want you to use.

MME. TURNER'S MYSTIC FACE BLEACH will cure every, any and all kinds of spots, marks or blemishes in 8 or 10 days, giving you a youthful, clear, sweet complexion. Price, $1.00. Soap free. We have a full line of wigs and switches of all colors.

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Gleanings from the Field

KANSAS

Topeka.—At Mt. Olivet Methodist Episcopal Church. Recently Mrs. J. S. Burton gave a fine drill with 16 small children, and it was said by the people of Topeka to he the best ever given there. The proceeds were given to the pastor, the Rev. H. South, $13.30. Mrs. Burton is a splendid worker in our church here. Our third quarterly meeting was held November 7th by the Rev. J. J. Cabbell, District Superintendent, who preached two good sermons. The reports of the leaders showed that the work is in good shape, We will have a full report at the conference.—H. South.

LOUISIANA.

Crowley.—Trinity Methodist Episcopal Church on a recent Sunday raised: Club No. 1, E. D. White, $79.90; No. 2, C. Joseph, $31.00; No. 3, Geo. Wilson, $78.90; by public collection, $27.00, total $206.80. E. D. White, $10; Geo. Wilson, $5; P. Taylor, $13; W. Garland, $4; C. Joseph, $5; M. Jackson, $10; M. Simon, $5; F. White, $3. The following paid $1 each: V. Daniel, B. Steward, L. Green, A. Jones, M. Scott, the Rev. H. C. Ross, D. Prater. I take this method to thank the Rev. G. L. Darlis of the Colored Methodist Episcopal Church, the Rev. J. M. Martin of the Irsael Colored Baptist Church, the Rev. H. C. Ross, Morning Star Baptist Church, J. J. Wilson, and we thank the able and well-trained choir for furnishing us good music. The Israelite Baptist Church has a splendid choir. Mrs. S. Pete ably presided at the organ. Trinity is where she never was before. The Rev. E. V. Taylor is a hard worker for the church. He knows how to make his efforts tell. We are planning to send him to the conference. We thank all for the neat sum of $206.80.—C. Joseph.

Welsh.—Thanksgiving day was appropriately celebrated. President's proclamation read by Mr. Henry Ector. Address by the pastor, the Rev. A. B. Harris. Collection $15.65. Raised on Sunday, Nov. 21, $68.

OHIO

Milford.—We are now inside our church again although it is not finished. We now have installed electric lights. It will indeed be a pretty church when completed. We have been trying to pay for it as we built and by constant rallying have been able to get so far without very much debt. If we succeed in getting the walls plastered we can be very comfortable during the winter. Our pastor and neighbor churches have helped us in every way possible. As soon as possible we expect to carry on a revival and see how much good we can do in that way. The first Sunday in July we had a grand rally and basket dinner. The Rev. G. C. McFettes in the afternoon preached for us. The Willing Workers brought in $32.25; the Constant Workers, $20.61; the Busy Bees, $32.70; total $97.10. So the good work goes on. The Rev. C. Jones is pastor.—Ruth Strickland.

TEXAS

Onalaska Circuit—The quarterly conference was held October 2-3. Dr. W. Hartley, Jackson District Superintendent, presiding. It was a splendid session. The District Superintendent preached two good sermons. Collection $37.40. Paid District Superintendent $68.00. The membership and congregation voted for the return of the Rev. Alex. Parham, pastor. We have just finished a nice parsonage. Bro. Parham will have a round report for conference.—J. W. Thomas.

Josserand.—The Rev. J. L. Blue conducted a very successful rally at Westville, Texas, Sunday, October 24th. Out of a congregation of less than twenty-five, $36.00 was raised. How proud the pastor feels with all his funds raised. Bro. Blue believes in doing things well wherever he goes. He is a worthy pastor.—Emma Walker.

Onalaska.—Our fourth quarterly conference convened October 2-3, with the Rev. W. H. Jackson, District Superintendent, in the chair. Every officer was present with written reports. The Rev. W. H. Jackson preached two great sermons and our hearts were stirred. Paid the District Superintendent up in full.—A. Parham, Pastor.

SAVANNAH CONFERENCE

Our constitution and by-laws makes it our duty to meet the day before our Annual Conference convenes, in the same church or city. This we did last year. We owe according to our constitution, $2.00 each to the Revs. John Watts' widow and D. McClendon's widow of the last conference year, and $2.00 each to all other deceased minister's family in good and regular standing in the conference and the association. You will therefore come to Jessup, Ga., Dec. 1st, at 9 o'clock a. m., 1909, prepared to meet their claims and all other claims pertaining to this organization. Also for the purpose of paying your two years' annual dues at once. We advise all to he present to help put the association on a solid footing. Also election of officers. Let me also ask the ministers of our conference to bring up at least $500 for our conference claimants fund. Our Veteran and Heroes, and their families are worthy of all our consideration.—E. D. Giddens.

LITTLE ROCK DISTRICT.

The Clow District Conference convened at Visitor's Chapel, Texarkana, Ark., August 25, the Rev. W. R. R. Duncan, District Superintendent in the chair. He delivered a very helpful address. The Rev. M. R. A. Cain was elected secretary. W. H. Simpson read a paper on "The Pastor in the Midst of his Flock." The Reverend C. W. Simpson read a well prepared paper on "The Pastor's Relation to the Sunday School." The Rev. E. H. Holden of the Texas Conference made some very timely remarks. He was appointed by District Superintendent solicitor for the SOUTHWESTERN, and at once made a strong plea for the paper. Prof. A. D. Jacques of Bowen Seminary and Miss A. A. Simpson, District President of the Woman's Home Missionary Society, were introduced. Afternoon. The Devotional Service was conducted by the Rev. T. D. Wesson, after which the District Superintendent called Dr. J. L. Wilson to occupy the chair while he made his report, which was good, and inspiring, up-to-date and full of thought. It showed that brotherly love had prevailed among the brethren and District Superintendent, thereby bringing the people of the entire District to a higher plane of Christian living. That Doctor Duncan is the man that is transforming wrong places into right places was clearly shown, for never in all the history of the Clow District has its affairs been marshaled with such prudence. He is a wise and efficient leader and is worthy of the respect and confidence of all. Reports from pastors were received. At 8:30 p. m. the Rev. Dr. J. L. Wilson, pastor of the Wesley Chapel, Little Rock, Ark., and Dean of Theology, Philander Smith College, represented the Freedmen's Aid cause with matchless ability. The forty-two high schools and colleges as a mighty thunder bolt, have sent the echoing sound east, west, north and south, that the Negro is a man. Collection for the cause $455.00. August 27. The Rev. W. R. R. Duncan preached. Devotions lead by R. B. Henry. "The Pastor in the Epworth League" was discussed by Prof. A. D. Jacques, G. A. Hall, G. W. Thompson and M. B. A. Cain. The Rev. D. Hall presented the subject, "The Successful Pastor," and out of his own experience gave the key of the successful pastor. Reports were received. Prof. H. L. Billups of Wiley University delivered at this point a very inspiring address. Dr. J. L. Wilson, of Little Rock, represented Philander Smith College and the Freedmen's Aid. The Rev. G. A. Hall read a paper on "The Pastor in Revivals." At 8:30 p. m. the Anniversary of the Home and Foreign Mission and Church Extension was lead by the District Superintendent, W. H. Simpson, C. W. Sampson and Prof. A. D. Jacques. They made good interesting speeches. The statistical secretaries reported on the third day: Foreign Mission, $88.47; Education, $23.50; Freedmen's Aid, $37.50; Home Mission and Church Extension, $75.05; Sunday School Board, $21.65. Other benevolence: For pastors, $528.55; District Superintendent, $163.20. Total, $932.92. At this period the District Superintendents delivered his annual address with great force. Bengen was selected as the seat of the next conference. The Rev. R. B. Henry read a splendid paper on "The Preacher and his Bible." B. F. Neal and C. H. Howell were recommended for orders for license to preach, David Hopkins, D. E. Russie, Jesse Smith, Abraham Davis and A. N. Piggues, for admission on trial; A. E. Carr, J. H. Henry. I. Moon license renewed, also those of Morgan Hill and D. E. Russie. The District Stewards reported. By request of the District Superintendent "The Pastor in the Business World" was discussed. Interest ran high. Resolutions complimentary to the work of District Superintendent W. R. R. Duncan were read by the Rev. G. A. Hall. The Conference presented to District Superintendent Duncan $1.70 in honor of W. R. R. Duncan, Jr. At 8:30 the Rev. E. H. Holden of the Texas Conference faced a large audience and ably presented the claims of the SOUTHWESTERN CHRISTIAN ADVOCATE. Subscriptions 12. On Sunday sermons by the Revs. G. A. Hall, W. H. Simpson, and H. Bright. Collection for the day, $36.00.—M. B. A. Cain.

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ON ITS CURE

If you have Catarrh let me show you what to do for it—how to drive every bit of it out of the system.

Without it costing you a cent, you can have the benefit of my twenty-five years of successful experience—my wide knowledge of Catarrh, its causes and its cure.

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Remember, Catarrh is more than a trifling ailment—more than a disgusting trouble. It's a dangerous one. Unchecked Catarrh too frequently destroys smell, taste and hearing, and often opens the way to Consumption. Be warned in time. If you have Catarrh, start to cure it NOW!

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Don't waste any more time—energy—money, in trying to conquer it with worthless patent medicines.

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Tell me about your trouble. After careful study I'll send you, without any charge whatever, a complete diagnosis of your case which will explain clearly how to get rid of Catarrh.

Simply for the asking you'll receive excellent counsel that will point ont how Catarrh can be cured, not just for a week, or a month, or a year—but PERMANENTLY.

Don't let this offer pass—accept my assistance today. This treacherous disease has been my life study—I know it in every form and stage. My advice has already cured thonsands who now are free from Catarrh. You can be also if you will.

Read my list of questions carefully, answer them yes or no, write your name and address plainly on the dotted lines and mail the Free Advice Coupon to me as soon as possible. 'Twill cost you nothing and will obtain for you the very help you need. Address

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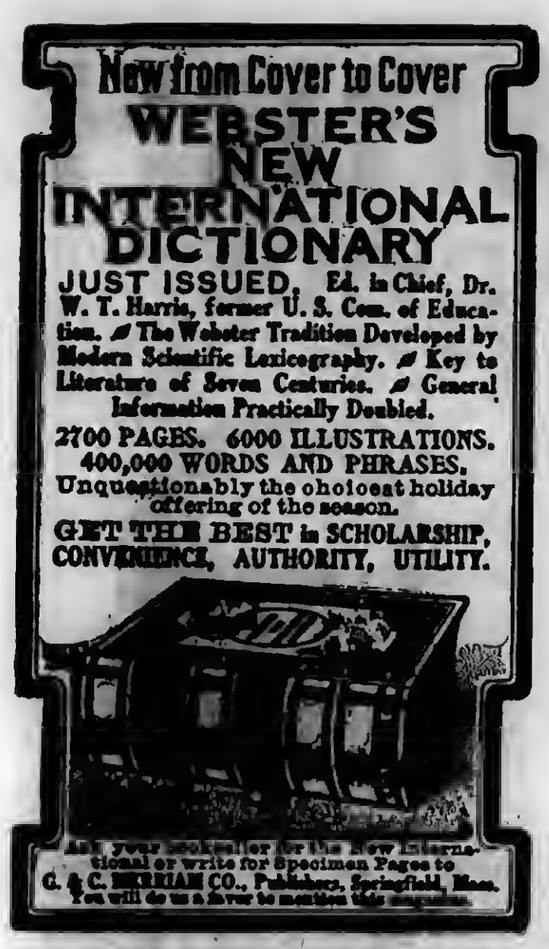
Is your throat raw?
Do you sneeze often?
Is your breath foul
Are your eyes watery?
Do you take cold easily?
Is your nose stopped up?
Do you have to spit often?
Do crusts form in your nose?
Are you worse in damp weather
Do you blow your nose a good deal?
Are you losing your sense of smell.
Does your mouth taste bad mornings?
Do you have a dull feeling in your head?
Do you have to clear your throat on rising?
Is there a tickling sensation in your throat?
Do you have a discharge from the nose?
Does mucus drop in back of throat?

NAME .....

ADDRESS .....

WHY IS SUGAR SWEET?

If sugar did not dissolve in the [illegible] could not taste the sweet. GROVE'S [illegible] CHILL TONIC is as strongest bitter tonic, but [illegible] the bitter because it [illegible] dissolve in the [illegible] in the [illegible] good for [illegible] The Blood and [illegible] Tonic. The [illegible] 50c.



Conference Notices

Special Notices

WOMAN'S HOME MISSIONARY SOCIETY, LOUISIANA CONFERENCE.

The regular monthly meeting of the Woman's Home Missionary Society, of the Louisiana Conference, will meet Thursday, December 9, at 3 p.m., at the residence of Mrs. D. C. Mead, 337 Adams street. Mrs. E. L. Knostman, Bureau Secretary of the Woman's Home Missionary Society, West Southern States, expects to be with us soon. We will be glad to have every member of the Board present that we may perfect our arrangements to meet her and the Conference anniversary.—(Mrs.) D. C. Mead, President; (Miss) Emma Bessic, Recording Secretary.

WOMAN'S HOME MISSIONARY SOCIETY, LOUISIANA CONFERENCE.

At the last convention of the Woman's Home Missionary Society, held in Los Angeles, Cal., it was ordered that the entire number of conferences of the Woman's Home Missionary Society be grouped together into a "General Division" and requested that each conference Woman's Home Missionary Society, at its annual meeting of Executive Board elect five capable women to form a committee to consider the interest of the work of the society in connection with the General Division and will be known as Conference Committee of the General Division. The Board of the Woman's Home Missionary Society of the Louisiana Conference has elected the following ladies as a Conference Committee: Miss Emma Bessic, Simpson Memorial Church, Chairman; Miss Cornelia Hayman, Haven Church; Mrs. Maggie Luster, First Street Church; Mrs. Sadie Johnson, Shreveport, La.; Mrs. D. C. Mead, Williams Church.—Emma Bessic, Conference Recording Secretary.

UPPER MISSISSIPPI CONFERENCE.

Dear Brethren, Members and friends.—I have secured reduced rates over all of the railroads in the State for those who are going to attend the session of the Upper Mississippi Conference to convene in Kosciusko January 5-11, 1910, on the certificate plan. Ask the agent for a certificate showing that you paid full fare from the starting point to the seat of the Conference, and you can return for one third fare plus twenty-five cents. If you cannot buy a ticket through to the Conference get a certificate as far as your ticket, and when you get another ticket get another certificate so as to show that you paid full fare from starting point to the Conference.—C. E. Moody, Secretary.

District Rounds

INDIANA DISTRICT.

FOURTH ROUND

Madison, Dec. 17; North Vernon, 18-19; Shelbyville, 26-27; Rushville, Jan. 1-2; Connersville, 2-3; Bloomington, 9-10; Port Fulton, 11; Watson, 12; Cementville, 13-14; Jeff. Wesley, 15-16; Princeton, 22-23; Browns, Ill., 24; Boonville, 25; Rockport, 26-27; Newburg, 28; Evansville, 29-30; Carmelton Circuit, 31-Feb. 1; Anderson, Feb. 6-7; Muncie, 8; Greensfield, 9; New Castle, 12-13; Indianapolis, Simpson, 20-21; Indianapolis, Scott, 23; Chicago, Scott, 27-28; Chicago, St. Mark, March 4-6; Terre Haute, Merrills, 9-11; Terre Haute, Saulter's 12-13; Marshall, Ill., 10; Green Castle, 14; Indianapolis, Barnes, 20-21. Hold Easter service March 27. Have no blanks.—D. E. Skelton, District Superintendent.

BRISTOL DISTRICT.

FIRST ROUND

Castlewood, Nov. 27-28; Gate City and Bigstone Gap, Dec. 4-5; Shell Creek, 11-12; Mountain City, 18-19; Johnson City, 25-26; Greenville, Jan. 1-2; Greenville Circuit, 8-9; Bristol, 15-16; Abingdon, 22-23; Glade Springs, 29-30; Marion, Feb. 5-6; Rural Retreat, 12 13; Wytheville, 19-20; Kingsport, 26-27. Brethren, let us begin the next year's work with usual vigor, observe all the set days for Benevolent collections.—I. R. Hill, District Superintendent.

KNOXVILLE DISTRICT.

FIRST ROUND

Jefferson City, Dec. 4-5; White Pine, 11-12; Newport, 18-19; Clinton and Coal Creek, 25-26; Byington, Jan. 1-2; La Follette, 8-9; Kingston and Lonsdale, 15-16; Harriman, 22-23; Warrensburg, 29-30; Tazewell and Tate Springs, Feb. 1-2; Knoxville "Vine Ave." 4-6; Knoxville, Seney Chapel, 5-6; Morristown, 12-13. Brethren, we are now entering on a new conference year and many will be our battles. Let us remain faithful on the "Firing Line" that success may be ours. Hunt up every stay at home member, seek the lost sinner and let the watch word be 300 additions to the church. This can easily be done if each one will do his part. Visit every member of your charge and don't stop until they come to church. Let us pray for each other and work together. I am in to help you. Let me hear from you.—W. A. Webber, District Superintendent.

CHARTER.

UNITED STATES OF AMERICA,
STATE OF LOUISIANA.
PARISH OF ORLEANS—CITY OF NEW ORLEANS

Be it known, That on this eighth day of the Month of November in the year of our Lord one thousand nine hundred and nine and of the Independence of the United States of America the one hundred and thirty-fourth, Before me LOUIS A. MARTINET, a Notary Public duly commissioned and qualified, in and for this City and the Parish of Orleans, therein residing, and in the presence of the witnesses hereinafter named and undersigned.

Personally Came and Appeared: the several persons whose names are hereunto subscribed, who declared that availing themselves of the provision and Statutes and Laws of the State of Louisiana, relative to the formation of insurance corporations, and particularly under Act 65 of the Session of the General Assembly for the year 1906, and of Act No. 105 of the Session of the General Assembly of the State of Louisiana for the year 1898, and of Act No. 246 of the Session of the General Assembly of the State of Louisiana for the year 1908, they have covenanted, and agreed, and do by these presents covenant and agree, and bind and obligate themselves, as well as all such persons as may hereafter become associated with them, to form and constitute a body corporate and politic in law, for the objects and purposes and under the stipulations following to-wit:—

ARTICLE I

The name of this corporations shall be: THE PEOPLES BENEVOLENT INDUSTRIAL LIFE INSURANCE COMPANY (OF LOUISIANA) and under that name shall have and enjoy all rights, advantages and privileges granted by law to corporations, and the power and authority to enjoy succession and have corporate existence for and during the period of Ninety Nine (99) years from the day and date hereof, unless sooner dissolved in the manner hereinafter provided.

It shall have the power and authority to contarte; to sue and be sued; to make and use a corporate seal, and the same to break, alter or ameud at pleasure; to hold, receive, purchase, convey, deliver, mortgage, hypothecate and pledge property, both real and personal subject only to the conditions and restrictions imposed by law; to issue notes and other obligations, negotiable instruments or evideuces of debt; to have and employ such managers, trustees officers, employees and committees, as the interests of the said corporation may demsud or require; and to make aud establish, through its trustees, such by-laws, rules, and regulations for the corporate management and control of the affairs of the corporation, as may be deemed necessary or proper.

ARTICLE II

The domicile of this corporation shall be in the city of New Orleans, Parish of Orleans, State of Louisiana, and all citations and other legal process shall be served upon the President, and in absence of the President upon the Vice-President, and in the absence of both of these the Secretary of this Corporation.

ARTICLE III

The objects and purposes for which this Corporation is organized and the nature of the business to be carried on by it are hereby declared to be an INDUSTRIAL LIFE INSURANCE BUSINESS, as defined by Section 1, of Act No. 65 of the session of the General Assembly of the State of Louisiana for the year 1906, and section 1, of the Act No. 246 of the session of the General Assembly of the State of Louisiana for the year 1908, FOR THE PURPOSE OF INSURING AGAINST SICKNESS, BODILY INJURY OR DEATH; the said business to be conducted on the MUTUAL ASSESSMENT PLAN, AS HEREIN PROVIDED, AND AS SPECIALLY AUTHORIZED, in the aeveral aforesaid acts; the policies or benefit certificates to be for sums ($500.00) Five Hundred Dollars or less on a single life, and to provide a weekly cash benefit for disability caused by sickness or accident of Twenty Dollars per week or less; and for which stipulated premiums shall be charged, regularly, payable and collectable every four weeks, tri-weekly, bi-weekly, or weekly, the said policies or benefit certificates to be issued in the manner prescribed and aubject to the charges, rate of premium, aassessments, and terms and couditions fixed by the by-laws of this corporation, and, or by its trustees.

ARTICLE IV

All the corporate powers of this corporation shall be vested in, and the management and control of its affairs shall be exercised by a Board of Seven Trustees; Four of said Trustees shall constitute a quorum for the transaction of all business of the corporation; no member of said Board to apply for or hold less than the maximum policy or benefit certificate issued, said Trustees, shall be elected by ballot at a general meeting of the policy or benefit certificate holders of this corporation to be convened on the 2nd Tuesday of January 1914, and quadrennially thereafter on that day and month, in the principal office of the corporation in the city of New Orleans; each policy or benefit certificate holder shall be entitled, in person or by written proxy, to one vote; and all elections shall be held under such rules and regulations as may be fixed by the Board of Trustees; ten days written notice, directed to the last known address of the policy or benefit certificate holder shall be given of all elections; and it shall require a majority of the policy or benefit certificate holders present or represented to elect.

The Trustees thus elected, shall continue in office for four years or until their successors shall have been elected and qualified; any failure to elect shall not be regarded as a forfeiture of this charter; and any vacancy occurring in the Board of Trustees, shall be filled by the President, for the unexpired term. Said Board of Trustees shall at its first meeting, following its election, elect out of its own membership, a President, Vice-President, and Secretary and Secretary-Treasury, and shall prescribe the duties of the several officers.

The following are hereby declared to be the first Board of Trustees: Walter L. Cohen, Louis J. Joubert, Edward Barnes, Joseph Wilkins, Dr. John H. Lowery, Beverly V. Baranco, Edward N. Cohen, all of which said trustees shall hold office until the second Tuesday of January, 1914, unless removed for cause, prior, thereto by vote of four-sevenths of the Board of Trustees.

The following are hereby declared to be the first officers of this corporation. Walter L. Cohen, President; Louis J. Joubert, Vice-President; Edward Barnes, Secretary-Treasurer; all of which said officers shall hold office during tenure as a member of the Board of Trustees, until the election of their successors at the first meeting of the Board of Trustees held in January 1914, at which said meeting and quadrennially thereafter during the term of office of the aforesaid trustees, the officers provided for in this charter shall be elected.

ARTICLE V

An Advisory Board to consist of Forty Policy Holders shall be appointed by the President on the Second Tuesday of each year to serve for the period of one year, unless removed by the Board of Trustees. The duties of the aforesaid Advisory Board shall be prescribed by the Board of Trustees.

The following shall constitute the First Advisory Board, and they shall serve until the second Tuesday of January 1911: Colonel James Lewis, S. W. Green H. F. Crosier, J. C. S. Davis G. V. Watts, Roscoe D'Areusbourg, Raoul J. Llopis, John Albert, Dr. Edward Vincent, Frank Williams, Rev. R. E. Jones, J. J. Winston, H. Amand., W. H. Adams, Rev. Alfred Lawless, Robert Armstead, L. B. Vigne, Joseph Boisseau, Edward Gaudet, A. St. Leger, John B. Hall, Victor Fornier, Edward LeBlanc, William S. Wilson, George Keller, Albert Workman, Thos. P. Woodland, Thos. A. Carr, Wm. H. Carter, W. R. Dubuclet, J. M. Vance, Prof. A. P. Williams, A. E. Saloy, P. Barthe, Prof. A. Wicker, C. J. Galliard, J. W. Cooke, A. Williams, Henry B. Woods, Joseph M. Sarpy.

ARTICLE VI

All persons who shall hereafter insure with this corporation shall thereby become members during the period they shall remain insured by this corporation, and no longer.

ARTICLE VII

The trustees of this corporation shall be on the First Monday in January, 1911, and annually thereafter, cause a statement to be made of the affairs of the corporation, and a balance to be struck of the profit and loss account, and if there is a surplus after paying all losses and expenses for the preceding year, they shall credit, npopn the books of the corporation each member with such proportion of such surplus as the cash premiums paid by each member shall bear to the aggregate surplus so declared; but no such credit shall be paid to the member entitled to same, until the surplus of the corporation exceeds One Hundred Thousand Dollars.

Whenever the surplus shall exceed One Hundred Thousand Dollars, the excess, or such part thereof, as the Trustees may determine, with due regard to the protection of outstanding risks, may be applied from year to year thereafter towards the payment of the amounts credited to members, in whole or in part, as may be fixed and determined by the Trustees; provided, that the credits shall be paid in the order in which they were allowed.

In case of the death of any member of this corporation, the amount of surplus standing to his credit at the time of his death shall be credited to his beneficiary, if any be named in a policy issued by him by the Corporation, and otherwise to his legal representatives; but the profits and accumulations standing to the credit of such persons as have ceased to be members, either by non-payment of premiums due, or failure to renew their policies, shall be forfeited for the use of this corporation.

ARTICLE VIII

No member of this corporation shall be liable for any of its losses or expenses beyond the amount of the unpaid portion of the premiums and assessments.

ARTICLE IX

This act of incorporation may be amended, modified or changed, or this corporation may be dissolved, by a three-fourth vote of all the policy or benefit certificate holders of the corporation present or represented, at a general meeting convened for the purpose, after ten days written notice directed to the policy or benefit certificate holders at their last known address.

In case of dissolution by limitation or otherwise, the policy holders shall elect three (3) commissioners from among their own membership to liquidate and settle the business and affairs of the corporation. In case of the death or disability of any of said commissioners, the survivor or survivors shall continue to act.

THIS DONE AND PASSED in my office in New Orleans Louisiana aforesaid in the presence of Messrs. Gustave Schwerty and Ovide LeBesque witnesses, both of lawful age and domiciliated in this city, who signed these presents together with the parties, and me, Notary, the day and date first before written.

(Original signed) Walter L. Cohen, Henry Amand, Edward Barnes, Sr., Jeome C. S. Davis, Walter H. Adams, Louis J. Joubert, John Albert, Joseph Boisseau, Albert Wicker, James Lewis, Dr. Ed. Vincent, Robert E. Jones, Chas. J. Gaillard Alfred Williams, Albert Workman, Pierre Barthe, John W. Cooke, Smith W. Green, John J. Winston, Arthur P. Williams, James Madison Vance, Roscoe D'Arensbourg, Raoul J. Llopis, Frank Williams, Edward M. Cohen, Armand E. Saloy, Antoine St. Leger, Thomas P. Woodland, William H. Carter, Thomas A. Carr, Geo. A. Keller, Joseph Wilkins, Robert Armstead, Edward Gaudet, Edward LeBlanc, William S. Wilson, Henry B. Woods.

GUSTAVE SCHWERTY,
OVIDE LeBESQUE,
LOUIS A. MARTINET.
Notary Public.

I, the undersigned, Recorder of Mortgages, in and for the parish of Orleans, State of Louisiana, do hereby certify that the abova and foregoing Act of Incorporation, of the People's Benevolent Industrial Life Insurance Company of Louisiana was this ray duly recorded in my office, in Book 950, Folio—New Orleans, November 8th, 1909.

(Signed). EMILE LEONARD, Dy. R.

I hereby certify the foregoing to be a true and correct copy from the original on file and of record in my office New Orleans, La., November 8th, 1909.

LOUIS A. MARTINET,
Notary Public.

Southwestern Christian Advocate
631 BARONNE STREET

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We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

Crescent City Notes

Miss Conchita Brown, of Cuba, a resident of Baton Rouge for some time, accompanied by Miss Bertha Narcan, of Plaquemine, passed through the city last week on their way to Cuba, where they will reside permanently.

Mr. and Mrs. Roy Holt are happy in the possession of a fine haby boy, who came to their home Saturday, November the twentieth. Mr. Holt, who is a U. S. Mail Agont, is purchasing the comfortahle home on Rocheblave street, where they are now domiciled. Mrs. Deborah Holt is the elder daughter of the Rev. and Mrs. Valcour Chapman, who are now proud grandparents.

SCOTT CHINN.—Sunday, November 21, closed out another financial rally at this church. Clubs: No. 1, M. Bleamine, $32.28; No. 2, Thos. Clayton, $6.30; No. 3, A. Obee, $1.55; No. 4, W. C. Robinson, $12.55; No. 5, Joseph Bailey, $4.90; No. 6, J. E. Rolax, $21.55; Anniversary at night, $12.00 Grand total collection for the day, $91.13. Four years ago I was appointed to this church by Bishop W. F. McDowell and found an enrollment of 75 members and five probationers. But after a careful search, we could only find 19 members and no probationers. We closed out that year with 38 members and 8 probationers and raised for benevolence, $21. The church paid on pastor's salary that year, not including the missionary and other collections, $296.70. The next year we closed with 41 members and 14 probationers; raised for benevolence $25; paid pastor $298.60. The following year we finished our work with 57 members and 12 probationers. Raised for benevolence, $30; paid pastor on salary $320.20. We have now on roll 86 members. Paid pastor up to date on salary $422.28. This does not include missionary appropriation, marriages and anniversaries, which average from $8.00 to $10.00 a month. We have made $677.35 worth of improvements and paid on same to the amount of $491.35. There are some loyal members in this congregation. I sincerely hope if in the judgment of the District Superintendent and the Bishop I am moved that a man will be sent here who will do far better than I have done, although I have done my best under the present conditions that now prevail in most of our churches. —J. E. Rolax, pastor.

BETTER THAN SPANKING.

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 176, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her to-day if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

District Rounds

GUTHRIE DISTRICT.

FOURTH ROUND

Shawnee, Decemher 18-19; McCloud, 18-19; Ardmore, January 1-2; Sulphur, 8-9; Burwyne, 4-5; Wynnwood, 15-16; Waurika, 22-23; Weliston, 22-23; Chandler, 22-23; Chickasha, 27-28; Hennessy, 29-30; New Light, 29-30; Earlsboro, 29-30; Caldwell, Kans., February 5-6; Ames Church, 12-13; Langston, 19-20; Cleveland, 26-27; Langston, 28; Horbort, March 1-2; Guthrie, 5-6; Oklahoma City, 12-13; Depew, 14-15.—W. F. Smith, District Superintendent.

PALESTINE DISTRICT.

I wish to call the attention of the pastors of the Palestine District to the great cause of Foreign and Home Missions on our District. We have wrought well, but there is room at the top, let us go higher. We can if we will. Brothers and co-workers of this District and the Texas Conference I want you to center your thoughts, your actions upon one word in this letter, viz: "Higher." During our District Conference on the East Calvert Circuit we stood manfully hy Wiley University, the brightest educational center in all Texas, without disrespect to all other institutions of this Lone Star State. Brothers, let us go higher on other lines if we want to measure up in the eyes of the church. Let us view the needs of South America with its crying millions for churches and for schools. Let us listen to the call of China with its cry for civilization. Let our hearts be open to India. from whence comes the cry of millions. There is vice, immorality, superstition, ignorance, and sinful hearts to be shapen into the very image of God. It will take schools, preachers, teachers, missionaries, churches, and millions of dollars and consecrated hearts to do the will of God in our Fatherland. We want you to play your part this conference year and support Bishop Scott in his work by helping in the Diamond Jubilee campaign effort to raise$30,000 for Africa. We now turn our eyes to the home field, this great land of ours and its great needs and why we should support the Board of Home Missions and Church Extension. The greatest work done for Foreign lands must be accomplished here in America. Now, brothers, I have just stated the facts as to why we should raise our full Benevolence this year. Every dollar for Foreign Missions and every dollar for Home Missions and Church Extension must be raised. Let us go at it now and see if we can't come up with full reports at the Annual Conference at Bryan. Above all do not forget the SOUTHWESTERN CHRISTIAN ADVOCATE. If the eighteen charges bring five subscriptions each the editor will be proud indeed. This organ helps us in our pastoral charges. May every layman help his pastor in this great struggle to raise the Benevolence. We hope to see the Palestine District go down in the "first class" column this year.—A. L. Gabriel, Secretary.

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Enrolled last year, 670. Graduates of all departments in demand. One half of the pupils enrolled this session in the preparatory, normal and college courses. A large dormitory in course of erection. Work done by members of industrial classes. Grounds and buildings lighted with electricity from our own plant. Different industrial departments directed by efficient instructors. Five graudate teachers instruct in the music department. Department of nurse-training in successful operation. A hospital on the grounds open to students. Professors and instructors are graduates of leading Colleges. Harvard, Syracuse and University of Chicago represented on our faculty.

M. W. DOGAN, President.

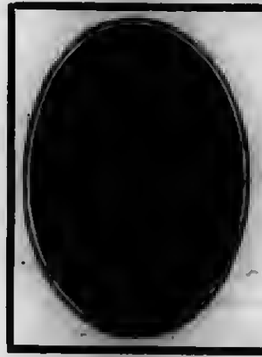
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The Next Session Begins September 29, 1909.
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WRIGHT CITY A SETTLEMENT OF PROSPEROUS NEGROES.

In and about Wright City is to be found a community of prosperous, lawabiding Negroes, as prosperous perhaps as is found in any place of like opportunities through out this section of the state.

The majority of them are found on the farms; and they own land that totals in the aggregate 805 acres, the most of which is improved land averaging $40 to $50 per acre.

At the Warren county Fair recently held, Frank Welch received the prize for the best corn and many good crops were raised.

They have good homes worth as high as $2,000.

Those who live in town are examples of thrift, owning good homes and five and six lots.

Here the Methodist Episcopal Church holds sway and any minister of the Gospel can find hospitable hearts in the Thurmans, Keithleys, Edwards, Britts, Logans, Balls and Wyatts, that so gloriously applaud the progressive march of Methodism.

Deaths

JEFFERSON.—Toney Jefferson of Columbia, Miss., who died recently, leaves a dear wife and 10 children. Funeral conducted hy the Rev. H. J. Jordan, pastor.

PARKMON.—Millia Parkmon has gone from labor to reward. The church at Columhia, Miss., has lost a faithful member, her husband a loyal wife and her six children a devoted mother.—H. J. Jordan, pastor.

KING.—The Rev. W. J. King, of Wiley University, has been called to his old homestead at Josserand, Texas, to view for the last time the remains of his aged mother, who breathed her last October 26, 1909. She has in all cases proved to be a true Christian and a worthy mother. She lived to the ripe age of 82 years. She was a loyal member of her church.—Emma E. Walker.

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Marriages

WALKER-TAYLOR.

On the 27th of October, 1909, the Rev. Walter F. Walker and Miss Mary N. Taylor, daughter of Mr. and Mrs. Walter Taylor, at the Bagnell Methodist Episcopal Church, of which the Rev. Walker is pastor. The ceremony was performed by the Rev. J. H. Boone of St. James Methodist Episcopal Church, St. Louis, Mo. After the ceremony a reception followed at the home of the bride and groom. They were the recipients of many useful and handsome gifts..

WILLIAMS-YOUNG.—On October 12, 1909, at Schriever, La., Mr. Harrison Williams and Miss Viola Young. The wedding occurred at the home of the bride, the Rev. H. A. Sorrell reading the ceremony.

HUGHES-CALDWELL. — Sunday, October 31, 1909, at 6 a. m., at Wesley Methodist Episcopal Church, the early prayer service, Miss Blanche Caldwell and Mr. Samuel Hughes, the Rev. Hubbard Daniels officiating. The bride is a dutiful Sunday School teacher, also a member of the Junior Choir. The groom is a prominent young business man of this city. After the ceremony the bridal party departed for Slidel, where a grand reception was given in their honor. After eight days they returned to New Orleans where they are at home to their many friends at 516 S. Clairborne St. H. Daniels officiated.

MORRIS-THEDFORD.—Miss Nancy Thedford and Mr. W. S. Morris of Selma, Ala., Oct. 28, 1909, at the home of the bride. The Rev. W. L. Mills officiated. More than one hundred people were present. Miss Nancy is one of the prominent girls of her community. She is a member of Tamola Bethel Methodist Episcopal Church. The groom is a bricklayer by trade. They will make their future home in Selma.

NATHAN-WILLIAMS.—On Sept. 29, 1909, Mr. James Nathan and Miss Wealthy Williams, daughter of Mr. and Mrs. Mose Williams, at St. Paul Methodist Episcopal Church, Tupelo, Miss. The wedding was a grand affair and very largely attended. Mr. Nathan is an industrious young man. His bride is one of the accomplished young women of this city and is a faithful church worker. She is beloved by all who know her. The Rev. C. E. Mosdy, pastor, officiated.

COLEMAN-GRIFFIN.—Mr. J. A. G. Coleman and Miss Lillian A. B. Griffin were quietly married at the Methodist Episcopal Parsonage, Hattiesburg, Miss., Oct. 28, 1909, by the Rev. I. L. Pratt. Mr. and Mrs. Coleman are faithful members of the Methodist Episcopal Church. Mr. Coleman is teacher of the First Bible Class in the Sunday School, and Mrs. Coleman is secretary of the Woman's Home Missionary Society..—Emma D. Pratt.

THOMAS-WILLIAMS. — At Magnolia Methodist Episcopal Church, Schriever, La., Mr. Henry Thomas and Miss Rose Williams, June 24, 1909. They left the same day for Houma, where they intend to make their home. Ceremony read by the Rev. H. A. Sorrell, Pastor. (Received in November).

HAINES-HOLMES.—At the bride's sister, New Orleans, Mr. W. H. Haines and Miss Elizabeth Holmes, Oct. 25, 1909, by the Rev. D. J. Price.

WHITE-WHITE.—Mr. Edward White of Gulfport, Miss., and Mrs. Virginia M. White, a prominent member of Union Methodist Episcopal Church, New Orleans, November 4, 1909, at the residence of the bride. They will reside in this city for the present at least. The Rev. J. F. Marshall officiated.

HOLMES-TOWNS.—At Trinity, N. C., Nov. 4, 1909, Miss Pansy Lee Townes and Mr. Ernest Holmes, in the presence of many friends. Mrs. Hattie Robins played a beautiful wedding mrch for the bridal party. Messrs Charlie Smith and Ernest Gibson, ushers; Miss Lula Hargrove and P. L. Gibson, Miss Mamie Mock and Oscar Gibson attendants. The bride was accompanied by Miss Bessie Coltraine and the groom by Hubert Alford. The marriage ceremony was read by the Revs. A. Welborn and S. L. Maye. An elaborate feast was served at the home of the bride. Many beautiful and costly presents were received.—S. L. Maye, pastor.

HARALSON-HUTSON.—Miss Bettie Hutson and Mr. C. L. Haralson, Nov. 14, 1909, by the Rev. G. N. Johnson, at Cotton Plant, Arkansas.

RUSSELL-CRESELLAND.—At Grand Bayou, La., Miss Delia Creselland and Mr. Clifton Russell, Oct. 19, 1909. The Rev. I. B. Henderson officiated.—Hannah L. Jones.

CAIN-MAXEY.—Quietly at the home of Mr. and Mrs. "Jim" Gibbs, Dr. G. A. Cain, of Shreveport, Louisiana, and Mrs. Helen Lane Maxey, of Vicksburg, Mississippi, October 25, 1909. Dr. Cain has a lucrative practice in Shreveport. Mrs. Cain is an accomplished music teacher and milliner.—J. C. Hibbler, pastor.

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TENNESSEE CONFERENCE EPWORTH LEAGUE..

Dear District Superintendent, Pastors, Presidents and Epworthians:—The last convention held at Dixon, Tennessee marked a new era in the Tennessee Conference League. It was full of interest from the beginning to the end; it was a convention of work and profound thought. The papers were well prepared and read, and each speaker had something to say and said it. The wide awake Superintendent and pastors have found out that the future church or the church that will succeed in the future is the church that will look after the young people; therefore let us save the young people of our church especially young men. There was a movement started last convention if properly fostered by the preachers of our conference, will place the league in the front rank. There was a move made to purchase a piece of land and there have a summer chautauqua, and a place where we can have a week or ten days' meeting and discuss subjects of vital importance. With the Rev. E. J. Guthrie, the efficient president at the head and the five stalwart young men as District Superintendents to push forward the movement, there can be no failure with the silver tongued orator, Utley, the uncompromising Booth; the heroic ready writer, Smith; the legal talented Merredith, and the Sweet Singer Lyte. When these Superintendents shall marshal their forces and blend them together in one common cause, the world will know that we still live and are in partnership with Christ in the work of mercy and help. In order to carry forward this movement each Superintendent was asked to appoint a committee of five on location and three on arrangement and send the names to the writer. Also the pastors are asked to send the names of their secretaries of local chapters to the corresponding secretary.—Robert A. Dowell, Corresponding Secretary, Lock Box 80, Lewisburg, Tennessee.

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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

THE REV. C. C. HEMSLEY.

The Rev. C. E. Hemsley, son of Violet and Isaac Hemsley, born in Centerville, Queen Anne County, Maryland, passed from labor to reward at Nanticoke, Maryland, Sunday, October 3rd, 1909, at four P. M. He joined the Delaware Methodist Episcopal Conference A. D. 1907. The early setting of the Rev. Mr. Hemsley's sun was superinduced by zealousness and over work. Sundey, October 3rd, about one P. M., while administering the Sacrament of the Lord's Supper he was stricken with paralysis and at four P. M. he had passed to his reward. Verily, it can be said of him "The zeal of thine house hath eaten me up." He was converted in a revival conducted by his father, a local preacher at his home, when seventeen years old. Eleven years later, while a member of Zoar Methodist Episcopal Church, Philadelphia, Pennsylvania, he was licensed to preach, during the administration of the Rev. Dr. J. Hudson Riddick. It was evidently projected through his traits when a boy that he (with his twin brother, Rev. W. T. Hemsley) was destined to be or do something ere the passing away of life. At the age of fourteen years, he and his brother simultaneously arose at four A. M., did their chores and by five o'clock were at their studies. This was kept up until the prime of life, which resulted in invaluable profit. He attended the public schools of Centerville, his home, and afterwards taught for several years in the counties of his State and Delaware. His thirst for proficiency in literature impelled him to enter Lincoln University, at Oxford, Pennsylvania, and the Theological Seminary at Gettysburg, Pennsylvania. It was while attending Dickerson College that he met and afterwards married Miss Mary E. Jackson, an accomplished musician, who has been of untold help to him in his pastoral labors. This union was an unusually happy one. Several children were born through this marriage, one having preceded his father to the Heavenly Kingdom. He served with credit the following charges: Supplied Georgetown, Delaware, one year; Gettysburg, Pennsylvania, one year; Mt. Joy, Wilmington, six months. Regular appointments: Widgeon, Maryland, three years; Laurel, Delaware, three years; Berlin, Maryland, four years and Nanticoke, Md., one year and six months. Several weeks prior to his death in his testimony he said: "Brethren, I may stay here the year out, I don't know, but if I don't it is all right." The deceased is survived by a wife, six children and four brothers, one of whom is the Rev. W. T. Hemsley, Pastor of Haven Methodist Episcopal Church, Philadelphia, Pennsylvania. The Rev. P. O'Connel, Ph. D., his District Superintendent, conducted the funeral, assisted by the Revs. C. S. Sprigg, P. M. Shelton, J. W. W. Cox, J. F. Lee and Emory Nichols. The funeral was held in Centerville, where he was laid to rest to await the resurrection of the last day.—(Rev.) C. S. Sprigg.

SHANKLIN.—Harriet Shanklin, sister of the Rev. J. W. Purner, District Superintendent of the Baton Rouge district, died November 14, 1909, at Thibodeaux, La. She was a member of Allen African Methodist Episcopal Church. As the end approached she said she was fully trusting in the Lord. The deceased leaves a husband, thirteen children, four brothers and mother. The funeral was conducted by her pastor, the Rev. Brown, assisted by the Rev. W. H. Jones.—Lee Williams.

THOMSON.—At Natchitoches, Louisiana, October, 14, 1909, occurred the death of Francis Thompson. She had been ill for a long while, but waited with patience on the Lord.—D. S. Sloan,, pastor.

BROOKS.—Annie Brooks, a faithful member of the Methodist Episcopal Church of Crawford, Miss., also an officer in the Sunday school, died in peace on the 1st Sunday in October, 1909. The remains were interred in the Oaklimb cemetery. She was first at Sunday school, among the first to open prayer meetings, and lead a chaste life. Her presence in Church and Sunday school, is much missed. She died in the triumphs of faith, the funeral being conducted by her pastor. —B. J. Roberson, pastor.

TRIBLET.—Georgia Triblet, of Yazoo City, Mississippi, died in the full triumph of faith, leaving a mother and husband to mourn. Funeral conducted by the pastor and the Rev. Walter Smith. pastor of the Baptist Church.—N. D. Hopkins, pastor.

RENNIX.—Margaret Rennix, a member of St. John Methodist Episcopal Church, and the oldest person in Lafayette County, Missouri, died October 18, 1909, at the age of 120 years. Mrs. Rennix was converted when but eight years old and lived a consistent Christian 112 years and died the death of the righteous.—L. Woolrich, pastor.

THOMPSON.—Julia Thompson, died October, 23, 1909, at Melville Louisiana. Age 34 years and 4 months. She was reared in the Methodist Episcopal Church,, but after her marriage became a faithful member of the Antioch Baptist Church. She requested the Rev. C. D. C. Bryan, pastor of the Methodist Episcopal Church, to preach her funeral sermon. Funeral conducted by the writer and the Rev. J. Randall.—C. D. C. Bryan.

BRINKER.—Scott Brinker has gone to his reward. He was one of the most distinguished, faithful and beloved members of Taylor Chapel, Cotton Plant, Ark., and a good husband, who provided well for his family. He was a steward, trustee and class leader in the church. The funeral was largely attended. The Rev. Mr. Stenson, of the Presbyterian church, assisted the pastor. Deceased leaves a wife, six children and many relatives.

WILSON.—Mary Wilson, of Florence, La., after an illness of more than fourteen months passed to her reward October 6, 1909. Mrs. Wilson was faithful to her church. Her home was the preachers' home and she was ever willing to share with the poor. She had many friends among the white residents here. They asked the pastor to have her funeral service held under a large grove, thinking the church too small. Deceased leaves four sisters, mother, one daughter and husband to mourn. The service was attended by the pastor, T. A. Bailey.

GREENWOOD.—Henry Greenwood, a member of St. Stephen Methodist Episcopal Church, Yazoo City, Miss., born in 1872; after several months of illness died October 13, 1909. He joined the church in 1901, and was made a class leader. He strayed from the church, but like David, plead for restoring grace and became perfectly reconciled before death. He leaves a mother, wife, son, one brother and many friends.—J. C. Hibbler, pastor.

SYKES.—Smittie Sykes was born in Sumpter County, Alabama, December 25, 1855, and lived all her life in the Methodist Episcopal Church. She died October 12, 1909. Deceased was married in Oktibeha county, Miss. Her age was 54 years, 9 months and 13 days.—W. M. R. Lester, pastor.

JACKSON.—Ellen Jackson, one of the mothers of the Baden Church, St. Louis, Mo., died October 26, 1909, age 69 years. Funeral attended by the Rev. B. F. Abott.—W. F. Walker, pastor.

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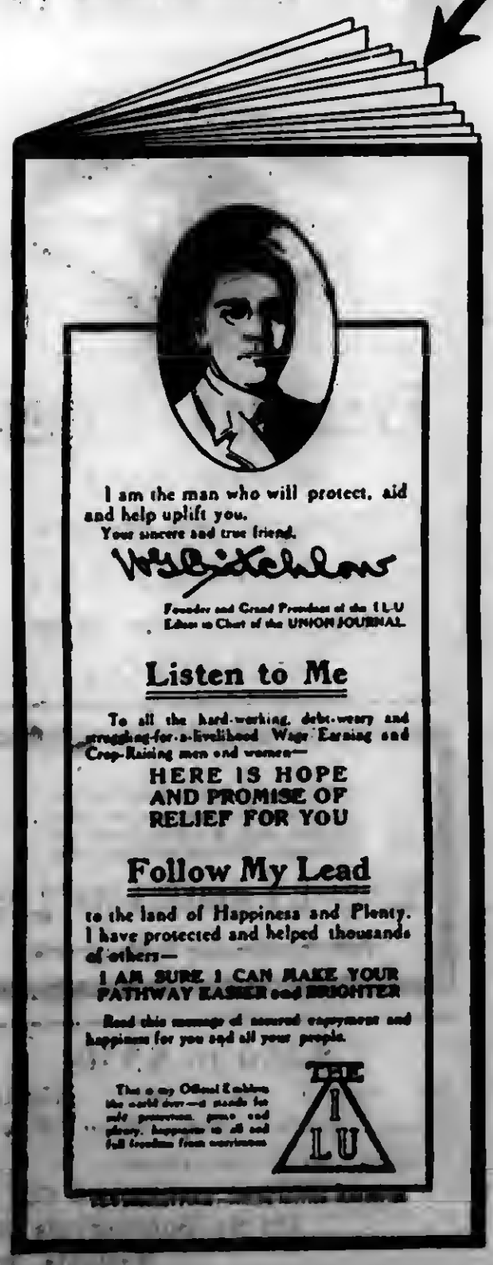
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How to Judge Books

By Edwin L. Shuman, Literary Editor Chicago Record-Herald

The first thing to ask of a literary work is that it shall interest you—that it shall give you some kind of pleasure. The next step is to test the quality of this interest by asking whether the majority of cultured people do or do not enjoy the same sort of book, and whether you would care to read the volume again yourself. Again, you may test it my comparison with others of its kind. Finally, you may analyze the book and see whether or not it contains the artistic qualities that have rendered the classics of the past imperishable.

These tests represent the only three possible ways of judging a book—by the impression it makes on yourself, by the standards of expert authority, and by the objective qualities of the book itself. Let us examine these methods more in detail.

Canon Ainger tells of one of John Leech's youngsters who was heard confiding to another small boy the heretical belief that Shakespeare has been greatly overrated. In this young critic's opinion, "The Swiss Family Robinson" had "Hamlet" beaten by a thousand miles. Stevenson tells of an honest man who was not ashamed to have it known that he ranked Ouida above Homer in every respect. If we could get equally honest expressions of personal preference from the great mass of American readers today the verdict probably would show more votes for "David Harum," or "The Trail of the Lonesome Pine," than for "Paradise Lost," or "Henry Esmond." Are these present-day novels therefore the greater works of literature? Evidently something more than a majority vote of a democracy is needed here, in spite of Tolstoi's apparent contention to the contrary in "What Is Art?"

It will help to clear the atmosphere if we begin by noticing that all books making any pretensions to be ranked as literature may be divided roughly into two classes—those which are read by everybody for a little while and then die and are forgotten, and chose which are read by somebody forever. We can easily agree that the long-lived books are of a higher order than the others. It is worth while to note too, that when you read the popular novel of the hour you soon forget its characters and scenes, while those of the higher grade of novels may live in the memory, as familiar friends, for a lifetime. You can find pleasure in reading "David Copperfield" over and over again, It has a depth and a vitality that never wear out. Here, then, is one general law by which literary greatness may be measured:

The greatest art is that which gives the most lasting pleasure to the largest number of people.

Since we all wish to get as much pleasure and benefit as possible from books, shall be hold ourselves bound to read only those of supreme merit under the foregoing law? Shall we, like Mrs. Blimber, dwell all our days with Cicero in Tusculum? Certainly not, unless we desire the fate of little Paul Dombey, who died prematurely, or of the unfortunate Mr. Toots, who, when he began having whiskers, left off having brains. The forcing process does nothing but harm.

For the very young reader the natural introduction to good literature is through simple works of universal appeal, such as Bible tales, legendary history, fairy stories, and the like. These interest the child because they appeal to his imagination and can be understood without study or experience. For young men and women the natural approach is through well-written romances of action or sentiment. For the adult of limited education it is through the popular American novel of the hour. Later may come books dealing with foreign life, ancient institutions, or other themes which require study and intellectual growth for their enjoyment. In matters of art, the secret of interest is knowledge, and the only wise and effective approach to the treasures of literature is through the joys of the things we already know and understand.

We come here upon a question of the reader's personality, which is almost as important as that of the book's absolute qualities. When a ray of white sunlight enters a smoky factory window it becomes a dirty drab spot on the floor, whereas if it passes through a richly colored cathedral window it may be changed to crimson and gold. A similar change takes place in the author's ideas and imagery when these pass through the reader's personality on the way to his consciousness, so that the book you have enjoyed may be widely different from that which I have enjoyed, though we have read the same pages. The secret of the difference lies in our diverse tastes, experiences and ideals. Each of us can grasp only so much of a book's treasures as each is fitted by depth of knowledge to comprehend. Without the key of knowledge that creates personal interest it is useless to read any book.

When I was a boy I made a conscientious effort to read "Pendennis," wading through chapter after chapter that seemed to me as dull as the "begats" of Genesis. Finally I flung it aside as a meaningless book—and such it was, for me, in that stage of development. Years later, when I had experienced the emotions and struggles of young manhood, I opened the book again and found that lovable and provoking young buck, Mr. Arthur Pendennis, a wellspring of delight.

The function of art is not to tell us new things, as science does, but to interpret and illumine what we have already stored in our minds and hearts. The crude and meager soul, fed on backyard gossip and sensational newspapers, can find pleasure only in the simpler or meaner forms of art. For a shallow mind, a shallow book. The deeper and richer works yield up their wealth only to the cultured spirit. There are certain universal books, however, such as the Bible or Homer's epics, that have something to offer to the boy and to the old man, to the peasant and the sage. But the great majority of books, even of the best, appeal only to certain ages, modes, tastes, or stages of mental and spiritual development. The problem is to find the good books that really belong to you, in your present phase, and the most elementary sign by which you may recognize them is that of interest.

When a book interests you, the quality of that interest may be tested either by examining the elements of the work itself or by noting what kind of impression it has made upon you. The one method is objective, the other subjective. So far as the objective method is of use to the average reader, it may be reduced to some such test question as tnis:

Does the book contain enough truth, beauty, or active good to make it worth my while?

The ancient and orthodox method of measuring books is by the classical standard—the standard of scholarly authority based on the art that has survived for generations. This method, though narrow, is the highest and most permanent: yet it faces toward the past; to be ruled slavishly by classical authority would be to forgo all future progress in art. The best way to judge books, then, is to start confidently with one's own individual impressions, but to keep correcting these by frequent reading of old masterpieces and by comparison with the verdicts of broad-minded contemporary critics. If a book will not tempt you to a second reading, you may know at once that it is real literature. When you hear of a book that other people have been reading over and over again for a decade or a generation, you may know that it is the genuine article. Whatever our personal merits—and let us modestly admit that they are considerable—we may secretly be sure that we are dreadfully like other people, and that books which have given pleasure and inspiration to large numbers of men and women in the past also have a wealth of enjoyment locked up in them for us against that day when life shall have taught us the open-seasame of their treasure-house.

To be really great a book must have a great idea at the heart of it as well as a beautiful vesture of language about it. It must have a moral meaning, not tagged upon the outside in sermonizing platitudes but woven into the living warp and woof of the characters and action, so that the reader feels it in his heart rather than knows it in his head. The greatness of Hugo's "Les Miserables" lies largely in the superb power with which he makes you feel the injustice done to Jean Valjean. It is a tremendous sermon on the wrongs that society is inflicting every day upon released prisoners, but it has done more good than a thousand sermons, because it puts the pathetic truth into the form of a living, brave, magnetic man whose sufferings and misfortunes move us in a way we can never forget. Every great book has a central idea of this kind which the author conveys to us in the form of emotion, and by the effect of this idea upon yourself you may come upon the subjective or impressionistic standard—stated with singular aptness by Mr. J. N. Larned in this test question:

"Does the book leave any kind of wholesome or fine feeling in the mind of one who reads it?"

I believe that the reader who conscientiously applies the three tests which I have suggested, seeking always to read the best within the range of his own taste, may safely be left to read what he likes and to approach the finer books by way of the less fine.—In the *Northwestern Christian Advocate*.

Books and Life

Books influence our thinking: and thinking influences our life. One cannot be too careful, therefore, about his reading. Of the making of books there is no end. So the sacred Word says. And if the saying were modified so as to read: of the making of harmful books there is no end, it would be quite in keeping with the facts.

We must keep the fountains of our thoughts pure. That is to say, we must read only what is clean and wholesome. In a strong paragraph in a fine sermon on "Inviting the Best Things," Dr. Frederick Lynch says this timely word to young people: "Young men and women, you are going out into a world teeming with books. You will find the choice bewildering. You will find that the books most widely read and most commonly discussed are books of little meaning, of slight insight into the deeps of life, reflecting only its surface experiences, and containing few of the thoughts that quicken manhood or arouse noble ambitions. You want to begin right at the threshold of life and learn to read and love the books of power. Form the habit of reading the books that inform the mind with lofty thoughts, and soon these will be your delight of life. Every thought that passes through your mind leaves its contribution of good or evil. Read the books that give vision. Read the books that thrill the soul and not the sense. Read the books that make you think better thoughts, take right views of life, and that open the gates of beauty and of chivalry."

I want the books that help me out of the vacancy and despair of a frivolous mind, out of the tangle and confusion of a society that is buried in bric-a-brac, out of the meanness of unfeeling mockery, and the heaviness of incessant mirth, into a loftier and serener region, where through the clear air of serious thoughts I can learn to look soberly and bravely upon the mingled misery and splendor of human existence, and then go down with a cheerful courage to play a man's part in the life which Christ has forever ennobled by His divine presence.—Henry Van Dyke.

Build your home around books.—Carmen Sylva.

Most always you can do it while you are wondering if you have the time.—Gertrude R. Lewis.

Science, art, literature, philosophy—all that man has done—the experience that has been bought with the sufferings of a hundred generations—all are garnered up for us in the world of books. In that world, no divinity hedges a king, no accident of rank or fashion ennobles a dunce or shields a knave. We can select our companions from among the most richly gifted of the sons of God; and they are companions who will not desert us in poverty, or sickness, or disgrace.—Edwin P. Whipple.

"I have learned to leave books alone," spoke a rather intelligent person. He continued: "I have no love for books. I know I am to blame. But when a boy of fifteen I gave up reading and by habit I am today without a desire to read the best books. A few years ago I might have had a good position, but my knowledge was so sparse they could not employ me. I have made a grave mistake, and I hope while young you will not be as unwise as I have been, for it is hard to change the habits of an old man. If I were to speak from my own experience, I would say: 'Begin early to cultivate a love for the best books, books which have influenced men, manners and matters. Not many, but a few books will work wonders in a young person's career.'"—Selected.

Alexander Sergeivich Pushkin

African-Russian Author, First National Poet of Russia

By Catherine D. Tillman

If it be true that all the world loves a lover, it is equally true of the poet. We feel a kinship with him, because he interprets life's meaning for us, lightens life's gray skies, and expresses that which we feel within our own dumb selves but have not the gift to impart. Beneath the magic touch of the true poet, earth, air, sea and sky, become places of enchantment, and we look upon them, not as we would, but as the poet wills that we should look.

Thus the poet, regardless of his nationality, becomes the common property of mankind. The Greek poet, Homer, finds himself upon the library of the student and book-lover in company with the Roman poet, Virgil, the Persian poet, Omar Khayyam, the German Goeth, the French poets Racine and Hugo, the Scotch bard, Burns, the English poets, Chaucer, Shakespeare, Milton, Browning, Byron and Shelley, the Russian poet, Pushkin, and the array of American poets, among whom are Poe, Longfellow, Bryant, Lowell, Holmes, Field, Riley and our own lamented bards of humbler note, Albert Whitman and Paul Lawrence Dunbar.

Who while listening to the melody and rhythm of Dunbar's verse cares that he was a Negro, save his own people who rejoice in the fact because of the discriminations in this country against persons of Dunbar's race. The Mexicans bought copies of his poems eagerly during a recent trip made in Mexico by a colored agent.

Who is it that does not owe a debt to these poets whom I have mentioned and to others of their ilk of whom time forbids us to speak? They have spoken to us from different parts of the earth and at different periods, but we have always been better for the messages they have brought and they have given us hours of happiness that no other source could give.

I have chosen to say a few words about the Russian poet, Alexander Sergeivich Pushkin, because little has been known of him hitherto, here in America at least; and for one or two other reasons. One of these reasons is that on the paternal side of the poet's ancestral line, he is of Negro descent and in our country would be classed a Negro.

I confess to a deep interest in the study of heredity. I have a friend, an American Negro woman, who is the descendant of a German physician and a native Guinea African woman on the maternal side, and of a blue-blooded Kentuckian and an Indian woman on the paternal side. Having the opportunity to study this friend I have tried to account for her various characteristics on this wise: her love of language and poetry and philosophy and impatience under restraint I have attributed to the irascible old German doctor who was also a slave-holder in the State of Missouri. Her low stature, complexion, which is a clear brown, her love of nature, and ambition, her intense sympathy with her own people I put down to the credit of the African ancestors. From the Kentuckian she probably gets her love of braggadocio and hero-worship, her clannishness, and from the Indian woman that loyalty to friends which makes her so dear to me and others. In studying the life of Pushkin, I like to think that the African blood flowing into his veins gave to the cold sluggish Russian temperament just the warmth that was needed, to make him a great poet, as it made a great composer of Samuel Coleridge Taylor, son of a native African father and English mother, a man who ranks among the foremost composers of England.

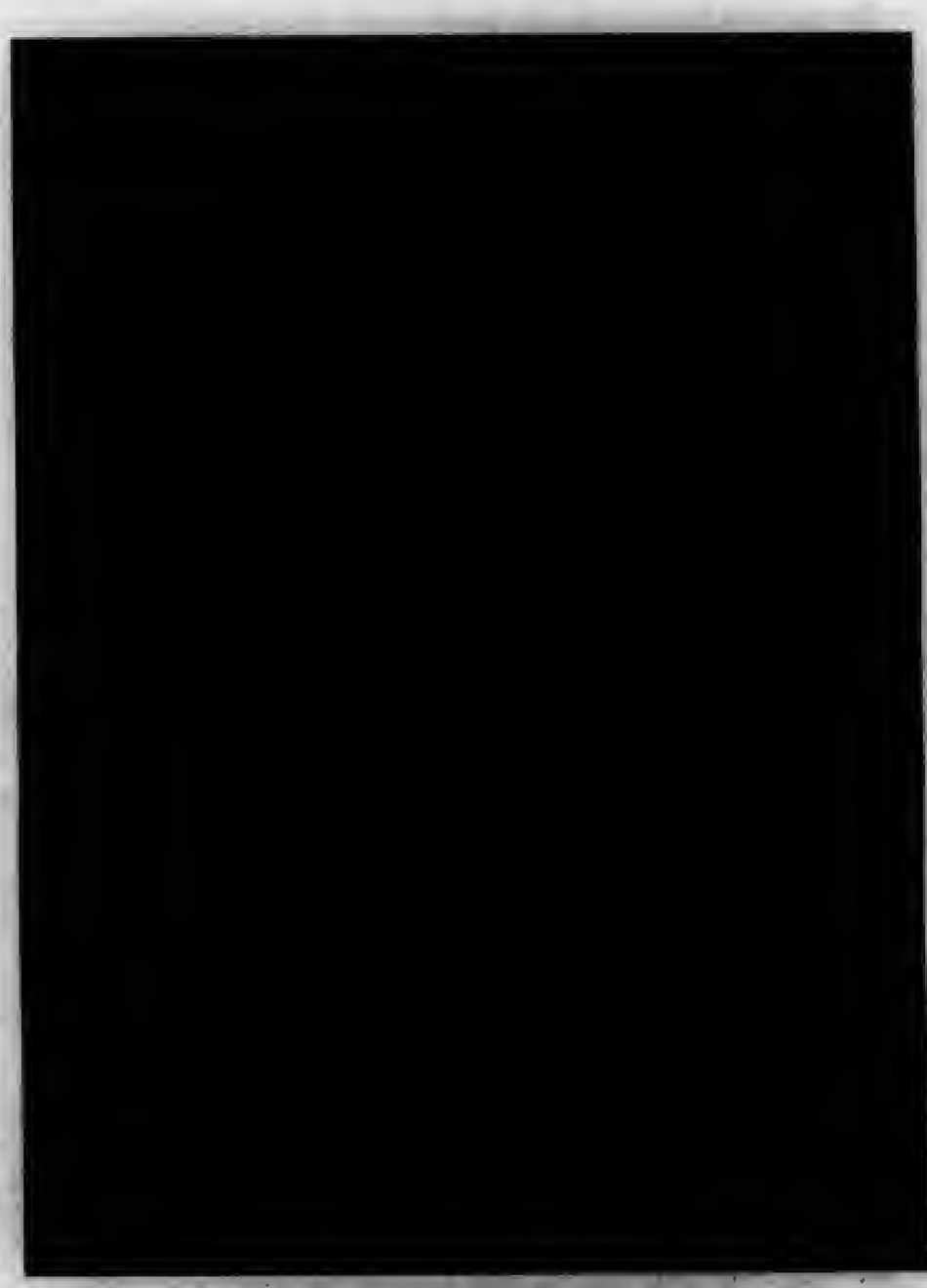
If Pushkin's African blood was not an actual help to him in supplying the color, warmth and imaginative qualities that are indispensable to the poet, it did not prevent his taking his place in Russian history, as Russia's first national poet.

Alexander Sergeivich Pushkin was born in Moscow, May 26, 1779, of well-to-do Russian parents. On his mother's side he was descended from Ibraham Hannibal, a Negro who was sent to Russia as a present to Peter the Great, and afterwards reared at court. Ibraham was educated at Paris, and when he died had risen to the rank of general and was the owner of considerable landed property.

It is said by his biographers, that he inherited the broad nose, thick lips and curly hair that are characteristic of Negroid types.

His father and uncle were both men of considerable literary accomplishments, and Pushkin was from birth surrounded by books and people who were possessed of culture and intellect.

Pushkin as a child was very stupid and his parents took little interest in him, but his nurse, Arina Rodiovna, a true Russian type of the faithful old house servant, gave the lad the tenderest care. It was from



ALEXANDER SERGEIVICH PUSHKIN
African-Russian Author

Arina that Pushkin learned the legends and folk lore that he turned to such good account in his poems of national life.

When the boy was about seven, he seemed to awake from his state of stupidity and showed such a taste for learning that his father at once engaged tutors for him. Before he was twelve he had written some verses and little plays. The verses it is said were written in the style of La Fontaine and the plays in that of Moliere.

August 1811, he entered the Lycee at Tsarsky Selo, where he neglected the curriculum of the college for the school library and the editing of the college paper.

As early as 1814, he was a contributor to the Europy Vestnik.

The turning point in Pushkin's literary life dates from January, 1815, when Derhavin, a writer of the day, attended a public examination at the Lycee and heard Pushkin recite his own verses "Reminiscences of Tsarsky Selo." Derhaven was so impressed with the young poet, that he took a copy of the poem back to Petersburg with him, and showed it to his literary acquaintances. Pushkin was no longer unknown, and among his friends and ardent admirers Joukovsky, a popular poet of the dav, proved to be the most devoted and helpful. Kramzin, the Russion historian, also admired the young poet's genius and read to Pushkin the manuscript of his afterward famous history.

Inspired by his literary atmosphere the young man set himself seriously to writing verses and wrote two hundred lyrics and epigrams and the long poems, "Russian and Lioudmilla."

When Pushkin left school he entered a regiment. His splendid physique and excellence in all kinds of sports made him a favorite in the regiment and he plunged with the rest into a fast life.

There was at this time in Russia a secret organization formed in support of what was known as the liberal movement as opposed to the established form of government. Pushkin's sympathies were with the rebels and he contributed a number of poems to their cause. These verses caused complaint of Pushkin to come to the ears of Alexander who thought seriously of sending the poet to Siberia, but through the intervention of Pushkin's friends changed the sentence to exile in Southern Russia. Here he was taken ill with a fever. General Raevsky, an old friend of his father's, obtained leave to take the young man home with him and at Raevsky's charming home the poet spent some of the happiest hours of his whole life.

The Raevsky girls are said to be the originals of the heroines of Pushkin's masterpiece, "Eugene Oneigin." It was here that he fell under the spell of Byron's poetry which he admired so greatly at first that he tried to imitate it.

From the Raevsky's he was ordered to Kishniev but because of reckless conduct was ordered to Ismail and from there he was transferred to Odessa. Pushkin now abandoned Byron for Shelley and tried o imagine himself an atheist. The government, that all important factor in Russia, hearing of this new departure, exiled the poet to his father's estate at Mikhailovsky, August, 1824. He had plentv of time for reflection after he got home for his father was very much incensed toward him at first and left him to himself for a good while. Pushkin devoted his time to reading the Bible and composing Eugene Oneigin, a novel in verse.

A new plot being formed against the government and it being discovered that the poet's sympathies, if not his aid, had been given to the revolters, he had a narrow escape from the gallows.

The Emperor Nicholas I. sent for Pushkin shortly after and at the royal palace in Moscow the emperor and poet agreed to be friends; Pushkin to remain in court.

The literary circles of Moscow welcomed the poet with open arms and he was given an ovation everywhere he went. He was quite happy until he found that he was like a bird in a gilded cage, for the Minister of Police had him under constant surveillance.

Part of the condition of his friendship with the Emperor was that Pushkin submit all he wrote to the Emperor for criticism before publication. Through the influence of the Minister of Police some of the poet's poems were rejected as unsuitable for publication and he became discouraged.

In 1828 he met the girl who afterwards became his wife, a Miss Goucharev. Three years later they married and lived at Moscow, than at Tsarky Selo. At the latter place he wrote a series of national poems that won for him the place of first national poet of Russia. These poems aroused the admiration of the whole country and as a suitable reward for the glory shed upon the nation Pushkin was given a post in the Ministry of Foreign Affairs with a salary of 5,000 roubles a year. In order, it is said, to keep him out of political mischief, the poet was ordered to search for material for the life of Peter the Great. During this period he wrote the history of Pougachef's Rebellion, "The Captain's Daughter," a prose tale, and several poems.

Unfortunately Pushkin's gifts and popularity had made him bitter enemies who had resolved upon his ruin. A flirtation between Pushkin's young wife and a Baron de Heckeron Dantes created a scandal concerning which the poet's enemies taunted him until he challenged the Baron to a duel. They fought with pistols, January 27, 1837, and Pushkin was mortally wounded. He was carried to his home in Petersburg, where he died after two days of intense suffering.

(Continued on Page [illegible])

REVIEW

International Sunday School Lesson for December 19, 1909

GOLDEN *TEXT*: "I have fought the good fight, I have finished the course, I have kept the faith."—(2 Tim. 4:7).

DAILY HOME READINGS.

M. Acts 21:27-39;—Tu. Acts 24:1-22;—W. Acts 26:19-32;—Th. Acts 27:27-44;—F. Acts 28:11-31;—S. 2 Cor. 11:21-33; Su. 2 Tim. 4:1-18.

BY THE REV. E. B. RURROUGHS, A. M., D. D.

Our Golden Text may well be called "Paul's Summary of His Life." Standing within the shadow he takes time for a backward glance over the years that have passed since the day he was called to be an Apostle unto the Gentiles.

LESSON I.

Title: Paul a Prisoner—The Arrest.—(Acts 21:17-22-29).

GOLDEN TEXT: "Suffer hardship with me as a good soldier of Christ Jesus."—(2 Tim. 2:3.)

This lesson teaches us that we should be exceedingly careful how we judge others. That so many are the complications of life that we must not be too hasty along this line, but rather put a watch upon ourselves at this danger point.

LESSON II.

Title: Paul a Prisoner—The Plot.—(Acts 23:11-24).

GOLDEN TEXT: "I will say of Jehovah, He is my refuge and my fortress; in whom I trust."—(Psalm 91:2).

The plans of men do not always carry. This lesson tells of forty men who plotted to put Paul to death. And yet they were respectable men, members of the Sanhedrin. But their plot was discovered and Paul was saved from death. Verily God does overrule and bring to naught the deep laid schemes of the wicked.

LESSON III.

Title: Paul a Prisoner—Before Felix.—(Acts 24:10-27).

GOLDEN TEXT: "Herein I also exercise myself to have a conscience void of offense toward God and man always."—(Acts 24:16.)

This lesson finds Paul standing before Felix. It was a great opportunity for him, not only to defend himself against the charges brought against him by his enemies but also to declare unto Felix the Gospel. The most prominent point made by Paul was the resurrection of both the just and the unjust. Next came that of the necessity of a clear conscience.

LESSON IV.

Title: Paul a Prisoner—Before Festus and Agrippa.—(Acts: 26:19-32).

GOLDEN TEXT: "I know whom I have believed and am persuaded that he is able to guard that which I have committed unto him against that day."—2 Tim. 1:12.)

Paul began his defense not only of himself but of the Gospel before Agrippa and Festus, and a notable gathering of prominent men by courteously referring to the former's knowledge of Jewish customs and questions. Doing this he at once caught Agrippa's attention and held it so tenaciously that he cried out, "Thou wouldst fair make me a Christian."

LESSON V.

Title: Paul a Prisoner—The Voyage.—(Acts 27:13-26.)

GOLDEN TEXT: Commit thy way unto Jehovah, trust also in him, and he will bring it to pass."—(Psalm 37:5.)

Having appealed unto Caesar, Paul was now on his way to Rome. It was an eventful journey—one that should not have been made at that time. The lesson we learn here is that appearances are often deceptive, and that it pays to heed the advice of those who have committed their way unto the Lord. We have brought to attention the fact that Paul believed that God's presence was always with him. Let us learn in all the storm and stress of life to commit our way unto the Lord.

LESSON VI.

Title: Paul a Prisoner—The Shipwreck.—(Acts 27:39—28:10.)

GOLDEN TEXT: "Jehovah redeemeth the name of his servants; and none of them that take refuge in him shall be condemned."—(Psalm 34:22.)

Having failed to heed the advice of Paul the captain of the ship on which Paul was being carried towards Rome soon found himself in the midst of a great storm and threatened with destruction. The one thought of every man was his own safety. Everything was done that cauld be done to save the ship. But she was doomed. Realizing this it was about to be ordered that the two hardened prisoners aboard, including Paul, should be put to death. But the centorian, encouraged by and willing to serve Paul, would not give the order. The lesson is that God honors the prayers of His people. Paul's prayer for safety received an answer because he knew how to prevail with God in prayer. Do you?

LESSON VII.

Title: Paul a Prisoner—In Rome.—(Acts 28:11-24, 30, 31.)

GOLDEN TEXT: "For I were not ashamed of the gospel for it is the power of God unto salvation, to every one that believeth."—Rom. 1:16.

Paul's desire was at last realized. He was now in Rome. Having had three days' rest he called together the chief of the Jews and made known unto them the cause of his presence in the home of the Caesars. Though in the center of the world's life and the fountain head of military power he preaches the gospel. Here too, he uplifts the name of Christ. Thus should it be with us.

LESSON VIII.

Title: Paul's story of his life.—(2 Cor. 11:22-28; 12:1-10.)

GOLDEN TEXT: "And he hath said unto me, My grace is sufficient for thee; for my power is made perfect in weakness."—(2 Cor. 12:9.)

Paul's enemies had been endeavoring to undermine his authority in the church at Corinth. They sought to discredid his claims as an Apostle. Chapters 10-13 of his second Epistle to the Corinthians contain his vindication. Aside from this he had been troubled with what he called "a thorn in the flesh." For its removal he had prayer. But "the thorn" was not removed. Yet God answered his prayer by giving him strength to bear it unto the end.

LESSON IX.

Title: Paul on Self-Denial—The World's Temperance Lesson.—(Rom. 14:10-21.)

GOLDEN TEXT: "It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth."—(Rom. 14:21.)

This lesson is intended to teach the great truth that no man liveth unto himself; that while it is true that all men are free, yet it must be remembered that "freedom means that the will should be governed by conscience, and that the conscience should be governed by God."

LESSON X.

Title: Paul on the Grace of Giving.—(2 Cor. 8:1-15.)

GOLDEN TEXT: Remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive.—(Acts 20:35.)

A spirit of genuine liberality should characterize every Christian. This lesson is meant to teach that great truth. We all should abound in the grace of giving. According to our power we should give to God's cause. We should first of all give ourselves.

LESSON XI.

Title: Paul's Last Words.—(II Tim. 4:1-8, 16-18.)

GOLDEN TEXT: "For me to live in Christ, and to die is gain."—(Phil. 1:21.)

Paul was now a prisoner in Rome, and realizing that the time of his departure was at hand wrote this beautiful letter to Timothy his "beloved son in the gospel." Since he was to take up his work it was but right that he should charge and give him counsel. But Paul was not anxious to depart—he was in a strait betwixt two. He wanted to live in order that he might continue to glorify Christ and strengthen the church. Let us follow his example and be faithful unto the end.—Charleston, S. C.

LEAVENING THE LUMP

The Epworth League Devotional Meeting Topic for December 19, 1909

(Luke 13. 20, 21)

(Missions)

The Theme and the Scripture.—In other parts of the New Testament "leaven" is used as a symbol of evil forces which tend to spread moral corruption—"a little leaven leaveneth the lump," says the apostle. And some writers have tried to show that in this passage also the word "leaven" is used to represent corrupting influences that our Lord foresees will be leaven is not necessarily evil; it is life. It may produce evil effects, or good effects, depending on the sort of leaven it is and on the material in which it works. The main thing is that life tends to reproduce itself, whether it is good or evil. Leaven is an example of the rapidity and thoroughness with which some forms of life, under favorable conditions, are multiplied, until they have penetrated to every part of the material into which they were introduced.

So leaven, in spite of its being often used as a figure of ill, is a fit symbol of our religious capacity for expansion and extension. It has been introduced into the world, a living, aggressive force. It persists in surviving, even when conditions are not faforable. When the conditions change for the better it spreads with astonishing rapidity and vigor.

How the First Gospel Leaven Worked.—There is no better missionary guide-book than the Acts of the Apostles. In that book the records of the first expansion of Christianity are not only proofs of the faith's early power, but inspiring prophecies of its present-day possibilities.

In Acts we see how the lump of the Roman empire was leavened. Beginning at Jerusalem, the good news of salvation spread until it touched the edges of the world. From Scotland to the Sahara, the lands had heard of the Word; from Spain to the Assyrian rivers missionaries could be found.

Leaven in meal must have favorable conditions. The gospel in the first century was helped in its progress by the conditions of the world into which it came.

Travel was easier, safer, and swifter than it ever was again for fifteen hundred years. The Roman made roads for his armies, and Jesus Christ used them for his ambassadors.

They could go from end to end of the empire in the paths made for conquest and commerce. There was one speech. In every land there were two tongues spoken, one being that native to the soil; but the other was always Greek. So the missionary could make his message understood wherever he went without learning another language.

The Jews of the dispersion were in every city of the empire. They formed a connecting link between the Christian missionary and the Gentile world. The preacher could go to the synagogue, whenever he came to a new town, and declare the truth as it is in Jesus, beginning with Moses and the prophets. Most of the Jews might reject his message, but some would believe and accept, and they could say to their Gentile neighbors, "This is our old religion, but with a new and wonderful glory in it."

Soon persecution scattered the fire of the gospel. Christians fled from the antagonisms and attacks of one city to another which was not yet aroused against them, and as they went they preached, repeating the process of flight and preaching whenever new persecutions followed them to their momentary refuge.

Why was the gospel triumphant? There are several satisfying reasons. To begin with, there was no special missionary class. All Christians were missionaries. Wherever they went they carried the aggressive spirit and the all-embracing love of men with which their faith was saturated. And they did not wait for formal openings. It was hand-to-hand work—the method of the short sword. If they could not get a crowd, they were satisfied to go to an individual. That was everybody's method, from Paul down to the humblest recruit. And by that method the work was always crossing boundaries into new territory. "The regions beyond" were not remote or inaccessible; they were the *next* places, just a little further on.

Perhaps greatest of all, prayer as a mighty and available force was exalted. In thought and practice the church made much of prayer. No great enterprise was undertaken without it. From Pentecost forward the work was begun and extended only as the Spirit led the way.—From "Notes on the Epworth League Devotional Meeting Topics."

God in Literature

By The Rev. J. A. Foust, . D.

Life springs alone from the touch of life. If that which lives not must live it must have living contact. The Word teaches us that dead men shall live if brought in contact with the living but that even living men must cease to live with loss of this contact. That the great fountains and sources of life center in God, goes without question. But that everything that lives and lasts finds its immortality in God, if it requires not proof certainly admits of illustration. We will consider as an illustration of God's saving and life-giving power, literature. Everybody of any literary pretensions has read Homer and undoubtedly discovered that it is not a song of mortals but immortals; not of men but the makers of men; not so much of the great ones as of the gods who made them great. Zeus, Apollo, Cupid, Mars and a legion of other gods made and unmade the heroes of Homer in particular and other great writers in general among the ancients. The heroes themselves were but the spokes in the wheel. It was the gods that made the wheel go. If a man was victorious in battle the god of battles was with him; if vanquished the god was against him. Homer holds the gods responsible for everything, good or evil. With Homer the gods are always right and as often as men are right the gods are with them. The gods bring evil upon evil men. But the gods of Homer were not gods in fact and therefore exercise no conserving influence on the Iliad? Yes they do. The only reason the Iliad survived the ages and is read today with even more enthusiasm than ever before is because of the powerful, just and righteous gods therein who rewarded the righteous and punished the wicked. The gods of Homer were the best he knew and through them the Almighty spoke to Homer and he became the prophet of the Greek nation.

What David was to the Hebrews as a writer Homer was to the Greeks, only his poetry was not sung but read. The whole poem reveals running all through it that indefinable something we call divinity which makes, and like salt, preserves everything it touches.

Remove the divine element and the Iliad will cease to be read. This is equally true of Virgil. It has proved the only life of the poetry, history and fiction of every age. Having said so much I shall continue my discussion as I began, on poetry.

Dante is another writer of old who lives and breathes more today than ever. Many ten thousand poems have come into being since Dante wrote but alas, most of them have entered long since a literary grave. They sung of men; Dante's sung of God among men. In confirmation of what I have said I will now quote from some of the world's living poems in order to show how it is dominated by the divine element.

When his guide saw him who pilots the ship across the sea of life he called Dante to his knees in the following language:

"Down, down bend low
Thy knees; Behold God's angel."

Again:

"As more and more toward us came, more bright
Appeared the bird of God,
Nor could the eye endure his splendor near."

Milton in Paradise Lost gives the world a tragedy dominated from end to end by God the creator and Jesus the Redeemer. His one high purpose is to "justify the ways of God to man."

The divine love, mercy, will and power adorn every page of Shakespeare's works. Two specimens will make it clear:

"I have but this to say—
That he is not only plagued for her sin,
But God hath made her sin and her plague
On this removed issue, plagued for, her
And with her plague, her sin; his injury
Her injury, the beadle to her sin,
All furnished in the person of this child."

"Constance" in "King John":

"Mercy is above the sceptered sway;
It is enthroned in the hearts of kings;
It is an attribute of God Himself;
And earthly power doth then show likest God's
When mercy seasons justice."

Such passages may be found on almost every page of Shakespeare's works and for this reason it lives on with the ages.

The following selections are from Wordsworth's modern translation of Chaucer. They show us clearly why the first of English poets is still loved and his work read after so many centuries:

"O Lord, our Lord! how wondrously (quoth she)
Thy name in this large world is spread abroad!
For not alone by men of dignity
Thy worship is performed and precious laud;
But by the mouths of children, gracious God!
Thy goodness is set forth."

Again:

"The God of love—ah, benedicite!
Show mighty and how great a Lord is he!
For He of low hearts can make high;
Of high He can make low, and unto death bring nigh;
And hard hearts He can make them kind and free."

For the same reason that Chaucer lives Wordsworth himself lives. Quotations from him may therefore be omitted.

Longfellow in the Psalm of Life sounded the keynote of immortality when he said:

"Tell me not in mournful numbers
Life is but an empty dream."

"Know well my soul God's hand controls,
Whate'er thou fearest
Round Him in calmest music rolls
Whate'er thou hearest."—Whittier.

Further quotations may be omitted. I have quoted enough to show what kind of literature a writer must give the world if he wishes it to be read. The world on the surface opposes God but at heart it seeks Him. God is the greatest factor in the world and he who writes must recognize this truth and catch the vision if he would influence the world or his books will die while he yet lives. Books that live are the messengers of peace, those that die do so because they have no message..

Stack-Rooms in Private Houses

(An Editorial Taken from "The Independent")

Books are not intended as upholstery. They make the most expensive and least sanitary kind of wallpaper. Intimate association of books and people is not good for the books and it is not good for the people. The heat, light and moisture of a living room injure bindings, and the books cannot be kept clean and free from dust in spite of assiduous wiping, brushing, slamming or suction.

If the library is ornamental it is not useful. If it is useful it is not ornamental. The intellectual activity of a man may be measured by the proportion of unbound books in his library. The living literature of the day is in the form of pamphlets, periodicals, reprints and clippings. A bound volume is an emeritus work, and when an author comes out in sets he is on the road to oblivion. The more durable the binding the less often it is handled.

But only the professional literary man, and not always he, can afford a study to be used solely as a workship where his material may be arranged in the order of convenience. Most studies have social functions to perform and the books have to be in dress-suits and on their good behavior to appear in society. Many a domestic quarrel has arisen between the housewife, who wants to keep the room orderly and presentable, and her literary consort, who wants what he wants when he wants it. The twelve volumes of Irving in yellow and the eight volumes of Prescott in red have the place of honor at his right hand, while the back number of his professional journal and the annual reports of his society and the bulletins from the department at Washington, looking cheap and disreputable in such company, are banished to the depths of a window seat box or packed in the back of some dark closet, or have been more or less accidentally burned up. If the things that are destroyed because they do not look well and there is no place for them could be saved a library might be increased a hundred per cent in its working value without additional expense.

The difficulty may be solved in the private house the same way that it has been in the public library, by a book-stack in a separate room. A closet or alcove can be fitted with cheap pine shelves or racks along the walls or down the middle, extending as high as one can reach, leaving merely passage way. The room should be lighted by a window or electricity, but need not be heated. A large number of volumes can in this way be put into very small space and be much more convenient than in a library or study because they can be arranged and rearranged by subjects as needed, all the bound volumes, periodicals, clippings and manuscript notes being laid together instead of being distributed in various bookcases and rooms according to their looks and size. Being shut away from the living rooms they would not need dusting so often, there would also be a saving of money, which would otherwise go for handsome bookcases and fine bindings. The careful housewife would probably be willing to grant her husband the use of her largest closet in consideration of the space gained by clearing out the books and pamphlet boxes from his study. All he would need there would be a few reference volumes and a book-tray containing the books and papers needed for the particular work on which he is engaged. When he gets through with it or, to speak more correctly, when he is interrupted by a visitor, the tray can be put into the stack-room to await his next leisure.

It is, of course, not desirable to deprive the living room of books. The bedroom should have two or three magazines or volumes of small size and large type, light in weight and with cut leaves. Such *editions de luxe* and other rare volumes as one happens to possess may, with propriety, be placed where visitors can see them as they are in public libraries, but books are nowadays so common and cheap that it is hopeless as well as vulgar to attempt to give the impression of great learning or wealth by displaying all one's volumes on the walls of a reception room. As well should the lady of the house hang all her handsome dresses on the walls. Rooms are smaller than they used to be and doors and windows more numerous, so wall space, formerly abundant, is now at a premium. Probably few houses have a room sufficiently accessible for a book-stack, but occasionally a man has the good fortune to plan a new house to suit himself and it would be an easy matter to attach such a book closet to his study.

Alexander Sergeivich Pushkin

(*Continued from Page Three.*)

All classes united to do the dead poet honor, mourning him as their national poet.

It is said of Pushkin, "He rises in each subsequent work, to greater artistic perfection, shows more mature originality and attains to that objective plasticity by which he approaches Goethe and Shakespeare." And again, "He embodies all that had preceded him in Russian literature while he also inaugurated a new period. He was the most perfect master of his material that had yet appeared in Russia. He ennobled everything he touched. He possessed an impeccable sense of form and irresistible musical charm and a felicity of expression and picturesqueness of vision which remain to this day the legacy to many Russian poets and novelists who follow him."

Here is one of his poems called "An Eastern Song."

I think thou wert born for this,
To set the poet's vision burning,
To hold him in a trance of bliss,
And by sweet words to wake his yearning.
To charm him by those eyes that shine,
By that strange eastern speech of thine
And by those feet those tiny treasures,
Ah, thou wert born for languid pleasures
And glowing hours of bliss divine.

—In A. M. E. Review.

The world depends upon dependable persons. A reputation for being reliable is the key to most of life's successes. Friends, work, honor, all gravitate to the reliable person. Being reliable is not easy, surface work. It takes day after day and year after year of patient acceptance of responsibility, of picking up the threads that the careless drop, of being in place and on hand in emergencies when others fail, of doing uninteresting, faithful work that others tire of and slight—it takes all this to make the dependable man and woman known and loved. But how good they are to know, and how [illegible] To be depended on, and [illegible] trusts us—this is [illegible] better worth the living.—[illegible]

SOME of THE NEW BOOKS of THE SEASON

SEVEN ENOLISH CITIES, BY WILLIAM DEAN HOWELLS. PRICE $1.50, HARPER BROTHERS PUBLISHERS, NEW



YORK CITY.

This author may be depended upon to write in a captivating and delightful way. These qualities have always distinguished his work from that of other writers.

With him we travel thru London, Sheffield, Liverpool, Manchester, Durham, York and Cambridge and other interesting nooks and corners of England that are off the heaten track.

Various phases of English life are depicted and go toward making an exceptionally interesting book of travel and sojourn in England.

Mr. Howells always wide-awake to that which is interesting, catches and portrays in every description he has given in this book, the spirit of the place and paints it familiarly and with the touch of a real artist. The descriptions are indeed triumphs of simplicity and charm. Thirty-two beautiful full-page pictures give to this book an additional charm.

ROYAL MESSAGES OF CHEER AND COMFORT. Beautifully told, by Robert Stuart MacArthur and two hundred thirty well-chosen authors. Published by E. M. Treat and Company. Edited by Sarah Conger Robinson.

These messages of Cheer and Comfort have been prepared by a member of Dr. MacArthur's church of which he has been pastor nearly forty years. The messages are full of hopeful, cheering, optimism with a joyousness that is invariable. When one has not time to take up an extended work he may turn to these messages and find some verse or thought that brings with it timely comfort and intimate help.

God has blessed these messages, in that thru them many souls have been brought to know God as their personal God and friend and Saviour.

Authors at home and abroad have added their contrihutions to these messages and we find here a varied and interesting selection.

On each page there is an appropriate text and scripture which will he considered one of the greatest treasures of this collection. Beautifully bound in green and white it takes one back to days of Spring, when the year is young and the April showers fall.

GOING DOWN FROM JERUSALEM. By Norman Duncan. with illustrations by Lawrence Harris. Harper Brothers, publishers, New York.

One is at once impressed with the beauty of description that this author has put into his book and to find that charm pervading the book to its close, gives it a lasting charm.

He gives pictures of life and scenes in the Holy land with a hackground of sandy desert and delightful folk-lore bitherto unwritten.

The author draws fresh inspiration and delightful humor from every incident. He seems especially alert to catch that which interests, and regales the readers with various adventures along the road.

THE RICHES OF HIS GRACE. By James Mudge, price $1.00. Publishers, Eaton & Mains, New York.

This is a guide to beavenly grace, a collection of gems concerning the religious life, filled witb suggestions the dominant notes of which are righteousness, happiness and grace.

Even the busiest persons can find time to peruse tbis book because of its division into fifty-two short chapters —a chapter for each Sabbath if one so desires. That they should be used for Sahhath reading is the expressed desire of the author.

SHORT STUDIES OF CHRIST THE IDEAL HERO. By Emma A. Robinson. Price 50 cents. Publishers: Eaton & Mains, New York, Jennings and Graham, Cincinnati.

The author here emphasizes the moral force of the ideal and presents Christ, the one Ideal Character to the youth of the country, magnifying the heroic rather than the other characteristics of our Lord.

The author pictures most strongly the Hero-Christ, without giving special emphasis to His gentler virtues. The book is really a course of study with suggestions as to its use hy the author.

WITH CHRIST IN PALESTINE. By A. T. Schofield, M. D. Price $1.25. Publishers: R. F. Fenno and Company, 18 East Seventeenth Street, New Yor.

This book consists of four addresses given in the autumn of 1905 by request in a London club. They have been published because of the autbor's heartfelt desire to hring to its readers a realization of some scenes in the life of Christ. In a devotional manner and in great humility of spirit, the author makes us see the country in wbich are laid the scenes relative to Christ's life and suffering.

The book is fuli of a reverential calm and heauty of description that takes us out of ourselves to that long ago time in that far-away eastern country with our Lord and Master.

THE STORY OF THE CATACOMBS. By F. E. Blake-Hedges. Price $1.00 net. Publishers: Eaton & Mains, New York; Jennings and Graham, Cincinnati.

This book comes thru the impressions that the author received while visiting in Rome, of the vast size, the intricate and interesting formation and the historical bearing of the Catacombs.

Having access to many famous libraries and museums, the author has been enabled to put before the public in a most delightful manner, an account of how Christianity came to Rome. She also tells of the origin of the Catacombs and their enlargement from time to time. The author writes with accuracy and authority and is thoroughly conversant with her subject, having spent much time instudying the Catacombs.

BIOGRAPHIES: There is something so real about biographical literature that when the book is well written and a suitable subject is available the reader has a soul feast that is inspirational. During the past year the Methodist Book Concern has put out three notable volumes on three of its most distinguished men. The first volume to which we refer is a presentation of the many sided, much loved, Bishop McCabe. "The Life of Cbaplain McCabe." By Bishop Frank M. Bristol. Price $1.50. As a chaplain in the army, as a minister of the Gospel, as a missionary secretary, as a Methodist Episcopal Bishop the experiences of Bishop McCabe were varied. In tbe preparation of this volume the public is exceedingly fortunate in the author who had at his disposal the letters, journals and addresses of the great chaplain. The volume contains many of Bishop McCabe's letters and as well his famous lecture on "The Bright Side of Libby Prison." Among the illustrations there are seven different views of the Bishop taken at different periods of his life. It is a most inspiring volume. "Edward Gayer Andrews." By Frances J. McConnell. Price, $1.50. Bishop Andrews, his temperament, his administrative ability, his preparation, his culture, was all that could he desired for the high function as one of the General Superintendents of the Methodist Episcopal Church, which office he held for thirty-two years prior to his retirement, in 1904. He was a great Bishop and Dr. McConnell tells in a strong and interesting style the story of the life of this great man who was so justly popular with world-wide Methodism. "Thoburn and India." By William Henderson Crawford, President of Allegheny College. This volume is a biography and more. It is the outgrowth of the celebrating of the fiftieth anniversary of Bishop James M. Thoburn's sailing for India. Aside from the semi-centennial sermons by Bishop Thoburn and others bearing directly upon the life of Bishop Thoburn, part two comprises addresses on the "Relation of the College to Missions," in this department there are addresses hy Bibop McDowell, Dr. A. B. Leonard, Dr. Charles J. Little, Dr. Wilbur P. Thirkield and others. At the fiftietb anniversary Bisbop Thoburn was presented with a house and the presentation addresses by Dr. W. V. Kelley and Bishop Hamilton and others are also embraced in this volume. Bishop Thoburn is the Apostle of Missions. One of the most remarkahle men of the age. Dr. J. M. Buckley says, "There has never been a man like unto him in the Methodist Episcopal Church for the purpose to which he devoted his life." The volume is a strong one and is worthy of a wide reading.

"CHRISTIAN FESTIVALS. Four volumes by Bishop Edwin H. Hughes, President Frances J. McConnell, Dr. George P. Eckman, Dr. Claudius B. Spencer. Jennings and Graham, Cincinnati. Obio, Publishers. $3.00 per set. Express charges paid on single volumes at $1.00 postpaid.

These four delightful volumes treat the four principal events in the Christian calendar. The volume hy Bishop Hughes is upon "Thanksgiving." It is strong with scarcely a dull line. The book comes to us in sermonic form and breathes the spirit of the pulpit. These were originally delivered by Bishop Hughes when pastor



GETTING READY FOR SUPPER.—WINNOWING AND POUNDING RICE IN WOODEN MORTARS.

From "Missionary Stories and Folk Lore from Africa" by Dr. A. P. Camphor.

of Newton Center at Malden, Massachusetts. The volume of "Passion

Week Sermons" is from the pen of Dr. George P. Eckman, pastor of St. Paul Methodist Episcopal Church, New York City. Dr. Eckman is well known author of merit, and anything from his pen is worth reading. In this particular volume he is very happy in expression, strong in argument, convincing in conclusions. President McConnell contributes a third volume on "Christmas Sermons." Here we have a very vital discussion on all the phases of the Christmas idea, in a masterly way. "Easter Reflection." The fourth volume of the set comes to us from the pen of the brilliant, versatile editor of the Central Christian Advocate, Dr. Claudius B. Spencer. There is such a distinct flavor to the writings of Doctor Spencer, scholarly, without being pedantic, profound without being obtuse. This volume is an eloquent expression of the Easter season. These volumes are uniformly bound and would be a strong addition to any library.

THAT YE MAY KNOW. By David Klippel. Price 35 cents net. Publishers: Eaton & Mains, New York.

The author here answers in a convincing way the question, "How May I Know That I Have Eternal Life?" The answer is based upon the First Epistle of St. John. An assurance is given to the one filled with agonizing doubts; the assurance that the gift of Eternal Life is won through faith in the name of the Son of God.

"TALKS TO THE KING'S CHILDREN." By Sylvanus Stall, D.D. Price $1.00 net. Vir Publishing Company, 200-214 N. Fifteenth Street, Philadelphia.

These little sermons to children show an admirable quality of presentation which characterizes the author's "Five Minute Object Sermons to Children." As are his other books, this also is full of suggestive ideas which will make it as warmly welcome as was his first series.

These talks for little folks and for those who desire to talk with them in a helpful manner ought to be read and re-read by every thoughtful parent and teacher in the country. It will be invaluable to ministers and Sunday School teachers, and because of its sparkling interest and genial atmosphere the boys and girls will read it for themselves.

RICH IN YESTERDAYS. By Henry Ostrom. Price——. Publishers: The Praise Publishing Company, Philadelphia.

A new, tender, sympathetic touch is felt here—the touch of a writer who has gotten very close to the heart of old age. He gives us examples of old people, poorly off as the world reckons, but rich in contentment. To the discontented, fretting, aged one, he preaches the gospel of cheerfulness and unselfishness. The inspiring idea that is emphasized is the power for good that the old can and must be in this world of ours.

SIX MODERN DEVILS. By Wilbur. R. Keesey, Ph.B. Price 35 cents net. Publishers: Jennings and Graham, Cincinnati; Eaton & Mains, New York.

The subjects of which the author treats, were originally treated by him in his pulpit on Sunday evenings. The meeting with such large success in the way of audiences attendant upon these Sunday evening talks, suggested the publishing of these topics in the form that the book presents.

The author strikes with all his might at the six evils so prevalent in this age: bad literature, the liquor traffic, the gambling habit, the gossip evil, the pleasure problem, and the greed for gold.

ELEMENTS OF RELIGIOUS PEDAGOGY. By Fred Lewis Pattee Price 75 cents. Publishers: Eaton & Mains, New York.

The purpose of this book is to teach Sunday School teachers. Because of its exceptional quality of presentation it has been approved by the Committee on Education, International Sunday School Association, as an advanced standard course. Every wide-awake Sunday School teacher will number this book among his possessions.

MISSIONARY STORY, SKETCHES, AND FOLK-LORE FROM AFRICA. By Alexander P. Camphor. Price $1.50 net. Publishers: Eaton & Mains, New York.

This book is alive with interest to the student of world movements, for it treats of conditions and facts in Africa with authority. No man has had a more splendid opportunity to become intimately acquainted with the peoples of Africa, for, for more than a decade Dr. Camphor was president of a native college at Monrovia, Liberia. He has rendered the world a great service by revealing the African as he really is at home. He gives picture after picture showing the African's content. the folk-lore, myths and legends which go toward making the positon that the African assumes toward the outside world. We find Dr. Camphor sympathetic to the greatest degree, investing every detail of these sketches with a most vivid interest. They are all set out with a freedom that is truly refreshing. The human interest that pervades the book is its chiefest charm. There are many simple tales of heroism and courage and many incidents in which the humorous and pathetic and the beautiful are splendidly blended, giving the book a rare charm.



SEVEN AFRICAN PRINCES, GRANDSONS OF MTASA, PUPILS AT OLD UMTALI.

"From Heart of Central Africa," by John M. Springer.

"THE MARKERS OF METHODISM." World-wide Methodism should be interested in the men who laid the foundation and made this movement possible. The publishers have rendered a distinct service to Methodists everywhere in resurrecting from bulky and long drawn biographies the salient points in the life of the founders of Methodism. The volumes are of uniform binding and may be easily carried in the pocket. They give a brief epitome of the life of the founders. Three volumes have already appeared. "Frances Asbury," by Dr. George P. Mains, written in a pictorial style. "Matthew Bangs," by Dr. A. H. Tuttle, which is most inspiring, and "Jesse Lee," by Dr. William H. Meredith. These volumes sell at 25 cents each.

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*THE HEART OF CENTRAL AFRICA, by John M. Springer. Eaton Mains, Publishers, New York, Price, $1.00 net.

This book is mainly an account of a journey made by Mr. Springer and his wife, in 1907, across the continent of Africa, from the east coast to the west. As may easily be conceived, this was both an arduous and a hazardous trip, and the book is not only highly entertaining and informing as to the country passed through, the people seen, the missionary opportunities, and the natural resources, but becomes often a narrative of thrilling and exciting adventure. A number of unique full-page illustrations and a large map add to both the attractiveness and real value of the book.

TO-DAY: AN AGE OF OPPORTUNITY. By Jesse Bowman Young, D.D. Price $1.25 net. Publishers: Jennings and Graham, Cincinnati.

The author sounds a cheerful note in this book, and insists that in spite of all the pessimist avows the world is growing daily better. Thru it all runs a golden vein of optimism with compelling proof of the world's upward growth. In turn, each phase of the progress along all lines within the last one hundred years, is displayed with an authority that commands attention.

The author impresses us with the thought that there are unscaled heights of achievement beyond, and bids us with our opportunities and possibilities, press on to possess them.

THE SOCIALIZED CHURCH. By Worth M. Tippy. Eaton & Mains, New York, publishers. Price $1.00.

A volume of eleven notable addresses delivered before the First National Conference of the Social Workers of Methodism, held in St. Louis, during November, 1908. The great Methodist Church is being aroused to the necessity of grappling in a more effective manner with the difficult social problems of the day. These addresses are the product of some of our foremost workers along social lines. They are forceful, brimful of information and direct in their appeal to the conscience of the Christian Church that it fall not in the present social crisis. The general subject matter of the addresses is the Church in its relations to the National Welfare, the Home, Labor, Social Settlements, Etc.

"POWER AND SERVICE." By the Rev. Benjamin Lawrence. Charles O. Chalmers, publisher, New Orleans. Price $1.00.

This is a series of most helpful sermons, presented in a strong, clear original way, bearing particularly upon the doctrine of Sanctification.

THE EARLIEST COSMOLOGIES. By William Fairfield Warren, S.T.D., L.L.D. Eaton & Mains, New York, publishers. Price $1.65 postpaid.

In the judgment of those who have seen it this treatise sheds a new light on not a few important questions, it ought to prove helpful to all students of ancient thought, preeminently to all teachers of ancient literatures. It deals with a theme fundamental beyond all others. Back of every religion, and of every philosophy or science worthy of the name, lies a "world-view"—a concept in which are included all localities and all beings supposed in that religion or philosophy or science to exist. In proportion to its clearness and completeness, it in every case groups and mentally pictures these localities and beings in certain relations to each other, and thus also in their total unity as a universe. The science which critically investigates and expounds the world-view of any people, or of any system of doctrine, is called Cosmology; the branch which does this for a group or class of world-concepts is known as Comparative Cosmology. The present work may be regarded as an introduction to this fascinating study.

PROPHECY AND THE PROPHETS. By Dr. Frederick Carl Eiselen, Professor in Garrett Biblical Institute. Price $1.50. Eaton & Mains, New York, publishers

This book is intended to be an aid toward a better appreciation of the prophetic books and the prophetic teaching. Its study is in no [illegible] take the place of a study of [illegible] books [illegible]: it [illegible]



DR. GEORGE P. MAINS BISHOP J. A. VINCENT JOSEPH [illegible] [illegible]

Southwestern Christian Advocate

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1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

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RANDOM THOUGHTS APPROPRIATE TO OUR BOOK NUMBER

This issue is our annual Book Number. It is our pleasure to present to our readers, elsewhere in these pages, a brief review of some of the season's new books. A majority of the publications come from our own Methodist presses. Volumes, however, from Harper Brothers, McMillan Company, E. B. Treat and Company, the Sunday School Times and Fleming H. Revell and others are also noted in these reviews. This issue is not put out in the interest of the publishers so much as it is put out in the interest of our readers, although the Publishing Company that gives the public a meritorious piece of literature is rendering the nation and the world a patriotic service. There are some mercenary publishers. But the volumes that find notice in our columns come from firms of long and reputable standing, and aside from the endorsement that usually comes from the strength of the authors the names of these publishers endorse the publications.

Our Methodist presses have been very fortunate this year in the quality and quantity of their publications. Each year there is a distinct improvement in the literature that comes from our presses and we congratulate our publishers on taking front rank as the makers of religious literature. Not only are these servants of the Church offering us strong and healthful volumes in theology, philosophy, history, biography and sociology, but we are favored with a wealth of fiction. While the market, perhaps, is over-crowded with fiction and too much of it produces poverty of soul, nevertheless a reasonable amount of fiction is wholesome.

Not all good books that are published are of permanent value. Many a volume with merit is necessarily short lived, but it serves its purpose. Too often, however, the public is afflicted by the ambition of an author to see his name on a title page, and hence after a series of sermons and addresses the author comes out with a prefatory note and tells how urgent has been "the request for the publication of these addresses in permanent form." When the facts in the case are the requests were sought and are very few and often worthless in character. If a book has merit, the author is duty bound to give it to the public and that ,too, without a perfunctory statement which is often insincere and superfluous when he states that it is given to the public upon the urgent request of many friends.

While this season has given us many strong and helpful books we will see a marked development in the class of literature that is being put out when we can eliminate the spirit of commercialism that often influences the author and likewise influences the publisher. It may be put down as a safe principle that wherever commercialism is the predominating motive in the issuance of a book, it is a worthless and short-lived piece of literature.

Many an author of merit goes to his grave unrewarded; not only unrewarded financially, but unrewarded by meretorious appreciation. For the first reception of a book is no indication of its permanent value. A real good book may not strike the public favorably at first, but later on it will come to its glory. On the other hand many a trashy book has been exceedingly popular in its first appearance, but soon dies of its own weakness.

How changed the day is since Milton wrote his immortal "Paradise Lost!" And though he lived in poverty his incomparable manuscript brought about $25.00. What must be his sensation now if he knows that there are authors who receive $1.00 and more per word! It is said that Mr. Roosevelt is receiving from Scribner's $1.00 per word for every word found in the account of his hunting trip through the continent of Africa. Captain Peary is to receive $1.20 per word from a magazine for his account of the discovery of the North Pole. There was a day when men were different about entering the field of literature. Merit was the supreme test. But the field of literature now rivals oil fields and gold mines and there is a rush of the mediocres and the unworthies into the realm where only conscience, intellect and nobility of purpose should find entrance.

We send forth this Book Number with the hope that it may stimulate good reading; that it may put our friends and readers in touch with some new book that may mould the higher purposes of life. The poorest men may be among the richest in the wealth of literature. A few dollars spent carefully and discriminatingly will put one in touch with the most select spirits of all the ages. Whatever may be said as to poverty of the pocket as an inevitable, the poorest of the poor may be classed among the richest of the rich in the wisdom and vision and soul depth of the world's men and women of literature. Furthermore, there are restrictions in society, restrictions which necessarily erect certain social barriers and only a select few may enter into a personal touch with some of the brilliant spirits of the age. Let us be thankful that there are no social bars in the realm of literature. A hobo in his tattered rags and filth may commune with the loftiest spirits of earth through the printed page. What fellowship we have today with the great minds of ages gone by and what freedom there is in that fellowship! There can be no objection on the part of the fastidious; there can be no cry that we are invading an exclusive set. It is our unquestioned and irrevocable privilege to commune with all the patron saints in the realm of literature.

TWO INCIDENTS—A CONTRAST

One does not have to go far in the study of American life before he is thoroughly convinced that there is much weakness as well as strength in the American constitution. There is not only weakness in the constitution, but there is inconsistency and contradictions in the administration of justice. There s plenty on the surface which indicates that the best of men are fallible and far from reaching the point where they can act with absolute fairness to all concerned.

We give two incidents which form a contrast:

First incident: Two Americans at the head of the Revolutionary party in Nicaragua were shot by the constitutional government. Moreover, it was alleged that they were tortured before they were executed. They had practically yielded their rights to American protection by allegiance to the revolutionists against recognized government, however bad that government may have been. The execution of these two Americans called for an outburst of indignation throughout the length and breadth of the country. Moreover, warships were sent as an intimidation to the Nicaraguan government. An explanation was demanded and the marines threatened to take part in the melee. The justification of this activity on the part of our government is the necessity of protecting American interests. Our government has severed its diplomatic relation with President Zalaya of Nicaragua, and has substantially endorsed the revolutionists. And one of the reasons for this most far-reaching step is that these two Americans were executed.

Second incident: A Negro preacher, presumably peacefully making his way home, was driving along a country road in Cochran, Georgia. His mules were frightened by an automobile driven by a well-known white man of that community. The automobile came up from the rear. We do not accept as conclusive the press dispatch of this happening for the reason that we know the proneness of the Associated Press, on these matters, to error. Nevertheless, after heated words both men by each other were shot. News of the incident spread. The white man was taken to a hospital and administered to by skillful and sympathetic hands. The Negro was pursued and taken from his hiding place in a barn where he had sought shelter. After being given an opportunity to pray he was securely bound with chains to an improvised stake, the fuel was piled high above him and the torch applied. "The roaring of the flames prevented any statement being audible" says the dispatch, "if such escaped the man's lips."

In one instance two Americans, members of a revolutionary party, practically alienated from American interests, upon being shot on foreign soil, drew the attention of the entire American people and brought the American navy into action.

In the second instance an American citizen under the folds of Old Glory is burned and killed, not in a conflict with his disputant, but by an angry mob. He was not only tortured, for torture does not express the intensity of the suffering which brought on his death. And that, too, without any attempt to ascertain whether the procedure was warranted by the preceding incident. The President of the United States does not take cognizance of this state of lawlessness. The State Department is not concerned when an American citizen is tortured and killed within our own borders. The American army and navy go on as if nothing had happend.

Seriously, is not something radically weak in our constitution that permits us to protect the interests of unworthy Americans abroad and our hands are tied when a peaceful and law-abiding citizen in this country is shot down and burned upon a slight provocation? Are we not as a nation exhibiting a spirit of braggadocio when we demand of a weaker nation an explanation and indemnity for Americans killed abroad and pay no attention to the killing of our own subjects at home? This inconsistency strikes us most forcibly. We need to take the beam out of our own eye before we attempt to remove the mote from our brother's eye.

Law is no stronger than public sentiment, it is true, but it is a pitiful and a meaningful comment upon the American government that it is unmoved when one of its own subjects is thus ruthlessly, barbariously and unjustly brought to death.

Elsewhere in this issue will be found a review of Dr. A P. Camphor's book "Missionary Story-Sketches and Folk Lore from Africa." The net profits from the sales of this book will go into the treasury of the Central Alabama Conferences, of which Doctor Camphor is now president. The book has real merit. It is interesting from the beginning to the end, and is a valuable addition to African literature. Aside from the literary merit of the volume it should have a large reading among our constituency for the reason that every volume sold means so many bricks in the walls of the new building that now is in course of erection at the Central Alabama College. We are not only debtor to Doctor Camphor for this magnificent production, but are his debtor as well for the unselfish spirit that prompts him to give the royalty of his first production to the education of his people.

RALLY DAY COLLECTIONS

The observance of Sunday School Rally Day has been very general and the offerings for the work of the Board of Sunday Schools much more generous than ever before. It is evident, however, that many schools have not observed the disciplinary plan of reporting their offerings directly to the corresponding secretary. The fiscal year of the board closes with December 31st, and it is highly desirable that all offerings should be in the treasury on or before that date. A voucher for use at Conference will be promptly forwarded on receipt of money, and pastors and treasurers of Benevolent funds are earnestly requested to forward all collections for the Board of Sunday Schools at the earliest possible date to David G. Downey, Corresponding Secretary, 57 Washington Street, Chicago. Whenever possible, remittance should be made by draft or money order payable in Chicago.

Greater interest was created in the Gipsy Smith's meetings in Cincinnati by the presence of his son, Albany Rodney, whom he introduced to the audience as his boy whom he had consecrated to the work of the Lord from babyhood and who for the past two years has been singing the Gospel. The voices of father and son blend with great effect.

Ira B. Scott, the only son of Bishop I. B, Scott, appeared in a violin recital at Cory Methodist Episcopal Church, Cleveland, Ohio, on Thanksgiving evening. The Cleveland Journal has this to say of our young friend Ira: "Mr. Scott proved to be a violinist of decided ability, and his rendering of several groups of selectons by standard composers was replete with delicacy and feeling."

Of General Interest

BOOTLEGGING

Governor W. R. Stubbs of Kansas has sent appeals to the governors of different states asking that they join him in an effort to prevent the sale of liquor in prohibition states by bootleggers. The Governor makes this terrible charge against the Government: "The Government at Washington, through the internal revenue service, is, in effect, giving moral support and assistance to bootleggers and other lawless vendors of intoxicants to such a notorious extent that the affair is scandalous in itself besides being a means of breeding contempt among our people for general government." Governor Stubbs, in addition to the appeals to the governors, has also asked President Taft for assistance. This appeal for help from prohibition states to the general government is no new thing. In fact it is well known that the attitude of the internal revenue department and the placing of certain constructions on the Interstate Commerce laws have gone far towards rendering prohibition non-effective in dry states. It is to be sincerely hoped that the appeal of Governor Stubbs will be met with ready and effective responses.

A WORD OF ENCOURAGEMENT

Suffragettes at home and abroad were no doubt greatly elated to hear the encouraging words of Governor Shaffroth of Colorado in an address delivered before the Equal Franchise League of New York. Governor Shaffroth is an advocate of votes for women. This, too, may be said in his favor: that he comes from a state where he has had ample opportunity to study the effect of female suffrage. Governor Shaffroth said that equal suffrage was just, expedient and practical, and that the citizens of Colorado were evidently satisfied with the experiment inasmuch as there had been no demand for a change in the elective franchise in that state. He also showed that from the figures of 1908 as large a percentage of women of the number who had registered as men. Finally the Governor in a prophetic mood predicted that the time would come when female suffrage would become universal in this country. As no limit was set for the fulfillment of this prophecy, the Governor may be correct.

IMPROVEMENT OF DIPLOMATIC SERVICE

President Taft's approval of the plan suggested by Secretary Knox for the extension of Civil Service regulations to cover diplomatic service will doubtless have great effect in improving the personnel and efficiency of the service. Hereafter promotion in the service will come to those who have demonstrated their ability and competency in the lower grades of the service. Arrangements have been made to keep a complete record of the efficiency and ability of all the under secretaries. Thus merit instead of favoritism and political pull will be the standard of advancement. The rapid growth of the United States along commercial and political lines and her present position as one of the great world powers make it necessary that our diplomatic corps be improved to meet the need of the hour.

THE FIGHT IN KENTUCKY

Kentucky will witness one of the hardest fights ever waged within her borders before the coming session of her legislature against the demon drink. The Anti-Saloon forces have arrayed themselves to do battle for twelve of the remaining twentw-two counties of Kentucky which are not already totally dry. The aim is to secure an extension of the county unit law, which, if done, say the champions of the anti-saloon movement, will mean the banishment of liquor at subsequent special elections in a dozen counties. The provisions of the law as now in vogue are that no county of Kentucky which contains a town of three thousand or more, may vote as a whole upon the abolition of saloons, although the districts exclusive of the city may banish saloons. Notwithstanding Kentucky is one of the great whiskey producing states the prohibition march is no less progressive there than in other states. The fact is, out of a total of one hundred and nineteen counties in that state, ninety-seven are already totally dry; only three are totally wet, and there are eighteen counties dry outside of towns of three thousand or more. These facts give reason for rejoicing to all true reformers.

A NEW CURE

Time and again there is heralded by the press the discovery of some new cure or invention which promises a revolution in the present treatment of disease or in the present way of doing things. One of the latest medical discoveries announced is that "Crotalin," which is the scientific name of rattlesnake venom, is being used with great success in the treatment of consumption. Doctor Thomas J. Mays who is a well known authority on tuberculosis has had very successful results in treating the disease with this new remedy. Owing to the ravages of this dread disease and the great number of afflicted ones any announcement coming from so high an authority must raise great hopes in the minds of the sufferers. It is greatly to be hoped that this new cure will not prove a dire failure and follow in the wake of so many of its predecessors.

People of Interest

Bishop Goodsell has cancelled all engagements because of the present condition of his health.

National Superintendent Baker states that 11,000 saloons went out of business in twelve months.

The *Christian Guardian* says: "Mr. John R. Mott is the greatest Missionary leader of the world, and he is a Methodist."

Bishop Quayle, on his first visit to Jacksonville, Illinois, November eighteenth, lectured on "Hamlet" for the benefit of the building fund of Grace Church.

The value of agricultural products in the United States last year is placed by Secretary Wilson at $8,760,000,000, an increase of $860,000,000 over the preceding year.

Mrs. Ella Lipscomb, wife of the Rev. W. N. G. Lipscomb, an honored member of the Mississippi Conference, died at Edwards, Miss., Friday, November twenty-sixth.

In Detroit, said to be the center of motorcar manufacture, the largest steam engine in Michigan furnishes power to an automobile factory where 5,200 hands are employed.

Prof. J. M. Matthews, principal of Gilbert Academy, Baldwin, was invited to conduct the Farmers' Convention which convened at Abbeville, December the third and fourth.

Success should be the result of President J. O. Spencer's campaign to raise $115,000 for Morgan College. Mr. Carnegie's pledge has been given for $50,000 when the balance is raised.

The late Charles N. Crittenton was the founder of seventy-three rescue homes for girls in this country and several in Japan and China, which he named in memory of his daughter. Florence.

Bishop William Quayle, in his address before the General Committee on Foreign Missions said: "I have never been in a theater in my life, and I do not expect to be in one in the life to come."

Dr. John F. Goucher states that ours was the first missionary society to have a secretary for a young peoples' missionary movement. Now over thirty denominations have followed the lead.

Drs. John F. Goucher, William V. Kelley, and E. S. Tipple are to represent the Board of Foreign Missions at the World's Sunday School Convention to be held in Washington, D. C., May. 1910.

Judge Horace H. Lurton, dean of the Vanderbilt University at Nashville, Tennessee, has been selected by President Taft to fill the vacancy on the Supreme Bench caused by the death of Justice Peckham, of New York.

Corresponding Secretary A. B. Leonard is authorized by the Board of Foreign Missions to visit Methodist missions n Europe in 1910 in connection with his attendance upon the World Missionary Conference at Edinburgh.

Dr. E. M. Jones, Field Agent of the Sunday School Union, was in the city this week, en route to the Texas Conference at Bryan. The Doctor preached on Sunday night at Union Church, this city, a very excellent sermon.

George E. McCue, a Negro resident of Garden City, Kansas, for his bravery in rescuing a baby from in front of a passenger train, was given $500 and a bronze medal. It is said that McCue now plans to attend an Industrial school.

Mr. Robert Lardlaw, of England, a lay delegate from the Bengal Conference to several sessions of the General Conference of the Methodist Episcopal Church, has had bestowed upon him by King Edward the honor of knighthood.

Dr. Joshua Stansfield, pastor of Meridian Street Methodist Episcopal Church, Indianapolis, Indiana, is preaching a series of sermons from Bunyan's Pilgrim's Progress;" "The Man and the Book;" "A Sinner at the Cross," "The Christian Warfare,' and "Beulahland and Home."

The Rev. J. Mercer Johnson, D.D., District Superintendent of the Houston District, delivered his famous lecture on Toussaint L'Overture in St. James Methodist Episcopal Church, Beaumont, Texas, November twenty-ninth, to the delight of a very large and appreciative audience.

Mr. and Mrs. Richard Bryan announce the marriage of their daughter, Florence Elizabeth, to Robert Baxter Withers, on the afternoon of Thursday, November the twenty-fifth, at St. Andrew's Methodist Episcopal Church, Sylvania, Georgia. Mr. and Mrs. Withers are now at home at 519 Bennett street, Greensboro, N. C.

Prof. Herschel C. Parker, of Columbia University, who was the scientific representative in the Mt. McKinley expedition, says, in a public paragraph: "It is with profound regret that I feel obliged to impeach the honor of a personal friend. Nothing but stern necessity would prompt me to do this, but this is a case where truth and justice as well as science and civilization compel the step. Dr. Frederick Cook never made the ascent of Mt. McKinley, as he has claimed."

The Rev. Joseph H. Gill, returning to North India after a brief furlough in this country, and Mr. Hugh H. Linn, M. D., a new missionary for South India, sailed from New York Wednesday, December 1. Mr. Gill went out to India for the first time 38 years ago. After the death of his wife in India in August, 1908, he returned to this country, arriving March 26, 1909. During the five years previous he had served as superintendent of the Bijnor District, North India Conference. He now returns to his work alone, though in his 66th year. Dr. Hugh H. Linn, who is a student volunteer, is from Shelby, Iowa. He was graduated from Simpson College in 1905 and received the degree of Doctor of Medicine from Northwestern University in 1909. He goes to Bidar, South India, to take up the work which ill health has compelled the Rev. W. H. L. Batstone, M. D., to resign.

THE AFRICA DIAMOND JUBILEE

We are near the end of our Africa Diamond Jubilee campaign. The appeal for at least $300,000 as a thank offering to God for the success in Africa of the Kingdom of Christ has had a marvelous response. Today, Monday, December 13th, we will hold our last great public meeting in Carnegie Hall, New York City. Mr. Taft, the President of the United States, has been so impressed with the importance of the work of the Methodist Episcopal Church in Africa that he has consented, in the midst of his strenuous work incident to the opening of Congress, to give enough of his time to come to New York and speak at that meeting. It will be one of the greatest missionary meetings ever held in the nation's metropolis. Already the applications for tickets number two or three times as many as the hall will seat. From distant parts of the country applications are coming to secure private boxes. The music will be lead by 150 Negro voices picked from leading colored churches representing different denominations.

We appeal to the friends of Africa everywhere to remember that great meeting in prayer before God. Our hope is that by that time the cash and subscriptions will go beyond $300,000 enough to provide for the expenses of the campaign, and for any possible shrinkage in subscriptions.

The Jubilee Commission requests every pastor who has not already done so, to give his people an opportunity to make an offering at once, and [illegible] individuals who are considering the needs [illegible] and have not yet made up their [illegible] can do, to act at once. Even if [illegible] graph, let reports be received [illegible]

—Jubilee Commission.

Birds of the Bible

BIRDS OF THE BIBLE. BY GENE STRATTON-PORTER. PRICE $2.00 NET, JENNINOS AND GRAHAM, CINCINNATI, PUBLISHERS.

The author of this wonderful book presents a complete and interesting history of the birds of the Bible with eighty-two exquisite full-page photographic studies of these birds. It is



hy far the most elaborate book of birds of which we can conceive. It is full of characteristic illustrations and it teems with historical and biblical references. Mrs. Porter, one of the finest writers of the day, has made a book unusual in its scope, purpose and attractiveness.

Mrs. Gene-Stratton Porter is one of the foremost authorities on birds. She has studied the birds of our own and other lands and has a close acquaintance with them. All thru this book is a perfection of narrative that charms and exhilarates.

Fifty of the eighty-two illustrations were made especially to illustrate Bible passages by the author. The remainder of the illustrations are hy Herr Ottomar Anschutz, the greatest natural history photographer of Germany and such masters at the art of reproducing sea birds as the Hon. George Shiras, III and Rev. Herbert K. Job. The hook contains a photograph made for it from the original fresco of a tomb of Maydom that was decorated with the oldest bird picture in the history of the world; work which antedates the time of Moses two thousand years. To own a copy of this reproduction alone is worth many times the price of the hook. It contains wonderful reproductions of rare and quaint birds. In its pages you will find the Doctor Bird, the Laughing Jackass, Pharaoh's Chickens, the Thunder-pumper, the Bird of Freedom, etc. Each illustration is engraved with the Biblical quotation it was made to illustrate.

In this book Mrs. Porter has shown expert handling of the subject and that together with the labor relative to such a stupendous work shows her powers are altogther matchless in their own wide field of work.

It contains every reference made to birds in the Bible, describes the location, explains the characteristics of the bird, and shows why the things said concerning it are true. It contains liberal extracts from the writings of Aristotle, Aristophanes, Herodotus, Pliny, and the works of all other nature writers most nearly contemporaneous with Bible historians, and thus it places in sharp contrast the sanity and truth of believers in the Almighty, with the myth, fable, and superstition of Pagan nations. This fills it with an amazing amount of quaint, new matter concerning ancient hird history never hefore placed in the reach of the general public. It contains the first law for hird protection and a thousand unusual facts concerning them. Every chapter is filled with vivid word pictures of a time unsurpassed in interest, and a place unsurpassed in splendor. It is a book that should stand beside the Bible in all Christian homes, and carry Bible truths in a new form into every home.

For the preacher the book will supply a vast quantity of material for sermons, for illustrations, for sketching back-grounds and contemporary customs, as well as bring him new meaning from many a verse which hitherto he saw as through a glass darkly.

For every Sunday School teacher the book will reveal new possibilities in the lessons, giving her a new way to interest her scholars, and a newer and more natural view of many Bible things.

For the naturalist and bird lover the book will have all the fascination which always accompanies familiar things in new settings. To read all the ancient bird lore which Mrs. Porter has here traced out will bring fresh delight to every lover of Nature's own.



"GOD FEEDETH THEM" STRATTON-PORTER

"Who provideth for the raven his food?"

For all who love the Bible this is a book par excellence, for it is a book filled with a deep religious spirit and mystical poetry as well as natural history. And the intimate view it gives of Bible folk will charm heyond expression the lover of those wonderful characters.

And as a gift for any one of the persons named above, for anybody, it is a book without peer. Beautifully made, delightfully interesting, of permanent value, it is marked by every quality which the gift of love or friendship should possess.

Some of the New Books of the Season

(Continued from Page Seven.)

and a guide to lead to the more important truths taught by the prophets. In preparing the book the author has had in mind especially adult Bible classes in the Sunday School or young people's organizations. However, it may be useful also as a basis of study in college and seminary classes studying the Old Testament in English, and to individual readers and students who desire to acquire a knowledge of the permanent lessons taught in the prophetic books.

THE BLIGHTED LIFE OF METHUSALEH. By H. Roger Williams. National Baptist Publishing Board, publishers, Nashville, Tenn.

In this book are very strongly presented the many opportunities which Methusaleh had for doing God's will and making an active Christian record.

The peace and quietude of old age give to a man a limitless power of doing good; of influencing for right those with whom he comes in contact and how poor that man is who does not grasp the opportunity.

The author paints with a strong touch and sure the barrenness of the old age of Methusaleh unblessed by any to rise up and reach forth to him for comfort in time of heart-breaking trials and sorrow. By presenting the life of Methusaleh for study the author hopes to arouse lethargic Christians to alert and active Christian life and to help sinners to choose a life in accord with the Master's wishes.

THE CONTENTS OF A BOY. By E. L. Moon. Price $1.00 net. Publishers: Jennings and Graham, Cincinnati.

This book is bound to take its place in the list of books to be read by American parents. It will help many a father and mother to give their boy the training which will make sure the possession of those virtues that go to make up a clean wholesome young manhood.

The author treats the subject in a persuaive, convincing way, keeping the boy always in the atmosphere of home and church and school. The book is full of close sympathy for the boy and thru it runs a delightful humor, while it is earnestly alive to its moral and spiritual purpose.

SHORT STORIES OF THE HEROES OF THE EARLY CHURCH. By Emma A. Robinson. Price 50 cents. Jennings and Graham, Cincinnati.

The heroic always has charms for both young and old, and in these sketches of the heroes of the early church that element will charm and satisfy all readers, for very greatly has the author emphasized that quality. The heroes of the early church lived lives of great renunciation and sacrifice for the sake of the cross of Christ.

The author haa woven into these sketches the habits and customs of the people of that period and has given much that is interesting that she has gathered from books. The book is overflowing with useful suggestions as how to get the greatest good from these characters so splendidly portrayed.

This is a book that every parent and Sunday School teacher should possess, for it will go a great way toward interesting the boys and girls in the systematic study of the New Testament.

HUMAN NATURE IN SELLING GOODS. By James H. Collins. Price 50 cents. Henry Altemus Co., Philadelphia.

There has never been anything just like this book.

It is a keen, clear-sighted presentation of American selling methods. The author proves that the drummer is not an useless middleman, but a real educator and an advance agent of progress.

The author emphasizes every point he makes hy anecdotes based on actual happenings.

The qualities of this book will be appreciated by the public and it ought to have large sales.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

The Old Standard Grove's Tasteless Chill Tonic, drives out malaria and builds up the system. For grown people and Children: 50c. Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children

SOME NEW STORIES CHARMINGLY TOLD

A CERTAIN RICH MAN. By William Allen White. Price $1.50. The MacMillan Company, Publishers, New York.

This is by far the strongest, most convincing book of the year. Mr. White with a rare insight and penetrating mind, paints with a strong touch the degrading and amazing hardening that enters into a man when he makes the accumulating of wealth his one purpose in life. Such is the portrayal of the life of John Barclay. The beginning of the story is laid during the time when there were struggles for the possession of Kansas. At this time we come across many pioneers of New England. The first part of this book is full of pictorial charm for the one who wishes to see how a new country springs into active life and progress. Later on comes the profound, stirring interest that proves the book the most notable contribution for years.

John Barclay, son of a God-fearing, homely, lovely mother of great moral strength, and father of strong Abolition tendencies, killed in an affray following his preaching an abolition sermon, grew into young boyhood kind and sympathetic and tender, guarded by the mother and surronnded by all that could go to make a God-fearing man. Influenced every moment for good by this mother, it is exceedingly pathetic that he should grow into manhood's estate with such strong desire to amass wealth, no matter at what cost. Every venture of his turned out successful. Rough-shod he rode over friend and foe and so imbued with the desire for more wealth that in his ambitions he ruined the life of his dead sweetheart's sister and was the cause of the death of the man who loved her. But not there did the stiffening, hardening process stop. He sacrificed the happiness of his daughter and the young man who loved her. In the portrayal of the character of John Barclay one can almost see the heart of the man as it hardens. But by and by public opinion, that power that none can entirely overlook, began to question the right of John Barclay to rule because he represented so much wealth, and to make him feel its scorn and displeasure. This, together with the plain truths told him by his old friend, General Ward, one of the finest characters in the book, and the searching by his mother in a white heat, who says: "Here you are, fifty-four years old, and what have you done? You have killed your friend and your friend's father before him. You've wrecked the life of the sister of your first sweetheart, and put fear and disgrace into her father's face forever." It was terrible. The man's strong heart was broken up, he put away his ill-gotten wealth, he repented, knew a great but subdued happiness and died to save a woman from death by drowning. The book holds the profoundest interest for the student of ethics and is a book to be read and enjoyed by every wide-awake citizen.

HIS TRIBUTE. By Florence Martin Eastland. Price 60c. Publishers: Jennings and Graham, Cincinnati.

An enthusiastic and interesting account of the deep patriotism of a young hero, the son of a widowed English mother, making her home in Seattle, and desiring with great yearning that her boy shall love her country. The boy is brimful of patriotism and love for America. His admiration for Abraham Lincoln and what it accomplishes go to make this an unusually delightful and wholesome story for the children. It will make a charming Xmas gift.

ELSIE AND THE ARKANSAW BEAR. By Albert Bigelow Paine. Publishers: Henry Altemus Company, Philadelphia. Price (cloth) $1.00.

This story will at once recommend itself to young readers when they find out that it is of the same cloth as the Arkansaw Bear that so many know and love so well. Instead of Bosephus, we have little orphan Elsie, who meets



"'Ello! 'ow 's the King?"

From "His Tribute" by Florence M. Eastland.

up with the bear and becomes his friend and companion. The action is quick and delightful to the hearts of children; adventures are upon every hand. Horatio, the bear, cheers their traveling by fiddling and Elsie becomes the author of many songs which also go to enliven the way. It would try the imagination to find anything more to the liking of children than the scene that this song of Elsie's brings before one:

"O, a king and a queen in a castle grand
They sat on a throne and they ruled a land,
And Elsie and Horatio came wandering along,
And Horatio played the fiddle, and Elsie sang a song.
Then the king began to wiggle and the queen began to jiggle
And the throne began to wiggle as they capered up and down.
And the court was all a-dancing and the horses some were prancing
Till they formed a great procession as they marched through London town."

"THE CHARIOTS OF THE LORD." By Joseph Hocking. Price $1.50 postpaid. Eaton and Mains, New York, Publishers.

There has never been a finer tale from the author of "The Man That Rose Again," than this, his latest writing. The story, the scenes of which are enacted during the rule of King James II in England, is the most exciting romance the author has written.

He paints with a strong hand the persecutions of the dissenters by James, through his tool, Lord Jeffreys, and introduces a most interesting situation in which Lord Jeffreys' daughter and the hero, Trelawney, a handsome young Cornishman, furnish a delightful love interest. This book is certainly the triumph of whatever is entertaining in adventure, the essence of whatever is captivating in mystery and the highest of whatever is delightful in romance, and is one of the most thrilling stories of the season.

THE SOUL OF DOMINIC WILDTHORNE. By Joseph Hocking. Price ——. Publishers: Jennings and Graham, Cincinnati.

This book has in a marked degree those pathetic and dramatic qualities which are found in most of this author's stories. For intensity of purpose, it surpasses "The Man Who Rose Again." The struggles of the soul of Dominic Wildthorne form the deepest interest of this very interesting story. Here we see the endeavors of the Catholic party in the Church of England to undo all that the Reformation brought to pass and to bring that church back to Rome.

Dominic, an orphan boy, was adopted into the community of the [illegible] tion, a monastic order of [illegible] of England priests, who belonged to the Catholic party. Trained only in the doctrine of these thinkers who are deceived by themselves, he comes into manhood's estate, having lived for all these years under the vows of poverty, chastity and obedience. At last, as a test, he enters the world of men and women where he is shown in the face of everyday facts, that his beliefs fall flat.

How he leaves the monastery and quits its beliefs, together with the entrance of an absorbing love interest which gives the story an added charm, is rare reading.

MATT OF THE WATER-FRONT. By Florence Martin Eastland. Price 60c. Publishers: Jennings and Graham, Cincinnati.

A truly charming and interesting story for the children, the hero of which is Matt, who lives on the water front in a large city and catches drift wood for which he finds always a ready purchaser. He is a newsboy also, and at all times a cheery, good-natured young philosopher, and an optimist without parallel. Matt is an orphan. The story of how he makes friends with a prominent lawyer and is later adopted by the man and his wife make truly delightful reading.

TREASURE VALLEY; A TALE OF THE OHO. By Marion Keith. Price $1.50. Publishers: Eaton and Mains, New York.

An interesting story wherein the characters are delightfully drawn, being extremely human and tender. Toward the end the author shows the charming quality of combining the pathetic and humorous and gives us a situation truly exhilarating.

In the hero, Dr. White, and heroine, Elsie Cameron, are presented charming personalities. Dr. White, a man that we would call a selfish ingrate, comes to the realization of his selfishness and the forgetfulness of the friend who befriended and educated him through the influence of the heroine, a truly remarkably lovely character. The book contains situations that touch human nature to the quick.

In the latter part there appears a delightful love situation which holds a charm all its own.

THE FOREIGNER: A TALE OF SASKATCHEWAN. By Ralph Connor. Price $1.50. Jennings and Graham, Publishers, Cincinnati.

Here is an absorbing story having much of the delightful charm that graces "The Sky Pilot." It is splendidly set in Northwest Canada with a background of wonderful country, full of the possibilities of development. The author, who knows that part of the country from every point of view, writes an entertaining and interesting tale. In the development of Northwest Canada there has come into the country a large foreign population. Here we find the Doukhobours and the Galicians in colonies. The story centers about these people and is full of action, combining the dramatic and pathetic to a degree. This is a tale of great human interest. The various characters and characteristics are splendidly set out. A [illegible] love interest appears toward [illegible] we turn from the [illegible] encounter between [illegible] of the foreign [illegible] at the beauty and [illegible] joyed that

action there is time for love that warms and gladdens the heart.

The book carries one forward with increasing interest and as it draws to a close, we are loath to lay it down.

"SAINT JOSEPHINE." By Forest Blake. Price ——. Publishers, Jennings and Graham.

This book will gain a strong hold upon the affections, as one, wholly absorbed, reads through its pages. The author gives us real men, a real woman, a real girl, who love and suffer and climb to their highest selves. Saint Josephine, the heroine, a girl of 16, raised like a nun by a stern mother, marries clandestinely a man who afterwards deserts her, and she is left without money upon the mercy of the world; returning to her home she is spurned by the mother and turned from the door. When her little son is born Josephine gives him to God, vowing to raise him for God's service. When the son is two and a half years old, a splendid love interest enters the tale and the mother with her heart all torn and bleeding, gives up the man, the truly noble man, who loves her so tenderly, and goes away with her boy to make him with God's help what she has vowed he is to be. The story of how the man grows into manhood, the struggle for maintenance and the wonderful strength of the mother's love for the boy, the love interest that claims the reader's attention upon the arrival of the boy to manhood's estate, make an enthralling story, the charm of which lies in its pathetic and dramatic presentation.

THE MEMOIRS OF A BABY. By Josephine Daskam. Price $1.50. Publishers: Harper Brothers, New York.

A decidedly amusing and lively story of a very young couple and their first baby. If the person who can make other people laugh is a blessing to humanity, then Mrs. Daskam is truly a blessing, for there is a laugh in every line of this book of nonsense. Out of every situation, the author draws fresh humor.

"Aunt Emma," the relative of the nephew, an old maid, anxious that the baby, her grand-nephew, may have every correct impression made upon his baby mind, is the central figure in many scenes that cause laughter hilarious. The sayings of the parent-nephew are deliciously charming and funny. These, together with the light heartedness displayed by the mother and the joy she gets from the baby and the dear old aunt's anxious care for him, form some exceedingly humorous situations.

ANT COMMUNITIES AND HOW THEY ARE GOVERNED: A STUDY IN NATURAL CIVICS. By Henry C. McCook. Illustrated from Nature.

An important book and scientific and authoritative as well as interesting, and filled with accounts pertaining to the industrious little ant that sound like a fairy story to one who is unfamiliar with the doings of ants.

The author for the greater part considers ants in their phases of behavior as social animals which they have always stood for. He at great length indicates very interestingly the actions of ants in gathering into communities, as parallel to man's communal instinct. Each, selecting the best for the welfare of the home. The book is indeed a most important contribution to animal life.

THE LESSON HANDBOOK. by Henry H. Meyer, D. D. Eaton and Mains, New York, Publishers. Price, 25c. net.

This vest pocket commentary upon the Sunday School Lesson receives each year a cordial welcome at the hands of many Sunday school workers. It is much in little. The power of condensation is a virtue that few authors possess. The author of the Handbook has not skimmed over the lesson, but has given us a substantial commentary upon every phase of the Sunday School lesson for the entire year of 1910.

SUPERINTENDENT'S HELPER. by Jesse Lyman Hurlhurt, D. D. Eston and Mains, New York, Publishers. Price, 25c. net.

This little book is properly named. It has its own peculiar place in the realm of Sunday School literature. Doctor Hurlburt is a Sunday School expert and therefore, by sympathy and training is capable of just such a volume as would be of the most practical service to the Sunday School Superintendent. The pith of the lesson and suggestions for the review of each lesson is given, together with suggestions for blackboard drawings. No Sunday School Superintendent who wants to be abreast with the times should fail to avail himself of this Sunday school helper, which is of vest pocket size and can be conveniently carried.

"EVANGELISTIC SUNDAY SCHOOL WORK IN AMERICA." Published by the Executive Committee of the International Sunday School Association of Chicago. Price $1.00 postpaid.

This volume is a gold mine of information concerning Sunday School work. It is a record of the twelfth International Sunday School Conventions, held in 1908 in Louisville, Kentucky, and not only embraces statistical information concerning the Sunday School movement, but addresses and papers on various phases of the Sunday School by well known Sunday School experts.

"DREW SERMONS ON THE GOLDEN TEXT FOR 1910." Edited by Ezra Squire Tippie, D.D., Professor of Practical Theology in Drew Theological Seminary. Eaton & Mains, New York, Publishers. Price $1.00 net.

This is the third annual volume and its popularity seems to indicate that it has come to stay. The Drew Sermons on the Golden Texts is of composite authorship and has the advantage over the ordinary publication on the Sunday School Lesson of having each lesson treated in a masterly way. While the Sunday School lessons are presented in sermonic form each topic is thoroughly discussed and each chapter is a comprehensive study of the lesson. Among the preachers in the Drew sermons of 1910 are noted: sen, Dr. John J. Walisce, editor of the Pittsburg Christian Advocate; Dr. Levi Gilbert, editor of the Western Christian Advocate; Dr. George P. Eckman, Dr. David G. Downey, Dr. Wallace McMullcon and Dr. Ezra Squler Tipple.

THE ORGANIZED ADULT BIBLE CLASS. By J. H. Bryan. Price $1.50. Publishers: Christian Publishing Company, St. Louis, Mo.

A man of experience the author is, who shows what success may be achieved by the worker in the adult Bible class. This book is full of suggestions that he has proven wonderfully helpful in his own teaching.

We know that in all Sunday Schools we can secure the grown-up people for the study of the Bible, but how to hold them and make the lessons interesting to them is the object of this author's treatise. He shows intimate knowledge of his subject and writes convincingly. A splendid work to be owned by teachers and preachers.

"CHRISTIANITY UNDER THE SEARCHLIGHT," by Bishop Gorge W. Clinton, D. D. National Publishing House, Nashville Tennessee, Publishers.

Bishop Clinton has spent more than thirty years in the ministry. He is not only popular with the members of his own Church, but his influence as a public speaker and preacher is felt throughout the entire Negro. Within this volume Bishop Clinton given us thirteen strong, helpful eloquent sermons. In addition the there are eight outlines of serm The introduction to this book is w ten by President W. P. Thirkield Howard University. It is a vol that should have wide reading by friends of the Bishop throughout country and by all who are lover sermonic literature that has merit.



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Making Merry

At Mealtime, Means Good Appetite, Good Digestion, Good Cheer, Good Heart and Stuart's Dyspepsia Tablets.

Do You Use them? If Not, Why?

DYSPEPSIA is the skeleton at the feast; the death's head at the festivo board. It turns cheer into cheerlessness, gaity into gloom and festivity into farce. It is the ghost in the home, haunting every room and sitting at every fire place, making otherwise merry people shudder and fear. If there is one disease more than anothe that should be promptly attacked and worsted, it is DYSPEPSIA. It is the very genius of unhappiness, unrest and ill nature. In time it will turn the best man almost into a demon of temper and make a good woman something to be dreaded and avoided.

It is estimated that half of ones troubles in this world comes of a stomach gone wrong—of Dyspepsia, in short. Foods taken into the stomach and not properly cared for; converted into substanees that the system has no use for and hasn't any notion what to do with. It is irritated and vexed, pained and annoyed, and in a little while this state of things becomes general and directly there is "something bad to pay." The wholo system is in a state of rebellion and yearns to do something rash and disagreeable and a fine case of Dyspepsia is established and opens up for business.

If you were bitten by a mad dog, you would not lose a day in going to a cure; do you know you should be just as prompt with Dyspepsia? Rabies is a quick death, dyspepsia is a slow one; this is about all the difference. There is a cure for rabies and so there is for Dyspepsia and one cure was about as difficult to discover as the other. Pasteur found out one and the F. A. STUART COMPANY the other, and it is no longer a secret, as it is made public in the wonderful Tablet, which so many are using and praising today. One writer says of it:

"Stuart's Dyspepsia Tablets are little storehouses of digestion which mix with the stomach juices, digest food, retingle the mucuous membrane and its nerve centers, give to the blood a great wealth of digestive fluids, promote digestion and stays by the stomach until all its duties are complete.

Some cures are worse than the disease; they demand This, That and the Other and the patient despairs at the requirements; but not so with the Stuart Dyspepsia Tablet; they are easy and pleasant to take and no nausea or ill feeling follows. There is none of this "getting all-over-the-mouth" like a liquid and makng the remedy a dread. Another writer says:

"It matters not what the condition of the stomach, Stuart's Dyspepsia Tablets only improve the juices and bring quiet to the whole digestive canal, of which the stomach is the center."

Forty thousand physicians use these tablets in their practice and every druggst sells them. Price 50c. Send us yonr name and address and we will send you a trial package by mail free. Address F. A. Stuart Co., 150 Stuart Bldg-, Marshall, Mich.

Books

PROBLEMS OF BANTUIOOO. By Rachel Kent and George Wells Fitz. Henry Holt & Company, publishers. Price $1.25 net.

This book is a sane and practical treatment of some of the problems that parents find presented to them very soon after the birth of a child for their solving. In the author's plea for the rights of the baby and a judicious treatment of him, we find a variety of extremely helpful suggestions. There is in it that which surely compels attention. Its practical helpfulness will recommend it to all parents who are alive to the need of saner views on the rearing of children.

SACERDOTALISM IN THE NINETEENTH CENTURY—A CRITICAL HISTORY, by Professor Henry C. Sheldon, Eaton and Mains, New York, Publishers, Price $2.00 net.

To Protestants this book will be a startling revelation of the developments in the direction of sacerdotalism, or extreme High Churchism, which occurred during the century supposed to have been specially characterized by the progress of free thought. It gives an exposition of the great sacerdotal systems such as their most expert defenders can not challenge, and subjects those systems to a trenchant criticism. In this criticism a competent use of historical data is a marked feature, and affords an excellent guarantee that the treatise will take a foremost rank in Protestant apologetics. As an arsenal filled with ready weapons for all who feel that they are in anywise called upon to stand guard against the advances of sacerdotal parties this book will take first rank. As a scholarly, lucid history of the movements of sacerdotal parties during the century named it will probably stand preeminent.

*THE CROSS IN CHRISTIAN EXPERIENCE, by the Rev. W. M. Clow, B. D. Eaton and Mains, New York, Publishers Price, $1.50 net.

The president of one of the leading theological colleges in England, whose name we are obliged to withhold, has written as follows: "I have read it with unfeigned pleasure and, I trust, with not a little spiritual profit. It is one of the freshest and most helpful presentations of the Old, Old Story that I have read for many a day. It is so seldom, nowadays, that one is able to find the old objective and substitutionary view of the Atonement presented, that my joy and satisfaction are all the greater. Henceforward this book will be placed side by side on my shelf and in my mind with Denney's 'Death of Christ.'

Says the *Methodist Times*: "The writer goes at once to the center of things and in each chapter sets forth the meaning and message of the Cross in relation to human sin and need. The atmosphere of the book is sacramental, the language homely and simple, and the evangelical earnestness of the man who loses himself in his message is apparent on every page."

"It is worth more than its weight in gold. A quiet reading of this book will confirm and deepen the experience of every devout soul. It will mightily quicken the life and thought of every earnest and sensible thinker."

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CHARTER.

UNITED STATES OF AMERICA,
STATE OF LOUISIANA.
PARISH OF ORLEANS—CITY OF NEW ORLEANS

Be it known, That on this eighth day of the Month of November in the year of our Lord one thousand nine hundred and nine and of the Independence of the United States of America the one hundred and thirty-fourth, Before me LOUIS A. MARTINET, a Notary Public duly commissioned and qualified, in and for the City and the Parish of Orleans, therein residing, and in the presence of the witnesses hereinafter named and undersigned.

Personally Came and Appeared: the several persons whose names are hereunto subscribed, who declared that availing themselves of the provision and Statutes and Laws of the State of Louisiana, relative to the formation of insnrance corporations, and particularly under Act 65 of the Session of the General Assembly for the year 1906, and of Act No. 105 of the Session of the General Assembly of the State of Louisiana for the year 1898, and of Act No. 246 of the Session af the General Assembly of the State of Louisiana for the year 1908, they have covenanted, and agreed, and do by these presents covenent and agree, and bind and obligate themeelves, as well as all such persons as may hereafter become essociated with them, to form and constitute a body corporate and politic in law, for the objects and purposes and under the elpulations following to-wit:—

ARTICLE I

The nsme of this corporations shall be: THE PEOPLES BENEVOLENT INDUSTRIAL LIFE INSURANCE COMPANY (OF LOUISIANA) and under that name shall heve and enjoy all rights, advantages and privileges granted by lew to corporations, and the power and authority to enjoy succession and have corporate existence for and during the period of Ninety Nine (99) years from the day and date hereof, nnless sooner dissolved in the manner hereinafter provided.

It shall have the power and anthority to contartc; to sue and be sued; to make aad use a corporate seal, and the same to break, alter or amend at pleasure; to hold, receive, purchese, convey, deliver, mortgage, hypothecate and pledge property, both real and personal snbject only to the conditions and restrictions imposed by law; to issue notes and other obligations, negotiable instruments or evidences of debt; to have and employ snch manegers, trustees officers, employees and committees, as the interests of the said corporetion mey demand or require; and to make and establish, through its trustees, such by-laws, rules, and regulations for the corporate management and control of the affairs of the corporation, as may be deemed necessary or proper.

ARTICLE II

Tha domicile of this corporation shall be in the city of New Orleans, Parish of Orleans, State of Louisiana, and all citations and other legal process shall be served npon the President, and in absence of the President upon the Vice-President, and in the absence of both of these the Secretary of this Corporation.

ARTICLE III

The objects and purposes for which this Corporation is organized and the nature of the business to be carried on by it are hereby declared to he an INDUSTRIAL LIFE INSURANCE BUSINESS, as defined by Section 1, of Act No. 65 of the session of the General Assembly of the State of Louisiana for the yeer 1906, and section 1, of tha Act No. 246 of the session of the General Assembly of the State of Louisiana for the year 1908, FOR THE PURPOSE OF INSURING AGAINST SICKNESS, BODILY INJURY OR DEATH; the said business to be conducted on the MUTUAL ASSESSMENT PLAN, AS HEREIN PROVIDED, AND AS SPECIALLY AUTHORIZED, in the several aforesaid acts; the policies or benefit certificates to be for sums ($500.00) Five Hundred Dollars or less on a single life, and to provide a weekly cash benefit for disability caused by sickness or accident of Twenty Dollars per week or less; and for which stipulated premiums shall be charged, regularly, payable and collectable every four weeks, tri-weekly, bi-weekly, or weekly, the said policies or benefit certificates to be issued in the manner prescribed and snbject to the charges, rate of premium, assessments, and terms and conditions fixed by the by-laws of this corporation, and, or by its trustees.

ARTICLE IV

All the corporate powers of this corporation shall be vested in, and the management and control of its affairs shall be exercised by a Board of Seven Trustees; Four af said Trustees shall constitute a quornm for the transaction of all business of the corporation; no member of said Board to apply for or hold less than the maximnm policy or benefit certificate issued, said Trustees, shall be elected by ballot at a general meeting of the policy or benefit certificate holders of this corporation to be convened on the 2nd Tuesday of January 1914, and qnadrennially thereafter an that day and month, in the principal office of the corporation in the city of New Orleans; each policy or benefit certificate holder shall be entitled, in person or by written proxy, to one vote; and all elections shall be held nnder snch rules and regulations as may be fixed by the Board of Trnstees; ten days written notice, directed to the last known address of the policy or benefit certificata holder shall be given of all elections; and it shall require a majority of the policy or benefit certificate holders present or represented to elect.

The Trustees thus elected, shall continue in office for four years or nntil their successors shall have been elected and qualified; any failure to elect shall not be regarded as a forfeiture of this charter; and any vacancy occurring in the Board of Trustees, shall be filled by the President, for the nnexpired term. Said Board of Trustees shall at its first meeting, following its election, elect out of its own membership, a President, Vice-President, and Secretary and Secretary-Treasurer, and shall prescribe the duties of the [illegible] officers.

The following are [illegible] the first Board of [illegible] Cohen, Louis J. Joubert, Joseph Wilkins, Dr. John Beverly V. Barranco, Edward [illegible] of which said trustees [illegible] until the second Tuesday of [illegible] unless removed for cause, by vote of four-sevenths of [illegible] Trustees.

The following are hereby [illegible] the first officers of this [illegible] L. Cohen, President; Louis [illegible] President; Edward Barnes, Treasurer; all of which said officers shall hold office during tennre as a member of the Board of Trustees, until the election of their successors at the first meeting of the Board of Trustees held in January 1914, at which said meeting and quadrennially thereafter during the term of office of the aforesaid trustees, tha officers provided for in this charter shall be elected.

ARTICLE V

An Advisory Board to consist of Forty Policy Holders shall be appointed by tha President on the Second Tuesday of each year to serve for the period of ona year, unless removed by the Board of Trustees. The duties of the aforesaid Advisory Board shall be prescribed by tha Board of Trustees.

The following shall constitute the First Advisory Board, and they shall serve until the second Tuesday of January 1911: Colonel James Lewis, S. W. Green H. F. Crosier, J. C. S. Davis G. V. Watts, Roscoe D'Arenebourg, Raoul J. Llepis, John Albert, Dr. Edward Vincent, Frank Williams, Rev. R. E. Jones, J. J. Winston, H. Amand, W. H. Adams, Rev. Alfred Lawless, Robert Armstead, L. B. Vigne, Joseph Boisseau, Edward Gaudet, A. St. Leger, John B. Hall, Victor Fornier, Edward LeBlanc, William S. Wilson, George Keller, Albert Werkman, Thos. P. Woodland, Thos. A. Carr, Wm. H. Carter, W. R. Dubuclet, J. M. Vance, Prof. A. P. Williams, A. E. Saloy, P. Barthe, Prof. A. Wicker, C. J. Gaillard, J. W. Cooke, A. Williams, Henry B. Woods, Joseph M. Sarpy.

ARTICLE VI

All persons who shall hereafter insura with this corporation shall thereby becoma members during the period they shall remain insured by this corporation, and no longer.

ARTICLE VII

The trustees of this corporation shall be on the First Monday in January, 1911, and annually thereafter, cause a statement to be made of the affairs of the corporation, and a balance to be struck of tha profit and loss account, and if there is a surplus after paying all losses and expenses for tha preceeding year, they shall credit, npopn the books of the corporation each member with such proportion of such surplus as the cash premiums paid by each member shall bear to the aggregate surplus so declared; but no such credit shall be paid to the member entitled to same, nntil the surplus of the corporation exceeds One Hundred Thousand Dollars.

Whenever the surplus shall exceed One Hundred Thousand Dollars, the excess, or such part thereof, as the Trustees may determine, with due regard to the protection of outstanding risks, may be applied from year to year thereafter towards the payment of the amounts credited to members, in whole or in part, as may be fixed and determined by the Trustees; provided, that the credits shall be paid in the order in which they were allowed.

In case of the death of any member of this corporation, the amonnt of surplus standing to his credit at the time of his death shall be credited to his beneficiary, if any he named in a policy issued by him by the Corporation, and otherwise to his legal representatives; but the profits and accumulations standing to the credit of such persons as have ceased to be members, either by non-payment of premiums due, or failure to renew their policies, shall be forfeited for the nse of this corporation.

ARTICLE VIII

No member of this corporation shall be liable for any of its losses or expenses beyond the amount of the unpaid portion of the premiums and assessments.

ARTICLE IX

This act of incorporation may be amended, modified or changed, or this corporation may be dissolved, by a three-fourth vote of all the policy or benefit certificate holders of the corporation present or represented, at a general meeting convened for the purpose, after ten days written notice directed to the policy or benefit certificate holders at their last known address.

In case of dissolntion by limitation or otherwise, the policy holders shall elect three (3) commissioners from among their own membership to liquidate and settle the business and affairs of the corporation. In case of the death or disability of any of said commissioners, tha survivor or survivors shall continue to act.

THIS DONE AND PASSED in my office in New Orleans Louisiana aforesaid in the presence of Messrs. Gustave Schwerty and Ovide LeBesque witnesses, both of lawful age and domiciliated in this city, who signed these presents together with the parties, and me, Notary, the day and date first before written.

(Original signed) Walter L. Cohen, Henry Amand, Edward Barnes, Sr., Jesse C. S. Davis, Walter H. Adams, Louis J. Joubert, John Albert, Joseph Boisseau, Albert Wicker, James Lewis, Dr. Ed. Vincent, Robert E. Jones, Chas. J. Gaillard Alfred Williams, Albert Workman, Pierre Barthe, John W. Cooke, Smith W. Green, John J. Winston, Arthur P. Williams, James Madison Vance, Roscoe D'Arenebourg, Raoul J. Llopis, Frank Williams, Edward M. Cohen, Armand E. Saloy, Antoine St. Leger, Thomas P. Woodland, William H. Carter, Thomas A. Carr, Geo. A. Keller, Joseph Wilkins, Robert Armstead, Edward Gaudet, Edward LeBlanc, William S. Wilson, Henry B. Woods.

GUSTAVE SCHWERTY,
OVIDE LeBESQUE.
LOUIS A. MARTINET,
Notary Public.

I, the undersigned [illegible] Mortgages, in and for [illegible] of Louisiana, [illegible] above and [illegible] of the [illegible] Insurance [illegible] ray [illegible] 1909. [illegible]

(Signed)

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NOW EMPLOYS OVER 1,000 COLORED PEOPLE.

Wants 10,000 More Colored MANAGERS at Once—Business Is Growing by Leaps and Bounds—Colored People Get BIG SALARIES—Easy and Pleasing Position—A Great Opportunity for Wide-Awake Hustlers — Read Every Word—Apply Quick—Become a Money Maker—HERE IS YOUR CHANCE.

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Conference Notices

Special Notices

MISSISSIPPI CONFERENCE.

We are making the effort of our life to save our church in Natchez and keep its doors open. The holders of the mortgage have ordered us to vacate, but, in a personal interview with them, they agreed to give us another year, if we pay the note and interest now due, $350, in the next 10 or 30 days. Now, Dr. Robert Forbes, of the Board of Church Extension, says he will pay all the money to $900 at least, coming from the Mississippi Conference for Church Extension, to Natchez church. So we ask the pastors to pay as large amounts into the treasury as possible and do so at once. Send in all your Church Extension monies at once and help keep our doors open.—L. W. Price, District Superintendent.

UPPER MISSISSIPPI CONFERENCE

Do not sidetrack the Conference Claimant Fund.

The needs of every veteran, widow, and orphan demand the faithful effort of every minister to raise the full apportionment for Conference claimant. Do not sidetrack this claim for any other one as none other claim is of more importance than that of the veterans. Five per cent of the collection last year enabled the conference to receive $100 from the Connectional Fund. If the apportionment is raised we will receive more than $300 another year. Therefore, we ask the brethren not to sidetrack their collections, but take them in full. I will ask that each male claimant sends in to me information as to when he was received into the conference in full; each widow, when she was married to her last husband; and each orphan, what his or her name and age is.—T. L. Inghram, Chairman Board of Stewards, Brooksville, Miss.

District Rounds

DALLAS DISTRICT.

Fourth Round: Hubord & Dawson, Dec. 11-12, Pelham Ct. 18-19, Corsicana, Jan., 1-2, Milford and Italy, 5, Waxohochie 8-9, Ennis and Ferris 15.16, Fort Worth, St. Andrew's Chapel 22-23, Fort Worth Cir. 26, N. Fort Worth and Weatherford 29-30, Sherman Ct. Feb. 5-6, Denison 12-13, Pilot Point 26, Dallas St. Paul 19-20, N. Dallas dates to be fixed, Hillsboro 26-27.—J. S. Wyatt, District Superintendent.

MONTGOMERY DISTRICT.

First Round: Theodore, Dec. 4 -5, Tensaw 11-12, Wesley Chapel 18-19, Warren St. 25-26, Brewston, Jan 1-2, Pensacola 8-9, Castlebery 15-16, Evergreen 22-23, Sandbar 29-30, Montgomery Feb. 5-8, Booth, 12-13, Union Springs 19-20, Troy 26-27, Brown, March 5-6, Brethren, take hold and let us make this Conference year speak great things for our Methodism and the Church of Christ. Please, as far as possible, make use of the fifth Sundays in the year to advance all of our Benevolent collections. Have all of your local preachers and others to subscribe for the SOUTHWESTERN CHRISTIAN ADVOCATE. Begin now.—P. G. Goins, District Superintendent.

SEDALIA DISTRICT.

Fourth Round: Beaman, Jan 5-6, Georgetown, 1-2, Sweet Springs 8-9, Holden 12-13, Knobnoster 15-16, Smithton 19-20, Warrensburg 22-23, Clinton 29-30, Osceola February 2-3, Greenfield 5-6, Lebanon 9-10, Springfield 12-13, Ozark 16-17, Carthage 19-20, Neasho 23-24, Joplin 26-27, Butler, March 5-6, California 12-13, Sedalia 19-20, Dresden 23-24, Versailles 26-27.

Brethren, the church is expecting great things of us. The Conference year is nearing a close. Parsonages have been repaired; churches have been renovated; old debts have been paid off; money has been banked for new building funds; the pastor has been paid—but what of the Benevolences, the SOUTHWESTERN CHRISTIAN ADVOCATE and the Geo. R. Smith College? The most of us are in new fields this year. Have we compared the figures of last year with what we hope to do this year? If not let us do so at once. With the new fields in which to work, surrounded as we are by so many willing workers, with such unparalleled prosperity showered upon us, and with the smiling Providence of God looking down upon us, what great achievements will crown our efforts if we will but grasp every opportunity that presents itself to us? Preach the word; go after subscribers for the SOUTHWESTERN CHRISTIAN ADVOCATE, plead for the Geo. R. Smith College new building fund; stand by President Maclin; stand to your arms! Rally around the grand old Benevolent flag, and when the smoke on the morning of April 6 shall have cleared away let there be seen one thousand dollar stars afloat upon the grand old flag of the Sedalia District.—Jno. H. McAllister, District Superintendent.

Afraid of Ghosts



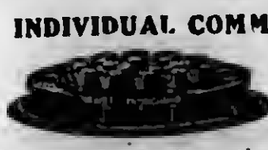
Many people are afraid of ghosts. Few people are afraid of germs. Yet the ghost is a fancy and the germ is a fact. If the germ could be magnified to a size equal to its terrors it would appear more terrible than any fire-breathing dragon. Germs can't be avoided. They are in the air we breathe, the water we drink.

The germ can only prosper when the condition of the system gives it free scope to establish itself and develop. When there is a deficiency of vital force, languor, restlessness, a sallow cheek, a hollow eye, when the appetite is poor and the sleep is broken, it is time to guard against the germ. You can fortify the body against all germs by the use of Dr. Pierce's Golden Medical Discovery. It increases the vital power, cleanses the system of clogging impurities, enriches the blood, puts the stomach and organs of digestion and nutrition in working condition, so that the germ finds no weak or tainted spot in which to breed. "Golden Medical Discovery" contains no alcohol, whisky or habit-forming drugs. All its ingredients printed on its outside wrapper. It is not a secret nostrum but a medicine OF KNOWN COMPOSITION and with a record of *40 years of cures.* Accept no substitute—there is nothing "just as good." Ask your neighbors.

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Countless women suffer from ailments designated generally as "female complaint," thinking it is the natural lot of their sex to suffer.

This is a mistaken belief. Nature invariably has a cure for her children's ills. Thousands of women have found permanent relief for their sufferings by using that natural, herbal medicine,—Wine of Cardui. Cardui is a pure, non-intoxicating remedy, specifically for women, which has grown steadily in favor during the past fifty years. Letters pour in every day, expressing the gratitude of the writers, who have been relieved of their misery and restored to health.

When you are nervous or sick, get Cardui from your druggist, and try it.

N. B. Upon request, we will send you, free of charge, our valuable, illustrated 64 page book "Home Treatment for Women." In it you will find valuable information regarding the treatment of female troubles.

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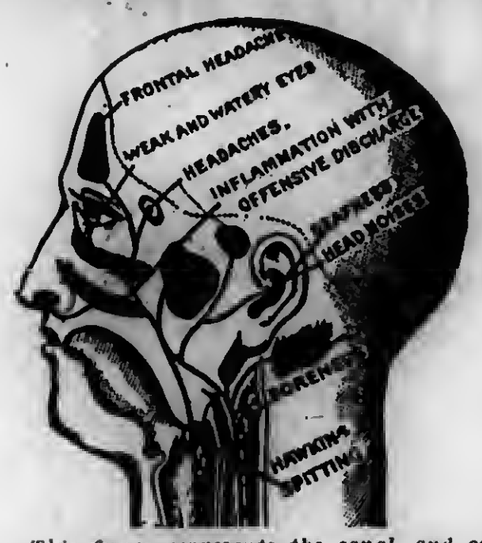
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is the one unfailing scientific dressing which instantly relieves and permanently cures all hurts, cuts, burns, bruises, sprains and wounds of every kind. Pain leaves at once because the air is excluded, and the oil covering acts as artificial skin. The quickest, fastest healing oil known—HUNT'S LIGHTNING OIL. 25 cents and 50 cents bottles.

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FAMOUS CATARRH SPECIALIST Interviewed



This figure represents the canal, and cavities, in which the germs of Catarrh lodge, and get in their work of destruction.. The dark patches are the cavities, the black lines the canals. You can see clearly the cause of Deafness, Eye and Ear troubles, frontal headaches; also ease with which germs work down the throat on to the lungs, and into the vital organs.

What is Catarrh

A chronic inflammation of the mucus membranes. It is most commonly met with in the nose, throat and passages of the head.

What is the cause of it?

Repeated and neglected colds, inhalation of irritating dusts or vapors, low vitality and inherited tendency.

What are the Symptoms?

A thick or watery mucus discharge: a tendency to take cold easily; mouthbreathing; nasal sound to the voice; frontal headaches and impaired sense of smell, an offensive putrid breath.

Symptoms of Catarrh of the neighboring organs are frequently present, such as dryness and hawking of the throat: Deafness from Catarrh of the middle ear: buzzing sounds and watering of the eyes.

Does the presence of these symptoms invariably indicate the disease?

Yes if you have even some of the above symptoms, you may know for a surety that Catarrh has started its insidious ravages in your system.

Can Catarrh be cured?

Under judicious and proper treatment Catarrh can be cured permanently in any climate.

What is the danger of neglected Catarrh?

Unless checked, Catarrh of the Head often spreads downward, until one or all the great organs of the body are involved. Total Deafness, Consumption, Stomach, Kidney trouble, Skin Diseases, and Bad Blood are very liable to result.

What is the proper treatment?

Thorough cleansing of the affected mucus membranes, and all surrounding tissues, by the proper preparation with a simple apparatus. Tonic treatment to enrich the blood and counteract the debilitating effect of the disease, also a germicide to kill the germs.

What success have you had in treating Catarrh, Specialist Sproule?

Wonderfully good success. During the years I have treated this trouble, I have restored thousands and thousands to Health and Happiness.

Do you accept all cases?

No indeed. Many people neglect themselves until the Catarrh has reached an incurable stage. I only take such cases as can be cured, if my instructions are carefully followed.

What is the price for consultation?

Nothing it is free. I desire any sufferer from Catarrh to write me. My advice is free and candidly given.

How can this free advice be secured

Simply write a letter to Specialist Sproule, 432 Trade Building, Boston, or send a post card with your name and address on it and the one word—Advice. I will gladly advise anyone free of all charge as to the best method of being cured of that loathsome disease—Catarrh.

Can an ordinary case of Catarrh be neglected without any great danger

Most emphatically no. It is is absolutely necessary that if even one symptom of Catarrh be recognized that immediate attention be given it, before it is too late.

Would you not be glad, Specialist, to treat readers of Southwestern Christian Advocate.

I would indeed. My advice will be heartily given, and entirely without cost to them.

Write CATARRH SPECIALIST SPROULE, 432 TRADE BUILDING, BOSTON.

District Rounds

MUSKOGEE DISTRICT.

Fourth Round: Colbert, Dec. 6-7, McAllister 8-9, Enfaula 11-12, Hugo 12-13, Weleetka 20, Coffeyville, Kan., Jan. 1-2, Hudson, at Elliott4-5, Nowata 8-9, Grand River 15-16, Tulsa 18-19, Sapulpa 20-21, Boley 22-23, Muskogee, Spencer 29-30, Coweta, Feb., 5-6, Porter 12-13, Chetopa 18-19, Okmulgee 26-27, Boynton, March 5-6, Taft 8-9, Muskogee Bethel 12-13, Wewoka 18-19. Brethren: This brings us to the close of another Conference year. I trust you are succeeding nicely. Let there be no blanks. Remember our watchword, "Every claim met in full." Do not be content 'till this is done. All supplies will be asked to pay over in the fourth quarterly conference all Benevolent money. Try to have every dollar of your Benevolent claims raised by the fourth quarterly conference and let the quarter be a time of great rejoicing. I am expecting great things at this conference. Please do not disappoint me. At Topeka, March 24th, let the plaudit be heard, "Well done." With best wishes and earnest prayers for you and yours.—D. G. Franklin, District Superintendent.

SAN ANTONIO DISTRICT.

First Round: San Antonio Mission, Dec. 11-12, Floresville and Grass Pond 18-19, Beeville and Corpus Christi 24-26, Yorktown Cir. Jan. 1-2, Cuero 8-9, Gonzales and Elm 15-16, Gonzales Cir. 22-23, Belmont Cir. 29-30, Seguin, Feb. 5-6, Ben Allen Cir. 12-13, St. Paul 19-20, Nixon Cir. 26-27, Laverina Cir. March 5-6, Kerrville Cir. 12-13, Pleasanton Cir. 19-20, Hondo Cir. 26-27.—A. M. Mason, District Superintendent, P. O. San Antonio, Texas.

WASHINOTON DISTRICT.

Fourth Round: Rockville, January 1, Simpson 3, Mt. Zion 5, Pisgah 7, preaching at 11 a. m., Pomonkey 8, Seliman 14, preaching at preaching at 11 a. m., Woodville 21, preaching at 11 a. m., Haven 28, Bowie 29; February, Ebenezer 1, Emory Grove 4, Scotland 4, Laytonsville 5, Union Mission 8, Laurel 11, Mt. Airy 12, Daisy 12, Nash 15, Sandy Springs 17, preaching at 11 a. m., Central and Tenleytown 22, Benning 25; March, Fairmount Heights 3, Marlboro 5, Asbury 7, Charlotte Hall 9, preaching at 11 a. m; Shiloh 11, preaching at 11 a. m.; LaPlata 12, Mt. Vernon 14, St. Mary's 16, preaching at 11 a. m., Oxen Hill 19. Brethren: Keep the Salvation of Souls constantly upon your hearts. Do your best to raise Benevolent apportionment in full. The Washington district must lead. We are counting upon you and your loyal members. Do not forget the SOUTHWESTERN, Morgan College, Africa Diamond Jubilee Fund.—E. S. Williams, District Superintendent.

LOUISVILLE DISTRICT.

Fourth Round: Greenville, Dec. 14, Princeton 15, Dulaney 16-17, Paducah (R. D. Hines) 17, Smithland. 18-19, Grand Rivers 20 Eddyville (F. D. Breckinridge) 19-21; Morgantown, January 1-2, Indian Camp 3, Taylor Mines 4, Drakesboro 5, Beaver Dam 6-7, Leitchfield 8-9, Auburn 14, Bowling Green 15-16, Munfordville 17, Upton 18, Sonora 19, Lebanon Junction 20, New Haven, afternoon, 21, Boston, eveuing, 21, Louisville, Lloyd St., 22-23, Irvington 29-30, West Point, 8 p. m., 30-31; Waterford, February 2, Mt. Washington 3, Louisville, 35th St., 5-6, Louisville, Coke 12-13, Vine Grove 15, Harned 16-17 Fordsville 18, Hardinsburg 19-20, Owensboro 27-28; Lewisport, March 2-3, Cloverport 4-6, Hawesville 5-6, Louisville, Jackson St., 12-13. Dear Brother: Have no blanks at Conference. Special session of the District Conference at Lloyd Street Church, Louisville, Ky., March 28, 1910, at 2:30 p. m. The forty-first session of the Lexington Annual Conference will convene in Maysville, Ky., Wednesday, March 30, 1910. Have all Benevolences raised by your Fourth Quarterly Conference. Be sure to hold a revival. Reduced rates and special coach from Louisville to Maysville, March 29, 1910. —Henry W. Tate, District Superintendent.

NURSING MOTHERS AND MALARIA.

The Old Standard Grove's Tasteless Chill Tonic, drives out malaria and builds up the system For grown people and children. 50c.

Deaths

STEWARD.—Odile Steward, a resident of Schriever, La., and a faithful Christian for eleven years, passed away October 28, 1909. Her death was a glorious triumph of Christian faith. She leaves a husband, four brothers and three sisters.—H. A. Sorrell, pastor.



I Cure Catarrh

And Start You Out With a Free Trial Package To Prove My Claims. Send Coupon Below Today. The Trial Package Will Give Instant Relief.

Consider my offer. I willingly send you free of charge a trial treatment of the wonderful Ganss Combined Catarrh Cure. You have everything to gain and nothing to lose. Its up to you. If you wish to be cured of that foul spitting and hawking —that wretched depressed sensation—that "don't-dare-look-anybody-in-the-face" feeling then fill out the coupon without further delay. I possess the remedy that will cure you, but as I have not your address you must supply it. Thats all I ask. Simply fill out the following conpon and mail it to me today. It will be the means of restoring you to a perfectly normal condition, giving you a sweet, pure breath.

FREE

This coupon is good for one trial package of Ganss' Combined Catarrh Cure, mailed free in plain package. Simply fill in your name and address on dotted lines below and mail to
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Fifty years of success have proved the merits of this preparation.

What is more attractive than a beautiful head of hair? It has been the ambition of women in all ages. The use of **Ford's Hair Pomade** makes stubborn, harsh, kinky or curly hair **softer, more pliable** and glossy, easy to comb and arrange in any style desired consistent with its length, as long as the Pomade remains in the hair. This result may be obtained by one thorough application according to directions. Two to four applications a month will keep the hair in satisfactory condition, and two to four bottles, regular size, are usually sufficient for a year. Directions with every bottle.

Ford's Hair Pomade

removes and prevents dandruff, invigorates the scalp and keeps it from getting harsh and dry, stops itching and prevents the hair from falling out or breaking off and gives it new life and vigor. Absolutely harmless. Used with splendid results even on children and infants. Delicately perfumed, its use is a constant pleasure. A most satisfactory toilet preparation for ladies, gentlemen and children.

Don't buy anything else alleged to be "just as good": if you want the best results buy **Ford's Hair Pomade.** Look for this name —"Charles Ford, Prest."—on every package. If your druggist or local dealer cannot supply you with the genuine, we will send you

One bottle, regular size, for				. .	$ .50
Three	"	"	"	. .	1.40
Six	"	"	"	. .	2.50
One	"	**small**	"	. .	.25

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GREAT FRENCH SYSTEM

FOR THE HAIR AND COMPLEXION.

is used in our Beautifying Parlors on hundreds of ladies and gentlemen. MME. TURNER'S MEDICATED HAIR GROWER will cure any scalp trouble and stimulate the growth of hair, no matter what its condition may be. Price, $1.00. We give the kind of soap we want you to use.

MME. TURNER'S MYSTIC FACE BLEACH will cure every, any and all kinds of spots, marks or blemishes in 8 or 10 days, giving you a youthful, clear, sweet complexion. Price, $1.00. Soapp free. We have a full line of wigs and switches of all colors.

MRS. M. C. TURNER,
1438 Canal St., New Orleans, La.

$250 to $350

per month made easy. Hustling Agents wanted every where. New invention, write for terms.

L. A. [illegible]
[illegible]

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52 SPLENDID WEEKLY NUMBERS ONLY $1.75—

And each week's number in 1910 will be packed full with stories and articles in the greatest variety and of a quality that makes the reading worth while. Among the good things next year will be

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Inimitable Domestic Sketches, Anecdotes, Bits of Humor. The Weekly Article on Health; Timely Editorials; Children's Page.

Send for Free Illustrated Announcement for 1910 and Sample Copies of the Paper.

CHRISTMAS PRESENT COUPON

Every New Subscriber who at once cuts out and sends this slip (or the name of this publication) with $1.75 for the 52 issues of The Youth's Companion for 1910 will receive
All the remaining issues for 1909, including the beautiful Thanksgiving and Christmas Numbers. **Gift 1.**
The Companion's "Venetian" Calendar for 1910, lithographed in 13 colors and gold. (An extra copy of this Calendar is sent to every one making a present of a subscription to some one else.) **Gift 2.**
Then The Companion for the 52 weeks of 1910—a library of the best reading for all the family.
TFX 138

THE YOUTH'S COMPANION, BOSTON, MASSACHUSETTS

Southwestern Christian Advocate
631 BARONNE STREET.

PUBLISHED EVERY THURSDAY.

Entered at the Post Office at New Orleans, La., as Second-Class Matter.

TERMS:

Per Year $1.25
Six Months ..... .75
Three Months ..... .50
Invariably in advance, $1 a year to pastors.

Crescent City Notes

I take this method of thanking my many friends of Bastrop, La., for a purse of twelve dollars given me before my departure to enter school at New Orleans University. I assure them that their kindness will never be for gotten.—Julius S. Scott.

Miss Hazel, daughter of Mr. J. L Wimby, a well known and highly respected citizen of this city, and Mr. Young, were united in marriage at the beautifully appointed home of the bride's parents on Dorgenois Street, Wednesday evening December eighth.

A musical concert is to be given by the Colored Young Men's Christian Association Military Brass Band Monday night, December 13th, at the Association building, 2220 Dryades Street for the benefit of the Y. M. C. A. Brass Band Fund. Prof. Barry Steward, Conductor, T. R. LeBlanc, Assistant D. W. McKay, Captain, Paul Thomas, Leader. A prize will be given to the person selling thirty tickets or more. Admission 15 cents.

At the Thomy Lafon Old Folks' Home Thursday, November 25, Thanksgiving day was attended by the members and friends of our city churches. The following ministers were present: C. W. Reeves, D. J. Price, A.M., J. E. Rolax, W. M. Harrell, A. Robinson, R. A. Taylor and T. B. Cooper. The Rev. D. J. Price preached the Thanksgiving sermon. Collection, $5.05. The following schools donated 800 pounds: New Orleans University, McDonough No. 24, McDonough No. 6, Robertson and Thomy Lafon. The following churches donated pounds and cash: Union, St. Matthew, Pleasant Plain, First Church, Central, Thomson, Scott Chinn, Wesley, Mt. Zion, Mallalieu. Turkey was in abundance. Steward Reeves spared no pains in making it comfortable for the old people.—T. B Cooper, Secretary.

SOUTH NEW ORLEANS DISTRICT

The pastors of the above named district are requested to meet in a Statistical Session at First Street Methodist Episcopal Church, New Orleans, La., January 25, 1910. Let every one be present.—B. Mack Hubbard, District Superintendent.

LOUISIANA CONFERENCE.

The Board of Examiners and Undergraduates of the above named Conference are requested to assemble at First Street Methodist Episcopal Church, New Orleans, La., January 25, 1910, at 9 a. m., for the purpose of completing the work of the Board. Candidates for admission are also requested to be present. Work must be completed on day named.—F. T. Chinn, Chairamn; B. Mack Hubbard, Registrar.

NORTH NEW ORLEANS DISTRICT.

Preachers' Meeting will convene in Scott Chinn Church December 27th, 1909, at 7 p. m. Business of importance. Sunday School lesson by D. J. Price, A.M.; paper by J. F. Marshall, D.D.; sermon by President M. C. Harrison. We trust the brothers will attend as this will be the last meeting on this side of Annual Conference.—T. B. Cooper, Secretary; M. C. Harrison, President; W. J. M Price, District Superintendent.

FOR FEVERISHNESS AND ACHING
Whether from Malarious conditions, Colds or overheating, try Hicks' Capudine. It reduces the fever and relieves the aching. It's liquid—10, 25 and 50 cents at Drug Stores.

A Cure For Consumption

Dr. J. Lawrence Hill Is Actually Curing Consumption, Bronchitis, Catarrh, Asthma, and All Throat and Lung Troubles.

He Gladly Sends A Trial Package By Mail To Prove That Even The Worst Cases of Consumption Can Be Quickly Cured at Home.

Jackson, Mich., Special—A remarkable has been made by one of the foremost specialists and physicians in this country Dr. J. Lawrence Hill.

Everyone who has weak lungs, Catarrh announcement, based on positive proof, of the Bronchial Tubes or Catarrh in any form, Chronic Bronchitis, Asthma, Chronic Hacking Cough, loss of flesh, Night Sweats, Hemorrhages, soreness or pain in the chest or under the shoulder blades, or any other deadly symptom of Consumption, should send for a trial package of Dr. Hill's New Rational Remedy. This treatment quickly checks further progress of the disease and produces new resisting power, appetite, flesh and good health. All throat and lung sufferers should fill out coupon below and send at once for a trial package which the doctor sends by mail prepaid.

Trial Treatment Package Coupon
Dr. J. Lawrence Hill
1370 Hill Building Jackson, Mich.

I am suffering from throat and lung trouble, so please send me your large trial package in plain, sealed wrapper, that I may try it and see for myself if it will do what you claim it will. I enclose 20c. to help pay for packing, etc., and as an evidence that I am not sending for the trial package on of idle curiosity.

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Southwestern Christian Advocate

ROBERT E. JONES, Editor
EATON & MAINS, Publishers

NEW ORLEANS DECEMBER 16, 1909

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BISHOP DANIEL AYRES GOODSELL

Though rich in men of brain and of spiritual culture the Methodist Episcopal Church will feel the poverty that comes by the death of Bishop Daniel Ayres Goodsell which occurred in New York City the fifth of this month.

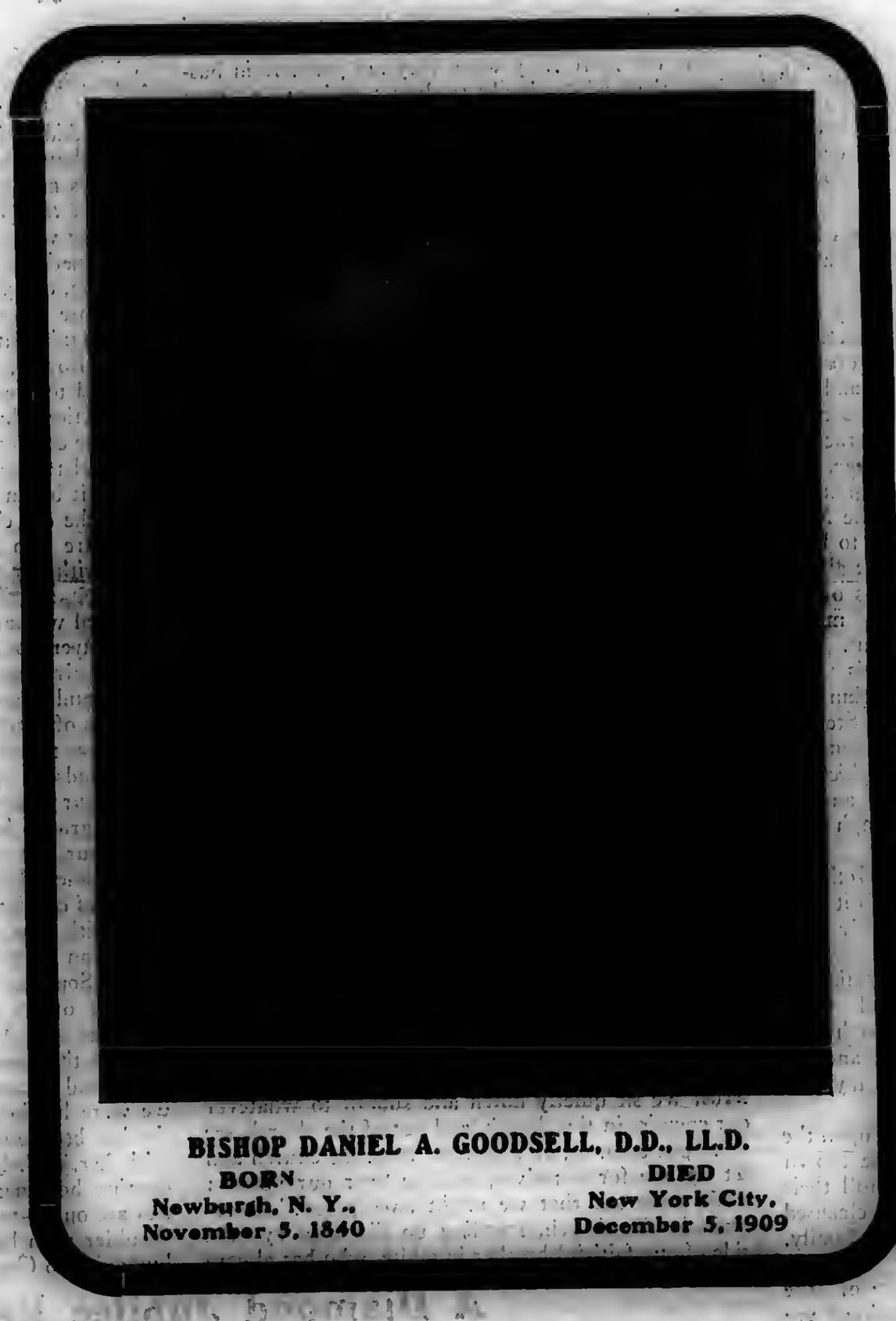
So active was he and in such robust physical condition that the Church confidently expected the wisdom of his leadership for many years to come. At the General Committee of Home Missions and Church Extension recently held in Wilkesbarre, Pennsylvania, Bishop Goodsell reached his sixty-ninth birthday. This event was recognized by the presentation to him of sixty-nine American Beauty roses which were graciously received by the Bishop. In the joy of that hour Bishop McDowell moved that Bishop Goodsell's time be extended indefinitely. The whole church, given a chance, would have seconded the motion. Bishop Goodsell was here yesterday in the prime of his powers of body and mind. Today he is not, for God has taken him. Verily, in life we are in the midst of death. Verily, we know not the hour. In some instances human life in its enduring power baffles all. Its strength at times seems everlasting. Then again the strongest and best go from us so easily. What a paradox life is of strength and weakness; of joy and sorrow; of work and play. Bishop Goodsell has gone hence suddenly and unexpectedly. Will not his going impress even the most serious of his fellows.

None of those who were present at the General Conference held in Baltimore last year can forget the impressions made by Bishop Goodsell upon that body in the reading of the Episcopal address which was a mighty summing up of the problems of the Church and clarion call to duty.

His denunciation of the saloon given at that time is a classic.

Such a scene as followed his call, "Rise here and now and pledge eternal enmity to this foe of man and God" comes only once in a lifetime—if indeed that often. This was the highest note in denunciatory chorus of the saloon by the greatest protestant body of America. Bishop Goodsell was the absorbing figure in this splendid scene. The hour called for a great man. Bishop Goodsell was not wanting in the least.

Bishop Goodsell's place among the great preachers of his time is secure. His language in public speech and in his writings was well nigh perfect. He possessed a grace and strength of expression that was elegant and charming. Happy and forceful always in public address. As a pleader before the General Committees he had few equals. He seldom gave attention to technicalities of the floor but when a field was up for discussion of which he had first hand knowledge he would speak and was heard. For him to tell the needs of a mission field, home or foreign, was to move the Committee. He was a great pleader. The Conference over which he presided always adjourned the richer in hope and visions because of his sermons and addresses.



BISHOP DANIEL A. GOODSELL, D.D., LL.D.

BORN
Newburgh, N. Y.,
November 5, 1840

DIED
New York City,
December 5, 1909

Bishop Goodsell was a great general superintendent. The essential and characteristic element of his Conference administrations was that he was just. If he could secure the facts he would act upon them. No preacher who ever made clear the justice of his claim had reasons for complaint in a Conference over which Bishop Goodsell presided. This ability to be just and fair under the most trying circumstances made for him a warm place in the hearts of Methodist preachers.

The Christian Advocate gives the following concerning his preparation and entrance into the ministry:

"Bishop Goodsell was the youngest son of the Rev. Buel Goodsell and was born at Newburgh-on-the-Hudson, November 5, 1840. His father was presiding elder in the Troy Conference, on both shores of Lake Champlain, and traveled from Troy on horseback up the Vermont side and then from Rouse's Point down on the New York side. The Rev. Buel Goodsell became a member of New York Conference in 1814, at a time when it included the territory of the present New York East Conference. The celebrated Phineas Rice, speaking of him, described him as one of the master-builders of Methodism in the pastorate and presiding eldership. To use his quaint figure: 'His trowel spread mortar on almost every rising wall of our Zion from Lake Champlain to the eastern shore of Long Island.' The first religious services outside of the family that Daniel A. Goodsell could recall were in the lecture room of the York Street Church, in Brooklyn, at a Mothers' Meeting, to which his mother took him and there prayed for him, as other mothers did for their children, and consecrated them to the service of the Lord. From Willett Street his father moved to Norwalk, and in succession to other interesting points on Long Island and in Connecticut. At New Rochelle he acquired sufficient knowledge to aid him in his studies in Clinton Academy in northern New York. The climate of that region and the fact that he was compelled to support himself largely by doing chores, brought on typhoid pneumonia, reducing him to the edge of death, three hundred miles away from home, with no possible arrival of any member of his family for three days. It was not until he was twenty-eight years of age that he came to the firmness of health which he afterward enjoyed. At the age of fifteen he entered the University of New York. Mr. Goodsell had been in college for three years and six months and was nearing graduation, when one of the veterans said to him: 'If you are ever going to preach it is now time that you should begin. I am going to announce tonight that some one is to preach in my church on Friday night whom I have never heard preach, whom they never heard preach, and whom nobody else ever heard preach.' He prayed to be delivered from it, but the note of duty and the feeling that he was called of God came upon him. The Official Board of the Church licensed him as a local preacher, recommended him for admission to the Conference, and he was received in the [illegible] of 1859. When he presented his recommendation Dr. Daniel Curry asked his age, and his [illegible] swered, 'He is about eighteen years and [illegible] old.' Dr. Curry objected to receiving [illegible] young into the Conference. His [illegible] being admitted, and the father said: 'I [illegible] this son is very young, but it [illegible]

(Continued on [illegible])

The Place of the Negro in the Great Methodist Church

By the Rev. E. L. Gilliam, D. D.

The Methodist Episcopal Church is a great religious institution, one of the greatest forces and agencies for the moral, intellectual and spiritual development and uplift of mankind in the world.

It is great in that it passes by no man or woman, because of race, nationality, section or condition, but recognizes its opportunity and responsibility to reach and to help "every creature.

It is great in that it makes use of every possible legitimate means and of every available instrumentality, to accomplish its work, placing no special privileges in the hands of the favored few, nor debarring the many from a chance to participate in its work of elevating and of saving mankind. It is great in the achievements accomplished, in the capital, both of men, women and of money, invested, and in the zeal and persistency with which the work has been prosecuted.

It is great in its faith as to results, entering fearlessly, but hopefully, fields of every character, however unpromising the prospect, stretching forth a hand of hope to the world's downcast, ostracised and persecuted, taking to them the gospel message "that God has created of one blood all nations of men to dwell upon the face of the earth," and standing squarely upon this Pauline platform, boldly declares, believes and practices the Fatherhood of God and the Brotherhood of man.

In this noble work the Negro has always had a part, but my subject is not his "part," but his "place" in this great church.

The place occupied by any worker in any cause, or by any soldier in any army, depends entirely upon the zeal, the energy, the courage, the interest and the faithfulness of that worker, or soldier, and so in the Methodist Episcopal Church, the place occupied by the Negro, or by any other person, or race, depends upon their faithfulness, their courage, their zeal. No organization of itself can designate the place to be filled by its members, nor can the Methodist Episcopal Church designate the place to be occupied by the 300,000 members of my race; all that it can do is to show us the field, the needs of that field, and our opportunity and duty—the making and maintaining of a place—remains with us.

For more than an hundred years this great church has been at work, and from the beginning—from the days of Black Harry, and of Stewart, down to this twentieth century, her black sons and daughters have had a hand in everything which has had to do with the conflicts, the struggles and the victories which the church has passed through and achieved.

The place occupied by the Negro in the Methodist Episcopal Church has not been gained nor is it kept, without a struggle on his part, and a manly and Christian courage on the part of his white brother, who has been appealed to, reasoned with, ridiculed, abused and in some sections ostracised and withdrawn from, but through it all the old church has stood firmly for the work of Jesus Christ and declared, as did John Wesley, "the world is my parish."

Membership in our churches is not based upon the the question of color, but the red man, the brown man, the yellow, or white man may all enroll their Church, provided the blood of Jesus has cleansed them, and they have been adopted into His family.

Our annual conferences are mixed, or separate, just as may be agreed upon my a majority of the races composing them. Our general committees are calico committees, and so on all through, the question is one of merit and of character, and not of race or color. Our Freedmen's Aid, Church Extension, Sunday School and Epworth League addresses are delivered by both black and white secretaries and field agents.

The question of the status of the American Negro is to be settled from within and not from without, and in like manner the status of the Negro in the Methodist Episcopal Church is not to be settled by his withdrawal of himself, nor by a union of colored Methodists, setting themselves up in business by themselves, and for themselves, but by remaining together, where he is—a part and parcel of the one church, to preach from the same pulpits, to deliberate together upon the same committees, and in every movement of the church to let the impress of the black man's hand and thought to be seen and felt. It is charged by some of our critics that we remain in the Methodist Episcopal Church because we lack manhood, and are content to be "bossed and driven" by white men, because of a rich missionary treasury, a wealthy Church Extension Society, and a rapidly increasing Superannuate Fund. To this we reply that we do not go out of the church because we are men, and propose to stand up side by side with the best minds of the white membership of the church, to be judged as they are judged and to show to them, and to the world, that in the great work to be done spiritually, intellectually and industrially for the evangelization of the world, and for the uplift of mankind, that we can perform our part of the labor and bear our share of the burden. We demonstrate, while in the church, by our independent thinking and speaking, that there is no desire on the part of any white member or of those in authority, to boss or drive us. We feel that our place is to remain in the church as the better way to advance intellectually, morally and religiously in contact with other races, and believe that our association with them will be beneficial to each. Men find each other out more fully when they are partners in business than when simply trading together; a man learns more of the true worth of the lady after he has made her his wife than he could possibly have learned had they remained mere lovers. The white Methodist and the black Methodist will learn to know and to respect each other better by remaining together, planning together and working together, than they ever could have done, or would have done, each to himself, by himself.

Permit me to digress for a moment. The Negro in the United States is a source of annoyance and contention to a large number of citizens, and the great question is, "What shall be done with him?" He is discriminated against, both in the North and in the South. His rights are denied him, and plan after plan is proposed for his relief. Some favor standing still, giving up all claims as free men and citizens, take what he can get and be satisfied. Others advise him to resist by force of intellect, character and wealth, and contend for his rights with brain, means and muscle. Still another class advise him to pack up bag and baggage and emigrate to Africa. Now, which of these plans strikes the true man as the proper one to adopt? To lie down and tamely submit to every indignity which may be heaped upon him, to turn his back upon his home, and like a coward run away to a foreign land, or to stand up like a man and contend for every right guaranteed him as a free man and citizen? Which?

In my opinion it would be better far for the Negroes of America to face extermination as a certainty on American soil, than to voluntarily surrender their birthright in American civilization. It is far better for a man to be killed by his enemy, fighting his enemy, than to kill himself for fear of his enemy, and it is better far for the Negro of the United States to die on American soil struggling for his rights, than to perish in the attempt to avoid such struggle by moving away. So in the church. Must we sit quietly down and submit to whatever our enemies in the church, and out of the church, see fit to put upon us, or withdraw from the church and set up one for ourselves, writing over our doors: "We came out that we might have peace?" or remain in the church, standing up like men by the side of our faithful brother in white, who has always stood by us, and for us, and with our intelligence, character and piety, compel our enemies, whether white or black, whether in the church or out of the church, to acknowledge our manhood and our Christianity, and to prove to the church that she made no mistake when she took her stand upon the platform "that God is our Father and all men are brothers."

Our place in a church which has been so loyal to us is to be found standing firmly and loyally by it—never faltering in the discharge of any duty that may come to us, nor shirking any responsibility that may be placed upon us. We should be found demonstrating to the church and to the world, that we are bearing our share of the financial, as well as of other responsibilities, by contributing "as the Lord prospers us" to the support of the various enterprises of the church. I am informed that during the last quadrennium the church gave for our support, through its several departments, one hundred and sixty thousand dollars, and that we had paid into the treasury of the church, through our annual conferences, the sum of one hundred and forty thousand dollars. Not a bad showing, but we should see to it during the next four years that we put back into the general treasury of the church at least as much as shall be given us. When the roll is called of those who provide the "sinews of war" for the Missionary, Church Extension, Educational, Freedmen's Aid and other societies of the church, our place should be in the front ranks, among the workers and givers. We should not, must not, *and I sound the tocsin, WE WILL NOT,"* be found wanting when this roll is called. We have been doing something, but must do more. Not so much whining, complaining and clamoring for recognition, but more doing, more bringing things to us. Under the magnificent leadership of Drs. Mason, Thomas, Penn, Bowen, Jones, Lucas and others we should be inspired to greater efforts and bring to ourselves the satisfaction that comes to those who give, rather than the comfort to those who receive. My brethren, I appeal to you.

Let it be understood that we do not intend to leave the old church, but to stand by her so long as there are two planks holding together. We have been with her from the beginning,and God helping us propose to remain to the end. In all that she has achieved we have had a part and a place—our songs, our prayers, our tears and our hallelujahs have helped give her inspiration and impetus in her great work, and when we were away down in the deepest troughs of a tempestuous sea of degradation, despair and desperation—overshadowed by the dark, lowering clouds of poverty, ignorance and superstition, when our hearts yearned for friendship, and our minds groped blindly and helplessly for knowledge, when our feet tramped the highways without a spiritual home, when our souls hungered and thirsted for words of comfort and of hope, when with bodies covered with rags, upon which was still the smell of American slavery, we walked the plantation roads of the Southland moneyless, homeless and nameless—while others stood back and looked at us and pitied us—the Methodist Episcopal Church came to us with the gospel message, and with extended hands and warm hearts whispered into our ears that we were brothers, and through storm and sunshine she has been our friend, and our duty is to remain with her, to help fight her battles, to assist in conquering her enemies—for her enemies and her battles are ours—to stand side by side and shoulder to shoulder with her in the mighty work of lifting humanity to God.

A Diamond Jubilee Revival

One of the most remarkable revivals known in the history of the First Methodist Episcopal Church, Monrovia, Liberia Africa, has just closed. This series of meetings were characterized by the difficult problems which the pastor and his co-workers had to face prior to the revival. The whole city and community were suffering from spiritual dearth. Worldliness among the church members seemed to have had the right of way, and sin in high places had become common, while vice swayed the scepter and immoral heathen practices received the smiles of approval by many who are considered Christians. For more than three months the pastor, Rev. J. A. Simpson, had been preaching with unusual force, emphasizing the need of a "Revival and a Reformation," but all appeared fruitless; yet he was determined in his efforts. He was informed by some of his friends and members of his church that under the existing circumstances a revival was impossible, but regardless to all advice to the contrary, he presisted and began a series of prayer meetings for more than a week of course the attendance was very small. The spiritual horizon remained dark, but the pastor and a few of the members continued in prayer and faithful efforts. At last the pastor became desperately determined and went into the church alone and after spending an hour or two in prayer he came out and said to his wife and a few other members: *"The revival is coming."* That night at the prayer meeting he made the same remarks, and the next afternoon a special prayer meeting was held and two or three persons confessed saving faith in Christ. Three days passed and the Sabbath day dawned with more than one hundred persons in the church on their knees in a sunrise prayer meeting. At the regular hour for service our pastor preached

as we had never heard him; he seemed to have spoken as one anointed with power from on high. With the full assurance that the revival was coming he turned the Sunday School service into a prayer meeting and made a strong appeal to the unsaved and more than twenty-five persons came to the altar for prayers; the evening service closed with eighty seekers at the altar and twenty conversions. The showers of blessings were descending, many hearts were rejoicing, sinners were being converted and a cold hearted church and community became strangely warmed up. For a while we thought the day of Pentecost had returned for there were men and women from the Kru, Vey, Day and Bassa tribes speaking of the wonderful works of God and telling the old sweet story of salvation in their own language and manner how they were saved. It was a glorious time! A refreshing season from the presence of the Lord! And how we did and do bless and praise his name!

A woman of the Bassa tribe was brought to the meeting by her little daughter, who was living in a Christian home and who had found Jesus. The poor heathen mother prayer the following simple but fervent prayer: "O God, you have fixed my two children so that when they die they will go to you; now fix me so that I can be with them and you." That prayer was heard, and that mother born and reared and lived in heathenism for fifty years, came into a great light and a new life.

During the second week of that soul harvest the prayer meetings were well attended. From one to three hundred persons were present at each prayer service. The sisters from the various churches lead the afternoon meeting, and the pastor lectured to the seekers and explained to them the living word, and the way of salvation. There were many prayers made for blessings to come to the home life of the people. These prayers gave growth to the idea and plan of "a mother's meeting" which had been in the mind of our pastor for several months, so a special call was made for all the mothers in the city to meet for prayer and conference. What a wonderful impression this meeting made. The whole city became aroused and there were present more than 150 mothers. Such a sight as we had never before witnessed! It was a great gathering and how these mothers did pray for their homes and children. The Holy Spirit seemed to have possessed them and they were filled with joy unspeakable, and rejoiced in the fact that they, as mothers, had the opportunity of meeting in prayer and conference. Dr. Simpson, our pastor, who has studied the condition of home life in this country, gave the mothers of this city a talk which they will long remember with great profit. With his knowledge of the whole situation of the Liberian women and the moral status of the home life he was able to make the women see their own condition, and in that "Mothers' Prayer and Conference Meeting" he with them declared war on many of the social and domestic evils so very prevalent in this country and city. They are now saying, "a reformation in home life must come." The revival must be continued!

There was one man who had deserted his home and wife, but when he got right with God he went home, confessed his unfaithfulness to his wife and they agreed to live happily together and the next service found them both at church.

The writer feels safe in saying that this revival will be felt and long remembered by the people in Monrovia, for never before has this whole city been stirred by the influence of the Holy Spirit as it has been within the last few weeks.

Another element which characterized this series of meetings is that interest which it took in reaching and bringing to Christ the uncivilized people. Never before in the history of First Church did so many of the Ku and Bassa and other tribes attend the church. Truly "the morning light is breaking." The seating capacity of the church at present is not less than 800, and at many of the services there were from one to two hundred people standing or seated on chairs in the aisles. It can be truthfully said that the whole city has felt the power and influence of the meetings. Sinners have been converted, backsliders restored and many of the church members with unbecoming habits have been awakened into a new and better life. Of the 131 conversions the following is a tribal representation: Kros, 20; Bassas, 8; Days, 2; Pessehs, 6; Veys, 3; other tribes and American-Liberians, 83; 64 were received into the Methodist Episcopal Church on probation.

The Christian Church is requested to pray for the redemption of Africa and especially for Liberia.

A METHODIST.

The Church and Organized Charity

By Mr. J. W. Magruder, General Secretary Baltimore Federated Charities

The approachment between the Church and Organized Charity is a part of the general movement towards sound philanthrophy. The day is at hand when churchmen begin to see that to love their neighbors as themselves they must love their neighbors not only with all their hearts but with all their minds. "As much damage is done to neighbors from want of thought as from want of feeling."

It was not lack of feeling that led ten different churches, organizations and individuals, most of them animated by a religious spirit, to carry to one family, immediately before Christmas, ten Christmas baskets. It was thoughtlessness for the most part; though, in this one instance, some of the philanthropists were guilty of a thoughtlessness that amounted to "invincible ignorance." For some of them knew better than to rush in with relief, especially at Christmas when everybody was on the giving hand, without first taking time to ascertain from the Joint Registration Bureau whether any others were ahead of them. And, worse still, they judged only by outward oppearances as to the destitution of the family. All they knew was that the father had been stricken by paralysis; that seemed to them sufficient. They did not discover until too late that there were two grown-up sons regularly employed and earning an income more than sufficient to support the family. They found it out only after both sons had thrown up their jobs and gone to trading on their father's misfortune; thanks to an unintelligent observance of the Second Great Commandment.

The thousands of people in Cleveland, and elsewhere, who recently set themselves to the experiment of living a week or two as Jesus would live found that it required brains as well as heart. Some were so at a loss to know what Jesus would do under certain circumstonces that they gave it up. It would be interesting to know how many, if any, among them had been giving baskets to the poor and otherwise dispensing charity, came to see the disaster that is being visited upon the defenseless poor by kind-hearted church people who, unwittingly, misinterpret and misapply Jesus' injunction"Let not thy right hand know what thy left hand doeth."

We need to be brought to our senses by a new interpretation of the Apostle's injunction "Destroy not with thy meat him for whom Christ died!"

And, too, we need to be shaken out of the subtle and constantly recurring self-deception that we can lay up in Heaven merit for ourselves by feeding the hungry and clothing the naked and visiting the poor with well-filled baskets, regardless of the good or bad effect upon given families supposed to be in distress. It is a moral certainty that we are laying up for ourselves not merit but demerit, if our cahrity, in its blind zeal, results in able-bodied men throwing up their jobs or eating the bread of idleness. It is just as truly a sin against God and man to foster the pauper habit as the drink habit; and the one habit is fully as destructive as the other.

The church will come to put more thought and consideration of the poor into its charity when it fully awakes to the fact that mere relief of poverty is not the thing most needed, but the cure of it; that relief, instead of being a remedy for poverty, has actually been a chief cause of it, and is so still. Read the history of the Poor Laws of England. Read the story of the Mendicant Friars. Look into the records of any Christian Organization Society.

All men of intelligence and experience in philanthropy know that poverty is as curable as tuberculosis. Moreover the cure is going on right under our very eyes. Despite adverse economic conditions and all the bad work of would-be charity workers, the sober second thought of sound philanthropists is steadily telling upon the mass of poverty and pauperism; and there are actually fewer people in proportion to population in dependent condition now, than ever before in the history of civilization. There is being worked out, day in and day out, a progressive fulfillment of the vision of the prophets of all ages, of a world in which poverty and pain and crying shall cease; for "the former things are passing away."

A high-minded churchman has blamed organized charity for not going to the church with these elementary truths and dinning them into the ears until the most conservative of Church fathers are compelled to take notice. He points to the Anti-Saloon League as a shining example of what can be done to mobilize the churches of all denominations against a universal evil. The Church, he contends, is equally open to conviction as to the evil of poverty and pauperism.

Organized Charity perhaps has not gone as far as the Anti-Saloon League in enlisting the co-operation of the Church. But there is probably not a city in the country where definite overtures have not been made. In cities like New York and Boston the Society's Registration system is used increasingly by the Churches. In Baltimore and Atlanta the Churches have observed "Charity Sunday;" not for collecting money but for educational propaganda. In Portland, Maine, the churches, with scarcely an exception, work with and through the Associated Charities. And in Buffalo the Churches have gone so far, under the direction of the Charity Organization Society as to accept assigned Districts of the City for which they each become exclusively responsible for providing Friendly Visitors and necessary relief. All of which points to the good time coming when the Charity Organization Society will be regarded as the Church in action for the conquest of peverty and dependency; and each will be recognized as absolutely indispensable to the other.

Notes from North Carolina

By Bishop David H. Moore, D. D.

The old "Tar Heel State," with its sister "Palmetto," has been classic ground to me from the boyhood days when I studied the history of the American Revolution. The Civil War augmented the interest. The assignment to hold two Conferences in North Carolina was, therefore, decidedly agreeable.

After leaving the Ohio Valley, almost the entire route to High Point, N. C., is over mountains and lofty tablelands. Forests everywhere in autumnal glories; and everywhere evidences of the "New South." Of the latter, High Point is a notable instance. As a little hamlet it dates back at least fifty years; but the new and present thriving city is scarcely older than twenty. It is the Grand Rapids of the South. Everything in furniture, from cradles to coffins, is manufactured. Measured by the value of the finished products, Grand Rapids is ahead; but by the quantity manufactured and shipped, High Point claims to lead the whole country. Ten carloads a day for a month at a time is not unusual. The manufacture of street cars is also a great industry. The effects of this invasion of the South by manufacturing enterprises, representing enormous capital and giving employment to thousands of the best youths, and labor to blacks and whites, are many and striking. Perhaps the most marked is political. The South, largely interested in manufacturing, is no longer "solid" for free trade. Her cotton and hemp are increasingly milled at home. She is puzzled. She never did support the Republican party; but now that the Republican policy fosters and protects her interests, she is in a quandary. The result can be conjectured. Moreover, new social questions are being introduced—the issues between capital and labor, the problem of foreign expert labor, and, in a word, the questions that stir and thrill New England—these heretofore foreign problems—are becoming naturalized in the South.

Her agriculture also is being diversified rapidly. Cotton that paid the planters sixty or seventy dollars an acre no longer has the monopoly. When everything was cotton, it was either a feast or a famine. When prices slumped, and especially when the crop failed, the people were nigh unto beggary. So now they put in enough corn and wheat and oats to make them independent of cotton. They can live without it.

The farmers are prosperous; [illegible] brokers in a quiet way. Here again [illegible]

(Continued On Page [illegible])

THE CHRISTIAN LIFE

The Call That's to Thee and to Me

By John Franklin Grimes.

To preach the glad Word of Jesus our Lord,
To help you from sin to be free,
To lead in the work which belongs to the Kirk
I am sure You
Can
Count
Upon
Me!

To hear the glad Word of Jesus our Lord,
To be a true witness and free,
To help in all work which belongs to the Kirk
Let me feel I
Can
Count
Upon
Thee!

That the work of the year shall bring us good cheer
And toil a light task shall be,
We must clasp heart and hand and loyally stand
While love-links Shall
Bind
Thee
Me!
And
Me!

Remember, my friend, that the aim and the end
Of the Life of the Christian must be
To exalt the dear Lord and to scatter His Word
To this sends He
Forth
Thee
And
Me!

A Word in Season

Well may a Christian pray that God will give the wisdom and courage to speak a word in season to one who is not a Christian, that it may lead to his conversion. Are not all of us obliged to confess that we are far too little concerned for the salvation of those around us? Before me is the story of a minister's seasonable service in behalf of an unsaved man. The minister was returning from a preaching service in a neighboring village, and he was asked by a man to direct him to a certain place. The minister did so, and then said to the stranger: "Take care, my friend, that you are in the right way at last." These few and simple words made an abiding impression upon the man.

Some years afterwards, that minister held a service in another town. At the close of it he was asked to visit a member of the church, who was in a dying condition. When he went near to the man, the latter said to him: "Sir, I know you! I know you." The reply was: "Know me! How can that be, for I am a stranger here?" The dying man said: "I know you sir. Do you not remember that some years ago a person asked you the way to such a place, and your returning with him, putting him in the right path, and when you were parting, saying to him, 'My friend, take care that you are in the right way at last?" The minister said: "No, I do not." It seems that he had entirely forgotten the event. The man then said: "Yes, you did, sir. I have not forgotten it, nor ever shall forget it. 'The right way at last!' Oh, sir, am I in that way now? I cannot live long; I feel that I am dying; tell me, O tell me if I am in the right way!" The minister talked and prayed with him, and became convinced that the man was indeed in the right way. In a few days he died. We may be sure that the minister was greatly pleased in the thought that the word which he had spoken in season to the stranger was the means of his salvation. He used that brief moment to call the man's attention to his eternal welfare, and he never would have known, in this world, the result of it if he had not, years afterwards, unexpectedly met the man again. This incident shows us the importance of speaking the fitting word to unsaved ones, when we have the proper opportunity. It also reminds us of the fact that though we may have forgotten certain little services for Christ and men, done by us in some fleeting moment, they may abide in the memory of those that we served, and be a great help to them. —*C. H. Wetherbe.*

The Miracles of Spring

Once only in a year, yet once, does the world which we see show forth its hidden powers, and in a manner manifest itself. Then the leaves come out, and the blossoms on the fruit trees and flowers, and the grass and corn spring up. There is a sudden rush and burst outwardly of that hidden life which God has lodged in the material world. Well, that shows you, as by sample, what it can do at God's command, when he gives the word. This earth which now buds forth in leaves and blossoms, will one day burst forth into a new world of light and glory, in which we shall see saints and angels dwelling. Who would think except from his experience of former springs all through his life, who could conceive two or three months before, that it was possible that the face of nature, which then seemed so lifeless, should become so splendid and varied? How different is a tree, how different a prospect, when leaves are on it and off it! How unlikely it would seem, before the event, that the dry and naked branches should suddenly be clothed with what is so bright and so refreshing! Yet in God's good time, leaves come on the trees. The seasons may delay, but it will come at last. So it is with the coming of that eternal spring for which all Christians are waiting. Come it will, though it delay; yet though it tarry, let us wait for it, "because it will surely come, it will not tarry."—J. H. Newman.

What God Asks

It is not the great thing, but the true thing, that God asks; and it would often be to our peace of mind to remember this. The Earls of Lincoln held their title and estates from the throne on the condition that they gave to the king annually one white rose in the time of roses. Now, that was not much to give; white roses are abundant enough and cheap enough in the time of roses, yet it was enough. It was a lovely sign of loyalty; it signified that these nobles held all from the throne and for the throne, and that they would be found by the king's side whenever they were summoned. So God is not ever asking for us the great, the costly, the difficult, but rather the easy, the simple, the practicable—the one white rose in the time of roses; and if we cheerfully, lovingly, loyally render that modest service, it is enough in His reckoning to whom things are neither great nor small. If the smallest thing is the only possible thing, it is a king's ransom.—*The Rev. W. L. Watkinson, D. D.*

The Journey of Life

You will find this journey of life is not always what it seems, nor that it lies all the way through verdant valleys and flowery meadows. It is not always bright with the sunlight of pleasure. You will not find a bed of roses to recline upon every time you are weary. Don't expect it or you will very likely be disappointed. You will find that about the time the path gets past the school house it switches off into some rather rough country. You very probably will find some rough hills to climb and some deep gullies to cross. The briars will tear your nice clothes and the stones will wear out your fine shoes, and you will have blistered heels and stone bruises in plenty before you get through.

There is only one way to avoid all this. That is to sit down, a whining beggar by the roadside, despised and self-despising. But if you are going through you must brace yourself for hard climbing. You will find plenty of roses by the way, but they grow among thorns, and if you would gather them you must not be afraid of a few scratches. All the fruits worth having are near the tops of the trees. You can have your game suppers and your quail on toast, too, but the game is wild and the birds roost high, and you can not put salt on their tails to catch them. You can have all this, we say, but just as likely as not when you get it you will have no teeth to chew it with, so you must not build too much on that.

Yes, young man, the glaciers of life are hard to climb, and you will never make the trip without a guide. The name of the guide is "Work." Tie yourself to him, young man, and he will pull you through all right. He is rough and rugged, as all mountaineers are, but do not despise him on that account. Do not despise his homely garments; he is a brave, true-hearted fellow, who has led thousands safely through, and will do the same by you if you will trust him.

Work On

The story is told of a woman who had a rare rosebush. She watched and worked over it for weeks, but saw no results of her labor. One day she found a crevice in the all near the bush, and running through the crevice was a tiny shoot of her rosebush. She went to the other side of the wall, and there she found her roses blooming in all their splendid beauty. Some of us have to work on, year after year, seeing no results of our labor. To such comes this message: "Work on. Do not be discouraged. Your work is blooming on the other side of the wall." There is no such thing as wasted labor if we are serving Christ.—Great Tohughts.

First Temptation

You may make of your loss not a disablement, but an equipment. You have learned a new, great lesson. Henceforth you should be more competent for that finest, most delicate ministration, sympathy toward those in trouble. A new temptation has come to you, a drawing toward the self-absorption of sorrow. Resist it bravely; let your loss be not a barrier, but a tie with other lives. And, O my sad-hearted friend, just so surely as behind yonder clouds the sun is shining, so certain will there issue out of this trial of yours, if only you will meet it as best you can, a good to yourself and to others greater than you now can think.—James F. Merriman.

Stick to It

Henry Ide, recently appointed the new Governor-General of the Philippine Islands by President Roosevelt, has what he calls a one-rule course of conduct for a successful life. It reads like this:

"If you make a good resolution—stick to it.
"If you have a good thought—stick to it.
"If you have a worthy friendship—stick to it.
"If you have an ambition—stick to it.
"If you have a good book—stick to it.
"If you have a hard task—stick to it.
"If you want more friends—stick to it.
"If you have anything to do—stick to it."

Which, when they are all summed, get into the one small sentence:

"Stick to it."

The Sobriety of the Preacher

He that negotiates between God and man,
As God's ambassador, the grand concerns
Of judgment and mercy, should beware
Of lightness in his speech. 'Tis pitiful
To court a grin, when you should woo a soul;
To break a jest, when pity would inspire
Pathetic exhortation; and to address
The skittish fancy with facetious tales,
When sent with God's commission to the heart.

So did Paul. Direct me to a quip
Of merry turn in all that he ever wrote,
And I consent you take it for a text,
Your only one, till sides and benches fall.
No; he was serious in a serious cause,
And understood too well the weighty terms
That he had in charge. He would not stoop
To conquer those by jocular exploits
Whom truth and soberne assailed in vain.

—In "Pittsburg Christian Advocate."

WILLIAM COWPER

OUR YOUNG PEOPLE

"Luck!"

The boy who's always wishing
That this or that might be,
But never tries his metal,
Is the boy that's bound to see
His plans all come to failure,
His hopes end in defeat;
For that's what comes when wishing
And working fail to meet.

The "luck" that I believe in
Is that which comes with work,
And no one ever finds it
Who's content to wish and shirk.
The men the world calls "lucky"
Will tell you, every one,
That success comes not with wishing,
But by hard work, bravely done. —*Exchange.*

Just for the Boys

By J. L. Harbour

A boy came to me one evening recently to ask me advice regarding an offer he had had to leave his present position and take another. Among other things he said this:

"I have ambition, I have. I want to get on in the world and be somebody, and do something worth while."

"A good ambition, my boy," I said. "But it all depends on how much of the spirit of work and patience there is back of it. What do you do evenings?"

"I go to night school three nights each week."

"Good enough! What about the other evenings?"

"I belong to a reading club, and it takes me one evening each week to get through with our magazines. I leave one evening free for specia lthings, and I always go to church with my mother on Wednesday evenings. She loves to go, and of course I don't want her to go alone. As you know, my father is dead and there is no one to go anywhere with mother but me. Then I stay at home on Sunday evenings."

"I guess you'll do, and if the opportunity offers for you to advance in life, my boy, I feel sure that you will make the best and most of it," I said.

I based this conclusion on the report of the way in which this young fellow spends his leisure time. Therein is the true test of character. What a boy does in his spare hours is telltale. What he does when he is working for others does not count for so much, because then he is doing what he must do. What he does when the choice is left to him is different. Then he is setting forth his real tastes and showing what he really is. The record of the boy I have referred to in regard to the way in which he spent his evenings was good. It proved that he was a boy whose ambition was genuine and that there was the spirit of work back of it. A boy who will work all day and then go to an evening school three evenings a week and spend another evening reading up on the current events of the day is a boy who is in dead earnest in his desire to be somebody and to get on in the world. Ambition alone never yet carried anyone very far toward the goal of success. An ounce of work is worth more than a pound of ambition. I heard a public speaker made rather a serious charge against our American boys one day not long ago. He said that they had not the pluck and the energy that the boys of fifty years ago had. I do not think that is true of all of our boys, and I rather think that if a test could be made it would be discovered that the boy of today averages up very well with the boy of half a century ago. But he should average up better. Why? Because the boys of today, as a class, are far better educated than were the boys of fifty years ago. The opportunities of the boy of today are better if he is made of the right kind of stuff.

This fact should be remembered by the ambitious boy: He must have not only energy, but concentrated energy. I know a young fellow twenty-seven years old who is as unsettled today as he was when he was twenty-one years old. When he came out of college he thought he would be a lawyer. He studied law six months and didn't like it. Then he took up civil engineering, and in another six months he decided that he was not "cut out" to be a civil engineer. Forestry engaged his attention for a number of months, and he then came to the conclusion that there "wasn't enough in it for him." Then he "went into business"—that is, he got a place in a broker's office at eight dollars a week, with the intention of learning a business in which there was such "big money." He was four months in the broker's office and then concluded that he didn't have any "aptitude" for that business. I heard the other day that he was wanting to learn the railroad business.

Now, boys, thousands of men have made failures of their lives because of a vacillating purpose. They have not had the stick-to-it-iveness that is one of the most imperative essentials of success. They have dissipated their enegry—sent it out in too many directions, and have at last unfitted themselves for any regular occupation. "Not many things indifferently, but one thing supremely, is the demand of the hour. He who scatters his efforts in this intense, concentrated age, cannot hope to succeed." His ambition will be unavailing unless he concentrates his time and talent on some one thing. The man who can "do anything" is not in nearly such great demand as the man who can do one thing well. You never find a great lawyer trying to make an equally great success of medicine, and you never find a great doctor meddling with the law. Life is not long enough for the great doctor to learn all that he would like to know about medicine, and he has no time for anything else. He never dallies with his purpose—

"The man who seeks one think in life, and but one,
May hope to achieve it before life be done;
But he who seeks all things, wherever he goes,
Only reaps from the hopes which around him he sows,
A harvest of barren regrets."
—In "The American Boy."

Happy Remembrances

REBECCA HARDNG DAVÍS

There are probably to-day millions of worthy young folks in this country who are beginning their lives with the honest intention to "get on" in business and in society, to do the best they can for themselves and the world. They are earnest American boys and girls with the American zeal for progress, and the honorable principles which make progress worth while.

But is this all that is necessary? Is "getting on" to be the only object in their training for this life, and the life to come?

A devout old clergyman of New England, in old age, said to his wife: "Ah, my dear, the times in our life that I like best to remember now are the days when we went camping and fishing together in the woods. We learned to know each other in those dear old frolics."

Whoever we may be, we cannot afford to leave such frolics out of our lives. An idle day in the woods will bring us no money, but, it may be, will leave with us a new thought of happiness.

There are things, too, which should belong to us, not as breadwinners, but as human beings, which we are apt to neglect in fitting up our homes and designing our lives.

One of the most important, perhaps, is music. No house should be without an instrument of some kind, if it be only a cheap accordion. We never may become skilled performers; but music is the natural voice of a human soul, and it does not need a costly grand piano or Stradivarius for its expression. The girls and boys of a family never may be great musicians, but they should have their piano or violin. However tuneless, it will give them relief from ill humor and wretchedness, and perhaps sometimes, as it did to Carlyle, "lead them to the edge of the Infinite, and bid them to look down into that."

No home, too, should be without its animal inmates—cats, dogs, or birds. The life of every girl and boy is unconsciously made deeper and broader by contact with these mysterious dumb brothers of ours. Without it no man is as human and tender at middle age as he would have been if he had had their love and companionship in his childhood.

Another uplifting factor in the life of a family, though one which earns not a penny, is the habit of keeping anniversaries. Crowd as many into the year as it will hold, and fill them with significance and joy. Let the birthday of no great man and no member of the household be forgotten. Nothing helps more to lift our lives to higher levels than the story of great men and women. A boy or girl is made stronger and happier for life because in one home his or her birth is celebrated every year as a gift direct from God; and the old grandmother finds her last years less lonely when loving hearts still thank God that long ago she was born into the world.—St. Nicholas.

Dependable Young People

"You needn't worry a mite," said Mrs. W——, when her niece fretted for fear the boy she had engaged to take a parcel to the five o'clock train would be late. "John is a dependable boy, and he'll be here."

"But boys of thirteen are so heedless," lamented the young woman. "I wish I had found some one more reliable."

But the words were scarcely out of her mouth when the boy arrived, and the parcel was delivered in time. "I always keep my word," he said, in answer to her many cautions. "Of course, I might fall and break a limb, but I don't think you need worry at all."

I really do not know where boys and girls just entering their teens received the reputation for being wholly untrustworthy. Some of the best, and brightest, and most trustworthy boys and girls I know, are hovering round that age, but still I hear people say every day that you can't put any dependence in them.

Just a few weeks ago a girl gave up a chance to go to a picnic, in order to stay at home and take care of the baby, because her mother had a headache. Does that look like heedlessness? And only last year a boy of fourteen sat with his hand under the spout of a gasoline can holding it shut till his mother reached home. He was stiff, as well as champed and tired, but he was afraid to let go. No one was near, and if the oil had escaped, it would have set fire to the building, for a wood fire was playing in the shed, and by accident a big lad broke the spout to the heavy can. He ran away in fear, but the plucky little lad held on and saved the house from destruction.

"If you are anything in the world," a mother used to say to her boys and girls, "be reliable. Be sure that people can depend upon you, and you cannot fail in life. And above all things, be faithful in the little things."

And do you know the little things are the hard ones? If we do them well, we may rest assured when the big ones come we will know all about managing them. A boy who longs to dash into a burning building and rescue a child from death, almost shed tears when his mother asked him to weed the onion bed last week. You see, dashing into the building would only take a few minutes, and he feels sure he would get out all right, but it takes pluck to work faithfully when the sun is doing its best to scorch his back.

But the boys and girls who can be depended upon now are the ones who will be the successful men and women by and by.—*Selected.*

To Know, to Do to Love

I asked the New Year for some motto sweet,
I asked and paused: he answered soft and low,
"God's will to know."

"Will knowledge then suffice, New Year!" I cried:
The answer came, "Nay, but remember, too,
God's will to do."
Once more I asked, "Is there no [illegible]"
"Yes; this one thing all other [illegible]
God's will is love."

THE BIRTH OF CHRIST

(Matt. 2: 1-12.)

International Sunday School Lesson for December 26, 1909

GOLDEN TEXT: "And thou shalt call His name Jesus: for it is He that shall save His people from their sins."—(Matt. 1: 21.)

TIME: December 25, B. C., 4 or 5.

PLACE: Bethlehem of Judea.

DAILY HOME READINGS

M. Matt. 2: 1-12;—Tu. Matt. 2: 13-23;—W. Isa. 9: 1-7;—Th. Heb. 1: 1-8;—F. John 1: 1-14, S. Luke 2: 8-20;—Su. 1 John 4: 1-14.

BY REV. E. B. BURROUGHS, A.M., D.D.

The angel message was not only an announcement, but was also a prophecy. It not only told what the name of the forthcoming child should be but also gave a prophetic reason therefor: "It is He that shall save His people from their sins." Thus Jeusu did not come into the world simply to be a great Teacher, or better Guide, or more perfect Example than others. He was something more. His mission was to save. In His name aolne is Salvation. There is no other name that parallels or approaches it. He is the Saviour and the only Saviour, "For there is none other name under heaven given among men whereby we must be saved." Jesus came to save sinners. He came that man might have life, and have it more abundantly.

To each one of us Christmas brings a different message. It speaks to some as the angel did to Joseph a message of great joy. The message given to the shepherds was one of peace and good will to all the earth. It likewise has a message for you. It tells that Jesus has given Himself as the Saviour of the world, and as your Saviour. It tells you that He wants to give you a deeper and more abiding sense of His presence. He wants to give you more power to overcome sin. He wants to give you greater success in work for Him. He wants to give you more joy and gladness as His follower. Are you willing to receive the message? If so, then be cheered by the thought that there are larger things in this Christian life for you as well as in the life to come.

Our lesson today is a Christmas lesson. It tells us about the birth of Jesus, the Saviour of the world. For centuries His coming had been prophesied and now that "the fullness of time," had come He makes His advent into the world. But how different it was to the expectations of the people! Instead of being born in a palace, he was born in a manger! And what strange things took place at the time of His birth! His advent was heralded by angels, and led by a star, wise-men came from the East to worship Him. Finding Him they leave their gifts of gold, frankincense, and myrrh, and return unto their own country. Herod, the king is greatly troubled thereby, for he fears that the birth of Jesus means that he shall be dethroned, and not being able to lay hands upon and destroy Him, he sends and slays all the Christians in Bethlehem, and in all the coasts thereof, from two years old and under. But Joseph, Mary and Jesus escape into Egypt.

LIGHT ON THE TEXT

1. *Herod the King.* He was the son of Antipater, and called Herod the Great. He was the founder of the Herodian family, whose descendants appear throughout the New Testament history. He reigned thirty-seven years. He was cruel, unscrupulous, and ambitious. *Wise men from the East.* Called wise-men because they were versed in soothsaying, astrology, and the interpretation of dreams. Tradition says that their names were Casper, Mulchinir, and Balthazar.

2. *Where is He that is born king of the Jews?* "If these magic were indeed Gentiles, they were fully indoctrinated into the understanding that the future Saviour was to be a Jew, and a king of the Jews. They came in quest of a Jewish Messiah."—(Whedon.) *We saw His star in the east.* A supernatural phenomenon. Evidently it was no ordinary member of the firmament. "It is His star, and not a star that existed independently of Him." *Are come to worship Him.* To pay homage to Him according to the eastern custom of prostrating themselves before Him.

3. *Herod * * * was troubled.* He found a pretender to his throne. *All Jerusalem with his.* This doubtless, has a two-faced meaning. First: Those who held official positions were troubled being fearful that they might in course of time lose their positions. Second: The people of Jerusalem were troubled for the reason that they feared the king, who was unscrupulous and cruel.

4. *The chief priests and scribes of the people.* Herod showed that he was greatly alarmed by assembling together the chief-priests and scribes and inquiring of them where it was that Jesus should be born. He did this because he knew that they were acquainted with the prophesies concerning the promised Messiah.

5. *In Bethlehem of Judea.* They told him that according to Mecah 5:2 He would be born in the little town of Bethlehem in Judea.

6. *Shepherd of my people Israel.* "The Greek verb signifies the whole office of a shepherd—guiding, guarding, folding, as well as feeding."—(Meyer.)

7. *Herod, privily, called the wise-man.* Had them to see him in private. *Learned of them exactly what time the star appeared.* Made this inquiry and ascertained the precise time of the birth.

8. *Sent them to Bethlehem.* Had them go to the place of Christ's birth. *Bring me word that I also may come and worship Him.* "Herod shows the wily craft of a politician, combined with the folly of supposing he can defeat the plans of God."

9. *The star * * * went before them.* The star they had followed from the East now led them to Bethlehem.

10. *They rejoiced.* This implies that the star had not been visible all the time, and its re-appearance was unexpected to them.

11. *The house.* Not the place of the manger, but the temporary abiding place of the family, for their visit was made some little time after Jesus' birth. *They offered unto Him gifts, gold and frankencense and myrrh.* It was customary in the East to approach kings and princes with a gift in the hand. The wise-men brought the gifts most highly valued in their land. The frankincense and myrrh were costly gems obtained from trees, and were used for medicinal and embalming purposes.

12. *They departed into their country another way.* They returned into their country either by going Southward through Hebron or Northward to Jericho and the Jordan, and thence eastward.

Charleston, South Carolina.

THE COMING OF THE REDEEMER

The Epworth League Devotional Meeting Topic for December 26, 1909

(Matt. 2. 1, 2; Num. 24. 17; Jer. 23. 5; Isa. 59. 19, 20)

BY BERTRAND M. TIPPLE

The Theme and the Scripture

Matt. 2. 1, 2. This is the historian's calm announcement of the great event. In concise form he gives us the time and the place and one of the most spectacular incidents connected with the coming of the Redeemer.

Num. 24. 17. This prophecy represents the coming of the Redeemer as somewhat remote in the future. Still, even at this long distance, his family tree is distinguishable and his position and power determined. This is one of the most beautiful of the Old Testament prophecies. It has music and color. It asserts the final supremacy of beauty over ugliness and justice over iniquity.

Jer. 23. 5. He was to be unique in character and also in His Kingship. David was to be well represented, and the poor were to have a friend at court.

Isa. 59. 19, 20. Three prophecies are in these two verses. First, the coming of the Lord will affect a wide area, as wide as from the west to the rising of the sun. Second, God will aid His people when the enemy arrives. He will aid them with an exalted standard. Broadly speaking, soldiers win or lose according to the inspiration that moves them to fight. The host with the larger and higher motive triumphs. When the Spirit of the Lord lifts up a standard none can excel or even equal it. Third, Jehovah will be mindful especially, in the future as in the past, of his own. The Redeemer will visit Zion and all outside of Zion who turn from transgression.

The Meaning of the Theme

Christmas is the birthday of the world's Redeemer. Do you know what that means? The word "Redeemer" has in it the old idea of kinsman. The duty of the kinsman consisted in buying back that which had been lost. Suppose a family in Israel lost its estate through poverty. It was the duty of the kinsman or nearest relative to redeem that estate for the unfortunate home. This is illustrated by the case of Boaz and Ruth. Man was lost in Adam's moral assignment and Christ has come as his Redeemer.

Where price failed the redeemer redeemed by power. This is seen in the rescue of Lot by Abraham. Christ has come to redeem by power. Satan and his wild hordes rush madly over the earth, striking terror to the hearts of multitudes. But, look you, Satan often turns his head and glances anxiously back along the path he has traveled. Why is he anxious? Christmas answers your question. Satan has never had a peaceful hour since the news from Bethlehem's manger reached him. A Redeemer has come who redeems by power, and Satan knows it. No compromise, no quarter asked or given. God's chariots are thundering in pursuit, and Jesus Christ, the King of kings, leads the hosts to battle. Not even death shall stay Him. Immanuel shall break the bands of the grave, and liberate to immortality the millions that lie imprisoned therein.

If murder had been committed it became the duty of the kinsman to avenge with blood. Blood for blood. And this our Redeemer has come to do. We crave no vengeance on man, but vengeance on the enemy of man. It will be a day for rejoicing when the monster who has spilled the lifeblood of countless numbers is at last slain and hurled into the lake of fire.

The Theme Illustrated

Last Christmas Eve a subway train leaving the Brooklyn Bride about 5 o'clock was crowded to the doors with passengers. Among those who boarded the train at Spring Street was a workingman, who carried a luncheon basket in one hand and in the other and under his arms paper parcels. He stood on the platform of the car, and when this had started he put one of his parcels on the floor and reached into an inner pocket. Immediately he uttered an exclamation of surprise, and it became known that he had lost his pay envelope. When he left the train several men who had spoken to him followed and questioned him after the train had moved on. Evidently convinced of his honsety and the truth of his story, a little consultation was held, and before the man ascended the steps he had consented to take a neat little sum which the strangers, evidently warmed up by the Christmas spirit, had made up to take the place of the lost envelope. The Redeemer was in thatsubway train. The action of those passengers in behalf of their unknown and unfortunate fellow traveler was proof positive of His presence. Every time and every place when and where sympathy or sacrifice or service of brotherhood wins, the coming of the Redeemer is announced. For these are the forms of His presence—mystical forms, but none the less real. Has He been seen in your neighborhood recently?—From "Notes on the Epworth League Devotional Topic."

When You Have Found Your Place

You will be happy in it—contented, joyous, cheerful, energetic.

The days will be all too short for you. Dinner time and closing time will come before you realize it.

All your faculties will give their consent to your work, will say "Amen" to your occupation. There will be no protest anywhere in your nature.

You will not feel humiliated because you are a farmer, or a blacksmith, or a shoemaker; because, whatever your occupation or profession, you will be an artist, instead of an artisan.

You will not apologize because you are not this or that, because you will have found your place and will be satisfied.

Notes from North Carolina

(*Continued from Page Three.*)

between "South" and "North" are being plowed under by a nation-wide industrial and agricultural community of interests.

To my mind this had a real, though perhaps an unrecognized, influence in leading up to the effort to obliterate sectionalism from the official designation of our sister Methodism. The qualifier "South" hitherto has been sacred, and its use sanctifying. To suggest the eliminatio nof that distinctive badge was well-nigh treason and sacrilege. But the changes already named, with others of like tendency, have prepared the way to embalm the term and lay it away in the sarcophagus of imperishable memories. I rejoice in what this betokens, and have no doubt that God means to break down this middle wall of partition.

But I wander. High Point never had a saloon, and has not enough "blind tigers" to make good hunting. Race troubles are unknown. The blacks are sober and honest and industrious. The whites respect them. They think that their blacks are the best-dressed and best-behaved ever. They are disposed to help them to good citizenship. Think of it! Though I was there to hold a colored Conference, I was captured by the Church South, led by its fraternal and able pastor, the Rev. Dr. J. D. Thompson, and established with every comfort, at its charges, in the best hotel in the city. I was sorry when my captivity ended. Every official visitor was treated equally well. The prayer for one Methodism is in their hearts. My heart says "Amen," whether it be "Methodist Episcopal" or "Episcopal Methodist."

The Conference is a body of well-behaved, self-respecting men. Only God knows how they live. It requires a magnifier to make some of their salaries visible. Yet they are achieving for God; out of their poverty abounding in liberality; their lives a sacrifice on the altar of Christian service. Dr. Jones, of the New Orleans Christian Advocate, is a member. His influence is great, and greatly valuable to our cause and to his race. Spiritually, the Conference session was a feast of fat things to my soul.—In the Western Christian Advocate.

The Ecumenical Methodist Conference

Arrangements for the meeting of the Fourth Ecumenical Methodist Conference in Toronto, Canada, in October, 1911, are now well under way. On the 20th and 21st of October the executive and program committees held their second meetings in Toronto, in the board room of the Wesley Building. Nearly all the members of the program committee, of which Bishop Hamilton is chairman, and Dr. William Briggs, of Toronto, is secretary, were present. The committee took up the matter of formulating a program for the Conference. As the Conference is to be held on this side of the sea, the Eastern section desired the American brethren to make the first draft of a list of topics for their consideration.

The dominant feeling on both sides of the ocean is that the program for the Fourth Conference shall be of a living and practical character, and that all the interests which the several Methodist branches in common have at heart—theological, apologetic, devotional, educational, social, evangelistic and missionary—should come within the scope of the Conference.

Suggestions of topics were received from many sources, including Bishops, editors, educators, pastors and others. The committee carefully considered all these suggestions, and after indicating a score or so of subjects which, in its judgment, should find a place on the plogram, appointed a sub-committee to draw up a program in outline, and submit it to the committee at its next meeting.

The executive committee, of which Bishop E. E. Hoss is chairman, and Dr. H. K. Carroll is secretary, made an assignment of the 300 delegates alloted to the Western section as follows:

	Church.	Delegates.
1.	Methodist Episcopal Church	121
2.	Methodist Episcopal, South	63
3.	African Methodist Episcopal	29
4.	African Methodist Episcopal Zion	20
5.	Canada Methodist	24
6.	United Brethren	10
7.	Colored Methodist Episcopal	9
8.	Methodist Protestant	9
9.	Evangelical Association	2
10.	United Evangelical	3

And one to each of the following:

11. Free.
12. Congregational Methodist.
13. United Brethren (Old Constitution).
14. Wesleyan Methodist.
15. Union American Methodist Episcopal.
16. Methodist Church of Japan.
17. Primitive.
18. British Methodist Episcopal.
19. Reformed Methodist Un. Episcopal.
20. Zion Union Apostolic.

These twenty bodies have an aggregate, according to the report submitted by the secretary, of 7,943,190 communicants.

It was reported that the Evangelical Association cannot be represented in the Toronto Conference, because its General Conference meets in October, 1911, at the same time that the Ecumenical Conference will be in session. For this reason, two of its four delegates were assigned to the Methodist Protestant Church, which will, therefore, have the same number of delegates at Toronto as it had at the London Conference.

A number of sub-committees were appointed on local arrangements, transportation and publication. Supt. Carman is the chairman of the committee on local arrangements and Dr. Carroll and Dr. Briggs were appointed on the committees on transportation and press, with power to appoint associates.

A budget recommended by the finance committee of $16,000 to meet necessary expenses was approved. The amount is to be apportioned to the several churches on the basis of $55 for each delegate.

Rev. F. T. Little, D. D., of the Methodist Protestant Church, was appointed a member of the program committee, and Mr. A. M. Lyons, Steubenville, Ohio; and Mr. T. A. Hunter, Greensboro, N. C., of the Methodist Protestant Church, were appointed members of the finance committee; also Gen. Julian S. Carr, Durham, N. C., in the place of Mr. Murray Carleton, of the Methodist Episcopal Church, South, and Ex-Gox. S. R. Van Sant, Minneapolis, in place of Mr. F. A. Chamberlain, of the Methodist Episcopal Church, resigned.

The next meeting of the executive and program committees will be held at the headquarters of the executiv committee, at 150 Fifth Avenue, New York city.

Letter from the East Tennessee Conference

The East Tennessee Conference of the Methodist Episcopal Church convened for its Thirteenth session in Raleigh Street Methodist Episcpoal Church, Bluefield, W. Va., November 18, 1909. Bishop W. F. Anderson was the President. Bluefield is on the Pulaski District, Rev. J. A. Pickett is Superintendent, and Rev. P. P. Brooks is pastor.

Bishop Anderson was unable to reach the seat of the Conference in time for the opening of the session and Rev. W. A. Webber, Superintendent of the Knoxville District was elected to preside. The organization of the Conference was completed as follows: Secretary, A. Davis; Assistant Secretaries, E. H. Forrest and W. R. Marbury; Statistican, J. W. Tate; Assistant Statisticans, F. A. Hatcher, J. W. Manning and W. L. Sanders; Treasurer, R. D. Washington; Assistants, E. A. Long and G. H. Pettis.

During the brief presidency of Rev. W. A. Webber the business of the Conference was carried on in a way highly creditable alike to the Conference and himself. There was no disposition upon the part of the Conference to treat its temporary chairman otherwise than with great courtesy and respect.

Bishop Anderson was greeted with great enthusiasm and good will upon his arrival. He has demonstrated his great interest in the welfare of the Conference and has also shown his ability in leading the Conference to higher standards of endeavor and efficiency that he has completely won the hearts of the brethren.

The routine work of the Conference was transacted in due form and in every detail.

The following visitors were present and presented their causes to the members of the Conference and to overflowing crowds in attendance upon their several anniversaries: Drs. J. P. Wragg, the American Bible Society; C. C. Jacobs, the Board of Sunday Schools; I. S. Penn, the Epworth League; W. M. Shultz, the Board of Conference Claimants; J. M. Bean and W. C. Thompson, the Freedmen's Aid Society; Mr. Cranford represented the Book Concern and the writer the SOUTHWESTERN CHRISTIAN ADVOCATE.

Wm. S. Hight, Willis S. Brown, Edgar A. Long, J. W. Crider, were ordained deacons.

Wm. S. Hight and W. H. Brown were admitted on trial.

The Statistical Reports showed that the total Benevolent collections amounted to more than $2,500. This is an increase of more than $600 over last year.

The Sunday services were held in the fine Auditorium of the Colored State Normal Institute. Beginning with the Lovefeast which was conducted by Revs. G. T. Wright and R. D. Washington all the services were highly spiritual. In fact the Conference ended in a great revival. During the day ten persons were happily converted. Seldom indeed is one privileged to witness such scenes of great rejoicing and spiritual fervor at an Annual Conference. There were truly great showers of blessings. But Sunday was not given up wholly to spiritual enthusiasm. There was other work to do. As the Raleigh Street Church which had so well entertained the Conference was heavily in debt, in response to the call of the pastor, Rev. P. P. Brooks, an effort was made to raise a good collection. Here Bishop Anderson had a great opportunity to demonstrate his ability as a financier—and he did! He called and the Conference and congregation right royally responded. As a result nearly $1,000 in cash and subscriptions was raised. The Bland St., Methodist Episcopal Church, South, where Bishop Anderson preached in the evening gave $87.00 in cash on the rally. This act of kindness on the part of the white citizens was deeply appreciated. Its announcement was received with cheers.

After the reading of the appointments the Conference adjourned.

The pastors went to their several fields of labor encouraged and determined to achieve larger results during the coming year.

NOTES

The Raleigh Street Methodist Episcopal Church is a well-appointed structure and highly creditable to our Methodism. Rev. P. P. Brooks, the popular pastor, returns for the third year. He makes a great Conference host.

The pastors are taking greater interest in the SOUTHWESTERN. The number of subscribers within the bounds of the Conference are rapidly increasing. The pastors are making an enviable record in the matter of paying their own subscriptions promptly. Let others take notice!

Rev. J. W. Tate, the efficient Statistican, pastor of the great Wiley Memorial, Chattanooga, led the Conference in the amount of benevolences reported and in the number of cash subscriptions of the SOUTHWESTERN. Brother Tate handed in twenty-five annual subscriptions.

Rev. E. H. Forrest of Bristol is one of our most successful SOUTHWESTERN workers. He has recently sent in more than twenty cash subscriptions.

The District Superintendents all have promised great things for the SOUTHWESTERN this year and will give some attention to the collection of the remainder of the Building Fund.

The Conference very appropriately tendered a vote of thanks to Prof. R. P. Simms, Principal of the Colored State Institute for the use of their beautiful auditorium on Sunday. Prof. Simms is doing a great work at that Institution. There are 200 pupils enrolled and this number is being added to daily. The school is well equipped and has a fine corps of teachers. Its student body makes a fine appearance. Prof. Simms' work is worthy of commendation.—M. S. D.

A National Campaign

On October 16th, the Laymen's Missionary Movement held in the city of Buffalo the first of a series of seventy-five missionary conventions. Over twelve hundred of the leading men of Buffalo and vicinity attended this convention, and, after three days of careful and prayerful consideration, voted unanimously to endeavor to increase the foreign missionary offerings of the city of Buffalo from thirty-eight thousand dollars to one hundred thousand dollars. The Methodists, in a denominational meeting, attended by the leading pastors and laymen of the city and by the district superintendents and resident Bishop, voted to endeavor to increase the foreign missionary offerings of the Methodist Churches of the city from $9,472 to $31,000, or $3.54 per capita. If the entire membership of the Methodist Episcopal Church were to [illegible] this standard, it would mean almost $1,000,000 for foreign missions.

Southwestern Christian Advocate

631 BARONNE STREET.

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

BISHOP DANIEL AYRES GOODSELL

(*Continued from Page One.*)

never with him, and I think that his appearance is somewhat more mature than his age, and that possibly the Conference would be willing to receive him if they saw him.'"

All his active pastorates were within the bounds of the New York East Conference. He served the following sharges:

1859, Clintonville, L. I., where he was admitted on trial; 1860, Grand Street, Brooklyn; 1861, '62, Riverhead, L. I.; 1863, Glen Cove and Buckram; 1864,, '65, Glen Cove and Mattinnecock; 1865-68, Green Point, L. I.; 1868-71, First Church, Norwalk, Conn.; 1871-73, Mereiden and Yalesville, Conn.; 1874, Meriden; 1875-77, Washington Street, Brooklyn; 1877-80; New York Ave., Brooklyn; 1881, Wesley Chapel and Chapel Street, Brooklyn; 1882, '83, Trinity, New Haven; 1884-86, First Church, New Haven.

Having served as literary editor of the *Christian Advocate,* and manifesting rare ability in this position, he was elected to the editorship of *Zion's Herald* in 1887. His services were to have begun the following January. In the meantime, however, Dr. Daniel P. Kidder resigned as Corresponding Secretary of the Board of Education and Doctor Goodsell was elected to this position and was therefore released from his position as editor of *Zion's Herald*. The following May, in 1888, in New York City, he was elected to the episcopacy in the class with Bishops Vincent, FitzGerald, Joyce and Newman. Bishop Vincent is the only one that remains of that class. Upon his election to the episcopacy his first residence was at Fort Worth, Texas. Four years later he was assigned to San Francisco. Following the quadrennium spent upon the Pacific Coast served as resident bishop at Chattanooga for eight years, and at the last General Conference was assigned as resident bishop at New York.

He had served the Church faithfully. It is said that as chairman of the Commission on the new hymnal he exerted large influence, and his literary taste and keen insight into spiritual literature are responsible for a number of the hymns that have found their way into the hymn book. At the time of his death he was president of the Board of Education and of Foreign Missions. At the last setting of the Board of Bishops, held in Binghampton, New York, Bishop Goodsell was appointed to represent the Methodist Episcopal Church at the next session of the British Wesleyan Conference.

The New York Bible Society celebrated its one hundred years of splendid work by holding a mass meeting in Carnegie Hall on December 2nd. The speakers were Governor Fort of New Jersey; Mayor McClellan, Bishop Goodsell, Bishop Greer. Drs. Aked, Burrell, Merle-Smith, Stimson and Remensnyder. Methodism has a share with other denominations in the support of this society and a Methodist, Dr. George W. Carter, of the New York East Conference, is its General Secretary. This New York Bible Society supplied fifty-seven institutions with Bibles last year in thirty-seven languages. The 707,786 immigrants who came through the Ellis Island gate last vear absorbed some 50,000 Bibles and portions of Bibles. About 13,000 similar parts of Scripture were given to sailors in the port. The total distribution in the vear, 151,179 volumes, was the largest in any year. The imposing total for the century was a little short of five million volumes.

Judge Lurton, of Tennessee, has been nominated by President Taft to be associate Justice of the Supreme Court of the United States.

Of General Interest

LOOKING THIS WAY

In all probability unless the United States Immigration officers exercise due vigilence this country will have within her gates a number of additions to her population of undesirable citizens. A news item emanating from Switzerland conveys the information that there has been an exodus of Black Hand members whose destruction is this country. Knowing that a sharp lookout will be kept for them, they will doubtless use every precaution to divert suspicion and effect their entrance. The frequency of alleged Black Hand crimes is already causing serious concern. Surely the Government will be very careful to see that the present number of that class of criminals is not further increased by immigration.

GERMANY AHEAD

England easily stands at the head of the list of the world's naval powers. There is a close race between Germany and the United States for second place. The Navy Year Book for 1909 compiled by the clerk of the Senate Committee on Naval Affairs shows that the advantage lies with Germany as to the number of torpedo destroyers, large guns and battleships, when all the ships now building or provided for are counted. When only fighting vessels now complete and in operation are counted the United States leads in the matter of tonnage by 73,000. Our Navy is the only one to use 13-inch guns. Since the construction of the new navy which began in 1883 $1,416,138,448 has been appropriated for naval purposes.

MISSOURI FRIENDLY TO NEGRO EDUCATION

The Negro Constitutional League of Missouri held two interesting sessions in St. Louis, December 9. Bishop Abraham Grant, of Kansas City, is the president. A number of prominent colored citizens took part in the deliberations. The League, through a set of resolutions in the form of an address to the country, expressed its gratitude to the great Commonwealth of Missouri for its friendly attitude towards the educational interests of the race, as shown by the establishment of such first class institutions as the Lincoln Normal and Industrial Institute, State Reformatory for Colored Girls and a number of High Schools in different parts of the state. The League further rejoices in the failure of repeated attempts to enact Jim Crow legislation in Missouri. It is to be hoped that the Negroes of the state will heed the call of the League for better homes, a greater striving for education and a general improvement along all lines.

REPORT ON BANKS

The National Monetary Commission issued on December 8 a remarkable report showing the conditions of all classes of banks and loan and trust companies throughout the country. The comparisons of the banking resources per capita of states and groups of states make an interesting feature of the report. The Eastern and Middle Atlantic States lead the country with banking resources amounting to $540.19 per capita of population. Then follow in order the New England States with $433.60 per capita; the Pacific States with $347.78; the Middle Western States with $190.64; the Far Western States with $161.35; the Southern States with $71.19 and the island possessions with $5.22. New York leads the Eastern states, Massachusetts the New England and West Virginia the Southern with Louisiana second. The Southern states rank as follows: West Virginia, $112.65; Louisiana, $96.61; Texas, $90.67; Virginia, $88.61; Kentucky, $86.66; Florida, $86.54; Tennessee, $71.46; Georgia, $64.23; South Carolina, $52.84; North Carolina and Alabama each, $45.41; Mississippi, $45.33; Arkansas, $41.14. The number of banks in the United States has more than doubled since 1900. The resources show an increase over the past year. Altogether the banks are shown to be in a prosperous condition throughout the country.

LARGER FARM PRODUCTION NEEDED

James J. Hill delivered a forceful address at the National Corn Exposition, Omaha, on December 9. Mr. Hill who is one of the giants of the financial world and a notable builder of railroads also, takes great interest in agriculture. He clearly shows that the present methods of farming will have to undergo radical improvements in order to meet the larger needs of a rapidly growing population. In the United States an average of 14 bushels of wheat to the acre was considered a big yield while in Great Britain with less favorable soil conditions 32 bushels per acre are produced. This difference in production, Mr. Hill declares to be due to an ignorance of the correct and scientific methods of agriculture. Mr Hill regards the agricultural college as being the very best means of supplying the necessary knowledge. He closes his speech as follows. "The future of this nation, political and moral as well as financial, is bound up with the future of the farm. By that will our character and our institutions be tried. By it, in the long run, all wealth is measured, conditioned and supported. The work of education has been begun, but it must be enlarged, supplemented and advocated all the time. The institutions that are doing most for the country today are the agricultural colleges. They should grow in number, in attendance, and above all, in the expert knowledge and freedom from all political or other influence of their chiefs and instructors."

CLOSE OF THE AFRICAN DIAMOND JUBILEE

The African Diamond Jubilee that was begun last January by President Roosevelt was closed last Monday night by the address of President Taft. Bishop Hartzell announced the $300,000 raised in cash and subscripitons. This includes no doubt the $25,000 subscribed by our Colored Conference. The amount must be raised. In the course of his address President Taft among other things said:

"The mission is a nucleus and an epitome of the civilization that is expected to widen out in that neighborhood. I have heard missions criticised. I have heard men say they were not contributing to foreign missions at all; that we had wicked people enough at home and we might just as well leave these foreign savages to pursue their own happy lives in the forests, and look after our own who need a great deal of administration. I have come to regard that view as narrow as that of a man who does not like music, who does not understand the things that God has provided for the elevation of the human races.

"The missionaries in China, the missionaries in Africa are the forerunners of our civilization, and without them we should have no hope of conquering the love and admiration and the respect of the millions of people that we hope to bring under the influences of the Christian civilization.

"Those who go for mercantile purposes into those distant lands, I am sorry to say, are quicker to catch the savage tendencies than the savages are to catch from them the best of our Christian civilization.

"The men whom I wish to commend are those who, in the face of all the obstacles that certainly tend to discourage the bravest, enter the Dark Continent of Africa in an attempt to win those fields into Christianity. The United States have no territory nor interest there. We did make an experiment or encourage an experiment some years ago in Liberia, and we do not have the interest that we ought to have in trying to preserve the integrity of that little Negro republic. But you know, and the nations of the world know, that we are not in Africa to spread our territory; we have enough. Some people think we have got a great deal more than enough, and certainly there is no one so im-Continent.

"It is curious to see how the Almighty works His ways. Our interest in Africa for many years was in the slave trade. We here, all of us, were responsible. New England got out of it a little earlier than the others, but we were all responsible for the encouragement of that trade, and now we have, living with us, 10,000,000 descendants of the Negroes that were taken by force from that Dark Continent. And yet, I think no one would say that the descendants of those people brought here are not to be congratulated on the fact that thew have been able to enjoy the proximity to civilization, so that they are a hundred years in advance of their relatives in Africa. And yet they came here through greed and sin."

It is agreed that Canada ought to have a navy, and according to the press, two war ships of the largest size and most recent type, are to be built with a view primarily to the defense of the coasts of the Dominion.

A LOUISIANA JUDGE STRONGLY CONDEMNS LYNCHING

Pursuant to the orders of District Judge Bell, the grand jury met in special session in Shreveport on Tuesday of this week and was charged to investigate the recent lynching of a Negro. In the course of his charge, Judge Bell, after referring to the crime committed by the Negro and the fact that he was taken from the officers of the law by force and hanged, said:

"The perpetrators of this deed are in law guilty of murder, as well as the crime of resisting officers of the law while in the discharge of their duty, and in this community is without excuse or palliation. If there existed any well-founded distrust of the efficacy of the law and its prompt and effectual administration and execution by our courts, there in such cases might be some excuse. But no sane and just man can lay claim to any such palliating circumstances. If this deed were done in a community where the administration and execution of the law was in withered, nerveless or corrupt hands, and the accused had been apprehended and executed before he came into the hands of the officials, the action of the apprehending crowd might in some sense be looked on as an assertion of the law, rather than a defiance of it. But surely no such extenuating circumstances existed in this case."

Judge Bell said that the spirit of defiance of the law is foreign to Louisiana soil. Continuing, he said:

"It should be stamped out before it gathers further foothold and strength, for as sure as the law of gravitation, or the proneness of sparks to fly upward, each recurrence unrebuked and unpunished will lead to further repetition until the fell spirit, growing stronger and more audacious with each recurrence, will finally undermine and supplant our whole fabric of law and leave us instead as our only safety the spasmodic rule of an angry mob and the vendetta of the feudists. I do not believe that the good people of Caddo parish are prepared to make any such surrender."

People of Interest

Dr. Robert R. Doherty, for twenty years an assistant editor of the Sunday School publications of the Methodist Episcopal Church, died at his home in Jersey City, N. J., December first. He was born December 28, 1848. He had been connected with the Methodist Book Concern since his youth, having been employed continuously in one capacity or W. H. Depuy resigned as assistant editor of the *Christian Advocate* in 1883, Dr. Doherty was chosen to fill the vacancy. This position he held for five years. He left the *Christian Advocate* to fill the position in which he was found when death came. He was one of the founders of the Epworth League in Cleveland, Ohio, in 1889. Dickinson College conferred upon him the degree of Master of Arts. Grant University honored him with the degree of Doctor of Philosophy.

Justice Brewer of the United States Supreme Court favors woman's suffrage.

The Rev. Joseph Kennedy, of Oregon, succeeds Mayor W. T. Anderson, retired, as chaplain of the Tenth Calvary.

Bishop McDowell was in Detroit, Michigan, Sunday, the twelfth and dedicated the Campbell Avenue Church.

The Rev. W. L. Duncan is the Superintendent of the seventh and new district in the Texas Conference known as the Beaumont District.

Bishop Moore spent last Sunday at Flint, Mich., where he preached the seventy-fifth anniversary of our church there and laid a new church cornerstone.

Rev. J. C. Prince, B. D., of the North Carolina Conference, will deliver the Emancipation address on January 1, 1910, at Hendersonville, North Carolina.

By an arrangement agreeable to Bishop Moore, Rev. G. W. Morehead of the North Carolina Conference goes to Red Springs charge and Rev. G. W. Byers goes to Piney Grove.

The Rev. Sutton E. Griggs, A. M., B. D., author and lecturer and educational secretary of the National Baptist Convention, was in the city last week and honored our office with a call.

Dr. E. M. Jones, Field Secretary of the Board of Sunday Schools, passed through the city en route home from the Texas Conference. Dr. Jones reports the work of his Board as progressing.

The SOUTHWESTERN acknowledges thanks to the Rev. R. P. Haixston for collecting at the South Carolina Conference and to Rev. J. E. Holmes for collecting at the Central Alabama Conference.

The Rev. S. D. Troupe, pastor of the Methodist Episcopal Church at North Carrollton, Mississippi, owing to the present condition of his health, has been advised by physicians to relinquish his work.

The Rev. J. A. Patterson, of Paulding, Mississippi, spent awhile in New Orleans last week. He was a welcome visitor to the SOUTHWESTERN office and our subscription list is increased thereby.

The Revs. E. B. Burroughs, D.D., J. W. Moultrie, D. J. Sanders, W. H. Redfield, and H. C. Asbury are the new District Superintendents appointed at the last session of the South Carolina Conference.



DR. ROBERT REMINGTON DOHERTY
Born December 28, 1848
Died, Jersey City, Dec. 1, 1909.

Bishop Scott visited his old Conference, the Texas, as the session held last week at Bryan, Texas The Conference gave the Bishop a rousing welcome and contributed $400 in cash to the Africa Diamond Jubilee Fund.

The proposed constitutional amendment for statewide prohibition in Alabama carried in but three counties of that state—Mobile—Montgomery—Cullman. The total majority against is between twenty-five and thirty thousand.

Miss Ada Crogman, daughter of President Crogman of Clark University, recently graduated with honors from the Emerson College of Oratory, Boston, Massachusetts, and is now teacher of elocution in the State School at Montgomery, Alabama.

The date of the meeting of the College Presidents and Principals of Secondary Schools of the Methodist Episcopal Church has been changed to January 20-21. The session will be held at the Ohio Wesleyan University, Delaware, Ohio.

The Rev. E. B. Burroughs, D.D., represented the SOUTHWESTERN at the Savannah Conference and the Rev. W. I. King rendered like service at the West Texas Conference. The Rev. W. S. Chinn made a great report from the fall Mississippi District Conference. Many thanks brothers.

Mr. Theodore Greenwalt Calder announces the marriage of his sister, Miss Mary Kirkwood Calder, to the Rev. George Preston Mains, D.D., one of the publishers of the SOUTHWESTERN CHRISTIAN ADVOCATE, Thursday, the ninth of December, at Harrisburg, Pennsylvania.

Prof. Isaac Fisher, principal of the Branch Normal College, of Pine Bluff, Arkansas who recently won the second prize of $100.00 offered by the *Manufacturers' Record* of Baltimore for an essay on "Good Roads" is again second winner on an economic subject, for which be received $400. Mr. Fisher is of Tuskegee Institute, class of 1897.

Unforeseen circumstances have necessitated a change of date for the meeting of the College Presidents and principals of Secondary Schools of the Methodist Episcopal Church to January. The session will be held at Ohio Wesleyan University, Delaware, Ohio, on Thursday and Friday, January 20th and 21st, beginning with a forenoon session on Thursday.

The *Northwestern* says: "The homecoming to America and to Chicago of the God-honored evangelists, Rev. Dr. J. Wilbur Chapman and Mr. Charles M. Alexander, one as preacher, the other as singer, from an around-the-world campaign was made the occasion of a magnificent welcome from a host of friends and well-wishers, who fielled the First Regiment Armory floor, platform, and the three galleries last Friday evening."

One thousand dollars cash for the American University at Washington, D. C., was the result of a collection taken up for the benefit of the Asbury Fund for another payment on outstanding subscriptions. Through the Riggs National Bank this money has been invested in a safe five per cent security to the credit of the Francis Asbury Memorial Fund. Some members of the annual conferences paid their share of this money under circumstances and at personal sacrifices that excite profound appreciation and gratitude. To such loyalty and devotion the Asbury College of Religion yet shall stand as a fitting monument in the eyes of the whole nation.

Dr. W. W. Foster, Jr., was installed as president of Beaver College at Beaver, Pa., on November 14-16. Bishops Hamilton and Anderson were among those who participated in the ceremonies. The *Western* says: "President Foster has already awakened the adjacent territory and called out friends, new and old, of the school, who have commenced to move in an effort for its welfare and enlarged usefulness. Moreover, the ripe experience, personal charm, and social elegance of himself and family are compelling comment everywhere, as diffusing a choice atmosphere for the education of young women, and it is felt that the prospect for Beaver College is the brightest in years."

During the recent Colored Fair held in Raleigh, North Carolina, October 25th to 30th, there were three farmers who made exhibits that deserve special mention. One of whom is Fletcher Lockhart, who is regarded as one of Wake County's most prosperous truck growers. Mr. Lockhart was born a slave in 1854. When freedom came he was all alone in the world, as both father and mother were dead. He worked on a cotton farm until 1873. Then with no money in hand and with seventy-five cents borrowed to buy a wedding shirt, struck out with his wife to get ahead. For the first year the two worked for wages and cleared $65. The second year Lockhart leased for five yearc, a plantation of one hundred acres east of Raleigh. When his lease expired, he bought the place at an average price of $22 an acre. This put the cost of the farm at $2,200, which he graduall ypaid off from his crop money. The place is now worth nearly $15,000. He has not only made money, but he has also well educated his four children. [illegible] is a model, for on it are crops of cotton, [illegible] oats, and a long list of truck products. [illegible] of agricultural products, in almost [illegible] a sight worth seeing. Furthermore, [illegible] awarded by the committee one [illegible] lars, the first prize, given by the [illegible] tion for the best exhibit in [illegible]

Appointments South Carolina Conference, 1909-1910

SUMTER DISTRICT.

Wm. H. Redfield, District Superintendent.

Antioch, B. S. Cooper; Borden, T. Simms; Camden, R. A. Cottingham; Camden Circuit, W. H. Jones; Lamar, S. S. Sparks; Lynchburg, I. Meyer; Longtown, T. W. Williams; Mayesville, A. S. J. Brown; Mechanicsville, R. A. Thomas; Mt. Zion, A. G. Townsend; Rock Spring, G. B. Tillman; Shiloh, C. H. Dangerfield; St. Matthew, J. T. Wilson; Sumter, W. M. Hanna; Sumter Circuit, P. R. Camlin; Sumter Mission, J. D. Whitaker; Wateree, J. B. Thomas.

C. C. Jacobs, Field Agent, S. S. Union, member Sumter Quarterly Conference.

BEAUFORT DISTRICT.

D. J. Sanders, District Superintendent.

Aiken, S. D. Williams; Appleton, W. McWillie; Allendale, A. R. Howard; Beaufort, R. E. Romans; Barnwell, A. H. Hayes; Bamberg, J. L. Henderson; Bamberg Court House, A. M. Wright; Cottageville, M. O. Stewart; Dorchester, M. Stewart; Ehrhardt, W. G. White; Green Pond, W. T. Thomas; Hampton, Wm. Stoney; Holly Hill, J. S. Tyler; Jacksonboro, J. L. Chestnut; Lodge, G. W. Gant; Ruffin, S. A. Funches; Seiglingville, Moses Mason; Springtown, J. T. Latson; Ulmers, E. J. Curry; Walterboro, J. T. Martin; Yemassee, E. Forrest.

BENNETTSVILLE DISTRICT.

Henry C. Asbury, District Superintendent.

Ashland, L. A. Thomas; Bethune and McBee, I. H. Richardson; Bennettsville, B. S. Jackson; Bishopville, R. F. Harrington; Cheraw, C. C. Scott; Cheraw Circuit, D. E. Thomas; Chesterfield, C. C. Robertson; Clio and Tatum, W. B. Romans; Darlington, L. G. Gregg; Darlington Circuit, J. H. Gary; Darlington Mission, H. H. Conyers; Dillon, J. McLeod; Dunbar, W. S. Neil; Hartsville, E. Green; Jefferson, J. R. Graham; Little Rock, N. W. Greene; North Marlboro, A. D. Brown; Smyrna, J. McEaddy; Society Hill Mission, C. B. Gleaves, Supply; Spears, B. C. Jackson.

CHARLESTON DISTRICT.

John W. Moultrie, District Superintendent.

Charleston:—Centenary, M. M. Mouzon; Wesley, R. L. Hickson; Old Bethel, C. H. Harleston; Mission, B. J. Edney, Supply; Cooper River, J. F. Woods; John's Island, I. L. Hardy; Maryville and St. Andrew, J. F. Greene; Pinopolis, G. S. McMillan; Ridgeville, A. R. Smith; St. John, W. R. Jervay; St. Stephens, B. F. Miller; St. Thomas, Thomas Judge; Summerville, R. F. Freeman; Washington and Ladson, T. G. Robinson; East Charleston Mission, S. Bonneau, Supply; J. E. Wilson, Financial Agent Claflin University.

FLORENCE DISTRICT.

I. H. Fulton, District Superintendent.

Beulah, H. H. Cooper; Black River, W. B. Bowers; Brook Green, A. D. Jackson; Cades, D. Salters; Florence, W. S. Thompson; Georgetown, C. H. Hood; St. Paul and Waccamaw, Wm. Steele; Greeleyville, E. W. Stratton; Kingstree, G. J. Davis; Kingstree Circuit, B. M. Pegues; Lake City, Wiley Littlejohn; Lanes, C. B. Lowery; Latta, N. T. Bowen, Jr.; Marion, J. P. Robinson; Manning and Forreston, P. E. Laughn, Supply; Mars Bluff, C. R. Brown; Mullins, J. A. Norris; McClellanville, D. Brown; Salem and Wesley, York Goodlett; St. Mary, B. Brown; St. Luke, G. W. Rodgers; Springville, M. Wilson; Timmonsville, J. L. Grice, Turkey Creek, J. A. Harrell.

GREENVILLE DISTRICT.

James F. Page, District Superintendent.

Abbeville and Lowndsville, S. E. Watson; Anderson, A. G. Kennedy; Belton, T. C. Frazier; Central, T. McFarlin; Easley, L. L. Thomas; East Anderson, W. G. Deas; Greenville, Bethel, S. McCollum; Greenville, Wesley, W. G. Valentine; St. Andrews, S. M. Brown, Supply; Liberty, C. L. Logan; Marietta, G. M. Gray; N. Greenville, A. Lewis; Pendleton, J. D. Mitchell; Pickens, J. C. Gibbs; Seneca, B. S. A. Williams; So. Greenville, H. W. Williams; St. Mark, J. C. Martin; Townsville, L. Rice; Walhalla and Westminister, J. C. E. Jenkins; West Anderson, W. F. Smith; Williamston, J. C. Burch; Sterling College, D. M. Mims, President.

ORANGEBURG DISTRICT.

Edward B. Burroughs, District Superintendent.

Badham, W. C. Summers; Branchville, F. D. Smith; Columbia, C. K. Brown; Columbia Mission, J. H. Johnson; Denmark, V. S. Johnson; Edisto Ford, J. S. Thomas; Jamison, W. J. Smith; Lexington, J. A. Murray; Macedonia, S. J. Cooper; Midway, J. R. Townsend; North, G. W. Moore; Orangeburg, A. E. Quick; Orangeburg Circuit, W. M. R. Eaddy; Pineville, N. T. Bowen, Sr.; Reevesville, J. M. Phillips; St. George, J. B. Taylor; Springfield, I. E. Lowery; Swansea, G. Livingston; L. M. Dunton, President Claflin University and member Orangeburg Quarterly Conference.

SPARTANBURG DISTRICT.

J. A. Brown, District Superintendent.

Blackshurg, W. H. Greer; Bradley, Andrew W. Fuller; Chester, J. I. Miller; Clover, A. B. Murphy; Cowpens, D. H. Kearse; East Pacolet, Samuel Gondlock; East Spartanburg, W. T. Kelly; Gaffney, E. W. Vance; Gaffney Circuit, R. C. Camphell; Greenwood, N. S. Smith; Greers, E. W. Adams; Newberry and Trinity, Frank Quick; Ninety-Six and Saluda, J. W. Groves; Pacolet, Charles C. Clarke; Reidville, Thomas J. Robinson; Rock Hill, Daniel P. Murphy; Spartanburg, G. W. Cooper; Spartanburg Circuit, A. D. Harris; Spartanburg Mission, C. B. Brown; St. James, J. A. Glenn; Welford, S. A. King; York Circuit, J. A. Armstrong; Yorkville, J. B. Middleton; Inman, W. M. Smith.

Appointments Tennessee Conference, 1909-1910

CUMBERLAND RIVER DICTRICT.

J. B. Booth, Superintendent.

Alexandria, J. B. Bradford; Algood Circuit, Thomas Belcher; Cherry Valley Circuit, J. F. D. Fennell; Cookeville, R. B. Ross; Dover, E. F. Carter; Gallatin, D T. Burch, Gordonsville, A. D. Butler; Hartsville, S. Knight; Lebanon, Miles Williams; Lebanon Circuit, supplied by B. J. Cranshaw; Liberty and Temperance Hall, Frank Smith; Mitchellville, J. W. Satterfield; Nashville (Bradens) B. F. Anderson; Payne's Circuit, S. M. Carmichael; Rock Spring Circuit, supplied by T. Wharton; Seay's Circuit, E. F. Douglass; Springfield, H. E Erwin.

LEXINGTON DISTRICT.

B. J. Merridith, Superintendent.

Burdett's and Annesdale, W. A. Rogers; Centerville and Hohenwald, David Scott; Clifton Station, A. P. Phillips; Jackson, supplied by S. W. Buford; Lexington and Parsons, J. M. Huddleston; Mt. Pleasant, G. A. Sanford; Oak Grove, supplied by G. C. Clark; Robb's Creek, supplied by H. M. Hightower; Savannah, J. O. Dixon; Selmer, S. J. Boone; Waynesboro and New Zeal, R. L. Williams; Warren Chapel, S. M. Strayhorn.

NASHVILLE DISTRICT.

W. R. Smith, Superintendent.

Bon Air Mission, supplied by A. Wooten; Butler's Chapel Mission, supplied by C. H. Todd; Cainsville Circuit, P. R. Woodson; Christiana Circuit, H. W. Rucker; Clark Memorial, Nashville, T. W. Johnson; Decherd Circuit, supplied by H. C. Hicks; Eagleville Mission, supplied by William Holder; Hubbard Chapel, Nashville, L. W. Filord; Manchester Circuit, F. R. Anderson; McMinnevllle Station, J. W. Richmond, McMinnevllle Circuit, A. L. Nelson; Murfreesboro Station, R. T. Weatherby; Murfreesboro Circuit, H. P. Belcher; Nolensville Circuit, A. Ransom; Salem Circuit, W. L. Lillard; Shelbyville Station, F. N. Collier; Smyrna Circuit, S. T. Miller; Sparta Station, E. J. Guthrie; Sparta Circuit, supplied by J. H. Nelson; Spencer Mission, supplied by J. H. Smith; Thompson's Chapel, Nashville, to he supplied; Tullahoma Station, T. B. Blackman.

WEST NASHVILLE DISTRICT.

S. M. Utley, Superintendent.

Colesburg Circuit, Mission, supplied by E. C. Hillsman: Columbia Circuit, mission, to be supplied; Cumberland Furnace Circuit, W. L. Denton; Dickson, L. M. Moores; Farmington Circuit, R. A. Dowell; Flat Rock Circuit, Lewis Burk; Franklin Circuit, S. J. Jenkins; Lawrenceburg Circuit, W. D. Pettus; Lewisburg Circuit, K. H. Turner; Nashville, Seay, E. W. S. Hammond; Nashville, Gordon, J. H. C. Means; Springfield Circuit, J. A. Hill; White Bluff, to he supplied.

WEST TENNESSEE DISTRICT.

J. M. Lyte, Superintendent.

Atoka, C. L. Fields; Bell's Circuit, supplied hy J. M. Moshy; Binghampton Mission, H. Dunlap; Covington Circuit, J. M. Moody; Dyershurg and Fowlkes, J. P. Price; Friendship Circuit, W. M. Meals; Galloway Circuit, William Neal; Hudson and May's Circuit, supplied hy N. W. Ware; Humholdt and Brownsville, J. F. Neal; Klondyke Mission, W. W. Cole; Mansfield, J. F. Fenner; Martin Station, J. H. Ellis; Mason Station, H. P. Gordon; Memphis, Centenary, H. W. Key; North Memphis Mission, Joseph Harrison; Paris and Bethel, J. H. Thompson; Sheron and Kenton, J. A. W. Moore; Springfield Circuit, E. J. Reddick; Union City and Vaughn, William Harris.

D. J. Mitchell, Franklin Quarterly Conference; Samuel Redmon, Seay Chapel, Quarterly Conference.

Isaac C. Pritchard and Willis T. Ayers left without appointments to attend school.

Book Reviews

EUROPE AND METHODISM. By William Burt, D. D. One of the Bishops of the Methodist Episcopal Church. Price 35 cents. Jennings and Graham publishers, Cincinnati.

A little treatise most thorough in its presentation of the history of twelve Missions in eleven different countries. The author traces the development of missions with clear and concise form and shows at once that the straightforward aim of this book is to enable the reader to gain complete mastery of our missionary situation in Europe.

The information here presented will be of vital interest to the student of missionary movements and it must surely awaken an active interest in this very important field of missions.

CHRISTIANITY AND SOCIALISM. By Washington Gladden. Price, $1.00. Eaton & Mains, publishers, New York.

This book consists of five lectures given before the students of Drew Theological Seminary. They have also had audiences in Madison, New Jersey and in New York City. While they were not prepared for consecutive delivery they contain some honest thinking and some serious endeavors to reach the fundamental and constructive ideas of our social life.

The book contains the following lectures: (1.) The Sermon on the Mount as the Basis of Social Reconstrnction. (2.) Labor Wars. (3.) The Programme of Socialism. (4.) The True Socialism. (5.) Lights and Shadows of Municipal Reform.

These lectures are alive with a message to all who are students of this great theme.

A PRIMER OF HEBREW HISTORY. By Wallace N. Steams. Price 40 cents net. Eaton & Mains, New York.

The Bible student of all times needs a handy volume on his desk that sets men and events in proper sequence and affords the historical perspective so necessary to the orderly mind. Such a volume to be useful must of necessity he brief and yet complete in continuous narrative and well supplied with maps, charts and tables.

Sunday school teachers and leaders of Bible classes have long felt the need of just the sort of manual that the writer has prepared. It gives the connected history briefly and without elaboration.

THE SOCIAL TEACHING OF THE BIBLE. By Samuel E. Keeble, Editor. Price——Eaton and Mains, New York.

The writers contributing to this volume regard social problems from different points of view, but are in fundamental agreement as to the urgency of the need for the study of them, and the impossibility of ever solving them, apart from the aid of the Christian religion and from the teaching of Holy Scripture. Most of them are experts; students and teachers of the Bible; and many of them are versed, both theoretically and experimentally, in social science.

The chapters of the book will prove very suggestive and helpful to the great number interested in taking part in the varions movements for social betterment at the present time.

Washington Letter

By Tam

DEATH OF REV JOSHUA BARNES.

After a brief illness the Rev. Joshua Barnes passed to his eternal rest Sunday, November 14. Bro. Barnes had since 1875 served the charges to which he was appointed with great acceptability and marked success. The crowning work of his life was the raising of $750 in two years at Simpson Memorial Church, and giving to Methodism another church free of debt. This was the last charge served.

At the last session of Conference, at his own request, he was granted a superanuate relation. Death came up and found him living quietly in his home at Fairmount Height, D. C., where he was laboring to planting a mission.

He was greatly beloved by his bretbren in whose esteem and affection he will ever live.

Wednesday, the 17th, his funeral services were conducted from Ebenezer Church, the ev. S. H, Brown, D.D., pastor, attended by a host of friends and a goodly number of ministers of the Conference. The Rev. E. S. Williams, D.D., District Superintendent, was in charge and preached an able sermon from Heb. 11:10. Tbe following ministers took part in the services: Dr. G. W. W. Jenkins, Alex Dennis, W. H. Gaines, Dr. D. W. Hays, Dr. S. H. Brown, Dr. M. J. Naylor, W. S. Jackson, T. H. Brooks, Dr. N. M. Carroll, S. H. Norwood, and J. E. Thomas, of the Interdenominational Ministers' Union. Bro. Barnes Congregational church, who spoke in behalf of the rests from his labors and his works follow him.

A COMPLIMENTARY DINNER

A number of the leading representative men of Washington gave a complimentary dinner in honor of Hon. Ernest Lyon United States Minister Plenipotentiary to Liberia, and Bishop I. B. Scott, D.D., L.L. D., Missionary Bishop of Africa, Wednesday, November 17, at 6 p. m. It was a notable occasion, and well attended by representative men of the race who were glad to honor these two gentlemen of distinction.

Dr. Bookr T. Washington in his speech said in part: I denounce the treatment the black man is subject to in Africa by Europeans, and that the colored race fares far better and makes greater progress in America than in any other place in the world. I condemn the disregard of the rights of the civilized African by the Europeans and representatives of the European nations throughout Africa. The colored man has reached his highest state of development in America and that it is to the Afro-American that their colored brothers in other parts of the world must look in every more for mental or civic advancement. I plead for a combined effort on the part of American Negroes for the uplift of the race in general.

Minister Lyon regards Liberia as the testing ground of tbe race. Efforts to improve have been hampered, yet I see success in the future. Not only do we need your capital, but we need your sympathy and encouragement.

Liberia can be made an tdmirable testing ground for Negro enterprises, and in it the American Negro must take the initiative. It is an open door for you to invest capital and energy and to assist in a constructive way the ambition of your African brothers.

Bishop Scott spoke of the deep religious feelings of the native Liberians and the Christian work which has been in progress for years. Encouragement for furthering this work from Americans has been great, and in both tbe North and South there has been exbibited an unselfish interest by persons in every walk of life. We are not being deserted in our hour of need here in America. My Church—the Methodist Episcopal—has contributed fully $300,000 for work there, independent of the Missionary fund gathered for the benefit of others. To every man of Christian instincts this must appeal as ennobling in the extreme.

Mr. Emmet Scott declared Liberia deserves our support and sympathy. The following spoke: W. T. Vernon, J. C. Dancy, Judge R. H. Terrell, Dr. A. M. Curtis, Prof. Kelly Miller, H. S. Cummings, Prof. R. C. Bruce, T. L. Jones, James A. Cobb, W. C. Chase and others.

Mr. R. W. Tyler, auditor of the Navy Department, read the following letter from tbe President:

"My Dear Sir:

"I am advised that the colored men of the country are about to give a complimentary dinner Wednesday evening, November 17, in honor of Hon. Ernest Lyon, Minister Plenipotentiary to Liberia, and Bishop I. B. Scott, Missionary Bishop of the Methodist Episcopal Church to Liberia, and that they are doing this in some manner to evidence their deep interest in the future of the Liberian republic. I am glad to express my sympathy with the movement that finds this expression, and my hope tbat our special mission to Liberia may result in such information that we shall be able to be of assistance to the republic in its struggle for existence, and in making its field of usefulness more extended.

"Sincerely yours,
WILLIAM H. TAFT."

The Committee of Arrangements in cbarge: R. W. Tyler, chairman; Lewis E. Johnson, secretary; Judge R. H. Terrell, John C. Dancy, Rev. B. T. Perkins, Gov. P. B. S. Pinchback, Prof. Kelly Miller, Rev. M. W. Clair, Hon. W. T. Vernon, Dr J. F Hurst, Jas. A. Cobb, Prof. R. C. Bruce, Dr. W. Bruce Evans, Dr. W. C. McNeill, Dr. W. S. Lofton and Dr. E. D. Williston.

Delaware Conference Letter

With deep regret we chronicle the deaths of Revs. Philip T. Scott and Charles E. Hensley, two honored and worthy members of the Deleware Conference. Both were in the active work, and were stricken in the midst of many labors. On June 19, at Deal's Island, Brother Scott passed from the stage of a beautiful life and the curtain dropped behind a useful and interesting career. He was a member of the conference for sixteen years, having joined in 1893. He was self-educated and a spendid preacher. He was serving his third year at Deal's Island. The church is being supplied by Jacob Purnell.

Rev. Charles E. Hemsley died suddenly at Nanticoke, Maryland, October 3, from the bursting of a blood vessel. He rose from a sick bed to fill the appointment at his church that Sunday morning, which was the occasion of the celebration of the Lord's Supper. He had just strength enough to finish the last of his earthly duties. Growing weaker at the end, he was taken home where he died in the early afternoon. His wife was just recovering from confinement. To her the shock was severe. He carried a life insurance of one thousand for his wife and six children. This provision for his family cannot be too highly commended. Brother Hemsley was educated in the public schools of Maryland and at Dickinson College. In his sermons his qualities of mind and heart were reflected, but his greatest power was in his life and character. The appointment at Nanticoke, made vacant by the death of Brother Hemsley, is being filled by Rev. A. R. Shockley.

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All of the annual Preachers' Meetings of the Conference were held during the month of October, except the Salisbury District, which was held the last week in September. The meetings of all the districts were largely attended, and interest and enthusiasm were evidenced at each.

The meeting of the Cambridge District was held at Vienna, Maryland. J. R. Brown, District Superintendent ,presided. Address of welcome was delivered by L. H. Martin. Emory H. Nichols made the response. Following papers were read: "Conversion and Restitution," J. F. Molock. "The New Testament Idea of Forgiveness," J. W. Bowling. "Has the Clergy the Confidence of the People?" C. W. Downs. "Probability of State Interference With So-Called Camp Meetings," F. C. Wright. "The Advisability of a Christian Conference of the Negro Denominations of the Peninsula," J. H. B. Hubbard. "Amo's Place Among the Prophets," J. R. Brown. Symposium Ministerial Etiquette vs. Ministerial Foppishness: (a) "Pastoral Visiting," (b) "The Pastor in the Pulpit," (c) "Ministerial Courtesy," by G. R. Hollis, R. H. Wallace and C. E. Davis. "Ethical Concept a Factor in the Development of the Christian Life," J. W. Fenderson. "Sentimental Preaching; Its Utter Failure," J. R. Brinkley. Symposium—Moral Government: (a) "God as Sovereign," G. T. Fields; (b) "Men as Subjects," C. L. Anderson; (c) "Restitution," Malachi Raisin. Sermons were preached on Tuesday evening by W. J. Helm and on Thursday evening by I. D. Payne.

The Centerville District meeting convened at Oxford, Maryland. J. E. H. Johns, District Superintendent, presided. Address of welcome was by J. H. Harman, and response by R. S. Johns. Following were the papers: "Bible Study; Its Relation to the Spiritual Life," C. W. Moore. "Does the Employment of Evangelists Impair the Prestige of the Pastor?" R. H. Coleman. "The Ministers Part in the Disfranchisement Campaign," J. R. Holland. "The Bible and the Public Schools," J. M. Dickerson. "Our Duty in the Training of Children," Jose Angulo. "Carnegie Fund," T. H. Keah. "Board of Conference Claimants and Its Work in Behalf of the Connectional Fund," C. W. Pullett. "What Becomes of Our Members When They Go North?" W. A. Hubbard. "Bible Class as a Means of Increasing the Attendance of Men Upon Divine Worship," I. D. Pitts. "Tbe Methodist Episcopal Church and Her Relation to the Proposed Fiftieth Anniversary of the Emancipation," J. W. Jewett. "Dr. Eliot's Twentieth Century Religion in the Light of Other Departures from the True Faith," J. T. Fletcher. "The Need of Consecrated Young Men and Women," A. Chase. "Address," J. E. A. Johns. Sermon, "African Diamond Jubilee," T. W. Cooper.

The meeting of the Philadelphia District was held at Chester, Pa. H. A. Monroe, District Superintendent, presided. J. H. Blake delivered the address of welcome and the response was by C. A. Findley, after which the following subjects were presented and discussed: "A Comparative Study of Theories on the Atonement," W. A. T. Miles. "Legal Aspects of the Trial of Jesus," S. S. Jolly. "The Effects of Modern Socialism on the Negro," F. H. Butler. "What is the Social Teaching of Jesus?" F. J. Handy. "The Influence of Psychologic Research Upon Christian Teaching," W. S. Brown. "The Personal Dispensation of the Holy Spirit," B. W. Berry. "The Sunday School and the work of the Sunday School Missionary," M. C. Jennings. "The Practicability of the Methodist Brotherhood," W. T. Hemsley. "What is the Relation of Children to the Kingdom of God?" J. E. Cook. "The Diamond Jubilee," H. A. Monroe "Tbe Master as a Preacher," C. A. Tindley.

The Wilmington District meeting was held at Smyrna, Delaware. W. F. Cotton, District Superintendent, presided. The address of welcome was delivered by Dr. A. Richardson, and J .W. King made the response. These papers were read: "Necessity for Religious Education," W. E. Waters. "Future Outlook of the Negro," J. W. Jefferson. Symposium—Church Benevolences: (a) "How to Create an Interest," W. J. L. Hughes; (b) "Methods of Giving," M. W. Clark; (c) "Systematic and Proportional Giving," T. B. H. Coleman. "The Power of the Minister's Personality," S. Hammond. "Influence of Holy Living," E. H. Webb. "Revivals," O. P. Dickerson. "Faith," J. U. King. "Christianity Fixed Not Fluent," N. W. Moore. "Was the Infant Jesus Conscious of His Divinity?" E. O. Parke. The sermon on Tuesday evening was preached by W. T. Spellman and on Wednesday evening by Hampton T. Johnson.

The meeting of the Salisbury District was held at Upper Fairmount, Maryland. P. O'Connell, District Superintendent, presided. Welcome address was made by R. G. Riley, and response by L. E. Toulson. The following papers were read: "The Divine Immanence," R. G. Waters. Symposium—Some Errors in Worship: (a) "Praper Meeting," J. K. Adams: (b) "Class Meeting," W. C. Bawland; (c) "Revival Singing," C. S. Spriggs; (d) "Taking the Collection," J. L. Davis. "The Holy Spirit and Character," J. W. Bond. "The Sinlessness of Jesus," R. G. Riley. "The Atonement," D. H. Hargis. "The Preacher and His Bible," E. E. Rogers. "Pastorial Visiting," W. T. Purnell. "Some Methods of Sermon Building," P. O'Connell. Response to Fraternal Greetings, J. H. Winters. Platform meeting—The Race Question: (a) "Our Public Schools," D. A. Rideout; (b) "The Negro's Responsibility," M. L. McKenny; (c) "What May We Hope?" C. E. Hemsley. "The Self-Consciousness of Jesus," L. D. Beachem. Sermon by G. B. Coleman.

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St. Andrew's Church at Upper Fairmount, Maryland, was dedicated in September by the Rev. Ralph T. Coursey of the Wilmington Conference. This church, which cost about three thousand dollars, was built by A. L. Henry, who is now pastor at Trappe, Maryland. R. G. Riley is the present and efficient pastor under whose administration it was completed. St. Andrew is the offspring of Centennial, in Upper Fairmount, which is reputed to have furnished more preachers for the Delaware Conference than any other church in the conference.

The new churches at White Haven and Pleasant Grove have been completed and will be dedicated this month by the District Superintendent, who will also lay the corner stone of the church at Parsonsburg.

Princess Anne Academy is in the best condition in its history. Of course this is due to that master disciplinarian, Frank Trigg. We heard Prof. Trigg deliver, before the Preachers' Meeting at Vienna, an address on "The Moral and Industrial Requirements of the Day," which simply amazed and spellbound the entire audience. With logic, thought and keen discrimination he showed the condition that confronts the young man who is, and the young man who is not, prepared for the responsibilities of life. For one hour the people sat, listened and cheered this unassuming man as he preached the convictions and experiences of a life time.

The sixtieth anniversary of the Metropolitan Methodist Episcopal Church at Princess Anne, Maryland, was celebrated, beginning Sunday, November 14, to Thursday, November 25. D. H. Hargis is the pastor. An elahorate program was carried out with a great financial benefit. This is Brother Hargis' first year at Princess Anne and he has had phenomenal success. The wear's work is practically completed.

Gleanings from the Field

MISSISSIPPI

Elliott.—My Fourth Quarterly Conference was held October 16-17, with the Rev. N. R. Clay, D. D., in the chair. This session was very successful. Dr. Clay preached two great sermons; 87 communed. Saturday and Sunday was a great day spiritually and financially. Raised in the quarter $36.70; raised during the quarter for all purposes $145.75. Thus the Elliott charge is alive.—S. T. Walker, pastor.

Nettleton Charge. — Our Fourth Quarterly Conference met October 9th, with the Rev. Dr. E. F. Scarboro in the chair. He presided with much dignity. Sunday at 11 o'clock he preached to the satisfaction of all. One hundred and twenty partook of the Lord's Supper, and paid the District Superintendent in full. Raised during the quarter $70.10. We had a rally on the third Sunday of October for pastor. Raised by classes: No. 1, N. Hogon raised $10.90; 2, Will Ray, $4.75; 3, J. H. Tolbert, $11.10; 4, E. Thomson, $4.50; 5, Sister Sallie Lys, $7.05; 6, Caroline Chiles, $5.00; total raised during the day, $53.85. Also at Pleasant Grove we had a rally for pastor on the second Sunday in October; raised that day in all $70. A grand total for the charge this month of $123.90. Conversions this year 30. Benevolence good. We are closing up the best year's work of the three here in every department.—D. D. Reid.

Pratts Chapel, Jackston.—Rev| A. J. McNair held our Fourth Quarterly Conference October 16-17. Reports showed the work in a fair condition. Grand revivals held. We were assisted at Mt. Pleasant by the Rev. J. C. Clay and at Pratt's Chapel by the Rev. Henry Henderson. Twenty souls added to the church. The elder preached two fine sermons. Paid him up in full. We have raised to date $514.50. This has been a hard year on this circuit. Our pastor has worked hard to accomplish something.—R. Anderson.

Paulding Charge.—Our Third Quarterly Conference as well as the first and second was a success. The Rev. J. B. Brooks, our beloved District Superintendent, preached in the revival on Tuesday night at Oak Bower to the delight of all present. We are getting along nicely and it looks as if all of our claims will be promptly met and our revival is over and 40 new members are allied with our church.—J. A. Patterson, pastor.

Heidelberg.—A happy band of the sisters of the Sandersville church, Heidelberg circuit, constituting the Ladies' Aid Society, stormed the parsonage on the night of October 9th. This affair was led by Mesdames Rebecca Myers, Leala Shearmon, Miss Priscilla Shearmon, David Auston and many others. They brought many good things for the comfort of the pastor and his wife. Presentation by J. W. Sandford; response by the pastor. Mrs. Katie Evans is president of this happy band of sisters of the Chappe l Hill Methodist Episcopal Church.—B. W. Robinson, pastor.

Brooksville.—Our Fourth Quarterly Conference was held at Wesley Chapel October 16-17, 1908. The Rev. F. H. Henry, District Superintendent, presiding. A number of the conference members presented very good reports. Sunday was a great day. The District Superintendent preached an able sermon. He also administered the Lord's Supper to 61. Baptized two applicants. At 7:30 sermon by the Rev. T. L. Ingram, pastor. Collection $62.35. —W. D. Adams.

Huntlo.—On the night of October 13th quite a storm passed through the parsonage bringing with it many palatable and other necessities. The party was led by one Mr. Nelson Night, who was assisted by P. R. Stanbock, Steward of the church, J. M. Johnson, P. H. James, Mrs. Amandie Brown, Mrs. Annie Morrison and 30 or 40 others. They left pastor and family rejoicing and greatly delighted in the possession of more than three hundred pounds. These people are indeed a generous people.—R. L. Tate, pastor.

Stephensville Circuit.—Our Fourth Quarterly Conference convened at Stephensville October 16-17, Dr. H. B. Hart, District Superintendent ,presiding. The conference was a success in every way for the good of our Methodism. Dr. Hart preached to great crowds day and night. Every interest of the church is carefully looked after by pastor and District Superintendent. Dr. Hart is the man for this place. He is a wide awake District Superintendent and his hobby is the SOUTHWESTERN CHRISTIAN ADVOCATE and Rust University. The charge is in better shape than it has been for many years. One new church in course of erection; it will be completed by conference. The membership has steadily increased and the spiritual and financial condition has also had a remarkable increase. Raised this quarter $66; paid District Superintendent. We are coming to the Annual Conference with a round report.—E. H. Holmes, pastor.

Shellmound.—This is my third year in this circuit. God has wonderfully blessed us during these years. When we came here we found Mount Nebo church $748 in debt, without the interest. Thank God, we have paid all of this debt and have bought and paid for a $100 bell for the same church. At St. Paul we had only an old shack; this year we have built a $1500 church, with three coats of paint inside and out; have paid $792 on the debt and have plans on foot to cancel the whole debt before the Annual Conference. The membership has been doubled during the three years. We found three subscribers to the paper, when we came; we now have 27, with more to follow soon. Our fourth quarterly conference was held the 16 and 17 of Oct. by Dr. B. F. Woolfolk. The reports of the leaders showed that the work was alive both spiritually and financially. The Doctor preached two strong sermons on Sunday to crowded houses. Collection for the day $64. Paid the Superintendent in full, $108. All of the Benevolence raised in full. October 24th was Africa Diamond Jubilee at St. Paul church. Brother W. H. Murell hsd charge of the exercises, which he managed well. Quite an impression was made for the good of Foreign Missions. Collection for the day $76.80; this is a good people, and will follow the one Leader.—C. W. Butler, pastor.



Ackerman.—My fourth quarterly conference was held Oct. 10-11. The Rev. J. H. Everett, District Superintendent, was present, also quite a number of members. The District Superintendent spoke many encouraging words; preached two able sermons and administered the sacrament to seventy-five communicants. Raised during the quarter $150. Also on the 24th inst we had a tribe rally; raised $101.—J. Burton, pastor.

MISSOURI

Free Hope Circuit.—Free Hope Methodist Episcopal Church, the Rev. W. D Lewis, pastor, has made good this year. When he came we had only 80 members and these greatly disheartened and divided. Bishop Quayle, the sunshin Bishop, assigned to this place a man of sunshine and love; he came, took hold in the spirit of Christ, and by hard, patient toil, has added 56 to the church, reorganized the Sunday School, put to work the various benevolent committees, harmonized the church membership, more than doubled the attendance on the means of grace and has made every service one of revival fire. Our worthy pastor has proven himself everybody's pastor. The Sunday School children love him. The older members love and respect him for his clean record thus far. Our church is not dead, and we know it is only by prayer and a personal application on the part of the pastor to the spiritual needs of his parishioners. It would be good to consider what Free Hoe has done these eleven months. We have paid the District Superintendent $77.22 ;paid pastor $410; Benevolence $82; paid to sick and poor and for current expenses $40.76. Our Benevolence has increased 300 per cent. Our class meetings have been regularly attended and the pastor has always filled his place in this service. Surely, the Comforter has come. On the first Sunday in October raised for the District Superintendent $49.45; for pastor, $13.80; total $63.25. October 17th by call of pastor we raised $226.95, making a total of $290.20 raised in the month of October. The SOUTHWESTERN is looked after. Our pastor stood second in the number of subscriptions at the District Conference. We are now putting shingles on the ground to recover our church. We are proud of the Rev. G. W. Lewis; he has proven to be God's man in our midst. We are alive, spiritually and financially. We are going to give our pastor a $40 broadcloth suit for we want him to feel our love for him and as he goes forth to conference we shower his path with loving prayers and anxious hearts for his return.—Grateful Members.

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Conference Notices

Special Notices

LOUISIANA CONFERENCE.

DISTRICT SUPERINTENDENTS.

The District Superintendents of the above named conference are requested to meet at the residence of the Rev. W. J. M. Price, 1021 Sellecastle street, New Orleans, on December 27, 1909, at 10 o'clock a. m.

J. J. OBEE, Sec.

J. W. TURNER, Pres.

District Rounds

TOPEKA DISTRICT

FOURTH ROUND

Fort Scott, Jan. 1-2; Mapleton, 3; Mound City, 4-5; Wichita, 8-9; Independence, 15-16; Kansas City, Kan., 22-23 ;Rosedale, 24; Bonnersprings, 25-26; Valley Falls, 28; Mt. Olive, 29-30; Dunlap, Feb. 1-2; Osage City, 3; Burlingame, 4; Alma Cir., 5-6; Asbury Chapel, 12-13; Manhattan Cir., 19-20; Salina, 21-22; Clay Center, 23-24; Lincoln, Neb., 26-27; Grand Island, Neb., March 1; Hastings, Neb., 2; Denver, Col., 5-6; Colorado Springs, 12-13; Canon City, Colo., 15-16; Pueblo, Colo., 19-20. Dear Pastor: The Lincoln Conference meets at Topeka, Kas., March 24, 1910. Please do your best along all lines of conversions and Benevolence. Let us report in full for the cause of Christ and the Methodist Episcopal Church, that is doing so much for humanity.—J. J. Cabbell, District Superintendent.

CHATTANOOGA DISTRICT.

FIRST ROUND

Wilery Memorial, Dec. 19-21; South Pittsburg, 26-27; Stanley's Chap. Jan. 2-3; Soddy Circuit, 8-9; Grace Memorial, 15-16; Hill City, 21-24; Ooltewah, 29-30; Rockwood, February 5-6; Tateville, 7-8; Athens, 12-13; Ridgedale Mission 19-20; South Chattanooga, 19-20; Our District Stewards meet December 18, in Grace Memorial church, Chattanooga, at 10 o'clock a. m. The pastors are also asked to be present. Brethren, push every interest. I am with you.—E. J. Cox, District Superintendent.

WAYCROSS DISTRICT.

FIRST ROUND

Valdosta, Dec. 17-19; Thomasville, 24-26; Sparks, Jan. 1-2; Bainbridge, 8-9; Folkston, 15-16; Patterson, 21-23; Waycross, 29-30; Glenmore, Feb. 2; Blackshear, 4-6; Waycross Circuit, 12-13; Cordele, 19-20; Eastman, 26-27; Barnesville, March 5-6; Macon, 11-13; East Macon at night, 14; Liberty Hill, 19-20; Forsyth, 26-27; Vaughn at night 28; Flovilla at night, 31; Danesferry, April 2-3; Fitzgerald, 9-10; Nichols, 16-17. Brethren: In the beginning let us lay well our foundation, we are now entering a new conference year; let us remain—faithful to our trust; observe all the days set apart for benovelent collections. Visit every member of your charge and encourage them to attend church. Let us work together for success. The District Steward meeting, and pastors council; together with the board of conference claimant, will meet at Cordele, Ga., Feb. 17-18. Opening sermon will be preached Wednesday night of the 16th by J. B. Liburd, of Macon. Let each pastor and District Steward be present.—F. R. Bridges District Superintendent.

SAVANNAH DISTRICT.

FIRST ROUND

Beginning Dec. 11 1909, up into 1910. Viz: White Ct., 18-19; St. Marys, 25-26; Kingsland; Baxley, Jan 2-3 Brunswick Grace, 9-10; Brunswick Mission, 11; Brunswick Ct., Jan. 15-16; Jesup, D. S. meeting, Jan. 20, qr., 22-23; Asbury, 30-21; Palen, 28-30, Clyo, Feb. 5-6, Savannah Ct., 6-7; Waynesville, 12-13; Mt. Vernon, 19-20; Vidalia, 20-21; Soperton, 22; Lyons and Collins, 23; Reidsville, 24; English Eady, 26-27; Springfield and Rincon, 28. The District Stewards and pastors of the district will meet in Emery's Chapel, Jesup, Ga., Thursday, Jan. 20th, to plan and arrange for the District this year. Sermon at night by the Rev. A. N. Jackson. Remember the Savannah District led percapita at the last session of the Conference. "Let's keep the banner." The Benevolent assessment cards will be out in time. "We will stand on our merits." Start well, in order to end well.—E. D. Giddens, District Superintendent.

OPELIKA DISTRICT.

FIRST ROUND

Bethel and Eclectic, Dec. 11-12; Wetumpka, 18-19; Lomax and Smith's Mission, 26-27; Elmore and Shorter, 28; Rockford and Central, Jan. 1-2; Benson's Mission, 8-9; Dadeville and Kelleyton, 15-15; Jackson's Gap and Mt. Godfrey, 22-23; Alexander City, 29-30; Pleasanthill and Sunday Level, Feb. 5-6; Opelika and West Opelika, 12-13; Lanette and Lanette Mission, 19-20; Five Points, 26-27; LaFyette, March 5-6; LaFayette Circuit, 5-6. Brethren: Let us strive to do our whole duty in raising the full assessments of the Benevolence apportioned the Opelika District this Conference year. Begin now and continue till you leave for the next Conference. Strive to make this the best year in the history of the district for benevolence and revivals of religion and in gathering souls for the Master's kingdom. Lastly let's make a desperate effort to lead in subscribers for the SOUTHWESTERN CHRISTIAN ADVOCATE.—Lewis S. Price, District Superintendent.

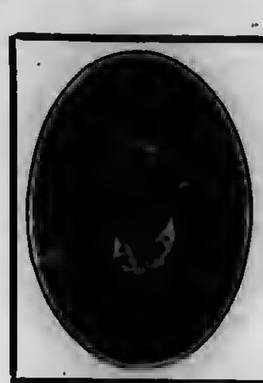
WAYNESBORO DISTRICT.

FIRST ROUND.

Asbury and Thomas, Dec. 18-19; Augutsa, 26-27; Millen, Jan. 1-2; Waynesboro and Morrison, 8-9; Rocky Ford, 15-16; Bascom, 22-23; Sylvania, 29-30; Charlestown, Feb. 5-6; Statesboro, 12-13; Herndon, 19-20; Pulaski, 26-27; Hagan and Belleville, March 5-6; Summit, 5-6; Dublin and Brewton, 7; Sandersville and Tennille, 8. District stewards and preachers meeting at Millen, Friday, February 18, 1910 at 10:30 a. m. District stewards and pastors please be present. Easter Sunday, March 27. Pastors please order programs in time and plan a big rally for missions. Let us remember that while we made splendid advance last year, the church expects greater things of us this year.—James Jackson, District Superintendent.

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ALEXANDRIA DISTRICT.

The preachers' meeting and Ladies' Aid convention of the Alexandria District convened in Kynett Methodist Episcopal Church. The meeting called to order by Bro. A. B. Venable, vice president. Devotional exercises conducted by Bros. David Garner and J. Green. The meeting was largely attended. All the pastors made short reports touching the work done in each charge which showed quite an increase. The Sunday School lesson was taken up and the exegesis given by Bro. D. G. Taylor. The important subjects discussed by the brethren were helpful along all lines. The committee on condolence touching the death of our late brother, E. H. Clark, reported. The presence of District Superintendent J. J. Obee helped wonderfully. A good spirit prevailed through the entire session. Good sermons were preached. The president of the Ladies' Aid Society, Mrs. I. W. Young, carried the work of the convention through successfully. Rev. R. C. Worsham and his corps of officers kept everything in order. The collections taken during the session were very good.—W. L. Amos.

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Some of the December Magazines

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THE CENTURY MAGAZINE.

The December *Century* is a magazine of promise and fulfilment—promise of notable artistic and literary features in the first paper of "The Holy Land" series by Robert Hichens and Jules Guèrin, in the beginning of Helena Modjeska's Memoirs, and in the second instalment of May Sinclair's "The Creators: A Comedy"—in color reproductions of Guèrin's marvelous paintings of "The Temple of Bacchus, Baalbec," and "The Columns of the Sun, Baalbec," and of two notable paintings by American artists, Mrs. J. Francis Murphy's "Eleanor" and Ernest L. Blumenschein's portrait of Mr. and Mrs. Ellis Parker Butler and child.

LIPPINCOTTT'S MAGAZINE.

There is an entracing complete novel—a sea yarn—entitled "Grimes Takes Command," by Henry C. Rowland, author of "Sea Scamps," "The Wanderers," and other big-selling salt-air books. Onoto Watanna, author of "Tho Wooing of Wistaria" and other delightful books, contributes a story called "An Unexpected Grandchild," which comes pretty close to being a novelette in size. "Giannone's Girl," by William Hamilton Osborne; "What did Duncan Do?" by Edwin L. Sabin; "His Only Son Isaac," by Eleanor Tyrrell; "Christmas à la Mode," by W. Carey Wonderly; "A False Move," by Clifford Howard; and "The Second Stanza," by Percy Wilson, are all exceptionally fine stories, the last three being of a Christmassy flavor. Florence Earle Coates, who knew Matthew Arnold intimately, gives a vivid and charming sketch of him and his work. Mrs. John Van Vorst writes on "Do We Want to be Happy?" "Voices," by Ella Wheeler Wilcox, and "The Little Brothers," by Edith Ayrton-Zangwill, are two other papers which are both exquisite and unique. Grace MacGowan Cooke, John Kendrick Bangs, Reginald Wright Kauffman, Ellis O. Jones, Minna Thomas Antrim, Caroline Ticknor, Blakeney Gray, Dixie Wolcott, Marion R. Oliver and Phil Collom are other writers represented in this big, strong magazine.

THE AMERICAN BOY.

From the handsome Christmassy picture (in colors) which adorns the front cover page to the last item, the magazine is filled with entertaining stories and instructive matter. Two of the larger serials, The Queen's Moleskin Cloak and the Young Continentals of Lexington are concluded in this number; Red Treasure is continued four more chapters, and a new serial entitled Bob's Prize Wolf is begun. Among the many short stories are: The Boy Who Wanted to Belong, a first class Christmas story; The Liar, a fine story of a boy's sinning and manly repentance; The Tenth Question, telling of a boy's sense of honor; The Man With the Meat Axe; His Colors Honorable, inculcating true modesty, and Tim Finnegan, Hero. The larger articles include: The story of a Class Rush and Artic Animals and Birds. Teachers will be delighted with the splendid page of reproductions of Famous Christmas Paintings. In addition there are over 65 illustrations. $1.00 a year. The Sprague Publishing Co., Detroit Mich.

THE AMERICAN REVIEW OF REVIEWS.

The Progress of the World—The President's Responsibilities; Mr. Taft and His Associates; Give Him Another Six Month; The Sugar Trust's Frauds; Are There " Men Higher Up"? Tariff Makes The Real Trouble; Refining, as an Industry; Back to the Cane-Fields! Will Congress Face the Truth? Read Your Tariff Law; How to Tax Sugar; Polariscope Freaks; Discourage Dirty Sugar; A Subject for the New Board; Congress in the Coming Session; The Nation's Rulers; New York's Election; Other Elections; The Active Suffrage Movement; Against the Standard Oil Company; Telephones and Telegraphs; Rumors of a Copper Merger; Mr. Kennedy's Munificent Bequest; The Rockefeller Hook-Worm Commission; A Tuberculosis Preventorium; Aeronautical Notes; The North Pole Question; Mr. Peary's Own Story; Count Bernstorff on German Ambitions; The Parliament at Ottawa; Cuba *vs.* Central America; The Lords and the British Budget; M. Briand and Parliament; Battle of the "Scrutins"; The Cabinet Change in Spain; Czar Nicholas in Italy; The Doings of European Parliaments; Problems Before Greece and Turkey; Assination of Prince Ito; China's Steady March; Secretary Knox to the Japanese; Our Interests Safe in Manchuria; Pearl Harbor Our Pacific Base; The Socialist Vote in Europe; With portraits, cartoons, and other illustrations. 13 Astor Place, New York.

Gleanings from the Field

TEXAS

Onalaska.—On the 21st of November a church rally was held at St. Andrews church, the pastor, the Rev. R. Parham, called for the Rev. John L. Blue of the Trinity Mission, to come over and help him. At 11 a. m. Bro. Blue preached an able sermon and all hearts were made glad. Collection $24.60. Then the rally was on for the prize between Miss Litha Churchwill and Mrs. Lucan Anderson. The results of the rally: Miss Litha Churchwill, $51.15; Mrs. Lucan Anderson, $33.40. Total collection for the day, $111.35.—A. Parham, pastor.

Harrisburg.—Sometime the last of October while I was in Galvestoin, Texas, visiting my wife, who is under treatment in the John Sealy Hospital, a party of members and friends visited the parsonage, bringing many pounds of groceries. It was led by Mesdames Scott, Thomas, Moore, Boyd, Hayes, Thomas, Cage, Green, and Hagans.—Wm. Josey pastor.

A WOMAN'S APPEAL.

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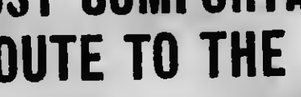
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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

STOUT.—Annie Stout died November 8, 1909, at her home in Greensboro, N. C. She for many years was one of the pillars of the Randleman Methodist Episcopal Church. She served as class leader and Sunday School teacher, and was always at her post. And, too, she was a great reader of the SOUTHWESTERN CHRISTIAN ADVOCATE. The funeral was preached at Randleman by her present pastor, the Rev. D. C. Skeens, and her former pastor, S. L. Maye, assisted by the Rev. W. T. Lomax. Text, Mark 14:41. "Sleep on and Take Your Rest." A beautiful solo was rendered by Mrs. Daisy Hollis, accompanied by Miss Emma Cable. Paper read from the Home Missionary Society of Greensboro, by Mrs. Jeffries. The church was crowded to its uttermost capacity with both white and colored. The grave was covered with beautiful floral designs. Mrs. Stout leaves to follow her three sons and a host of friends. "We'll miss her in her church and home."—S. L. Maye.

ALLEN.—Mary Gay Allen was born April 28, 1870, and died November 10, 1909, age 39 years, 6 month and 12 days. She was ready and willing to go. The deceased leaves a husband, four children, father, mother, four brothers, two sisters, and a host of relatives and friends. The funeral was conducted by the Rev. Henry Western of the Baptist Church, Fulton, Ark.—R. B. Henry.

MILLER.—S. J. Miller, a faithful member of Warren Methodist Episcopal Church, Lake Charles, La., died in Memphis, Tenn., Tuesday night, November 2, 1909, and was buried from this church Friday at noon. She died as she lived. More than seven hundred people attended the funeral. The floral offerings were the largest even seen in this city. She leaves a son, who is in Memphis studying medicine. The Revs. G. W. Land of the Colored Methodist Episcopal Church, and H. S. Barnwell, of the Congregational Church, assisted the writer.—B. J. Reddix, pastor.

YARBOUGH.—Silvia Yarbough, one of the old and faithful members of St. Stephen Methodist Episcopal Church, Yazoo City, Miss., after many months' of great suffering died October 16, 1909. Sometime before her death she claimed the full promise, and died in peace with full assurance. She leaves an only daughter and several grand children. The funeral was largely attended.—J. C. Hibbler, pastor.

OWENS.—Fannie Owens died as she lived, true to her church. She was a faithful member of Rocky Zion Methodist Episcopal Church, Yazoo City, Miss. The Rev. W. A. Smith and the Rev. J. M. Powell of the Baptist Church assisted the Rev. N. D. Hopkins, pastor.

GREENE.—Emma Louise Greene, born in Aberdeen, Miss., September 14, 1884, died October 18, 1909, at the home of her parents in Crawfordsville, Ark. She was converted under the Rev. Samuel M. Stokes in the year of 1899 (August 13), and connected with the Methodist Episcopal Church at the age of 15. In her early life she would always tell her parents and friends that she intended that "her life should be her testimony." She was a graduate of Rust University, College Preparatory class, 1907. She was a teacher in the public schools of Arkansas (Crittenden county), during which time she wrote several poems. She was a great worker in the Sabbath Schools and Epworth League. A father can never mourn the loss of a child more than this church mours the loss of Emma. Failing in her health, she went to Oklahoma State the latter part of July, 1909. Shortly after her return she began to talk of her new home. She was never confined to her bed. She sang continually two songs of praise, "Fade fade each earthly joy," "Will there Be Any Stars in My Crown?" and thus she arose to welcome the coming guest. She leaves a father, mother, brother and grandmother, many relatives and friends. The Rev. Paul Johnson conducted the funeral, preaching from the first book of Samuel, "Thou shalt be missed, because thy seat shall be empty."—Paul Johnson, local pastor; William Speed, pastor.

CARR.—Walter Carr, of Fayetteville, Station, Ark., a respected young man of this community, died September 10. He was sick about three years, but did not give up until January 1, 1909. At which time he came home to his mother. He read his Bible with great care during his illness, and said to the writer, "I want you to attend my funeral." Just before he died he called all of his classmates and bade them farewell and then said to his pastor, "Brother Harris, you have been both a brother and father to me. Meet me in heaven" Bro. Carr died at the age of 27 years. His funeral was preached in St. James, Methodist Episcopal Church.—D. H. E. Harris.

PALMER.—Sallie E. Palmer, a member of Rocky Point Methodist Episcopal Church, of the Hestersville circuit, Miss., was born December 4, 1885. She joined the church March 1894, and was married to Mr. Frank H. Weatherly January 14, 1907. She was a faithful member both in the Sunday School and church all of her days. Age 23 years, 9 months and 27 days. After suffering several months on October 1, 1909, the silver cord was broken, the weary wheel stood still, and her spirit went home to God. She leaves husband, father, sisters, brothers and many friends. The Rev. J. M. Nevils assisted by the Rev. E. J. Turner, ex- and present pastors, preached the funeral at the Rocky Point Methodist [illegible] al Church, Sunday, October [illegible] —J. M. Nevils.

GLOVER.—Arnold Glover, a well known and respected citizen, died at his home in South Farmington, Mo., Saturday afternoon, October 2, 1909. He was stricken with paralysis Friday night about 10:30. He did not regain consciousness after the stroke. He was born in Atlanta, Ga., May 10, 1858; came to this town in 1873 and had since resided here. He was married to Mrs. Margaret Drew on April 20, 1880. To this union were born eight daughters; only two survive him, Mrs. A. Woolfolk of St. Louis, and Miss Willa, of this place. For years he had served as steward and trustee in St. Paul's Methodist Episcopal Church. In later years he became a class leader. At the time of his death he held the above offices in the church. Many years ago he became a member of Goodwill Lodge, No. 99, and proved himself worthy of the degrees. The same was manifested by the Master Masons who had charge of the remains. He was also a member of Queen of Honor Court of Master Mason's daughters. Mr. Glover was a man who believed in striving strenuously for whatever he might accumulate. His earnest endeavor to comfort and support his family, his honesty of soul, his strict application to what justly concerned him was admired by all who knew him. The funeral services were conducted by the Rev. S. P. Johnson, assisted by the Rev. J. H. Lockwood, an ex-pastor of this place. The remains were interred in the Masonic cemetery. The beloved wife and daughters will doubtless miss him, but this assurance is theirs, that God had need of him.—Dayse F. Baker.

DAVIS.—Mr. Marshall Davis, a young man of Schriever, La., died September 28, 1909, leaving a number of relatives. —The Rev. H. A. Sorrell, Pastor.

JACKSON.—As the Divine Ruler of the universe has seen fit in his infinite wisdom to remove from among us one of our most worthy members of the Epworth League, and Sunday School Convention, Miss Angeline Jackson, of Forrest City, Oklahoma, the long and intimate relations held with her in the faithful discharge of her duties in this convention, make it eminently befitting that we record our appreciation of her. The sudden removal of such a life from our midst leaves a vacancy that will be deeply realized by all members of this, the Epworth League and Sunday School Convention of the Forrest City District. Committee: Revs. Wm. Green, S. J. Brown, W. A. Smith. Mesdames Ida Smith and D. W. Gates.

WALKER.—Lomingene Walker was a faithful member of the Methodist Episcopal Church, dutiful secretary of the Sunday School and beloved by all who knew her. She joined the Methodist Episcopal Church May, 1903, under the pastorate of the Rev. R. N. Jones, and lived faithful to the obligations of her church. She bore her sufferings patiently, trusting in the Lord She died October 27, 1909. The funeral services were conducted by the Rev. H. Reid and the Rev. C. H. Goodwin. Six young men of the Sunday School and six young women were pallbearers. The lovely floral tributes were silent tokens of the high esteem in which the deceased was held by her many friends and fellow [illegible] She leaves a mother, four sisters [illegible] brothers. Thus in the [illegible] of life she is laid to rest.—Members P. E. Dobry, J. E. Currie and A. L. Gavin.

Pale, [illegible]
The [illegible]
Tonic [illegible]
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North Carolina. *A. G. Jenkins*, Lucy Norwood, *D. S. M. Smathis.*

South Carolina. *Eli Anderson.*

Texas-West. *Edith Tibbett*, T. A. Greene, *T. S. Moore*, Dr. Hunter, Jessie Washington, *Daphomia Jaskson*, West Texas Conference, 100 annual subscribers.

Washington. *Lucius Starr, W. H. Pleasant*, M. C. Hall, *Edward T. Duncan*, James Snowden, Vivian Henderson, Phyllis Wilson, Sewell Ayers, Kate L. Dickerson, E. J. Carter, Anna L. Davingen, H. H. Dix, *John H. Nutter*, J. W. Nichols.

Crescent City Notes

Next Sabbath afternoon the Colored Y. M. C. A. invites all its friends, ladies and gentlemen, to hear an address by Dr. W. W. Lucas. Special music will be rendered. The secretary will report the Louisville meeting. The service begins at 3 o'clock.

Dr. W. W. Lucas will preach next Sabbath at Union Church, Rev. J. F. Marshall, pastor, in the morning, and at night he will preach at Mount Zion, the Rev. V. Chapman, pastor. On Monday night, December 20, Dr. Lucas will lecture in Wesley Church, Rev. H. Daniels, pastor and the following Tuesday night he will preach at Simpson, Rev. H. Taylor, pastor.

NEW ORLEANS N. PREACHERS' MEETING.

New Orleans North District, Preachers' Meeting, convened in Pleasant Plain Methodist Episcopal Church November 16-17. The Rev. Frank Walker in the chair; T. B. Cooper, secretary. Devotional exercises conducted by Rev. M. J. Dyer. Fourteen pastors were present. The exposition of the Sunday School lesson was given by the Rev. F. Walker. Tuesday night the Rev. M. J. Dyer preached a strong and spiritual sermon. Second day's session: At 1 p. m. devotional exercises conducted hy the Rev. W. S. Chinn. A resolution was read indorsing the administration of the Rev. W. J. M. Pric , D. D., District Superintendent of the above named District, as a safe leader and a Christian gentleman. He does his work with dignity and ease. We pray his continuance on the District.—T. B. Cooper, secretary.

Gleanings from the Field

MISSISSIPPI

Byhalla.—Our rally was a success at Bright Prospect Methodist Episcopal Church, Octoher 24. We raised for our pastor, the Rev. W. Newell, who has served for nearly two years, the handsome sum of $68.67. We raised this hy clubs. Clubs No. 1 (S. S. Myers) $8.80; 2, R. Holmes, $7.10; 3, D. N. Nelson, $5.05; 4, Mrs. H. Jeffries, $10.06; 5, Mrs. Jennie Myers, $8.75; 6, M. T. Martin, $5.55; 7, Alex. Jeffries, $1.80; 8, E. J. Gaddy, $7.25; 9, John L. Adkin, $6.50; 10, Charley Holmes, $4.42; Bright Prospect is in line. We are planning now for our Benevolence. We thank the conference for sending us the Rev. W. Newel. We are going to push the battle to the gate. Puhlic collection $2.30.—S. S. Myers.

Desoto.—Our fourth and last quarterly conference convened at St. John's church October 7, the District Superintendent, tbe Rev. J. B. Brooks, presiding, and all officers present with written reports which indicate a live work. We are always glad to have our Superintendent with us. Our pastor, the Rev. J. E. Webb, pushes vigoronsly every cause. Tbe Ladies' Aid and the Epworth League are still alive. Collection for the quarter $20.10. On the fourth Sunday Pastor Webb baptized two persons, one by immersion and one by sprinkling. We are having a nice time on all lines. Collection $9.00.—Laura Howe.

Beverly.—Sunday, October 10th, was a high day on the Clarksdale Circuit. The pastor, the Rev. P. H. Jackson, preached two able sermons. The district president of the Woman's Home Missionary Society was present and addressed the assembly in the interest of the society. Paid the pastor $42.30; raised for president $4.45; total collection for the day, $46.75.—J. E. Harden.

A BAD BREATH BOON

Her Cheeks Were Aglow Like Roses in Bloom,
Her Lips Red as Cherries Thrice Over;
Her Teeth Like the Pearl;
Her Hair Tangled Curl;
Her Breath Like Sweet Blowing Clover.

So much for poetry. But STUART'S CHARCOAL LOZENGES ARE Prose as well. They are practical and for every-day use and they will make any one's breath just as sweet and wholesome as the Girl's breath in the song.

And what is nicer than a sweet, clean hreath and what more offensive than a bad, foul one? Everyone tries to get rid of it themselves and tolerate it in their friends, hut—it is awfully trying and puts friendship and sentiment to a severe test.

A bad breath is a sort of unspoken imputation on cleanliness; you can't get away from it and can't explain. You can take foolish little remedies to disguise it for an hour or so; but this is suggestive; your hreath is unnatural and your friends wonder why.

Bad hreath comes once in a while from decayed teeth, but there is a quick and effectual remedy for this—the dentist. It comes as a rule 99 times out of 100 from a had stomach. Foods gone wrong; digestion impaired; assimilation imperfect; nutrition misdirected snd a consequent misunderstanding all around.

And meanwhile a bad condition of things is inaugurated. There is flatulence, sour stomach, and with these two past masters of evil Pandora's box is opened and a trihe of troubles let loose, sny one of which might appal.

With all manner of chemical changes taking place in the stomach by fermentation—which should not—is it any wonder that some startling aand disagreeahle results are evolved? Bad Breath is conspicuous among them, hecause always in evidence. No use to doctor this or disguise it. It is an innocent sufferer.

GO STRAIGHT TO THE CAUSE—The STOMACH. Put that in order and the Breath will take care of itself. Charcoal has been a remedy for disordered stomach for centuries. It is one "cure" that is almost as "old as the hills."

Summing up, charcoal in its pulverized state is a stomach tonic and absorbent. Stuart's Lozenges supply a want; a remedy that is simple, handy and efficient. They embody a plain, practiacl proposition.

Stuart's Charcoal Lozenges are for sale everywhere, 25 cents a box, guaranteed to contain nothing but young willow wood charcoal and pure honey; sample sent free upon request. Address F. A. Stuart Co., 200 Stuart Bldg., Marshall, Mich.

Highlandale.—Our fourth and last quarterly conference convened at Mt. Neho church, Shellmound Charge, with Dr. B. F. Woolfolk present. He preached two strong and convincing sermons on Sunday. Saturday he was paid in full. Sunday night the District Superintendent was tendered a warm reception by the good sisters and brothers at the home of Mr. J. D. Holman. Raised for all causes $62.30. Sixty-three persons howed at the altar and partook of the Lord's Supper. Our pastor was not able to he with us Sunday.—R. W. Holman.

Winonn.—We have succeeded on all lines of church work on the Carrolton Circpit. The membership has increased by 50. Dennis Chapel, which blew down five years ago on this circuit, has been replaced by a neat house of worship, 24x36, all paid for. The ten members have paid to their pastor $5 each. The rally at Blue Lake church on the 28th of Nov., was a success; $114.40 was realized. This church is on Wm. Nero's place. He owns 320 acres of delta land three miles east of Greenwood, Miss. He is a broad-hearted man for the cause of Christ. Near this church 700 acres of land are owned hy the Nero & Co. This church has heen painted recently within and without and nice lights installed. Jones Chapel did fairly well. Have purchased a bell weighing 64 pounds; cost $45.50; paid $22 on an organ. The people at Rising Sun are good people; paid up every cent one month ago for all causes. Total raised to date $1000.—W. S. Leake, pastor.

Brookhaven.—On a recent Sunday at Crump a successful rally was held. After the sermon hy the writer, Prof. E. W. Middleton collected for pastor $14. N. Nuten raised the Mission collection which amounted to $9.10. Total collection for the day $23.10. God bless these people. Pastor and membership are working together in good fellowship for the upbuilding of His kingdom.—A. Johnson, pastor.

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The mineral wealtb of tbe South bas hardly heen scratched. Untold millions in gold, silver, iron and copper mines await the fortunnte man or men who discover their true location.

A wonderful instrument called the Spanish Magnetic Needle has recently been perfected, which has been used with wonderful accuracy in discovering both mines and treasuers. The needle has interchangeable parts designed for use to indicate the particular mineral sought for. Lost and buried treasures of money, gold and silver, are located. Successful miners and prospectors use these needles, but in the past they hnve been very difficult to ohtain. We understand, however, that the Prospectors and Miners Agency of Palmyra, Pa., bandle a complete line of these needles and other mineral rods and would be glad to correspond with anyone interested in tbe subject. They issue a large catalogue wbicb will he mailed free to anyone writing them. Address P. & M. Agency, 124 Second St., Palmyra, Ps.

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Southwestern Christian Advocate

ROBERT E. JONES, Editor
EATON & MAINS, Publishers

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Great Joy to All People

By the Rev. William C. Stovall, M. A., B. D.

"Joy." What joy? If it be only such as this world often brings, heralded with much flourish, keenly anticipated—the longer we live the less shall we be thrilled by the announcement. For the greater part of these joys are very meagre, long in coming, quickly gone. Is there anything, then, in what this angel says? Anything for men and women to whom disappointment and sorrow have often come; who have perhaps begun to think that the momentary lull of quiet but forbodes another storm? or for those whose every abundance of prosperity has given them a surfeit of pleasures and have grown skeptical of the existence of any satisfying and enduring joy? Oh, angel of Bethlehem, to how many incredulous ears and weary hearts is thy message repeated this day?

"Great joy?" How often are the children of men deceived in their expectations of a great joy. The acquisition of what is strangely called a "fortune," meaning large possessions, does experience prove that a great joy? Even if it were not accompanied, as it always is, by added cares and new anxieties, would it be a thing in which the heart of man could for long rest and be satisfied? Have fortunes always brought great joy? —that sort of joy with which one may rise in the morning, look it calmly in the face, and say of it, "It is enough; I am content." That sort of joy which can circumfuse all things and all happenings with a golden atmosphere, and leave no room in us for secret misgivings and dread of possible calamity and failure? The coming of a fortune to you might mean the ability to do for family and friends the things which you have so often wished for them, to cheer and help, possibly give new lease of life to some dear one; but even so, would it be, could it be, the great good for which your soul is hungering?

How is it with the attainment of fame? Is that the great joy of human life? Grant that it were pure and honestly gotten fame, which so much of the world's fame is not; grant that, genuine and rightly appreciated, it would remain undimmed and unforgotten for even one brief year, which it will not; grant that when attained in one form or degree it did not create, as it almost always does, an unnatural thirst for ever more and more, ending how often in morbid egotism, in greediness for praise and adulation, asking for ceaseless incense to the idol, self —would it be the great joy to you? I believe those who have tried would honestly say, and not hesitate a moment to say: "It would not. It could not."

But there are other gifts which are not like these; only for the few; better precisely because they are more common. There is—homely thing to speak of here, but so much lamented when lost—there is health. And that is a joy. Let us not undervalue it. Strange it is, but we know that some of the healthiest people in the world are not happy. They go when and where others dare not, their bodies do them service as those of less fortunate fellows cannot; they have vigor, superabounding animal spirits, but no steady radiant joy. You may say they are the exceptions. Perhaps not! But grant it. Suppose men have that perfection of physical equipoise which means bodily comfort, and which is, so far as it goes, just what God wishes us to have, does it go far enough to be in itself "great joy?" Great joy for a human being, higher than mere animal organism made for digestion, exercise and sound sleep? Does there not come into such lives of thoughtless, good natured health, glimpses of deeper things which disturb the evenness of their satisfaction? Thank God, yes.

There are joys, however, which may be still more truly joys—joys of friendship and of closer affection, in which we begin to feel how far above these lower things our true life rises; and among such, suggested especially by his gladdest of birthdays, is one which may indeed be called a great joy. It is the joy that came to Zacharias and Elizabeth; it is the joy that comes over and over again when a little child claims a place among us and makes home twice home by his blessed advent; when a little life is begun among us what promise of glorious things to come. But oh, the pangs of disappointment, the agonies of sorrow, when all love seems wasted; when the child is worse than dead, gone to uselessness, to shame and moral ruin, gone beyond their recall:

Where then is the joy?

Enough. If there is such a thing as a great joy in which we may infallibly trust, let us know it and understand clearly what it is and how we may have part in it. Is there such a thing as a joy that will not fail us when we want it most; that will bear transportation from the regions of youth to those of old age, health to infirmity, wealth to want, and through all the sundry chances and changes of this mortal life, will remain steadfast and sure?

The Angel of Bethlehem tells us there is. Again on Christmas Day his message comes to us, "good tidings of great joy which shall be to all the people." This is what we need; that is what a heaven-sent gift should be—to all people! No matter who they may be, high or lowly—and, indeed, to the lowly came the message first of all—no matter what sort of house they live in, or what clothes they wear, or whether they have of this world's goods laid by in store; no matter whether cultivated or plain, learned or ignorant; no matter what may have happened to them this twelve-month, or what may be staring them in the face this very day; whether they be young or old, well or ill, beloved in this world or friendless—a joy to fit them all!

That is too much to promise? Not if there be a Gospel of God at all. If it reach not so far as this, then we have no further business here. Close the church; take your Bible from its place of honor and of readiest use and put it away upon the shelf beside the Arabian Nights. This is a real world; and if the thing break down in actual life, it were both foolish and wicked to maintain the show of still believing it. No; it is not too much for God to promise, or for us to expect. Philip still bids us "come and see." Make trial of it. Put it to the test. Let the appeal be not to Scripture text, but to the witness of experience, to actual life. Through the Child born on that radiant night, there has come a new element into the struggle and toil of our human life; a new power to sustain us, a healing virtue to take the sting out of our failures and pains, a glory to fill common things with new splendors, a vital energy to impart to our very enjoyments, a new life and zest and reality. The world-old cry:

"'Tis life, whereof our nerves are scant,
Oh, life, not death, for which we pant;
More life, and fuller, that I want—"

has its answer in Him who was proclaimed on Christmas night as the Great Joy of all people, and who came that they might have life and might have it more abundantly.

For He brought us first of all a truer manhood. If birthdays are worth celebrating in proportion as the lives they usher in are great and worthy, and their effects still with us; is not Jesus' supremely the birthday for the whole world's commemoration? Jesus has given to the very word *man* a new definition, filling it with new content of meaning, exhibiting its yet undreamed of capacities. He has enriched the whole race and eery human being henceforth born into the world owes Him a debt.

And this we set down as the first element of the Great Joy to All People. For this is indeed fundamental. He gives us to know ourselves. He gives us the light of true life. What can all else avail us, us who are men, if we be not living the true life of men?—since, if that prime essential be wanting, all else can but divert for a time, only to bring us back to the great failure, the great emptiness, the defeat of life! At some time destined to arrive and not to be put off forever, at some time if there be any purpose or design in creation at all, we must come to terms with that fundamental necessity of being what we were made to be. Is it not clear as the sun in the heavens that if we lose manhood we lose all? What shall it profit a man if he gain the whole world and lose his own life?

Hail, then, to Him who points us the way, and lends us His hand, and inspires us to the true life for which we are created! Hail to Him who brings to the world the light and power of true manhood! His very warnings shall make us rejoice, His very rebukes shall make us glad, if all the while we can feel that these are the pledges to us that we are on the right way, and have nothing to fear being with Him, and shall be partakers of His own crown of manhood at the last.

He that has heartily accepted the idea of Jesus, he that will lead a true life in Jesus' light, has the secret of a deeper and more real happiness than the world; for out of forbearance, self-denial, sacrifice; he extracts a finer joy. The supreme human satisfaction is his of growing in stature, of making real gain by every day that he walks with his Master. The end he cannot forsee; he knows not yet what he shall be; but he knows he shall be like Him! Is not that stripped of all rhetorical unrealities, soberly viewed and plainly stated; is not that Great Joy? To be sure, there is still some remnant of that conflicting principle in his breast; ofttimes he turns his gaze from the great Star of his highest and his honest purpose to fix it upon some will-o'-the wisp of worldly allurement, and misses his way, sinking into bogs. Then he is miserable as the world is miserable, with show of gayety, perhaps, as the world wears its mask of gayety, perhaps: the honest disciple cannot be content to remain there and will not, nor will his Master leave him there to perish. He will come back again, and more soberly, more calmly, but with deeper, because wholesome, satisfaction, he will again walk in the light of his Great Joy.

"Once again, O blessed time,
Thankful hearts embrace thee;
If we lost they festal chime,
What would ere replace thee?
Change will darken many a day,
Many a bond dissever;
Many a joy shall pass away
But the Great Joy never!"

—Chicago, Ill.

Why the World Rejoices

In the manger at Bethlehem was cradled the hope of the world. That is why Christmas is the universal festival. That is why the world rejoices. But the manger must be interpreted largely. In the babe is the promise of the man and the Saviour. It is not the birth alone that makes the gospel; it is also the life, the passion, the death, the resurrection, the ascension. Christmas carries all this in its happy content. Joy is the natural emotion of well-being. But well-being is not possible in the presence of sin and so joy is vastly abridged. Jesus is neither surprised at nor disdainful of sin. He is only infinitely sorry for the sinner and divinely anxious to set him on the road to holiness. This is the secret of joy in salvation. Nor is there well-being possible in the presence of sorrow, no matter from what source it comes. If it comes through the envy and hate of others we remember that Jesus was reviled "because he made himself the Son of God," and it makes for our gladness that he said with such fullness of assurance, "In the world ye shall have tribulation, but in me ye shall have peace." Or, if it comes through misfortune, we are made strong again in the remembrance of his having healed the blind man and his having rescued Peter from the overwhelming waters. Or if sorrow comes through the death of loved ones there is immeasurable comfort in recalling the Transfiguration with the witnessing presence of Moses and Elias, and the ascension with its inevitable teaching of a heaven above and a life beyond death in the unspeakable bliss of the divine presence. Nor is perfect well-being assured in the presence of life's perplexities. One has the way of life to walk, and walk it one must. If one must walk it alone its trials and difficulties, its disappointments and disasters, its crushing defeats and its overwhelming losses—these would be insuperable. But there is the Good Shepherd who gave his life for the sheep, who leadeth his flock to green pastures and beside the still waters, and whose honor and good name are pledged to his leading us in ways of righteousness and paths of peace; and there is the promise of Jesus that he will be with us "all the days" even unto the end of the world. It is because of these aspects of the Christ life and because of these assurances that the world rejoices and will rejoice.—In "Northwestern Christian Advocate."

It is an Oriental saying that the upper hand is better than the lower one, because it is more blest to give than to receive. And the Christmas gift should impart much greater pleasure to the giver than to the receiver.

The Exhortation of Christmas

An Editorial from the Western Christian Advocate

Christmas ought to have a profound religious meaning and appeal to all who would observe it in sincerity. It ought to be the day of all days for divine worship. It celebrates the greatest of possible events—the Incarnation of the Supreme Being. No apologies avail for the amazing incongruity of a Protestanism without a church service upon the Natal Day of the Lord of Glory. To confine forethought and preparation—as too many seem to do—solely to feasting and the interchange of gifts—however delightful we may admit the spirit of it all—is a lamentably inadequate recognition of the great Festival of Humanity.

* * *

The Birthday of Jesus ought to carry our minds directly to God in adoration and affection. It was to reveal Him more perfectly and in His true nature of blended infinite love and justice that Immanuel came to earth, lived, suffered, died, and rose again. Only He could say, "He that hath seen Me hath seen the Father." He taught men everywhere to use that precious and tender designation, Father, in speaking of the Almighty Creator. He revealed Him in all He said and did, living and dying, that thereby He might woo back to the Father's house and the Father's welcome a Race of Prodigal Sons, and thus secure for them eternal salvation. Rejected of men, scorned and crucified, through all He never lost faith in His Father, nor interrupted for a moment His blessed communion with Him. He strove to bring all men into that same blissful companionship and trust; to encourage them to talk to the dear God in filial confidence in Prayer; to reflect very frequently how inexpressibly good He is; to replace anxiety by serenity and peace in reposing on His providential care; to open the heart as a guest-room for the dwelling there of His Holy Spirit.

* * *

But when we recall Bethlehem, the Manger, and the Babe, it is not only God, but Man, that naturally engages consideration. This Christ was Son of Man as well as Son of God. His Divinity engrandizes all who bear the human form. He is not ashamed to call them brethren. He than sanctifieth and they that are sanctified are all of one. His words are: "Go unto My brethren," and "I call you not servants, but friends." He identifies Himself with the lot of the most despised. Insult or neglect, commendation or benefaction to one of the least of His brethren He counts as His own. He planted the virtue of self-respect in the breast of the lowliest. He laid the corner-stone of the Temple of Democracy. The Rights of Man inhere in Him. He offered Himself as the antidote for the sin that destroyed and debauched the nobility of the race. Out of remembrance of Him on this high Holiday should spring a stronger determination that education shall be sown broadcast and the glorious gospel shall be proclaimed in all lands; that justice shall be accorded every man, the poorest and weakest and most degraded; that every yoke shall be broken and the oppressed go free; that inequalities before the law shall cease; that plutocracies and aristocracies shall not be permitted to tyrannize; that the charter-deeds of simple, honest manhood shall be fully acknowledged, and that universally shall it be recognized that "the rank is but the guinea's stamp, the man's the gowd for a' that;" that there shall be an open door of privilege and opportunity to all, without restriction; that class perogatives and race distinctions shall end; that labor with the hand shall be accounted as honorable as labor with the brain; that woman's worth and work, compared with man's, shall not be appraised at less in the scale of values; that children, loved and blessed by Christ on earth, shall be protected from cruelty in commercial exploitation, and shall be afforded every chance to grow and wax strong, advancing like the Boy of Nazareth in wisdom and stature and in favor with God and men.

* * *

Celebrating this Christmas, we ought all to remind ourselves of that Kingdom of God of which Jesus spoke so continually and confidently—not some Throne and Rule in the skies, in the hereafter and the eternities and beyond death and the grave and the Judgment, but to be established in time and on this very planet where the Father's will is ultimately to be obeyed as perfectly as in Heaven; a Kingdom which means the permeation of all government, society, and business with the leaven of spiritual principles, making all life consecrated and divine—the recognition of the religious motive and end in every transaction in every field of activity; the abolition of hideous war in the name of One whose advent, proclaimed by angels, should bring "Peace on earth, good will to men," the transforming of this world into a Paradise Regained by the eradication of poverty, misery and vice, and the dissemination of knowledge, science, art, music, refinement, physical health, comfort, restful homes and domestic happiness and contentment, the largest civic privileges, and the ministrations of School and Church in the widest and most practical interpretation of the Good News of Great Joy to All Peoples.

* * *

In contemplation of the Divine-Human Man the supreme significance of the Inner Life of the Soul—as taught in His words and as illustrated in His life—should crowd upon our reflection and check the present inordinate and insane greed for gold as the highest good. If, in truth, "a man's life consisteth not in the abundance of the things he poseth; if, in truth, it shall be found far from profitable to gain the whole world, were it possible, and lose one's soul—one's true life; if our main endeavor here should be to lay up treasure in the heaven of a spiritualized character and the record of kind deeds; if there is a distinct danger that the deceitfulness of riches shall choke the Word; if swift doom threatens him who grossly says to his uncultivated soul, "Thou hast much goods laid up for many years, eat, drink, and be merry!"—they why, when we worship this Peasant-born Savior, who lived all His days the Simple Life, who uncovered the sources of pure joy, who laid stress on righteousness rather than riches and on holiness rather than holdings, should be so inconsistently and so furiously pursue the things that perish in the using, that make not necessarily for happiness or composure of mind, and that belong not to the spirit or to eternity?

* * *

With the tender grace of Christmas in our hearts, ought we not, besides, to hear afresh and to heed more perfectly those commands to forgive as we hope for forgiveness; to love one another even as Christ loved us and gave Himself for us; to imitate Him in going about doing good; in working in social service for the common welfare ;in seeking not so much to be ministered unto as to minister in all Good Samaritan sympathies and philanthropies?

* * *

And shall not Christmas mingle its chimes with the glad bells of Easter? Shall we not remember with high and holy exultation that He who was born in Bethlehem was He who also both died and rose again and opened the gates of eternal life to all believers? Shall not our gaze penetrate beyond the Veil and behold the glories of Immortality in the heavenly Abiding Places, where Christ, our Forerunner, hathe entered and now sitteth at the Right Hand of God, and where the saved shall be forever with their Lord?



From a Panel by Andrea Della Robbia.
MADONNA AND CHILD

No Room in the Inn

Christ comes to us, not only in the form of those in distress or need, but he comes to us in promptings to do right —those inne rpromptings that no one may know of except ourselves. Our lives, after all, may be spoken of as Bethlehem inns, where Christ may be born. The little promptings to do right are the coming of Christ.

But what if all the room is taken? If we are thoughtless or careless or interested merely in our own pleasures, some of these strivings toward the better life have no place to stay in our hearts. Let us remember that Christ was kept out of the inn, not because the p ople in the inn did not like him or because they were trying to keep him out. He was kept out because the places were all taken.

If I want to have my own way, that takes a room. If I am interested just in myself, that takes a room—maybe all the rooms. Every time I fill up the rooms in this way and keep out the good impulses, I am making what happened in the olden time to happen again. There is no room for Christ in the inn.

And our lives are really more than inns. They are dwelling houses. Christ comes not to stay over night, but to stay all the time. He comes to live with us. But he cannot stay with us unless he can get in. And he cannot get in if there is no room. And there cannot be room unless we make room. We can make room if we will. It need never be said of our lives that they had no room for Christ.—F. J. McConnell.

"The secret of the Christmas joy is found in the presence of God who was incarnate in the Babe of Bethlehem, and who thus revealed himself that he might save and redeem his people from their sins. The joy that was felt at the first Christmas and that has become an abiding characteristic of the Christmastide is the fruit of the divine goodness, and is rooted in the eternal love and mercy of God our Heavenly Father."

We must at all times draw near to God. But the gates of heaven seem to open wider at Christmastide.

THE CHRISTIAN LIFE

A Christmas Appeal

By the Rev. E. Adolph Haynes

Children your voices raise on Christmas morn,
Pour forth your songs to greet the Saviour born
For long ago His coming prophets told,
But did not live fulfillment to behold.

Angels from heav'n appeared in garments bright.
Singing in Bethl'hem was a glorious sight,
And shepherds hearing of this noble birth
Hastened to see Messiah come to earth.

Young men and maidens raise the glorious shout,
"The Wonderful Counsellor's" birth tell out
For mightily from sin and Satan's fold,
Your wicked hearts for evermore he'll hold.

Ye Elder ones, list to the angels swell
"Glory on high and peace on earth" they tell
With such "great tidings" can your sorrows stay?
They hardly can, so lay them all away.

Ye maimed, ye halt, rejoice, be not dismayed,
Your loving Friend is in a manger laid;
His glorious mission is frail man to save,
And keep him strong from being to sin a slave.

Ye disagreeable ones, your social frays,
Do not allow to come between your praise,
But rather heed the angelic songs of peace,
And put your quarrels in a distant crease.

Let every heart without exception raise
To God their loyal songs of grateful praise;
For sacrificing bliss in realms above
To come to earth and suffer death thru love.

Dare we in spite of this great sacrifice
Content ourselves to cling to hateful vice?
No, no, we should not, must not die in sin
For Christ has come to cleanse us from within.

Slumber no longer, but awake, awake,
Your voices tune sonorous notes to take,
Sing from your hearts the all deserving praise,
To Christ your Saviour Christmas anthems raise.



From a Panel in Terra Cotta, by Andrea Della Robbia (1436-1525), in the Convent of the Osservanza, Siena, Italy.

The Birth of Christ

BY REV. D. W. SNIDER.

The fact of the birth of Jesus, which is so definitely announced and widely made known and contemplated from so many view-points (e. g., Herod, the Magi, the shepherds, the chief priest and scribes, as well as Joseph and the Virgin Mother) draws attention to a life that must be accounted for. From the beginning of the Gospel story the issue is one which candor dare not side-track, namely, "What think ye of Christ?"

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Without a doubt Jesus was welcomed at His birth, although there was no room in the inn. Angelic hosts, kingly wise men, Spirit-guided and joyful parents, prophetic testimony gave Him royal welcome. Every happy Christmas-tide renews it with ever-growing appreciation and delight. "Unto us a child is born."

Sad are the revelations of the courts from time to time, which tell of the babes which are born and find no welcome. Sold—abandoned—murdered, and juries calling it no murder. The shame of it. The infamy of it. The hell-deep sin and crime of it. The Christian world, rejoicing in the gift of the Bethlehem Babe and its protection from the clutches of Herod, must find a way that the unwelcomed babe shall meet a welcome and a home from the further reaches of lust and abomniable transgression.

There are stars which still point to the Saviour, and no seeker needs to lose his way. Star-preachers and star-singers are sometimes spoken about, but the parent, or teacher, or singer, or preacher, or instrumentality whatever it be, which can point a soul to Jesus is a star.

Until Jesus is found keep asking your question, "Where is He?" It is the most important one you will ever ask. No college professor, no scientist, no merchant prince, no prime minister, was ever asked a question more vital to the happiness of a human soul.—In "Onward."

Christmas in Our Life

It was a glorious night when Christ was born; it was a sad night at noonday when he was crucified. The song of the night was changed to a cry of despair—when night was at noonday. It is never the day nor the night that makes either the song or the cry. Prisons become palaces, darkness turns to day—when the Christ is born, and enters in. But palaces are prisons, and the light of noontide sinks into the darkness of midnight, when he dies—when he, "the friend of sinners," dies. It is always so, O heart of mine. It is Christ living who makes the daydawn rise in thee; it is the Christ departing who leaves the darkness behind, even though the world may say it is noonday; men often say they are in the light, yet they do not know him; and what is worse, they do not care for him. What can a blind soul know of light? Thou are living in the darkness if he is away, though the clock strikes high noon. It is only he who makes the dial point to the rising sun.—Selected.

Grandma's Christmas Tree

By Estelle Morrell

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"O, Fitz," cried Jesse, "how we shall put old Jim to the carriage and take Van, sister Willie and our cousins out for a drive!"

"And, Jesse," cried Fitz, "we shall go down to the old shop, too, and with some of grandma's old boxes make wagons for the girls to ride their dolls!"

Then Van and Willie cried in a breath, "What fun we shall have!"

For some time their talk had been about Christmas, but now they were filled with new hopes. Each day brought some new plan of enjoyment for the holidays.

In the meantime, Hazel, Lucile and even little Emily were filled with new plans for their "Christmas with grandma," as they always spoke of the coming holidays. They would make their cakes and pies in grandma's kitchen and become mistresses of her household.

With school and lessons the time passed quickly. Thursday afternoon, which was the last of the school days before the beginning of the Christmas holidays, came. The children hurried home with faces beaming with the joy of satisfaction and anticipation. The required marks had been made. "Excellent" had been written on their report cards. There was no question in their minds as to whether mother would keep her promise. She had always done that when their side was clear.

"Early to bed, children," said Mrs. Leslie, "for early tomorrow morning we are off to grandma's." Just one more whisper and soft chuckle among themselves, and into the Land of Nod they went.

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Mr. and Mrs. Leslie were constantly amused at some expression of joy from the children as to how surprised grandma would be to see them, and also to see how they had grown. Then they would talk about their cousins and how delightful it would be to see them.

In a very short time they were comfortably seated in their car bound for grandma's home.

Noon! And the train pulled into the shed. Now they were alighting; now greeting their relatives who had arrived scarce five minutes before. How their little hearts bounded with joy at sight of each other! How their faces beamed with pleasure as they talked of grandma and of what they would do during their stay with her.

Nothing but fun and laughter, and plans upon plans, until grandma's house was reached. The little folks could scarcely wait until the carriage had stopped but quickly jumped out and ran up the back steps into the hall and up to grandma's room, who on seeing them could scarcely believe her eyes. But there they were—Jesse, Hazel, Fitzgerald, Lucile, Willie, Van Buren, and little Emily—her own grandchildren. For a moment it seemed to her that they were not real—that it was only her fancy. But soon Mrs. Leslie and the others entered and the mystery was explained—they had come to spend the holidays with her—but the surprise was no less great.

How the halls rang with merry laughter! How the stairway groaned with its precious burden of little feet running up and down. The noise did not trouble grandma, but rather was like music to her ears. It brought back sweet memories of her childhood days which lightened her heart and which found expression in fascinating stories for the children. During these days the house was one great living room.

They dined quietly together ,and although it was Christmas Eve not one of the children had thought of a Christmas tree. But what a surprise awaited all! During the short interval between noon and night grandma with her usual quickness and desire to please, had arranged a Christmas tree, and at her summons all went into the dining room where they found it. The children manifested their joy in the usual way—clapping their hands and exclaiming, "O, grandma! O, grandma!" But Fitzgerald in his usual matter-of-fact, blunt way said, "I told you so. I told you grandma would have something nice for us; but I didn't know it would be a Christmas tdee!" But Jesse, Willie and Van Buren were the only ones who knew the full meaning of his statement. And all cried again, "Dear, good grandma!" and stood about the tree in great wonder. Each one, both old and young, was remembered.

After the gifts had been removed, Fitzgerald asked that the tree be left where it was. His request was repeated by the others. Grandma, thinking it only a childish whim, consented. So the tree was left standing in the great old dining room for the express purpose of pleasing the children. After bidding each other a kindly good night, they went to their rooms.

The two rooms which the children occupied were adjoining, and while the others slept strange things were happening there. A conference of seven was held over which Fitzgerald presided with his usual dignity. "Now, grandma has made us all very happy," said he, "as I knew she would. Now her time must come. She must have a Christmas tree."

"Yes," chimed in quiet Hazel, "Lucile, Emily and I have some gifts for grandma and we have been wondering what would be the best way of presenting them to her."

Then Jesse, who, though older than his brother Fitzgerald, had much less to say, said: "Since mother told us that we might spend Christmas with grandma, we have been planning some little gifts for her which we bought with our nickels and which we have kept hidden from mother."

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Now to bed they would go with hearts content. Next morning their eyes were open at first light. At breakfast they chatted incessantly, but their secret was kept.

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After dinner, when the dishes had been cleared away and everything done, the older members of the party went into the parlor while the children remained in the dining room.

About two hours after dinner the seven conspirators, headed by Jesse, who on account of his age, was chosen master of ceremonies, entered the parlor and told those seated there to accompany him into the dining room. Thinking it some of their childish pranks, they arose to follow, but Jesse suddenly said: "You must go in with me, grandma." Together they went, following the six, who led the way. When they reached the door three of the six stood on each side of the doorway, while Jesse and grandma entered the dining room, followed by the others. The surprise was complete. There upon the tree was a card board upon which was written in bright green letters:, "GRANDMA'S CHRISTMAS TREE." Then Jesse, in his clear half girlish tone, said: "The gifts on your Christmas tree are all your, grandma, and Jesse, Hazel, Fitzgerald, Lucile, Willie, Van Buren and Emily are your Santa Claus."—Birmingham, Ala.

THE MANGER SONG OF MARY

By Edward Markham

Hark, Baby, hark
To the bells in the dark.
Here are the three that are led by the star—
Melchior and Gaspar and smart Baltazar.
Great are the gifts in the hands of the wise . . .
Mother has only a kiss for Your eyes!

Croon, Baby croon,
Like a dove at the noon.
Melchoir with beard reaching down to the knee,
Pours You the gold from the hills and the seas,
Brings You a gift for a King to command . . .
Mother has only a kiss for Your hand!

Sleep, Baby, sleep,
For the shadows are deep.
Gaspar with pearls on his red turban comes,
Bringing You myrrh and Arabian gums.
Wind where he passes is delicate sweet . . .
Mother has only a kiss for Your feet!

Dream, Baby, dream.
For the star is agleam.
Baltazar kneels by the manger and sings,
Burning white frankincense, rings over ring ,
They have brought treasure from mountain and mart . . .
Mother has nothing to give but her heart!

Christmas Thoughts

How happy our family life would be if we could keep up the spirit of Christmas for three hundred and sixty-five days at a stretch.

• • •

Charles Dickens used to say Christmas should be a good time—a kind, forgiving, charitable, pleasant time.

• • •

When you wish your friends a "Merry Christmas," ask them what you can do to make it merry.

• • •

I will honor Christmas in my heart, and try to keep it every year.

• • •

This day shall change our grief and quarrels into love.

• • •

Let the children have their Christmas; remember, the Christ was a child.—In "Sermons [illegible] erature.

THE CHRISTIAN LIFE

A Christmas Appeal

By the Rev. E. Adolph Haynes

Children your voices raise on Christmas morn,
Pour forth your songs to greet the Savlour born
For long ago His coming prophets told,
But did not live fulfiliment to behold.

Angels from heav'n appeared in garments bright,
Singing in Bethl'hem was a glorious sight,
And shepherds hearing of this noble birth
Hastened to see Messiah come to earth.

Young men and maidens raise the glorious shout,
"The Wonderful Counselior's" birth tell out
For mightily from sin and Satan's fold,
Your wicked hearts for evermore he'll hoid.

Ye Elder ones, list to the angels swell
"Glory on high and peace on earth" they tell
With such "great tidings" can your sorrows stay?
They hardly can, so lay them all away.

Ye maimed, ye halt, rejoice, be not dismayed,
Your loving Friend is in a manger laid;
His glorious mission is frail man to save,
And keep him strong from being to sin a slave.

Ye disagreeable ones, your social frays,
Do not allow to come between your praise,
But rather heed the angelic songs of peace,
And put your quarrels in a distant crease.

Let every heart without exception raise
To God their loyal songs of grateful praise;
For sacrificing bliss in realms above
To come to earth and suffer death thru love.

Dare we in spite of this great sacrifice
Content ourselves to cling to hateful vice?
No, no, we should not, must not die in sin
For Christ has come to cleanse us from within.

Slumber no longer, but awake, awake,
Your voices tune sonorous notes to take,
Sing from your hearts the all deserving praise,
To Christ your Saviour Christmas anthems raise.



From a Panel in Terra Cotta, by Andrea Della Robbia (1436-1525), in the Convent of the Osservanza, Siena, Italy.

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Let the children have their Christmas; for, remember, the Christ was a child.—In "Sermonic Literature."

The Christmas Stocking

By the Rev. J. H. Lovell, B. D.

"Come, come, happy children, your shouting refrain,
Go and hang up your stockings for Christmas again,
Then scamper to bed lest Old Santa should spy
Some roguish oyes peeping and pass you all by.
You have written to Santa for books and for toys
And for all the nice playthings of real Christmas joys,
Só now close your eyes quickly, be sure you're asleep
For soon o'er the house-tops the reindeer will sweep."

Thus so lovingly feigning the truth to impart,
Half fore-warning half-entreating each precious young heart,
Our dear mothers have filled us with gladsome alarm
On the night before Christmas with its magical charm.
Soon the morning is breaking, the children arise
And each bursting with eagerness seizes his prize,
It's the stocking o'erfilled by Old Santa that night—
Every face is aglow with Christmas delight.
There's an apple and raisins, some candy and cakes
(And the cakes so much sweeter than those that Ma makes)
Now a doll or a train, tiny tea-set or a ball,
Then a necklace or mittens, a scarfpin—that's all.
"Mother wait, something else in the bottom," "Oh pray,
Why dearie, a purse filled with coin, do you say?"
"Yes, the best for the last, dear Old Santa how kind
Just to make a boy happy and Wealthy in mind."
"But my jingle-bell sleigh"—and a look of regret
Comes upon the bright face—"Did Old Santa forget?"

"No my child, be content, you're abundantly blest,
And remember that somehow Old Santa knows best."

Likewise all the good children of the Father above
May receive from His bounty the gifts of His love,
Like the stocking at Christmas in the glad days of yore,
His surprises of goodness abound more and more.
There are gifts we call common, like apples and sweets,
For our food and our raiment, each rising day meets,
Then the late discovered treasures of heaven-sent joy
Thrills the heart like the money-filled purse for the boy.
Still there's something we've prayed for through months and through years.
That we fail to obtain though we've sought it with tears,
Yet His blessings and guidance loving wisdom attest
And we look up and say: "Our Father knows best."

So the gifts we're receiving and giving we deen
Are but emblems and tokens of ONE GIFT supreme,
It's the gift of the Father, His Son to the world—
May His banner of Peace be forever u nfurled.
Chant the chorus again: "Highest glory on high",
"Peace on earth", the refrain, let the nations reply,
And with voices exultant the firmament rift:
All "thanks be to God for His unspeakable Gift."

Reidsville, North Carolina.

The Star and the Soul

There are three great days in the Christian year, standing for three great Christian facts. The days are Good Friday, Easter and Christmas, and the facts are faith, hope and love. The life of the church rests on the historical event which Good Friday commemorates; the hope of the church lies in the truth of the Easter story; the love of the church gathers strength and fragrance at each recurring Christmas Day.

The greatest hunger of the human soul, as the greatest wish of the Divine Heart, is for love. The Star of Bethlehem leads us where love waits. Christmas among ourselves becomes hollow if love lapses or dies. So the Christian life becomes meaningless, dull, strengthless where love wanes.

Let us consider again, while the Christmas bells, the Christmas songs, the Christmas shouts are ringing in the air, while the gleam of holly berries and the fragrance of spruce and cedar are all about us, what it is for which Christmas really stands.

Life is rich and victorious according to the motives by which it is lived. Many things, good in themselves, are said and done and written with but little benefit to society because an unworthy motive prompts them. The poor-master in every county feeds and houses the unfortunates there, but if he is merely an official doing his work because he is appointed to do it, and must do it or forfeit his pay, he will be a failure so far as bringing comfort and cheer to the homeless is concerned. A neighbor's little child running in with rosy cheeks and a cheery word will do more to bring sunshine to their sad hearts than he and all his helpers in their dull routine.

It is so in things small and great, in matters secular and sacred. It is peculiarly true in one's own soul life and one's career in the church. It is the motive that counts. And the Star leads us to the spot where we receive a motive adequate and strong.

Church life is vastly more than a round of duties to be trodden weekly and yearly—so much worship, so much service, so much contribution, so much charity. Ave, vastly more than that. The Christian era was usheered in with a burst of glory. Angels sang; the heavens shone: a star gleamed; kings brought gifts: shepherds rejoiced.

He had come for whom the souls of all men had been longing. He had come to reign as King of Love in every heart that would make Him room. He had come to give life a meaning and a value it had never known. He had come to give men a motive which would make them radiant, rich, invincible.

We are in constant danger of becoming formal, almost selfish, in our Christian life, even in our church work. The glow and the fragrance and the music die out of life. And when we stop to wonder why others are not more readily won to Christ and the church by our efforts, the wonder is rather that we should at all expect them to come. Are they conscious that we have received a gift and a joy they lack? Is the Star still shining in our souls to lead them to the Master's feet as it once led us? Or has it ceased to shine, and does the December sky lower darkly above our souls?

Ah, but the Star is shining still. We have but to turn our faces toward it and to follow its gleam as we did at first. It leads us again to Bethlehem, to the music, to the love, to the glory.

At every Christmas season Christ would make an exchange of gifts with us. We give ourselves to Him; He gives to us Himself, His love and companionship, and in our hearts, else cold and weak and dark, the strange new power of loving Him.

The sad old world is stumbling on, in darkness and pain, seeking for truth, seeking for better and higher ways, seeking relief from an evil conscience and from the power of present sin, seeking through dark centuries for the road which will lead to the new age of gold. The secret of the ages was whispered to the Holy Mother two thousand years ago in the inn at Bethlehem; it was sung by the angels and shared with the wise men and the shepherds; it lingered in the light of the Star, resting over the new King's lowly throne. Through all the centuries since, that light has been shining in the church, in devout hearts, in humble homes. It must and it shall come to be the light of the world.

The Christmas cheer flows on. Many who share it do not fully realize its source. All the music and the laughter and the gifts are a tribute to that King of long ago. But for the faithful workers in His church Christmas has a deeper meaning and a deeper joy. It means God's inexpressible love; it means the opportunity and the possibility of coming, through His Son, to love Him in return; it means deliverance from sin which spoils our work and clouds our hope and "hinders loving:" it means the save us; it means that the love we bear Him may find expression in thoughtful service for others; it means that the Star of Bethlehem may shine within our lives so brightly and steadily that others, seeing it, may come, kneeling, and bearing gifts of love and worship to His royal feet.—Ex.

A Christmas gift engenders no obligation. Not even gratitude. "Thanks is the exchequer of the poor." So don't let us remind the poor of their poverty on a Christmas day by expecting gratitude.

Christmas Thoughts

I would urge that "Peace on earth, good will to men" be not only a word of Christmastide, but the work of Christendom throughout the year. Even as the church is not to preach *at* the toiler one Sunday in the year, Labor Sunday, so-called, but to preach *for* the toiler every Sunday in the year, so the church is to fulfill the message of the Christmas season by translating it into fuller life.—Rabbi Stephen S. Wise.

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God was in Christ—that was the first Christmas. By consecrating ourselves to the kingdom Jesus proclaimed, God becomes reincarnate in us. And as we try to Christianize all the social contacts of man with man we are hastening the final Christmas when God shall be all in all.—Henry Sloane Coffin. D. D.

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To give with divine recognition, we must give inspired by the right motive. Thousands do not help their poor, undone, neglected fellows, because they lack the motive. There is no power at work urging them to do it. May we all this Christmas season go out into our own, God-given world, and become enthused and inspired with the matchless power described in the words "God so loved—that He gave."—Commander Ballington Booth.

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At the Christmas season people "remember the words of the Lord Jesus, how He said, 'It is more blessed to give than to receive.'" Or at least if men do not remember these words they put in practice the spirit of them and so learn their truth from personal experience. For a few days men and women live as they ought to live the year round. In seeking the happiness of others they forget their own and so learn that by seeking life they lose it, and by losing their lives in the service of others they find life.—Frank Oliver Hall, D. D.

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To Jesus the whole world was vocal with the praise of God. Every flower spoke to Him of the loving care of a heavenly Father. But every hard experience, every disappointment, was equally a witness to God's care for Him. This is the joy which He came to bring to the world and of which the angels sang. It is found in the faith that heaven enfolds the earth, that God is a loving Father, that every life is His care, and that our happiness is found in helpfulness. It is the secret of the Christmas gladness, and he may have it who will.—Henry Evertson Cobb. D. D.

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The star that guided the Wise Men rested over a humble home at Bethlehem. They entered and found the Christ-child—a child upon its mother's breast. Was that all? Yes, all—and everything. For in this Child the streams of prophecy converge and from this Child radiate the glowing lines of history.—David James Burrell, D. D., LL. D.

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The Christmas season should be observed not simply as an occasion for social festivity, but as a time when the men and women of good-will should try to realize more fully the great fact or truth of human brotherhood, and when, with the Christmas spirit in their hearts, they should renew their allegiance to the Prince of Peace, and pledge themselves to promote by every means in their power the general peace of the world.—Bishop David H. Greer, D. D.

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The birth of Christ inaugurates a new era in human history; it was really the birth of a new race. The presence of God embodied in human flesh was designed to produce peace between men and their fellow men; between the opposing elements in men's own hearts, and between men and God. When men are at peace with God, they will be at peace with one another.—Robert Stuart MacArthur, D. D., LL. D.

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Through the door of birth the Christ entered our humble life. We want God brought near to us: So Christ came.

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The crowning providence of God is the incarnation of the eternal Word.

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The angel did not simply say "Christ is born," but "To *you* is born." Nor did he merely say, "I bring glad tidings," but "To *you* I bring glad tidings."

HOW TO CONCENTRATE---MAKING RELIGION A BUSINESS

The Epworth League Devotional Meeting Topic for January 2, 1910

(Phil. 3. 13, 14; Eccl. 9. 10.)
(The Morning Watch)

The Theme and the Scripture.

Phil. 3. 13. Nobody ever arrives anywhere in business who thinks that he has come to the top of all achievement. There must always be some unattained remainder, some unscaled steep, some unexplored territory. Otherwise advance becomes retreat. The only use for yesterday's successes is to make of them a starting point for today. For every other use, forget them, as Paul did. They have given you a point of vantage, but it means nothing unless you face the front. Yesterday's triumphs were good, but we are past them now; they are behind. And the word of religion, as well as of business, is "Forward!"

Verse 14. There is a difference between dash and definiteness. Some people run, but without thought of any goal; they have plenty of dash, but no particular destination. You meet them in many companies of Christian people. They wear badges which exhort everybody to "get busy," to "win one," to "help it along." But when they are asked "To what purpose?" their answer is either vague or altogether too small to he making such a fuss about. Paul had a mark—"the heavenly life of the redeemed"—or, as the prayer book has it, "our perfect consummation and bliss hoth in body and soul."

For illustration of Paul's figure, borrowed from the athletic games and contests of the Greeks, see any Bible dictionary on "games."

Eccl. 9. 10. There's no time like the present. Everybody knows how easy faithfulness will be, and devotion, and self-denial, and saintliness, will be, *tomorrow.* But life is a succession of todays, and every day everyone's hand finds something to do. Do it. and do it *now!* The Christian statement of this Old Testament exhortation is found at the close of Paul's great discussion of the resurrection: "Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

The Morning Watch—What Is It?

What is known as the Morning Watch Enrollment is a simple plan for banding together all those who are willing to spend the first moments of each day in secret meditation and prayer. The plan provides for the simplest possible form of organization.

The need of the Morning Watch is a peculiar need of the present day. We have become so much absorhed in things and in the material ends both of our secular and our religious life, that the essentially spiritual character of our religion is in danger of being overlooked. Our personal Christian life demands that we should pay new attention to a maxim which has been long neglected—"Know thyself." We have been absorbed in various movements, good in themselves, but which have a strong tendency to displace individual and private devotions The Morning Watch is an attempt to offset all the things that keep us away from God, and to make a deliberate ing Watch. This early hour is not, of course, for close study and research, but for a devotional reading of the Bible. It may be made a most valuable adjunct to other forms of Bible study. In such an hour we must not become absorbed in the mere externalities of the Bible. Of course we should get the setting and the background of the passages which we read, but the spirit of the Word is what we are seeking.

Another great element of the Morning Watch is, of course, prayer. This should be more than mere pious contemplation. It can be a real coming, with a real purpose, to the mercy seat. There will be prayer before the reading of the Word, during its reading, and after. There will be prayer for others as well as for oneself.

The third element of the Morning Watch is meditation.. This implies a thoughtful consideration of the vital elements of one's life. The work of the day, its possible temptations, its opportunities for service, should be forecasted as much as may be, and the Spirit's help sought for the day's need.

Many a time one will be able to avoid temptation and to see opportunities for quiet helpfulness. He will go out to the tasks of the day girded with a strength not his own.—From Notes on the Epworth League Devotional Meeting Topics.
engagement with ourselves to come into His presence.

The simple agreement of the Morning Watch is this: Each one who enrolls agrees to spend the first moments of the day in meditation, Bihle study and prayer. It is expected that the comrades of the Morning Watch will devote not less than fifteen minutes each morning to the purposes of the agreement.

What are the special gains of the early morning hour? They are neither few nor small. The soul is open to spiritual realities in the early morning more than at any other time of the day. The mind is at its clearest, the day is young, and the world is still. The cares of the later hours have not yet begun to clamor for attention. The Morning Watch is a preparation for the day. It is the putting on of the armor before the time of the battle. One great advantage of the morning hour is that by choosing it, the daily period of meditation and prayer is secure. Any later hour may easily be interrupted hy calls that cannot be ignored, calls of business, of social life, and of multitudinous home duties.

To make the most of the Morning Watch one ought to have a definite plan; possibly the work of Bible study, which is also the integral part of the Epworth League's work, may be linked to the Morn-

The Savannah Annual Conference

The thirty-fourth session of the Savannah Annual Conference of the Methodist Episcopal Church convened at Jesup, Wayne County, Ga., at 8:30 o'clock a. m., Thursday, December 2, 1909, with Bishop John W. Hamilton, D. D., LL. D., in the chair. The roll call showed all present but one. Bro. J. D. Arnold. one of our superannuates, who failed to answer because he had answered the roll call on high. In the devotional services which attended the opening of the conference, special brief memorial mention of our departed brother was made by the Bishop.

J. D. Jenkins was elected Secretary, choosing as his assistants Bros. G. H. Lennon and C. W. Prothro.

W. A. Holmes was elected Statistical Secretary and on his nomination I. T. Gainer, J. C. Williams. Wm. Daniels, W. V. Daughtry and W. J. Hamilton were elected assistants.

R. R. O'Neol was elected Treasurer with W. H. Brown, J. O. Murphy and J. B. Maddux as assistants.

E. W. Moore was elected chairman of the Conference Board of Stewards, with J. O. Murphy, W. V. Daughtry and E. J. Kimball assistants.

A goodly number of our representative men were present during the session, among whom were the following: Dr. I. G. Penn, secretary of the Epworth League: Dr. P. J. Maveety, of the Freedmen's Aid Society; Drs. C. C. Jacobs and Bektel. of the Board of Sunday Schools: Messrs. E. F. Graham and Clifford Pries; Dr. Bennett. inspector of our Freedmen Aid Schools: Dr. W. W. Lucus. of the Board of Foreign Missions: Dr. E. B. Burroughs, of the SOUTHWESTERN CHRISTIAN ADVOCATE, and Dr. J. P. Wragg, of the American Bible Society.

The address of Dr. Penn in reference to the work of the Epworth League was one of the encouraging features of the conference, and cannot fail to do great good among those who need to know more about what the Epworth League stands for. This portion of our Methodism does not show as favorable a basis for the work of the League as could be wished.

We were fav red also with the presence of the principal of the white public school of Jesup and the Rev. G. A. Davis, pastor of the Methodist Episcopal Church, South.

Prof. Barksdale, principal of the Waynesboro Academy, appeared before the Conference in behalf of that institution. He demonstrated the necessity of the existence of the school at that place, but said it could not do its work well in its present crippled condition. The movement which was on foot to move the school elsewhere was unwise. After this question was well aired, it was found that the sentiment of the Conference was overwhelmingly in favor of retaining the school at Waynesboro. To this end a conference commission was appointed to visit the school, ascertain its needs, and if necessary sell the present site, and locate the school in a more desirahle place in the neighhorhood with a view of attaching to it an industrial department. For the purpose of aiding in this work a subscription was raised by the conference amounting to $750.

We were favored also with the presence of Mrs. Bishop J. W. Hamilton. Her encouraging and interesting address before the session of the Womans' Home Missionary Society of the Conference cannot fail to produce great good.

The financial success in our Conference has been unprecedented this year. In all we have raised nearly $4,000, making an increase over last year of about $750. "Tell them we are rising." Every line of the Benevolent collections was in advance of last year.

The address of welcome was read by Mrs. Susie A. Grant. The address was one of the best of its kind we ever listened to. The response was delivered by Rev. Jas. Jackson, of the Wayknesboro District, and the Bishop.

On Sunday at 11 o'clock a. m. the Bishop preached to an overwhelming congregation of both races at the Court House, no other house in the city being able to accommodate the vast throngs who wished to hear him preach. His text was Psa. 46:9. At the conclusion all went away convinced that they had heard a sermon that few preachers of our present times can equal.

The conference again unanimously petitioned the Board of Bishops to return Bishop Hamilton to hold our next Conference. This is the second time in succession that he has held our Conference, and the good results of his continued visits are apparent to all. Our General Conference at its last session never did a better thing for our work in the South than to allow the Annual Conferences the privilege of retaining the same Bishop a number of times in succession. In the short time of two years since Bishop Hamilton's presidency of our Conference it has smashed its previous records in the increase of membership and financial work. As instances of financial progress the LaGrange Charge reported over one hundred dollars of Benevolent money. as against seventy dollars the previous year. The Greenille Charge reported over two hundred dollars, as against forty-five last year. Most of the other leading charges reported large increase also in their collections and a majority of the smaller ones.

Eddie M. Neals, E. T. Michael, Joseph F. Robinson, Lewis H .Crawford, Elisha Lowry and John Wallece were admitted on trial in the Conference.

Jecoh B. Maddox, Elisha Lowry, Eddie M. Neals and R. E. Adams were ordained to the office of Deacon.

Willie M. Melton. Chas. W. Prothro, Josh. B. Liburd. Hughs W. Kimball and H. Pearson were ordained Elders.

J. D. Jenkins, J. W. Lewis, R. S. Stacy and Matthew Holman were, by their own request, placed in the superannuated relation.

Bro. W. W. Clemons, the pastor, and his flock spared no pains to entertain the Conference comfortahly and succeeded royally. Both races seemed to vie with each other in helping to make matters agreeable to all and never succeeded better in any undertaking.

The next session of the Conference will be held at Valdosta.

Appointments, 1910

LA GRANGE DISTRICT.

J. S. Stripling, District Superintendent.
(P. O., La Grange, Ga.)

Chipley, T. A. South; Columbus, J. H. Hawkins; Concold, A. B. Hines; Culloden, J. O. Murphy; Greenville, S. L. Deas; Harris, J. E. Sapp; La Grange Station, W. V. Daughtry; La Grange Circuit, S. C. Crandall; Lovelace, N. C. Hamson; Knott, Supplied by J. W. Parks; West Point, W. A. Hill; Whitesville, M. F.

(Continued on Page Ten.)

THE PURPOSE OF THE INCARNATION

The Magna Charter of Christianity is: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." God not only gave His Son because He loved the world, but the Son gave Himself as well for the reason that *He* loved the world. It was no less the master-passion of the Son than of the Father that led to Christ's pre-eminent place in the plan of salvation. Jesus the Christ, was able to reveal the soulful and compelling love of the Father because He was divine. Coming as He did into such close touch with humanity by voluntarily taking upon Himself the form of a man, He was able to interpret to us God's love. The great all-mastering passion controlled the Son no less than it controlled the Father, and because He so loved us He gave himself for us that through Him we might have life and have it more abundantly.

There are no more insoluable mysteries in the incarnation than in that of the other doctrines which the Christian Church holds. Our difficulty lies in the fact that we try to interpret the divine in terms of humanity, and human nature is so limited and so poverty stricken that in the interpretation of the full and all comprehensive life of the divine our conclusions are often defective. We want a human Christ instead of a divine Christ. We want to accommodate the doctrines concerning the God Christ, the incomprehensible, the inapproachable, to the limit of our finite minds. In our passing judgment upon the doctrine of the incarnation and other lines of theological thought, we have dethroned an infinite, supernatural and eternal God and enthroned man. We would subject to a critical analysis of man the ways, the character and the statements of the Infinite God. What weakness and what conceit there is in frail and limited man. Concede God as supernatural and incomparable in power and knowledge and admit the weakness and the frailty and the limitations of man and much that vexes us in theology and in life need not concern us for an explanation. Admit the existence of God a pre-eternal first cause and all the mysteries are explained. Deny God and we become involved in labyrinth of mysteries from whence we can never extricate ourselves.

Of course, the coming of Christ was extraordinary. For when before had a babe determined the time of its coming into the world? For not only did Jesus fix the time that He would come, but He chose His parentage; and not only did He choose His parentage, but selected the place for His coming. And not only did He select the place, but He chose a choir from among the best singers of Heaven; and not only did He select His choir, but He tuned their harps. And not only did He tune their harps, but He wrote the Christmas carol of "Peace on earth and good will toward men." He not only wrote the carol, but He wrote the music. He not only selected the time, the place, the choir, the words and the world's long looked for message announcing His coming, but from among the brilliant stars He selected one that should hover over His birth place. Truly His coming was extraordinary.

He came verily into humanity. He was man. But He was man not to the extent that some would have us believe. He did not lose consciousness of His divinity, and grow in grace and in knowledge to the extent that there gradually came to Him a sense of the power and the dignity of His divinity. For He was always God—God once, God forever. If He could have by the will of the Father, or voluntarily lost for a moment His personality as a member of Holy and divine Trinity, then He would not have been God. He was God in the arms of Mary; God at the age of twelve; God at the bank of the Jordan; at the mouth of the tomb, on the hills of Calvary, on the cross and on the clouds when He went hence.

Jesus came to reveal the divine to man; but He came also to reveal man to man. At the time that Jesus Christ came into the world the true conception of manhood was about as much perverted as was the true conception of God. If there existed a necessity to reveal God to man there was also the necessity to reveal man to himself. The true pattern of the man, noble, upright, dignified, unspoiled by selfish interests, courageous, pure in motive, with face turned toward the Creator, did not exist. Man was fallen and besotted, prone to evil, full of sores and of misery, so literally possessed with the sinful passions and the worldly desires that it would have been hard to have gotten a true conception of the normal man—the man, the Divine had in mind, when He made the first man. It is said that the portrait of Dante, painted in the Bargello at Florence, was for a long time lost. Finally an artist bent upon its redemption to the world, visited the traditional place where it had existed. The room was filled with hay and straw and rubbish, which he removed. The walls were covered with whitewash. This whitewash the artist carefully removed in different places until he found at last traces of the portrait, and then with much care and painstaking, having found the side wall upon which the portrait of Dante was, he removed each particle of the white wash, and there the portrait of Dante stood out in striking features. Thus was redeemed to us the portrait of the writer of the Inferno. May we not reverentially say that the purpose of Christ's coming into the world was essentially to reveal man unto himself. The portrait of the ideal man had been lost in the fall. The artist, Jesus, was determined to make the search to redeem this lost portrait of the perfect man. By His years of suffering, agony, death and resurrection he removed the rubbish and clothed in our humanity He brought forth in His earthly career the redeemed portrait of the perfect man.

The incarnation of Jesus Christ finds no parallel in all the religions of earth. In thus coming the Christ teaches the nobility and the value of humanity. There are faiths where the worth and dignity and the nobility of human life are so discarded that not only is the sacrifice of human life inoffensive, but a necessary religious ceremony. Christianity places the highest estimate on humanity. So much did God value even fallen man that He gave His Son for man's redemption. In the placing of this high estimate upon man, God was not flaunting His power, nor was He wasting His energy. God is not extravagant; He is an economist. It was man's real value as a man that persuaded the Son and the Father to take such extraordinary steps to save him. Stripping humanity of all its frills, God loved him and valued him and gave heaven's best gift in attestation of His love and the value in which man was held. Christ's coming from among the lowly to the lowliest was on purpose. He showed thereby that even the least of these have value in the terms of the Divine. Had He of come to the high, to the great and learned, we might have made these qualities a consideration in His coming. The least is always included in the greatest, but the greatest is not included in the least. So that there might not be misapprehension on the part of any as to the purpose of Christ's coming into the world, He entered into our humanity by the way of the lowly, and chose from among the humble folk His associates, His friends and His early disciples. For He would have us to understand that even the least are among His brethren. Whosoever will, however poor in birth and in wealth and in brain, may find Him a ever present unfailing, dependable, sympathetic, all-sufficient friend.

Of General Interest

COLD IN DIXIE

During the past few days the Sunny South has been feeling the effect of one of the severest cold waves in years. There have been blizzards, sleet and snow, in many Southern cities for the first time in four or five years. While some damage has been done the trees, telephone and electric light wires; and while stock in many places has suffered, the cold is generally welcomed in the hope that great benefits will follow. The farmers generally are of the opinion that the cold weather will aid them materially in their fight against the boll weevil.

DEATH CLAIMS LEOPOLD II

Leopold II, King of Belgium, died at Brussels, December 17. He was born April 9, 1837, and ascended the throne December 10, 1865. He will be succeeded by his nephew, Prince Albert. King Leopold's domestic life was full of tragedies. Of this little need be said, but the fact remains that his conduct was such as not to command popular respect or approval. It is said of him that he was one of the shrewdest and ablest men of his time. Having for various reasons become estranged from many of the courts of Europe and thus cut off from playing a great part in the political world he turned his attention to business. The part he played in the management of affairs in the Congo Free State has been denounced in nearly every civilized country. In taking into consideration the golden rule of success as given in the Holy Scriptures and as achieved in the lives of so many men and women who have made the world better because of their having lived in it, one who takes even a cursory glance at Leopold's life is impressed with the fact that in the highest sense it was a failure.

CENTRAL AMERICAN AFFAIRS

On December 16 President Jose Santos Zelaya formally resigned from the presidency of Nicaragua. Zelaya gave ss his reason for resigning that it was his desire to avoid further bloodshed and to take away from the United States any pretex it might have for intervention. Dr. Jose Madriz whom he favored as his successor has been elected president of the Nicaraguan republic. There is reason to believe that unless the revolutionists had received the strong moral suport of the United States the movement would have collapsed long ago, as General Estrada has not so far proven himself the military genius expected. The course of the United States in Central American affairs is being watched closely by European Governments and by Mexico. The leading daily newspaper of Berlin recently made a savage attack on the American policy in Central America and insinuates that the revolution in Nicaragua has been engineered by Americans as had the one in Panama and for a similar purpose. The article further advised Mexico to be on her guard. There is no doubt that there are other European capitals in which the course of the United States is looked upon with somewhat of suspicion.

AGAINST DR. COOK

Again the polar controversy is to the fore. The past few weeks have developed new sensations. First, the disappearance of Dr. Cook and the various stories relating to it; then the publishing of an affidavit to the effect that two men had helped Dr. Cook prepare false evidence touching his alleged discovery; then the denial of this statement, then follows the denial of this. The latest reports are that the University of Copenhagen Committee which has been engaged in examining the records of Dr. Cook has failed to discover proof that the explorer reached the North Pole. This is not official as the Examining Committee has been pledged to secrecy and no announcement will be made for several days. Danish newspapers which have heretofore been friendly to Dr. Cook have begun to doubt his trustworthiness. Now in addition to all this it has been unofficially given out that the committee of the Explorers Club which has for more than two months been investigating Dr. Cook's reputed ascent of Mount McKinley in 1906 will render an unfavorable report. It would be a terrible blow to man's faith in man if one so unversally acclaimed a hero as Dr. Cook should be proved to be a rank imposter.

AMERICAN EMBASSIES ABROAD

Numbers of prominent citizens in various states

Southwestern Christian Advocate

631 BARONNE STREET.

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

have formed what is known as the America Embassy Association, whose object is to encourage the United States to acquire suitable and permanent homes in foreign capitals for its embassies and legations. It is a matter of regret that, as conditions now are, men of brains, if poor, no matter how high their attainments or whateever may be their fitness for diplomatic service cannot represent this country abroad. The salaries paid our representatives abroad are very small; and the representation of our Government in such a wav as may be favorably compared to that of other Governments entails enormous expense, which, at present must be borne by the ambassador. Recently E. Clarence Jones, the president of this association, and Frederick Townsend Martin, vice-president who are traveling through the country at their own expense, addressed the Progressive Union of this city and enlisted their support in the movement. It is to be sincerely hoped that the American Embassy Association will be eminently successful in the accomplishment of its plans, and that embassies of such kind as will fittingly represent the wealthiest and one of the most progressive nations may be obtained.

People of Interest

Bishop Quayle is to spend four days in this city during the first of February next.

President McConnell of DePauw University is delivering a course of lectures at Harvard University.

Bishop Lewis has appointed Dr. Frank D. Game, well superintendent of education for the Methodist Episcopal Church in China.

Dr. and Mrs. George P. Mains were in New Orleans several days last week. Dr. Mains looked into the business of the SOUTHWESTERN.

John W. Gates has offered $50,000 to build a university for the Gulf Conference of our church, to be located at Port Arthur, Texas.

Dr. Jose Madriz has been elected president of the Nicaragua Republic, succeeding President Zelaya, who recently resigned under pressure.

The Rev. Dr. J. C. Sherrill has been invited by the Woman's Home Union of Vicksburg, Mississippi, to deliver the Emancipation address on January first.

The Census Bureau is active in its arrangements for the taking of the census which will begin April. It is estimated that the population of the country will reach 90,000,000.

Dr. O. S. Baketel of the Sunday School Department and Dr. W. W. Lucas, of the Board of Foreign Missions, addressed the New Orleans Peachers' meeting on Tuesday of this week.

In 1881, 2,362,331 persons were engaged in agriculture in the United Kingdom of Great Britain. Ten years later the number had decreased to 2,249,756; while in 1901 it was 2,109,812.

The New York Preachers Meeting held memorial services for Bishop Goodsell Monday morning, December sixteenth. The speakers were Dr. A. B. Sanford, Dr. A. B. Leonard and Dr. R. J. Cooke.

Much money is spent during the Christmas season for toys. This country imported from abroad last year toys amounting to $6,929,837. This year it is thought this item alone will amount to $7,500,000.

Dr. George B. Hines at the session of the Gulf Conference held in Port Arthur, Tex., last week, was appointed District Superintendent of the New Orleans district and pastor St. Charles Avenue Church, this city.

Dr. Claudius B. Spencer, editor of the *Central Christian Advocate,* plans taking another foreign tour, sailing in March with the Allen Palestine party, visiting the Holy Land, Egypt and the chief centers of Europe.

We were favored on Tuesday of this week with a call from Dr. O. S. Baketel, who was accompanied by Dr. G. B. Hines of St. Charles Ave. church, the Rev. A. A. Leifeste, pastor Eighth Street Church and Dr. E. F. Schussler, pastor Franklin Street Church.

Dr. W. W. Lucas was in this city several days this week. During his stay he has been kept busy addressing the local churches, the University, the preachers meeting and the Y. M. C. A. Dr Lucas is exceedingly popular as a public speaker. He is faithfully presenting the cause of Foreign Missions.

Newspapers owned and edited by Negros are constantly increasing in number and quality. The latest is the *National Baptist Review,* published weekly by the National Baptists, at Nashville, Ten. Dr. R. H. Boyd, secretary. The Review in its initial number prophesies a brilliant career as a strong, religious journal.

Cards are issued by Mr. and Mrs. William Lapp to the marriage of their daughter, Miss Louise Bernice, to the Rev. Walter Hugo Webster, of the North Carolina Conference on Wednesday afternoon, December twenty-ninth at the home of the bride, Guilford College, N. C. The Rev. and Mrs. Webster will be at home after January 2, 1910, at Salisbury, N. C.

Dr. Morton C. Hartzell, pastor of South Park Avenue Church, Chicago, lectured at Drew Theological Seminary, Madison, N. J., December 9, on "The Church and the Battle for the City." Sunday, December 12, he preached in Saint Mark's Church, Brooklyn, in the morning, and in Calvary Church, New York, in the evening. He was present at the Diamond Jubilee in Carnegie Hall on December 13.

Mrs. E. L. Knostman, of Manhattan, Kansas. secretary of the Southwestern Bureau of the Woman's Home Missionary Society, came to New Orleans Monday night of this week. In leaving the street car for New Orleans University she fell and broke a leg. While the accident is painful Mrs. Knostman is resting easy at New Orleans University. She will have the prayers of many friends for her speedy recovery.

During the week ending December 11th, Rev. Theodore S. Henderson, who graduated from Wesleyan University in '92, now pastor of the Hanson Place Methodist Church of Brooklyn, New York, conducted a series of special religious services at Wesleyan University. Dr. Henderson met the men in various ways; in private cenforences at the various fraternity houses, in small gatherings and at the college body meetings in the evening. In all the phases of his work he was eminently successful.

Cornelius W. McDougal, a Negro, has been selected by District Attorney-elect Whitman of New York City, as deputy assistant. This will be the first time since the administration of the office by Asa Bird Gardner that a Negro has been a deputy in the District Attorney's office. Mr. McDougald was born in Whiteville, N. C., where he was educated in the public schools, afterward graduating from Lincoln University and the law school of New York University. Mr. Whitman also announced definitely that he would appoint a woman deputy to have charge of the work in the children's court.

On Monday evening, December the tenth, the Rev. John Wesley Hill, pastor of the Metropolitan Temple, entertained President Taft at dinner at his home. Among the guests were: Bishop Greer, Bishop Hartzell, Dr. N. D. Hillis, Dr. D. J. Burrell, Rabbi Rudolph Grossman, Dr. John F. Carson, Dr. Homer C. Stuntz, President W. A. Shanklin, Dr. Thomas R. Sliver, Captain Archibald Butt, John Wanamaker, Colonel John J. McCook, Henry Clews, J. N. Bowne, John S. Huyler and Carl H. Fowler. Letters of regret were read from Dr. R. S. MacArthur and Archbishop John M. Farley.

The Freeman says: "Mrs. Ida B. Wells-Barnette, at her own expense, hired two detectives and went to Cairo, Ill., and in person investigated the causes that led up to the horrible lynchings of recent happening in that city. She found a lot of cowards and 'pooltoons' in the race, but that didn't daunt our Ida, for she ferretted the matter out and marched herself boldly up to headquarters at Springfield and as boldly demanded that the sheriff be not reinstated, and the Governor has refused to reinstate the derelict sheriff. Why wouldn't the race be proud of such a woman. She is fit to be a queen. Here's to you, Madame Barnette, and may your days be long upon the land, which the Lord thy God giveth thee."

The Michigan *Christian Advocate* says: "It was very gracious on the part of President Taft, during his trip to New York for attendance at the great Methodist missionary meeting Monday evening to pay a visit to the great Bowery mission, and to talk with the hundreds of poor men gathered there. Then, too, his words were comforting and encouraging. It was a blessing to them to hear him and to the whole section of the city to know of his visit. A blinding storm was urged as a reason for him to omit the visit, but he refused to disappoint the men. If the hearts of our rulers and great men can be close to the heart that beats of poverty and sorrow among the masses, then there is promise for the future."

One hundred and sixty-three thousand dollars still remain to be subscribed before December 31, 1909, in order to secure Mrs. Russell Sage's offer of $500,000 to the American Bible Society, and create the Endowment Fund of $1,000,000; $337,000 have been paid in or subscribed. The largest gift included in this sum is $10,000, given by a generous donor. A gift hardly less notable than the one just mentioned is $5.00 from a missionary in Korea; another five dollar gift is from an aged Grand Army veteran of small means in Ohio, who has been a contributor to the Society since 1849; a church in the New England States composed of Armenian immigrants from Turkey sends $11.00 for the fund because, as the pastor remarks, they know what they owe to the Bible Society.

Dr. Chapman and Mr. Alexander, evangelists, attended the recent session of the North China Conference of the Methodist Episcopal Church at Pekin and rendered great service. The five hundred men of this conference escorted the famous evangelist and his party to their train. Doctor Chapman's parting words were: "I want to come back to China, and I hope to return soon. This vast empire is about to open to the Christian religion in a marvelous way. I have had a strange conviction of it ever since coming here." A little later Bishop Lewis remarked: "Nothing has drawn me so much to Dr. Chapman as this prophecy. I have felt it myself from the first. I do not for a moment doubt that we are on the threshold of a great forward movement in China, such as the world has not known."

A cablegram from St. Petersburg brings an interesting story concerning the Czar of Russia. The Czar has been trying himself out as a soldier at Lividia during the past few days. For two hours on Thursday of last week he wore the uniform of a private soldier, carrying the accoutrements of an infantryman in order to test the equipment. On Saturday while he was strolling in the park with his adjutant he noticed that one of the sentries had been attacked with a hemorrhage. He sent the adjutant to tell the man to quit his post and report himself to a doctor. The man replied that he dare not and that he was under oath to die rather than leave his post until he was relieved. The Czar then approached and told the man that the same oath compelled him to obey his Emperor, who was also empowered by the military code to relieve a sentry. The Czar told the sentry to surrender his rifle to him and instructed the adjutant to accompany the man to the barracks and explain. The Czar meanwhile mounted guard until he was relieved.

The funeral services for Bishop Goodsell at the home were conducted by Dr. J. E. Price, of the Washington Heights Church, where the family of Bishop Goodsell worshipped. The last service was held in Washington Heights church, New York City, Tuesday afternoon, December seventh, the Board of Foreign Missions, the Board of Education, Drew Theological Seminary, the New York Church Extension and Missionary Society, The Methodist Episcopal Hospital, Brooklyn, the ministry and laity of New York and vicinity, were largely represented. The honorary pall bearers were Judge G. G. Reynolds, Chancellor Henry M. MacCracken, of the New York University, the Bishop's alma mater; Henry C. M. Ingraham, LL. D., Mr. John S. Huyler, Mr. George J. Ferry, Mr. Carl H. Fowler, Drs. Henry A. Butts, William I. Haven, Homer Eaton, James S. Chadwick, A. B. Leonard and Charles L. Goodell. Addresses were delivered by Dr. J. M. [illegible] ley, Dr. George P. Mains and Bishop [illegible] Bishop David H. Moore pronounced the benediction.

Savannah Conference Appointments

(*Continued from Page Seven.*)

Moore; Obessadale, P. B. Gibson; Warm Springs, Supplied by R. Harland; Woodbury, F. L. Johnson; Yatesville, J. B. Maddox; Zebulon, W. H. Brown.

SAVANNAH DISTRICT.

E. D. Giddens, District Superintendent, P. O. Savannah, Ga.; Baxley, A. M. H. Evans; Brunswick, Grace, W. A. Holmes; Brunswick Circuit, P. W. Rock; Brunswick Mission, A. N. Jackson; Kingsland, E. T. Michael; Clyo, J. W. Brown; English Eddy, W. J. Hamilton; Jesup, W. W. Clemons; Vidalia, James Robinson; Mt. Vernon, D. G. Green; Reedsville, J. R. Wallace; Woodbine, G. W. Rutledge; White Oak, J. H. Canaday; Waynesville, A. C. Allen; Savannah: Asbury, G. H. Lennon; Savannah, Palen, I. T. Grinner; Savannah Circuit, W. M. Melton; St. Mary's E. J. Kimball; Soperton, J. F. Roberson.

WAYNESBORO DISTRICT.

Jas. Jackson, District Superintendent, P. O., Augusta, Ga.; Asbury and Thomas, J. S. Shuman; Augusta, A. G. Stephens; Bascom, J. H. Cole; Charlestown, S. P. Bryant; Dublin and Bruton, to be supplied; Hagans and Bellville, S. E. Mabry; Herndon and Bellville, to be supplied; Millen, A. P. Gilliard; Pulaski, W. M. Bellinger; Rocky-Ford, C. P. Cannan; Sandersville and Tennille, W. H. Williams; Statesboro, J. H. Pinkney; Summit, to be supplied; Sylvania, C. W. Prothro; Waynesboro and Morrison Grove, J. C. Williams.

WAYCROSS DISTRICT.

F. R. Bridges, District Superintendent, P. O., Forsyth, Ga.; Nichols and Douglas, E. W. Clayton; Waycross, Wm. Daniels; Blackshear, D. H. Martin; Patterson, E. M. Neals; Folkston and Traders Hill, B. F. Cowley; Waycross Circuit, M. K. Farmer; Glenmore and Homerville, E. D. Mann; Bainbridge, E. Lowery; Thomasville, T. A. Foust; Valdosta, J. H. Kemp; Sparks, J. H. Grant; Cordele, J. W. Green; Eastman, W. H. Odum; Macon, J. B. Liburd; East Macon, H. W. Kimball; Forsyth, R. R. O'Neal; Liberty Hill, E. W. Moore; Barnesville, A. D. McLendon; Vaughan, L. H. Crawford; Floville, E. J. Wallace; Danesferry, Randall Jones; Fitzgerald, J. L. Lane; Bollinbgroke, A. McCowan.—J. D. Jenkins, Secretary.

The Atlanta Annual Conference

This Conference, Bishop Smith presiding, convened in its Fourteenth Anoual Session in our church at McDonough, Ga., December 9, and adjourned December 12, at 5 o'clock p. m.

It was Bishop Smith's initial visit as president of the Conference but he came apparently well informed as to conditinns here and handled the Conference as though he had previnusly been on the ground. He was painstaking yet expeditious; grave yet not austere; positive and yet brotherly—occasionally evincing a vein of humor in his nature, that kept up the buoyancy of the Conference throughout its sessions.

ORGANIZATION

After the administratinn of the Holy Communion by the Bishnp, assisted by Drs. Mason, Baketel, Maveety and the pastnr and District Superintendent, the Conference was regularly organized by the election nf R. T. Adams, Secretary; N. J. Crolley, Statistican, and I. E. Watkins, Treasurer. The nominations by the District Superintendents of committeemen for the ensuing year were approved also.

PROGRAM

The Connectional Anniversaries were accorded the lion's share of the program. The following visitors and members looked after the interests of their several causes: Sunday Schools, Drs. Jacobs and Baktel; Epworth League, Drs. Penn and Williams; Foreign Missions, Dr. Lucas; Home Missions and Church Extension, Dr. Thomas; Conference Claimants, Dr. Oliver; Woman's Home Missions, Mrs. Hill and Miss Mitchell; SOUTHWESTERN CHRISTIAN ADVOCATE, Dr. Jones and L. H. King; Book Concern Accounts, Bro. Price; Freedman's Aid, Drs. Mason and Maveety; American Bible Society, Dr. Wragg; Clark University, Prof. Parks; Gammon Theological Seminary, Dr. Trever.

SUNDAY SERVICES

At 9 o'clock a. m. the annual love-feast conducted by A. P. Melton and A. J. Wilson was a veritable spiritual magazine. At 11 a. m. Bishop Smith delivered a magnificent sermon from II Peter 1: 10-11, to the great delight of the vast throng that had assembled notwithstanding the increased downpour of rain. Able sermons also by Drs. Jacobs and Watkins were delivered at 3 p. m. and 7:30 p. m. respectively. The morning service was concluded with the ordination of deacons; the afternoon service by the ordination of elders.

SUPERANNUATES AND RECRUITS

Perhaps the saddest feature of the Conference was the change of relationship of W. J. Sagoes, H. C. Dennis and W. A. Mitchell from the effective to the superannuated list. These men are among the veteran pioneers of the Conference and we were reluctant to see them mustered out. They doff their mantle of ministerial service having preserved it unspotted and intact for more than a quarter of a century and it is honed that they shall ever be held in grateful remembrance by the board of stewards.

While these were retired there were nine new recruits—splendid young men—mustered into the active ranks. May this tribe of intelligent, industrious and intensely spiritual candidates increase within the bounds of our Conference.

CONFERENCE RELIEF ASSOCIATION

One evening of the week was devoted to the Conference Ministers' Relief Association and its work. The report of the Treasurer, Dr. G. W. Arnold showed this nrganization to be growing in favor and financial standing under the presidency of M. M. Allston. One death claim was reported paid this year with a snug balance in the treasury. The Association promises in the future to be the minister's strongest local benevolent safeguard against financial embarrassment in old age as well as a sure protection to the widows and orphans of the parsonage.

REPORTS

The renorts of District Superintendents and pastors were in the main commendable, announcing advancement beyond last year's standards both in increase of membership and of benevolent collections. Territorial expansion was an important issue and each Superintendent was requested to enlarge the borders of his district by pushing out into new territory as rapidly as men and means will allow. These facts show that enterprise and industry have characterized the lives of the ministers during the year, and mean much by way of assurance for the future success of our work.

ENTERTAINMENTS

The Conference was the guest of royal hosts and entertainers. The pastor, R. T. Adams, proved himself alert and painstaking in the attention paid to each visitor; while the church and loyal friends rallied nobly to his help in providing for every want. This pastor and church have been alive during this year. May the gracious favor of the good God abide with them in His service!

At the close of the Sunday afternoon service the appointments were read as follows:

Appointments, 1910

ATLANTA DISTRICT.

C. L. Johnson, District Superintendent, South Atlanta, Ga., Atlanta; Ariel Bowen Memorial, H. W. B. Wilson; Battle Hill, J. P. Lawson; Central Avenue, J. A. Rush; College Park, J. M. Daniel; Foss Chapel, A. J. Wilson; Oakland City, (L. V. Dixon); University, (J. W. E. Bowen); Warren Chapel, E. H. Oliver; Fairburn, E. C. W. Cox, Franklin Circuit, R. B. Laster; Grantville, N. J. Crolley; Hogansville, A. C. Cheerless; Hogansville Circuit, J. J. Jones; Lutherville, W. B. Wood; Newman, L. H. King; Newnan Circuit, R. T. Jackson; Palmetto, W. C. Bryant; Trimbleville, (S. J. Johnson).

G. W. Arnold, Instructor in Gammon Theological Seminary and Secretary of Steward Foundation Fund.

Member of the University Quarterly Conference.

J. P. Wragg, Agent of the American Bible Society, Member of the University Quarterly Conference.

M. C. B. Mason, Corresponding Secretary of the Freedman's Aid Society, Member of Central Avenue Quarterly Conference.

GAINESVILLE DISTRICT.

Z. K. Gowen, District Superintendent, South Atlanta, Ga. Athens, D. C. Richardson, Atlanta: Fort Street, E. R. Miller; St. Luke, L. F. Beeks; Commerce and Nicholson, W. M. Bailey; Doraville, G. W. Lamar; Duluth, H. L. Phillips; Elberton Circuit, A. G. Story; Gainesville, J. A. Richie; Gillsville, J. F. Dorsey; Hoschton, R. B. McPherson; Lavonia, L. P. Kimball; Lawrenceville, B. A. Johnson; Leo, Y. T. Frederick; New Bethel and Flowery Branch, to be supplied; Norcross and Rosswell, (J. C. Cunningham); Oxford, J. H. Brandon; Pearl Circuit, J. M. Anderson; Toccoa, (J. N. Cleveland); Union Grove, E. A. Allison.

GRIFFIN DISTRICT.

P. H. Travis, District Superintendent, 184 Little Street, Atlanta, Ga. Atlanta: East Atlanta Circuit, S. B. Beauford; South Atlanta, Joseph Griffith; Brooks Station, G. Y. Flemister; Covington, J. N. C. Coggin; Conyers, to be supplied; Decatur and Martin Street Mission, H. M. White; East Point, John Crolley; Edwardsville and Hopeville, (L. F. Wise); Fayetteville, J. E. Watkins; Griffin, J. D. Lovejoy; Griffin Circuit, J. H. Davis; Griffin Mission, to be supplied; Hampton, J. W. Queen; Jonesboro, E. J. Kight; McDonough, R. T. Adams; McDonough Circuit, A. C. Wright; Oak Hill, W. M. Wims; Stockbridge, M. W. Alston; Williamson, J. W. Swain.

ROME DISTRICT.

C. W. Adams, District Superintendent, Rome, Ga.

Adairsville, J. O. Smith; Aragon, W. A. Neeley; Austell, J. W. Bowlin; Bowdon, Jas. Spencer; Carrollton, Albert McNeal; Cartersville, Jas. F. Demery; Cedartown, P. H. Kelley; Chickamauga, J. W. Almey; Cohutta, S. L. Johnson; Douglassville and Mullen Chapel, David Grey; Floyd Chapel, W. T. Brantley; Livingston, W. U. Benton; Riverton, B. G. Burkes; Rome, First Church, E. D. Petty; Rome, South Church, A. J. Booth; Summerville, M. W. Burch; Tallapoosa, W. E. Estor; Temple, N. J. Ross; Villa Rica, C. H. Blake.

Texas Conference Appointments, 1909-1910

BEAUMONT DISTRICT.

W. L. Duncan, District Superintendent.
P. O. Beaumont, Texas.

Beaumont, J. F. Barnes; McCabe Chapel, S. D. Hackett; Bonware and Burkesville, P. A. Dismuke; Ford Bluff and Buena, to be supplied; Hemphill, Stephen A. Pryor; Jasper and Silsbee, John L. Blue; Nacogdoches, to be supplied, E. D. Drew; Newton and Kirbyville, William Holman; Orange, E. W. Hayes; San Augustine, Gabriel Todd; Woodville and Townbluff, to be supplied, M. H. Henderson; Votb. to be supplied.

HOUSTON DISTRICT.

J. M. Johnson, District Superintendent
(P. O., Houston, Texas.)

Angleton and Columbia, William Mack; Batson Mission, to be supplied; Crosby, to be supplied; Deepwater and Laporte, to be supplied; Dickinson, to be supplied; Galveston, Saint Paul, L.S. Blakeney; West Tabernacle, G. A. DesLandes; Harrisburg, William M. Josey; Houston, Boynton, R. H. Warren; Houston, Dowling street, Thomas G. Walker; Houston, Hamilton Chapel, to be supplied; Houston, Mallalieu, Edward Lee; Houston, Mount Vernon, K. W. McMillan; Houston, Saint Jame's, T. S. Pryor; Houston, Saint Mark's, William M. White; Houston, Sloan Street, D. C. Halley; Houston, Trinity, W. H. Logan; Kendleton, F. W. Johnson; Liberty and Old River, Gabriel Felder; Richmond, H. C. Watson; Rowesville Circuit, E. D. Hubbard; Thompson, A. E. Gibbs; Wallisville, James Jordan.

HUNTSVILLE DISTRICT.

W. H. Jackson, District Superintendent.
(P. O., Conroe, Texas.)

Camilla and Cold Springs, Munford Fountain; Conroe and Rayford, James H. Anthony; Dodge and Riverside, C. M. Moore; Fostoria and New Caney; Lem-

uel E. Mitchell; Hockley, James Hantz; Huntsville, J. H. Kelley; Huntsville Circuit, G. S. Heim; Laurella, S. W. Johnson; Livingston, P. L. Jackson; Lovelady, J. H. Anderson; Montgomery and Keenan, D. A. Runnells; Oakhurst and Point Blank, to be supplied; Onalaska, Alexander Parham; Richards and Ulmer, to be supplied; Shiro, W. E. Hutchison; Shepherd and Camden, to be supplied; Spring, William Brooks; Trinity Mission, A. F. Johnson; Willis, C. C. Minegan.

MARSHALL DISTRICT.

J. O. Williams, District Superintendent.

(P. O., Marshall, Texas.)

Daingerfield, Aaron Taylor; Gilmer, to be supplied; Harleton, Reiley Hillary; Hawkins, Taylor Moore; Jefferson, J. P. Belcher; Kildare and Mount Carmel, to be supplied; Lasater, J. E. Epperson; Lodi Circuit, C. S. Williams; Longview and Tyler, G. E. Belcher; Marshall, Ebenezer, J. E. Bryant; Marshall, Mallalleu, J. E. Real; Marshall, Wiley Chapel, M. W. Dogan; Marshall Circuit, R. V. Doakes; Mineola and Quitman, Thornton Scott; Pittsburg, O. H. Hervey; Queen City; G. R. Turner; Texarkana, E. H. Holden; Woodlawn, C. C. Sapp.

NAVASOTA DISTRICT.

B. M. Taylor, District Superintendent.

(P. O., Navasota, Texas.)

Anderson, Ellis Micheaux; Belleville, J. A. Tillory; Brenham, B. R. Booker; Brenham Circuit, Robert E. Dyer; Brenham Mission, Brown McDaniel; Brookshire, W. A. Fortsen; Caldwell and Zion's Hill, M. C. Gillespie; Chapel Hill and Copeland Springs, to be supplied; Clay and Chew Bottom, to be supplied; Hemstead, Freeman Parker; Hemstead Circuit, to be supplied; Millican, L. H. Barnett; Navasota, A. W. Carr; Navasota Circuit, Wheeler W. Randall; Rose Hill and Springfield, to be supplied; Sealy, San Felipe and Wallis, James Clark; Somerville and Lyons, A. R. Luster; Waller Circuit, S. A. Kelley; Yarboro, M. M. Muldrew.

PALESTINE DISTRICT.

M. Q. A. Fuller, District Superintendent.

(P. O., Palestine, Texas.)

Boggy Mission, to be supplied; Bryan, P. H. Jenkins; Bryan Circuit, Joseph P. Patrick; East Calvert, A. L. Gabriel; East Mexia, G. W. Gill; Fairfield, W. R. Robinson; Franklin, S. S. Frazier; Hearne and Sutton, L. L. Neal; Jacksonville, E. D. Blacknell; Jewett and Buffalo, E. D. Hobbs; Leona, G. W. Carter; Madisonville, Robert B. Reid; Oakwood and Butler, Griffin W. White; Palestine, H. R. Smith; Palestine Circuit, to be supplied; Saint John and Benchley, S. M. Thurman; Teague, G. M. Stewart; Winkler Circuit, Cary Davenport; Wortham, to be supplied.

PARIS DISTRICT.

J. I. Gilmore, District Superintendent.

(P. O., Paris, Texas.)

Bagwell Circuit, W. A. Parks; Brookston Circuit, Hilliard Garrett; Chicota Circuit, Charles Wofford; Clarksville, S. M. Bolden; Clarksville Circuit, Bailey Owens; Cooper, Commerce and Celeste, to be supplied; De Kalb Circuit, P. H. Hailey; Freehope and M., W. D. Lewis; Greenville, Willis J. King; Honey Grove and Bonham, Jesse W. Gilder; Medill Circuit, Edward B. Hocker; Morgan Chapel and Northwest Paris, to be supplied; Paris, W. G. Alston; Paris Circuit, H. C. McCarty; Quayle Chapel, D. T. Young; Sulphur Springs and Winsboro, Jesse Jones; Terrell and Rosser, A. B. Evans; Wolfe City and Ladonia, R. E. Sanders.

SPECIAL APPOINTMENTS.

J. H. Hubbard, Gammon Theological Seminary, member of Ebenezer, Marshall, Quarterly Conference.

Raphael Beaver, Conference Evangelist, member of Ebenezer Quarterly Conference.

Central Alabama Conference---Appointments, 1909-10

ANNISTON DISTRICT.

R. J. Buckner, District Superintendent

Anniston, First Church, S. J. Jordan; Anniston, St. John, William Perry; Ashland and Lineville, J. C. Sammons; Ashville, Eugene Green; Atalla, J. H. Bynum; Cedar Bluff, F. E. Wynn; Center, J. A. Harris; Cragford and Woodville, Supply; Gadsden Circuit, Joseph Winkfield; Fort Payne and Collinsville, E. B. Davis; Glade and Spring Hill, B. F. Butler; Gadsden, N. H. Redrick; Heflin and Choccolocco, F. J. Brown; Lamar, G. G. Tuggle; Mt. Olivett and Rock Mountain, D. R. Traylor; Oxford, J. W. Wright; Pulliam and Weaver, William London; Roanoke and Hunter Chapel, I. L. Johnson; Sylacauga, B. G. Smith; Talladega and Kidd Street, D. G. Toney; Wedowee, F. F. Owens. Field Secretary Board of Sunday Schools, E. M. Jones.

BIRMINGHAM DISTRICT.

J. W. Thomas, District Superintendent.

Avondale, T. H. Ham; Bessemer, V. D. Oatman; Birmingham, Enon, W. H. Nelson; Birmingham, St. Paul, L. D. Williams; Birmingham, West Side, Supply; Blount Springs, W. T. Trammel; Brownville and Irondale, J. P. Gregg; Cardiff and Dora, Supply; Collegeville, I. Townsend; Corona, C. M. Joshua; East Thomas, W. O. Pearson; Kimberly and New Castle, Supply; Lehigh and Bradford, Supply; Mason City and Wesley Mission, E. J. Gachette; Oneonta and Altoona, J. T. Willis; Pratt City, G. W. Wynn; Sayreton, J. L. Carr; Selfville and Holston, Supply; Tuscaloosa, A. Callahan; Village Springs, G. W. Mann; Warrior and Bangor, H. F. Thomas; Woodlawn, A. L. Boyd; President Central Alabama College, A. P. Camphor.

HUNTSVILLE DISTRICT.

A. W. McKinney, District Superintendent.

Athens and Johnson, J. A. Curry; Belle Mina and Oakland, J. C. Williamson; Cedar Grove and Mt. Moriah, H. J. McLin; Center Grove and Springhill, J. B. Webb; Courtland and Sheffield, A. C. Ruffin; Decatur and New Decatur, A. S. Williams; Holly Wood and Byaum, George Miller; Huntsville, William Jones; Lowes and Fuller's Circuit, J. A. Collie; Guntersville and Albertsville, William Leeweight; Scottsboro and Stephenson, E. L. Gray; Triana and Madison, P. P. Wright.

MARION DISTRICT.

J. W. Martin, District Superintendent.

Eutaw and Springfield, A. G. Glenn; Gainsville and Sauls, S. D. Davis; Lusk, H. J. Jackson; Mt. Sterling, R. H. Cox; Marion, W. H. Jordan; Mantua, T. S. Sanders; Newbern and Walthall, E. Frazier; Old Town and Simpson, R. H. Fleming; Oak Grove, B. S. Kirk; Selma and Pine Grove, Dennis Herron; Union, J. W. Knox; Wedge and North Akron, L. D. Knox; West Green and Clinton, G. Mixon.

MONTGOMERY DISTRICT.

P. G. Goin, District Superintendent.

Brewrton and Pollard, G. W. Reeves; Brown's Grove Circuit, J. C. Chnman; Castleberry Circuit, Isaac Autrey; Evergreen, O. Nelson; Warren Street Mobile, H. N. Brown; Wesley Chapel, J. W. Landrum; Montgomery, L. H. Hnndley; Pensacola, G. W. Lewis; Prattville and Booth, C. H. Brown; Theodore and Tensaw, L. H. Adams; Troy, B. J. Brooks; Union Springs, R. E. L. Beasley; Sandbar and Pine Grove, J. W. Smith; Ellis Mission, Supply.

OPELIKA DISTRICT.

Lewis S. Price, District Superintendent.

Alexander City, W. J. Smith; Benson's Mission, S. L. Damous; Bethel and Eclectic, R. R. Williams; Dadeville and Kellyton, C. W. Johnson; Elmore and Shorter, J. W. Williams; Five Points, J. J. Harrison; Jackson's Gap and Mt. Godfrey, R. S. Taylor; Lanette, J. A. Holliday; LaFayette, R. M. Davis; LaFayette Circuit, J. W. Paul; Lomax and Smith Mission, J. W. Geter; Opelika and West Opelika, C. L. Dunn; Pleasant Hill and Sunday Level, C. D. Dickerson; Rockford and Central, L. D. Daniels; Smith's Mission, to be supplied; Wetumpka, James A. Knox.

Whoever preaches Him rightly preaches the gospel of pure joy. Of what benefit would it be to me if Christ had been born a thousand times and it were daily sung into my ears in a most lovely manner, if I were never to hear that he was born for me and was to be my very own?—Luther.

New York Letter

By Luther H. Smith

"Every church should master every detail of its immediate neighborhood," said the Rev. Dr. W. H. Brooks, pastor of St. Mark's Methodist Episcopal Church recently in one of his Sunday morning sermons. He has announced it as his intention of preaching a long series of plain, pointed sermons dealing with every-day life. Already the uncovering of the naked truth is gaining widespread interest for these Sunday morning talks. Dr. Brooks has taken a keen interest in the "white slave" traffic which also affects some of our colored girls. The Annual Fair at the church closed last Friday night, Dec. 3d, with an attractively arranged program furnished by the church choir under the direction of Mr. Dean. There was a good average attendance throughout the ten nights, and the feature programs being on Thanksgiving night and the closing night. The pastor and church are making ready for a great revival in January. There have been issued to the members of the congregation neatly printed slips asking for the names of persons in their families who are unsaved, and separate space is provided on these slips for the names of those "never professed" and for "back-sliders." It is thought that in this way more persons will be reached and brought into this or some other church. These slips are to be returned to the pastor.

St. Philips P. E. Church, Rev. Hutchins C. Bishop, rector, on West 25th street, is the latest one of the downtown churches to move to the upper section of the city. The church building on 25th street, which has been the home of the congregation for many years, was sold last week, and immediate steps will be taken to begin building on the property purchased three years ago on 133d and 134th streets, near 7th Ave. A bulk of the colored population of this city is gradually moving up-town, and thus making it necessary for the churches to follow. There is a committee on the look out for a suitable site in the same neighborhood to build a church edifice for the Salem Mission, a branch of St. Mark's Methodist Episcopal Church, Rev. F. A. Cullen in charge. At a recent rally Rev. Cullen and his workers raised more than $1,500 for their building fund.

In the death of David A. Green, insurance and advertising agent, New York and Brooklyn lost an old and much respected citizen. Mr. Green was for many years advertising agent for the New York Age. He died at his home, 47 Albany Avenue, Brooklyn, Sunday, November 28th, after a lingering illness of nearly two years duration. He was born in that part of Brooklyn known as Williamsburg, and attended the public schools of New York City under such well known instructors as Ransom F. Wake and the Rev. John Peterson, and was one of the graduates of the old Hulberry Street School. About 1883 he opened a first class stationery and printing store on Sixth Avenue near 26th street, which at that time was the centre of the residential district of the Negro population. The deceased leaves a widow and two daughters to mourn his loss. The funeral services was held the following Wednesday evening from his late residence.

Christmas again, with its peace and good will and wonder! How our friends multiply and increase in value as the day of days drawns near! How the touch of human hands thrills us and the look in human eyes! To our surprise we are not ashamed to be good, to be kind, to be loving. For this little space out of the long, selfish year we are glad to be ourselves. We give freely of our love, we offer our labor without price, and we speak kindly words that are rarer far than rubies. Once more we take courage and let our hearts have their way, and life laughs and is glad. When Christmas comes the world suddenly grows better; sin less lovely, and heaven nearer: and all because a Little Boy was born in Bethlehem. Perhaps—who knows?—we might carry with us throughout the year the joy of this Christmas living.—Edwin Osgood Grover.

As the Wise Men from the East came with their Christmas gifts so should we on this old, old Christmas morn bring to the [illegible] Gifts that are [illegible] breathe love; gifts that relieve wants.

Conference Notices

Special Notices

LAYMEN OF LOUISIANA CONFERENCE.

The Laymen's Convention will be held on the third day of the Annual Conference. It will be advisable for Presidents of District Associations to prepare reports touching the organization of the District and its support of the ministry. I have been informed that the laymen of the city are making preparations to give the convention a warm reception. Prominent speakers will address the Convention. —Joseph A. Reddix, President.

District Rounds

HOUSTON DISTRICT.
FIRST ROUND

Wesley Tabernacle, Dec. 26-27; Trinity, January 2-3; Boynton, 2-4; Mallalieu, 2-6; St. James, 9-10; Mt. Vernon, 7-9; Dowling Street, —; Sloan Station, 16-17; Harrisburg, 15-16; St. Mark, 16-18; Hamilton Chapel, 16-19; Liberty, 22-23; Batson, —; Wallisville, 29-30; Richmond, February 5-6; Kendleton, 12-13; Thompsons, 19-20; Angleton, 26-27; Roeville, March 5-6; Dickinson, 12-13; Hitchcock, —; Crosby, —; Neam and Devers, —. Brtehren: Again a new year greets us. We together thank Almighty God for His watchful care over us last year. Let it be our one desire and aim to show Him how much we appreciate what He has done. Come now, let us raise every dollar that is asked us for this year. Merry Christmas and Happy New Year.—J. Mercer Johnson, District Superintendent.

SAN ANGELO DISTRICT.
FIRST ROUND

Gatesville, January 1-2; Lampassas, 8-9; Brownwood and Coleman, 15-16; Brady and Ft. Mason, 22-23; San Angelo and Ballinger, 30-31; Abeline and Stanford, February 5-6; Albany and Eastland, 12-13; El Paso, 19-20; Alpine and Marka, 26-27; Sweetwater, March 5-6. Dear Brethren: Let this be a year of consecration to your work as minister on this new District. We are to raise $500 for Samuel Huston College. Let us begin to rally now. I will send your benevolent apportionment to you at the very earliest date. We want all claims raised not later than Easter. Begin now. My address is Temple, Texas.—E. L. Jackson, District Superintendent.

GAINESVILLE DISTRICT.
FIRST ROUND

Duluth, December 26-27; Lawrenceville, January 1-2; Union Grove, 8-9; Toccoa, 14-16; Lavonia, 15-16; Pearls Circuit, 21-23; Elberton Circuit, 22-23; Commerce and Nicholson, 29-30; Athens, February 5-6; St. Luke, 4-6; Oxford, 11-13; Leo, 19-20; Gainesville, 25-27; New Bethel and F. Branch, 26-27; Gillsville, March 5-6; Fort Street, 13-14; Hoschton, 19-20; Monroe, 20-21; Dorayille, 25-27; Norcross and Rowell, 26-27. Brothers: We have just left a great Annual Conference. Now, let us line up for a great year's work. Organize your church well and give members something to do. Let us live nearer to God and work zealously and success is our. Send me your minute money at once. District Stewards and pastors will meet at Gainesville, Ga., February 25th, at 10 a. m.—Z. K. Gowden, District Superintendent.

NAVASOTA DISTRICT.
FIRST ROUND.

Anderson Circuit, December 24-26; Caldwell and Zion Hill, January 1-2; Somerville and Lyons, 2-3; Clay and Tunls and Chew B., 4-5; Brenham Sta., 7-8; Brenham Circuit, 8-9; Brenham Mission, 9-10; Bellville Ct., 15-16; Chapel Hill and Copeland, 17; Sealy and San Felipe, 22-23; Brookshire Circuit, 29-30; Rose Hill and Springfield, February 5-6; Waller Circuit, 12-13; Hempstead Circuit, 19-20; Hempstead Sta., 20-21; Navasota Circuit, 25-27; Navasota Sta., 26-27; Millican, March 5-6; Yarboro Circuit, 12-13. Brethren: I trust the inspiration received at Conference has given sufficient strength to each pastor to insure success this year. I trust that there will be a spirit of brotherly love throughout the Navasota District, and that the Benevolent claims will be brought up in full. The most of you are experienced as pastors, and know where to begin. Some of you had good plans last year. May I ask that you adopt good plans this year, and start at once to raise your claims? Easter Sunday is March 27th, and it would be a splendid thing to raise our full apportionment on Easter, and be ready to report it, at the District Stewards meeting in April.—B. M .Taylor, District Superintendent.

BALTIMORE DISTRICT
FOURTH ROUND.

Asbury, January 3; Ames, 4; Sharp St., 5; Lutherville, 6; Metropolitan, 7; Hereford, 8; Hullsville, 11; Whatcoat, 12; Greenspring, 13; Abingdon, 15; Belair, 17; Fallston, 22; Federal Hill, 22; Frederick, 28; Buckeystown, 29; New Market, February 5; Middletown, 6; Libertytown, 7; Chase, 11; Michaelville, 12; Mt. Zion, 15; Sykesville, 19; Hagerstown, 25; Williamsport, 26; Westminster, March 4; New Windsor, 5; St. Mathews, 8; Gettysbnrg, 12; Harrisburg, 14; Reisterstown, 19. Brethren: Revivals have their price. Is it not yours to see that the price is paid? Let us raise full Benevolent apportionments. We can do it. Remember Morgan College, the SOUTHWESTERN ADVOCATE and the Africa Diamond Jubilee. Remember that only a wise, zealous and well-informed ministry can move the people and accomplish what God and the Church require.—M. J. Naylor, District Superintendent.

BEAUMONT DISTRICT.
FIRST ROUND.

San Augustine, Jannary 1-2; Hemphill, 8-9; Jasper and Silsby, 15-16; Woodville and Townbluff Ct., 22-23; Newton and Kirbyville, 29-30; Bonware and Call Ct., February 5-6; McCabe Memorial, Beaumont, 12-13; Orange, 19-20; St. James, Beaumont, 25-27; March, Nachadoches, 5-6; Voth and Kountz Ct., 12-13; Ford's Bluff and Buna Ct., 19-20: Brethren: Remember the slogan "Expansion." Let us begin our work with unusual vigor. Observe carefully every detail. Please note that "New District" must succeed. I am yours in every sense of that word, success.—W. L. Duncan, District Superintendent.

CUMBERLAND RIVER DISTRICT.
FIRST ROUND

Alexandria and Liberty, December 11-13; Lebanon, 18-19; Cherry Valley, 26-27; Algood Cir., January 1-2; Cookaville, 4-7; Rock Springs Cir., 8-9; Gordonville, 15-16; Lebanon Cir., 22-23; Seay Cir., 29-30; Gallatin, February 5-6; Hartsville, 12-13; Mitchelville, 20; Springfield, 26-27; Dover, March 5-6; Payne, 12-13; Nashville, Braden Memorial, 19-20. Brethren: We have another year of opportunity. Let our motto be great revivals and round reports on every charge this year.—J. B. Booth, District Superintendent.

PALESTINE DISTRICT.
FIRST ROUND.

Franklin, Dec. 31; Hearne and Sutton, January 1-2; E. Calvert, 8-9; E. Mexia, 15-16; Wartham, 17; Teague, 20; Fairfield, 22-23; Winkler, 29-30; Oakwood, February, 5-6 Palestine, 12-13; Palestine Cir., 12-13; Jacksonville, 19-20; Jewett and Buffalo, 26-27; Bggy, 28; Leona, March 5-6; Madisonville, 12-13. Dear pastors and laymen: We are out for another year b ythe help of the good Lord and let us begin our planning now for a successful year's work. Churches are to be built some to be replaced, parsonages to be put in better and more comfortable condition, the membership to be revived, Benevolent monies to be raised pastors salaries to be very carefully looked after, so begin now. You did well last year, this year let's push on a bit further. Make Easter Sunday March 29, a great day among your congregations.—M. Q. A. Fuller, District Superintendent.



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WACO DISTRICT.

FIRST ROUND.

Grosebeck, Dec. 4-5; Calvert, 25-26; Marlin, January 1-2; Mayfield, 8-9. Mooresville, 15-16; Waco, Andrews, 22-23; Waco Cir., 29-30; Cameron, February 5-6; East Waco, 12-13; Mart, 19-20; Waco, St. James, 26-28. Brethren: Let us begin with the year. Have all the committees to begin their work and make a good report in the First Quarter.—T. S. Moore, District Superintendent.

NASHVILLE DISTRICT.

FIRST ROUND.

Bon Air, December 21-22; Dechard Cir., 25-26; Manchester Sta., 27-28; Tullahoma Sta., January 2-3; Shelbyville, 8-9; Eagleville, 10-11; Murfreesboro Cir., 15-16; Spencer, 15-16; Salem Cir., 15-16; Murfreesboro Sta., 23-24; Butlers, 22-23; Christiana Cir., 29-30; Cannville Cir., February 5-6; Smyrna Cir., 12-13; Nolenville, 19-20; Clark Memorial, 26-27; Hubbard Chapel, March 5-6; Thompson Chapel, 6-7. Dear Brother Pastors : Last Conference year was the most successful in the history of our district; the Benevolent collections were the largest ever reported. Let's strive to make this the best year of our existence. If every pastor will begin with that determination we will not be found wanting at the next Conference. Let's observe Walden University Day and roll up a big collection for this great school.—W. R. Smith, District Superintendent.

FLORENCE DISTRICT.

FIRST ROUND.

Mullins, January 6; Latta, 7; Springville, 8-9; Marion, 9-10 Mars Bluff, 13; Timmonsville, 14; Salem and Wesley, 15; Florence, 16-17; St. Luke, 18; Beulah, 19; Cades, 21; Lake City, 22-23; Lanes, 26; Black River, 27; Kingstree Ct., 28; Turkey Creek, 29-30; Manning and Foreston, February 3; Greelyville, 4; St. Mary, 5-6; Kingstree, 6-7; Georgetown, 11; Brook Green, 12-13; McLellanville, 18; St. Paul and Waccamaw, 20. Brethren: I am proud of your faithfulness and loyalty to God and the church. I thank you for the many courtesies shown me during the past year, for the excellent report you presented at the Annual Conference, and for the heroic efforts I believe you are going to put forth to make 1910 a Red Letter year for the Florence District. Wishing you and your dear family a merry Christmas and a Happy New Year, I hope to meet you as indicated.—I. H. Fulton, District Superintendent.

WILMINGTON DISTRICT.

FIRST ROUND.

Sandford Circuit, December 21-22; Hamlet and Philadelphia, 25-26; Goldsboro, January 1-2; Kinston and Newbern, 4-5; Wilmington, 9-10; Wilmington Circuit, 11-12; Charott Station, 15-16; Concord and Bethel, 18-19. Brethren: May this be a great year for us in the up-building of the Master's kingdom, and may the blessings of Heaven richly attend your efforts.—W. R. Zeigler, District Superintendent.

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Gleanings from the Field

MISSISSIPPI

DeKalb.—The pastor writes that this work is spiritually alive and is on the upward move on all lines. The Sunday School Convention held at DeKalb in St. Mark's Church, Sept. 16-17, was a success. Superintendents W. Crawford and V. L. Hull made excellent reports of their schools. The papers, addresses and singing were well rendered and highly entertaining. The congregations were large; the people coming from far and near. Dinner was served on the grounds both days. Another necessity highly appreciated, and everybody left for their homes with more zeal and more knowledge of their duty towards the Sunday School and expressed a desire to bring their schools to the topmost round. Next convention to convene at the New Hope church.—D. R. Bently, pastor.

Cary.—Quite a nice crowd of ladies met in Clark's Chapel with the Stewards, Bros. L. R. Russell and H. W. Woods, and from there a raid was made on the parsonage, led by Mesdames Parthener, Harden, L. Dozier and others, and left the table piled with choice groceries of all kinds. Mrs. P. Harden made the presentation speech, response by the pastor. This crowd also left a purse of $1.40. Class Leader Bally, Clark's Chapel, responds as follows: No. 1, B. J. Black, $5.05; 2, D. M. Nixon, $3.00; 3, E. McLain, $3.00; 4, A. R. Russel, $4.00; 5, W. H. Harris $1.00; public, $4.00; total raised $18.05. For all causes, $34.00.—A. H. Latham, pastor.

Cary.—Our Third Quarterly Conference was held in Clark's Chapel by Dr. L. W. Price, District Superintendent. Reports showed marked improvement since last quarter. The Superintendent spoke in a general way on all lines of church work. Eighty communed. Our work is alive. Paid District Superintendent in full. Raised for all causes this quarter $75. We had two revivals on this charge, which resulted in great good. Conversions and accessions twenty-three. All joined our church. The Revs. A. Holland and W. N. G. Lipcomb were with us and preached strong and effective sermons. All of our local preachers on the charge preached well in these revivals. They worked earnestly for the Master's cause.—A. H. Latham, pastor.

Starksville.—The Sunday School scholars of Griffin Methodist Episcopal Church ordered out their army for a rally on pastor's salary and appointed their officers. Too much praise cannot be given these young people for their effort to show the pastor, Rev. C. F. Troupe, their appreciation and love for his service. The officers raised, James H. Louby, General; Captains: S. L. Thomson, $2.25; C. W. Lowely, $5.04; A. L. Bardwell, $1.70; Willard Bell, 30c; H. People, $3.30; G. Evans, [illegible]; L. Vaser, 45c; E. Bell, $1.[illegible]; L. B. Collier, $1.20; Willper People, [illegible]; M. Gipson, 15c; G. V. Bass, [illegible]; Evelena Downey, $1.00; A. L. [illegible]; $1.[illegible]; Mable Peterson, $12.79.



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Gleanings from the Field

MISSISSIPPI

Summit.—Miss Garrett Hood and Miss Beulah Porter, who recently joined the church are proving to be faithful workere. I take this method of thanking a number of our young Christian workers for preeenting to us baskete laden with numerous pounds, together with a email purse. The good people at Magnolia recently eent a box of many choice pounds to Pastor Smith and family, and also other thinge to make us comfortable. Sieter Mariah Scott was the leader of thie movement. We sincerely thank her and all those who assieted her.—F. Smith, pastor.

Calvin Chapel.—Our Fourth Quarterly Conference convened at Calvin Chapel November 6-7, the Rev. N. R. Clay, D.D., preeiding. Saturday at 11 a. m. the Rev. W. W. Foster preached a strong sermon. At 2 p. m. the Conference opened. J. C. Jackson, secretary reports a live work. On Sunday Dr. Clay preached a etrong and able eermon to a large audience. Ninety perеons partook of the Lord's Supper. Raieed for the entire quarter, $31.00; thus closed a great seseion. —J. C. Jackson.

Leland.—Leland ie a growing town with three or four thousand inhabitante. We had a rally on the fifth Sunday in October and raised fifty dollars. On the second Sunday in November we succeeded in raising fifty-nine dollars, making a total of one hundred and nine dollars. We have bought and paid for a lot that ie worth two hundred and fifty dollars and also have the deed, in the moet desirable part of town, and we hope to build in the near future.—B. T. Tucker.

Tupelo.—Our Class Rally on the first Sunday in November wae quite a succese. Class No. 1 raised $10.52; 2, $9.40; 3, $9.35; 4, $18.20; 5, $12.25; 6, $4.10; 7, $6.15; 8, $8.70; 9, $2.90; 10, $6.10; 11, $2.35. Total collection for the day—Tupelo, $92.50; Verona. $18.50; total $111.00. We will go to the Conference with all claim raised.—C. E. Moody, pastor.

Cary.—The Fourth Quarterly Conference of the Cary charge convened at Smedes, November 26th, the Rev. L. W. Price, Dietrict Superintendent, preeiding. The Rev. A. W. Powell was elected secretary. Moet of the Conference members were present with good reports, which indicated improvements on all lines pertaining to the charge. Two new missions were eetablished, Revs. A. W. Powell and Geo. W. Jones being appointed to care for them. Paid Dietrict Superintendent in full; paid pastor, $75; raised for benevolence, $12; raieed during Conference, $47.60; collected for all causes during quarter, $152.75. Conversions and accesеions, 32. Number of communicants, 127. Class No. 1, at Cary, led by Bro. B. J. Black, led the Conference, with class No. 2, at Smedes, Bro. John W. Allen, leader, second. The charge is alive. Bro. A. H. Lathan will make a round report at the next Annual Conference. This is pnrported to be the best Quarterly Conference in the history of the charge.—L. A. Moore.

Enterprise.—Our church work is in good condition both spiritual and temporal. Thirty were added to the church during the revivals in September. Some improvements have been made on our church at Stonewall. Our church at Enterprise needs repairing, altho a new structure. It will have to be rebuilt, but to do so we need money. Sometime ago Pastor N. Toole, called the truetees together to plan for thie work. Bro. James Price is chairman of the board of trustees; E. A. Chapman, Secretary; Mrs. A. Adams, Treasurer. Our plan worked well and we have euceeeded in raising $136, which has been placed in the Enterprise bank. We want to begin repairing soon. The Sieters Benevolent Society at Enterprise gave us $24. Mrs. A. Adame is president of thie band of Christian workers. They deserve great credit. They lead in good work and others follow.

Pickens.—Our Fourth Quarterly Conference convened in Union Methodist Episcopal Church November 21-22, the Rev. S. H. Nevile, District Superintendent, in the chair. Most of the brethren were present with written reports, which ahowed that every interest of the church is advanced. Superintendent Nevile preached three able sermone. Many were the expreseions of esteem voiced by the membere of the charge for the valuable service rendered the past eix years on the dietrict. The pastor, the Rev. W. F. Isaiah, a recent graduate of Gammon Theological Seminary, having been with us only five months has wrought well. He has addede twenty-nine persone to the church. The truetees report ehowed more that $100 paid on old indebtednese; $40 raised on Benevolence and the work puehed forward in general. Six cash eubscribers to the SOUTHWESTERN CHRISTIAN ADVOCATE. Mies Amie D. Scott and Mre. C. V. Levey were appointed membere of the District Missionary Convention held in Winona November 30 to December 5.—J. E. Scott.

Florence.—The Dietrict Superintendent held the Quarterly Conference November 20-21. The brethren presented reporte which ehowed the work to be in good condition. Dr. Smith knowe how to dispatch buеiness. On Sunday we had good servicee; 36 pereone communed. The work progresses nicely. —A Reid, pastor.

Yazoo City.—The rally of August 1st was for the church alone, and was attended by well-wiehere of the cause. Those who paid $1.00 and more are: Mr. D. D. Masely, $4.00; Mrs. Tibbie Johnson, $2.50; Mrs. Agnee Jarden, $1.00; S. T. Stearen, $1.00; total collection $11.00. Wise Chapel is moving on.—W. R. Walker, pastor.

Valden Charge.—My Fourth Quarterly Conference was hel dOctober 181 19, by the Rev. S. H. Nevils, District Superintendent. The members presented good reports which indicated the work to be on the up-grade. On Sunday Superintendent Nevils preached two good sermons. All enjoyed them. Sixty-six partook of the Lord's Supper. Collection $21. Pall Superintendent in full this quarter. The next Sunday the leaders had a class rally for pastor's salary. Class No. 1, $2.50; 2, $2.75; 3, $6.00; 4, 5.50; 5, 9.25; 6, 5.30; 7, $4.00; public collection $4.25. Total, $40.25. Our meeting began the fonrth Sunday, closed out on Friday night with 15 added to the membership. The church was greatly revived. The Rev. Alex. Wilson was with us three nights and rendered good service; also the Rev. A. G. Frank. Mrs. Spink is a splendid worker in our church. She as leader os No. 5 is always in the lead.—Wm. Campbell, pastor.

Duck Hill.—For the first time in the history of this circuit the Fonrth Quarterly Conference of this circuit, and the Second District Conference of the Holly Springs District met at the same time and place. These meetings were held in Binford Chapel, November 23-28, Dr. N. R. Clay, Dietrict Superintendent, chairman of both meetings. In the Quarterly Conference the Rev. J. R. Nevils, pastor in charge, read a splendid report showing that every interest of the church work had been carefully looked after. The local preachers read carefnlly prepared reports which gave evidence that they had been systematically employed as did the Sunday School superintendent's. The schools are in fair condition. Reports of eight class leaders showed 84 members in classes with an average attendance of 65; had held 16 class meetings. Seventy-one of these members contribute to the support of the church. The teachers had received $4.70 from their leaders. The report from the Woman's Home Missionary Auxiliary at New Salem showed that $2.00 had been raised for Rust University. Paid pastor $62.88; paid District Superintendent $12.50. Total for ministerial support $75.38. The members of the Quarterly Conference asked for the return next year of Pastor Nevils. The good people of Duck Hill deserve credit for their hospitable entertainment. Dr. Clay presided with dignity and ease.—G. M. Frazier.

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Deaths

(Correspondents will note that obituaries are published in the order received; often a large number are awaiting publication, so please condense. Write names of persons and places distinctly.)

McINTYRE.—On Friday afternoon, November 5, 1909, at the residence of his parents in Lakeland, Fla., Joseph McIntyre, a steward of Foster Methodist Episcopal Church, entered into rest. Mr. McIntyre had been confined to his room and bed for about eleven weeks. He was always cheerful and continually said that his trust was in the Lord. Funeral service held at Foster Methodist Episcopal Church by the pastor, the Rev. W. Pericles Pickens, assisted by the Rev. B. F. Green, pastor African Metbodist Episcopal Church and the Rev. J. H. Brown, District Missionary of the Baptist church. Tbis was said to have been one of, if not the largest funerals ever wituessed among our people in this city. The interment was in charge of Undertaker Frank Davis, also a steward of the samo church. The floral offerings were beautiful. The deceased was only 20 years and 2 months old. He was converted in a good old Methodist Love Feast, Sunday, April the fourth, 1909, under the pastorate of the Rev. Mr. Pickens, and was faithful from then till his death. He leaves mother and father, several brothers and sisters and other relatives to mourn. White and colored alike say he was one of the best young men ever reared in this city. Foster Chapel misses him because of his faithfulness to the church, Sunday School, Epworth League and Cboir.—W. Pericles Pickens.

COLEMAN.—On Monday morning, November 15th, 1909, St. Mark's Methodist Episcopal Church, Chicago, Ill., was deeply bereaved hy the death of Miss Frances Coleman. Her iilness was of short duration. Loving hands ministered unto her needs, but despite all faithful service she left us. At the time of her death she was Third Vice President of the Epworth League and a Sunday School teacher. Three years ago she came to Chicago, united with the church and was faitbful to the last. Her life was that sweet story of "Service for Others." The remains were carried to her home at Boone, Iowa, for interment. We can but imagine that she is happy in union with a mother and hrother who shortly preceded her. If we are but faithful, we will see her again.—(Mrs.) Daisy B. Scott.

BROOKS.—Walter, son of Mr. James L. and Mrs. Ophelia Brooks, of Memphis, Tenn., died September 9, 1909, at Edwards, Miss., age one year and four months. Mrs. Brooks is the daughter of the Rev. J. W. Parks, who passed to his reward sometime ago. She is a faithful member of the Methodist Episcopal Church.—P. W. Baldwin, pastor.

BROWN.—Leo Brown, a faithful member of Mount Zion Methodist Episcopal Church, Canton, Miss., Circuit, passed from labor to reward August 15, 1909. Her funeral was attended by the writer and the Rev. J. S. Lott, of the African Methodist Episcopal Zion Church. Peace to her ashes.—P. W. Baldwin, pastor.

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GUTHRIE DISTRICT

We are making home runs now on this fourth round. A spiritual and financial rally at all of the quarterly conferences is expected. Laymen and ministers make a strong pull altogether and the Guthrie District will stand in the front rank. Four of the pastors have heen idle all the year; my brothers, the grumbler gets what he labors for. This is a mistake. Fall in line and keep pace. The Bishop and the Conference expects you to make a full report the 24th of March. You are making your own appointment. I am proud of the work that some of the men are doing. The Rev. E. M. Madden is building a new chureh. G. D. Gipson has finished the church at Earlsboro. The Rev. S. A. Stripling, D. D., had a grand revival at Oak Grove church. At the third quarterly meeting conference $100 was reported for the minister at St. Paul church, Guthrie; old hills that were against the church have been paid off. Peace has heen restored. The Rev. D. G. Franklin, D. D., lives in Guthrie and his family are members of this church. He always has encouraging words for the membership. Bishop J. L. Nuelsen gave Guthrie a strong man and a safe leader in the person of Dr. Stripling. Rev. A. G. Thompson has raised his missionary money and his church is alive. Rev. Wade Hamilton is holding on and fighting for victory. We have a splendid set of officers at Oklahoma City, P. D. Johnson, Willie Johnson, Dr. A. B. Whitby, W. P., Charley Ward and Cooper Ward and good working women. Hennessy is moving on splendidly under the leadership of J. R. Whitley. McLoud has come to the front and raised $125. This heroic little hand is led on by Rev. R. D. Gatewood; he intends to hulld a new church. The Rev. C. A. Wallace says he will come to the conference at Topeka, Kan., with a round report. A. Jackson, J. C. Williams, T. A. Graves and W. M. Thompson are all in the run. Bro. John Nichols, D. Coburn and Ward says that their reports will he O. K. Dear Brethren, the Bishop and Conference is watching you in this race. Do not forget your promise to the SOUTHWESTERN and to the George R. Smith College at Sedalia, Mo. Send President Maclin $5 for each charge at once to help hulld tbe Boys' Dormitory. Only three months in which to finish our work. Brethren, let us have Victory. Yours in His name.—W. F. Smith, District Superintendent, Shawnee, Okla., 120 E. Hayes St.

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Spanking does not cure children of bedwetting. Ther is a constitutional cause for this trouble. Mrs. M. Summers, Box 176, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her to-day if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

Gleanings from the Field

MISSISSIPPI

Crawford.—On the 4th Sunday in September, 1909, the members and friends of Wrights Chapel, gave for our pastor, the Rev. B. J. Roberson, a rally on salary, which resulted in $65. A club of five women paid $15. We take this opportunity to thank the Baptist people for their liberal contributions to our cause. The Starkville choir led by Miss Eva Collier, rendered splendid music; also the St. James Baptist choir, led by Mr. John Wooten, and the Oaklimb Baptist choir gave excellent music, while our home choir, led by Miss Charity Carr, gave good music at night.—Mrs. Agnes Hodges.

Greenville. This charge is doing nicely in every respect. While we cannot hoast of as large membership as some others yet we do boast of some as loyal, hroad-guaged as ean be found anywhere. We have quality, not quantity. On the third Sunday in Oct. some of the members paid to pastor the Rev. J. A. Slate, as follows: C. M. Griffin, S. P. Agie, W. L. Greenwood, M. W. Phillips, E. C. Pierce, Salina Cosey, Rosa Howard and Ruth pleasant $1.00 each; Jane Johnson and Martha iFelds, 35c each; E. L. Fullibone 50c; F. R. Key 25c; D. E. Hughes 60c; Annie Davis 75c; Anna Mitehel 50c; Wm. Adden $1.75; Bettie Pierce $3.00; Jennio Daniel $3.00; Mary Harvey $2.60; Victoria Banks $2.10; Nora Thomas $1.85; Eliza Miles 50c; R. W. Jackson $5.'40; Ladies' Aid $2.25; Alice Jackson $5.00; puhlic $1.75. Total $40.50. Sunday School under the management of Mrs. H. Allen, superinteudent, Mrs. N. J. C. Pleasant, C. M. Griffin and D. E. Hughes, teachers, is doing well. Epworth League, Mr. F. R. Key, president, with his faithful set of officers is in a progressive state. Pastor and people are happy over this our third year's work together.—Richard Jackson.

Handsboro.—Sunday was a great day in Riley's Chapel. The Lord's Supper was administered at 3 o'clock p. m., Sunday and 100 communed. Five converts were baptized and their memberships place with this church. Since the close of the meeting tne good members of my church, led by Mr, Tom Hard, H. Gant and J. Thomas visited the parsonage and left the dining room table filled with many good things also a small cash sum.

Florence.—The Florence work is moving on nicely. On Novemher 4, at night, the Rev. D. D. Dukes preached a fine sermon at Spring Hill Church, after which a band of Christian workers marched down to the parsonage with many pounds for the pastor and wife. Prayer was offered by the pastor and a few words by the Rev. D. D. Dukes.—A. Rled, pastor.

Escatawba.—Our Third Quarterly Conference was held by the Rev. J. H. Holmes. All the leaders were present with good reports. Bro. Holmes preached a good sermon and the business of the session was carried on nicely. The pastor and his people are always glad to have Bro. Holmes with them. The District Superintendents' [illegible] was raised for the quarter.—A. [illegible], pastor.

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Gleanings from the Field

MISSISSIPPI

Duck Hill Circuit.—This circuit is in good shape under the pastorate of the Rev. J. R. Neires, at New Salem On this circuit the following members paid $1.00 each: Moses Ratliff, G. M. Frazier, L. C. Rrazier, Amelia McCuiston, Alzady Moore, Malindy McCain, Sim McCuiston, Sarah T. Dunn, $1.25; A. J. Frazier, $2.00; Susan Chamberlain, $1.25; Walter Chamberlain, Margarett Chamberlain, Thomas Dunn, C. L. McKinney, Martha Frazier and W. F. Townsend $1.00 each. Total collection, $25,00. We aro getting planes on foot to put in a 400 pound bell at this place and to ceil the church in part.—G. M. Frazier.

Fayette.—Fayette work is alive hoth spiritually and financially. On tbe 3d Sunday in October, Adams Chapel paid the pastor $90.10 on salary; fourth Sunday in October Pine Grove paid pastor on salary $37.40. These, with two other collections for him, made a total of $149.60 paid to our pastor, the Rev. P. H. Rembert, for the month of October. We needed then only $21 of having him paid out for the year. Glorious revival in Fayette at this writing, November 2. The altar is crowded at every service with penitent souls.—J. C. Collier,

Summit.—Sunday, October 31, was a high day here for the SOUTHWESTERN CHRISTIAN ADVOCATE and the Benevolent cause; between the two Sunday Schools. The program was indeed excellent. T. G. Gatlin, of Summit school, was master of ceremonies. The following read commendable papers: Mrs. F. Buckley, "The Good of Mission;" Miss Ada Buckley, "How to Reach the Unreached;" Miss Beulah Preston, "The Progress of Our Mission;" Miss Bennie Sanders, "Mission;" T. G. Gatlin, "The Good of the Sunday Schools in the Homes and Church." Raised for tbe Benevolent cause $36.30. Summit Sunday School raised $22.65; Magnolia, $13.65. Raised for the SOUTHWESTERN CHRISTIAN ADVOCATE $14.00. This work is on the up-grade.—F. Smith, pastor.

Hazlehurst.—Dr. G. W. Smith, District Superintendent, has just held our Fourth and last, Quarterly Conference. The conference on Saturday, Octoher 6th, was a very pleasant business session. On Sunday at 11 a. m. Dr. Smith preached an able sermon at Gallenton, and 3 p. m. at Hazlehurst. Tho sacrament of the Lord's Supper was administered at both churches. Hazlehurst is spiritually and financially alive.—W. A. Oates, pastor.

Edwards.—The Ladies' Society on this work is doing all possible to assist the Stewards in getting their pastor's salary paid in full. They have done a good work for the variou causes this year. They raised for the Natchez church $10.00; for church debts, $10; for pastor $13, and still have something on hand to help the pastor in his preparation for conference. There have been 26 souls added to the church this year.—W. N. G. Lipscomb, pastor.

Calidonia Circuit.—Our Fourth and last Quarterly Conference convened Saturday, October 30 and 31st, the District Superintendent being unable to be with us so the Rev. Dr. Walton filled the chair. Dr. Walton left no stone unturned in presenting the different causes of the church. On Sunday Dr. Walton preached to a large congregation and many souls were made glad. Collection on Sunday $125. We raised for this quarter $300. We are planing for a great report by the Annual Conference. The Ladies' Aid Society at Brown Lee Chapel, Mrs. L. A. Guyton, president, raised $45 this quarter. Too much praise cannot be given these good women for their energy and pluck. They are preparing to give their pastor a suit of clothes by the Annual Conference.—G. W. Baker, pastor.

West Columhia.—On the 20th of November the Rev. G. W. Smith held here the Fourth Quarterly Conference and preached an able sermon. Doctor Smith is an able District Superintendent, a good disciplinarian, a splendid lecturer, a great preacher and a hustler on the district. He is the man for the place. The Brookhaven District will greatly increase in usefulness under his wise administration. We raised $11.00 for the District Superintendent ;for pastor this quarter, $74.75. We have raised something for all purposes. We also received about 35 members into the church this year and have secured several subscribers to the SOUTHWESTERN.—W. M. Payne, pastor.

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Vicksburg, Miss.—At the last and Fourth Quarterly Conference held in Wesley Chapel Friday, November 12, at Vicksburg, the members of the Conference expressed by resolution, the "highest gratification upon the fact that in losing the Rev. L. W. Price as pastor we have gained him as our District Superintendent, who is proving himself worthy of this high position, and throughout the District we hear nothing but words of the highest praise." We are more than proud to say that through the efforts of our former District Superintendent, Dr. W. W. Lucas, and endorsed by the Bishop, we were able to secure the services of the Rev. J. Cephas Sherrill, D.D., who has just returned from Africa for a year's furlough in this country as our pastor to succeed the Rev. L. W. Price. Dr. Sherrill is indeed an able pulpit orator and a faithful and honest pastor whose labors for this congregation has been unceasing and untiring. We take pride in saying that he has in three months raised six hundred dollars which has been used for the benefit and betterment of the church and its great work. We thank the Bishop that we have a Superintendent in whom we have such pride and confidence, and a pastor whose short incumbency has shown him to be so eminently fitted for his place. Though Dr. Sherrill is only in this country on furlough Wesley Chapel would rejoice if he could be returned to us for the next Conference year at least until the end of his furlough. Dr. Sherrill truly knows what to do with a church and there was never so much work done in so sbort a time as he has done here in Wesley Chapel. We see why he has succeeded so well in his work in Africa.—W. E. Mollison, President Lincoln Savings Bank and Member of the Trustee Board of Wesley Cbapel; R. N. McAllister, Recording Secretary.

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THE NEGRO'S CASE BRIEFLY STATED

In line with the custom of this paper this issue, which is nearest to January first, is devoted primarily to a message to the Negro people of this country, and elsewhere in these columns are to be found messages from representative leaders of the race. It is in line with the spirit that brought this paper into existence to seek by every legitimate means to encourage the Negroes of this country to the largest possible life. The messages of this issue are from the pens of men who have obtained success and who are recognized throughout the country for their solidity of character, their fixedness of purpose and for their devotion to truth and righteousness. All of these messages come from men of the Negro race, and this on purpose. For we thoroughly believe that the ultimate leadership of a people must be bone of their bone and flesh of their flesh. In making this statement we do not depreciate the helpfulness that has come to us and that is still to come from our white friends. Nevertheless, the best that they can do is to stand us upon our feet and teach us how to walk. If we are to be men we must develop our own leaders.

The Negro is willing to submit his record to the scrutiny of the most critical, and we submit that in the years gone by we have shown a capacity in the church buildings that have been erected, in the banks that have been maintained, in the schools that have been reared, and in the homes that have been built and that we hold dear—a capacity which is a prophecy of a larger and better life. Some of our churches compare favorably with the best among our more fortunate brethren. Our banks, though small, yet demonstrate capacity in the handling of finances. There are now fifty banks among the Negroes and we know of only one that has failed through dishonesty of its officers, and that one has been resurrected. Perhaps the most romantic chapter in Negro history is their devotion to education. Here and there out of their hard earnings have been erected school buildings, and these schools have been maintained because they have a passion for knowledge. The Negro is appreciating more and more the poetry as well as the prose that is wrapped up in the word "Home." Could our enemies, as well as our friends, know some of these homes as we do —their elegant furnishings, the subdued and refined culture, the lofty and sacred atmosphere that flourishes within the four walls, there would be no doubt of the ultimate triumph of the Negro.

The Negro is becoming more sensitive to oppositions and discriminations. This is the outcome of his growth. Much of the pain that the Negro suffers is a growing pain. A Negro physician of large practice and of high standing in the community where he lives, confessed in our presence that his education was not only his embarrassment, but the cause of a great deal of unhappiness. To illustrate: Our enemies and our friends as well, have measured our stature at a certain height and have placed our sky at that point. Contrary to expectation, the Negro not only reaches the point allowed him, but he is going beyond it and it is his upward growth, where his head touches the line of demarkation, that causes him to feel the pain of discrimination and of oppression.

The Negro is in this country to stay and while he may go in some numbers to Africa, there will be no general exodus. There will hardly be any colonization, although if suitable territory could be secured and Negro states erected with the full privileges and rights, we believe the Negro would be ready for colonization in this country, but not upon some rocky soil of the far Western States. His brawn has made fertile one section of this country, and if he is to be colonized he wants a part of his sunny South.

The Negro is not unmindful of the fact that he must have a large hand in the settling of the vexatious and vital question in which he is the chief and all-absorbing character.

There are some things, therefore, that the Negro should do.

1: He should never forget those who have helped him to this goodly day. One of the brightest chapters in the entire missionary history of the world is the effort to uplift the Negro; and those men and women who out of the kindness of their heart, gave life and money for the Negro's redemption should never be forgotten.

2: As the Negro has been helped he should turn his eyes toward Africa. The hundred and fifty million of his kith and kin are there. A mighty empire may yet be constructed out of the millions upon the dark continent.

3: He must see to it that there is a decrease in his crime record. This is his vulnerable point. This proposition does not admit of discussion; it is mandatory in itself. For the sake of his own good name and his future prosperity, not only must there be a reduction of rapists among us, but there must be a reduction of all classes of criminals; and while we grant that there has been no harboring of criminals as has been charged, the Negro's genius must settle upon some course by which he can rid himself of the lower and baser part of the race which has been as a millstone about his neck.

4: He must stop his alarming death rate. To this end the preacher as much as the physician can lend a helping hand. There must be an education of the people upon the common laws of hygiene, the simple rules of health, particularly as to ventilation, cleanliness of body and the use of the common foods and more than all the discarding of patent medicines.

5: He must cultivate a life on the high levels. If there has been any attempt to excuse the race on some things because of the history that is behind the Negro, he must look forward to the things that are high and noble, and in his social relations he must strive for the purest and be satisfied with nothing less than the pure.

6: He must ally himself with every movement that tends towards the elimination of the saloon. The greatest hindrance today to the growth and development of the Negro is the whisky traffic. Eliminate this and many of the ills will go.

7: When the Negro is given a job to do he must do it well. Whatever else other men may do it is his business to show capacity, honesty of labor, faithfulness of duty, loyalty to employer and willingness to work. If he can secure for himself the contract to do the labor of the country in a short period of time all things else will come his way. Labor and not capital is the backbone of the industries.

While the Negro appreciates the part he is to play in his own redemption he is not unmindful of the fact that there must be some help from without: and if he were asked to name some of the most vital things that concern him and which he desires of those from without, he would state:

1: Equality before the law. Equality not only when Negro and Negro are involved, but equality when white men and Negroes are concerned. It is a fact that in 99 cases out of 100, when a Negro is involved in a civil or criminal court, where his opponent is a white man, he gets the worst of the case because in the majority of cases he is condemned before the trial. The Negro wants simply a square deal at the hands of the people who administer the laws.

2: Let there be no mincing of words. The Negro wants his political status guaranteed; he wants a hand in the government, first because he is a man; second, because he is living under the folds of the American flag that promises to every man the sovereignty of citizenship; and more than all, he wants his citizenship guaranteed because he has been willing to die at every call of the country and at times when the country was very seriously in need of his response.

3: The Negro desires an education for his children; a school term sufficiently long and teachers sufficiently competent to give to the child a common school education so that the child may enter upon life with a vision and the sense of responsibility that will make him a useful citizen. Ignorance is the great handicap of the race; and the Negro appreciates that fact.

5: Much is said as to race purity, as though the Negro were a voluntary sinner in this regard. In a long spun article in one of the magazines of this country an author comes out discussing racial purity in the South. As a matter of fact in this regard the Negro has been sinned against. The womanhood of the race has been outraged times without number; and there are white men who spend the strength of their intellect to invent plans by which they can encompass and bring within their net Negro women. The Negro is willing to sign a contract today, written in his own blood, with his hand over his heart and his eyes in God's eyes, to keep forever apart the races. If there is one thing that has damned the moral life of the Negro it has been the invasion on the part of unscrupulous, immoral white men who have used their position, their wealth, their influence and their power to the degradation of the womanhood of a helpless people. Perhaps some one will say that this situation is not so serious now as it used to be. Let that be granted; but it is serious enough.

6: The average Negro is very conscious of the fact that he carries his life in his hand daily. He knows and knows well that any morning he crosses his threshold to enter upon the duties of life that he can find, if he desires, sufficient insults and infringements upon his rights which, if resented, would lead to fatality. He knows well that guilty or not guilty, in the large majority of communities in the South, the life of the Negro can be taken and there is no redress, absolutely none. The life of the Negro is as sweet to him as that of any other man; and when he transgresses the law of the country he should pay the penalty, whatever that penalty may be. But he wants a sentiment created which shall make his life as sacred as the life of any other man, to the end that men shall not be so quick to assault the Negro, feeling that they are entirely immune from the punishments of the law. There are actually white men who boast of the Negroes that they have killed. There are others who, like the Red Man of long ago boasting of his scalps, desire to have to their credit a certain number of Negroes killed.

7: The Negro desires a place to earn a livelihood; and be it said to the credit of the Negro that though there is a shiftless and thriftless class, that Negro beggars are few and far between. Let us not be ready to forget that although forty years ago he was turned out naked and without the next meal

(*Continued on Page Eight.*)

New Year Messages to a Rising People by Some of the Leaders

Man Building Is Race Building

BY BISHOP I. B. SCOTT, D.D., L.L.D.

The individual is the unit of a race. The measure of his development and strength determines that of his race. Hence the building of the man is the building of the race. This puts the development of a race in the hand and keeping of the individual. It greatly simplifies the matter and hastens the day of victory. At the same time it is a tremendous responsibility, for the building of a man is a great undertaking and it requires a long time. A life time may answer now and then but not in every case. The fact is it is generally believed that it takes generations to bring the best results. So many things enter into the calculation. There are the consequences of ancestry, the mother's training, the instruction of the teacher, religious guidance, daily experience, the influence of association and books, and last but by no means least, individual bent and effort. These all, like so many brick in a wall, contribute their due share toward the erection of the structure—the building of a man. No one of these alone will produce what is desired, and there are many cases in which it would seem the imperfection of any one element so impairs the future outcome of the individual that the result is little better than a failure. Again I repeat it requires a long time to build a man. And yet it is gratifying to note that the world has often been compelled to acknowledge the worth of individuals who have triumphed in spite of an unworthy ancestry and the disadvantages of environment. But when such is the case men behold and wonder. For a man is not only expected to be something himself but to have something back of him. Still the worth of the individual is measured by his character. That is, by what he is and what he stands for. The worth of his word, the worth of his mind, the worth of his judgment, the worth of his labor and his conduct are all taken into account.

Many a man, like a bird whose principal recommendation is his fine feathers, depends upon his personal appearance or some other feature no more important to establish his claim of a well built man. And until some real test comes he passes and wins. But at last like a faulty piece of machinery he is wrecked not because he possessed one, two or more elements of strength but because of one defect. Still I must grant that there are times when the wreck is averted by the neutralizing influence, or perhaps I might better say the sustaining influence of the individual's elements of strength. If the commonly accepted statement that every man has some weakness is correct, we need not look for perfection. That is to say, nature can do no better for man than to limit his chance to win to his ability to force every element of his being into lines for the accomplishment of some particular and worthy end. This may be difficult to do, in some cases it may be given up as an impossibility, but since it is the one and only chance which nature can bestow, who would not fight for it? That an individual develops into what the world accepts as a strong well-built man does not necessarily imply that he was cast in a perfect mold. He may have had and most likely still has, some weakness to throttle, some impediment to overcome. Having succeeded he is seen at his best, like a ship coming into port with full sail and flying colors; but who knows the storms he has weathered, the rocks he has barely missed. He has been man building and while according to his view he may not have attained the highest and best success, it is gratifying that he is proclaimed a victor. Some may think he has had an easy task but he knows better. There were battles within and battles without but the secret of the outcome is that he made the fight. And that is where so many fail, they surrender without a struggle. He fought and won.

Everywhere there are to be seen men who are considered failures. In some cases it may be the result of the original material being faulty; in others the manner of its development. Many of them had splendid qualities and possibly excellent qualifications. They began the work of man building and made a good start, but finding that there was something missing—some element they did not possess, gave up. What a fatal mistake. Men are not made that way. Cowards and sluggards seldom if ever succeed. Is it not safe to say every man is good for something? Every drop of water in the ocean serves its purpose, every grain of sand the same. Why should not a man seek his niche in life? Build your man and let him find his place. Success knows no profession or avocation; no color or creed; it rewards the worthy. Many a real man is found on the farm, or digging in the ditch as well as in the pulpit or pleading at the bar. Whatever place one may occupy at honest labor is worthy of respect; the only question is, does he fill the place well.

If I have succeeded in making myself understood, then each individual can determine which side he is on. Whether he is helping to build a race or is a burden which those who would build must carry, the answer depends upon one thing, and that is, whether he is striving to build, and hence to be an honorable upright man who shall achieve success along some line of human endeavor. If so he is both a man builder and a race-builder. But what of others? Let each one make an honest effort to swing at least one other person into line to become a man-builder. Think what it would mean if there should be brought about a great revival along this line. Think what it would mean if every Church, every school, every home should be pervaded by this spirit. Start the new year with the thought that man-building is race-building and may no opportunity be lost to inspire others with the same thought and purpose.

Monrovia, Liberia, Africa.

Count Your Blessings

BY BISHOP GEORGE W. CLINTON, D.D., L.L.D.

Were I able to reach all the people of my race and were they willing to accept a message from me it would be something as follows:

Scan carefully God's blessings bestowed upon us during the past fifty years; His blessings have been marvelous. It is perhaps true that to no people has the pathway to prosperity been clogged with more obstacles than has been the pathway of the American Negro, but his pathway has led through the most wonderful and inspiring opportunities given to any people on top side of the earth. To live in this age and to live in America are indeed great privileges; the Negro possesses these. It is true that the so-called Anglo-Saxon as the leader of the world has sought to subordinate all other races, but his conscience is awakened upon the subject of fair play to all mankind because of the brotherhood of man and the Fatherhood of God as never before. Therefore today the chances are brighter than ever before for the Negro, in all parts of the world and especially in America, to come within the pale of this fraternal society; let the Negro get in the sunshine. You say how: Why, get in the sunshine. He *is* getting in the sunshine. See his progress in homes, churches, schools, farms and business; in self-respect and good fellowship. Never did time and circumstances conspire more thoroughly to convince the Negro that he must now stand up and be a man; depend less upon charity. The time for passing the hat around is now far spent and America is about to say to the Negro, in the language of my old departed friend, Alexander Hamilton Stephens, of Confederate fame: "Tote your own skillet: With malice toward none and gratitude to all for past favors, begin now to do more yourself. Hunt your place in American progress."

Remember the pathway is strewn with obstacles. Be careful how and where you step, but go forward. And the God who has led in the past, will still lead in the future.

Charlotte, North Carolina.

'A Motto for the Week

It is not
DOING the thing we LIKE to do
but
LIKING the thing we HAVE to do,
that makes life
BLESSED.

—Goethe.

Righteousness Exalteth

BY THE REV. J. W. E. BOWEN, D. D. PH. D.
President Gammon Theological Seminary.

History teaches, in painful but unmistakable terms, that sin in any form brings death.

It also teaches in as positive and inspiring language that right living and the fear of God bring life. Of recent years the Negro has been admonished from pulpit and from platform, from rostrum and from stump, from the judge's bench and the school teacher's desk that the sum total of life for him is the acquisition of property, the accumulation of bank stock and the development of his brain.

I do not wish to remove the acute accent from this wise, but insufficient advice and counsel. In fact, the sensible man of this day cannot ignore the fact that civilization is largely built upon material possessions. Neither must he attempt to pass by lightly such a fundamental truth as that brain power is a *sine qua non* in the success of a man and of a people. I only wish to add to this excellent description of the needs of the day another article for the furnishings of the man of great works and without which all else counts for naught in the final battle of life.

The patient and careful reader of current history and the student of the past has before his eyes the stubborn fact that the men and women and the races and nations that fear God or that feared Him in the past are the ones that triumph not only over the forces of nature but also over the evil forces in the moral and spiritual life. More than that: these individuals and nations are the ones who become dominant in society and who projected themselves into the very life and heart of civilization. But, we dare not deride the position taken by the man of God—a position based upon the truths of Scripture, namely: That righteousness is of God and it exalteth. The correlate truth is equally forceful in this connection and it must be spoken with the same breath, namely: Sin is a reproach to any people.

The Negro race is constantly held up by adverse critics and by so-called friends as lacking in moral stamina and as wofully deficient in the cardinal virtues that make the strongest character. They are charged upon the right and upon the left with having divorced moral living from moral precepts.

It is said that the Negro will shout on Sunday, but won't work on Monday; that he will pray on Friday and dance on Saturday night; that he lives in his emotions and that his conception of spiritual life is one of hallucination or of wild delusion. These are cruel, and in most cases, untrue charges.

But we must not spend our time in making denials. We have other business on hand, and that is to see to it that in our daily life the moral precepts learned from the Scriptures on the Sabbath become concrete facts on Monday, and that the prayer meeting of Friday is efficacious to keep us from crime on Saturday night, and that the revival meeting with its outpour of the Holy Spirit helps us in our work during the week.

It is not to be denied, however, that in some cases we have drifted from our moorings. While it it true that we are not altogether responsible for this situation, it is true that we can and should mend our ways.

The youth of the Negro race must be taught that virtue is not in precept, but in deeds; that Christianity comprehends not so much belief as character. We must instill into the minds of our youth that whatever nation went down after it had its chance, went down because of moral depravity; it went down because of iniquity and because of its failure to put into the practical daily life the precepts of its noble teaching.

The Negro race was born for great things, and who knows but that God intends that this at present ignorant, child-like, race may yet one day be the teachers of the cardinal truths of the Scriptures, and be the bulwark against loose living?

At any rate, let us hope so; but above all, let us do so, and be so.

Righteousness exalteth a man as well as a nation, and sin damns either or both.

Get Ready for the Semi-Centennial

By Booker T. Washington

This is 1910. In three years from now, in the year 1913, the Negroes of the United States will have been fifty years free, and if the suggestion endorsed by President Taft in his message to Congress can be carried out, there will be in 1913, somewhere in the Southern States, a National Negro Exposition. I wish that every colored man and every colored woman might ask themselves during the coming year, what they can do in connection with the work of their ordinary life, to make our race as a whole and as individuals more useful and respected.

In the records and statistics in which our progress will be measured three years hence, the work of every individual, no matter how lowly or how obscure, will in some way, for good or evil, be counted to the cost or to the credit side of the race as a whole. May each one of us have that thought in mind during the coming year.

Tuskegee, Alabama.

The Black Man's Opportunity

By Bishop J. W. Hood, D. D., LL. D.

With a little change of Horace Greely's memorable saying, "Go west, young man, and grow up with the country," I would say to the men of my race, "Go to the country and seize the unparallelled opportunity for agricultural development, the blessing of rural life and the chance for independent manhood."

The wealthy planters in great numbers are leaving the country and going to the cities to engage in the large mercantile and manufacturing industries. Many less wealthy who have depended upon the farm for a livelihood in gone by days, are moving to the cities or suburbs of the cities, to give their families an opportunity for employment in the cotton and other manufacturing establishments. This is giving the black man an opportunity never before enjoyed, especially in the Southland, where he is at his best. He is inured to the climate, he knows the soil, what it will produce and how to produce it. He knows his environments, what the demands are and how to meet them. In a word, he is at home, "to the manor born." Multitudes who have gone to the city must be fed, and this gives him a sure market for all he can produce. The deficiency of farm labor has left vast fertile fields uncultivated. This has made it easily possible to purchase a small farm, and a man with small means will do best, with a small farm. A little land well cultivated is better than many acres merely scratched. I know of a lot of two acres which will produce two bales of cotton to the acre. It takes no more time and costs no more to plow and cultivate this soil than it would to cultivate the same number of acres which would only bring half a bale to the acre.

It is therefore best to start with a few acres, and add only as they can be brought to the highest producing condition. Those not able to buy will find it advantageous to rent the best land they can get, until they are able to buy. Cotton where the land is suitable is an important crop, but no farmer should limit his planting to cotton. He should raise corn, oats and wheat (where the land is suitable) to feed his family and stock. He should have a cow—cows and hogs as rapidly as they can be multiplied, make his own butter, prepare his own fertilizer, and raise his own bacon and lard. But it is not good for a man to live by bread and meat alone; he should therefore have a garden and raise all the kind of vegetables he needs. Vegetable food is conducive to health. The man who can neither buy nor rent should seek employment as a farm hand until he can do better, which will not be long if he takes advantage of the situation. He has only to be trustworthy, do better work and more of it, and thus make himself indispensable to his employer. Possibly it may not be out of place to mention a little experience in my own history. When I was quite a young man and worked on the farm, I had an ambition to work for those who were said to be hard to satisfy. I sought employment with a wealthy farmer, who said he started farm life with 50 cents. He worked hard himself and wanted others to do the same. He had the reputation of being quarrelsome and had hard work to keep a hand. I thought I could manage to stay with him, as long as I chose to do so. We used a large amount of lime for fertilizing, we hauled the limestone from the quarry and burnt it in the lime kiln.

A hand generally hauled two loads a day, in fact that was the rule. By getting up a little before day, feeding my stock and getting an early start, I reached the quarry about daylight, before any other team. I was ready to come out with my first load about the time the other teams began to enter. By that means I never had to wait to get my load. I returned for my second load by the time the last was coming out with his first load, and reached home a little after noon, with my second load, fed my stock, ate my dinner, took a nap and went back late in the afternoon for my third load. Thus I hauled 17 loads in a week while others hauled 12.

After my second load on Saturday the boss, who was a Quaker, said, "Thee had better knock off now, fix up, and go and see thy girl."

I secured his favor to that extent that if I wanted his favorite horse and fine carriage I had only to ask for them. It seemed to be his pleasure to grant me any favor. He only needed a hand for ten months of the year. At the end of that time a neighbor of his offered me $2 a month more than was usually paid and it included the winter months. I am sure that a good word from the man for whom I had worked the ten preceding months secured for me this extra pay. The impression I want to make is, that if a man is not able to buy a farm or rent one, he should seek employment, give his employer the best service he can, work to his employer's interest and he will soon get the best that is possible out of his situation, and soon be able to buy or rent a farm and work for himself.

What I have been saying has reference to our opportunities offered in the farm life for material improvement. But the farm also offers the best opportunity for moral and spiritual improvement. There are evils in city life, unknown to the country. I know of no place in all this land where the Negro enjoys his civil and political rights to a greater extent than in the city of Philadelphia, and yet I know of no place where there is more wretchedness, degradation and woe than in that city.

I once lodged across the way from a drinking saloon in that city and from early morn till midnight, miserable beings were seen going in and out of that devil's den. All forms of disgrace, wretchedness and woe were constantly before the eye. If that mass of miserable humanity could be induced to go to the country and earn an honest living, they would soon learn what real life is. The country is where the church will reap in greatest abundance, if the proper efforts are put forth, and this is the most important matter in "the black man's opportunity." Our leaders should encourage our people to go to the country. There is nothing better we can do for them. Get them in the country in large numbers and organize them. Those responsible for the appointment or call of ministers should be on the alert to see that none but suitable persons are employed in this important field.

The preacher who boasts of his Greek and Latin learning and can neither write nor speak the English language correctly, is not the kind of preacher that the country needs. But a minister with a good English education, good common sense, discretion and piety, and his soul filled with love to God and mankind can accomplish a great work. Our Sunday schools and Christian Endeavor conventions, District Conferences and other gatherings held in the country, are doing much for the improvement of our people. The desire to entertain the delegates induces many people to improve their dwellings, add more rooms to make them neat and clean, thus making their houses more comfortable for others, begets the idea that the pains they take to make others comfortable, might as well be spent for their own comfort, thus the improvement becomes permanent, increasing and continuous. Thus in time the people in the country may enyjoy all the benefits of city social intercourse without the evils incident to city life.—Fayetteville, N. C.

Coming Events Cast Their Shadows

By the Rev. E. C. Morris, D. D.

President of National Baptist Convention.

It requires a divinely appointed man to predict with certainty what the future will bring forth, and I am not a prophet, but have always given credence to the oft repeated statement that coming events throw their shadows before them, and it is these shadows coupled with past events upon which is based these few predictions.

The Negro people have made marvelous strides towards a higher Christian civilization during the forty-five years that they have been free, and have by the wonderful progress made, drawn from the lips of some of the world's greatest men the highest encomium; and have by their increasing reliability as a laboring class of people, attracted the attention of many of the great captains of industry, who are beginning to regard the Negro as the safest and most reliable man for the mill, the factory, the mine, as well as the common shop and the farm.

The Negro as a rule has subordinated everything to the importance of his political freedom; and when we consider the form of our local and national government, there is but one conclusion, i. e., he is right.

He watches with a scrutinizing eye every act of the local and national administrations, and bases his hopes for the future very largely on those acts. Example: the recommendation and appointment of a commission to visit and study the condition of the Negro people in Liberia, by the administration at Washington, is a shadow which indicates what the feeling of the white Americans is towards the Negroes both in this country and the Republic of Liberia. The recent message of President Taft on the Liberian situation and upon the reimbursement of the depositors of the Freedman's Savings Bank, and his reference to the proposed semi-centennial celebration of the emancipation of the slaves, are other far-reaching omens as to what the feeling of the whites is towards the Negroes in this country. Another favorable indication is that the Negro people are beginning to approve the efforts being put forth to wipe out the Mason and Dixon line in this country, a thing very essential before absolute political freedom can come to the Negro. The agricultural and industrial opportunities of the Negroes, especially in the South, are all that can be desired, and the future will not change this condition, as may be seen from the result of the Georgia railroad strike.

The great capitalists who have their eyes turned towards the prolific fields of the South, are not looking for white or black laborers, but for intelligent, reliable labor, and this the Negro will largely furnish in the future. The educational and religious life of the Negro is going forward by leaps and bounds, the greatest difficulty being to find a sufficient number of trained men to fill the places now open to them.

Helena, Arkansas.

"Be Ambitious"

By the Hon. W. L. Houston

Grand Master Grand United Order of Odd Fellows in America.

If I could personally deliver a message to each member of the race everywhere, it would be to "Be Ambitious." Ambitious to acquire an education; to own a home; to accumulate money and to become a model citizen. Aim to get the most extensive education possible; to own one of the best homes in the neighborhood; to make your account at the bank large enough to be appreciated by the officers of the institution, and to be referred to always as one of the most valuable citizens in the entire community. In my travels over the country, regardless of locality, I have found the *ambitious* members of the race receiving praise and encouragement from their neighbors. Industrial education is not the panacea for all of our ills. The members of our race need varied education just as the members of each and every other race comprising this great body politic. The race that in life's undertakings is limited exclusively to the use of its hands, however intelligently that labor may be performed, will forever be classed as second rate, and be denied participation in the higher activities which bring recognition, distinction and influence. Let us contribute our full quota to every pursuit, to every profession. Let us keep the fetters from off our brains and follow where AMBITION leads, whether it makes of us brick-mason or broker, caterer or contractor, electrician or editor, farmer or florist, laundryman or lawyer, miner or minister, plumber or physician, tradesman or teacher. AMBITION and ability are bound to win.

Make 1910 the Best Year

"If we would find our deepest happiness, our highest joy, and make this the very best year of all the years of our lives, let us forget ourselves in ministering to others. The pendulum of happiness vibrates between the high altar of sacrifice and the fountain of peace; pull down the sacrificial gift, and it will fall full upon the well of joy."

Our First Negro Poet

By Prof. Adelbert F. Caldwell, A. M., Chair of English Literature, DePauw University

Many who enjoy the tender sentiment of "When Malindy Sings," the pathetic strain of "Lonesome," the quaint humor of "Signs of the Times," and the patriotic fervor of the "Ode to Ethiopia," not to mention other general favorites from "Lyrics of Lowly Life," little realize that over a century and a half ago there lived in Boston another colored singer, having the same lyric qualities that have made famous the writings of Paul Lawrence Dunbar, of our own times.

It isn't so novel now for a man or woman with a black skin to achieve prominence in the realm of letters; in the middle of the eighteenth century it was a subject of wonder. We have become accustomed to a Frederick Douglas, a Charles W. Chestnutt, a Booker T. Washington; but in Phillis Wheatley, a young colored slave, the people of early New England beheld our first Africo-American poet. And long years elapsed before another of the same race arose to enrich the pages of American literature, to receive, as it were, the mantle from this slave girl's shoulders.

Her humble volume of verse—she possessed too much modesty to call it poetry—entitled, "Poems on Various Subjects—Religious and Moral," was first issued from a London press, two years before our Declaration of Independence proclamed to the world that "all men are born free and equal."

That these poems were written by this slave girl is attested by the signatures of eighteen aristocratic Bostonians, among them His Excellency, Thomas Hutchinson, governor; the Hon. Andrew Oliver, lieutenant governor; James Bowdoin, founder of Bowdoin College; John Hancock, Rev. Samuel Mather, and others of no less distinction.

This is their testimony. "We, whose names are under-written, do assure the world that the poems specified in the following page"—the word "page" refers to the contents of the manuscript copy—"were (as we verily believe) written by Phillis, a young Negro girl, who was but a few years since brought an uncultivated barbarian from Africa, and has ever since been, and now is, under the disadvantage of serving as a slave in a family in this town. She has been examined by some of the best judges, and is thought qualified to write them."

The publisher of the Phillis Wheatley poems received this letter from her master, Mr. John Wheatley:

"Phillis was brought from Africa to America in the year 1761, between seven and eight years of age. Without any assistance from school education, and only by what was taught in the family, she, in sixteen months' time from her arrival, attained the English language, to which she was an utter stranger before, to such a degree as to read any of the most difficult parts of the Sacred Writings, to the great astonishment of all who head her. As to her writing, her own curiosity led her to it.

"This relation is given by her master who bought her, and with whom she now lives."

At the time of her purchase, Mr. John Wheatley was the owner of a large number of slaves, and Phillis was bought in order to allow her new mistress to train up a young girl to be her own especial attendant. Phillis was purchased at a slave-market auction—a poor, naked child. The only clothing she wore was a piece of dirty carpet.

At the time of the auction sale, the girl seemed to have forgotten completely the surroundings of her birth, and she retained no memory of her parents save that her mother "poured out water before the sun at his rising." This undoubtedly refers to some ancient custom of her ancestors.

The first indication of her unusual intelligence was shown by the child's tracing letters on a board, by the use of a piece of charcoal. As she advanced in years, "the development of her mind realized the promise of her childhood." After making considerable progress in English, Phillis undertook the mastery of the Latin tongue, and it was not long before she became proficient in its mythology and literature.

Phillis Wheatley was frequently visited by the educated men of Boston, but with all the attention paid her, she never lost her sweet and modest demeanor, that had attracted the notice of her mistress in the degraded slave mart. It is said of her that "whenever she was invited to the homes of individuals of wealth and distinction, which frequently happened, she always refused the seat offered her at the table, and, requesting that a side table might be laid for her, dined modestly apart from the rest of the company.

A curious story is told, showing the way in which Phillis Wheatley was regarded by her mistress. During one of her visits to the home of a neighbor, a storm arose, and, as a consequence, the carriage was sent for the slave girl. This was driven by another slave of the family by the name of Prince. On their arrival at the Wheatley home, Mrs. Wheatley noticed Prince sitting by the side of the girl whom he had been sent to bring back. Indignantly she exclamed, "Do look at the saucy varlet—if he hasn't the impudence to sit upon the same seat with my Phillis!"

When sixteen years of age, Phillis became a member of the old South Church, Boston. Here "she became an ornament to her profession, for she possessed that meekness of spirit which, in the language of inspiration, is said to be above all price." The expression of her religious sentiments and a "noble vindication of the claims of her race" may be found



PHILLIS WHEATLEY

in her little poem entitled "On Being Brought from Africa to America:"

"'Twas mercy brought me from my pagan land,
Taught my benighted soul to understand
That there's a God—that there's a Savior, too;
Once I redemption neither sought nor knew.
Some view our sable race with scornful eye—
'Their color is a diabolic dye.'
Remember, Christians, Negroes black as Cain
May be refined, and join the angelic train."

Nothing of bitterness, nothing of repining, nothing of caprice, is found in the poems of Phillis Wheatley. The majority of her songs are elegiac in their tone. This was because she was so often asked by her neighbors to write some memorial verses to a departed friend. Yet, on the whole, there is much variety in her verse. "We find her at times occupied in the contemplation of an event affecting the condition of a whole people, and pouring forth her thoughts in a lofty strain. Then the song sinks to the soft tones of heathen lore; now excited by the beauties of art, and now hymning the praise of nature to nature's God.

In one respect the working of Phillis Wheatley's mind was peculiar; she didn't have the power of retaining, for any length of time, her created fancies. Her mistress, knowing this, supplied the girl's room with a fire, and kept writing materials on a table near her bed, that the girl might be able, at any time, to jot down the passing thoughts that came to her, either by day or night.

Mrs. Wheatley never allowed her ward to engage in any of the heavier domestic duties.

To the young men attending Harvard College, she writes, in one of her short poems:

"Improve your privileges while you stay,
Ye pupils: and each hour redeem that bears
Or good or bad report of you to heaven.
Let sin, that baneful evil to the soul,
By you be shunned: nor once remit your guard:
Suppress the deadly serpent in its egg.
Ye blooming plants of human race divine,
An Ethlop tells you 'tis your greatest foe;
Its transient sweetness turns to endless pain,
And in immense perdition sinks the soul."

The poem, "On Virtue," is almost Miltonic in tone:

"Attend me, Virtue, through my youthful years;
O, leave me not to the false joys of time,
But guide my steps to endless life and bliss.
Greatness, or Goodness, say what shall I call thee,
To give an higher appellation still:
Teach me a better strain, a nobler lay,
O thou, enthroned with cherubs in the realms of day!"

A passage from one of her memorial poems, "On the Death of the Reverend Dr. Sewell," at one time pastor of the Old South Church, illustrates Phillis Wheatley's power as a writer of elegaic verse:

"Ere the morn its lovely blushes spread,
See Sewell numbered with the happy dead.
Hail, holy man! arrived the immortal shore;
Though we shall hear thy warning voice no more.
Come, let us all behold, with wishful eyes,
The saint ascending to his native skies;
From hence the prophet winged his rapturous way.
To the blest mansions in eternal day!"

The two companion pieces—"Hymn to the Morning" and "Hymn to the Evening," remind one both of William Cowper and John Milton:

"Aurora, hail! and all the thousand dyes,
Which deck thy progress through the vaulted skies:
The morn awakes, and wide extends her rays,
On every leaf the gentle zephyr plays;
Harmonious lays the feathered race resume,
Dart the bright eye, and shake the painted plume."

The "Hymn to the Evening" ends with the lines:

"Filled with the praise of Him who gives the light,
And draws the sable curtains of the night,
Let placid slumber soothe each weary mind,
At morn to wake, more heavenly, more refined;
So shall the labors of the day begin,
More pure, more guarded from the snares of sin."

"A Hymn to Humanity" shows its author's cosmopolitan spirit:

"Lo! for this dark terrestial ball,
Forsakes his azure-paved hall,
A Prince of heavenly birth!
Divine humanity behold,
What wonders rise, what charms unfold
At His descent to earth!"

"Descend to earth, there place Thy throne,
To succor man's afflicted son,
Each human heart inspire:
To act in bounties unconfined,
Enlarge the close-contracted mind,
And fill it with Thy fire!"

The poem written in Popian couplets "Niobe in Distress for Her Children Slain by Apollo," shows a master's touch in dealing with a mythological theme.

Phillis Wheatley died very early in life, yet by her verse, she erected the chief literary monument of the colored race until after the chains fell from the people of bondage through the Emancipation Proclamation of Abraham Lincoln.—In the Western Christian Advocate.

Hail to the New Year! Let us all rejoice! Let us thank God for having given us such a prosperous year, and ask Him to continue His blessings. May we praise and think of Him who has been so loving and so kind to us during the past year. Make a New Year's resolution to treat Him better and appreciate Him more, during the coming years and years.

This is the best season of the year to form resolutions. Every Neaw Years's resolution to treat Him better and appreciate Him begins a New Year whose history is yet to be made. You and I are going to help make that history. As yet the pages are unspotted with the wrong deeds of men.

We all have great hopes in the New Year for—

"Hope springs eternal in the human breast,"

but, after all, the New Year will be what we make it; not what we hope it to be. What we are is what really counts and not what we do. Let us be our very best. Let us resolve to be kinder, truer; to make our hearts stronger, more sympathetic; then, not forget all about our resolutions a month later, as many do, but by the help of God to keep them. Again I say, Hail to the New Year! Let us all rejoice!—Charles E. Schwarged in Evangelical Messenger.

Bishop Goodsell---Side Lights

By Bishop David H. Moore

The *Christian Advocate* calls attention to the tribute paid to the Bishop's kindliness ot disposition by a belated letter-carrier, who, when the congregation had retired from the church after the general ceremonies in New York, made his way to the coffin and besought the undertaker to allow him a last view of the face he had honored and loved. To every grade of life the Bishop was uniformly and equally kind.

Innocent humor was the natural outgrowth of such a disposition. It manifested itself variously. Sometimes in cartoons that Punch would not have despised. These were chiefly subjective, representing his bored disgust over needless and tedious debates, his joy over the happy termination of a difficult situation, his boundless surprise over the o'erweening conceit of some immature and omniscent ecclesiastical statesman. Scattered over the country from Granite Bay to San Francisco, are these prized and hoarded souvenirs of episcopal humor.

He had cultivated the art of ventriloquism to a degree seldom surpassed by an amateur. The wonder, consternation and amusement he excited helped to break down the monotony of many a tedious hour. At a recent session of the General Conference, as he sat on the platform, he turned the space about him into a domestic "zoo," especially when a certain page of whom he was fond was in that section. How the startled youngster would hear a motherly hen clucking to her brood: then the mewing of kittens: then the whine and barking of puppy-dogs, the crowing of a rooster and the squelling of a piggie. The astonished page would peer and hunt and call other pages to his help. But still the wonder grew, until detecting a muscular movement in the Bishop's neck, the explanation flashed upon him, and rushing with unrepelled childish confidence to the Bishop, he exclaimed: "It's *you*! You are all full of niggies and pussy-cats, little chicks and puppy-dogs! It's *you*."

Akin to this was his poetic and musical genius. His verse was good, and oft did his eye in a fine frenzy roll. When away from home he loved to be alone to think of his loved ones, and thrumming gently on his autoharp hum the songs and hymns of which he was so fond. He was an authority on hymnology and an influential member of the Commission that compiled our present hymnal. We should never rest content until Dr. Stuart, of the NORTHWESTERN gives us his own and the recollections of the other members of that Commission which involve the relation of Bishop Goodsell to that monumental work.

The fact that his masterful mind was enthroned in such a massive body, made him an impressive presiding officer, and led to his assignment to some of our most difficult problems. It is well that we are not dioscesan, for then we would not be able to select from the entire Board just the Bishop best adapted to meet the peculiar exigencies of a given conference. He was well adapted to difficult cases. He shrank from them. They made great drafts upon his vitality. Perhaps they induced, certainly they must have aggravated, the disease that was sapping his vitality. But such posts are the posts of honor. His last conference was such; great, conspicuous, yet rent with grave contention. He met all expectation. His success was the crown of his administrative career; the greatest and the last.

But if some of the most trying experiences came in the last months of his life, so also did some of the highest honors. To go no further back than the last General Conference: four distinguished honors crowned his last days. He was the author of the Episcopal address, admittedly unexcelled in the annuals of Methodism. With some reference to seniority but with controlling reference to ability, the Board designates the writer of its quadrennial message. Then it devotes a period to suggestion and review of topics which should be embraced therein. Early in the General Conference session, the writer reads to the Board what he has prepared, by whom it is carefully considered and approved. But after all, it is its writer's very own, become also the Board's very own, the most significant utterance of the quadrennium. Bishop Goodsell rose to this high task with consummate ability, which was recognized by the hearty approval of the entire church.

By the same General Conference his cup of earthly joy was brimmed, when it designated him as Bishop Resident of New York, thus sending him into the bounds of the Conference within which his ministry had begun and from which he had been called to the episcopacy and to the metropolis at once of the church and of the country.

At their ensuing semi-annual meeting the Bishops made his brimming cup to run over, by designating him to preside over his native Conference on the fiftieth anniversary of his admission to its ranks. It was the semi-centennial of five—the Bishop, Geo. W. Allen, James M. Buckley, Asabel C. Eggleston and Wm. P. Estes. It was a notable celebration in the annals of the church.

At their last meeting—in Binghampton—his brethren of the Episcopacy recorded in still another form their appreciation of his services and of his ability, by designating him to be the episcopal fraternal delegate to the Wesleyan Conference, in England; an unsolicited honor that warmed the cockles of his heart. How royally he would have spoken for Methodism to Methodism's mother!

Honor upon honor to the very last, for he slipped away from us at Albany to attend the inauguration by his Alma Mater of President Shanklin, only to be honored by her on the same platform with the Chief Executive of this nation and with others most renowned in church and state, with the high degree of Doctor of Laws.

Amid the effulgence of all these honors his sun set.—Cincinnati, Ohio.

The Negro in Education

By President E. L. Blackshear, Prairie View State Normal Institute

It has been well said that the progress of an individual or of a race is as much to be judged by the depths from which they have ascended, as by the heights which they may have reached. So, in any consideration of the Negroe's place and progress in education, one must remember whence he came and the pathway which he has walked from the depths of primitive barbarism.

In his native country in Africa, the Negro was handicapped for untold centuries. He has been the victim of unfavorable environment; his very geographical position as he wandered southward to the equatorial regions and on to the temperate zone of South Africa, was against him. It took him away from the great central movement of civilization and left him, as it were, caught in a pocket or eddy. The African coast line is almost gulfless and portless along much of its extent, hence we find no maritime commerce carried on by the African Negroes. Hence they missed the greatest material stimulus to civilization—namely, foreign commerce. He even missed the painful yet civilizing and disciplining influences which would have flowed from the invasion and subjugation of their native land by some superior, conquering people, who might have settled down in their midst and have taught them the arts of civil life. Invaders came indeed, but simply as bands of slave-snatchers, like the Arabs, who carried them off as victims, to enrich by their toil the wealth of foreign peoples, leaving Africa devastated and weakened.

Then, too, the most serious lack of all, the African missed the potent stimulus of written speech or literature. He never invented or adopted an alphabet of graphic symbols to represent the elements of his oral speech. Having no alphabet and no literature, his way was completely debarred from ascending into the higher walks of men by the unconscious limitations of circumstances.

Slavery, whatever else may be said of it, broke the isolation of the Negro race and ultimately brought large numbers for the first time in their age-long history, into some sort of contact with civilization. As Dr. Thirkfield said in a recent issue of the SOUTHWESTERN CHRISTIAN ADVOCATE: "Through the ordeal of slavery in a Christian land, the Negro has gained four inestimable blessings, namely: Ideas of Law and Order; the power of sustained work; the English Language and the Christian Religion: in a word, he has gained civilization." While the Negro gained some knowledge of spoken English during slavery, yet the great field of written speech, the world of literature, still remained to the masses a sealed book, a *terra incognita*. Yet a considerable number of slaves learned to read and write and to perform simple calculations in figures. Kind owners of slaves would sometimes give instruction to some one of their slaves who showed ability and a desire to learn. Some few slaves of marked ability like Fred Douglass, learned to read almost unaided. Some few rose to intellectual eminence even in the days of Washington and Jefferson, like Phyllis Wheatley, the poetess; and Benjamin Banneker, the astronomer. Even under slavery, the Negroes were slowly acquiring some glimmerings of education; while the educational advancement of the free Negroes, though they were greatly hampered by legal restrictions designed to prevent them from teaching their fellow Negroes who were in bondage, was considerable and really remarkable.

To throw light on the effort of the Negroes, the free Negroes, prior to the emancipation from slavery, I quote from an authority on social statistics of the Negro, Prof. R. R. Wright, Jr., of Philadelphia, Pa. Says Prof. Wright in his pamphlet, "Self-help in Negro Education," issued by the Committee of Twelve: "In the beginning, there was general indifference and doubt as to the intellectual capacity of the Negroes, and their ability to take on American education. The first schools for them were, therefore, private schools, which everywhere preceded public schools. In 1704, a Negro private school was opened in Philadelphia: In 1798, in Boston. In all the larger settlements of manumitted Negroes who went West, from North Carolina and Virginia, there were schools supported largely by themselves. In 1820, a Negro school was opened in Cincinnati Ohio; in 1832, in Cleveland. In Hamilton County, Indiana, a small group of Negroes helped to support a white teacher from the very beginning of their settlement, and in 1841 built their own schoolhouse; in the Negro community in Randolph County, Indiana, and Greenville, Ohio, quite a large and influential school, known as the Academy, flourished on Negro support before 1845. In the South as early as 1774, a Negro school existed in the colony of South Carolina; in 1807 when there were less than 500 free Negroes in that city, a school was started by three Negro ex-slaves in Washington, D. C. In 1829 Negro Catholics established a school in Baltimore; in 1805 a Negro taught in North Carolina, and in 1819 a Negro school was in existence in Savannah, Georgia. Negroes in Louisiana early in the nineteenth century found opportunities for schooling their children at home and many others sent theirs abroad to be trained. In 1835 a Negro woman opened a school in New Orleans. Indeed in spite of the general condition of slavery around them, Negroes not only learned to read and write, but also conducted schools in nearly every State. In the city of Philadelphia there were at least two schools taught by Negroes before 1800. In 1838 there were thirteen private pay schools for Negroes in that city, and in 1856 there were more than twenty private schools for Negroes, the majority of which were taught by Negroes. In Washington there were at least twenty Negro schools supported by Negroes before the Civil War."

The above results of Prof. Wright's researches are of interest and importance as showing how, even during the days of slavery when there was no provision whatever made by States or municipalities to provide and educational facilities for the freed or manumitted Negroes, and at a time when the public had no confidence in the capabilities of the Negroes to receive school training, the Negroes had such confidence in themselves and such an interest in education that they organized schools for themselves in the face, no doubt, of tacit opposition and public ridicule.

But it remained for the abolition of slavery to bring the opportunities of education more fully within the grasp of the Negroes. The first schools were started in Army barracks and conducted by Union soldiers. One of these barrack schools was destined to become a great factor in the education of the race, namely, Hampton Institute, the parent of Tuskegee and other schools of less note. Lincoln Institute, Jefferson City, Missouri, sprung from one of these barracks schools. Howard University had a similar origin. Other schools started as missionary stations organized by noble, self-sacrificing Northern Christians. Education followed the flag, and it is a bare statement of fact to say that the Negroes of the United States largely owe their educational awaken-

ing and impetus, which happily for the race, has not died out or perceptibly diminished—to Northern Christian soldiers and Christian missionaries, of whom Gen. O. O. Howard, recently deceased; Gen. Armstrong, Gen. Fisk, Dr. Braden, Dr. Hubbard, Rev. Andrews, Professor Pope, Professor McPherson, President Bumstead, President Ware, President Cravath, President Wolverton and the rest of that noble band of Christian heroes, who worked for fallen humanity, not for fame or the cheap plaudits of the passing throng, but with an eye on eternal values and realities and with a faith that looked beneath the crudeness of the African and saw in him a mind, a soul, a person; one who was a part of the plan of Christian salvation. The debt of gratitude the Negroes owe these self-sacrificing angels of Christian mercy and light, can never be repaid.

The Negro churches have played no little part in the educational progress of the race. Many of the great leaders in the various church denominations have been great educators; such as Bishop Payne of the African Methodist Episcopal Church; Bishop Hannon and Prof. Price of the African Methodist Episcopal Zion; Rev. Dr. Simmons of the Baptist Church; Bishop Isaac Lane of the Colored Methodist Episcopal Church. The Negro churches, according to Prof. Wright, Jr., are maintaining 161 institutions of learning of various grades from normal and academic to college and universities. These schools are distributed as follows: The African Methodist Episcopal, 16 institutions in this country and three at least, in foreign lands; the African Methodist Episcopal Zion, 12 institutions; the Colored Methodist Episcopal., six institutions; the A. U. M. P. three; and the Negro Baptists 120. The estimated value of the property of these schools is $2,332,200.

Perhaps the broadest, though not necessarily the greatest work the Negro is doing in education, is the work he is doing in secular schools, that is, in the public rural schools and in the public city schools. Under the policy of the South, where nine-tenths of the Negroes live, not only are Negro public schools always separate, but they must be taught by Negro teachers. This has given the Negro teacher his widest opportunity for reaching the masses of his own people. When one considers the numbers of his own race the Negro teacher is daily training, imperfect though the system is and far from ideal though the results may be and are, yet it is a work of great magnitude. It is in these schools for the masses that the good influences of the higher denominational institutions are brought to bear on the race. A great need though, is better training for Negro teachers, who are lagging woefully behind the educational standards of the day as a result largely of short terms and poor wages.

As a student in Northern and foreign universities, the Negro has made a commendable record as a student, though in the higher fields of graduate work, of work in research for new additions to human knowledge, the Negro student has done next to nothing. A few names like that of Burghardt Du-Bois and R. R. Wright, Jr., form exceptions to this statement.

As a manager of institutions either supported by his own church denomination, or by the state or by private philanthropy, the Negro is making a good record. In Texas, Presidents Dogan and Lovinggood are acknowledged to be successful managers and directors. Dr. John E. Bowen, D. D., in his conduct of the Gammon Theological Seminary is winning the confidence and admiration of his friends and the public generally. Rev. John Hope, D. D., as the new president of Atlanta Baptist College, the first Negro teacher to hold that particular position, is justifying the expectations of his constituency. Prof. Scarborough, the pioneer scholar of the race since the Civil War, gives promise of a most vigorous administration as president of that Nestor of Negro institutions, that mother of Bishops and scholars, Wilberforce University. Naturally, in the breadth of its influence and in its sheer magnitude, we would place the Tuskegee Institute and Dr. Booker T. Washington as first. No Negro has been as able as he to unloose the purse strings of the philanthropic North. No other Negro school has managed its finances so well or administered its affairs as economically. No other has as large an enrollment or as broad a constituency. But the limits of this article forbid going any further into details as to this great institution.

A mention of the Negro in education would be incomplete without, at least some reference to the successful Negro teachers in the great cities. From a purely educational or pedagogical standpoint, the best educational work done by Negroes has been done in the city schools, notably in the high schools of Washington City, Baltimore, Louisville, St. Louis, Nashville, Chattanooga and other cities.

The Negro in education has never become Godless. Negroes do not demand that the Bible and Christian hymns be abolished from their public schools as many white patrons of white schools are doing in the great cities. Where will this anti-Christian sentiment stop? Will it next demand an expurgation from English literature, as used in the public schools, every hint or open expression Christian and biblical truth?

Let us hope that education will never undermi the Christian faith of the Negroes as it has alrea done in so many of the learned and scholarly of t European races.

On the whole we can justly conclude that t Negro has played a commendable part in educati and that his past achievements lend hope that h future will be far more satisfactory than his pas that he may yet contribute something worthy mention to the sum total of knowledge and of ha piness and goodness among men.

The Closing Service of the African Diamond Jubile

On Monday evening, December 13th, at Carnegie Hall, New York City, the Africa Diamond Jubilee came to its formal close with a meeting at which William Howard Taft, President of the United States, was the chief speaker.

The great hall was decorated with American flags, and at the back of the stage was a great outline map of Africa, showing the places where the Methodist Episcopal Church is doing missionary work. Grouped about the map were flags of all the nations holding territory in Africa. On the platform was a Negro choir from the Union African Methodist Episcopal Church, Abyssinia Baptist Church, Mount Olivet Baptist Church, St. Philips Episcopal Church and St. Mark's Methodist Episcopal Church of New York City, who sang under the leadership of Mr. Leon S. Adger. Besides the choir there were about 250 on the platform, and notwithstanding the heavy downpour of rain the seats in the rest of the hall were practically all occupied. Among those on the platform were officers of the Africa Diamond Jubilee Commission, Bishop Joseph C. Hartzell, Bishop Isaiah B. Scott, Rev. Ralph W. Keeler, Rev. Harrison S. Elliott, Dr. J. G. Vaughan, field secretary of the Africa Diamond Jubilee, Dr. and Mrs. E. H. Richards, missionaries to Portuguese East Africa, Dr. and Mrs. J. M. Springer, missionaries to Umtali, Africa, Rev. E. F. Frease, recently appointed to North Africa, and also men and women prominent in the work of the Board of Foreign Missions, the Woman's Foreign Missionary Society and the other missionary societies having headquarters in New York City.

The meeting was called to order by Dr. Ezra Squire Tipple, Professor of Practical Theology at Drew Theological Seminary, who introduced Bishop Luther B. Wilson of Philadelphia as the presiding officer.

Bishop Wilson spoke briefly as follows:

"Ladies and Gentlemen: We are gathered here this evening for a great occasion, to celebrate the accomplishment of a great work.

"I am reminded as I look into your faces of words that are inscribed below the medalions of the Wesleys in Westminster Abbey. There are three sentences there; the first, 'The World Is My Parish!' And our gathering tonight illustrates the truth that Methodism is still regarding the world as its parish.

"When I remember that Bishop Goodsell was expected to preside here this evening, I recall that second statement that 'God buries his workmen, but carries on the work;' and when I think of the peace that was his and of the hope that is ours, as we look to the conquest of this world by Jesus Christ, I recall that last great saying: 'The best of all is God is with us.'"

Dr. A. B. Leonard, Corresponding Secretary of the Board of Foreign Missions, announced the hymn, "From Greenland's Icy Mountains," and prayer was offered by Dr. J. Wesley Hill, pastor of the Metropolitan Temple, New York City. Bishop Isaiah B. Scott announced the hymn, "The Morning Light Is Breaking," following which a flash light photograph was taken of those seated on the platform.

Bishop Wilson then introduced President Taft with these words: "Ladies and Gentlemen: We are to be addressed now by the Chief Executive of our nation. Ladies and gentlemen, the President."

President Taft's address was listened to with great interest. He commended Methodism very strongly in saying, "I am very glad to be here and bear witness to my very great interest in that which this meeting celebrates, the attack of the Methodist Church upon Africa. I like to think of Methodism among the denominations as an affirmative, aggressive, pushing, practical Church militant. And needed to be that to tackle Africa."

He spoke of his interest in all the churches a of his feeling that much of the missionary inter and enthusiasm of the country had started from war; and he referred to that portion of his life spe in the Philippines and spoke very kindly of the f lowship which he had there with Dr. Homer Stun Assistant Corresponding Secretary of the Board Foreign Missions. He also emphasized the fa that the Mission "is a nucleus and a pyramid the civilization that is expected to widen out" that neighborhood where it is planted. He scorn the critics of missions most severely and said th that man who has no interest in Foreign Missio is narrow-minded.

The fact that in the United States there is a su ficiency of money and an abundance of men a women, makes it imperative that we should give our best for the bringing of the nations of the wo into the Christian civilization.

In closing he said: "And now, my friends, I ha a cold. I ought not to have spoken at all tonig because I have not any information about Afr that you haven't got. But I have got into the ha of speaking at foreign mission meetings, and managers of the meetings think there is somethi missing in the support of the government unless I pear to testfy in my insufficient and inadequate w to the interest that the entire country has in success of this movement. Now, my dear frie Bishop Hartzell, I hope, has realized what he ca here to bring about, and I hope he will take ba in his pocket that $300,000 that is necessary to him in the great work that he is there carrying I wish he had $3,000,000 instead of $300,000. it is a good deal easier to wish it than to get it, a if we have got $300,000, we ought to be as smil and as happy in the thought of the good that it w do as possible."

At the conclusion of the President's addr Bishop J. C. Hartzell spoke on the Africa Diamo Jubilee, its purposes and results, and made the lowing report:

CASH RECEIPTS.

Paid on Subscriptions	$38,733
Paid on Woman's Foreign Missionary Society Subscriptions	10,000
Miscellaneous Cash	23,760
Total Cash Received	72,

ADDITIONAL PLEDGES.

Subscriptions payable in five annual installments, $36,822 a year for five years.....	184,309
Subscriptions payable in four annual installments, $4,015 a year for four years.....	16,060
Subscriptions payable in three annual installments, $178 a year for three years	534
Subscriptions payable in two annual installments, $2,253 a year for two years	4,506
Subscriptions payable during 1909	12,265
Woman's Foreign Missionary Society Subscriptions	30,000
Total of unpaid supscriptions	$247,
Grand Total of offering to date, December 13, 1909..	320,

(*Continued on Page Ten.*)

THE CHRISTIAN LIFE

My Calendar

By Cora A. Matson Dolson

A calendar for nineteen-ten.
What might I wish 'twill be?
Meeting, each day, these eyes of mine,
A serious thought for me.

A calendar of happy things,
The saddening ones left out;
Nor one that shows how Joy has wings,
And Grief waits near about.

Enough to learn when Sorrow's here;
What need to seek for him?
Too soon each cheek must feel its tear,
The brightest eye grow dim.

Then let some restful quiet sight
Of farm lands and the sky;
Or calm, secure far mountain height
That brings God's presence nigh,

Be that on which my eyes at length
May rest, as daily share
Of truth from which the heart draws strength,
As from life's morning prayer.

—*Cora A. Matson Dolson.*

Delight in God's House

Ps. lxxiv. 1.

By T. H. Darlow, M. A.

How amiable are Thy tabernacles, O Lord of Hosts. —Ps. lxxiv. 1.

1. This Psalm (which should be read in the Revised Version) appears to be the utterance of a Hebrew exile—perhaps a king in exile—who is cut off from the privileges of worship and sacrifice on Mount Zion. He pours out his passionate longings for the holy place where he can be at home in the presence of God. He envies those birds which are free to build and brood under the Temple eaves. For since the earliest times sacred buildings have been sanctuaries for the fowls of the air; and the sparrows still flutter round the enclosure of the Mosque of Omar as fearlessly as the pigeons haunt St. Mark's Piazza in Venice and St. Paul's Churchyard in London. So it was with the sparrows and swallows in the ancient Temple at Jesusalem.

No jutting frieze,
Buttress, nor coigne of vantage, but these birds
Had made their pendent bed.

And we may imagine that the thought of these feathered choristers—"the swallow twittering in her straw-built shed"—blended with the verse which follows: "Blessed are they that dwell in Thy house, they will be still praising Thee."

2. Then the Psalmist pictures a caravan of pilgrims wending their way up to the Holy City for some national festival. "Every spot of the familiar road, every station at which they have halted, lives in their heart. The path may be dry and dusty, though a lonely and sorrowful valley, but nevertheless they love it. The pilgrim hand, rich in hope, forget the trials and difficulties of the way, hope changes the rugged and stony waste into living fountains. The vale blossoms as if the sweet rain of heaven had covered it with verdure. Hope sustains them at every step; from station to station they renew their strength as they draw nearer to their goal, till at last they present themselves in the sanctuary of God."

3. Finally, the Psalmist prays that he, though distant, may share the blessing of those who can enter the holy place of the tabernacles of the Most High. And thus the close of the Psalm suggests that grace and glory are not altogether confined to the Temple courts. Even in the Old Testament no local sanctuary has a monopoly of the Divine Presence. And in the New Testament we realize that the Most High dwelleth not in temples made with hands, that neither in this mountain nor yet at Jerusalem shall men worship the Father in spirit and in truth. The churches and cathedrals of Christendom are indeed hallowed places, consecrated by age and association. It has seemed easy and natural for Christians to chant this Psalm, referring it to the services of the Christian Church—just as in all the Sephardim synagogues the Jews still use it an introductory to their afternoon prayer. Nevertheless, we must distinguish and discriminate in our application of its phrases, and interpret them in the clear light of the argument of the Epistle to the Hebrews: "Ye are come unto Mount Zion, unto the heavenly Jerusalem."

4. For example, it may even be questioned whether Christians should call any earthly building "the House of God." That name was first given by the fugitive patriarch to the spot where he lay down to sleep, with a stone for his pillow. And God's House for each individual man is just the place where he finds himself at home with God—it may be out upon the lonely hills, or down among the crowded streets; it may be the place where prayer is wont to be made, or the quiet chamber whose door bars out the world—"this *any* place where God grants the vision, where God lets down the ladder."

5. Yet this expresses only part of the total truth. Christianity is supremely a fellowship, and we realize the living God in the fellowship of His children. "The Holy Ghost, the Holy Church Universay,, the Communion of Saints"—these three coexist in the experience of the faithful. It is among the gathered company of believers that Christ manifests His real presence, and fulfils His promises to their corporate and conective faith. As the spiritual Church has replaced a material temple, so the blessings and privileges of the ancient shrine are far more than fulfilled in the worship of the Christian society, offering up its perpetual sacrifice of contrite hearts and surrendered wills and dedicated lives. Not in any fixed outward ritual, not in any one ecclesiastical order, but in the "congregation of faithful men" can we find the human channel of that supernatural grace which quickens and convicts and absolves, which makes prayers effectual and sacraments valid and testimony convincing and worship instinct with the powers of the world to come. The persecuted and harried Covenanters knew what they were doing when they risked their lives that they might meet together on the moorside for Christian ordinances. And we stand in the true apostolic succession when we treasure the priceless privilege of assembling as humble confessors and worshippers of Christ, in His visible Church.—In "The Upward Calling."

Sure Foundation

If God is behind progress, and old things are passing, in what sense are the foundations sure, unchanged, and unchangeable by the new scientific spirit? Not understanding, some are disturbed by the signs of the times, and a few fear lest Christianity may be overthrown. Today we have a new creed and a revised polity: the narrow and darkened Sunday has become a day of light and hospitality, of beauty and friendship, while the Bible has become the book of literature that contains the revelations of God's mercy and love. Surveying all these changes, a few are in a panic of fear. But men are not alarmed when the leaves fall, if only the tree lives on. The unchanging foundations are in God, and man's ethical nature, keyed unto God, is the living Christ and the abiding spirit. The permanent thing is the life of God in the living soul of man. Theology describes that religious life, the liturgy promotes and nourishes the religious life, the polity governs that religious life, the Bible photographs that religious life of prophet or apostle. Brooding in the desert, Moses had the vision of the one God, Maker and Ruler of heaven and earth, and of his eternal justice and law pervading all things, and he wrote out his thoughts and his experience in his books. Unto David, an exile and fugitive, came the providence of God, and the poet-king made this experience permanent in the Shepherd Psalm. Christ gave life to His disciples, and they described that life in the four Gospels; Christ gave light to Paul, and he analyzed that light and published that new life in his letters. Christ gave new impulse and energy to the early church, and they organized those impulses into a form of government. In the fields you may cut down the grass, but because there is life in the roots and sun and rain, new grass will grow.

Destroy all the houses in San Francisco, and because there is life there man will develop new architecture. Destroy every hymn and psalm, and because God and Christ live in the soul, men will restate their penitence and praise. Destroy every creed, blot out every theology, overthrow every form of government, burn every church, and in one generation, because Christ and God abide, men will restate that experience in a creed, and develop that experience by some new polity, and guide that experience by new officers and leaders. For religion makes the Bible, and religion writes the theologies, and religion develops the litanies, and religion throbs and grows and transforms the world. If you burn up all astronomies, the stars will still be here, just as the mountains will survive the burning of all books on geology. And the life of God in man, that is religion, will survive all exterior changes whatsoever. Thank God for new hymns, revised creeds, decaying theologies, if only faith and hope and love wax, for our children can match the new experience with the new statement. Do not think that because the corn cultivator and plow have changed that shocks of corn and wheat will be outgrown. It is the exterior clothing that changes; the interior life abides. One school of architecture may succeed another, but family life and love remain sure. In the midst of changing views of the Bible, the creed, the Sunday and the church, the foundations of religion, are sure, in God and the Christ, and the religious nature of man.—The Christian Work.

God's Assurance

One of the priceless benefits of the Bible is its record of God's repeated assurances to His people that He will continue to be with them in their work and warfare for Him. There are times when even Christians of strong faith and purposeful loyalty get discouraged and fearful; it is then that they need reminding anew of God's assurances of timely help and cheer.

At one time the prophet Jeremiah was so disheartened that he said: "I will not make mention of Him, nor speak any more in His name." He was then in the slough of despair. Rev. Dr. James M. Barkley, in a recent sermon, and in referring to Jeremiah's lament, speaks of God's assurance to the prophet, and says: "They shall fight against thee, said God, 'but they shall not prevail against thee.' Why? 'For I am with thee saith the Lord, to deliver thee.' And, sounding through these Christian centuries, come the words of Jesus, saying, 'Lo, I am with you.' Jeremiah forgot. Let us not forget. With such assurances of the divine presence the 'Great Hearts' of the earth have been wont to fortify themselves in the day of danger. This was Luther's power, and he sang, 'A strong rock is our God.' With this thought Cromwell and his 'Ironsides' heartened themselves as they chanted their battle psalms. This was Wesley's cheer as he cried, 'The best of all is, God is with us.' God over us and over all, a sovereign to help. God in us to inspire hope and faith in the face of danger." It was God's assurance to Jeremiah of His nearness and mightiness that made him arise again into a brave and persevering state of heart, and he swiftly went forward in the fullest discharge of his great duties. And what was true of him is also true of us, so far as God's promises are concerned. Christian reader, you do get into a desponding mood sometimes; do you then forget the thrilling assurances of God to such as yourself? Let Him speak to you then, and He will say, "I am always with you; be of good cheer!"—*C. H. Wetherbe.*

Southwestern Christian Advocate

631 BARONNE STREET.

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

THE NEGRO'S CASE BRIEFLY STATED

(*Continued from Page One.*)

the Negro has maintained himself without special help from the government. He has managed some how to make his way; and what the Negro wants today is a place in the industrial life of the country, North and South, where with his muscle and hrain he may by the sweat of his hrow earn a livelihood for himself and for his family.

8: Perhaps the most intense yearning of the Negro today is for the sympathetic cooperation of all God-fcaring and patriotic citizens in the South as well as in the North to the end that he may lift himself to the point where he can command respect of all the people. The Negro is not a fool. He desires and uses every lcgitimate means to win the confidence and cooperation of the Southern people among whom he lives in large numbers, and to maintain at thc same time the good will of the people at the North. The Negro knows well the philosophy which teaches that hoth oppressed and oppressor are joined together. He knows that not of his own choosing that all are inseparately linked; that we rise or fall together.

The Negro stands ready and as far as he is permitted he extends a hand and begs for the helpful cooperation of Southern white men and of Northern whitc men to the end that he may rid himself of the handicap in ignorance, in crime and in poverty so that day by day he might grow to he less of a burden upon the communities in which he lives.

In the words of Edmund Burke, we say: "Applaud us when we run; conscle us when we fall; cheer us when we rise, but for God's sake let us *pass on, let us pass on.*"

Dr. E. B. Burroughs, who represented the SOUTHWESTERN at the recent session of the Savannah Conference, held in Jessup, Georgia, had the misfortune to lose his receipt stubs numbering from 1 to 45. All persons holding receipts embraced in these numbers are requested to send us the receipts with their postoffice address. The receipts will be promptly returned. This is necessary in order that the parties who have paid may receive the paper.

Bishop I. B. Scott will sail for his post of duty in Africa on the 22nd of January. Prior to that time he should receive contrihutions from thousands of our people who should be and who are, interested in the great work which the Bishop is doing. This is an opportune time when the Bishop's many friends scattered throughout the length and breadth of the church, should send him forthwith their blessings, blessings in a tangiblc form. Those desiring to follow this suggestion may send contributions, however small, to Bishop I. B. Scott, 124 Wharf Avenue, Nashville, Tennessee, or to Mission Rooms, 150 Fifth Ave., New York City. In the latter case state specifically that it is for the work of Bishop Scott in Africa.

The Methodist Year Bood for 1910 is before us. It is one of the most remarkable publications put out by our Book Concern. The editor, Dr. Stephen V. R. Ford, is on to his job and each annual number is brimful of the mos hclpful and necessary information. Upon the request of Dr. Spencer of the Central *Christian Advocate,* of Bishop Warren, among others, to suggest books the minister ought to read, Bishop Warren says: "I name the Methodist Year Book, price twenty-five cents, ready December 15. Its genuine surprises are worked up by a genius in that line." It seems as though there is no information concerning the work of the Church and its allied forces but that we find it in this volume stated in a clear and concise manner. By all means, every minister should have a copy of this book, and any layman who wants to keep abreast with the times as to the progress of his church should study this book thoroughly.

Of General Interest

CHRISTMAS

The Christmas season of all seasons is the dearest to the heart of childhood. It is a season, too, beloved by grown-ups. Unfortunately, and it is passing strange, too, that it should be so, it is a time that men give themselves up to excesses in drinking and riotous living more than at any other time of the year. A few days before the Christmas holidays it was reported that a large amount of whisky was being sent into prohibition States. The entrance of this whisky was accompanied by the usual results: There were fights, drunken brawls, disturbances between the races, murders and crime of every description. May the day soon dawn when men shall know and rejoice in the true significance of this day.

"DIXIE"

The chief of the division of music of the library of Congress has recently issued an exhaustive report of several famous American musical compositions. As a result of his investigation he has proclaimed "Dixie" the first in "patriotic popularity" of all American songs. "Yankee Doodle" ranks second. This announcement will doubtless he hailed with great delight by all Southerners. "Dixie" was not originally a Southern song, as it was written by a Northern ministrel man, Dan Emmett, before the war. It was appropriated by the South and inspired its soldiers on innumerable occasions during the great conflict. "Dixie" is a very catchy air and never fails to arouse enthusiasm wherever played. Further, unlike "America" or "Star Spangled Banner," the music is distinctly American.

WEIGHT COUNTS

A numher of employes of the Delaware and Hudson Railroad shops have been discharged for the reason that they weighed less than 150 pounds. It is said to be the policy of the company that all shop employes who weigh less than 150 pounds or who are over forty-five years of age, will he discharged. This, if true, will work a great hardship on a number of capable men. For a long time it has often heen shown that men who are past forty-five find it very difficult to secure work. This was a serious problem in itself; now if the lack of weight is going to be considered a further handicap, then an additional problem will be offered to our industrial economists to solve. It is to be expected that statisticians will now busy themselves and taking the Japanese as a standard, will point out all the great things that have been accomplished by men of small statue.

ANARCHISTS ACTIVE

The foreign press dispatches, December 23, contained reports of a remarkable series of assassinations of persons high in office in such widely separated countries as India, Corea and Russia. In St. Petersburg, Colonel Karpoff, the chief of the Secret Police, was blown to pieces by a bomb; in Bombay, British India, Arthur N. Jackson, the chief magistrate of Nasik, was assassinated; in Seoul, Corea, Premier Yi, the head of the Corean cahinet, was fatally stabbed. These frightful assassinations indicate the wide-spread growth and influence ot anarchism. Another fact to be considered, is that in each of these countries there is great unrest, and the existing government is menaced by powerful factions. As a result of the assassination of Chief Magistrate Jackson in India, England will perhaps take greater precaution to prevent an uprising in Nasik, which has for a number of years been a hothed of sedition. In Corea, the murder of Premier Yi will probably have the effect of hastening on the annexation of Corea to Japan, and this country which has been in existence for centuries will cease to exist as a separate government.

QUEEN OF THE SEAS

On December 23 the battleship Utah was launched at Camden, N. J., in the presence of cheering thousands. This battleship, when completed, it is said, will be superior as a fighting machine to anything afloat. She is the fifth battleship of the all-big-gun type to be launched for our navy, and is larger than all her predecessors. Her dimensions are as follows: length 521 feet 6 inches; beam 88 feet 2 inches. Displacement 21,825 tons. She will carry ten 12-inch breech-loading guns, mounted in turrets and each turret will he protected by armor from 8 to 12 inches thick. The Utah will be fitted up as a flag-ship and as such her full crew will consist of one thousand men, sixty of whom will be officers. The Utah will not long hold its place as the largest war-ship in the navy, for in a short while two more battleships will be constructed, each of which will be larger and more powerful than the Utah. The building of such ships as the Utah, costs millions of dollars and makes quite a hole in our treasury. But it is useless to moralize and say what could bc done with that money, as this government along with the others will keep on until the limit will have been reached; and it is hard to foretell just what that will be.

POSTAL DEFICIT

Postmaster General Hitchcock reports the largest deficit in the history of the postal service, $17,479,770. The two greatest sources of loss to the postal department are in the handling of second class matter and in the maintenance of the rural free delivery. The second class matter consisting of newspapers and other periodicals, entail an annual loss of nearly sixty-four millions. This class of mail brings in a revenue of one cent, while the average cost of handling and transportation is nine and twenty-three hundredths cents. The third class mail including Government reports, Congressional sneeches, etc., cause a loss of three millions. The rural free delivery is maintained at a loss of twenty-eight millions. It was never intended that the postal service should he a money making department and as long as the deficit amounted to only a few millions but little attention was paid to it. Now it is necessary that a policy of retrenchment should be adopted. The abolishing of franking nrivileges and the overhauling of the laws with reference to second-class mail would tend to cut down expenses. It is very evident that there are a number of unworthy publications and advertising schemes which take advantage of the low rate for the furtherance of selfish enterprises. The seven hundred millions of pounds of second-class matter handled last year could be greatly decreased without the public being the loser in any respect.

THE CENSUS OF 1910 AND THE COLORED PEOPLE

No people should be more interested in the success of the U. S. Census to be taken April 15, 1910, than the colored people. What is wanted is the truth about the condition and progress of the Negro people. Nine persons out of ten in speaking and writing ahout the Negroes draw on their imiginations or their prejudices.

The 1900 Census is probably the best source of information in the world concerning the Negro race in the United States. Let us see to it that the next census gives us more knowledge and more accurate information than ever before.

How is this to he done? Uncle Sam spends millions of dollars and years of labor on the work. It is up to the colored people to see that every man, woman and child is counted; that every dollar's worth of property is recorded, no more and no less; that every child that is in or out of school shall be enumerated.

Uncle Sam is the teacher trying to find out how his children are getting along. If you do not report accurately, you cannot expect the teacher to praise you for your merits or to correct you when you are not doing as well as it is possible for you to do.

Director Durand of the Census Bureau, requests the active co-operation of the colored ministers, teachers, journalists and other leaders of the race in the important work of instructing the colored people in the methods of the enumeration to be taken beginning April 15, 1910.

In response to the requests of colored people and their friends that snecial consideration be given to the census of the Negro people, the Director has secured the services of Dr. Thomas Jesse Jones, of Hampton Institute, Virginia, for this work.

Dr. Jones has for a number of years been studying Southern problems. He is recognized by the colored people as a sympathetic student of their prohlems. His educational equipment was obtained in the Universities of the South and of the North.

In 1900 he won the prize fellowship of $650 in sociology at Columbia University and later obtained his Ph. D. degree at the same institution. Since

that time Dr. Jones has been engaged in research work among the colored people of the South.

The accuracy of the Census depends upon the interest and intelligence of the supervisors, and enumerators who are to ask the questions and also upon the intelligent co-operation of those who are to reply. Dr. Jones will endeavor to use both of these elements.

The first task, is to awaken the interest of the Negro people in the census. The second is to acquaint them with the difficulties of the inquiries and prepare them to give correct answers. In this work, the Press, the Church and school are the most effective agencies.

From time to time useful information will be issued to the public. It is hoped that the Census Bureau will receive the hearty co-operation of all colored people that the next census may be a true picture of the colored people of the United States.

WEEK OF PRAYER

The following is the list of topics for the coming Week of Prayer, as suggested by the Evangelical Alliance for the United States: Sunday, January 2, 1910. Sermons. The Abiding Grace and Truth. And this word, yet once more, signifieth the removing of those things that are shaken, as of things that have been made, that those things which are not shaken may remain. Wherefore receiving a kingdom that cannot be shaken, let us have grace, whereby we may offer service well pleasing to God with reverence and awe. Heb. 12: 27, 28. Monday, January 3. Human History a Witness for God. Tuesday, January 4. The Foundations Unshaken Immovable. Wednesday, January 5. The Church of God on Earth. Thursday, January 6. Missions the Necessary Expression of Christian Devotion. Friday, January 7. The Things Within the Kingdom and Without. Saturday, January 8. The Signs of the Times. Sunday, January 9. Sermons. Freedom Through the Truth. If ye abide in my word, then are ye truly my disciple; and ye shall know the truth, and the truth make you free.—John 8: 31, 32; John 16: 13.

The following telegram was received from the Right Honorable Earl Grey, Governor General of Canada, December 14th, by Bishop Hartzell, on the success of the Diamond Jubilee:

"Bravo! delighted to hear that your right arm has been so greatly strengthened for useful work in Rhodesia and other parts of Africa. As you are aware, this good news would have delighted the heart of Cecil Rhodes, who valued greatly the assistance given to his work by the Methodist Episcopal Church. This evidence of interdenominational and international unity in matters of common interest to us all is also very dear to me.

"GREY."

It was through Earl Grey as Governor General of Rhodesia in 1897, that Bishop Hartzell received for the Methodist Episcopal Church the first large grant of land and buildings in Rhodesia from the British South Africa Co.

Ex-Governor Northern, of Georgia, says that he had rather see a million Negroes in the South thoroughly converted, than twice that number of Chinese or savages. Continuing this line of thought he adds: "For these Negroes have been placed by God in the midst of us; for them we have a special and particular responsibility." Notwithstanding the ten million Negroes in this country afford one of the largest fields of missionary activity, there are many who call themselves children of the King who turn up their noses and shut their hearts against work among this lowly people. They are enthusiastic, however, for missions abroad. It is even sometime intimated that there are those in our own church who would willingly give up the work among Negroes; nevertheless, these same parties are loud in their cry for work in foreign fields. It would appear to us that a Negro saved at our door would be as much value to the kingdom of Christ and would go as far towards the ultimate reclamation of the world, as the Negro saved on the continent of Africa or elsewhere.

The late Edward Everett Hale is to be suitably honored by the erection in Boston, by the Unitarians, of a modern "Cathedral," a center of a great variety of religious and social activities. The conception and hope of such a building was fondly cherished by Dr. Hale himself in his later years.

People of Interest

Bishop W. S. Lewis left Shanghai, China, for San Francisco, December fourteenth.

The Cosmopolitan Citizens is the subject of a booklet by Mr. John F. Gillaume of this city.

Bishop and Mrs. Hamilton are booked to sail for Porto Rico January twenty-second, where they will remain seven weeks.

Bishop Hughes has been elected a trustee of DePauw University, of which institution he was at one time president.

The Rev. Dr. J. M. Thoburn, Jr., is president of the Board of the Pittsburg Deaconess Home, to which a $20,000 addition is being made.

Bishop Alexander Waters, D. D., of the African Methodist Episcopal Zion Church, will sail for Africa in company with Bishop Scott, January 22.

Dr. I. L. Thomas, Field Secretary of the Board of Home Missions and Church Extension, dedicated our church at Winona, Miss., Sunday, December 5th.

Dr. T. W. Davis, our pastor at Kosicusko, Mississippi, announces that everything is ready for the Upper Mississippi Conference which meets there January 5.

Prof. M. S. Davage, A. M., business manager of the SOUTHWESTERN CHRISTIAN ADVOCATE, will deliver the Emancipation address at New Iberia, La., January 1.

Mrs. Nannie F. Broaddus, wife of the Rev. R. F. Broaddus, of the Lexington Conference, after an illness of three years, died November eighteenth at Maysville, Kentucky.

Prof. D. F. Whitaker has charge of Emory Chapel, Methodist Episcopal Church, Newport, Ark. He fills the unexpired term of Rev. A. E. Quick, who has transferred to South Carolina Conference.

It will be a delight to many friends to know that Miss Inez A. Goodman will be the guest of Mrs. John Wier at the New Orleans University, 5318 St. Charles Ave., for a few days. Miss Goodman would be pleased to meet old friends.

At the regular meeting of the Board of Foreign Missions held in the Mission Rooms, New York City, Tuesday, December 21, the Rev. Dr. J. M. Buckley was elected president of the Board, to fill the vacancy caused by the death of Bishop Goodsell.

Governor Hughes, of New York, has been invited by the trustees of the Pennsylvania University to be the university day orator on February twenty-second. Colonel Roosevelt delivered the address in 1907, Joseph Coates in 1908, and President Taft in 1909.

Dr. J. C. Sherrill has been invited by one of the leading Wesleyan Methodist churches in Liverpool England, on his return to Africa, to preach twice on the Sabbath and to address in the afternoon of the same day the Young Men's Club. This club is composed of two hundred and fifty members and Doctor Sherrill's subject on this occasion will be, "England and Her Human Policy in Dealing With the West African Natives."

Among the last sermons which Bishop Goodsell preached was the one he delivered in our church, St. Mark's, New York, on the 24th of October last, on "Christ in You the Hope of Glory." Dr. W. H. Brooks, the pastor, says: "None who heard that sermon can ever forget it, and it has been the theme of conversation even among the little children. What he then beheld by faith is now a reality. Truly, a great man has fallen whose sympathies were as broad as human existence and human needs."

Rev. Alpha G. Kynett, recording secretary of the Board of Home Missions and Church Extension, spent several days recently presenting the cause of Home Missions and Church Extension on the Auburn and Syracuse Districts of the Central New York Conference. He presented the cause at nine of the churches and in addition spoke before the Christian Association of the Syracuse University, Syracuse Preacher's Meeting and the District Conference on the Auburn District. Much interest was aroused in the cause and greatly increased contributions are promised, including some Frontier Memorial Gifts of $250 each.

In a recent number in its department headed "Chiefly About People," accompanying a very striking picture of Bishop Joseph F. Berry and Dr. James H. Potts, the *Central* says: "Bishop Berry learned the printer's trade when a small boy and in his pastoral days wrote much for the press. The clear revelation of his journalistic instinct, called him, while in the midst of his second pastorate at Mt. Clemens, Mich., said the *Des Moines Conference Daily*, to be the associate of Dr. James H. Potts, editor of the *Michigan Christian Advocate*. Here in delightful fellowship with his chief he labored for four years and saw the paper double in circulation. Because of his enthusiasm and journalistic training he was the ready choice of the Book Committee, in 1890, for the responsible work of editor of the new Epworth League organ, the *Epworth Herald*. The *Herald* won from the first. Though through the last quadrennium of his service of fourteen years, he was both official editor and general secretary of the Epworth League, yet when he rested the pen for the responsibilities and cares of the general superintendency, the *Herald* had reached a circulation of 130,000 copies weekly, and the League was more prosperous than at any previous moment of its history."

News Paragraphs

A Chapter of the Methodist Brotherhood has been organized in Monrovia, Liberia, Africa.

It is the plan of the "Gideons" of Indiana, to place two thousand Bibles in the hotels of the State.

Congressman Heflin, of Alabama, again presents in Congress his bill to establish separate street cars in the District of Columbia.

Clark University held on December seventeenth the eleventh annual Negro Day Exercises. The address was delivered by the Rev. Dr. E. R. Carter.

The latest bulletin of the American Bible Society dated December 23, showed that $131,512.12 was lacking to meet Mrs. Russell Sage's conditional gift of a half million dollars.

The Public Schools of Mobile, Alabama, for Negroes, have been renamed, and now honor three of the most prominent Negroes of Alabama, as follows: Broad Street Academy to the A. F. Owens School; Augusta Street School to W. H. Council School; Orange Grove School to Booker T. Washington School.

The African Methodist Episcopal Zion Church has sold its old property on College street, Charlotte, N. C., and bought another piece with larger frontage. On the new property a substantial and commodious building will be erected which will be occupied by the *Star of Zion*, the Book Concern and other general offices.

The revival number of the *Epworth Herald* is a veritable gold mine of evangelistic literature. The thrilling discussions to be found in this number, together with the pithy messages born in the soulful experience of several of our Bishops, make us wish that this issue of the *Herald* could be circulated in large quantities throughout the Church and particularly in our territory.

The *Atlanta Independent*, the *Indianapolis Freeman* and the *Florida Sentinel* have each gotten out special numbers recently which were a credit to our American journalism and show to a very marked degree the development of the journalists among our own people. Each of these papers fills its own place well and all are doing large service for the race in the fields where they are circulated.

According to the Internal Revenue figures there are twelve thousand fewer saloons in the United States today than twelve months ago. That is, during the past year an average of three hundred thirty-three saloons have been closed daily. At the same time there has been a reduction of six hundred and eighty wholesale liquor dealers, of seventy-five distillers and of an hundred brewers. May this not be the prophecy of the coming glad day when the saloon will be no more?

The second annual meeting of all the Presidents and Deans of the Freedmen's Aid Schools will meet in the city of Nashville, March 10 and 11. The convention goes, by special invitation of President John A. Kumler, as the guest of Walden University. The National Convention of the Religious Education Association is to meet in Nashville on March 8, 9, and 10. This will give an opportunity for any members of our convention to attend this gathering of representative educators from all over the country. The program for the convention will be issued in due time. The Secretary, Dr. J. T. Docking, expresses the hope that every member of the convention will be present, as this promises to be a most interesting and profitable meeting.

OUR YOUNG PEOPLE

Good-Bye, Old Year

With a shrill, sharp call rang the telephone,
And Teddy sprang to reply.
"Hello!" said a voice in a trembling tone,
"I've come to say 'Good-bye!'

"I must leave you all at twelve to-night,
I'm the old, Old Year, I'll explain;
This minute the New Year is on his flight
By the limited fast mail train.

"I've given to you the best I had,
But the New Year is richer still;
He has stores of brand-new wisdom, my lad,
Your youthful brain to fill.

"He knows whole volumes of secrets rare,
Which he'll gladly tell to you;
He will teach you how to do and dare,
To be brave and loyal and true."

And then the voice grew weak and old;
"Ring off," it gently said;
While the bells of the happy New Year told
That the good Old Year had fled.

—Julia F. Deane.

A Dream of the New Year

By Kate Upson Clark

The father and mother were looking at a magazine, when the boy came up behind and asked, "What are you laughing at?"

They pointed to a colored cartoon before them, and the boy laughed, too. The day happened to be the last of the old year. The cartoon appropriately represented a decrepit old man going painfully out at one side of the scene, and a gay little child coming in at the other—the Old Year and the New Year.

On his back the Old Man bore a miscellaneous load of damaged toys and other things, broken rainbows, crumbling castles, bladeless swords, and a quiver of arrows, stripped of their feathers and labeled, "The resolutions that didn't stand the strain."

The merry Child carried quantities of fresh and sparkling gewgaws, pet animals—every sort of a thing that one could want—but he seemed to feel no weight. On top of it was a quiver of arrows, full feathered and bright with paint. They were marked, "Good Resolutions."

The Old Man was in partial shadow. The dancing Child was in the full light, and made the chief impression, as the New Year should. Hope and courage seemed to spring in one's breast, just from looking at him. His gaiety was infectious, and his ridiculous pack made one laugh.

Presently the boy went to bed and to sleep. As he slept, he dreamed.

In his dream the smiling Child of the cartoon stood before him and said, jovially: "Here I am. I'm the New Year, you know. I've got a jolly lot of things in my knapsack. What do you want? You can have anything you choose."

The boy's breath came hard, and his heart beat like a trip-hammer. His father was a poor minister, and it seemed to him as though he had never had anything that he wanted.

"Can I?" he gasped.

"Certainly."

"Well"—thinking like an express train—"I want a boat—and a bicycle—and some rabbits—and an automobile"—

"Hold on!" chuckled the New Year. "That is enough for now. I'll detach these various things and then we'll go on. You know there is a whole lot of stuff to go with almost everything—a lot that doesn't show in the picture."

"Oh!" said the boy, with a mystified and slightly crestfallen air.

"Yes, of course." The New Year spoke in a light, indifferent tone. "Here is the boat, for instance. Is it a yawl that you want? Very well. Here is your yawl, with two or three extra sails; but even with these you will have to do considerable sail-mending, so here is a big needle and some thread. Also, a printed set of rules. Bail freely—never leaving water standing in the bottom: here is the pail. Always drag your boat upon the beach when you come in—or put it in your boathouse if you have one. Caulk up a hole the instant it appears—here is the stuff. Paint every season—here is your paint. You must keep that boat mighty clean, or you'll have trouble."

"Oh!" said the boy again, even more ruefully than before.

"And the next thing you mentioned, I believe, was a bicycle," went on the New Year in a brisk voice. "Here you have it. But you must clean it every time you use it—or, at the very least, once a week. This is a nice kit of tools that goes with it—but you can't leave them lying around, you know. You will probably need a new tire pretty soon, but if you use this strip of paster—it's a good, long roll—you can hold off new tires 'quite some time,' as they say in certain sections. Then you want to keep your tires well blown up, and your lamp filled—be careful not to get caught out late, minus that lamp. And always wear your bicycle clothes, and take a good bath after every spin"—

"Oh, cut all that out!" groaned the boy. "Maybe I don't want it if I've got to have all that bother."

"But you must take what you ask for," said the New Year, cheerfully. "The next think, I believe, was a pair of rabbits."

"Ye-es," remarked the boy, but without enthusiasm.

"Here they are," cried the New Year, with undaunted promptness. "White ones—beauties. You must build a tight little hutch for them, and then you must fence off a place for them—for if they get into the garden they can eat it all up in about a day. You must watch them most of the time, for they burrow into the neighbors' yards, if you don't look out. You have to feed them regularly—regularly, mind—and a good deal of the stuff has to be bought. It costs something—and any sort of pet is a good deal of care—but it all goes with the rabbits, so here you have them. Now for the automobile. This is the kind you said you wanted—cheap—costs only $1,500, and"—

"Maybe I don't want it," groaned the boy. "It will take pretty much all my time to 'tend to the boat and the bicycle and the rabbits; and I don't know where I am going to get all the money to"—

"But you said you wanted an automobile," reiterated the New Year inexorably, "and so you must have it. Here it is—no; there isn't room for it unless you head it well into the hall, but I can crowd it in. It weighs several tons—and the care and the tools, and the extra tires make it weigh about 200 more. The gasoline to last you a year, with ordinary use—several hogsheads—will cost you a pretty penny; and you might as well count on $500 for new tires. You should take a chauffeur's course somewhere—yes, it's expensive—but it is the only thing to do. For general repairs, perhaps $1,000 is a moderate estimate—and then there will be the doctor's bills, surgeon's and nurse's and all that, and maybe the undertaker's. It makes quite a load for a boy to carry, but you remember you wanted it. The rich boy's burden is heavy. He has to hire lots of helpers, and they are likely to do his work badly and ruin all his costly toys, which is trying. You know the proverb, 'He who would be well served, let him serve himself,' and luckily you have to do just that. 'Blessed be nothing' isn't in the Bible—though there are some texts there which are a good deal like it—and that is so true that you might as well learn it."

"I've learned it all right now," moaned the boy.

"And was there anything else that"—began the New Year.

"No, no! You aren't going to leave me time to breathe, as it is!"

"But you surely want a Good Resolution. Everybody wants at least one for this time of year."

"Yes, yes!" cried the boy, ceasing to weep. "Give me one that says: 'I will never again ask for anything till I see all the things that go with it.'"

The New Year gave him a brightly plumed arrow, and with an arch smile inquired: "And haven't I something more in my pack that you want?"

"No, no, no," shrieked the boy.

His mother heard his anguished scream, and hurried upstairs to see about him. He was writhing and groaning, as if in pain.

She shook him, and asked tenderly what was the matter.

"I don't want 'em! I don't want 'em!" he sobbed, sleepily. "I thought I did, but I don't. And, mother, don't you trip over that automobile!"

She soothed him for a moment more, and then she went downstairs laughing.

"He talked like a crazy boy," she said to his father. "He must have been having a sort of nightmare."—Exchange.

I Will

I will start anew this morning with a higher, fairer creed;
I will cease to stand complaining of my ruthless neighbor's greed;
I will cease to sit repining while my duty's call is clear;
I will waste no moment whining and my heart shall know no fear.

I will look sometimes about me for the things that merit praise;
I will search for hidden beauties that elude the grumbler's gaze;
I will try to find contentment in the paths that I must tread;
I will cease to have resentment when another moves ahead.

I will not be swayed by envy when my rival's strength is shown;
I will not deny his merit, but I'll strive to prove my own;
I will try to see the beauty spread before me, rain or shine—
I will cease to preach your duty and be more concerned with mine.

—E. S. Kiser in Chicago Record-Herald.

The Closing Services of the African Diamond Jubilee

(*Continued from Page Six.*)

When this report was made the vast audience manifested its enthusiasm with long cheers and waving of handkerchiefs. The amount was $20,000 in excess of that for which the Commission started this campaign, and President Taft congratulated Bishop Hartzell on having done so well.

The closing hymn, "Jesus Shall Reign," was announced by Dr. W. H. Brooks, pastor St. Mark's Methodist Episcopal Church, New York City, and the Benediction was pronounced by the Rev. David H. Greer, Bishop of New York.

The Africa Diamond Jubilee Campaign, which began in Washington, D. C., January 19, 1909, with an address by President Roosevelt, had a most fitting close in this meeting with an address by President Taft, thus having the testimony, within twelve months, of two men holding the office of the Chief Executive of the United States, both of whom endorsed most heartily and enthusiastically the work that is being done to bring Africa to the Cross of Jesus Christ.

The Commission having general oversight of the campaign was composed of one hundred Bishops, ministers and laymen residing throughout the United States, with an executive committee of twelve, beside the chairman and secretary of the Commission, at New York City, who have had immediate supervision of the work.

HOW TO MAKE OUR WILL GOD'S WILL

The Epworth League Devotional Meeting Topic for January 9, 1910

(John 7. 17; Acts 22. 10; Psa. 25. 9.)

The Theme and the Scripture.

John 7. 17. There is an acid test for gold; His is the acid test for Christianity. Many a critic of our faith would be forced to put his hand on his mouth, if in the midst of his attack on the religion of Jesus he were asked, "Have you ever tried it?" All our Lord asks is a fair chance. The more nearly you come to doing the will of God the more wonderfully reasonable and real will Jesus and his message seem. Let us be fair with him, and not say that the claims of the Saviour are impossible until we have put them to the test.

Acts 22. 10. The great question of the Philippian jailer was "What shall I do to be saved?" He got his answer, and it has served to answer the same question for countless thousands since. But Saul of Tarsus had no need to ask that question. His first inquiry, after he had heard Christ's voice, was as to the business of his life and from the first moment of his acquaintance with the persecuted One of Nazareth this was always his question: "What is thy will for me?" Its answer led him to the Arabian solitude and the Ephesian mob, to the market place of Athens and the prison cell of Rome. And it helped to make him the greatest evangelist of Christ's salvation, the greatest missionary of all time. With all his natural gifts and powers, Paul would have never come to his great place in the thought and life of Christendom if he had made not made his will work with God's will always.

Psa. 25. 9. The meek man is not the fainthearted man, apologizing for his own existence. Rather he is the man who has come to quiet contentment because he has been humble enough to let God guide him, and has found that guidance a source of power. The meek man is not the cringingly submissive man, but the man who has measured his need against God's power, and has yielded to the Divine because the Divine can do so much for him which he cannot do for himself. The weak man is coerced, and obeys unwillingly; the meek man is convinced and obeys by helping God to shape his life for good.

The Meaning of the Theme.

Why do we half unconsciously think of the will of God as a necessary but unwelcome discipline? Why do we talk so much more about submitting to God's will than we do about doing God's will? Why should God's purposes be so different from our own that obedience to them is hard?

Every one of us can find for himself the answers to these questions and each answer will be seen to have its root in some form of self-will. At every step in God's dealings with us we must make choice between our will and his. Whenever our own will is in conflict with God's will there is a struggle, and even if we come out of the contest with God's will prevailing, the battle may have left a scar, and the victory may be only for a little while.

Perfect and complete victory comes only when we have fought the final battle, the Armageddon on whose field we not only give God complete control of our lives but put our will alongside of his own that the two may be one.

After that the problem of the Christian is not self-will against God; it is only "What is God's will?" and the moment that is discovered there is no further question, but quick, ready, joyful, fruitful obedience.

And that is the standard of personal service: God's will gladly enthroned as supreme, and all life ordered and directed in harmony with it.

Is it too much to expect? Is this attainment too wonderful for us? Surely not: it is the path to peace, to power, to life. The way of self-will has so completely shown itself as the way of dissatisfaction and unrest, and failure: we have every reason to turn about completely and put ourselves fully and forever under the guidance of God in Jesus Christ.—From "Notes on the Epworth League Devotional Meeting Topics."

The South Carolina Conference

The most eventful session of our Conference closed on the twenty-eighth of November in the city of Orangeburg, South Carolina at the spacious Trinity Methodist Episcopal Church of which the Rev. A. E Qnick is pastor. At the usual hour on Wednesday morning prior Bishop John M. Hamilton called the Conference to order which was largely attended by ministers and laymen all joining in a very impressive and helpful communion service after which the Conference was organized, the roll being called and J. B. Middleton was elected secretary with a full corps of assistants. J. C. Martin was elected as Statistical secretary with a full number of assistants. W. R. Jervay was elected Treasurer, as usual, and selected his coworkers. The Bishop's addresses were scholarly and entertaining. His lecture on Friday night on Mexico, Etc., was a mssterly effort. Some sixteen deacons were ordained and all local. Only one elder was ordained, and he a local. Five new District Superintendents were appointed as follows: Benetsville, H. C. Asbury: Beaufort. D. J. Sanders; Orangeburg, J. W. Monitrie; Spartanburg, J. A. Broun. The subject of District Superintendents was the "bone of contention" throughout the sessions. None of these men had ever served in such capacity before save J. A. Broun. who was once Presiding Elder of the Greenville District for six consecntive years. a full term, and was last spring appointed to fill the unexpired term of the late Benjamin F. Witherspoon. More men were disappointed than usual: not from missing the District Superintendency but from failing to get what they were looking for. This feeling of distress struck the fathers as well as the sons in the gospel. After all we trust the best was done for the providence of God for all concerned for the good of the greatest number. Two banonets were served at Claflin during the week: the first in honor of Dr. and Mrs. L. M. Dunton's Quarto-Centennial work at and for Claflin University and the second by the Alumni for the entire Conference. We were visited by quite a number of General Officers whose presence was quite inspiring to us all. Never was there such a landslide with supplies. So many were admitted on probation that there are scarcely any supplies in the Conference now. There seemed to have been quite a willingness on the part of the young men to drop ont and go to Gammon. Fortunate is he who detects his short comings in time to take advantage of their golden opportunities. The city of Orangeburg was made the poorer by the loss of one of the main buildings on the State Campus during the week. The girl's dormitory was completely destroyed by fire with all of their belongings. The Bishop preached a powerful sermon at eleven o'clock on Snnday and at 7:30 preached for the Methodist Episcopal Church, South. At 12 o'clock on Snnday night the anpointements were read to the sorrow of some and the joy of others, but we trust for the good of all, and the benediction was pronnnced by the Bishop, thus closing the most eventful Conference in the history of Methodism in the State of Sonth Carolina in many respects.—W. B. Romans.

West Texas Conference Appointments, 1909--1910

AUSTIN DISTRICT.

F. L. Kirkpatrick, District Superintendent.

Austin, Wesley Chapel, T. H. Wyatt; S. H. College, to be supplied: Simpson Circuit. I. T. Sanford; Bastrop Ct.. P. M. Carmichael: Davilla and Bartlett, to be supplied; Fayettville and Industry, to be supplied; Georgetown and Granger, W. B. Lott: LaGrange Cir., D. F. Vance; Luling, Cir.. H. H. Quails: Little and Manor, J. S. Medlock; Lockhart Cir.. to be supplied; Mount Salem Cir., S. S. Frazier; Smithville Cir.. to be supplied; Taylor and Hutto, S. N. Harvey; Winchester, L. R. Parker.

COLUMBUS DISTRICT.

D. C. Lacy, District Superintendent.

Alleyton and Eagle Lake, to be supplied; Colorne Cir., G. E. Taylor; Columbus, J. H. Hutchinson; Columbus Cir., J. H. Hereford; Edna and Morales, J. P. Napier; Flatonia and Schulenburg, S. E. Jones; Goliad and Minenoah, W. E. Blackson; Hallettsville and Adams Branch, G. W. Nevils; Oakland and Brown Cir., M. S. Jordan; Sublime Cir., to be supplied; Victoria, J. W. Warren; Wharton and Bay City, S. W. Harvey; Yoakum and Sweet Home, J. W. Wormley.

DALLAS DISTRICT.

J. S. Wyatt, District Superintendent.

Corsicana and Smith Chapel, C. B. Melton; Dallas, St. Paul, N. J. Johnson; Denison, T. S. McMorris; Ennis and Ferris, George Waters; Fort Worth, Moses Smith; Fort Worth Cir., Lee Brown; Hubbard City, Seaborn Hall; Hillsbora and Cleborn, to be supplied; Mexia, R. H. Duncan; Milford and Italy, C. P. Westbrooks; North Dallas and McKinney, W. H. Purnell; North Fort Worth, P. A. Morrow; Pelham Cir., R. D. Dennis; Pilot Point, A. F. Jackson; Sherman Cir., W. W. White; Waxahachie and Lancaster, P. H. Hill.

SAN ANGELO DISTRICT.

E. L. Jackson, District Superintendent.

Abilene, Cisco and Stanford, J. W. McKinney; Albany and Eastland, to be supplied; Alpine and Marfa, W. H. Davis; Belton and Kellbranch, A. L. Carper; Brady and Fort Mason, to be supplied; Brownwood and Coleman, L. Roberts; El Paso, James G. Brown; Gatesville and V. Mills, J. W. Stone; Lampasas Cir., E. C. Henderson; San Angelo and Ballinger, R. Ponton; Sweet Water, Felix Mohan; Temple Cir., M. C. Cavines.

SAN ANTONIA DISTRICT.

A. M. Mason, District Superintendent.

Beeville and Corpus Christi, B. F. Armstrong; Belmont Cir., J. W. Wright; Ben Allen, San Marcos, to be supplied; Cuero, Albert Johnson; Floresville Cir., Wm. Mooney; Gonzales, Alfred Brown; Gonzales Cir., J. T. Carper; Hondo Cir., E. H. Franklin; Kerrville Circuit, J. T. Jacobs; Lavenir Cir., W. H Mosby; Nixson, A J. Lynch; Pleasanton Cir., to be supplied; San Antonio, East End, Riley Sodia; San Antonio, St. Paul, H. Swan; Seguine and Olmers, N. H. Townsend; Yorktown and Karnes City, J. Eusan.

WACO DISTRICT.

T. S. Moore, District Superintendent.

Bremond and Long Branch, Calvert and Mt. Zion, J. W. Weakley; Cameron and Rosebud, J. F. Brown; East Waco and Gurley, H. A. Jones; Groesbeck and Kosse, I. H. Timons; Groesbeck Cir., P. B. Bennett; Marlin and Big Creek, J. H. Swan; Mart and Spring Hill, B. J. Goff; Msysfield Cir, to be supplied; Mooreville, Chilton E. Henderson; Waco, St. James, L. H. Richardson; Waco Cir., John Bickham; Waco, St. Andrew's, Wm. Reed. Thos. B. Neely, Bishop. Thos. H. Wyatt, Secretary.

The Negro as a Land Owner

BY. B. J. JORDAN

There has been many a question asked whether the average Negro has any interest in buying land. This question is not so easily answered by one who knows nothing of the real progress of the race and who never sees the statistics. Day after day the Negro is manifesting interest in buving land. Throughout this Southland much of the soil is owned by Negro farmers. Not only is he manifesting interest in buving land but he is surrounding himself with things that facilitate life, such as buggies, wagons, horses, cows, etc. Land is wealth to any race of people, and the more land that race has the more stable it is. The common laborer has begun to find out that he can best support his family on the farm. Many of them are now moving from the cities to the rural districts, buying homes. In one community near the line of Clarke and Jasper counties in the State of Mississipoi, is a settlement made up chiefly of colored people. These people are living within three miles of each other and own land as follows: Henry Jordan, 40 acres; Isiah Jordan, 300 acres; Aaron Jordan, 120 acres; Frank Perrymon, 80 acres; Lee Lindsy, 400 acres; Burke Jordan, 122 1-2 acres; Mrs. Annet Byrd, 40 acres; Mrs. Lucy Ann Jordan, 40 acres; Andrew Perrymon, 80 acres; Edmond Jordan, Jr., 60 acres; Charles Jordan, 80 acres. These are not all of the worthies; I only mention a few.

Orange, Miss.

Mississippi District Conferences

Tbere are more or less everywhere expressions in vogue which have a peculiar significance to the people and locality wbere they are used. In Mississippi there is current a phrase, "Down Where the Southern Crosses the Dog." Well it was my delightful pleasure to come to this place in my District Conference visitations during the montb of November—just about nine miles west of "where the Southern crosses the Dog." But first, for the benefit of those who perhaps are not familiar with this expression or who maybe do not quite comprehend its full meaning I might state that it simply has reference to the intersection of the Southern Railway in Mississippi and the Yazoo, Mississippi Valley road. Anyway just a short pace or two beyond this point toward the going down of the sun, there lies one of the most beautiful and flourisbing little towns in that state. Most everyone knows about it—Indianola—of postoffice fame. Here was the meeting place of the District Conference of the Greenville District, November 17. Rev. H. B. Hart, D.D., Superintendent of the affairs of tbis District deserves special credit for the remarkable way in which he conducted the Conference. He had a very difficult situation to cope with. In tbe first place there was no church building of our connection in that town. This in itself was a very delicate proposition. But besides this unfavorable circumstance there were numerous counter attractions to claim the time and attention of the people. Such as street fairs, minstrels, etc., and yet in spite of all, under his skilful management together with the influence of Rev. Bell our pastor tbere he was able to close out what in the sense of the Conference was tbe best session ever held on the District. Benevolences were better and reports in general had a more pleasing tone. The SOUTHWESTERN of course reacbing high-water mark on the district—55 subscribers were secured with a promise that if the same leadership obtained the district would roll up the largest list of any of the districts next year, and moreover our folks are struggling to plant our church in that town. To this end over $70.00 was raised on the Sunday of the Conference with which a lot was purchased. Rev. Hart and Rev. Bell together with the few faithful members here deserve all honor for their determined efforts. But a word about this territory is apropos of this article. Within the bounds of this district may be found from one hundred to a hundred and twenty-five thousand Negroes—showing the vast possibilities for expansion for Methodism. And moreover, the four quadrants made by the intersection of the two roads named herein include some of tbe richest territory in tbe State of Mississippi. This is true in point of soil as well as wealth among both white and black. Here in this little town of Indianola of between two and three thousand inhabitants live some of tbe wealthiest and best families among our people in that State. They own and control the leading bank of the State among colored people and the third largest bank in the world operated by Negroes according to reliable information. The total resources of this bank according to a statement showing the condition of bank issued October 30, amounted to $141,846.94. Mr. W. W. Cox, who is the cashier of this Delta Penny Savings Bank and Mr. M. B. Burnett assistant cashier have developed a thorough knowledge of banking business. It was my great good pleasure to stay in tbe home of Mr. Cox while attending the Conference. He owns some very valuable property in tbat place and has a most lovely home and what is more he had the happy fortune of getting a most excellent cook and housekeeper in addition to her many other admirable qualities as a wife. Mrs. Cox indeed makes a noble hostess. Then there is Mr. W. H. Chandler a big builder and contractor. He also owns some fine property worth somewhere in the tens of thousands of dollars. Prof. I. A. Gentry, principal of one of the leading schools; Dr. J. E. Walker the only Negro physician in the town—all the men well-to-do and bigbly respected by all classes, contributed largely towards the success of tbe Conference. Mr. Johnson, a colored man is the electrician of the town. Tbere is every reason why our Church should wax strong in these parts and with its destiny in the hands of the undefatigable worker Rev. H. B. Hart, I am sure it will prosper. The men of the Greenville District are a cordial set looking well to the interests of both Church and State. Any one would be glad to visit a Conference on this District and especially at Indianola. I retain pleasant memories of my trip to tbat place. One of tbe remarkable things tbat caught my eye besides those good 'possum dinners I enjoyed at Mrs. Cox' was the intense interest manifested in the work of the Church by her aged mother, Mrs. Gettings. She is 83 years old and during the entire Conference never missed attending more than two of the sessions and notwithstanding her advanced age she does most beautiful needle and fancy work, selling what she makes and contributes the money to tbe fund for the building of our Church tbere. She is indeed an exemplary Christian and any pastor has a friend and helper in her. My next stop was with the Rev. Dr. B. F. Woolfolk, of the Clarksdale District. Well, I tell you, nobody knows better how to get work done by a set of men than this good man. Rev. Woolfolk has served in the capacity of Superintendent or Presiding Elder for ten years and the men manifested a desire to have him retained in the cabinet. If it should be the sense of the Church to so do it need have no fear tbat the work will suffer at his hands. His last District Conference met at the little town of Beverly where Rev. Brother Bell's wife in Postmistress. Of course, you can't always get off here, but arrangements were finally completed to have tne trains stop after one of the representatives came near running amuck with a train conductor. The Conference business received due attention and every consideration was given to visiting friends and to the conectional interests of the Church. Rev. Woolfolk simply tells his people what he wants them to do and they do it. It was perhaps the most uniquely managed Conference of the four I attended in some phases. In the matter of collection he would simply ask for a certain amount or he would say "I want ten cents or twenty-five cents from each one and they actually paid it. Then when it came to tbe SOUTHWESTERN he introduced the representative, had him speak and then he would say a red hot word or two and ask for hands of those not already subscribers and to them he would say, "Come forward and pay your dollar for the paper," which they did and in that way kept the crowd worked up to a man—44 subscribers were secured during my very short stay. There is a premium on ability to handle men. Brother Woolfolk doesn't lack it. Bro. Jackson our pastor at Beverly lacks but one thing and that is a wife. He has his eyes on her. The Church is in good shape and the Conference was in every particular a decided success. I spent Thanksgiving Day here and enjoyed greatly tbe service conducted by Rev. Butler.

Then I went to Eupora. Somehow I have begun to call this my district. I reached this Conference on tbe Starkville District Friday evening. Rev. J. H. Everett was sitting on the lid and is full able to hold it down. When I reached the ground I told him I wanted 80 subscribers—and I got them and more. Well I have never had such progressive success as on this trip. There are some bright young men too, entering the ministry on this district who bid fair to raise the standard. One thing I forgot to mention: On each district the men presented a handsome purse to the District Superintendent to purchase himself a suit of Conference clothes. It is said that most of tbe Conference brethren were surprised when Rev. Everett was placed in the cabinet for nobody had thought of him. Well, perhaps some are surprised to see how well he is succeeding on the district. Rev. J. M. Thompson entertained the Conference and it was well cared for. Rev. Quinn the Baptist pastor who lives just across in front of our Church there bas a three-year-old son who is a regular communicant of our Church. Both Baptists and Methodists are very liberal in their views and do a good deal of commingling. Tbe Conference closed out to the satisfaction of all present. From here I dropped down to Winona where the Greenwood District Conference met. Rev. S. H. Nevils, a friend and brotber, has charge of tbe district and that in itself means a good deal. I reached Winona on time, was met by Brother W. S. Lake that tireless worker, and conveyed to the parsonage. Rev. J. M. Walton provided comfortable quarters in the parsonage for the first two days after which I was housed with the Baptists in the home of Rev. J. J. Olive, pastor of the First Baptist Church there. The Woman's Home Missionary Society held sway here the first day after which it gave way to the Conference proper. Rev. O. Gillespie preacbed the Missionary Sermon—and everybody was well pleased with it. Despite unfavorable conditions reports had a pleasing ring and showed that some men were greater than circumstances. Rev. Nevils is naturally a jolly good-natured sort of a man and he kept the Conference enlivened while he also directed the business. Dr. I. L. Thomas was a visitor to the Conference and spoke on Home Missions. The SOUTHWESTERN was well looked after and 54 subscribers were secured. Rev. E. C. F. Troupe, Rev. D. D. Shelley, handed in the largest lists, but all of the brethren came up admirably and their good work is much appreciated.—H. J. M.

Gleanings from the Field

MISSISSIPPI

Paulding.—This charge has three churches with a membership of four hundred. The people here are doing what our people all over this southland should be doing. They are striving to buy homes and own property of their own. Many of our members here raise corn sufficient for the year and most of them raise enough ribbon cane molasses, and some enough meat for the year, and on their farms are cattle, poultry, etc. Among our land owners are: Albert Heard 580 acres; Wm. Heard, 150; Joe Jones, 70; J. N. O. Jones, 40; Judge Perce, 90; S. P. Jones, 40; H. S. Jones, 80; G. W. Lightsey, 60; Jessie Jones, 220; Frank Jones, 120; C. W. Millsaps, 40; James Millsaps, 40; W. T. Millsaps, 40; J. W. Braime, 300; J. C. Smith, 80; S. E. McCormick, 280; J. L. Jones, 40; Jessie Brcwn, Sr., 120; Jessie Brown, Jr., 40; E. V. Lensey, 160; L. S. Cooper, 80; Mrs. Margarett Carmichael, 460; Joe Caraway, 80; John McCullom, Jr., 40; J. S. Hammons, $3.00; Elijah Hall, 220; Perry Stephens, 140; Lance Carmichael, 80; John Dennom, 80; V. J. E. Grangent, 280; Mrs. Allis Stephens, 240; Joe Williams, 10; A. Hair, 3; Rachel Pickens, 50; B. M. Heard, 101; Walter Heard, 41; George Heard, 181; Ned Jones, 60; Dass Newell, 100; Henry Wheeor, 60; John McCullom, 80; Ben Jones, 200; Will Jones, 110; Mrs. Sarah Ann Patterson, 120; John Cooper, 296. This is the results of raising their living at home. All farmers should have farm produce to *sell* and not to *buy*, and farming will then prove a blessing to all concerned.—J. A. Patterson, pastor.

Summit.—Our joint rally closed September 26 at Magnolia church. Tbe rally was indeed a success. Summit raised $70.87; Magnolia, $60.80; total $131.67. May God continue to bless this good people. We are doing what we can to put the SOUTHWESTERN in every home. We have broken the record. Magnolia church has had quite a struggle to remove an old mortgage on our property tbere of $150. Thank God every cent of the same is now paid and we have the papers in hand. The faithful crew is free at last.—F. Smith.

Houston Charge.—Rallies were held at all churches on tbis charge: Farr's Chapel, $75.00; Mt. Olive, $43.00; Insurance on Church, $32.00; Hopewell, $31.00; total on charge, $181.00. At Farr's Chapel three ladies were named to contest in the rally; after chosing a gentleman to assist, the rally was on. After much excitement the monies were counted and reported as follows: Mrs. Leona Davis, $22.00; Mrs. Sarah J. Keys, $18.00; Mrs. Emma Weaver, $12.00; total, $52.00; day's public collection, $23.00; grand total, $75.00. Mrs. Keys was never beaten before in Farr's Chapel in a rally, so look out next time.—J. T. Cameron, pastor.

New Albany.—The Fourth Quarterly Conference on the New Albany charge was held November 27-28, the Rev. E. F. Scarborough, District Superintendent, in the chair. The class leaders have raised for the month of November, $96.50. This does not include District Conference collections. Many thanks to our faithful little band. Our work has gone smoothly the year round.N. H. Williams, pastor.

Oxford.—My Fourth Quarterly Conference was held by Dr. N. R. Clay, District Superintendent. Reports from the pastor showed that the work is spiritually alive. The leaders were present with good reports. Sunday the Doctor preached to the delight of all that heard him. Raised $28.00;

paid superintendent in full. Raised for all purposes this quarter, $123.30. The Oxford circuit is alive—W. M. R. Lester, pastor.

Handsboro.—Thanksgiving was observed here. We had two good services. At 11 o'clock the pastor preached and at night the church was crowded, again to hear the sermon. After the service we went to the hall where a committee of ladies were awaiting us with a feast. We had a joyful Thanksgiving entertainment. The ladies raised $23 and the pastor secured $3 for missions during the services. Handsboro is alive and will make a good report at Conference.—W. H. Smith, pastor.

Whites.—Our Fourth Quarterly Conference was held October 16-17. Reports showed success on all lines of church work. Collection, $35. Our District Superintendent, the Rev. J. H. Everett, is a man whose highest ambition is apparently to disciple the people, and to establish the Kingdom of Christ in the hearts and homes of those he serves. His sermons Sunday and at night will not be forgotten.

Forest.—Our Fourth Quarterly Conference convened at Green Grove Church, Forest Circuit, with the Rev. A. C. McMorris, District Superintendent, presiding. All the officers were present with their reports. The Rev. McMorris preached a stirring sermon. Text: "A Sower Went Forth to Sow." All were made glad who heard him. Mr. W. H. Broadfoot was elected secretary; G. G. Fort, district steward. Raised for pastor this quarter, $78.05; for Superintendent, $11.90; Episcopal Fund, $1.00; Conference claimants, $2.05; Mission Fund, $16.00; total amounts for missions during the year, $35.00, an average of fifty cents per 70 members each; every dollar for missions will be raised by Conference—$40.00. The Superintendent was well pleased with our year's work.—Dr. D. D. Dukes, pastor.

Gulfport.—Our Fourth Quarterly Conference convened at St. Mark Methodist Episcopal Church October 30, Dr. S. H. Cannon, District Superintendent, presiding and all officers present with good reports showing the work in good condition. The District Superintendent gave good, wholesome instruction along all lines concerning the church work. He preached a strong sermon Sunday night; thirty-seven partook of the Lord's Supper. Raised in the quarter, $22. Paid the District Superintendent in full; paid pastor $118; on church indebtedness $17; paid on hell, $10; on lights, $5.85; total for the quarter, $172.85. Our church in this place is coming to the front under the skilful leadership of the Rev. S. Jossel who is a good preacher and a pastor also. We pray that he may live long to preach the gospel and that he may return to this place and people the next Conference year.—James Gaddis.

Bay Springs Charge.—Our Fourth Quarterly Conference was held November 12, 1909 by the Rev. J. B. Brooks, District Superintendent. Reports showed the work to be alive and far in advance of past years. The Conference was the best in this work's history. We had a loyal set of members here on this charge. The District Superintendent was at his best in his lecture and sermon. We raised $20 during the Conference.—J. A. Jordan, pastor.

Sardis.—Our tribe rally on the first Sunday in November was a success in every way. The sisters who were captains of the tribes cannot be excelled by any of our churches on the charges. With 53 members all told, these 12 sisters raised $55.91. The people of the Holly Springs District may be proud of such a set of willing workers as we have here at Spring Hill Church. The members of the Baptist churches did their part in helping us out. May the Lord bless them.—D. P. Shaw, pastor.

Liberty.—My Fourth Quarterly Conference was held October 22, the Rev. G. W. Smith, Superintendent, presided. The officers made good reports, and everything was dispatched with ease and dignity. At 7 p. m. Dr. Smith, our Superintendent, preached a splendid sermon. The committee on the African Diamond Jubilee brought to the table $14.79; M. Gaydon, $3.25; Fatine Broomfield, $1.50; E. L. Thomas, $1.25; L. Duncan, $1.50; Houtt Houston, $3.50; Darkes Ramsey, $3.50.—I. S. Thomas, pastor.

Gulfport.—On Thursday night, November 4, the good sisters and brothers came to the parsonage with many groceries and other things to the amount of about $5 or $6. The pastor had prayer and showed his appreciation. This kind of storm is helpful. Call again friends. The affair was led by Brother James Gaddis, A. B. Maultsby, F. J. Fairly, K. F. Hall, Josephine Jackson, Ella Spencer, T. St. Clear, Mr. Milton Love, Thomas W. Lov-.—S. Jossel, pastor.

Morton.—We observed Thanksgiving Day at Ebenezer Church with very good attendance. The church was spiritually alive. A short sermon by the pastor. Raised $13 for the building of a new church, and one new subscriber for the SOUTHWESTERN CHRISTIAN ADVOCATE.—R. B. Anderson, pastor.

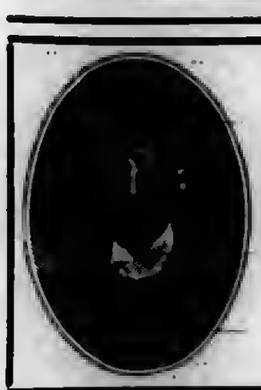
Oxford Circuit.—The Fourth Quarterly Conference was held at Mt. Zion, District Superintendent N. R. Clay, presided. We paid superintendent in full; raised on Saturday $22.40; on Sunday, $11.35; total, $33.75. We are striving to help the Rev. W. M. Lester make a full report at Conference. The Superintendent was at his best on Sunday; never had Mt. Zion been so spiritually awakened.—Mrs. M. J. Hurt.

Duck Hill.—Under the direction of the Woman's Home Missionary Society Thanksgiving Day was a great day at New Salem. This is the second time that we have observed this important day and the people rejoiced as never before. The day is growing in favor with the people of this community. The Rev. John Dunn of the African Methodist Episcopal Church and the Rev. W. F. Townsend of our Church, rendered good service. The women of the Woman's Home Missionary Society realized a neat collection and turned it over to Mrs. Florence Dunn, the treasurer.—G. M. Frazier.

Sardis.—The good people on the Sardis Circuit have been so well pleased with the work of our pastor, the Rev. D. P. Shaw, we ask his return for 1910. We have but eight or ten members, yet we expect to do all in our power to pay him all we promised. We are also well pleased with Dr. N. R. Clay, our District Superintendent.—H. S. Dawson, J. A. Y. Dickens.

Itta Bena.—This has been the greatest year in the history of our charge. Our pastor, the Rev. G. Orange, has been here for five years, still this year has been the greatest of any. He is a great leader and understands how to manage affairs. We had a rally the first Sunday in November, which resulted in the raising of $391. We paid out the pastor and over; our promise was $650, we paid $670 and may pay more. We are going to give him a suit of clothes for Conference and would like to have him returned. Our Fourth Quarterly Conference was a success. Dr. H. B. Hart, our District Superintendent, preached two strong sermons and secured one subscription for the paper. He is truly a great man. Paid District Superintendent in full, $25.00, gave him $8.00 on Conference suit. We have money on hand for the pastor when he returns.—J. T. Streng.





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Conference Notices

Special Notices

BATON ROUGE DISTRICT.

The pastors of the above named district are requested to meet in Statistical Session at First Street Methodist Episcopal Church, New Orleans, La., January 25 1910, at 3 p. m.—John W. Turner, District Superintendent.

LITTLE ROCK CONFERENCE.

To the brethren of the Little Rock Conference which convenes at Van Buren, Ark., February 2, 1910: Please leave your wives at home. If any visiting brethren expect to attend the Conference please write me so we can arrange for you, as we want to make out our directory soon.—A. T. Stephens.

HUNTSVILLE DISTRICT.

Pastors and laymen of the Huntsville District, Texas Conference: I call your attention to the Group meeting of the Board of Home Missions and Church Extension Society and District Stewards Meeting to be held with Metropolitan Methodist Episcopal Church, Conroe, Texas, May 10-11-12, 1910. Take due notice and govern yourselves accordingly. The Field Secretary, Dr. I. L. Thomas, will be present and lecture on that cause. Start now to collect for this cause. Do your whole duty that nothing be lacking on your part. I'll get the program soon.—W. Hartley Jackson, District Superintendent.

MISSISSIPPI CONFERENCE.

Reduced rates have been secured on all the railroads to the Mississippi Annual Conference at Canton, January 19, 1910. All preachers, members and delegates to the Conference, even visitors, will pay full fare going and return on one third fare plus 25 cents. Be sure to get your certificate when you purchase your ticket going and present it, signed by L. W. Price, when you purchase your return ticket. —L. W. Price, Secretary.

BATON ROUGE DISTRICT.

The preachers of the Baton Rouge District are requested to meet at Wesley Chapel, Baton Rouge, January 10, at 3 o'clock p. m. Dr. W. W. Lucas will be present to lecture and to receive the amount that you have for Foreign Missions. Don't fail to be present.—J. W. Turner, District Superintendent.

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District Rounds

PARIS DISTRICT.

FIRST ROUND

Brookston and Cedar Hill, December 25-26; Honey Grove and Bon, 25-26; Quayle's Chapel, 1910, January 1-2; Morgan's Chapel, 2-4; Paris Station, 2-3; Terrell and Rosser, 7-8; Paris Circuit, 14-15; Clarksville, 23-24; Clarksville Circuit, 22-23; Free Hope Circuit, 30-31; DeKalb Circuit, 28-29; Bagwell Circuit, February, 6-7; Greenville, 14-15; Cooper Celeste and Commerce, 13-14; Sulphur Springs and W. 23-24; Medill Circuit, March 2-3; Chicota Circuit, 9-10; Wolfe City and Ladonia, 16-17; Baker's Chapel, 18-19. Dear Brethren: God has permitted us to begin a new Conference year. Let us use all of our powers to make this the greatest year in the history of our lives, a larger ingathering of souls and larger benevolences for the Great Church of our choice. Organize, win our bands, live close to the feet of the Master, endeavor to report at each quarterly conference at least one-fourth of the year's work accomplished. —J. I. Gilmore, District Superintendent.

MARSHALL DISTRICT.

FIRST ROUND

Jefferson, January 1-2; Texarkana, 9-10; Lodi, 15-16; Mt. Carmel, 15-16; Harlton, 29-30; Daingerfield, February 5-6; Hawkins, 12-13; Mineola, 12-13; Pittsburg, 19-20; Queen City, 26-27; Marshall Circuit, March 5-6; Mallalieu, 4-6; Gilmer, 12-13; Woodlawn, 12-13; Lasater, 19-20.—J. O. Williams, District Superintendent.

LAGRANGE DISTRICT.

FIRST ROUND

Zebulon, January 1-2; Chipley, 8-9; Concord, 15-16; Lovelace, 22-23; Whitesville, 29-30; Yatesville, February 5-6; Greenville and Columbus, 12-13-14; Odessadale, 19-20; Harris, 26-27; Woodbury and Knott and Warm Spring, March 5-6-7; LaGrange Station, 13-14; West Point, 19-20. Dear Brothers: The past is replete with ef-



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M. W. DOGAN, President.

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fort and achievement. This but lays the foundation for larger undertakings. Opportunity indicates responsibility. A chance to begin again is our high privilege. Our best is the least expected. District Stewards' and Preachers' Council at Harris, Georgia, February 11. Easter Day, March 27. Give the whole day to raise the full claims. Yours for success.—J. S. Stripling, District Superintendent.

ROME DISTRICT.

FIRST ROUND

Carterville, January 1-2; Marietta, 2-3; Douglasville, 8-9; Tallapoosa, 15-16; Cave Springs, 22-23; Rivertown, 29-30; Cedartown, February 5-6; South Rome Circuit, 6-7; Livingston, 6-7; Floyd Circuit, 12-13; Rome, First Church, 13-14; Summerville, 19-20; Chicamauga, 20-21; Temple, 26-27; Adairsville, March 5-6; Villa Rica, 12-13; Bowden, 19-20; Carrollton, 20-21; Cohutta and Dalton, 26-27; Austell, 26-27. Brethren: Let us thank God for the splendid showing that the District made at the Conference just closed. If we stand by the record of previous years, we must begin now to lay plans for raising supplies to meet the benevolent claims of the Church, also the pastor's salary. The District Stewards and Pastors will meet in Rome, Ga., January 26, 1910. Let every charge be represented. Yours for the Master's Cause.—C. W. Adams, District Superintendent.

GRIFFIN DISTRICT.

FIRST ROUND

East Atlanta Circuit, January 1-2; Oak Hill, 8-9; Hampton, 15-16; Covington, 21-23; Conyers, 22-23; Griffin, 28-30; Griffin Circuit, 29-30; Jonesboro, February 5-6; East Point, 10-13; Edwardsville and Hopeville 11-13; Williamson, 19-20; Fayetteville, 26-27; McDonough, March 4-6; McDonough Circuit, 5-6; Decatur and Martin St., 11-12; South Atlanta, 12-13; Brook Station, 19-20. Dear Brother: Again we have the privilege to fall in line for another year's work, lets go forward with faith in God, doing all we can to make this the best year in the history of our ministry. Now is the time to plan your work. The fourth Sunday in March is Easter. Do your best to raise your full Benevolent assessment on that day. Let the stewards push the pastor's salary now so that we will not be so far behind in the fall. The District Stewards and Pastors meeting will convene at Jonesboro, February 3, at 10 o'clock. Let each pastor and steward be present.—P. H. Travis, District Superintendent.

HUNTSVILLE DISTRICT.

FIRST ROUND

Onalaska Circuit, January 1-2; Hockley, 8-9; Dodge and Riverside, 15-16; Oakhurst and P. B., 17; Camilla and Cold Springs, 22-23; Fostria and New Caney, 29-30; Laurelia Circuit, February 5-6; Trinity Mission 7-8; Livingston and New Williard, 12-13; Montgomery and Keenan, 19-20; Richards and Uima, 24-25; Shiro, 26-27; Shepherd and Camden, Jan. 24; Huntsville Circuit, March 5-6; Huntsville, 12-13; Lovelady, 19-20; Spring Circuit, 26-27; Conroe Raylord, April 2-3. Brethren: The new year confronts us. We have done well in the past two years, but what has been done well can be done better. Always remember that we are the King's Servants. Let us merit this honor. Let us meet the demands—too remember that the Methodist Episcopal Church leads and all others follow. I will get your Benevolent assessment to you in a few days. Put each committee in the lay rank to work—don't postpone for the fall or you will fall through. Let us make hay while the sun shines. I shall do all in my power to make you succeed. Keep sweet with your people—they are your friends.—Your Brother, W. Hartley Jackson, District Superintendent.

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"I was sick for three years," writes Mrs. Nolie Jones, of Russellville, Tenn. "I had a doctor and took medicine regularly, but grew worse, until last spring I was past going out and was just skin and bones.

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Gleanings from the Field

OHIO

Batavia.—We closed our Third Quarterly Conference triumphantly. Our District Superintendent, the Rev. Dr. E. A. White, was present and preached to the delight of his audience. Our church numbers forty-five members. We raised in round dollars this quarter $355.30, with an increase in the benevolent collection over last year of $17 thus far. We are now entering our last quarter of our eighth year on this charge and hope for and look for victory all along the line.—James H. Love pastor.

TEXAS

Maysfield.—At Milan Grove Methodist Episcopal Church our Fourth Quarterly Conference was held October 23-24 by the Rev. I. H. Timmons. Our work was found in fair shape. Amount raised this quarter for District Superintendent $18.10; for pastor, $46.20. Our Ladies Aid Society is doing a great work with the president, Mrs. Addie Smith and her armor bearers, Mmes. Ada McCulloch, Secretary; Sister B. Gaines, Treasurer, and others. Amount raised in their entertainment November 6, $13; they donated the pastor $7.75. Our church rally has closed with the amount of $119.36. We are now working on our church nicely. The Rev. Thomas Carter is pastor.—E. T. Smith.

Marriages

WHITE-ROSS.—On November 16, 1909, Mr. H. W. White and Miss Redna Ross, a splendid worker in St. Matthews Methodist Episcopal Church, and one of the prominent young ladies of Algiers, La. Mr. and Mrs. White have established their home in Algiers. The Rev. Wm. Harrell, pastor, officiated.

FREEMAN-POOLE.—At ten o'clock the morning of the sixth day of October, 1909, the little rustic Methodist Episcopal Church on the Fairview charge, Randolph County, North Carolina, was the scene of a modest, yet very attractive wedding occasion. The church was decorated with evergreen and choice pot flowers. The contracting parties were Mr. Aaron Edward Freeman, a graduate of Bennett College, of the firm of Withers and Freeman, dealers in fancy groceries and wood, Greensboro, N. C., and Miss Emma Bertie Poole, who also received training at Kent Home and Bennett College, a daughter of Mr. John Poole, a farmer of repute and a highly respected citizen of Randolph county. Miss Cora Suggs, of Greensboro was bride's maid, and Mr. Samuel Poole acted as best man. Miss May Poole, a sister of the bride, accompanied by Mr. Rush, were also attendants. Miss Tero Carter of Asheboro rendered a solo, "Love Me and the World is Mine," and Miss Effor Reed of the same place presided at the instrument. The Rev. J. H. Lovell, B.D., pastor of Morris Methodist Episcopal Church, High Point, N. C., assisted by the Rev. J. W. Simpson, pastor of the Methodist Episcopal Church at Asheboro, performed the ceremony. A large number of friends and acquaintances, both white and colored, were present to join in the congratulations, and to extend their best wishes to the happy pair. An elaborate dinner was served at the home of Mr. and Mrs. Poole to the party and a host of friends just after the marriage. Then the party accompanied by many of the friends drove to Asheboro where the bride and groom boarded the train and went directly to their lovely little home on East Lee street, Greensboro, N. C.—J. H. Lovell. (Received Dec. 2, 1909. Editor.)

RILEY-MICHAEL.—November 18, 1909, Mrs. L. Riley and Mr. M. Michael at the bride's residence in Handsboro, Miss. Mrs. Riley is a strong member of Riley Methodist Episcopal Church, and Mr. Michael is a member of the same church. The Rev. W. H. Smith officiated.

DEDOZA-HERMON.—Miss Kate Hermon and Mr. Dedoza at Handsboro, Mississippi, on October 10, 1909, the Rev. W. H. Smith officiating.

BAKER-WRIGHT.—On the 24th of November, 1909, Dickson Baker and Miss Amy Wright. The marriage took place at the groom's home in Levy, Arkansas. The Rev. J. H. Sanders officiated.

STEPHENSON - TILLMON.—Susie Tillmon of Fordoche and Mr. Isaac L. Stephenson, of Baton Rouge, La., November 29, 1909. They are promising young people.—T. A. Hampton, pastor.

BROWN-HENDERSON.—By the Rev. O. A. Vincent, Mr. Green Brown and Miss Nancy Henderson, at Keithville, Louisiana, December 12, 1909.

THOMAS-PENN.—At the parsonage of the Methodist Episcopal Church, Marthaville, La., recently, Mr. Alvin Thomas and Miss Nettie Penn. The bride, who is one of the best girls of this town, was a member of the Baptist church.—E. M. Jackson.

MOOR-BARRETT.—December 12, 1909, at the home of the bride in Keithville, Louisiana, Mr. Add Moor and Miss Vaddie Barrett, the Rev. O. A. Vincent officiating.

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Crescent City Notes

Thomson Church.—The Revs. R. A. Taylor, T. B. Oville and Brother Oliver Daigs visited us and preached good sermons. Brother O. Daigs, a local preacher of Houma, preached to the delight of all Sunday night. The Rev. D. S. Smith, of Plaquemine, delivered an able message Tuesday night.—D. J. Price, pastor.

District Superintendent and Mrs. Hubbard take this means to thank the following for turkeys: The Rev. C. W. Reeves and people, turkey for Thanksgiving; the Rev. R. E. White, a twenty-pound turkey for Christmas; the Revs. H. Daniels and J. O. Richards, a ten pound turkey, also, for Christmas.

Not long since the Rev. J. O. Richards and family were agreeably surprised by the members of the Epworth League and the following friends: Rev. and Mrs. Allen Luster, Mrs. and Miss Stewart, Mrs. Emma Wolfolk, Mr. and Mrs. Dauphin; Misses Mead, Faulk, and Rhodes; Mr. and Mrs. C. C. Wilson also assisted. The affair was led by Mrs. Rosa Faulk ably assisted by Miss Adele Martinez, organist of the League. Many good things were presented to the genial pastor and his estimable wife. Mrs. Faulk in a few choice words made the presentation and was responded to by the pastor.—Silvrain Bartholomew.

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Gleanings from the Field

ALABAMA

Flowery Branch Charge. — Our Fourth Quarterly Conference held Nov. 13-14, was one of the best known in all the history of the church; $14.20 was raised. The Rev. Mr. Gowens was present. We hope to welcome our same pastor again; he has done good work.—Anna Cobb.

INDIANA

Evansville.—The members and friends of the Bland Avenue Methodist Episcopal Church are rejoicing over the continued success the church is having. Not for many years past has it prospered financially and spiritually as in the past three years. Sunday, November 7, 1909, was one of the greatest rallies ever known in the history of our Sunday School. The first Sunday in each month we rallied for the banner. The teachers worked faithfully to make this a success. Class No.1, Mrs Katie Loving, $5.76; class No. 2, Rev. J. C. Carson, $3.30; Infant class, Mrs. Mattie Johnson, $7.78; total amount raised, $16.84. We are well pleased with our pastor, the Rev. Joel C. Carson. He is a man of high morals and well educated—Mattie Johnson.

TENNESSEE

Paris Circuit.—We are closing on this circuit with some good results. We have three preaching places, one 12 miles east of Paris, the other four miles south of Paris; membership 96; increased this year 18; converts 29.

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We have had splendid revivals at all three points, especially in Paris where the church had been sold for a debt of $2,160 and the time had expired. The membership had lost faith in redeeming the church, but I, trusting in God, took courage and went forward, praying and working sometimes by myself, only encouraged by our beloved District Superintendent. On the second day of November I raised the $2,160 required and paid for the church and had it transferred back to the trustees and have a clear deed for the same. Now our church in Paris bids fair for the near future. Our District Superintendent is doing great work on our district. We have paid to the superintendent $40; total to the ministry thus far $155, and expect to make a fair report.—Jessie P. Price, pastor.

VIRGINIA

Motley.—On Friday, November the twenty-sixth, about 9:30 o'clock, p. m., the inmates of the parsonage were awakened by sweet voices singing: "Where Jesus Is 'Tis Heaven There." Upon opening the door we discovered some of the good members of our Jasper Church laden with good things to give Mrs. Mitchell, wife of the Rev. A. J. Mitchell and their pastor a birthday surprise party. It was a jolly crowd. Mr. and Mrs. Mitchell thank them and invite them to come again.—A. J. Mitchell.

Leesville.—Led by L. C. Conly and W. B. Montgomery the members and friends of the Shady Grove Church on the Leesville Circuit gave the pastor a pound party recently which loaded his buggy down. It was enjoyed by the inmates of our home. We have a good people here. The Ladie's Aid Society gave a rally Sunday night to help the pastor pay off the debts of the church, and raised $12.07.—S. M. G. Taylor, pastor.

Died

Ross.—Jamie Ross, of Algiers, on November 23, 1909. He repented of his sins said he was willing, and answered the summons.—Wm. Harrell, pastor.

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